The

Philosophic

Practitioner

Tourism, knowledge and the curriculum

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Thesis submitted for degree of Doctor of Philosophy

Institute of Education, University of London

1999

Abstract

Tourism is an important and growing activity in the world. It produces significant impacts not only on businesses and the economy, but also on people and the planet. Tourism education at university level has grown just as rapidly as its target phenomenon. However, a vocationalist orthodoxy, focusing predominantly on business and the economy, is evident in the emerging curricula. Recent curriculum proposals in the tourism literature describe partial framings that legitimate this vocationalist trend.

This thesis addresses concerns about what should be taught. Its initial review of methodological approaches to the design of the tourism curriculum finds that a philosophical approach to the problem is lacking. It therefore adopts such a philosophical approach and initially situates the curriculum amidst its related concepts of tourism and tourism knowledge. Here, the full possible extent of, and contest for, the curriculum is revealed. Different types of knowledge, and alternative ideas of tourism compete for representation in the curriculum. Partial framings leave significant areas of the tourism world underrepresented in the curriculum.

The thesis proposes principles for the ordering of a comprehensive curriculum for tourism higher education. The framework proposed comprises four key domains where vocational action is complemented by vocational reflection, liberal reflection and liberal action. The tourism world in which graduates are prepared for action is thereby extended from a narrow business setting to include tourism's wider society.

This framework enables the case to be made, and the content outlined, for a tourism higher education which educates *philosophic practitioners*. These would be graduates who deliver efficient and effective tourism services whilst at the same discharging the role of stewardship for the development of the wider tourism world in which these services are delivered.

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Introduction

Tourism, higher education and society

Tourism is the world's biggest industry. Undergraduates are studying tourism in ever increasing numbers. This thesis is a case study of tourism in the higher education curriculum. It focuses on one key question - By what principles should the tourism curriculum be ordered? This question is addressed by analysing and understanding the curriculum for tourism, formulating a set of principles for a new curriculum for the twenty first century, and setting out an agenda for action to achieve this change.

Despite its specific focus, this study promotes a critical review of several fundamental issues facing higher education in general. First, there has been a sharp increase in student numbers overall. First year students roughly tripled between 1984 and 1994 to produce current enrolments of over 600,000 per year (HESA, 1997). Second, much of this growth has been accommodated in the new universities. These institutions, which formerly developed degrees under CNAA (Council for National Academic Awards) guidance, now have autonomous degree awarding powers. Third, there is an increasing interest amongst students about employability. These three factors have combined to encourage a whole series of newly developed, niche degrees of which Tourism Studies along with Equine Studies, Media Studies and Golf Management are all examples. But curriculum studies for higher education is not well developed. So questions are increasingly asked as to the nature of graduateness, and about the principles underpinning the development of vocational and professional degrees.

In addressing the principles of vocational curricula, this study also offers a timely contribution to a major shortcoming of the Dearing Report (1997) into higher education. Now the purposes of higher education appeared to be central to the Dearing inquiry. Purposes were first in the list of its terms of reference. Indeed, the deployment

of the term *the learning society* in the report's official title promised much. The ensuing report did make some references to purposes, alluding to higher education's potential contribution to "improved quality of life", to the fostering of "the responsibilities of the individual to society as a whole" and its role in "maintaining values which make for a civilised society."

But almost nothing related to the wider purposes of higher education made its way into Dearing's 93 recommendations. These concentrated on how to teach, who to teach, control of quality, resourcing, research and governance. The curriculum itself - what to teach - received scant attention. Indeed only two recommendations made direct reference to the curriculum. Recommendation nineteen advocates the provision of work experience and recommendation twenty one advocates the incorporation of key skills into the curriculum. Key skills turn out to be communication, numeracy and information technology. The opportunity to address higher education's contribution to forming, and not just serving, society was missed by this narrow, vocationally-focused view of curriculum imperatives for higher education.

It may be thought that the purposes of a vocational or professional curriculum are self evident - to equip graduates to operate in their chosen career. But this is to overlook an important feature of big industries like tourism. For as well as generating employment and wealth, these industries leave their imprint on the world in other ways. They forge a distinctive industrial landscape and cause profound change in patterns of social and economic relationships.

For example, the age of coal created new jobs, generated individual and national wealth and earned foreign currency. It bequeathed tight local communities, slagheaps, strong trade unions, and pneumoconiosis. It triggered a whole series of technological innovation and gave rise to greenhouse emissions and smogs. In short, coal strongly affected the development of the world well beyond its immediate sites of extraction. Now whilst the terms *the coal business* and *the coal economy* are widely used to describe a particular narrow story of coal there are no such terms to describe the wider world as affected by the exploitation of coal. The terms *coal's society* and *the coal world* would discharge this purpose.

This analogy enables the terms *the tourism business*, *the tourism economy*, *tourism's society* and *the tourism world* to be swiftly introduced. The growth of mass tourism is recent and we are in the thick of its development. This is the age of tourism. A special burden is therefore placed on tourism education. For in the age of expansion of an industry there is an inevitable pressure to develop and exploit it with an emphasis on business and the economy. For coal, the impetus was to develop better techniques of digging and to locate new, richer seams. But as we generate economic prosperity and consumer satisfaction from the development of tourism, changes to people and place also occur. Actions to enhance the business of tourism produce distant effects or externalities. A distinctive *tourism society* and *tourism world* is constructed.

If we are to avoid tourism's slagheaps and pneumoconiosis, actions to further the business of tourism must be complemented by actions to nurture *tourism's society* and the developing *tourism world*. This thesis links the purposes of tourism higher education with tourism's society in a way that Dearing failed to link higher education with its broader society. The curriculum model proposed in this thesis involves shaping *tourism's society* as well as serving it. This is in contrast to Dearing's curriculum recommendations which are generally restricted to servicing the economy.

The idea of a *tourism world* and its relationship to the tourism curriculum is developed as follows. This thesis, in studying what ought to be in the tourism curriculum, exposes links between the curriculum, tourism itself, tourism knowledge and methodological issues of curriculum research. It finds distinct elements in these interlocking domains that are not only segmented but also separated so that a form of dualism exists within them. The dualism is between the wider concept of the tourism world and the narrow activities of business and, significantly, it is the latter that is coming to predominate things.

For example, the phenomenon of tourism offers two distinct faces. Tourists and the business of tourism form one distinct profile whilst the trail of social, economic and physical change offers another. But it is tourists and the business of tourism that overrun the concept of tourism. Similarly, tourism knowledge clusters on the one hand

around the business of tourism and on the other hand offers analysis of tourism as an activity affecting people and place. Here, performativity enhances the role of business-related knowledge. Moving to research of the tourism curriculum, we may deploy methodologies which are mainly quantitative, and those which are more qualitative and philosophical. Those that use quantitative analysis of business needs, predominate the literature and produce a partial curriculum. It will be shown in this thesis that there is a particular alignment of these aspects of tourism - phenomenon, knowledge and curriculum methodology - that lead to a type of vocational curriculum which does not embrace a wide conception of the tourism world. Rather the curriculum is painted into a narrow vocational corner by these forces. The danger is that it may become normalised (Kuhn, 1970) into that manifestation.

This partial version of the curriculum is a vocational one focused on managerial actions. These are actions central to the success of business and industry, and so a partial curriculum prepares students to be effective masters of these actions. Indeed a vocational curriculum will be concerned with good actions judged in terms of their contribution to business efficiency. This type of vocational tourism curriculum falls in with the general movement in higher education from the liberal to the vocational which Barnett (1992) has noted. Perhaps this should not pose a problem since we need a well equipped labour force to exploit the growing tourism industry.

It does become a problem where the curriculum becomes not just vocational (with a strong emphasis on practical skills for work), but vocationalist (Tapper and Salter, 1978). Here the emphasis on practical skills becomes exclusive, ideological, and insulates the curriculum from other discourses. This problem is signalled by Habermas (1978) who noted the colonising tendency of instrumental knowledge resulting in the displacement of ethical forms. Similarly, Minogue warns against an education "in which the young are processed for a passive acceptance of the injustices of the society in which they will later live" (1973:205). So under vocationalism, the wider ethical dimensions of good actions are lost and good actions are simply those appropriate to the production ends of the business of tourism and the tourism economy. Here, technical efficiency is paramount. Actions for the good development of *tourism's society* and the *tourism world* are not authorised or encouraged.

Beyond vocationalism

Habermas's thinking on technologically-orientated courses in higher education, paraphrased by R. Young, gives some idea of an agenda to take us beyond vocationalism. It rests on the belief in the need to develop in them non-technical goals which for example:

> "concern development of professionally related personal qualities, the development and interpretation of the general cultural condition, and the formation of the moral and political consciousness of students...The more the University gives itself over to technological studies, the more there is a need to emphasise the social and moral impact of technology." (1989:63)

Now, Schön's (1983) elaboration of the idea of the reflective practitioner offers a possible route out of vocationalism. It certainly promotes lifelong vocational learning. But it is the contention of this thesis that Schön's reflective practitioner does not go far enough. The reflective practitioner does not escape the grip of vocationalism.

The key task of this thesis is to construct a curriculum framework to further good action in both the vocational and liberal parts of the tourism world and to balance action and reflection. To achieve this, actions are located in two contexts - that of vocational tourism, with an emphasis on instrumental action governed by values of production, and that of liberal tourism where values and ends are more open. Combining these two contexts delivers the full complexity of the *tourism world* upon which action can be taken. At the same time the proposed curriculum framework promotes the notion of reflection. Here, the juxtapositioning of reflection and action for vocational and non-vocational ends enables Schön's narrow conception of reflective practice to be enriched so that the concept which is the title of this thesis - *the philosophic practitioner* - emerges.

The curriculum for educating philosophic practitioners would bestow upon its students a particular responsibility. Their job will be to deliver efficient tourism services, but at the same time to be conscious of the part they play in tourism world-making and undertake the task of stewardship of that world.

Structure

This thesis is developed in four parts. The first part - studying tourism - gives rise to three activities. In chapter one, the study of tourism is initially quantified in order to underline its growing significance as an area of undergraduate studies. Next, the study of tourism is analysed in a more critical sense and this gives rise to some disquieting notions that give impetus to this thesis. The idea of a developing curriculum legitimated by an uncritical literature all point to the need for some sustained thought about the aims of the tourism curriculum and the potential for alternative framings. Thus chapter one provides much of the rationale for the thesis. The other aspect of studying tourism is addressed in chapter two. A critical review of alternative methodologies, particularly those implicit in recent proposals for the tourism curriculum, is undertaken. From this, an appropriate methodology for this study of tourism studies emerges.

In part two, the key concepts underlying the tourism curriculum are unpacked. These are the three concepts of tourism, knowledge and the curriculum. The distinctions between these concepts, their internal structures and the interrelationships between these concepts is explored to surface different curriculum configurations. This allows the idea of curriculum space to emerge and for its possible territory to be mapped. Part two concludes by proposing a framework for the curriculum comprising of four distinctive domains. It finds that some regions of curriculum space are less well developed and most importantly, a hidden part of curriculum space is revealed. This is identified and named as the dimension of liberal action.

In the light of this new framework, it is possible to reconsider the question of the framing of the curriculum. Distinct types of tourism courses will result by moving the curriculum frame over different parts of curriculum space. Here will be a predominantly vocationalist course, there a liberal course, elsewhere a liberal-active one. The framework and associated findings set the agenda for developing a balanced curriculum which extends beyond vocationalism, and reaches towards students' participation in the construction of the wider tourism world In part three, the characteristics of three of these domains are explored in detail. The emphasis is on the

underlying principles of each domain and how they may be translated into the curriculum. Differentiation is made between the characteristics of each domain and the limitations of designing a curriculum solely in one domain are analysed.

The implications of these different framings are analysed in terms of their aims, objectives and values. It is demonstrated that narrow framings of the curriculum - i.e. framing it in just one part of curriculum space - results in the omission of significant educational experiences and an appeal to partial interests.

Finally, in part four, the new concept of *the philosophic practitioner* is elaborated. Starting from an exploration of the hidden domain of the curriculum - that of liberal action - the concluding part synthesises the preceding arguments to show how the curriculum is naturally drawn to, and by, vocationalism. The *philosophic practitioner* curriculum would offer students technical and vocational development. But it would also extend the curriculum beyond the partial concerns of vocationalism by refocusing on the wider *tourism world*. Understanding of, and emancipation in this world are therefore also sought. The aim is liberation from thinking which is overly constrained by the operation of a particular ideology and a transformation of the way in which the *tourism world* is seen and lived in. That is liberation from a partial, *status quo* laden, vocationalist view of the tourism world where more efficient management and delivery of consumer satisfaction are the only criteria of success.

Philosophic practitioners would think and act for tourism world-making.

Part 1

Studying Tourism

1

Issues

Introduction

For some, "tourism higher education" might appear to be a term containing mutually exclusive words. Surely tourism cannot merit study at a higher level of education? Such reflections are by no means new. Silver reports that the CNAA (Council for National Academic Awards) board expressed considerable angst about previous new proposals:

> "I remember housing studies for example, was one of the crunch points as to whether you could actually make a degree of something of that kind. And then people would point to odd things like paper technology that some of the universities had had for years and said, well what's odd about housing studies" (1990:131)

Housing studies is now an established part of higher education, but the inevitable question as to whether tourism is a serious or worthy area for study, needs to be addressed.

The case will be promoted by reviewing the curriculum in two distinct ways. First the dimensions of tourism studies will be quantified. Here it will be confirmed that tourism higher education is worthy of study on account of its rapid growth and achieved size. The second aspect of review is a more reflective one. Since tourism higher education has developed rather suddenly, its credentials need to be carefully checked and critical questions raised about its development. Here the focus will be on how tourism education is developing and what it is developing into.

This will establish the rationale for the study. Concerns are raised about the developmental process of tourism higher education. The argument offered is that although tourism education is in its infancy and formative stage, it is conforming to a

particular pattern. The development of the curriculum may be being skewed by the operation of particular influences and interest groups. We may even speculate that tourism higher education may have been developed more by accident than design.

The literature relating to tourism higher education offers little in the way of critical commentary. It rarely questions the aims of tourism education. Rather it generally takes for granted that the aim of tourism education is to make graduates fit for business. In this view, the goal of a tourism degree is the production of good technique to be practised in the business of tourism.

Once a particular type of tourism curriculum is established and taken for granted, other agendas become side-lined. A wider vision may be lost, so there is little consciousness of a wider tourism society beyond the immediate concerns of business. This prompts the need for critical review since the question now arises as to whether the curriculum that has developed is an appropriate one. This chapter will therefore establish both the context and the rationale for the thesis.

Size

Courses

Whilst tourism degrees have a relatively long pedigree in the USA, tourism education is a recent phenomenon in higher education in the UK. Tourism was first offered as a final year option of the B.Sc. (Hons) Hotel and Catering Management course at the University of Surrey in 1968 (CNAA, 1993:70). Postgraduate programmes were offered at two UK universities in 1972 (Airey, 1997:9). Specialist tourism courses were introduced at degree level in 1986 at Dorset Institute and Newcastle Polytechnic with an intake of about 100 students. (CNAA, 1993:70). From this point growth has been rapid.

By 1989 90 there were 1800 students enrolled in specialist courses in tourism (Her Majesty's Inspectorate (HMI), 1992:2) with about 850 each at degree and HND level and 100 at post-graduate level. The Higher Education Statistics Agency (HESA) does

not provide separate records for tourism so recent data is unavailable and other sources must be sought to illustrate the growth of the sector. First, the Council for National Academic Awards review of tourism studies degree courses (CNAA, 1993:10-12) summarises surveys of higher education establishments which provide estimates of the size of the undergraduate cohort studying tourism up to 1991. Following the demise of the CNAA, similar data was collected by Airey, Ladkin and Middleton (1993). Figure 1.1 is based on data from the CNAA (1993:10), covering the period to 1991 and Middleton and Ladkin (1996:3), covering the subsequent period.

Figure 1.1 Growth of tourism undergraduate enrolments
Sources: CNAA (1993), Middleton and Ladkin (1996)
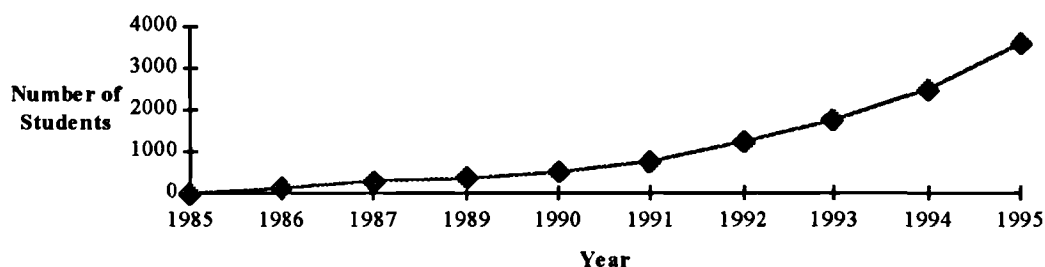
The data shows a rapid increase in first year undergraduate enrolments from 750 in 19991/2 to 4415 in 1995/96. Of course there has been considerable overall expansion in overall student enrolments in the UK in this period. Total first year students in higher education rose from around 247,000 in 1986 to around 718,000 in 1995 (HESA, 1997). But enrolments for tourism courses in 1995 were thirty two times higher than those for 1986, whilst total enrolments in higher education rose by just over three times. So tourism enrolments are increasing much faster than average, accounting for just 0.045% of total enrolments in 1986, but a more significant 0.50% of total enrolments in 1995.

Growth in numbers of tourism undergraduates has been accommodated by a growth in the number of institutions and courses. The Universities and Colleges Admissions Service (UCAS, 1995) database was searched for degree programmes where tourism is the main part of the degree title, or where a tourism route is clearly defined in a modular degree structure or a business studies degree. It revealed 40 UK institutions offering 61 degrees in 1995. This triangulates well with Middleton and Ladkin's study

(1996:3) which found 43 UK institutions offering tourism courses in 1995. More recently, Airey and Johnson (1998:4) record an increase to 50 institutions by 1997, with 66 undergraduate course offered.

There is also a considerable potential for the expansion of student numbers of tourism undergraduates owing to an increase in provision of feeder courses at 16 plus. Much of this potential demand comes from the introduction of General National Vocational Qualifications (GNVQs). Although the Business and Technical Education Council (BTEC) offered a National Diploma in Travel and Tourism for several years, this diploma tended only to be offered at further education colleges since it required specialist staffing. Its replacement, the advanced level GNVQ in Leisure and Tourism, has been taken up with enthusiasm in the school sector with the result that there were 14,190 students registered on such courses in 1995 (Youell, 1997:44). Additionally, a GNVQ in Leisure and Tourism is offered at an introductory and intermediate level, and a GCSE has been offered in Travel and Tourism since 1990, both of which encourage student interest in this area and add to potential demand for undergraduate courses.

Resources

Evidence for the growth in tourism higher education is also apparent in the development of its educational infrastructure. In terms of lecturer numbers Middleton and Ladkin estimate that "there are currently at least one thousand full and part time lecturers involved in tourism courses expected to have a working knowledge of tourism... [and]...a core of around 350 staff who specialise in tourism subjects." (1996:4). Airey notes that "no fewer than a dozen university chairs are now devoted to tourism" (1997:10).

Similarly there is now a well developed list of academic textbooks on the subject of tourism ranging from general texts such as Cooper *et al.* (1998), discipline-based texts such as Bull (1995), and thematic approaches such as Page (1995). Major publishers such as Butterworth-Heinemann, International Thomson Business Press, Routledge, Wiley and Pitman / Longman all have specialist list for the field. There are currently

around 30 journals specifically catering for the field of tourism and table 1.1 lists the most influential ones.

Table 1.1 Key tourism journals

Annals of Tourism Research	Tourism Economics
International Tourism Reports	Tourism Management
Journal of Tourism Studies	Tourism Recreation Research
Journal of Travel and Tourism Marketing	Tourist Review
Journal of Vacation Marketing	Progress in Tourism and Hospitality Research
Journal of Travel Research	Travel and Tourism Analyst

The normalisation of tourism education

Influences

Having established the growing significance of tourism degrees attention is focused on their development and emerging characteristics.

Peters observed that:

> "(Things) do not usually happen because clear-headed men sit down and think out the business afresh, but because economic and social change and the accompanying social pressures exert a steady and insensible influence." (1966:65)

The problem implied by Peters underlines the rationale for this study. It may appear that tourism higher education has been thought out afresh, since tourism degrees are a relatively recent innovation. The initial design stage of tourism degrees must have involved the writing of new modules and the repackaging of existing modules in new ways to create these new courses. However it is questionable whether this process necessarily involved thinking out the business afresh without presuppositions. The doubt arises as to whether curriculum designers have subjected their designs to a sufficiently extended critical process.

Methodologically, it is a difficult proposition to approach curriculum design without presuppositions, since curriculum designers and / or curriculum researchers inevitably approach their task with a mixture of cultural, historical, biographical, symbolic and

disciplinary baggage. They are attached to certain values, with perceptions more attuned to some things than others. There is little evidence that reflexive methodologies which foreground the effects of the research method and the researcher on the researched outcome, have been deployed in the design of tourism degrees. Tourism degrees may have drifted with a particular tide. The resulting curriculum may be an accidental one where tourism higher education has been pulled in this or that direction by a range of influences, as suggested by Peters. Whilst the detailed particulars of such interests are outside the range of this study, it is important to register the existence of these influences in order to appreciate that tourism higher education can be a contested concept. The tourism curriculum can have a variety of manifestations according to which interests predominate.

These influences are now examined in turn. We may first ask how a tourism degree is constructed. The basic model in the new university sector, where tourism education flourishes, is for a course committee to fashion a course which is subject to a series of scrutinies and subsequent modifications culminating in validation. Validation is the official stamp of approval that the designated constitutional procedures of the institution have been adhered to, and that a new degree meets the institution's generic design criteria and is therefore acceptable.

During this process a number influences can be detected at work. It is likely that the course leader will have a considerable influence, as it is he or she who will steer the course through its various stages. The course leader will also have the responsibility for recruiting the course team. But the course leader's perception of tourism education will be shaped by his or her intellectual history and social location. The course leader's thinking will not naturally or necessarily be free of presuppositions. In terms of intellectual history, the discipline which he or she works in will cause different tourism puzzles, to use Kuhn's (1970) terminology, to emerge as being worthy of investigation, and differing methodologies to be appropriate to analyse these puzzles.

Now tourism as a field is also in its infancy. It is an area of study which utilises a variety of disciplines. There is (as will be explained in chapter four) no settled discipline or field of tourism but rather there are a whole range of competing

approaches to the subject which might be brought into play. Thus a course leader whose home discipline is accounting is likely to construct a very different tourism degree to one whose home discipline is sociology.

A course leader will also be socially located as part of an institution, part of a faculty, and as a member of an academic tribe (Becher 1989) of a particular discipline. Each of these roles will exert a particular influence. The CNAA drew attention to tourism's susceptibility to a range of influences, noting:

> "Without agreed core concepts, there is a danger that
> tourism would mean whatever course tutors wish it to
> mean in the context of their own institutions' particular
> background". (1993:30)

The course team nominated by the course leader will also reflect a particular set of perceptions and preoccupations about tourism. The course leader's actual choice of personnel is likely to reflect his or her particular preoccupations. Thus a "business of tourism" type course leader will recruit a team of accountants, lawyers and economists. A "sociology of tourism" course leader will recruit a team of a very different complexion. So even in the short space of time in which the course leader and the subsequent course team have been assembled, a particular tourism degree will already have travelled quite far along a particular developmental route and be pointing in a definite direction.

Other influences will also be at work. Once a course team is in place there may begin rearguard action about the place of particular disciplines in the general scheme of things. Boys *et al.* recorded considerable lobbying by academic staff to promote their own discipline and noted for example that "at technical university...staff had defended their own areas quite strongly" (1988:119). This was a reference to members of traditional disciplines lobbying strongly to maintain the position of their subjects on new courses.

The initial choice of course leader, the membership of the course team, and the subsequent discussion of the degree programme is of particular significance for degree programmes in areas such as tourism which are pre-paradigmatic (Kuhn 1970). In

disciplines such as physics where there is more consensus around an agreed paradigm, such matters are of less consequence since the course leader and the course team will work within that paradigm. There will therefore be less debate about what the core of a physics degree should look like. However, for tourism, in the absence of an agreed paradigm there is room for a whole variety of interpretations. Yet as any interpretation establishes itself, it will year by year root itself more firmly and itself add credence to the forming paradigm.

As tourism as a field expands in size, a superstructure evolves which will tend to reinforce the developing orthodoxy. Becher (1989) sketches in some of the aspects of this. For example, new journals will be spawned. The gatekeepers of the developing orthodoxy will be the editors and referees for such journals. Networks with inner and outer circles develop. For example the National Liaison Group for Higher Education in Tourism (NLG) was formed in 1993 and exists "to provide a focus for the development of tourism higher education". The Tourism Society has an Association of Tourism Teachers and Trainers. External examiners exert influence on course development, and a range of textbooks emerge. Publishers appoint editors and readers to screen book proposals.

Other factors influencing an emerging degree might include the mission of an institution, efficiency requirements and organisational imperatives such as modularization and semesterization. In other words academics have to forge degrees within the resource constraints of an institution. For example, efficiency requirements may dictate that some subjects are offered as a compulsory common core to a certain family of degrees so that economies of scale can be achieved by way of large lecture groups. Similarly, semesterization and modularization may dictate the size of the components of a degree and this may favour the delivery of some modules as against others, for some are more readily delivered in small discrete chunks.

Framing

Part of Bernstein's notion of curriculum framing is now used to illustrate idea that a potential contest exists over the contents of the tourism curriculum. This contest arises

because there are a range of possible curricula that might be formed by placing our curriculum frame over different parts of curriculum space.

Bernstein explained the term framing thus:

> "[referring to] the degree of control teacher and pupil possess over the selection, organization and pacing of knowledge transmitted and received in the pedagogical relationship. (1971:50)"

For the purposes of the current argument I want to concentrate on that aspect of framing which relates to selection for the curriculum by a course team. That is what is to be included and what excluded from the curriculum frame.

Figure 1.2 is used to explore this further. The concept of the curriculum force field is introduced to illustrate the influences of the social world. The analogy of a television cathode ray tube is a helpful one here. Curriculum planning can be likened to the firing of rays from the back of the tube towards the screen. Set around the screen are a number of forces which according to their relative power attract the rays in one or other direction. Different pictures appear on the screen (curriculum configurations) according to the actions of different parts of the force field.

Some of the possible influences on the framing of tourism degrees that have already been discussed are illustrated in figure 1.2. On the left of the diagram are influences which promote the tourism curriculum as a vocational one for commercial ends. They include the needs of employers, professional bodies, academics rooted in business departments and some recent projects specifically to enhance vocational aspects of the curriculum such as Enterprise in Higher Education and Education for Capability. On the right of the diagram are influences which promote the tourism curriculum as one for non-commercial ends. For example host and environmental interests would promote a curriculum relating tourism to people and the planet, and academics from critical subjects will promote a more open agenda for tourism studies. The diagram is not designed to be comprehensive or to scale. Nor should its two dimensions be interpreted as demonstrating a necessary trade-off between different influences. Rather the diagram is designed to show how the tourism curriculum is contested. For given

Figure 1.2 Range of influences on tourism degrees
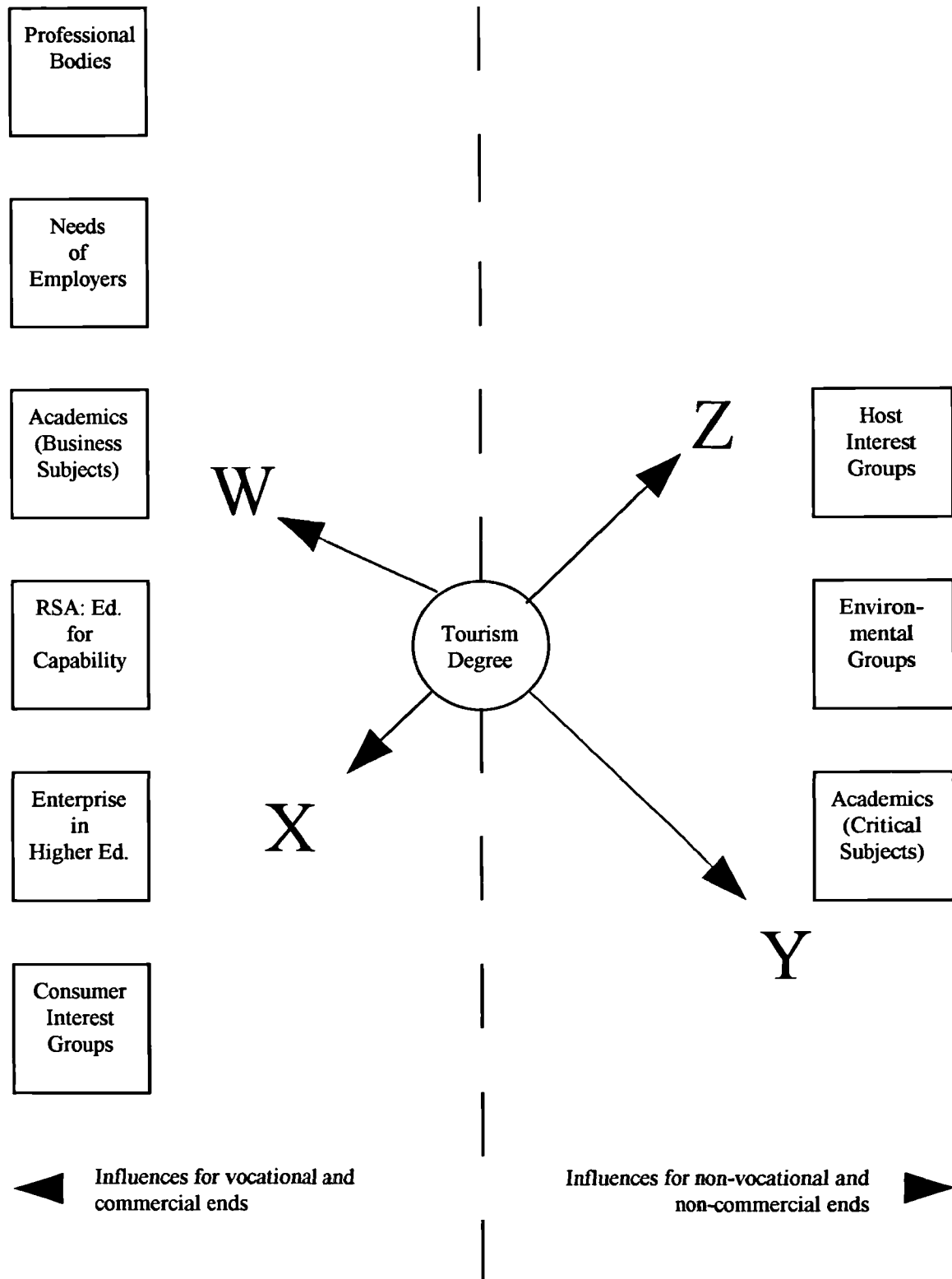
that the curriculum has a limited capacity, some choice needs to be exercised as to what is included in it.

Assume the whole area between the squares designates possible curriculum space, that is a complete map of possible curriculum contents. It is proposed that any particular framing of a curriculum in curriculum space is affected by the power and influence of the surrounding squares. So, for example academics in business subjects will lobby to include components such as demand and consumer choice for tourism services, consumer satisfaction, and marketing. The square designating the needs of employers might promote personal transferable skills such as problem solving, communications and team working in the framed curriculum.

Assume that the circle towards the middle of the diagram labelled "tourism degree" represents the frame of the curriculum. It delineates what is to be included and what is to be left out of the curriculum. What lies within the circle is the chosen curriculum, but note that there will necessarily remain a large part of possible curriculum space which is not framed by a particular curriculum. The point is that this frame may be dragged across different parts of possible curriculum space to rest for example at points X, Y, W or Z.

The eventual resting position of the framed curriculum will depend upon the influence exerted by any of the surrounding squares. Thus we might envisage a curriculum being framed around point W, where the influence of business subjects has been strong. Alternatively, assuming critical subjects to include sociology, we might expect the curriculum at point Y to include an analysis of the effects of tourism on host communities. Similarly, if the framed curriculum is drawn to point X, it will lay considerable emphasis on developing enterprise skills. Indeed one can imagine less neat scenarios. The circle that is used to represent the curriculum might be shattered, with blobs of the curriculum scattered across curriculum space without any overall coherence.

The main purpose of the diagram is to underpin the idea that there is not one tourism curriculum that is given, or indeed obvious, or which can claim to be *the* curriculum,

but that the curriculum can be framed in a variety of ways. The fact tourism is classified later in this chapter as a "soft" field permits this variety of framings.

As the curriculum is framed, by accident or design, two distinct types of curriculum emerge. A vocational curriculum for inducting students into the commercial activities of tourism is framed towards the left of figure 1.2. But a non-commercial curriculum which brings awareness of a wider set of activities which constitute tourism's wider society and world is framed towards the right of the diagram. This is the primary contest which exists for the curriculum. What is also apparent from figure 1.2 is a concentration of influences to the left of the diagram.

With regard to the position of the frame and the action of various influences, attention had been drawn by a number of writers to the increase in the importance of vocational interests and a diminishing in the importance of those which are critical. Henkel (1987) has observed that exposure to more external influences has caused a transformation in academic values. Kogan adds that "managerial, centralising and instrumental rhetoric [has] had some effects on structure and on the disposition and context of courses" (Kogan, 1987, quoted in Becher, 1989:134-135). Barnett captures a similar idea observing that

> " Currently...we are seeing various influences at work
> which are tending to propel curricula in the general
> directions of both [profession-specific competences] and
> [transferable personal abilities]" (1992, 12).

In the next two sections, compelling evidence is produced to suggest that, as far as tourism is concerned, the curriculum is mainly being framed as a vocational one, dominated by business, managerial and instrumental aims.

Susceptibility

There are a number of reasons which explain why tourism degrees have been particularly subject to certain influences. First tourism degrees have largely flourished in ex public sector institutions. These are the polytechnics which were under direct local council control before their incorporation, and which are now known collectively as new universities. Data from the Universities and Colleges Admissions Service

(UCAS, 1995) shows that 37 of the 40 institutions offering tourism degrees are former public sector institutions. There is a thesis (Boys *et al.* 1988, Silver 1990) that such institutions owe their living to, and must therefore account to the outside world. These institutions were directly accountable to those who funded them. There was therefore a strong extrinsic pull on their operations. This may be contrasted with the state of affairs in old universities which were less directly accountable to the outside world. Until recently, the old universities were able to maintain more of a distance from the outside world. Tourism belongs with the more vocational world of the new universities.

It can also be noted that much of the initial development phase of tourism degrees occurred under CNAA regulation. To satisfy CNAA demands for intellectual rigour course teams often fell back on traditional disciplinary approaches to new fields, since such disciplines had already established their academic credibility (Silver 1990). This retreat into the disciplines may have exercised a conservative pull on the development of degrees such as tourism. They readily fell into a multidisciplinary approach rather than an interdisciplinary approach where rigour was more difficult to substantiate. So the notion that "thinking out the business [tourism degrees] afresh" was happening is doubtful. In many cases a fresh interdisciplinary approach was just too difficult, rather course teams sought rigour by deploying the established business studies model.

The proposition (expounded in chapter four) that tourism is a field of study, rather than a discipline has implications for the way in which it has developed. As the following discussion demonstrates, fields of study are more readily susceptible to outside influences than traditional disciplines. Under Biglan's (1973) soft - hard typology, tourism must surely be classified as soft. The position of a discipline on the hard - soft dimension is determined by reference to the existence of an overarching paradigm. Tourism studies has no such paradigm, so is more open to a number of different framings.

Tourism can be classified according to a number of other typologies For example, it is unrestricted in terms of Pantin's (1968) restricted - unrestricted typology. Pantin uses the term restricted science to refer to those pure sciences which as Becher (1989:9)

explains "define out messy problems to maintain clarity and coherence". In defining out the messy problems pure sciences retreat into a specialised world and language of theories and symbols which are inaccessible to the layperson. Because of this, the layperson cannot readily interfere with such disciplines, and academics who inhabit these disciplines can work relatively free from outside influences, at least in a cognitive sense.

In contrast, tourism is unrestricted in that it deals with phenomena of everyday life. It is readily conceptualised in terms of everyday experiences and language. The tourism world of destinations and marketing strategies is certainly more accessible than the world of physics with relativity and particles. Thus the outside world presses into the field of tourism, firstly because it is itself the subject of much of the study, and secondly because it feels confident of intervening. Whitely (1984) noted how fields associated with powerful non-scientific groups were liable to be pulled in the direction of relevance. As much of the subject of tourism is potentially that of business, business interests are particularly able to make deep inroads into the tourism curriculum.

Reference to other typologies of disciplines and fields can point up the vulnerability of certain disciplines and fields to the external world. For example, Kolb (1981) describes a typology of learning styles for different disciplines. Kolb uses two dimensions. These are the abstract-concrete and the active-reflective. For Kolb, pure sciences and mathematics are defined as abstract / reflective in contrast with applied sciences such as engineering which are abstract / active. What Kolb calls the "social professions" such as education and law fall into the concrete / active classification, whilst the concrete / reflective encompasses the disciplines of the social sciences.

It is not immediately clear where tourism belongs in such a classification. Certainly it belongs on the concrete rather than the abstract end of that particular continuum. On the other continuum it could be active or reflective. However the emerging curriculum favours the concrete / active. This has implications for development. For example, Becher (1989) finds that disciplines and fields of the concrete / active type are more susceptible to impositions from non-academic interests. They are more easy to penetrate. Similarly, fields of study are also subject to considerable influence and

interference from professional bodies. Becher sums up the picture for nursing and social work thus:

> "Because of their close links and overlapping
> membership with the academic community, the relevant
> professional practitioners' associations will often have a
> strong say in identifying issues and approving strategies
> of enquiry as in the case of nursing and social work."
> (1989:147)

This notion is supported by Henkel (in Boys *et al.* 1988:185) who finds that fields are subject to calls for "emphasis on work and instrumentalism".

The world of work does exert a steady influence on the tourism curriculum. HMI (1992) reports instances of industry's involvement in tourism higher education and notes the involvement of the national training board of the Association of British Travel Agents (ABTA). Industry has sponsored academic posts with for example the Tavelbag (a firm specialising in discounted air tickets) chair of tourism at the University of Bournemouth and the RCI (a timeshare company) chair at Nene College of Higher Education. Equally many courses have industrial liaison groups and the aim of many courses is to produce graduates for industry. Her Majesty's Inspectorate (HMI) for example records:

> "All courses have clearly stated aims. A common aim is
> to equip students with the understanding and skills
> required to be effective managers in specific catering or
> tourism contexts and as adaptable members of society."
> (1992:7)

This discussion demonstrates the susceptibility of the tourism curriculum to a range of influences, but particularly business ones.

The normal curriculum

Airey and Johnson's (1998) study of the profile of tourism studies degree courses offers empirical evidence which demonstrates the particular process and progress of the normalisation of tourism degrees. In terms of process, their study investigated the departmental location of tourism courses. Here, "management" predominates, and fifty four per cent of courses were located in business, tourism or service sector

management departments. Departments with a more open agenda, such as social sciences only accounted for seven per cent of courses.

The importance of this for the process of curriculum development is that the curriculum is born into, nurtured, and developed in departments which have an established culture and community of business orientation. So there is little in the way of clear heads here. Becher (1989) draws our attention to the significance of academic communities and the socialisation rites they perform. Business and management departments socialise entrants to a distinctive disciplinary community and ensure that they get to know the rules of that particular discipline and community. Becher quotes Rorty's explanation that new entrants learn:

> "what counts as a relevant contribution, what counts as
> answering a question, what counts as having a good
> argument for that answer or a good criticism of it."
> (Rorty, 1979, quoted in Becher, 1989:26)

The results of this developmental and socialisation process can be seen from the same study. The titles of degrees offered was surveyed, and of those in use in 1997/98, a clear majority of fifty eight per cent contain the words business or management. In contrast, only two courses set out a more distinctively critical agenda for tourism. These were courses entitled "Sociology and Anthropology of Travel and Tourism" and "Tourism and Social Responsibility" (Airey and Johnson, 1998:7). Of course, this leaves a large number of degrees with less explicit titles such as "Tourism" and "Tourism Studies". But the final strand to Airey and Johnson's study teases out the content beneath even these elusive titles and gives a clear picture of the agenda running through tourism education.

The stated aims and objectives of tourism degrees were surveyed, summarised and ranked and these are reproduced in table 1.2. This table gives an account of tourism degrees operating within narrow dimensions. Aims and objectives are dominated by instrumental and vocational concerns. Indeed only three of these aims seem to offer any analysis of the wider tourism world beyond vocationalism. These are "sound education / academic understanding", "broad foundation / wide range / thorough grounding" and "social context / sustainable tourism". These all appear in the lower

part of the ranked list of aims and account for only eleven per cent of the total mentions.

The predominance of vocationalism in tourism degrees exerts a power akin to that ascribed by Kuhn to "normal science". Normal science was described by Kuhn as: "...the activity in which most scientists inevitably spend almost all their time". (1970:5)

Table 1.2 Top twenty aims and objectives of the tourism degree courses

Rank order	Aim / objective	Number
1	Career opportunities	76
2	Employment /employer links / work	53
3	Tourism industry: large / important / global / growth	50
4	Vocational / "reality" skills / theory into practice	48
5	Tourism industry: international opportunities	45
6	Management / business skills	36
7	Private / public sector opportunities	31
8	Transferable / relevant skills for other industries	28
9	Sound education / academic understanding	25
10	Broad foundation / wide range / thorough grounding	22
11	To meet the needs of the tourism industry	21
12=	Decision-making / analysis /judgement	20
12=	European context / opportunities	20
14	Social context / sustainable tourism	19
15=	Professional / professionalism	17
15=	Quality / excellence	17
17=	Flexibility	14
17=	Service delivery / service sector / customer service	14
19	Successful / succeed	10
20	Competitive / compete	7

Source: Airey and Johnson (1988:9)

But Kuhn observed that its content:

> "...is predicated on the assumption that the scientific community knows what the world is like." (1970:5)

We could extend this idea to describe the development of tourism higher education into the normal tourism curriculum. We might think of this as being how scholars in the tourism studies community will go about their business, what is taught to students, what is published in journals, what are the pressing puzzles and what is the subject matter of research activity. The point is that "normal" is defined according to what tourism studies becomes.

But as we have previously discussed, what the tourism curriculum becomes may merely reflect a view of tourism education that has been developed and accepted by the current elders, (to appropriate Becher's (1989) metaphor), of the academic tribe of tourism studies. From Airey and Johnson's (1998) study these elders appear to reside predominately in Business and Management departments. The strength of this conception of normality in tourism education can be seen by reference back to Kuhn who notes that:

> "Normal science...often suppresses fundamental novelties because they are necessarily subversive of its basic commitments." (1970:5)

In other words tourism education once it has established itself in a certain way will marginalise challenges to its established orthodoxy. The tourism curriculum will be progressed and legitimated within the parameters of what has become normal.

The development of an orthodoxy and a form of normal tourism curriculum has important implications for values in the curriculum. By falling in with certain choices about the curriculum we may be accepting values which we did not necessarily set out to endorse. Examples of this may be found elsewhere in recently developed curricula. For example Graves noted for the undergraduate business studies curriculum the dominance of managerialism:

> "most [textbooks on business studies] are written from a managerial point of view." (1983:8)

Similarly, where tourism courses have been designed using a core of business related texts, a particular language of business will enter the discourse and this language will be an important ingredient in establishing and sustaining values. Bailey points out (again for business studies) that an implicit, tacit (Polanyi, 1966), hidden curriculum (Snyder 1971) can emerge where:

> "...values premises are taken for granted to such an extent that syllabuses and subjects take on the appearance of a value-free enterprise." (1983:22)

Uncritical literature

There is, as the bibliography to this study demonstrates, an abundant literature on tourism higher education in terms of number of articles. But the stance of this literature provides part of the rationale for this study. Much of the literature is uncritical and takes for granted the curriculum of tourism higher education as it has emerged. Its concerns are mainly descriptive (concentrating on the curriculum that already exists), empirical (providing models for the curriculum based on largely on surveys of business requirements) or operational (how to put things into practice). In taking the emerging pattern of tourism education as given it rarely challenges the *status quo* or explores alternatives.

The literature accepts the curriculum as it is and pays little attention to the curriculum as it might be. It is here that this study proposes to add a critical and philosophical perspective. This perspective seeks to challenge implicit assumptions and pose questions about the nature of the tourism curriculum by taking a step back from the busy world of doing or operating.

In the tourism literature, a key contribution has been the debate about the core curriculum initiated by the National Liaison Group for Higher Education in Tourism (NLG) (Holloway, 1995). However, this tends to be conducted on the level of whether business skill x rather than business skill y be incorporated. It therefore already assumes a narrow framing of tourism education. A whole area of the possible curriculum of tourism education remains unseen. The debate is uncritical in that it avoids philosophical issues of alternative ends.

The same criticism may be levelled at Koh's (1995) paper entitled "Designing the four year tourism management curriculum", King's (1994) case study of tourism higher education in the South Pacific, and Parsons (1991) international review of tourism management education programmes. Similarly, The Council for National Academic Awards' (UK) (CNAA) review of tourism studies (1993), Cooper, Shepherd and Westlake's (1994) book on tourism education and Wells' (1996) examination of the tourism curriculum in Australia all exist as uncritical accounts.

Most recently,

> "ATLAS [European Association for Tourism and
> Leisure Education] members [have been summoned] to
> develop a body of knowledge for European tourism
> education...using the basis laid by the National Liaison
> Group (NLG) in the UK." (Richards, 1997:49)

...and the World Tourism Organisation (WTO), in conjunction with Bournemouth University is developing a Graduate Tourism Aptitude Test (GTAT). This "would specify curricular content ... which is understood and recognised globally" (Shepherd, 1997:70). But none of this literature contests the emerging normalised form of tourism education. Rather it accepts the prevailing vocationalist model and concentrates on the efficiency and effectiveness in operating the model. Its emphasis is on the internal mechanics and the balance of ingredients within the narrow framing that is taken as given.

For example, Cooper states that tourism curriculum design and content should follow from environmental analysis. He is thereby suggesting an empirical approach where course design is based upon what is needed in the surrounding world. Course aims should, according to Cooper, follow from this environmental analysis as the following suggests:

> "Many programmes operate in regions which have a
> significant tourism industry. It is therefore important to
> gain the support of this industry and to understand their
> local issues and requirements." (1989:141)

Thus for Cooper, environmental analysis is essentially centred on what industry wants, although this is slightly tempered by his asides on the importance of "local community support" (p. 141) and the observation that "the imperative must be for the course to be industry sensitive, not industry dominated" (p 142).

Koh's approach was also an empirical one. Koh undertook a study "to determine the necessary elements in a four-year tourism management curriculum as determined by a panel of experts representing the various sectors of the U.S. tourism industry" (1995:68) Such an empirical approach is likely to remain uncritical since by definition

it reflects what is, and is unlikely to uncover what could be. Indeed the curriculum suggested by Koh has many similarities to that proposed by the Tourism Society's NLG. Its modules include those such as "the marketing of tourism", "tourism law" and "communications". The curriculum moves immediately to a vocationalist position and is located as "the business of tourism". The key aim of such a course becomes how this business can be most efficiently discharged.

There is literature which seems to adopt a more critical stance: For example, Jafari and Ritchie (1981) expressed concerns over tourism education as it was then developing. However they then pointed up "the lack of empirical research on which to base the design of the curriculum." This statement itself seems to presuppose that the curriculum can be designed only from empirical methodology based on observation of what exists in the world. This is an insufficiently critical view of curriculum design, and it is this lack of sustained or elaborated criticism which prevents classification of Jafari and Ritchie's study as a philosophical one.

Frank Go ventured towards the philosophical when he asked:

> "Are tourism educators making a genuine contribution
> by drawing the attention of their students and tourism
> industry practitioners away from tools and techniques
> and towards discussion, debate and reflection on the
> critical issues? Or do they emphasise the same
> techniques as 15 years ago? Are students sufficiently
> challenged to broaden their horizons? Or do they get a
> rather ethnocentric education which will be of little use
> in the global village wherein their career will unfold."
> (1994:334)

But Go does not follow this philosophical promise through. For the questions raised in this paragraph are not elaborated on. He fails to clarify his meaning of critical. His use of the term might just denote important issues and he does not explain the level at which the term critical is being used. For if the term is being used in the sense of "critical to the success of industry", then the stance of his enquiry is demoted to the non-philosophical, since this becomes a question of efficient operation of industry. Critical must be deployed in a more profound way as elaborated by McPeck (1981),

Barnett (1998), or indeed in Squires' (1990) sense of "sustained reflection" for Go's enquiry to assume a philosophical mode.

Similarly, Go refers to the possibility of tourism educators emphasising "the same techniques as 15 years ago". If by this, he is just referring to possible changes in marketing, or yield management techniques, he is not straying into the philosophical. Rather he is merely adverting to a change in operational methods. It is only where different ways of seeing things, and competing paradigms for tourism education are tackled, that a philosophical analysis is engaged, and a contest for tourism education emerges.

So it is evident that the literature on tourism education is mainly uncritical and fails to reflect on philosophical issues surrounding the curriculum. This uncritical literature plays an important function in legitimating the emerging normal curriculum.

Conclusion: a sizeable, but contestable orthodoxy

The context and issues set out so far, strongly support the need for this study. Tourism higher education has grown rapidly and its size is now on a par with that for many long established degree programmes. But questions emerge regarding the way tourism education is developing. A normalisation process is underway where a vocationalist curriculum is establishing, defending and replicating itself. The idea of a normal tourism curriculum with tacit values represents the establishment of a powerful force. A key challenge for this study is to explain this emerging orthodoxy and to subject it to critical scrutiny. The question emerges as to whether the tourism curriculum that has developed is an education which serves us well. This is not answered by the literature on tourism education which tends to lack a philosophical perspective.

Boys *et al.* noted that:

> "traditionally, the curriculum is seen as being in the
> hands of teaching staff and determined by the discipline
> and its knowledge base." (1988.206)

These two underlying factors have been analysed to explain the emerging orthodoxy. First, *the sociological dimension to the problem illuminates a diversity of internal and*

external influences acting upon the development of tourism higher education, pushing it in a particular direction. Here, the emerging form of the tourism curriculum may even owe more to accident than design. An accidental curriculum may be forged by the triumph of proximity and power over principles. By proximity, I mean that some factors may have had an influence on the design of tourism education just because of their nearness or convenience. Staff located in business and management departments, with a particular way of thinking have been conveniently proximate to the design process. By power, I mean that some features of tourism education have earned a place because of the power of the sponsors of that particular feature. Principles have not played a leading part in the design of the tourism curriculum.

Second, what has been seen to permit to the malleability of the tourism curriculum is an epistemological dimension relating to the knowledge characteristics of tourism as a soft field of study. Despite an emerging orthodoxy in tourism education favouring vocationalism, there is little evidence for an overarching paradigm for tourism studies. There is no contradiction here. Tourism is pre-paradigmatic and tourism degrees are normalising. What is suggested is that the normalising curriculum is closing off important areas of study from the rich pre-paradigm of possibilities. A young subject is in danger of being hijacked.

To address this, tourism higher education is promoted as a contested concept and the curriculum opened up to a number of alternative configurations. The notion of curriculum space will prove useful here. It suggests a backdrop against which we may map out distinctive areas of competing tourism curricula. There is no reason internal to the subject of tourism to limit the focus of tourism degrees to the purely vocational. Indeed, the predominance of business interests in the curriculum should not obscure other possible framings. So here we see a potential contest arising. On the one hand the curriculum could be framed as the development of business skills for the tourism sector of the economy. On the other it could be framed as the critical scrutiny of the tourism phenomenon.

This tension between tourism as business and tourism as phenomenon is fully developed in the following chapters before a synthesis is sought in chapter ten. The

next chapter will give a fuller explanation for the method adopted by this thesis in its critical review of the developing curriculum orthodoxy. It will explore the link between methodology and alternative framings of the tourism curriculum and justify the use of a philosophical approach.

2

Approaches

Introduction

This chapter sets out the approach taken by this thesis for its enquiry into the tourism curriculum.

It does this by way of a critique of recent proposals for the curriculum in the literature of tourism higher education. These are the Koh (1995) study and the National Liaison Group for Higher Education in Tourism (NLG) proposals (Holloway, 1995). Koh's marketing approach was to survey industrialists and academics as a basis for design of the tourism curriculum and the more recent World Tourism Organisation / Bournemouth University study (Shepherd, 1997) deploys a similar method. The NLG approach has been to generate its core curriculum from a committee of NLG members and debate the issue at a national conference which took place in December 1994.

The tourism curriculum proposed by Koh (1995:69) would embrace the following elements:

- Theories of human resource management
- Written communication skills
- Managing service quality
- Interpersonal relation skills
- Practicum after year three
- Theories of marketing
- Hotel / restaurant operations
- Managerial accounting
- The travel / tourism industry
- Microcomputer literacy
- Ethics / social responsibility
- Entrepreneurship / innovation
- Practicum after year 2
- Principles of tourism development
- Practicum after year 1

The tourism core curriculum as proposed by the NLG (Holloway, 1995:2) is as follows:

- The meaning and nature of tourism
- The structure of the industry
- The dimensions of tourism and issues of measurement
- The significance and impacts of tourism
- The marketing of tourism
- Tourism planning and development
- Policy and management in tourism

The critique of these proposals enables different methodological approaches to curriculum design to be surfaced and evaluated. Three methodological paradigms for researching into the curriculum emerge. These are the scientific positivist, the interpretive and the critical.

The analysis of this chapter points up differences between research paradigms, the implications of using each of them for curriculum design, and the limitations of scientific positivist approaches. Methods which are exclusively scientific positivist may have only limited application because of their lack of attention to meaning and values. Nor are they sufficiently reflexive about methodologies or the consequences of using a particular methodology. Additionally it is shown that different methodologies illuminate different parts of curriculum space, and that basing curriculum design on a single methodology results in a partial curriculum.

In the light of these criticisms the methodology employed by this thesis is outlined.

Method, methodology and research paradigms

Before engaging directly with these proposals, it is important to draw a distinction between method and methodology in curriculum design. Method is a particular way or developed routine for approaching a research question. It can be classed as a technique. In some cases a particular method is clearly suggested by the question itself. For example, the hypothesis that tourism undergraduates are less well qualified at entry

into higher education than other undergraduates would suggest an empirical method and the use of a survey as the technique for testing the hypothesis.

Methodology on the other hand is explained by Cohen and Manion (1994, quoting Kaplan) as a means:

> "to describe and analyse these methods, throwing light on their limitations and resources, clarifying their presuppositions and consequences, relating their potentialities to the twilight zone at the frontiers of knowledge." (1994:39)

Now it seems that there is considerable confusion between methodology as perceived by Kaplan and its common usage. For in the case cited above, the use of survey method to test a hypothesis, methodology is often taken just to mean a detailed exposition of the rudiments of a particular method. In the example about undergraduate entry qualifications the focus would be on the procedures to be adopted to ensure that the survey method resulted in a valid conclusion. Thus "methodological" issues would include those of sampling, of sampling error, of questionnaire design and of statistical presentation and interpretation of results. "Methodology", in this usage is the process for ensuring a particular technique has scientific validity.

Methodology is frequently used in the same way in tourism education research. For example Koh (1995:69) has a section titled "research methodology" which describes the detail of a particular method - a two-phased survey, sample size and sampling techniques - which were used to inform the design of a tourism curriculum.

But Kaplan is implying an altogether different meaning of methodology. He is arguing that it means not just a detailed exposition of the specific method to be used, but a sustained reflection on methods in general. In this view, methodology is more a matter of considering the nature of the research question being posed and considering, from a range of possible methods, which might be an appropriate approach or combination of approaches. This implies that the researcher has some breadth of knowledge about the extent of possible methods and can survey the landscape of methods from a vantage point with an overview. It also implies that the whole process of research is opened up

to critical reflection. It is what Hammersley (1992) and Usher (1996) call reflexivity in research.

The significance of adopting a methodological approach is to be aware of possible problems of partiality and premature closure. As Usher explains:

> "I may think for example my research is simply a neutral 'finding out', but the kinds of questions I ask and the methods I use may mean it functions oppressively."
> (1996:37)

One problem then, is that the conclusions offered to some research questions may be determined more by the method deployed than the data being studied. In other words different methods would generate different outcomes. Take the following hypothesis - "The host community of the city of Brighton have positive perceptions of the impacts of tourism". A methodological trap is present here. If the researcher moves too quickly to a qualitative survey method, the bulk of the research effort is committed to the statistical techniques of sampling, questionnaire design and so on, as in the earlier example about entry qualifications. But a vital difference between the two examples is that the question of meaning of tourism impacts in the second example is much less clear than that of degree entry qualifications in the first. Hence the importance of initial methodological deliberation in the Kaplan sense.

Proper attention to methodology rather than a rush to a preferred method will mean that the problem of the *meaning* of tourism impacts is addressed. This may entail a conceptual enquiry to be engaged in prior to, or in conjunction with, subsequent work which itself may comprise ethnomethodological, interview or survey techniques. It is possible that the results of such an approach would be completely different to a "straightforward" survey since each approach would be measuring differently defined impacts. On the one hand impacts as pre-defined by the researcher, whilst on the other hand impacts are interpreted through a more open dialogue with the hosts who are transformed from objects to subjects of the research. Hence the earlier assertion that research solutions may be determined by method. Usher paraphrases Gadamer's caution that:

"Understanding an object is always 'prejudiced' in the sense that it can only be approached through an initial projection of meaning." (1996:21)

Conscious of the propensity of method to determine results, (i.e. to endorse one version of the truth in a situation of multi- truths), a methodological enquiry follows. The Koh and NLG proposals are situated in competing research paradigms, and the implications of approaching curriculum design from within different paradigms is analysed.

Usher explains a research paradigm as:

"an exemplar or exemplary way of working that functions as a model for what and how to do research, what problems to focus on and work on." (1996:13)

The point about paradigms is that there can be more than one of them, that they offer distinctively different ways of doing things and that they direct methods and practices. In curriculum research, as in other areas of social sciences, there are paradigms based on scientific positivism and those based on other alternative approaches.

The scientific positivist paradigm

There are several defining characteristics of scientific positivist research. First, it concentrates on positive data - that is on facts that can be verifiable and can survive attempts at falsification. This essentially excludes questions of a moral or ethical nature which cannot be settled by an appeal to facts. The world of ought is therefore ruled out of bounds in favour of the world of is. Next rigorous scientific method is used, based upon hypothesis formulation, and testing against empirical evidence. Quantitative measurement and experiment are key techniques here. Researchers adhere to the principle of value neutrality. In effect their role becomes one of a specialist conduit giving access to facts. They are in theory replaceable by any other researcher who would reach identical results using the same data and methods.

The NLG and Koh set out to find the key elements of the core curriculum by an appeal to the facts using the scientific-positivist paradigm. The NLG aim was to seek "some consensus on the body of knowledge which would be acceptable to both academics

and practitioners in the tourism industry." (Holloway, 1995:2). This consensus was sought at a national conference attended by academics and industrialists that was held in London in December 1994. However the conference was not provided with a *tabula rasa*, but rather with a set of "seven 'areas of knowledge' on which the committee members of the NLG were agreed." (Holloway, 1995:2)

Reference to an earlier work, the CNAA (1993) review, enables the genealogy of the NLG project to be traced and on page thirty two of this review there can be found seven similar subject areas. The CNAA review is more explicit on how these seven areas have been identified. They are based upon:

- Airey and Middleton's (1984) review of the curriculum of tourism courses (which was based on Burkart and Medlik's (1981) 'Body of Knowledge', and,
- "information supplied by academic institutions for this review" (CNAA, 1993:32)

We may therefore note in the NLG proposals a strong link with an empirical methodology. Koh's study is explicitly empirically-based. Its rationale being that hitherto there had been "little or no empirical input from industry" (Koh 1995:68) on current U.S. programmes. This is a deficiency which Koh seeks to redress by using a survey-based method.

The NLG and Koh approaches follow the tradition of curriculum theorising started by Bobbit (1918) and continued by Tyler (1949). Bobbit advocated a scientific approach to the curriculum through analysis of aspects of human activity which were to be developed by the curriculum. Activities which were deemed important were those which led to a healthy and gainfully employed life. So curriculum design according to Bobbit, needed to analyse the detail of such activities and incorporate the essentials that resulted from such analysis.

Bobbit's approach contained the presupposition that a healthy life and a gainfully employed life were concepts which were unproblematic, and whilst there may be some consensus about the meaning of a healthy life, clearly a gainfully employed life is a strongly value-laden term. Bobbit approached his task without recognition of its

possible range of values. Rather 'employment' was the simplistic definition assumed for a gainfully employed life. So the earliest writings on the curriculum were essentially scientific, but with little reflexive awareness of the assumptions upon which the application of scientific principles to curriculum design rested.

It is here that the notion of value neutrality for scientific positivism is demonstrated to be an incomplete one. Data collection methods deployed by Bobbit were undoubtedly value free. But, as the previous paragraph demonstrates, values were initially imposed on the whole process. A similar problem can be seen in Koh's work. The method of data collection is value free but an initial value position is imposed by seeking empirical input from industry. The value imposed is that of industry values.

Both the NLG and Koh approaches can be understood as operating within the model proposed by Tyler (1949) in which four major curriculum questions are posed:

1. What educational purposes should the institution seek to attain?
2. What learning experiences should be selected?
3. How should these learning experiences be organised?
4. How can the effectiveness of learning be evaluated?

In fact it can be seen that the NLG and Koh only really address the second of these questions and that the answer to the first question is implicit in their answer to the second. That is that the educational purposes presupposed by the NLG and Koh are those serving the interests of the business of tourism.

Pinar and Grumet (1981) criticise the Tyler-type approaches to curriculum design, noting

> "its more recent mirroring of scientific (mainstream social) method and its apolitical and ideological function." (1981:30)

This is a criticism that might fairly be levelled at Koh and the NLG since they approach curriculum design in a similar style to that of Tyler. Their implicit adherence to business values with little regard to the possibility of competing values suggests that they are unconscious of the ideological positioning of their studies.

This is a clear case of method imposing closure on the result. Since the research question has defined the key data to be collected as the opinions of tourism managers, the results are a tourism curriculum for the efficient management of tourism with an emphasis on operational expertise such as financial control and marketing. Now this should produce graduates who are good managers, innovative and are customer-centric. But the closure imposed is an emphasis on means and technique at the expense of purposes. Ends are givens and are rarely subject to critical scrutiny.

Purpose is assumed to be coterminous with profitability. The consequences of such curriculum orientation is to produce managers who demonstrate not so much a lack of concern to the social consequences of technical tourism action (i.e. the single-minded pursuit of business efficiency) but rather who are largely blind to such consequences. For social consequences are not part of the agenda of a tourism curriculum designed by positivist methodology. Ironically, scientific positivism's pursuit of value freedom has in this case endorsed a value position of business values.

There are other consequences of the use of this paradigm. The curriculum is proposed without due attention to contesting interests. It is handed down to educators to put into practice. In other words curriculum experts have tackled the problem of the curriculum using an "objective" method. Under Koh's approach contesting interests are minimised by the design of the research instrument and eventually "resolved" by resort to quantitative methods. We count those in favour of module x, and those in support of module y. Those modules with the highest count emerge as the clear winners. A curriculum model emerges and there is no encouragement for educators to reject, criticise or adjust because the method assumes that the problem has been solved.

Another difficulty is the belief that the use of scientific positivist method will of itself solve the questions of curriculum design. This is particularly apparent in the methodological (*sic*) underpinnings to Koh's work. Here the combination of survey and Delphi technique are proffered to produce what is seen as an objective solution to the problem. It is implied that the results of such a method are *the* solution. Indeed Koh states that a cross-sectoral sample of tourism industry executives would "validate"

the findings (Koh, 1995:68). But the Koh technique is to bring in a particular theory to solve a problem rather than to generate a theory which is shaped by the practical reality of the situation. Koh's findings are in fact partially predetermined by the use of the parameters of his survey technique. The method determines the result. The results are only valid for those who were asked. Thus Koh's claim for validity is a limited one.

Next, scientific-positivist method objectifies the researched world. It ascribes a reality to this world according to the purposes of the research. It includes and excludes factors and defines its terms with regard to solving the 'problem' to be resolved. The reality of the researched world is not admitted as a problem in itself.

What all this adds up to is a method that produces a vocationalist curriculum based on technique and means rather than on consideration of ends. The production of graduates with good technique is of course a key aim of tourism higher education, particularly for students who have enrolled on a vocational degree. Thus scientific positivist methods have an important place in the development of the tourism curriculum. In this respect, both the NLG and Koh proposals are to be welcomed as contributing clarification to the classification of essential components of the curriculum in order to meet the requirements of technical skill.

However what is questionable is whether it is appropriate to allow such methods to dominate the design of the tourism curriculum. Such an approach - the elevation of scientific positivism to the paradigm for curriculum thinking - can lead to a one dimensional (Marcuse, 1968) development of the curriculum. This has lead critics such as Young to suggest the need for education to first:

> "transcend [its] present incomplete and one-sided level
> of development" and second to "make a contribution to
> the solution of the problems of the society in which they
> are found." (1989:23)

In this one dimension, a critical view of society is missed. Bordieu's (1990) thesis of cultural and social reproduction and a self-legitimating system suggest a problem here.

An uncritical curriculum, implicitly endorsing the dominant business ideology, plays a key part in the reproduction of an imperfect society.

It is these kinds of problems that have led to new directions in curriculum theorising. For example, Whitty counsels that we do not:

> "regard curriculum planning as a purely or even largely, technical exercise and ... recognise[s] that curriculum decision making involves crucial cultural and political choices." (1981:50)

Similarly, Pinar and Grumet (1981) describe a movement called reconceptualism, signalling a change in the direction of curriculum studies. Two schools to the reconceptualist movement are described as the hermeneutic and the neo-Marxist. Our enquiry turns next to these alternative paradigms for curriculum research, which are captured under the headings of the interpretive and the critical.

Alternative paradigms

Alternative paradigms do not necessarily supplant scientific positivism. Indeed even the sceptical Hammersley points out the importance of scientific positivism to educational researchers. He adverts particularly to its concern with:

> "clarity of expression" and its "systematic treatment of evidence, of searching for and taking due account of negative evidence, rather than simply fitting interpretations to selected evidence." (1992:18)

Walle offers a balanced view whilst signalling potential problems:

> "Science provides a powerful methodology, however, it tends to eliminate the investigation of topics that are not easily attacked using its techniques." (1997:532)

Walle's main criticism is that scientific positivism's rigorous method can lead to an oversimplification of reality. This results from the exclusion of phenomena which cannot be processed by its methods. The rich complexity of the world as lived is side-stepped.

Alternative methodologies allow some of the limiting assumptions and requirements of scientific positivism to be waived. Positivism's requirement to deal in verifiable facts is

lifted. This allows opinions to be voiced and the admittance of data, and areas of enquiry that are excluded from positivism by the verifiability principle. Walle explains for example that emic methods allow "attitudes, motives, interests, responses, conflict and personality" (1997:529) into research.

In alternative paradigms, the idea of a single objective reality which exists independently of the researcher is replaced by a more fuzzy world of multiple realities. The significance of subjectivity in forming these multiple realities is recognised. The idea of value neutrality comes under closer examination as ideology and taken for granteds are held up/scrutiny. Indeed values, ends and ethics are often welcomed into the discussion, in contrast to positivism which "abandons ethics and politics to irrationalism" (Hammersley, 1992:18, paraphrasing Habermas). In alternative paradigms the human aspect of research activity is realised and interactions between the researcher and the researched world are foregrounded. At the extreme, the research process becomes more like an art than a science.

These characteristics are found in varying degrees in the main alternative research paradigms of the interpretive and the critical.

The interpretive paradigm

The interpretive approach to curriculum design seeks understanding and meaning. So whilst in the scientific positivist tradition the social world is objectified by the researching subject, the interpretive tradition treats the social world as subject, encouraging it to speak for itself. For example, in the scientific positivist tradition students and tourist hosts become objectified, the former objects of a curriculum and the latter objects of tourism.

The interpretive approach holds that human actions and social constructs (such as the curriculum) cannot be interpreted in the same way as natural objects. Within the interpretive paradigm insight into the tourism curriculum is sought by reference to the participants in the curriculum in the widest sense. It is they who provide the starting point. This is in contrast to the scientific positivist approach where, typically, a hypothesis is formulated using meanings which have been ascribed from the

researcher's preconceptions. This hypothesis is then subject to empirical scrutiny and the method, which appears to be value-free, clouds the values impregnated in the whole exercise. In the scientific positivist approach the social world is frozen into an objectified reality. It can only speak through the limited aperture provided by the research instrument.

Grundy explains that for a curriculum designed by interpretive methods:

> "all participants in the curriculum event are to be
> regarded as subjects, not objects." (1987:69)

By this Grundy means that the curriculum researchers should not set themselves up as subject and then objectify other possible participants in the curriculum event, so that they become mere actors in his script. Rather the possible participants in the curriculum event should be cast as subjects and be invested with the power of authorship. The script, in this case the tourism curriculum, is therefore written with a more open mind and more collaboratively.

So the interpretive method for designing a tourism curriculum aims to promote understanding of tourism from the point of view of all the participants in the tourism environment. The extent of the tourism world, and tourism aims and purposes are not pre-determined or pre-defined. Rather, part of the interpretive method is to seek agreement and understanding of the tourism world and tourism purposes.

What this means is that the tourism world is not just a narrow business world where the key social actors are the tourist and the tourism providers. Rather the host community and other stakeholders are given much greater voice in the ineterpetive method, whether the host is positively engaged in the business of tourism or not. An interpretive method for curriculum research would therefore encourage accounts from all the actors affected by its operation. Students, tourists, tourism businesses, tourism employees, host communities, and others affected or interested in the tourism phenomenon will count. It will define tourism's society, that is all those with a stake in tourism, widely. It will seek a consensual interpretation for the curriculum, or accept multiple interpretations.

A tourism curriculum constructed using an interpretive methodology can be contrasted with one using scientific positivisist methodology. The latter envisages a singular version of reality which can be measured by applying an appropriate measuring technique. Its emphasis is on measurement and it consequently focuses on what is readily measurable. This results in the following move made by Koh (1995). Survey results are summarised into a league table of curriculum content and this then becomes the curriculum model. This view of the curriculum becomes underpinned by the apparent statistical rigour of the empirical research.

A curriculum designed using interpretive methods would involve a process of interplay between curriculum designers and the tourism world. It would be a more open-ended affair. The solution of the tourism curriculum would never be complete but be caught in a continuing dialectic between the curriculum designer and the tourism world, the what is and the what might be. A continuing discourse is created with the objective of fuller understanding. Of course this method generates its own set of problems. First the problem arises of how to record what might be a huge disparity in interpretations and understandings. Second, unless the accounts of social actors are just to stand as an unedited testament, a researcher will need to take the task of editing and synthesising their accounts. In this process the authenticity of the accounts may be lost as they are interpreted and classified according to the perspective and the values of the researcher. Third, Rex (1974) pointed out the fact that actors might be "falsely conscious". In other words they may have a false or incomplete understanding of the phenomenon they are called to interpret.

It might be submitted that both the NLG and the Koh approaches to curriculum design are interpretive. After all they both court opinions of actors in the curriculum setting. But to admit these as interpretive approaches would be to miss the point. The interpretive aspect of the NLG is merely a rather loose methodology, i.e. the asking of people who are readily to hand. Similarly, both the NLG and the Koh approaches suffer from selection from relatively narrow groups - academics and industrialists. Now this is not to disparage the views of either of these groups - for both are clearly

important, but rather to point out that there is an incompleteness to their set of interested parties.

A genuine interpretive approach would require a much more systematic and comprehensive method. It would involve first identifying the complete range of social actors, and second, arranging dialogue with these groups. Key groups are students and people who are affected by tourism. With regard to students, under Koh's marketing approach to curriculum design, they are seen only in the narrow context as means to employers' ends. Although students themselves are likely to identify technical and managerial expertise as being of key importance in their tourism education, they are likely to have other non-vocational needs - what might be called individual needs. Such needs are not brought to the surface by Koh's marketing approach to the curriculum.

The other, wider group of 'people who are affected by tourism' represents all those social actors who suffer or benefit form tourism's impacts. Now a genuinely interpretive approach to curriculum design would seek to engage these people in the process, and to draw them into the dialogue. Whilst the voices of academics and industrialists have been sought in the designs of the two curricula under examination, the voices of this wider tourism society have not been given expression.

Finally, the methods deployed under the interpretive paradigm range from the more structured qualitative techniques of focus groups and participant observation, through accounts, case studies and action research, towards the more artistic methods of hermeneutics, literary criticism, and emics.

The critical paradigm

Substituting "students" for "children" in Young's observation, and inserting the term tourism gives a good idea of the concerns of critical theorists of the curriculum as applied to tourism higher education:

> "[students] must be prepared to take their place in a [tourism] society that already exists ... the [tourism] society which exists is only an imperfect representation of what it could be." (1989:2)

Such concerns signal curriculum shortcomings and again Young expresses these with clarity, reworking the words of Hegel:

> "we are potentially a self-forming species, if only we could recognise and vitalise our capacity to be aware of our authorship of history." (1989:27)

Critical theory holds out a special promise for tourism world-making. The critical paradigm utilises critical theory developed by the Frankfurt School (Horkheimer, Adorno, Marcuse and Habermas) which itself develops thinking from Marx and beyond. In particular, critical theory exposes the interests which are associated with different research paradigms. Habermas's theory of knowledge-constitutive interests concludes that there is no interest free knowledge. In *Knowledge and Human Interests* (1978) he sets out the three interests that motivate human inquiry.

First there is a technical interest that seeks control and management of the environment and that dominates thinking in a modern technological world. Second there is a practical interest that seeks an understanding of the world and environment, and third there is an emancipatory interest that seeks emancipation and freedom from falsehood and dogma. Each of these interests is served by a particular methodology. The technical interest is served by scientific positivism, the practical interest is served by interpretive methods and the emancipatory interest is served by critical theory. The scheme of knowledge-constitutive interests is set out in table 2.1 (Carr and Kemmis, 1986; Grundy, 1987; Gibson, 1986b).

Table 2.1 Knowledge-constitutive interests

Paradigm	Assumptions	Interests	Outcomes
Scientific positivism	Separation of fact and values: Concentration on fact	Technical	Prediction and control; Instrumental action
Interpretive method	Difficult nature of "facts" and importance of relativism	Practical	Enlightenment and understanding
Critical Theory	Unification of facts and values	Emancipatory	Liberation

Critical theory reveals that a tourism curriculum derived from positivist methodology serves technical interests In this case the interests of nature are subordinated to the interests of man (Gibson, 1986b). One might adjust this view to suggest that the

interests of mankind are subordinated to the interests of particular interest groups. A critical approach to the tourism curriculum would seek to expose and rectify this imbalance and seek emancipation from the grip of any particular ideology.

This emancipatory cognitive interest is described by Grundy as leading to a:

> "transformation in the way in which one perceives and
> acts in 'the world'." (1987:99)

It is a goal which its proponents see as lacking under other interests. Under technical interests limited emancipation is provided for some but at the expense of others who become controlled. Neither is emancipation guaranteed under practical interests. The consensual view of reality which emerges from a practical interest may be one which is falsely conscious since it is possible that all the actors within a social setting may be operating within a particular ideology. As Gibson (1986b:91) puts it, all interpretations "are theory-laden in the sense that all interpretations are the products of particular ideologies." The interpretive interest also often falls short of action necessary to overcome the problems that it has illuminated.

The emancipation which is sought through critical theory is a triple one. First emancipation from being the object of control of technical interests, second, emancipation from ideology and third emancipation by appropriate action to change things for the better.

Habermas's critical theory entails consideration of the purpose of knowledge and admits values, moral issues and repercussions into the frame of critical thinking. This is in contrast to scientific positivism where means and ends, facts and values and theory and practice are separated out, so that only means, facts and theory remain. In critical theory:

> "knowledge and interest in emancipation coincide and
> thus make for those unities which positivism severs -
> theory and practice, means and ends, thought and action,
> fact and value, reason and emotion." (Gibson, 1986b:37)

Attention is now turned to how critical theories may be applied to tourism education.

A neo-Marxist critique of the tourism curriculum would be that the superstructure of society which includes education along with institutions such as the law and the government is determined by the base of economic and material factors. Under this 'base determines superstructure' theory, tourism education would be determined wholly to deliver a trained workforce for the base and a labour force with the necessary personalities and attitudes. A similar view of the curriculum would be taken by Althuser who saw educational institutions as part of the 'Ideological State Apparatus' and would thus interpret the curriculum as serving the interests defined by the state.

The narrow list of management of tourism type modules does illustrate the potential for base to determine superstructure. However the simple Marxist deterministic model cannot account for the considerable autonomy enjoyed by educational institutions of the superstructure and indeed their ability to turn their critical sights against the interests of the economic and material base.

The concept of ideology is probably more significant to the curriculum than that of crude economic determinism. For Habermas, a key problem for scientific positivism is its failure to be sufficiently conscious of the influence of ideology on choice of research questions, methods and thus findings. He deployed ideology critique as a means of identification of ideology. This critique offers the possibility of escape from ideology. Critique enables self-understanding and reveals other possible views of the world.

An ideology is a system of beliefs that directs the policies and activities of its adherents. The job of critical theory is initially to identify which particular ideological influences are at work. Ideology critique then asks whose interests are being served by a particular ideology. The very nature of ideology can make these tasks difficult. Common sense, taken for granted systems can mask the existence of an ideology. Gramsci's (1971) concept of hegemony helps our understanding ideology in this respect.

In its original political meaning, hegemony referred to the influence of one state over another. Gramsci's development of the concept is more subtle. For he uses the term

not to describe the explicit, conscious imposition of one ideology on a range of unwilling groups. His use of the term refers to the situation where a collection of ideas - an ideology - permeates and saturates the natural way of thinking of a society. It becomes the accepted or common sense view of the world. In other words our perception of reality is coloured by this accepted view of things which is historically rooted. The deeply embedded nature and long tradition of a particular ideology serves to camouflage its existence.

It is suggested that the underlying dominant common-sense view (ideology) which permeates most literature and research on the tourism curriculum is a vocationalist one. Its guiding idea is that tourism should be organised to bring profit to the organising company and satisfaction to the paying tourist. This is the common-sense background in which the NLG and Koh are operating. What both of their approaches lack is a consciousness or a critical scrutiny of this ideology. The ideology promotes particular kinds of knowledge as evident in the Koh and NLG curricula. They favour marketing, measurement, management and planning and whilst there are signs of questioning components (sustainability, environmental impacts) they are as adjuncts to the main thrust of the business of tourism. Neither curriculum holds up the whole tourism enterprise for deep critical evaluation. Neither asks whether the tourism world which we are creating is the tourism world we want. For, not least, the question of we (i.e. the arbiters of the tourism world as it is developing) is assumed to be businesses and tourists with purchasing power. The power of this "we" can be seen when we apply it to an eloquent observation of Gibson who notes that

> "we force the forests, seas and landscapes of the world
> to serve our purposes." (1986b:84)

...our purposes under vocationalism being profitability and consumer satisfaction. Employing critical theories to the curriculum would seek to develop descriptions and theories about tourism which are not dominated by the operation of a particular ideology. As Arendt expresses it:

> "critical thinking makes others present and thus moves
> potentially in a space which is public, open to all sides."
> (1978:257)

A partial curriculum

From the preceding analysis it can be seen that the Koh and NLG curricula utilise scientific positivist methods, and largely overlook interpretive or critical approaches. A number of points derive from this.

1. The two proposals effectively clarify the essential dimensions of a vocationalist tourism education to serve technical interests.
2. The ultimate beneficiaries of tourism degrees constructed according to such blueprints are employers and tourists, and the employed side of students. A wider tourism society is not necessarily well served.
3. Both curricula carry considerable pre-suppositions which are not made explicit.
4. Both curriculum proposals bracket values out of their approaches.
5. Both curricula have a hidden curriculum of values, i.e. business interests are valued more highly than other interests.
6. The ideology legitimated by these proposals is that tourism is conceived of as a phenomenon which should be organised to bring profit to the organising enterprise and satisfaction to the paying tourist.
7. Both proposals perform a legitimating function for the *status quo*, business and the emerging orthodox tourism curriculum.
8. Both curricula treat knowledge as a given.
9. Both proposals act as if there was no problematic - merely a question of more or less marketing or finance.
10. There is emphasis on means at the expense of consideration of ends.
11. The tourism world is objectified according to the preconceptions of the researchers.
12. The narrow methods employed by each proposal determine a narrow curriculum.
13. The curricula are presented as finished works and a problem solved.
14. Such methods tend to be reproductive of the world that is rather than consider the world that could be.

This points up the limitations of a positivist-scientific empirical approach to curriculum design. A partial, rather than universal curriculum has emerged. Curriculum design requires more than an analysis of business wants. For the consumer of the tourism

curriculum is not just business, as Koh implicitly believes but it is the wider tourism society that is affected by the tourism enterprise. We need to hear these other voices.

Conclusion: Approach of this thesis

The discussion in this chapter has further developed the rationale for this thesis. For a gap in curriculum analysis for tourism is evident. This gap is caused by the fact that existing analyses of the curriculum deploy methodologies which result in only a partial account of the possible curriculum for tourism higher education. The discussion also now enables the methodology of this thesis to be articulated.

The substantive task of this thesis is the development of an alternative framework for the curriculum for higher education in tourism. It therefore needs to be asked what kind of research activity is underway. This can be clarified by considering some instances of what is not being undertaken. The question of the curriculum for tourism higher education is not, for example, one of cause and effect. We can therefore rule out experimental methods. The curriculum world is a different one to Popper's (1959, 1975) world of naturally occurring phenomena in the scientific world. Thus any solely empirical method is judged inappropriate. We cannot define the thing just by testing and measuring it because the thing exists in the social rather than natural world. Ontologically speaking a curriculum is not a natural phenomenon which exists independently of human thought, just waiting to be discovered like a new planet or star. It is not therefore not just a matter of applying good observational skills or of devising the right instruments for its detection.

Rather a curriculum is socially constructed, that is to say it is the product of human thought and negotiation. Curricula, as Young noted, "are no less social inventions than political parties or new towns." (1971:24). Curricula are forged by men and women and for men and women, and so curriculum analysis must take account of a complex series of interpenetrations between the conceiver, the conceived, the conceived for whom, and the conceived for what purposes. In particular, this study will concentrate on this latter point - the aims and purpose of a tourism curriculum. Thus the research

methodology necessarily has a strong philosophical dimension. But how does this philosophical approach relate to the paradigms set out earlier?

Table 2.2 is used to identify the research paradigms used by the NLG and Koh curricula. Neither used interpretive or critical paradigms. In this respect the results of the NLG and Koh proposals have been summarised as necessary but not sufficient.

Table 2.2 Methodological paradigms for curriculum research

Paradigm	NLG	Koh
Scientific positivism	✓	✓
Interpretive method		
Critical theory		

A curriculum for tourism world-making needs to develop a tourism society not just as society for business but one of society for all its stakeholders. In other words practical and emancipatory interests need to be addressed as well as technical interests. This requires research to be undertaken using approaches from all three methodological paradigms using the full range of positivist, interpretive and critical methodologies.

In some cases an empirical method will be appropriate, for example in attempting to match curriculum content to vocational needs. This is because vocational needs are capable of objective measurement, at least theoretically. This study does not itself engage in empirical research. Indeed the method adopted consciously avoids the empirical on the grounds that the empirical restricts our field of vision to what exists. It does however embrace the results of some key empirical studies particularly when analysing the vocational aspects of the curriculum.

To design a curriculum to include non-vocationalist aspects, questions of meaning and purpose of the curriculum arise. It is here that an emphasis on reflective philosophical method becomes necessary. Lawton (1983), writing about curriculum design for schools, proposed a curriculum planning model with two initial stages. These required philosophical and sociological analysis. Initially, Lawton holds that philosophical questions must be raised and addressed. These questions relate to the aims of education and the meaning of a worthwhile education. Sociological questions relate to

the kind of society we have. It is vital in Lawton's view to resolve such questions before the next stage of curriculum design may proceed. Lawton's approach therefore advocates an interpretive methodology (albeit with philosophical deliberation over meaning) and a critical approach underpinned by sociological analysis, prior to any empirical research.

The philosophical method adopted by this study may be subdivided into a number of moves. Initially the enquiry is philosophic about itself in the reflective sense. That is it adopts a reflective stance towards its methodology and is conscious of the relationship between the research question, methodology and research outcomes. Indeed part of this reflection is an openness as the project progresses to adapt, add to and reconsider methodology in the light of new findings. There is therefore an iterative approach at work with a continuing dialectic between data, text and methodology as each step leads to a reconception of what is being created.

As illustration of this, this chapter on methodology has undergone considerable change as the project has progressed. Indeed it was the case that there was an initial rush from the research question towards an empirical study and a survey based on what business wants and what educators want from a tourism higher education curriculum. However as work on the idea of tourism higher education progressed, questions arose about the appropriateness of such a method, and other methods were revealed in the progress of the project. These reverberations caused changes to the meaning of the research question, the methodology and the resolution of the question, such that this section has remained tentative and subject to frequent revision throughout the duration of the project.

The main burden of the enquiry employs reflective philosophical methods in order to identify and clarify the key concepts of curriculum in tourism higher education. This in turn requires that the underlying concepts of tourism and tourism knowledge are unpacked. The process of concept clarification utilises interpretive methods as meaning is sought and negotiated by reference to a wide constituency of thinkers. Here, other voices are brought into play through an eclectic use of literature - mainly from tourism, higher education and philosophy. Critical methods are used to identify the interests

served by different curriculum configurations and to force the emerging framework beyond vocationalism. There are also epistemological issues to be tackled regarding the nature and boundaries of tourism knowledge and ethical considerations also emerge as values appear as important neglected factors in the curriculum framework.

Whilst the approach of this enquiry is mainly philosophical, it is also partially sociological. In the earlier chapter on rationale and background, the range of influences that impinge on the design of a tourism higher education curriculum were briefly reviewed. The purpose of this was to demonstrate that curricula that have emerged in the real world have often come about as a result of the workings of a particular set of influences rather than having been developed from first principles. Sociological aspects will inevitably intermingle with the philosophical line of enquiry throughout the study. For example, questions of knowledge constitutive interests (following Habermas), and ideology have been highlighted in this chapter.

Conceptual philosophical analysis will be utilised to develop the new curriculum framework for tourism higher education. Ideas underlying the concept will be liberal education, vocational education, reflection, and action. Differentiation type analysis (Soltas 1968) will be used to clarify these concepts, and the philosophical approach will adopt more of a literary style than one of the analytical techniques of logic. In summary, since this study focuses on the tourism curriculum that might be, it seeks to supplement the findings of positivist-empirical paradigms. In its philosophical approach the lower range of table 2.2 is given due weight. The result is a form of critical theory where a critical framework enables the curriculum to be interrogated and understood and by which it may be developed and improved (Young, 1998).

The task of part one - the situating of this thesis - is now complete. The objective of part two is to construct a new theoretical framework for the tourism curriculum. To do this, the inter-relationship between tourism, knowledge and the curriculum is mapped out. The next chapter addresses itself to this and analyses the first of these key concepts - the phenomenon of tourism itself.

Part 2

Key Concepts

3

Tourism

Introduction

The word tourism is a problematic one. It is problematic because it is a word used in common parlance. As such its use is often permissive and imprecise. It is problematic because it can encompass a variety of meanings and its everyday usage belies its importance when ascribed its full set of meanings.

The term tourism does not seem to be the same kind of term as physics or philosophy or economics. These are academic disciplines and therefore describe particular ways of analysing the external world. Tourism on the other hand is located in the external world. It provides the data to be examined as a result of a set of practices and activities occurring in the external world. Tourism therefore appears to be the thing that is to be examined rather than the method of examination.

But tourism is more complex than this. For the term tourism also has some similarities with the term education. Education describes a set of practices in the external world, but it also describes a field of academic enquiry. Tourism shares this dual aspect. It is both a set of practices in the external world and a field of academic study. It is important to note that a key difference between the terms tourism and education is that tourism doesn't carry within itself an idea of an activity that is necessarily worthwhile. Education implies good education, whereas tourism may be good or bad. So unlike education, tourism is a descriptive rather than a normative term. Finally, there is tourism education which is distinct from the acts of tourism and inter-connected with the study of tourism.

To clear the path for analysis of the tourism curriculum, a distinction is made between the various meanings of the term tourism. These distinct meanings are labelled and

used consistently throughout this study. The analytic strategy proposed to assist in this clarification is what Soltas (1968) describes as a differentiation type analysis. The problem requiring resolution is that the concept of tourism is found to have more than one standard meaning. The purpose of differentiation type analysis is to clarify the logical terrain covered by different meanings of the concept of tourism.

The initial survey of the terrain has revealed three possible separate types of use of the concept of tourism. First, tourism is a phenomenon which exists in the external world. Here tourism is what people are engaged in when they visit friends and relatives, or go skiing or visit the three gorges in China. It is proposed to refer to this dimension of tourism as the practices of tourism or the phenomenon of tourism, or tourism for short. Second, tourism has generated interest amongst academics. Here we may envisage the emergence of an academic tribe (Becher 1989) whose business involves the investigation of tourism and the construction of a body of knowledge of tourism. I shall refer to this dimension of tourism as the study of tourism or tourism knowledge. There is also a third dimension to tourism. This third dimension has resulted from the emergence of courses in tourism. I shall refer to this dimension as tourism education and training or the tourism curriculum.

It is the purpose of part two of this thesis to examine the concepts of tourism, knowledge and the curriculum. This particular chapter has a dual role. Its first task is to map out the inter-relationship between these three concepts. It then moves to the specific consideration of tourism, underlining its significance and unpacking its dimensions.

Tourism, knowledge and the curriculum

Attention turns first to the relationship between tourism as a phenomenon, tourism knowledge and the tourism curriculum

Popper's (1975) distinction between three worlds provides a useful framework for distinguishing between tourism as a phenomenon and as a study. The three worlds that Popper proposes are world I - the external world, world II - human consciousness and

world III - the world of objective knowledge. Tourism as a phenomenon is that part of the external world (world I) where humans go about the business of being tourists and that part of the external world which is affected by tourism. It is large, messy, complex and dynamic. It encompasses a range of possible practices and outcomes

This is not the same world as the study of tourism. The latter consists of a tourism research community (world II) and a symbolic record of objective tourism knowledge (world III). It is an attempt by humans to capture, to represent, to describe, to explain and to predict the phenomenon of tourism.

The study of tourism uncovers new ways of seeing tourism, maps out new concepts, elaborates new theories and builds up a body of knowledge. Tourism studies is however essentially much less than the activity that it describes. It is essentially in the business of making generalisations about the phenomenal world of tourism and the packaging of theories.

Tourism knowledge can therefore offer only an incomplete account of tourism. Indeed there may well be interesting aspects of tourism which are not as yet revealed or discovered by the study of tourism. The relationship between the study of tourism and the practices of tourism also points up the important issue of boundaries and concepts. For there is an issue of what parts of the phenomenon of tourism are known in tourism studies, and how these parts are to be conceptualised. World I is illuminated by and conceptualised in world III. The epistemology of tourism therefore determines our understanding of the phenomenon.

Moving to education and training we should exercise care in treating the curriculum as if it were co-terminous with knowledge. This is only true in limited cases. For example if we can agree that the aim of an engineering degree is to enable a student to acquire a body of knowledge that we can label engineering knowledge and if there is an agreed paradigm of what constitutes the body of engineering knowledge, then the construction of a curriculum for an engineering degree is relatively straightforward. Indeed in traditional universities, and for traditional courses, curriculum would appear

to be a redundant term. The undergraduate programme here represents a process of induction of students into a particular discipline.

But for tourism higher education, any move to define the curriculum in terms of induction into a discipline, or body of knowledge is a problematic one. There are researchers in tourism who do attempt to conflate the terms curriculum and knowledge using the terms core curriculum and body of knowledge as if they were interchangeable. For example Richards describes a European tourism education project where "The body of knowledge will be developed during 1997 through a three stage consultation process", and resulting from this "a final version of the body of knowledge will be agreed." (1998:3).

This is a seriously misguided project. Tourism knowledge cannot be created by consultation and committee. A final version of tourism knowledge can never appear. Indeed, it will be established in the next chapter of this thesis that there is considerable debate as to what constitutes tourism knowledge and what the tests for its validity are. Tourism studies may be conceived of as being pre-paradigmatic (Kuhn 1970). It has not yet settled into "normal tourism". The pattern of research activity and puzzle solving is not settled nor is the direction for future activities agreed by those operating in the field. Because tourism studies is in a pre-paradigm state, there exists a variety of different knowledge systems in operation. Since the concept of tourism knowledge is problematic, the curriculum cannot be reduced to an induction into a discipline. A knowledge choice has to be made.

So two key issues for the tourism curriculum are first, choice of tourism phenomena to be studied and second, choice of tourism knowledge as approaches to these phenomena. The curriculum for tourism education itself represents several steps of removal from the phenomenal world of tourism and encompasses a smaller domain. This is because the curriculum has necessary limits. There is after all only a certain amount that can be incorporated into a curriculum. For tourism degrees the curriculum spans a period of three academic years. Just as tourism knowledge occupies a smaller space than that of the tourism phenomenon, the tourism curriculum can only

incorporate a limited amount of what is offered by tourism knowledge. These domains of phenomenon, knowledge and curriculum are illustrated in figure 3.1.

Some important points emerge from figure 3.1. First it may be noted that the tourism curriculum can frame different parts of the larger domain of tourism knowledge. In turn, tourism knowledge may itself capture different aspects of the phenomenon of tourism. This is a key theme of this thesis - alternative framings. Next, since neither tourism knowledge nor the curriculum is only informed by the phenomenon of tourism there is interplay with the non-tourism world as depicted by the double headed arrow. After all critical elements in the curriculum may well emerge from the non-tourism world.

Figure 3.1 Tourism, knowledge, and the curriculum
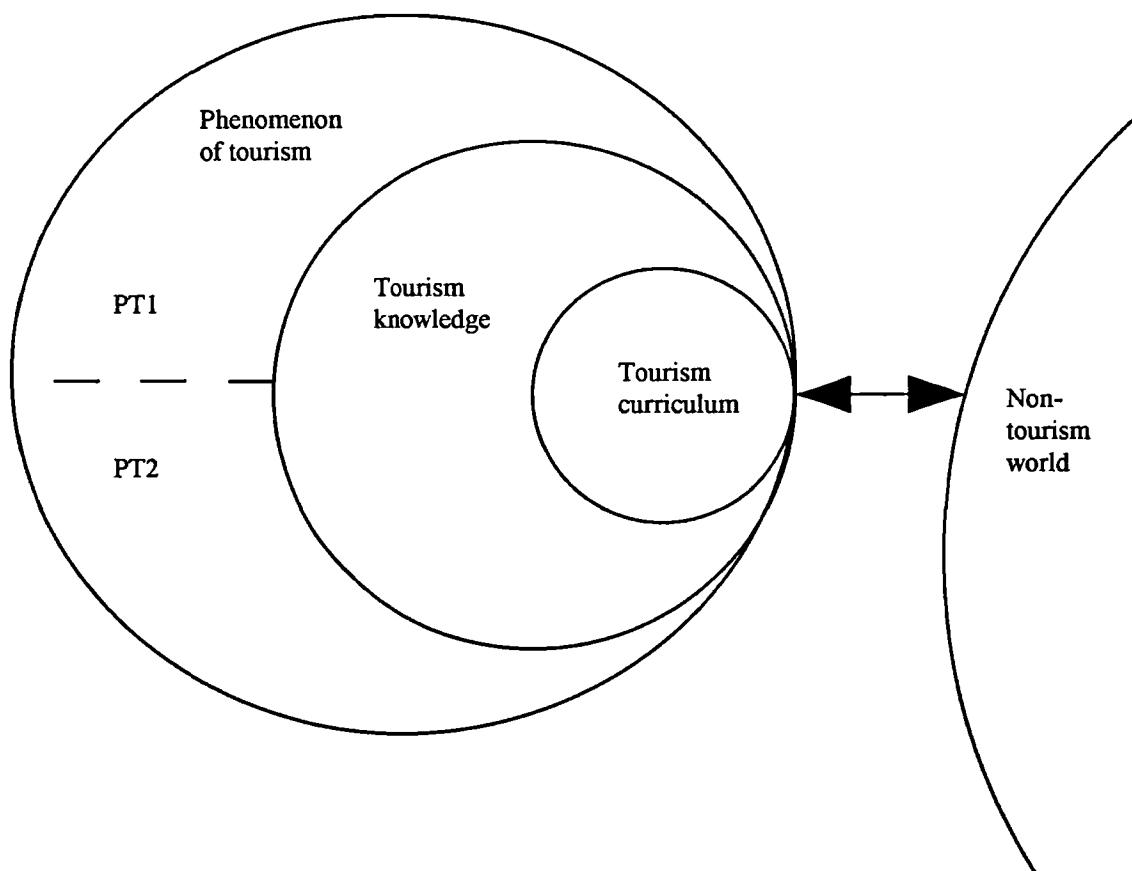
Essentially there is a flow from the phenomenon of tourism, through tourism knowledge to tourism education and the curriculum, which illustrates the refining and

selection process in action. However the flows are not uni-directional. For example, there is a flow from both tourism knowledge and the tourism curriculum back to the phenomenon of tourism. This captures the important point that tourism knowledge and tourism education have the possibility of influencing and changing the phenomenon of tourism itself - a point central to this thesis. So for example, the elaboration of theories of socio-cultural impacts of tourism and the transmission of such theories into the wider world through tourism education may lead to pressure to amend tourism to take more account of its socio-cultural impacts.

Having mapped the relationship between tourism, knowledge and the curriculum, each concept is now examined more fully.

The concept of tourism

This chapter now moves to its substantive task of elaborating the concept of tourism. The words tourism and tourist are quite recent additions to the language according to Smith (1989:17) who found that the terms were first introduced in the early nineteenth century. Since then there have been many attempts to define the terms. For example, the World Tourism Organisation (WTO) defines tourism as:

> "The activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes." (WTO, 1993:1)

An understanding of what tourism is central to this thesis. Narrow definitions can impose a closure on what is available for examination and discussion. In the WTO view, tourism is an activity with the tourist at the centre of things. This relatively narrow view of tourism will now be examined, after which the case will be made for a wider definition of tourism.

The tourist

Smith defines a tourist as:

> a temporarily leisured person who voluntarily visits a place away from home for the purpose of experiencing a change."(1981:1)

With the tourist as focus, Przeclawski (1993) has pointed up the psychological, the social and the cultural as additional important elements of tourism. Ryan also emphasises the psychological aspects in his definition of tourism as:

> "The means by which people seek psychological benefits
> that arise from experiencing new places, and new
> situations that are of temporary duration, whilst free
> from the constraints of work, or normal patterns of daily
> life at home." (1991:6)

Ryan's definition, also focused on the tourist, emphasises tourist experiences, the importance of which is underlined by Prentice. He notes that:

> "much past tourism analysis may be characterised as
> 'tourism without the experience of tourists'." (1996:11)

Tourist's experiences occur not just as immediate sensation but also in the anticipation and the memory of tourism (Prentice, 1996). Tourism experiences as satisfaction have been tackled using quantitative approaches (Saleh and Ryan, 1992, Tribe and Snaith, 1998). However tourist experiences are more often expressed in qualitative data. This may take the form of guidebooks and brochures helping to form anticipatory experiences, diaries, postcards, photographs, videos and interviews recording immediate experience, and reviews and accounts recording memories.

A range of types of tourism activities provide tourists with their experiences. For example, beach or resort tourism is a prevalent type. It has launched thousands of brochure covers idealising an image where tanned holidaymakers inhabit the space where blue skies, azure seas and golden sands align. Indeed this is the very picture to be found in a typical brochure, along with some palm trees and the following text:

> "Prepare to be seduced by the most beautiful island in
> the Caribbean. Luxuriate on magnificent, unspoilt, white
> sand beaches, wallow in the warm, clear seas, revel in
> the Latin-American rhythms while palm trees gently
> sway in the balmy evening breezes. Cuba offers all this
> and much more." (Sunworld, 1996:2-3)

Cultural tourism is another popular activity. It has a number of sub-divisions There is a set of activities focused on built heritage and sites such as Stonehenge, Machu Piccu, the Valley of the Kings, the Great Wall of China and the Taj Mahal.

> "The effect achieved by the architect [of the Taj Mahal]
> is uncanny. No one who has stood beside the cenotaph
> and heard the murmured prayers, or the call of the
> attendant as it rises to the full height of the inner dome
> and reverberates back to the listener, can fail to have
> been swept away by reverence." (Dubey, 1995:215)

Cultural tourists may be lured by art history, to sites such as the Sistine Chapel in Rome, or the Guggenheim Museum in New York. Cultural tourism also embraces literature with attractions such as the Brontë Trail in Yorkshire, and the Globe Theatre in London. Popular culture has its tourism attractions too with examples such as Universal Studios in Los Angeles, Granada Studios with its set for the television series Coronation Street, in Manchester, and shrines to pop idols such as Gracelands in Memphis Tennessee, former home to the late Elvis Presley.

Tourists may be attracted to areas because of anthropological aspects of culture. Here customs, rituals and costume may provide the interest. Examples include the Inuit people of Alaska and Greenland with their clothing of animal skins and igloo dwellings. The Masai tribes-people of East Africa provide interest by way of colourful rituals, kraal life spent in small clusters of cow-dung huts, and scant clothing. Similarly, Beefeater guards in London and the Quechuan Indians of Peru have distinctive costumes and rituals. A travel brochure gives an insight into the experience on offer:

> "Our journey to this ancient mountain empire routes
> through the dunes of the Atacama desert, then climbs to
> the snow capped Andes, home of primitive pastoral
> Indians, speaking their own Quechua tongue, and living
> on the fringe of the economy. Here we explore the
> spectacular ruins of the Incas - a society that learned to
> move mountains but never discovered the wheel."
> (Journey Latin America, 1997:10)

Rural tourism can attract visitors because of particular features such as the Grand Canyon, the Victoria Falls or Ayers Rock. It can also be the site of other activities. For example, Wildlife Tourism takes its customers in search of the Condor in Peru's Colca Canyon, on Safari in Botswana or twitching (bird watching) in the Black Forest in Germany. Walking is one of the most popular types of rural tourism. Its experience is captured by another brochure:

"Let nature be your guide. Follow your own midnight
sun trail, keep your own pace and enjoy the great
outdoors...learn to know the beautiful arctic wilderness,
get to know the rarities of the flora and fauna flourishing
on top of the world." (Finnair, 1997:3)

Adventure tourism can include trekking, bungy-jumping, whitewater rafting, mountain
climbing, kayaking, sailing and microlighting which the following account illustrates:

"... sitting in little more than a deck-chair...I look down
from the dizzying height of 1000 feet and watch in
wonder as the mile-wide Zambezi hurtles over the chasm
of the Victoria Falls...It is breathtaking, exhilarating and
exciting.... Beneath us ...canoes wend their way...people
jump off the Victoria Falls bridge...large inflatable rafts
[are] tossed by frothing white rapids." (Guardian,
5/3/97:24)

Sports tourism can involve the tourist as audience or as participant. Events such as the
Olympic Games and World Cup football provide major attractions for tourists. In
terms of participative sports tourism, skiing and golf represent the most popular
activities and the list includes sports such as cycling, diving, hunting and fishing.

Theme and adventure parks can also provide the motive for tourism. Florida and
California have concentrations of such attractions such as Sea World, Bush Gardens,
and Disneyland. Disneyland also attracts large numbers of tourists to its locations in
Paris and Tokyo:

"Disney has a beguiling effect, especially at night when
Sleeping Beauty's castle with its coal-eyed, smoke -
breathing dragon is vividly floodlit and Alice's Curious
Maze twinkles with tiny blue and red light-bulbs."
(Evening Standard, 13/12/92:1)

Port Aventura in Spain, and Alton Towers in Staffordshire each boast state of the art
roller coasters or "white knuckler" rides. In the former, *Dragon Khan* reaches speeds
of 70mph and in the latter, *Oblivion* includes a vertical drop.

There is also a range of miscellaneous types of tourist activity. On the one hand there
is sex tourism, prevalent in Thailand and Cuba:

"In major tourist areas of the island scantily clad Cuban
women called *jineteras* - a local euphemism for

prostitutes, meaning female jockeys - cruise the streets outside hotels looking for business." (Perrottet and Biondi, 1995:71)

On the other hand there is religious tourism. For example it is the duty of all healthy adult Muslims to undertake the *Hajj* in their lifetime. The *Hajj*, is major pilgrimage to Mecca in Saudi Arabia.

Political tourism is still popular in Cuba with young socialists, and the Kibbutz in Israel offers a commune style approach to social organisation. Health tourism enables clients to take advantage of better or cheaper facilities. Gastronomy can be the focus of specialist tours. Educational tourism is illustrated by the flow of students particularly from Asian states to the USA, Europe and Australasia. Finally, business and conference tourism accounts for the importance of destinations such as New York, London, Zurich, Geneva and Hong Kong as well as a considerable amount of first and club-class travel.

Where we define tourism just as what tourists do, it is essentially the pursuit of activities and experiences aimed at self-fulfilment. This view of tourism concentrates on the consumer of tourism. Indeed this narrow depiction of tourism is reinforced by the widespread and one dimensional description of tourism in the mass media. This includes television and radio holiday programmes, holiday prizes for competitions, features in the press and magazines and of course the holiday brochure. These promulgate the image of the holiday as a dream and as an ideal. The ideal is driven by advertising where tourism is narrowly centred on the pleasure of the tourist. They offer a partial framing where the voice of the tourist is turned up. Their pictures regularly exclude unfavourable environment features. The dream drives out the reality. Where they offer critical views they tend to be consumer centred ones concerned with service quality.

But there is clearly more to tourism than the tourist. To enable tourists to engage in tourism, businesses and infrastructures develop and impacts of activities emerge.

The business of tourism

Mathieson and Wall opt for a definition of tourism as:

> "The temporary movement to destinations outside the normal home and workplace, the activities undertaken during the stay and the facilities created to cater for the needs of tourists." (1982:1)

Such a definition extends tourism to include a number of sub-activities, mainly travel, hospitality, and recreation. It links the tourist to the infrastructure that exists in order to support tourism.

Ryan proposes a similar definition of tourism as:

> "a study of the demand for and supply of accommodation and supportive services for those staying away from home, and the resultant patterns of expenditure, income creation and employment." (1991:5)

This definition shares with the previous definition an emphasis on the business aspects of tourism whilst including the economic.

Such definitions are common since they set out an area of tourism which is susceptible to quantitative measurement. For example the patterns of tourism can be measured by surveys of visitor flows. The commercial and economic consequences of tourism can be described by monetary flows. These flows include consumer spending, business income, expenditure and profit, and the effects on the national and regional economies of the tourism generating country and host country. Our initial foray into tourism now examines the significance of these aspects.

The business of tourism can be viewed at the microeconomic and macroeconomic levels. At the micro level a whole range of business organisations exist to make profit from satisfying tourists' demands. The macroeconomic effects of tourism result from aggregating the economic activities of consumers and producers to give a national or global picture.

Tourism businesses

Businesses providing tourism services fall into the main categories of travel facilitators, transport, hospitality, attractions and miscellaneous services. In the UK, businesses providing tourism services are prominent in the Financial Times 100 share index and include Railtrack, Whitbread, Bass, Granada, Rank, British Airports Authority and British Airways.

Travel facilitators include tour operators, retail travel agents and tourist offices. In the UK the major tour operators are Thomson Holidays, Airtours and First Choice. Their activities involve identification of holiday opportunities, the assembling of the various parts of the holiday into a complete package and the marketing of the package. These packages are then retailed either through wholly owned subsidiary travel agents, independent travel agencies or direct sales. The profits of travel facilitators indicate their importance and tend to reflect the cyclical nature of the tourism generating countries where they are located. For example in 1997:

> "Airtours...the UK's second largest package holiday
> company reported pre-tax profits for the year to 30
> September 1997 of £120 million, compared with £86.8m
> in the previous 12 months....First Choice reported a
> doubling of its pre-tax profits for the year, to £20m."
> (Observer Business, 7/12/97:5)

Tourist offices in the UK include the facilities provided by the British Tourist Authority (BTA), Tourist Boards, and local Tourist Information Centres (TICs).

Transport is an essential component of tourism and falls into the three major categories of land sea and air. Widespread ownership of private cars in developed countries and the development of jet and jumbo aircraft, together with the relative decline in transport costs per mile have been the major enabling factors in the development of mass tourism. The main modes of land travel are car coach and rail and Page notes "the overwhelming importance of car-borne travel" (1995:83) for European Union holidaymakers where it accounts for 68 per cent of journeys. Sea travel is mainly focused on ferries but excludes cruise ships as these are better categorised under hospitality.

Air travel rose from 603,138 million passenger kilometres in 1986 to 858,220 million passenger kilometres in 1990 (Page, 1994:76) and is predicted to rise sharply in the future. In the UK, London Heathrow airport handled 56.1 million passengers in 1996, and provided employment for 56,000 people. Demand for airport capacity in the south east of England is expected to double between 1998 and 2013. (Guardian, 13/12/97:3). Airlines are increasingly turning to global alliances in order to promote competitive advantage and key alliances include those of British Airways and Qantas; United and Lufthansa; and Delta, Singapore Airlines and Swissair.

Attractions are classified by Swarbrooke into four types.

- "Natural
- Man-made but not originally designed primarily to attract visitors
- Man-made and purpose-built to attract tourists
- Special events." (1995b:5)

Natural attractions may themselves spawn tourism businesses, as shown by the proliferation of hotels around Niagara Falls and package holidays to the Victoria Falls, whilst the growth of tourism has resulted in considerable investment in man-made purpose-built attractions. These include amusement parks, theme parks, and entertainment complexes. The construction of Disneyland Paris exemplifies the significance of themeparks. Its first phase of cost FF23 billions and it hosted 9.5 million visitors in its first year (1993) compared with 5.4 visitors to the Eiffel Tower. It employed 8,000 permanent staff rising to 12,000 in peak season. (Disneyland, 1996). In the UK recent arrivals to the attractions market have included Segaworld, London and Legoland, Windsor which have joined Alton Towers, Staffordshire; Thorpe Park, Surrey; and Chessington World of Adventures, Surrey. Three new sites planned for the near future are Universal Studios, Hillingdon; Third Millennium Studios, Watford and the Millennium Dome, Greenwich.

The hospitality part of the business of tourism encompasses accommodation and catering. The largest hotel brand in the world is Holiday Inn Worldwide. In 1993 it had 1770 hotels offering 338,000 guest rooms (Bass, 1994.2). The accommodation sector

ranges from internationally branded groups such as Holiday Inn and Hilton, to family run hotels and bed and breakfast as well as caravan and campsites. Eurocamp is an example of an organisation providing campsite-based holidays. Its turnover has increased from £49 millions in 1991 to £87 millions in 1995. (Eurocamp, 1996:1).

Tourism economics

Tourism makes a significant and increasing contribution to the UK and world economies. We may start to evaluate the importance of tourism at a global level by noting that international tourism receipts for tourism had reached US$435,069 millions in 1996 (Travel and Tourism Intelligence, 1998). But such a figure is not very illuminating without some benchmarks for comparison. Fletcher and Latham help us to understand tourism's economic significance noting that:

> "Tourism now accounts for approximately 10% of world trade in goods and services, and can be considered to be one of the world's top industries, along with oil and motor vehicles" (1995:96)

There is perhaps no indicator that can single-handedly demonstrate the economic significance of tourism. Rather economic impacts need to be viewed across a spectrum to include employment effects, contribution to gross domestic product (GDP) and contribution to export earnings.

The tourism industry is deemed to be the world's biggest employer and as British Tourist Authority (1998) figures show in table 3.1 it makes a significant contribution to the British economy.

Table 3.1 Employees in employment in tourism related industries in Great Britain

Year	000s
1990	1524
1995	1536
1997	1502

In fact in 1997 total employment in tourism related industries including self-employment was 6.4 per cent of the UK employed labour force (BTA, 1998.23).

In international terms the World Tourism Organisation records that:

> "International tourism receipts grew faster than world trade in the 1980s and now constitute a higher proportion of the value of world exports than all other sectors other than crude petroleum / petroleum products and motor vehicles/parts and accessories." (1994b:3)

This is illustrated in figure 3.2 in which it can be seen that tourism accounted for 8.2 per cent of the total value of world exports. For some countries tourism is the cornerstone of foreign currency earnings. In 1993, for example, Greece, Spain, Austria, and Portugal each earned around 20 per cent of their total export earnings from tourism (Economist Intelligence Unit, 1994).

Figure 3.2 Percentage of the value of world exports, 1990
Source: Economist Intelligence Unit (1994)

8.9	8.5	8.2	7.1	7
Crude Petroleum and its products	Motor vehicles, parts and accessories	Tourism	Electronic Equuipment	Ores, minerals and non-ferrous metals
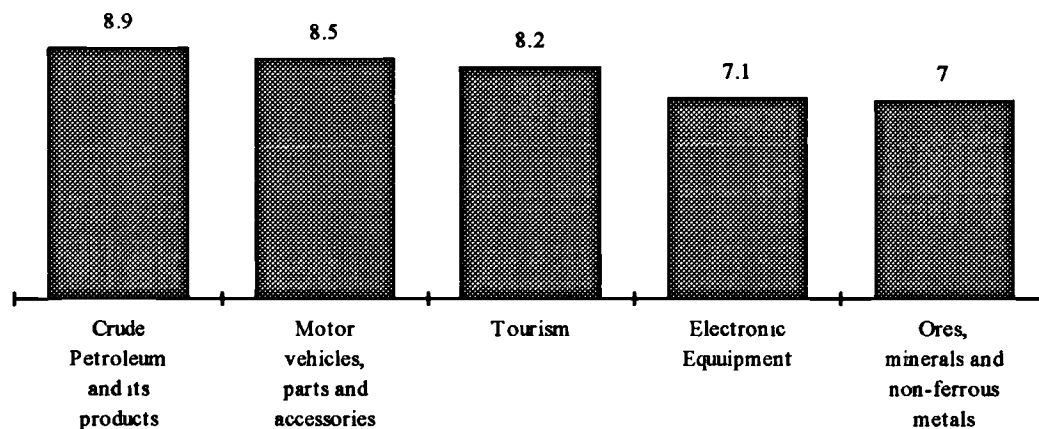
Tourism makes a substantial contribution to the UK economy as measured by its contribution to gross domestic product and illustrated in figure 3.3 (BTA 1998).

Figure 3.3 Value of tourism to UK economy (Share of tourism of GDP)
Source: BTA (1998)

% of GDP	1992	1993	1994	1995	1996
4 00					
3 80					
3 60					
3 40					
3 20					
3 00					
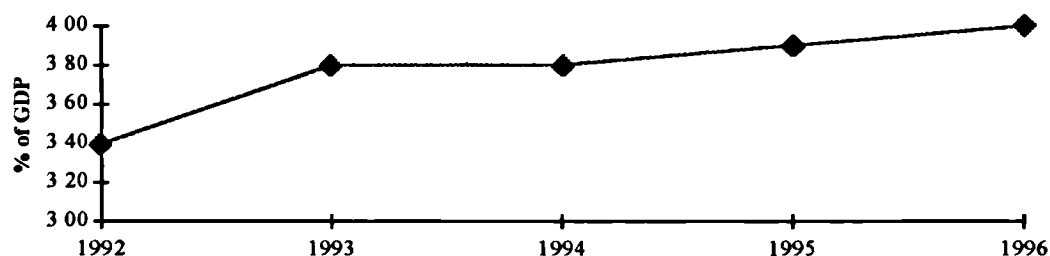
Despite some recession-related wavering in the early 1990s, tourism accounted for 4 per cent of GDP in the UK by 1996.

Finally, tourism has shown and is predicted to show rapid growth. This may be illustrated by reference to data on tourist arrivals. Recent WTO (1994a, 1997) data for arrivals is illustrated in figure 3.4. From this it can be seen that tourism arrivals are forecast to double over the period 1990 to 2010.

Figure 3.4 World tourism arrivals (millions)
Source: WTO (1994a, 1997)
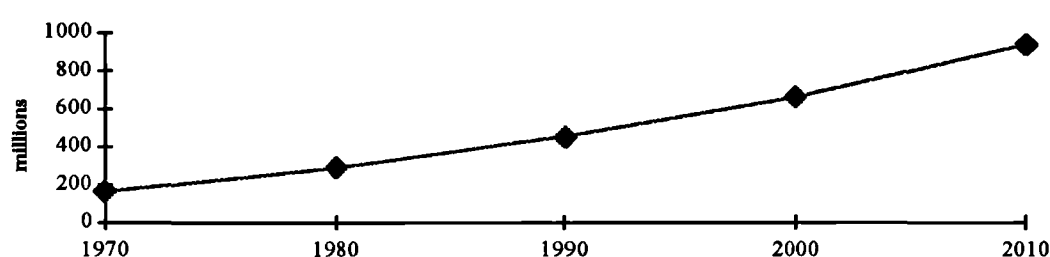
The growth in tourism has been particularly pronounced in certain countries as figure 3.5 (Economist Intelligence Unit 1997) shows. Tourist arrivals to Poland and South Africa have risen over five fold in the ten year period 1985 to 1995.

Figure 3.5 Percentage change in tourist arrivals, 1985 - 1995
Source: Economist Intelligence Unit (1997)
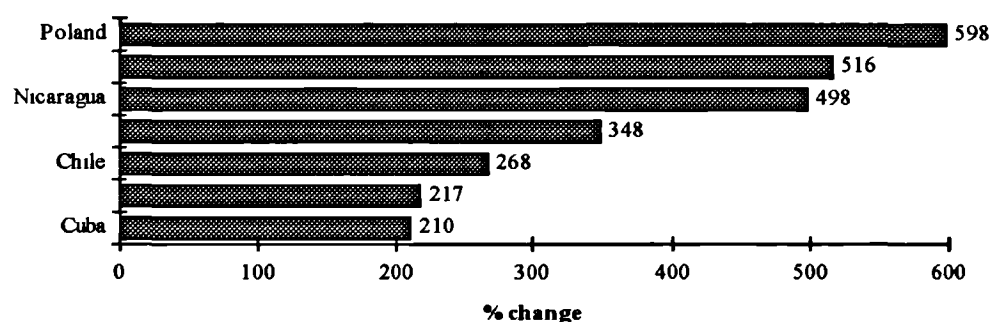
Like tourist activities, the business of tourism is a relatively prominent aspect of tourism. It leaves a clear data trail of statistics on tourism and monetary flows, labour deployment and profitability. These are hard facts and often quoted ones. Governments

and aid agencies depict tourism as a key route to economic development, and businesses stress the contribution they make to employment and economic well-being.

The non-business environment

Cooper *et al.* note that:

> "Traditional approaches have tended to operationalise
> and reduce tourism to a set of activities or economic
> transactions." (1998:3)

Acceptance of this traditional approach where tourism is limited to tourist activities, people flows and monetary accounts would limit our view of tourism by a narrow framing. A wider framing of tourism is available. Burns and Holden suggest the existence of a possible continuum:

> "one end represented by tourism as business, the other
> represented by tourism as problem; these two extremes
> have also been termed 'the business tourism camp' and
> 'the impacts-externalities camp'."(1995.7)

Following the lead of these observers, it is proposed to develop a comprehensive framing of tourism which gives meaning to the terms *tourism's society* and the *tourism world*, referred to in the introduction of this thesis. Table 3.2 summarises some of the key attributes of different framings of tourism. Column 2 identifies the main features of tourism framed around the activities of the tourist. Column 3 presents tourism framed around its business environment and including economic impacts. Table 3.2 also identifies a range of features related to these different framings of tourism. For example the terms commercial and conventional tourism (Demoi, 1981), and hard tourism (Hasslacher, 1984) have been used to describe a similar territory to that encompassed by the business environment of tourism.

The territory mapped out by columns 2 and 3 describe the attributes of tourism under a narrow traditional framing. Against this, column 4 offers an extended framing. This has similarities with what has been defined as alternative tourism. However, alternative tourism has become synonymous with a particular prescriptive discourse which endorses a specific attitude to tourism. Within this discourse responsible tourism, eco-tourism and Green tourism have variously been used to underline the purposes of

alternative tourism. The prescription carried by these terms is to minimise the malign impacts of tourism on its environment. Additionally, alternative tourism has been criticised as an empty concept by Lanfant and Graburn who argue that it cannot maintain a steady meaning as it is always relative to something else - generally the mainstream or conventional -"it is always a semantic inversion" (1994:92).

Table 3.2 Different framings of tourism

	The Tourist	Business Environment	Non-business Environment
Focus	• Consumer	• Producer • Economic	• Stakeholders • Communities • Environment
Boundaries	• Variable	• Well-defined	• Fuzzy
Aspects	• Activities	• Infrastructure and impacts	• Infrastructure and impacts
Measurement	• Qualitative and quantitative	• Mainly quantitative • Simple	• Mainly qualitative • Complex
Data	• Tourism flows • Experiences • Photographs • Accounts	• Accounting data • Economic data	• Biographies • Ethnographies • Descriptions • Ecological data • Economic data
Related concepts	• Traveller • Recreation seeker • Explorer • Visitor	• Conventional tourism • Old tourism • Hard tourism • Commercial tourism	• Alternative tourism • New tourism • Soft tourism • Responsible tourism

Because of these factors, the term alternative tourism is not used here. Rather this aspect of tourism is termed the non-business environment. Column 4 of table 3.2 shows how this term is defined and through what kind of data it is apparent. In particular the term is used here not to denote alternative *forms* of tourism (e.g. ecotourism, or responsible tourism) but to capture the fact that there is more to tourism than the tourist and the business activities associated with tourists. One of the purposes of delineating the non-business environment of tourism is to allow the concept of tourism more scope, to rescue it from an over concentration on the tourist and associated business and to capture the wider footprint of tourism. In particular tourism's society is widened to include people as hosts and other stakeholders and the tourism world is extended to include the physical environment or planet upon which tourism is enacted.

Hosts and other stakeholders

The non-business environment of tourism points up tourism as an activity with impacts on a broad group of people. This wider society of tourism is captured in the definition provided by McIntosh and Goeldner:

> "Tourism may be defined as the sum of the phenomena and relationships arising from the interaction of tourists, business suppliers, host governments, and host communities in the process of attracting tourists and other visitors." (1995:10)

The important extra set of players brought into McIntosh and Goeldner's definition is that of hosts. Impacts of tourism on host communities have been highlighted by many writers and can be exemplified by Shackley's (1994) study. This study investigated tourism impacts in the remote Himalayan kingdom of Lo which had been closed to visitors until March 1992. A list of tourist behaviour interpreted as having negative impacts included:

> - "improper dress and behaviour in public, offending local customs
> - ignorance of required behaviour at sacred sites
> - intrusive, rude and thoughtless taking of photographs often without asking permission
> - casual intrusion into homes without invitation
> - bribing children with sweets or money and encouraging begging
> - purchase of artworks or antiques." (1994:23)

Freitag (1994) investigated the effects of enclave development on the host population in Luperón, Dominican Republic. The existence of negative impacts such as inflation, rising land prices and increased crime rates were all recorded. Hall studied the phenomenon of sex tourism in south east Asia. He noted that

> "between seventy and eighty per cent of male tourists who travel from Japan, the United States, Australia, and Western Europe do so solely for the purposes of sexual entertainment." (1992:64-74)

and concludes that prostitution geared towards the tourist market has flourished in certain regions of South East Asia and become an important part of local economies. A significant result of sex tourism found by Hall is that of host communities being regarded as "commodities".

However tourism also has non-business impacts on people in the tourism generating country as well as host communities. For example, transport for tourism is a major source of impacts here. The expansion of road and air travel can affect communities in tourism generating countries in several ways. First displacement effects of new developments can mean that people are forced to move or may suffer an amenity loss such as open spaces and countryside. Second, increased tourism traffic can cause overcrowding and congestion. Third, transport infrastructure can cause aesthetic degredation. Fourth, air and vehicle transportation are a source of noise nuisance and pollution as recorded in the following account:

> "Residents of the tiny village of Longford... living within a few hundred yards of Heathrow...have become accustomed to the deafening roar of transatlantic jumbos...Lunchtime conversations under the umbrellas outside the White Horse stop involuntarily every few minutes to let the ear-splitting din to die down....Rita Pearce...now believes enough is enough. The pollution has already taken its toll on her family's health she says - she has had pleurisy five times in 2 years and her two daughters have developed asthma - and she believes increased air traffic and the introduction of night flights from October will make life there unbearable. 'It's going to be hell,' she said." (Guardian, 23.08.93:22)

Tourism and the planet

McIntosh and Goeldner's definition of tourism extended the boundaries of tourism to include effects on hosts. They overlooked however, the effects of the practices of tourism on the planet and particularly the physical environments that play host to tourism. For tourism creates and changes places.

Unfavourable tourism environmental impacts range from the site-specific, through regional and national to the global. For example impacts noted by Shackley at the site-specific level included "collection of firewood within the resource areas of local people" and that "some trekking groups had also disfigured local buildings with advertising stickers " (1994:22)

At a regional level, May reviewed the environmental effects of the 1992 winter Olympic games noted that "at Courcheval, Meribel and Val d'Isere ... some 100 hectares of forest had to be removed" (1995:271) for ski-jump and piste construction and Keating argued that the downhill events would leave scars on the landscape that would "take hundreds of years to heal" (1991:28).

Emissions from transport are significant tourism contributors to environmental effects at a global level. For example:

> "commercial aviation is known to contribute some 2.5 - 3.0% of carbon dioxide emissions from fossil fuels and can be estimated to contribute about 1.25 - 1.5% of global warming from man's activities." (British Airways, 1995:42)

Additionally in 1994-95 British Airways worldwide flying operations resulted in the emission of:

- 5,141,300 tonnes of water vapour (a contribution to the greenhouse effect by the absorption and reflection of infrared radiation)
- 4,790 tonnes of unburned hydrocarbons (contributing to ozone and smog formation and asthma effects)
- 13,202 tonnes of carbon monoxide (a toxic gas)
- 52,523 tonnes of nitrogen oxides, and 381 tonnes of sulphur dioxide (contributors to acid rain) (figures from British Airways, 1995:42)

Extension of the concept of tourism to encompass a more comprehensive tourism world enables different interpretations to be made of the earlier tourism statistics. For example there are significant challenges which have emerged by environmental economists which have contested the exact valuation of tourism to the economy. Taking as an example air travel, this is valued in GDP calculations at face value. This roughly values it as the aggregate value of ticket sales. But as well as providing tourists and other travellers with "goods" (i.e. travel which satisfies a demand) other members of tourism's society are also supplied with "disbenefits" in the form of congestion, noise and air pollution.

These disbenefits are not deducted form GDP calculations. But there are strong arguments that they should be, and that the contribution of tourism to world economies would thus be smaller if a welfare rather than a market price valuation were used. Indeed the existence of these disbenefits may cause defensive expenditure (for example the installation of double glazing to combat aircraft noise). The irony of conventional economic valuations is that these defensive expenditures are included in GDP calculations so that the effect of aircraft noise appears to make us better off.

There are of course many examples of positive impacts of tourism on people and the planet. Prentice includes conceptualisations of tourism as "a means of self-actualisation and personal development ... of cultural appreciation, and ... of international understanding". (1996:24). Nor is the impact of tourism necessarily a negative one in terms of sustainability. For example tourism has the potential to contribute to the sustainability of rural economies that might otherwise fall into decline. For example in the case of London's theatres, tourism contributes to cultural maintenance.

Whilst tourist activities and business aspect have been shown to have a high profile, this is not the case for the non-business aspects of tourism. Here, the data trail is less distinct. Data is less manageable and the borders are more fuzzy. Local communities have less access to communications media. The non-business aspects of tourism are more atomised. Negative impacts of tourism do not make good copy in newspaper travel pages which have advertising space to sell. Interest in the non-business environment of tourism tends to reside at the margins of tourism in academic journals and interest groups such as Tourism Concern.

Conclusion

Central to the concept of tourism is the tourist who engages in the practices and activities. These activities give rise to business infrastructures and effects in the non-business environment Traditionally, tourism has been conceptualised mainly in terms of the tourist and the business of tourism. Indeed these are the aspects of tourism which generate the most data around the concept. To this extent tourism displays a common-sense ideological bias The concept itself is overrun by the ideas of tourist

satisfaction and business profits. This represents a kind of consumerism - a preoccupation with tourist and business interests at the expense of those of the non-business environment.

Table 3.2 provides a counterbalance to the strong influence that business and pleasure exert on the concept of tourism. It offers the conceptualisation of a more comprehensive tourism world and society. It encompasses all three major aspects of tourism, With this in mind, a definition of the full extent of the tourism's society and world can be attempted.

McIntosh and Goeldner's definition of tourism is now revisited as a basis for development:

> "Tourism may be defined as the sum of the phenomena
> and relationships arising from the interaction of tourists,
> business suppliers, host governments, and host
> communities in the process of attracting tourists and
> other visitors." (1995:10)

This definition could be improved upon in several ways. First, the last phrase seems to unduly complicate and limit things, and its omission would enhance economy of expression. Second the term host communities could be extended to "host communities and environments" to take account of the physical environment as well as the human community. Third, we need to consider not just businesses and the individual in tourism generating countries but governments, communities and the environment in these generating countries too. The following definition of tourism is therefore proposed:

> The sum of the phenomena and relationships arising
> from the interaction in generating and host regions, of
> tourists, business suppliers, economies, governments,
> communities and environments.

This definition reveals the key dimensions of a comprehensive tourism world namely:

- those related to the tourist (including motivation, experience, demand, choice, satisfaction and interaction)
- those related to business (including profit, marketing, organisation and corporate planning of transport, hospitality and recreation)

- those relating to the host community (including perceptions, economic, social and cultural impacts)
- those relating to the host environment (including ecological and aesthetic impacts)
- those relating to host governments (including measurement of tourism, policy and planning)
- those relating to the generating country (including economic, environmental, aesthetic and socio-cultural effects)

The analysis of the major domains of tourism represents an important contribution to the recurring theme of framing which lies at the heart of this thesis. In this chapter, the phenomenon of tourism has been seen to be open to different framings. The major framings in figure 3.1 include the tourist and the business of tourism (PT1) and the non-business environment (PT2). According to how tourism is framed different phenomena are included or excluded. The tourist and the business of tourism have been seen to occupy the most prominent frame, displacing much of the non-business environment framing.

In the next chapter, different types of disciplinary and extra disciplinary knowledge of tourism are identified. According to the type, different theories of tourism are framed but again some knowledge types are more powerful than others. In chapter five, the tourism curriculum is seen to be capable of alternative framings. Some curriculum framings have become more prevalent than others. According to the framing, graduates will emerge with different interests and abilities. The possibility is emerging then for a kind of normal, orthodox alignment of tourism, knowledge and the curriculum which can be depicted as a vocational curriculum, using business studies knowledge and focusing on the business and pleasure of tourism This chapter starts to challenge this position by its insistence on a comprehensive definition of tourism exhibiting both positive and negative impacts.

Attention is turned next to the different framings of tourism knowledge and then to the curriculum. The relationship between the framings of tourism, knowledge and the curriculum and the alignment of these framings will be returned to in the concluding chapter.

4

Knowledge

Introduction

A curriculum represents a particular choice of knowledge and skills and so it is impossible to address the concept of a tourism curriculum until the meaning of tourism knowledge has first been analysed.

Tourism studies is immature and lacks intellectual credibility. This has led to the seeking of definitions that would lend it academic weight. Because of this, some analysts have attempted to describe tourism studies as a discipline, whilst others have found evidence to support its conception as a multidisciplinary field. Underpinning tourism studies by scientific method has also been advocated in search of a rigorous approach.

In this chapter questions of tourism's epistemology are analysed. The boundaries of tourism knowledge will be explored and delineated. It will also be necessary to consider the nature of tourism knowledge and to consider what counts as a tourism truth. The rules for admission of new knowledge into the tourism canon will be reviewed and the key concepts used will be catalogued. This line of enquiry will encompass the analytic distinction between a discipline and a field. It will consider the role of disciplinary knowledge in deciding what types of question are being formulated by the posing of a particular tourism puzzle and what methodologies are appropriate to their analysis. For example, tourism studies may be turned to for assistance in determining an appropriate strategy for the development of a religious site for tourism. The solution entails initially deciding what type of question this is - empirical, theoretical or moral. After this, it is possible to proceed to construct and use an appropriate methodology to answer the question and mobilise knowledge from the relevant category.

This chapter offers a comprehensive review of the epistemology of tourism and proposes a new model for its understanding. Its structure is as follows. Various claims and frameworks have been proposed with regard to the epistemology of tourism mainly centering around the discipline / field debate. A critical review of these is undertaken and the idea that tourism studies amounts to a discipline is rejected. Neither can science provide an exclusive epistemology for tourism studies.

The model which is developed, builds on previous findings and incorporates new theoretical perspectives provided by recent literature. It proposes first, that tourism be conceptualised as two fields - the business of tourism, and the non-business aspects of tourism. The second finding is that these fields are approached by four main methods - multidisciplinarity, general interdisciplinarity, business interdisciplinarity, and extra-disciplinarity.

Finally, the implications of this model for tourism studies are considered. The model provides insights into how tourism studies is developing and the way knowledge production affects our seeing of the tourism world. The emerging dualism of knowledge production is posed as a problem impinging on curriculum design.

Epistemology of tourism

The question of knowing about what we know about tourism is an epistemological question, epistemology being that branch of philosophy which studies knowledge. Its essential concern is the analysis of the validity of a claim to know something. The epistemology of tourism thus enquires into the character of tourism knowledge, the sources of tourism knowledge, the validity and reliability of claims of knowledge about the external world of tourism, the use of concepts, the boundaries of tourism studies and the categorisation of tourism studies as a discipline or a field.

It is important to distinguish between different forms of knowing about tourism. First, knowing may be "knowing that". This represents propositional knowledge. The truth of a proposition must be validated against appropriate criteria generally provided by

academic disciplines. Second knowing may be "knowing how". This is procedural knowledge, or process knowledge which may be validated against performance to certain standards. Whilst propositional knowledge characterises tourism as an academic study, procedural knowledge is a key part of the professional practice of tourism management.

The importance of epistemology for tourism is two-fold. First it promotes a systematic review of what is legitimate tourism knowledge. Here it provides the basis for knowledge quality control - an activity that is particularly important for areas which are relatively immature such as tourism studies. Second there is still a lack of agreement as to the map or the boundaries of tourism studies. Epistemology can help to progress this debate.

Why tourism is not a discipline

It has been tempting for some writers to interpret the development of tourism studies as an evolution towards disciplinary status. The implication here is that the achievement of disciplinary status would resolve epistemological problems. Disciplinary status would provide the necessary tools and framework for promoting sound tourism knowledge. Tourism knowledge would become self-refereeing within its discipline, knowledge quality control would be assured and tourism academics would take their place on an equal par with those from other disciplines.

Indeed, Goeldner (1988) described tourism as a discipline. He sees it as being in its formative stages on a parallel with Business Administration as it was developing in the USA about 30 years ago. On the other hand, Cooper writes that:

> While tourism rightly constitutes a domain of study, at
> the moment it lacks the level of theoretical underpinning
> which would allow it to become a discipline. (1993:1)

So there is some debate as to whether the study of tourism is a discipline or a field.

Hirst's (1965, 1974) work on disciplines and fields can serve as a useful framework for the evaluation of tourism studies in this respect Although Hirst has changed his view regarding the forms of knowledge as being the essential features of a liberal education,

he "still hold(s) that forms of theoretical knowledge can be distinguished in terms of the logical features and truth criteria of the propositions with which they are primarily concerned." (Hirst 1993:196)

Hirst (1974) proposed a limited number of forms of knowledge or disciplines. He explained the meaning of a form of knowledge, or discipline, as "a distinct way in which our experience becomes structured round the use of accepted public symbols" (p. 44). Hirst's forms of knowledge have, in his later work, been articulated into:

- mathematics
- physical sciences
- human sciences
- history
- religion
- literature and the fine arts
- philosophy

Hirst proposed that these forms of knowledge are distinct and explains their distinctness in four ways. First, each form has a network of interrelated concepts. The central concepts of the physical sciences for example include gravity, heat and light and acceleration. These concepts are particular to that form of knowledge. Second, these concepts form a distinctive network which give the form its distinctive logical structure. Third, each form has expressions or statements which are in some way testable against experience using criteria which are particular to that form.

A fourth consequence of the classification of the disciplines or forms of knowledge proposed by Hirst is that they are irreducible. Irreducibility means that it is not possible to reduce these forms of knowledge any further. In other words these are the basic building blocks. Hirst is therefore saying that these forms of knowledge or disciplines represent the main methodological ways of analysing and conceptualising the external world.

Irreducibility is not to be confused with indivisibility though. For each of these forms of knowledge may be sub divided into sub disciplines, such as physics or chemistry. The point about these disciplines is that they each display a distinct set of concepts,

theories and ways of progressing the discipline in terms of research programmes and research methodologies.

Tourism studies cannot be regarded as a discipline for several reasons. We may refer back to Hirst's set of necessary characteristics for a discipline to illustrate this.

First, tourism studies can, in fact, parade a number of concepts. These include for example, the destination life cycle, the tourism multiplier, yield management, tourism impacts, and tourism motivation. But these concepts are hardly particular to tourism studies. They are concepts that have started life elsewhere and been stretched or contextualised to give them a tourism dimension. The tourism multiplier for example borrows the concept of the multiplier developed by economists and uses it to illustrate the extent to which tourism spending stays in a particular region. Similarly, the destination life-cycle started life in marketing.

Second, tourism concepts do not form a distinctive network. They tend to be separate and atomised and indeed need to be understood generally within the logical structure of their provider discipline. They do not link together in any logical way to provide a tourism studies way of analysing the world. Their only link is the object of their study which is tourism. Concepts across the field do not have any special links. They do not form a cohesive theoretical framework. Because of this there is not a distinctive logical structure to tourism studies. Tourism studies, of itself, does not provide a distinctive, structured way of analysing the world as does say physics.

Third, tourism studies does not have expressions or statements which are testable against experience using criteria which are particular to tourism studies. Hirst gives examples of the sciences' use of empirical experimentation, and of mathematics' recourse to deductive reasoning from sets of axioms. Tourism studies does not provide any truth criteria which are particular to itself but rather utilises those criteria which are found in its contributory disciplines.

Does tourism pass the test of irreducibility? The way to resolve this question is to pose some typical tourism puzzles and ascertain whether such puzzles are soluble within a

structure called tourism studies, or whether their resolution requires referral to other disciplines. Irreducibility would mean that tourism studies itself can provide the tool kit for analysing the puzzle. Let us examine some typical tourism puzzles in the light of this discussion. First we will take "tourism satisfaction" as a typical tourism puzzle. When we begin to unpack the concept of "tourism satisfaction" we find it is indeed reducible and we must embark upon a trail which takes us down several disciplinary routes. The term satisfaction, for example may be approached as a philosophical question when we probe the aspect of "satisfaction with what". Satisfaction may contain psychological elements when we ask how satisfaction is perceived by the subject. Assuming we can resolve some of the issues of definition, we might move onto quantification of "tourism satisfaction" which is essentially a statistical matter.

In fact the substantive concept to be investigated within the concept of "tourism satisfaction" is the concept of "satisfaction". This is the term which requires most work. In other words the tourism part of the concept is really an add-on. It does not require any special tourism studies methodology. Once we have resolved a methodology for defining and measuring "satisfaction" we can then apply the term with relative ease to a tourism context. The concept is therefore built using contributory disciplines.

So using Hirst's tests, tourism is found neither to be a discipline or a sub-discipline. Its main shortcomings in this respect are first a lack of internal theoretical or conceptual unity, and second a ready reliance on contributory disciplines.

Toulmin's (1972) epistemological tests for a discipline are similar to those of Hirst and comprise of uniqueness in terms of a body of concepts, methods and fundamental aims. Donald (1986) uses a similar categorisation based on the nature of concepts, the logical structure of disciplines, the truth criteria used and methods employed. The criteria that King and Brownell (1966) use to define a discipline include some similar features to those used by Hirst such as the existence of a mode of enquiry, a conceptual structure and a domain. Tourism studies fails the test for acceptance as a discipline on the above criteria in the same way as it failed in relation to the Hirst criteria.

However King and Brownell (1966) also include other criteria such as the existence of a community, a network of communications, a tradition and a particular set of values and beliefs.

Examination of the extent to which tourism studies meets these additional criteria reveals the following. First, in relation to the community aspects of tourism studies, Cooper *et al.* (1994.54) assert that "tourism has its own, albeit small academic community." But a community must mean a grouping around something. Most naturally we might conceive of a community grouped around a faculty or a department. But there are very few faculties or departments of tourism. Moreover, academics are more likely to identify themselves within a community of others from a similar disciplinary or functional background, than place themselves within a tourism community. They will certainly have a more common language with those of a similar disciplinary background since there is little inter - subjectivity for tourism. Economists, geographers, anthropologists sociologists and the like provide more natural homes for tourism academics. The tourism academic community turns out to be atomised and exert weaker influences than these other social groupings. This analysis is supported by Henkel's (in Boys *et al.* 1988:189) findings for business studies that "as yet, there is no one business studies community in higher education and the academic identity of the subject is very weak."

What of "a network of communications"? Tourism has developed a network of communications which include professional associations, conferences, books and journals. However there is only a superficial similarity between some journal titles. It is possible to classify journals into those which are primarily about the business of tourism (e.g. Tourism Management, Journal of Travel and Tourism Marketing, International Journal of Hospitality Management) and those which have a more open agenda (e.g. Annals of Tourism Research, Journal of Tourism Studies, and Travel and Tourism Analyst). With this in mind the case for tourism studies as a homogeneous project based on its communications networks tends to disintegrate.

Attention next turns to any tradition or particular set of values and beliefs that may be applicable to tourism studies. Graburn and Jafari (1991:1) traced scholarship in tourism and reflected that "most studies have taken place since 1970 and 50 per cent of them since 1980". In this view, tourism studies has not established anything that could be called a tradition that might impose its own unity.

Given the diversity of the tourism phenomenon it would be surprising if there were to be a shared set of values amongst its academic adherents. Cotgrove (1983) explored the notion of competing social paradigms in business studies. He contrasted sets of values and beliefs which reflected what he termed the dominant social paradigm with those that reflected an alternative environmental paradigm. Cotgrove's competing paradigms apply readily to tourism studies. Within the community of tourism scholars we can contrast those whose core values are "material" and favour "economic growth" against those with "non-material (self actualisation)" values; those who value the natural environment as a resource against those who value its intrinsic value; and those who seek "domination over nature" against those who seek "harmony with nature". The different value systems which inform different scholars in the tourism studies community mean that different puzzles and different puzzle-solutions will be followed. For example, national park management will have different aims and objectives according to whether the environment is seen in resource terms as opposed to intrinsic value terms.

Leiper registered an enthusiasm for developing tourism as a discipline:

> "to overcome the defects stemming from a fundamentally fragmented curriculum, a new discipline needs to be created to form the core strand in comprehensive programmes especially at the professional level." (1981:71)

Leiper's paper sets out what he terms a general tourism theory which he argues gives a system overview. His general tourism theory is based on the articulation of the system of tourism as composed of tourists, generating regions, transit routes, destination regions and the industry. But whilst this is a useful mapping of the dimensions of the phenomenon of tourism it hardly constitutes a unifying theory of tourism knowledge Leiper further suggest that the term tourology be used to describe the discipline that he

sees as developing on the basis of his general tourism theory. It is a "suitable name for the scientific study of tourism". Some 20 years after the publication of Leiper's paper there is no evidence of such a term being used.

We may conclude from the above analysis that tourism is not a discipline. However recent theorists, such as Becher, who have subjected the concept of disciplines to critical scrutiny have found them to be lacking the tight, unifying structure that was once imagined:

> "When one begins to look closely in to [the epistemological structures of the disciplines] it becomes apparent that most of them embrace a wide range of subspecialisms, some with one set of features and others with others. There is no single method of enquiry, no standard verification procedure, no definitive set of concepts which uniquely characterises a particular discipline." (1989:43)

Thus the attempt by some to legitimate tourism studies by packaging it up as a discipline not only fails on logical grounds (i.e. tourism studies does not pass the test) but is also an empty and fruitless one (i.e. disciplines are not the *sine qua non* of knowledge production).

Tourism as a science

In the absence of disciplinary status, tourism may turn to science for an appropriate framework. For example, Gunn (1987:4) notes that an important way of "gaining [tourism] knowledge is through science". Gunn sees in science a quality of paramount importance, that is its method of "questioning and systematic check".

Science certainly provides one possible epistemology for tourism studies. But limiting tourism studies to the use of scientific method solves some problems (provides a valid test for knowledge), but poses others. Scientific method does provide systematic check, but can only provide systematic check of parts of the tourism phenomenon which allow systematic checking. Thus in proposing scientific method as *the* method of tourism analysis we would necessarily exclude large parts of the phenomenal world of tourism which are not scientifically quantifiable and are not indeed scientific puzzles.

Hirst's (1965) initial classification of forms of knowledge shows us what aspects of tourism knowledge would be foregone. Thus whilst the scientific embraces empirical forms of knowledge, what of mathematical, philosophical, moral, aesthetic and historical and sociological forms? Tourism studies requires greater epistemological breadth than that suggested by Gunn. There are many significant moral and aesthetic questions facing tourism.

Leiper's (1981) proposed science of tourology makes a similar presupposition to Gunn that tourism studies is a scientific study. This is redolent of the development of economics as a discipline. Economics sought respectability in the rigour of the scientific method. But the effects of developing orthodox economics on scientific and mathematical methodologies have been first that economic theory has increasingly become separate from the phenomenal world that it seeks to describe, and second that that phenomenal world is seen in a particular way. The methodology of orthodox economics as it has developed has become something of a strait-jacket.

Schön (1983) has also cautioned against what he terms the "technical rationality" model which dominates professional practice. He sees technical rationality as promoting knowledge which is of a propositional nature and based on scientific method at the expense of process knowledge. Schön sees this latter knowledge as an essential part of the skills base needed for professional practice which would include those employed in tourism management.

Tourism as a field

Hirst also turned his attention to the notion of fields of knowledge. These are not, in his view, disciplines or subdivisions of disciplines. This is because a field does not have the coherence of a discipline.

In a sense fields and disciplines relate to the phenomenological world in different ways. A discipline provides a particular tool kit in terms of concepts, acquired knowledge and methodology, and this tool kit is used to illuminate a particular part of the external

world. A pair of disciplinary spectacles is provided by a discipline, and these spectacles reveal particular truths about the world. Thus a physicist would see the external world in a particular way. For example a physicist's interest in the world of tourism might include aspects such as the reason that aircraft fly, using concepts such as aerodynamics and lift.

Fields work from the opposite direction. Fields are formed by concentrating on particular phenomena or practices such as tourism or housing or education. They then call on a number of disciplines to investigate and explain their area of interest. Knowledge flows in different directions between fields and disciplines.

Henkel (in Boys *et al.* 1988:185) contrasted disciplines which "are held together by distinctive constellations of theories, concepts and methods" with fields which "draw upon all sorts of knowledge that may illuminate them." Hirst (1965:130) described fields as being "formed by building together round specific objects, or phenomena, or practical pursuits, knowledge that is characteristically rooted elsewhere in more than one discipline." Hirst conceded that disciplines might borrow from each other but that fields were separable from disciplines because "they are not concerned to validate any one logically distinct form of expression" or in "developing a particular structure of experience."

Several writers have considered tourism as a field as depicted by the above definitions. Gunn (1987) lists the main disciplines that he sees as contributing to tourism as marketing, geography, anthropology, behaviour, business, human ecology, history, political science, planning and design and futurism. Here futurism is defined as "applied history" and results when "philosophers, scientists, technicians and planners have joined in making insightful studies of trends."

Gunn also considers the general methods for building tourism knowledge

> "Tourism knowledge today is building through a variety of means...First tourism practitioners know certain things because of tenacity...second is the method of authority...A third way of gaining tourism knowledge is

by means of intuition... The fourth way of gaining
knowledge is through science" (1987:4)

Other than science, Gunn's analysis however includes ways of knowing which are clearly no such thing. Tenacity is explained as firmly held views, authority as the word of someone important, and intuition speaks for itself - none of these can be serious contenders in justifying the existence of knowledge.

Jafari and Ritchie (1981) presented a model of tourism studies as a field which is illustrated in figure 4.1

Figure 4.1 Study of tourism: Choice of discipline and approach

Center of Tourism Studies

☐ Department or Discipline

☐ Tourism Course

This model helps to illustrate the multi-disciplinary nature of tourism studies. But in the light of Hirst's work on the nature of disciplines, and on other grounds, several modifications are proposed.

The inner circle of boxes is referred to as tourism courses and the outer ring of shaded boxes is denoted as disciplines or departments. The mixing of disciplines and departments can cause confusion and the model could gain in conceptual clarity by putting together the various tourism puzzles (i.e. the objects of study) on the inner ring and the methods of analysis (i.e. the disciplinary approaches) on the outer ring. Thus whilst sociology, economics and psychology represent disciplines, parks and recreation, education and hotel and agriculture clearly do not. Parks and recreation, transport and education for example represent something to be studied - not a way of studying. They thus belong in the inner ring.

Additionally, the positioning of marketing and business poses problems. Marketing represents a business function. Whilst it utilises a set of principles, it is not a discipline in its own right, but rather uses disciplines such as economics, sociology and psychology as well as codifying practice from the world of business. In fact marketing is often considered as part of the field of enquiry of business studies and law could be added to this grouping too. It is useful here to note Henkel's (in Boys, 1988:188) analysis that the "techniques required in business studies are derivative partly from the disciplines that contribute to them and partly from the world of business practice." In other words part of its knowledge is being validated outside of the academy.

Tourism as fields

Business Studies and marketing thus pose problems for Jafari and Ritchie's model and a quite significant reformulation of the model is required before their accommodation can take place. This is because we now have two fields of enquiry emerging from Jafari and Ritchie's model - tourism and business studies.

Although it has seemed convenient and makes for a neat solution to wrap up the field of tourism a single entity called tourism studies, this approach perhaps causes undue confusion. Rather there seem to be (at least) two fields of study discernible under the umbrella of tourism studies. One field is readily identifiable as tourism business studies. The identity of this is borrowed from the increasingly mature field of business studies

which has now tentatively carved out a particular territory as its own. Tourism business studies shares a similar territory to business studies but in a tourism context. It therefore includes the marketing of tourism, tourism corporate strategy, tourism law, and the management of tourism.

The other field of tourism studies does not have such an obvious title, because it is little more than just the rest of tourism studies, or non-business tourism studies. It is therefore less obviously purposeful than tourism business studies, more atomised, lacking any unifying framework other than the link with tourism. It includes areas such as environmental impacts, tourism perceptions, carrying capacity and social impacts. I propose to call this field of tourism studies "field two" (TF2), and use TF1 to denote tourism business studies. Therefore:

$$\text{The field of tourism studies (TF)} = \text{TF1} + \text{TF2}$$

However it should be noted that there is some overlap between the fields TF1 and TF2. Concepts such as environmental impacts of tourism development reside essentially in TF2 but since they indirectly affect the business of tourism they also overlap into TF1.

Squires has recorded similar problems with other new fields when they have been conceptualised as a unitary entity. With regards to communications studies he notes

> "doubts... (about) whether it does not constitute two distinct fields of machine and human communication, for which information theory *cannot* provide a unifying paradigm." (1990:45, italics in original)

Similarly he noted that environmental studies

> "range from the physical to the social with ... almost nothing in common between these two extremes." (1990.45)

We may further adjust Jafari and Ritchie's model by adding some other disciplines to the circle. We could incorporate examples from Hirst's model into an adapted Jafari and Ritchie model. Thus a modified outer circle would include Hirst's irreducible disciplines such as philosophy. This is a useful point of reference since Hirst's forms of knowledge can help us to understand the variety and type of question being raised by a

tourism puzzle, and therefore begin to reach for an appropriate methodology for analysis of the puzzle.

A revised model of tourism as a field is illustrated in figure 4.2. The outer circle would also include disciplinary subdivisions. Thus the circle would represent the disciplinary tools of analysis. Note that lack of space in figure 4.2 permits only partial representation of the disciplines so that discipline "n" is used to denote those that have been left out. The middle circle (TF1 + TF2 = TF) would then represent the fields of the study of tourism.

The creation of tourism knowledge

Figure 4.2 may be used to demonstrate developments and knowledge creation in the fields of tourism. Notice that between the outer circle and the middle circle TF, the circle which represents the field of tourism, is an area within which tourism theories and concepts are distilled. Let this be called band k.

Band k represents an interesting area where tourism knowledge is created. Several activities can be seen to be taking place in band k. First, at a simple level, it represents the interface between the disciplines and the fields of tourism. So where economics enters the field of tourism, the theory of the tourism multiplier is born. In essence this is just the application of an existing theory to a new field.

Tourism knowledge that results from this and similar activity may be conceived of as being multidisciplinary. The term multidisciplinary describes a number of discrete disciplinary approaches to the field. Epistemologically speaking, each discipline provides the methodology to justify knowledge claims.

However band k does not just represent the interface between a single discipline and the field of tourism and therefore it does not solely represent multidisciplinary activity. It is also possible for band k to represent a place where disciplines interact with one another and the field of tourism. This represents a powerful area for the generation of new ways of analysing the external world of tourism. For example, the concept of

Figure 4.2 The creation of tourism knowledge
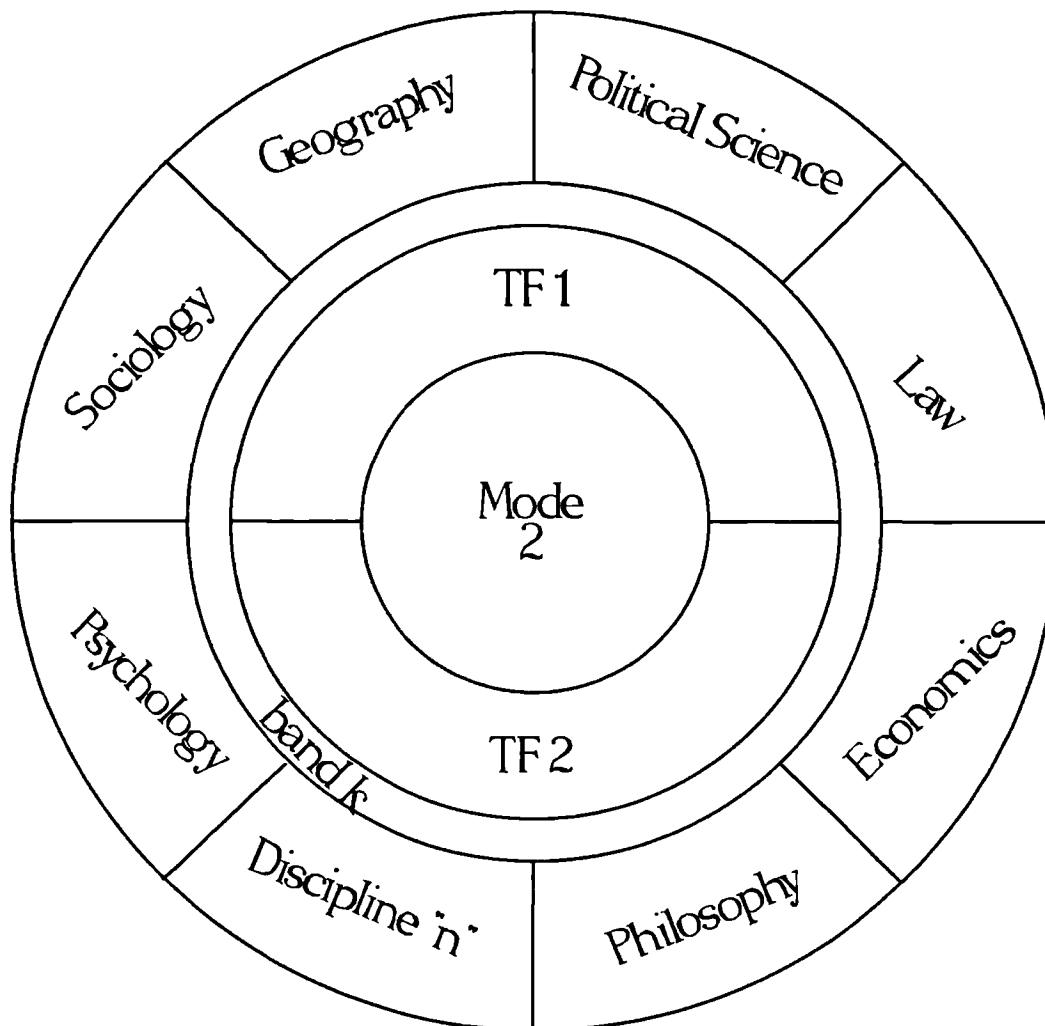
Key

Outer circle	= Disciplines and Sub-disciplines
Middle circle	= Fields of Tourism
Inner Circle	= World of Tourism
TF1	= Business Interdisciplinary
TF2	= Non Business-related Tourism

carrying capacity emerges from a combination of disciplines including sociology, economics and biology. (Biology provided a powerful analogy in its study of how organisms behave and interact on the limited resources of an agar dish). This combining of disciplinary tools to create new insights into the external world of tourism represents an interdisciplinary approach. Interdisciplinarity generates an epistemology "characterised by the explicit formulation of a uniform, discipline-transcending terminology or a common methodology" (Jantsch 1972).

We can conceive of not only multidisciplinary and interdisciplinary activity but also of a particular cluster of interdisciplinary activity in the field of tourism. That cluster constitutes the perspective of business analysis. This cluster of activities is distilled partially from the disciplines and partially from the world of business practice and includes aspects such as tourism marketing, tourism finance and tourism corporate planning. This is identified as a co-ordinated and distinct set of activities which turns out to be TF1, the field of business tourism or business interdisciplinarity.

We have thus identified multidisciplinary and interdisciplinary dimensions of tourism studies each of which projects a particular view of the external world of tourism and carries a particular set of criteria for knowledge evaluation.

Gibbons *et al.* (1994) refer to this mode of knowledge production as mode 1. Mode 1 knowledge is "generated within a disciplinary, primarily cognitive context" (p. 1). It is also knowledge which has been primarily generated and nurtured within institutions of higher education. Thus band k can be conceived of as being within the gamut of higher education and the site of mode 1 knowledge production for tourism.

On the other hand, business interdisciplinarity resides only partially in band k since it has recourse to the disciplines but also reaches deep into the world of practice.

Gibbons *et al.* have identified a new form of knowledge production which they label mode 2:

> "The new mode operates within a context of application
> in that problems are not set within a disciplinary

framework ... It is not being institutionalised primarily
within university structures ... [and] makes use of a
wider range of criteria in judging quality control."
(1994:vii)

Mode 2 knowledge production may be located on the model in figure 4.2. It occurs in the centre circle, that is within the external world of tourism. The majority of mode 2 tourism knowledge production takes place in the upper part of the centre circle and relates to the business world of tourism. This is because the main sites of mode 2 knowledge production include industry, government, think tanks, interest groups, research institutes and consultancies and thus the majority of mode 2 knowledge production occurs within the business of tourism. Mode 2 knowledge production in tourism includes developments and applications of information technology for tourism such as smart hotel rooms, yield management systems and computerised reservations developments - developed in the industry for the industry.

Gibbons *et al* explain mode 2 knowledge in terms of transdisciplinarity, that is

"knowledge which emerges from a particular *context of
application* with its own distinct theoretical structures,
research methods and modes of practice but which may
not be locatable on the prevailing disciplinary map."
(1994:168)

However it is proposed to use the term extra-disciplinarity to describe mode 2 knowledge production. This is because the term transdisciplinarity (across the disciplines) is easily confused with interdisciplinarity. Mode 2 knowledge is however being produced outside the disciplinary framework, hence the term extra-disciplinarity is seen as being more appropriate.

The important points to note about mode 2 knowledge production are first that it occurs outside of higher education, the traditional centre for knowledge production. Second, that it is developing its own epistemology. Disciplinary-based methodology and peer review are the hallmarks of quality control for mode 1 knowledge. Mode 2 knowledge however, judges success by its ability to solve a particular problem, its cost effectiveness and its ability to establish competitive advantage, that is its effectiveness in the real world. Its results are often highly contextualised for a specific project.

An analysis of the epistemology of tourism would be incomplete if it failed to consider postmodernist analysis. Lyotard's hypothesis in *The Postmodern Condition* is:

> "that the status of knowledge is altered as societies enter what is known as the post-industrial age and culture enters what is known as the postmodern age." (1984:3)

Lyotard develops the concept of performativity which is seen as a key force driving the progress of scientific and technological knowledge. The argument is that as science becomes more complex it requires ever more technologically complex proofs. Technology is dominated by performativity (the maximum output for the minimum input) and technology and performativity thus come to dominate scientific progress.

The importance of this is that "an equation between wealth, efficiency and truth is thus established" (Lyotard, 1984:45). In other words science demands complex proofs which cost money and thus knowledge which is useful to the economy will tend to be favoured:

> "The production of proof...thus falls under control of another language game, in which the goal is no longer truth, but performativity - that is the best possible input / output equation." (Lyotard, 1984:46)

The consequence of Lyotard's analysis may be recorded on figure 4.2. It is that the business field of tourism exerts a strong *pull* on knowledge production and that much tourism knowledge is generated for profitability. The business field is therefore expanding. Performativity influences what knowledge is to be produced (it must be economically useful) by providing the technological (expensive) means of validation of knowledge:

> "The fact remains that since performativity increases the ability to produce proof, it also increases the ability to be right: the technical criterion, introduced on a massive scale into scientific knowledge, cannot fail to influence the truth criterion." (Lyotard, 1984:46)

This postmodern view is that knowledge is led by functionalism and the aim of knowledge production becomes not an impartial uncovering of truth but a search for truths which are useful in terms of marketability and efficiency. Lechte summarises the postmodern era as:

"one in which power and knowledge come into contact
with each other as never before." (1994:247)

Conclusions

Far from making a smooth transition towards disciplinary status by way of an overarching paradigm and a unifying theory, tourism studies faces a much more messy prospect. Tourism studies is not a discipline and is not a field but it is two distinct fields. But this distinction between fields and disciplines merely tells us that we are witnessing an object of study (field) rather than a way of studying (discipline) and thus we need to understand how the field of tourism is studied.

Figure 4.2 attests to the complex epistemologies associated with tourism studies which result in 4 main methods of enquiry: Multidisciplinarity, interdisciplinarity, business interdisciplinarity and mode 2 (extra-disciplinarity). These methods are illustrated in table 4.1. The figure also distinguishes between those approaches which reside essentially in the world of reflection (band k) and those which reside in the world of action (mode 2)

Table 4.1 Approaches to tourism studies

Approach	Epistemology	Example	Source
Multidisciplinarity	Provided by individual discipline	Tourism multiplier	
General Interdisciplinarity	Agreed between agents of disciplines being used	Destination carrying capacity	
Business Interdisciplinarity	Sometimes from the disciplines,	Marketing of tourism	WORLD OF REFLECTION
— — — — — — — — — — — —	Sometimes from the world of practice	— — — — — — — — — —	WORLD OF ACTION
Extra-disciplinarity	Ability to solve problem / performativity	Yield management	

There are a number of approaches to tourism studies which are not mutually exclusive Hence rather than to talk of the discipline of tourism studies it would be more apt to talk of its indiscipline. There are seven important implications for tourism studies that result from the above analysis.

The predominance of tourism business studies

First, while there are four main approaches, the tourism studies that is developing in higher education tends to be crystallising around the business interdisciplinary approach. This is because the field of tourism business studies has some coherence and structure and a framework of theories and concepts - albeit borrowed form the field of business studies. It thus offers an area where clusters of theory and practice can be brought together in a coherent whole. The increasing critical mass of this area exerts a sort of gravitational pull on business - related knowledge that emerges from the disciplines and from the world of practice.

However the other tourism field - TF2 does not appear to have a unifying element and there is no comprehensive aggregation of non-business tourism knowledge. Interdisciplinary and multidisciplinary knowledge that is created around TF2 has no framework upon which to crystallise. The major gravitational pull upon these bits of atomised knowledge emanates from the disciplines themselves. Leiper's tourology has failed to materialise. It still makes sense here to talk of the economics of tourism, the sociology of tourism etc., since the "TF2 of tourism" has not yet found a name.

Second, on account of the relative strength of the business of tourism, because of the increasing importance of mode 2 knowledge and because of the power of the performativity principle, the part of figure 2 represented by business world of tourism is pushing out at the expense of other parts of the diagram.

Partial knowledge and the whole truth

Third, the external world of tourism which is actually distilled into tourism studies depends crucially on what we have gone looking for and how we have gone about looking for it. Tourism studies turns out to be not an objective, value free search for tourism knowledge since the epistemological characteristics of the approaches of different fields perform a selector role.

Those operating within the business field will make different inroads into the external world of tourism to those who are operating within field TF2. Each will fall back on

different epistemologies. For example within the disciplinary approach, each discipline provides us with a particular pair of disciplinary spectacles. These spectacles cause certain parts of the terrain to be thrown into sharp relief as we cast our disciplinary gaze across the territory of tourism. So the economist may see tourism in terms of its resources, and may see resource utilisation in terms of the production unit - the firm. The economist may therefore explore the territory of efficiency of resource use, profitability and resource allocation within tourism. On the other hand the anthropologist may wish to explore those issues of tourism that result from tourism generated contacts between a host culture and the tourist's culture.

Fourth, from an empirical perspective what constitutes the study of tourism is a relatively simple business of recording how the field has developed. If tourism studies is overwhelmingly populated by researchers of the business of tourism, tourism studies becomes the business of tourism. But from a theoretical perspective, tourism studies can be whatever aspect of tourism might be carved out for study by a particular field of enquiry and therefore the answer to the question as to what constitutes tourism knowledge becomes a very broad one.

Fifth, following Cotgrove (1983) we are warned that the values held by those operating from different approaches to tourism may be quite different. Indeed the different approaches may add up to different ideologies making communication between the two fields quite difficult. This is perhaps best illustrated by the difficulties in communications that can be seen to exist between those operating in the business of tourism and those operating from an environmental tourism approach. There can be a lack of inter-subjectivity (i.e. the different camps speak a different technical language and thus find it difficult to communicate), and problems may be framed differently (with disputes about what factors should rightfully enter the frame). Moreover, each camp may legitimate knowledge and truth in different ways. This may result in a condition termed by Lyotard as a differend:

> "a case of conflict between at least two parties that cannot be equitably resolved for lack of a rule of judgement applicable to both arguments." (1988:xi)

Sixth, the academic world has tended to overlook mode 2 production of knowledge. This is because mode 2 knowledge is not communicated in academic journals and does not seek validation from higher education. There is a danger here of a potential schism between mode 1 and mode 2 production. Cooper *et al* seem to dismiss mode 2 knowledge observing that:

> "the big problem with applied research is that it usually fails to add anything substantial or significant to the body of knowledge ... This is because the problem is too company- or sector- specific and relatively limited in its scope, i.e. it is usually concrete and operationally-orientated rather than abstract or conceptual in its nature ... and therefore, frequently does not progress the body of knowledge." (1994:126)

Perhaps more collaborative projects between industry and higher education would help resolve this industry / academic divide.

However, seventh, Lyotard's (1984) analysis of performativity as the new justification for research reminds us that the production of tourism knowledge may be subject to undue influence from economic quarters:

> "Although inexpensive, pure research in search of truth is still possible, expensive research is becoming the norm and this means getting funding assistance." (Lechte, 1994:247)

Funding requires justification and performativity creeps in. Thus the pursuit of impartial tourism knowledge needs to be protected so that non-economic aspects of tourism can be studied.

In summary disciplinarity has not brought unity to tourism studies. Rather its exists as two fields that are dominated by the subfield of tourism business studies. We therefore need to approach analysis of the curriculum mindful of the skewed nature of tourism knowledge production.

5

Curriculum

Introduction

The purpose of this chapter is to establish a new framework encompassing principles for curriculum design and evaluation. This uncovers neglected yet important areas for vocational education.

The focus of a vocational tourism education is naturally preparation to fulfil a productive role in the tourism industry, and therefore on what might be termed good vocational action. However in using the term vocational action we are able to visualise some significant counterparts to this term. These are reflection as a counterpart to action and non-vocational aspects as a counterpart to vocational aspects of tourism. In opening out the curriculum in this way, problems associated with narrow specialisation are surfaced and can be addressed. A move can be made to describe a curriculum which encourages good action not only in narrow vocational terms but also in terms of what might be good action for that more widely drawn tourism world exposed in chapter three.

The chapter is organised in the following way. First the concept of curriculum in tourism higher education is clarified. Second curriculum space is defined and explored. Third, the framework for this thesis is developed using the two axes of curriculum ends and curriculum stance. These two axes exhibit underlying dimensions of vocational vs. liberal ends and a reflective vs. active stance. Four key quadrants of curriculum space emerge from this analysis and the characteristics of these quadrants are explored.

The tourism curriculum

The term curriculum has taken on a variety of meanings and attention will initially be focused on clarifying its various meanings, which aspects of the term are essential to this study and its boundaries.

A simple definition of the curriculum can be found in Taylor and Richards (1985) who define the curriculum as that which is taught. More complex definitions include that used by Kerr (1968) which embraces a much wider experience capturing all the learning which is guided by an institution. There is also a literature which unearths a hidden side to the curriculum (Snyder, 1971, Cornbleth 1984, Graves 1983). Here the spotlight falls not just on the explicit aims and objectives of the curriculum, but also on the implicit values that accompany it. Exponents of the hidden curriculum point to the significance of what is left out of the curriculum as well as what is put in. These aspects are clearly related to the framing of the curriculum in this study.

For the purposes of this investigation, the curriculum is defined as a whole programme of educational experiences that is packaged as a degree programme. Its constituent parts are a number of modules or courses, which in turn may be specified as a series of syllabi or course contents. Alongside this, a wider concept of curriculum space is proposed to capture not just what is taught, but what might be taught.

The term curriculum is more widely used and accepted in compulsory education, than in higher education. For in many older universities and traditional single honours degrees, the canon of the discipline represents what is to be taught is. But for newer universities and newer courses, curriculum has more relevance. For example, the CNAA, a key influence in course development in new universities, sought to encourage the curriculum principle of balance. This suggests a curriculum as a packaged educational programme which extends beyond neatly defined disciplinary knowledge. More recently, the granting of autonomous degree awarding powers to the ex-polytechnics and the demise of the CNAA, coupled with a huge expansion of H E and a proliferation of new courses has given the concept of the curriculum in higher education more significance for another reason. There is no simple disciplinary

structure to form a core for many of the new courses. Therefore the question of what to teach is thrown into sharper focus. Indeed emerging worries about chaotic or accidental curricula have prompted calls for a national curriculum for higher education.

Curriculum space

The concept of curriculum space

The term curriculum space will be used to denote the expanse or area that contains the range of possible contents of a curriculum. Curriculum space is filled with knowledge, skills and attitudes. Students take educational journeys through different parts of curriculum space. According to the routing of their journey (i.e. the curriculum they follow) they will be exposed to different packages of knowledge and end up in different places with different perspectives, attitudes and competences. Curriculum space can be interrogated in a variety of different ways. We may ask what are the purposes of a curriculum and precisely what it is preparing students for? We may ask what values are endorsed by this or that curriculum? Indeed various writers (Squires, 1990; Goodlad, 1995) have produced guides or frameworks which illuminate particular aspects or nuances of curriculum space.

The idea of framing (Bernstein, 1971), introduced in chapter one, is useful to understand the point of curriculum space. The construction of any particular curriculum will entail framing, where some areas of curriculum space will be included, and others excluded. Curriculum space represents a backcloth or template against which a particular framing of the curriculum can be evaluated. When a framed curriculum is laid across curriculum space, what is left outside the curriculum becomes evident. Evaluation may proceed by examination of not just what is inside the frame, but also what has been excluded. Analysis of values and purposes residing outside of a particular framing in curriculum space can enable both explicit and tacit, implicit values and purposes within the frame to come to the surface.

The concept of curriculum space is offered as complementary to other approaches to curriculum design. For example, Tyler (1949), Eraut *et al.* (1975), Rowntree (1982),

and Manwaring and Elton (1984) all propose models where curriculum design is based on aims and purposes. But none of these models offer much assistance in the process of aim clarification. Aims are not perceived as a problematic. Curriculum space offers way of problematising aims by highlighting competing frameworks. Attention is now turned to the construction of a framework in curriculum space for this study.

Approaches to curriculum design

The main purpose of this framework is to promote a curriculum which observes balance between the world of tourism to satisfy the demands of business and the world of tourism as constructed to satisfy the demands of liberal interests in the tourism world. Here, a curriculum for good actions which extend beyond vocational competence, using knowledge from across the fields of tourism is promoted. It offers a way of overcoming the dualisms exposed in chapters three and four.

Different writers have exposed various nuances of the curriculum. For example, Scrimshaw's (1983) framework divides curriculum space into eight underlying ideologies. These are progressivism, romanticism, humanism, academicism, traditionalism, vocationalism, technicism, and reconstructionism. His purpose was to reveal ideologies implicit in curricula. In situating curricula in relation to ideological typologies, he provided an insight into the full extent of curriculum space and what may be missed by an over narrow framing. For example a technicist and vocationalist curriculum may preclude humanist or progressivist aspects.

Silver and Brennan (1988) analyse the vocational curriculum as a continuum along a vocational - liberal axis. But a simple vocational - liberal dichotomy over simplifies curriculum space. A vocational curriculum is a curriculum for action. It is a curriculum to equip students to engage in the vocational world and to participate in it. A liberal curriculum is a curriculum for thinking and reflection. Indeed in some cases it consciously seeks refuge from the world of action in order that its deliberations may proceed without being tainted by the world of the here and now. So the vocational and the liberal not only have different aims - the world of business on the one hand and the field in general on the other, they also equip students to take different stances. These

can be identified as an active stance towards the world of work (vocational) and a reflective stance towards the field of study (liberal). An extra dimension is needed to allow the more complex vocational active and liberal reflective parts of curriculum space to emerge. The terms liberal and vocational by themselves are over compressed and this chapter will enable their complexity to emerge.

Youll and Brennan (in Boys *et al.*, 1988:196) utilise an academic - vocational axis where academic programmes induct students into the principles of a discipline, and vocational programmes produce effective graduates. But this is a false dichotomy as the vocational can clearly encompass the academic. Moreover Youll and Brennan, like Silver and Brennan are descriptive in their approach and describe a situation which exists rather than one that might be.

Lawton's (1989, 1996) cultural analysis model defines the curriculum as a selection from culture. Lawton's work concentrates on the compulsory curriculum and subdivides culture into nine systems - the socio-political system, the economic system, the communications system, the rationality system, the technology system, the morality system, the belief system, the aesthetic system and the maturation system. Lawton's analysis exposes the cultural features common to all societies. His view was that the compulsory curriculum should ensure that these aspects of culture are transmitted.

However it is the post-compulsory curriculum that is under analysis in this thesis. At the level of higher education there is no particular need to ensure cultural reproduction on a broad front. Indeed specialisation is sought to enable depth of study instead of breadth. But Lawton's nine cultural systems do help to develop the full extent of possible curriculum space and indicate what may be missed by over specialisation. For example a vocationalist curriculum would concentrate on the economic and technical systems lacking any analysis of what is right or good which might be informed by for example the morality or aesthetic system.

Squires notes "the need for some kind of frame of reference for thinking about the curriculum, and asking what is and should be taught" (1990:29) and offers a framework built around three dimensions of the curriculum. These dimensions are first

the curriculum as knowledge, second the curriculum and culture and third, the curriculum and student development. It is not clear why Squires has chosen these three dimensions and his dimensions seem to form an illogical grouping. For the dimension "knowledge" signifies curriculum content and permeates the whole curriculum. A curriculum is after all a selection from available knowledge. On the other hand the terms culture and student development seem to offer views of possible aims of the curriculum, or alternative framings or groupings of knowledge. So Squires' terms are not logically distinct.

Squires also offers a useful way of looking at knowledge using the terms 'object', 'mode' and 'stance' (1990:53). These terms are developed and adapted for this chapter. Squires uses the term 'object' to describe "what the course is about" (1990:52). Here the classification is in terms of subjects and groups of subjects. As such, it is not a very useful perspective. In this study, the object of the curriculum in Squires' sense is tourism but this represents a loose collection of possible contributory perspectives as indicated in chapter four. The key issue for a tourism curriculum is the constituency that it is designed for. The term 'ends' will be used in this study to describe what the course is for, or its purpose.

Squires uses the term 'mode' to grapple with what he calls "the problem of philosophy" (1990:56). He distinguishes between normal, reflexive and philosophical approaches to any discipline which is the object of the curriculum. This dimension examines the degree of critical engagement that a student makes with the discipline. It encompasses at one end a passive learning of the facts of a discipline and at the other end a critical appraisal of knowledge creation in the discipline.

Squires also uses the term 'stance' which is used to "distinguish broadly between the intention of knowing and the intention of doing" (1990:54). This chapter uses a dimension of stance. Its use is related to Squires' use of the term to depict knowing and doing, but is conscious that doing can involve knowing (Ryle, 1949, Schön, 1984). Therefore the dichotomy suggested by Squires is not supported. Indeed knowledge is bracketed out of the picture since it is assumed that knowledge is present throughout the curriculum. Instead, the terms reflection and action are used. Reflection then,

incorporates some of the reflexive and the philosophical from Squires' dimension of mode. It embodies Squires' requirement of these aspects of stance "to challenge the assumptions, to question the questions, to consider the alternatives" (1990.57). Action is seen simply as engaging with the world, of doing things, of bringing about some kind of change.

Goodlad (1995) constructs a model to enable him "to propose a position concerning the nourishment of persons" (1995:1). For him, curriculum space is conceptualised in four possible dimensions under the headings of theory, practice, society and the individual. These he describes as "the institutional correlatives of the social, personal, intellectual and practical dimensions of the person" (1995:21). His argument exposes what he terms heresies which arise when there is imbalance between these dimensions. It is the development of students that is the curriculum imperative for Goodlad. In common with this thesis Goodlad offers a prescriptive framework based on balance, but where his framework is directed at the development of the individual, this study is directed at better action in a complex vocationally-related world.

Stenhouse (1975) advocated a process approach whereby the curriculum evolves from negotiations between lecturers, students and their environment. This approach did not specify any particular components of curriculum space. Rather it saw education as a relatively unconstrained, negotiated journey through curriculum space, without any compulsory elements. This approach is rejected because it does not guarantee the inclusion of principles argued for by this thesis.

A new approach

The aim of a typical vocational curriculum is improved vocational actions. Good vocational action is that which results in increased sales, greater efficiency and more profit. This point provides not just the essential core of a vocational curriculum but also a focus for critique. MacIntyre provides insight into the values at work when he describes the rationality which governs action here as:

> "Bureaucratic rationality [which] is the rationality of
> matching means to ends economically and efficiently."
> (1985:25)

If we design a curriculum that prepares solely and exclusively for vocational action, it becomes vocationalist. Vocationalism (Scrimshaw 1983) has a particular discourse and represents a constellation of beliefs that amount to an ideology, or a routinised formula for determining how things should be done The implicit values of this ideology become taken for granted. The ends are those of enhancement of tourism business organisations which in turn aim to deliver tourist satisfaction.

This is a key problem with Koh's (1995) curriculum approach. Where a curriculum is designed by reference to its target industry, the rationality of that industry is implicitly accepted as the rationality for curriculum design. MacIntyre notes that in the realm of the business organisation "ends are taken for granted, and are not available for rational scrutiny" (1985:34). The dangers of a reproductive curriculum emerge here where the economic base determines superstructure and the industry determines tourism higher education which perpetuates current industry practices. Here an emphasis is laid on technical efficiency.

The framework of this thesis is constructed to extend into curriculum space beyond that part framed just as vocationalism. It promotes an education that encourages vocational competence balanced by competence that seeks better development of the wider tourism world. The underpinning values of this framework are that a vocational curriculum can provide improvement not only of the workings of business practices, but also of the wider tourism world which is related to and partially formed by business practices. This value may be described as a form of *vocational stewardship* - a caring for the industry but also for the world which the industry makes and on which it depends. This is stewardship of the tourism world.

There are two dimensions to the curriculum framework for vocational stewardship. The first relates to that part of the world which is the focus of the curriculum. This is referred to as ends. The second dimension relates to how the curriculum promotes engagement with these ends. This is referred to as stance.

Ends

Ends are represented by an axis which describes for what purposes the curriculum is constructed and to what it is aimed. There are strong resonances here with the way in the phenomenon of tourism was categorised in chapter three, and tourism knowledge was categorised in chapter four. The ends of the curriculum may be on the one hand vocational ends, focused on employability and tourism profitability and on the other hand liberal ends, focused on understanding These roughly coincide with ends which are closed and those which are open. This axis is illustrated in figure 5.1

Figure 5.1 Ends
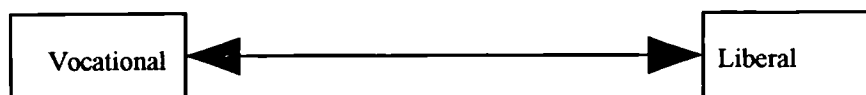
The characteristics of knowledge and skills in the two different parts of the ends axis are as follows. Where ends are vocational, the purposes of education are extrinsic. That is the purposes are not to be found in the pursuit of knowledge or performing actions for their own sake, but in the external uses that these activities can be used for There are special types of knowledge and actions that are valued here. A key influence on this part of curriculum space is performativity. For example knowledge is selected for the curriculum here in response to particular questions.

> "The question...is no longer 'Is it true?' but 'What use is it?' In the context of the mercantalization of knowledge, more often than not this question is equivalent to: 'Is it saleable?' And in the context of power-growth: 'Is it efficient?' " (Lyotard, 1984.51)

This is knowledge that contributes to the efficiency of specific business organisations and more generally to the growth of the economy. It is knowledge that is in some way productive and its productivity is ultimately calculated in extra profits or Gross National Product

Where the ends of the curriculum are liberal they are unconstrained Knowledge and actions are judged appropriate for different reasons Here there is an intrinsic

motivation and the pursuit of knowledge or actions themselves are their own ends. For example, knowledge is not chosen for performativity but rather because it satisfies some interests of the human mind. It may be knowledge which produces enjoyment, or which helps establish truths, or maybe knowledge which helps to progress an ethical argument of goodness or justness. The complete axis of ends encompasses a world comprising not just businesses but also people and place so that *the tourism world* is comprehensively represented.

Stance

Stance is the axis which describes different modes of study and expression which the curriculum promotes towards its ends. The alternative stances proposed here are those of reflection and action as illustrated in figure 5.2.

Reflection is a mode of study focused in the mind. Here it is a question of gazing at the world as lived, thinking about it and reviewing it. It is where:

> "The good life for man is the life spent in seeking for the
> good life for man." (MacIntyre, 1985:219).

It is a stance which emphasises scepticism and is characterised by the use of evaluative terms such as truthfulness, rightfulness, appropriateness and goodness. It is in this cognitive mode of study where theories about the world may be constructed, understood, stated and mentally tested. It is where as Ryle puts it:

> "The possessor of a theory is prepared to state it or
> otherwise apply it." (1949:270)

Figure 5.2 Stance
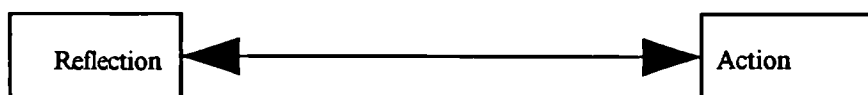
In other words, one aspect of competence in the reflective mode revolves around ability to elucidate theories. But reflection here implies more than just theory mastery. It implies establishing an intellectual high ground from which a range of competing

theories and ideas can be surveyed and brought into play. Reflection enables a whole series of possible actions to be screened without having to practically test each one. Reflection enables the basis for good actions to be worked out.

Action is a mode of expression that takes place in the world. It is getting on with things, involvement with the world, doing, and engaging with the world as lived. A curriculum for action is one with an emphasis on interventions in the world. It is one which lends itself to the competence and objectives approaches to specification. Its guiding principle is effectiveness. Whereas reflection is relatively unbounded and can contemplate perfect situations (for example Plato's forms), action is bounded by the pragmatism of what can be achieved given the limitations of the physical and the social environment. The distinction between reflection and action is expressed by Ryle:

> "To have a theory or a plan is not itself to be doing or saying anything, any more than to have a pen is to be writing with it. To have a pen is to be in a position to write with it if occasion arises to do so; and to have a theory or plan is to be prepared either to tell it or to apply it, if occasion arises to do so." (1949:270)

Action is about operations and putting ideas into practice. Its hallmarks are achievement, outcome and change. What is sought by the reflection - action axis is the distinction between cognitive processes in the mind and achieving change in world external to the reflecting person. The axis of stance provides a description of contrasting ways in which people can engage with the tourism world.

Synthesis

We now have two different dimensions of ends and stance, and a distinctive part of curriculum space is captured if these are placed alongside one another as different axes of a matrix. This is illustrated in figure 5.3. Here, a framework emerges which prescribes the essential elements of a curriculum for good thought and action in the tourism world which, in also embracing both vocational and liberal ends can be described as complete or comprehensive.

Table 5.1 contrasts this framework, which is the basic framework that will be elaborated for educating the philosophic practitioner, with the frameworks previously discussed.

Figure 5.3 The vocational / liberal and reflection / action axes

Stance / Ends	Reflection	Action
Liberal	Reflective Liberal	Liberal Action
Vocational	Reflective Vocational	Vocational Action

The philosophic practitioner framework rescues tourism education from the over specialisation evident in a curriculum purely for vocational action. It reconceptualises the education of a manager to embrace wider considerations other than good vocational action.

The Athenian ideal of good for the *polis*, represents a fundamental ideal for this framework. In the Athenian city state, to be a good man was to be a good citizen and so in terms of good actions, the role of a man was not distinguishable from his role as citizen. The Aristotelian view of a practice (an action directed towards change in the community) was that a practice has "goods internal to itself" (MacIntyre, 1985:220). If it did not fit this definition it was not a practice. So practices were by definition good practices and for the good of the community.

But the Athenian city-state is a long way from late modern industrial society. For one thing the meaning of practices has changed. MacIntyre notes that the vast majority of

work done today "cannot be understood in terms of the nature of a practice with goods internal to itself" (1985:227) This is because its purpose is in external goods in the form of profit. The fact is that vocational practices consist of the majority of practices which we engage in today and these obscure the notion of practices of the Aristotelian type. These Aristotelian practices "have in turn been moved to the margins of social and cultural life" (MacIntyre, 1985:227). Because of this shift we now have a business-dominated view of a practice.

Table 5.1 Comparison of curriculum frameworks

Framework	Purpose	Components
Scrimshaw (1983)	to describe the ideologies implicit in curricula	progressivism romanticism humanism academicism traditionalism vocationalism technicism reconstructionism
Silver and Brennan (1988)	to describe the nature of vocational education	liberal vocational
Lawton (1989)	to describe the essentials of culture for transmission by the compulsory curriculum	socio-political system economic system communications system rationality system technology system morality system belief system aesthetic system maturation system.
Squires (1990)	to describe the undergraduate curriculum	knowledge culture student development
Goodlad (1995)	to prescribe the essential elements of a curriculum for the nourishment of persons	theory practice society individual
Philosophic Practitioner	to prescribe the essential elements of a curriculum for good thought and action in a tourism world which is a conjunction of the liberal and the vocational	vocational liberal reflection action

The community was clear cut in Athenian city states. The social system was relatively closed. Actions affected the community in which they were taken. Today, communities are fragmented and communications are easy, so actions often affect distant and multiple communities. A business action may be good for profits, good for shareholders, good for customers, but adversely affect other groups such as workers or

distant host communities. These communities are separate. So we have the possibility of actions being good actions in the business world of tourism but unfavourable actions in the liberal world.

MacIntyre (1985) also notes social changes where modernity partitions up roles in society. It might be added that late modernity positively fragments roles. In this view the position of a tourism manager encompasses many competing but largely compartmentalised roles in society. Tourism's society is comprised of a series of role sets. Good actions differ between these role sets. The heterogeneity of these role sets means that the idea of good action as a universal idea has lost its meaning. MacIntyre additionally notes that individuals are separated from their roles. So we see a lack of unity between an individual as a human individual and as a manager. Again good action as an individual human is not necessarily the same as good action as an individual manager.

The curriculum framework for the philosophic practitioner is designed to counter this dis-unity of tourism roles, communities and worlds. Although it analyses them separately it does not encourage a tourism business to act as if it were separate from the tourism world it exists in. Rather the separate analysis of ends acts to highlight the existence of the liberal world of tourism which may otherwise be overlooked. Similarly the separate analysis of reflection and action points up the possibility of determining what is good action in the pursuit of these ends.

What this framework cannot do is to restore a universal meaning of good action. Division of labour and loss of community are deeply embedded in society and both mitigate against a universal agreement about the good. But what it does is to encourage reflection and action away from a narrow business conception of a vocational world towards a richer, more complex conception of a tourism world. This world is populated by people in different roles and here the notion of good action needs reflection, for it will not just be action for more profit.

MacIntyre suggested that two major and separate roles in society are now represented by the aesthete and the manager. What this framework encourages is an education for

good management which embraces the idea of manager as an aesthete and manager as a member of tourism's wider society as well as manager as profit enhancer. The end result is this. Mainstream vocation education may result in the turning out of managers who are good for business but bad for society. The philosophic practitioner framework attempts to regain the notion of what is good for society (in this case tourism's society) and create a wider meaning (which includes business ends) of what is good for tourism. To slightly rework MacIntyre, the framework provides a basis to counter the development of academic dualism in which the studying of good actions for the business of tourism is separate from the study of good actions from a wider ethical perspective. "Bureaucratic rationality" (MacIntyre, 1985:25) is balanced with rationality for stewardship.

The framework results in the identification of four quadrants of curriculum space. These are vocational action, liberal action, reflective vocational and reflective liberal. Each quadrant is now considered in turn.

Vocational action

Vocational actions are activities or performances in the world and generally involve exercise of a skill or technique. Ellis defines professional practice as:

> "The range of observable activities carried out by the
> professional or the apprentice-professional in providing a
> service for patients and clients." (1992:70)

By vocational action we are referring to the actions of those employed in tourism. So, for example, the marketing of a destination or an attraction, the management of a hotel or restaurant involve vocational actions. The aims and objectives of a curriculum for vocational action are simply defined as preparation for effectiveness at work.

The term operational is preferred by Birch (1988) for vocational education. This term was used in preference to the term vocational in which Birch detected pejorative connotations. He urged that higher education:

> "must address itself to the extrinsic needs of society as
> well as the intrinsic needs of scholarship...[and develop]
> the operational notion that knowledge should be put to
> work." (1988.64)

Operational then, is used by Birch to signify an ability to perform in the commercial world. Operational proficiency is measured by economic performance indicators which include efficiency (the ability to economise on inputs to obtain a given output) and effectiveness (the ability to produce outputs which conform to their specifications).

The types of knowledge and skills that underpin this kind of curriculum are mainly technical. Here fact and values have been separated out, so that the construction of a factual, value-free curriculum is attempted. Questions of ethics and ends are sidelined, and effort is devoted primarily towards improving means. The technical knowledge and skills of a tourism vocational curriculum will be provided by modules such as quantitative methods, accounting, and human resources management.

In the domain of vocational action, the individual is assigned the role of potential manager and individual development becomes the acquisition of vocational skills. Personal transferable skills (for personal effectiveness at work) figure prominently here. A typical articulation of such skills is to be found in Allen (1991:26) where they are categorised under communication, teamwork, problem-solving and management and organising skills. This curriculum, that narrowly equates the student as individual with student as factor of production, could be termed an automatonist one. Here, contribution to production, profit, or some extrinsic goal is emphasised and the individual's role as a human is given less significance.

In the vocational action quadrant the term society is narrowed to society as an economic unit. Here the curriculum provides the technical expertise to fulfil the production purposes of the economy. It may even include a socialisation role in terms of what is acceptable practice to a profession and its clients or what Dale (1985) referred to as "occupational adjustment".

Sometimes a curriculum results in such an overly narrow conception that it can be described as an ideological formation. In this case some of its key terms –operational, technical, and instrumental have been adapted to demonstrate the operation of an ideology Hence we have the terms operational*ist* (Barnett, 1994), technic*ist* (Apple,

1990), and instrumental*ist* when we refer to a curriculum that is blindly driven by these aims and that admits no other purposes. In these examples aims become strict regimes so that knowledge and skills that do not further such aims are not admitted into the curriculum.

This demonstrates the problems of framing a curriculum solely with business ends and an action stance. A curriculum that is only focused on vocational action would be a vocational*ist* one. Here a curriculum is constructed for its ability to perform and deliver for society. Its key determinants are those of utility and relevance. This type of curriculum will be directed towards extrinsic goals, economic and technical efficiency. We can think of the curriculum in this context as one which supports, perpetuates and contributes to a narrow tourism society of consumers and producers and where the tourism world is accepted and taken in its current construction.

So we leave our initial description of vocational action with the following findings. Vocational action identifies the part of curriculum space that equips students to be effective practitioners in the business world of tourism. In setting out the essentials of this quadrant, the limitations of an overly narrow framing begin to emerge, particularly the restricted way in which tourism's society and world is viewed.

Reflective liberal

The term reflective liberal is used to denote the quadrant where the reflective part of the stance axis meets the open, liberal part of the ends axis. Here the curriculum promotes knowledge with the aim of understanding the non-business field of tourism. The terms individual and society take on different meanings to those assigned to them in the vocational action sphere.

Development of the individual in this quadrant is not just the individual in his or her role as future worker. The individual is assigned a more open role and destiny. For example the Oxbridge tradition of liberal reflection is to develop the person and their powers of mind. This tradition promotes liberation from falsehood and therefore its curriculum requirement puts the pursuit of truth as central requirements. Student-

centred liberal curricula develop the personality of the individual, and encourage creativity and self-expression. Individuals are encouraged to find their own voices and develop personal agendas. So here, individuals are invited to claim their independence.

Goodlad's curriculum for individual liberation is where:

> "...Some sort of facilitating activity is required in the curriculum, offering students the opportunity ... to reflect on matters of ultimate concern." (1995:26)

He is advocating that some part of the curriculum should develop the philosophical side of individuals, and encourage reflection on the meanings and purpose of life. Squires equates liberal personal development with the promotion of powers of the mind:

> "Since studenthood implies learning, and learning in higher education connotes the acquisition of organised knowledge and intellectual skills, 'development' in this particular context connotes first and foremost cognitive development, the development of the mind, or as it is sometimes put, 'learning to think'." (1990:124)

Here, learning to think can be seen as taking control of one's own learning and managing one's lifelong learning.

Liberal development of the individual is also the mark of a humanist curriculum where the dignity and worth of the individual is sought and developed. The curriculum seeks to develop the human aspects of people. So an important consideration for such a programme is the meaning of humanness. Freire (1970) helps understanding of this point when he criticises a particular type of education which he identifies as a banking type. This critique is directed at the kind of curriculum which is located as vocational action. He criticises the banking type as "the very negation of [people's] ontological vocation to become more human." (Freire, 1975:141).

His argument is that there is a certain type of narrative education in which knowledge is deposited by the teacher in the student. In a curriculum so arranged, knowledge enables techniques to become better practised. Knowledge is not developed or shared in a spirit of free discovery to take its new owner wherever it might lead. Rather

knowledge is something to be used to understand the mechanism of a particular field, discipline or profession. Now of course technical knowledge is often difficult and demanding, and its curriculum may be fragmented. This in Freire's view exacerbates the problem for students who have less time for contemplation:

> "The more students work at sorting the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world." (1975:140)

There is also the radical side of liberalism where liberation from false consciousness and *becoming* is a curriculum aim for the individual. The notion of becoming has been developed by Freire (1972) who explains it as a process of transcending the moment and the present, and looking above, out and ahead to see what an individual or a society might or can become. It therefore carries with it considerations of vision of the future or utopia. Individuals are seen as "unfinished, uncompleted beings" (Freire, 1970:147), and some kind of journey is implied to which the curriculum makes an important contribution. Becoming is contrasted here with being. Students in a state of mere being lose sight of themselves as possible authors of their personal or of society's future.

So a reflective liberal curriculum may perform a role not in the production of graduates to fit in with this society as is (i.e. a socialisation role) but rather in the critical evaluation of society Here the curriculum does not necessarily serve society as a passive provider of a skilled workforce. It provides a critique of society, either at a general level, or in this case of tourism's society. Here is a conception of a curriculum with a reconstructionist purpose which reflects about the improvement of tourism's world and seeks to promote ethical and just treatment of people in the world at large (Apple, 1990).

Reflective vocational

In the reflective vocational (Schön, 1983) part of curriculum space the individual is reassigned to a vocational role. But here, a particular aspect of the vocational individual is promoted with an emphasis on the development of individual or personal knowledge. This is knowledge that is developed from experience and action in the

world. Reflective vocationalism encourages the individual to personalise expertise and improve knowledge implicit in practices. The individual is encouraged to find his or her own voice for development and critique of vocational action.

Vocational reflection implies a particular relationship to action. Reflection-in-action may lead to the development of personal expertise that is embodied within actions themselves. Reflective vocationalists are also encouraged to stand back from their actions so that they may be subjected to critical review in the form of reflection-on-action. The point of this review is to evaluate action with a view to improvement and to evaluate differently constituted actions.

Liberal action

Liberal action has responsibility for encouraging the translation of better understanding and critiques of the wider world of tourism into action. This action may herald changes at the individual level, but may also be changes at a societal level in the form of collaborative action with others. The discourse of this quadrant of curriculum space therefore includes notions of world-making and liberation.

World-making is best understood in relation to world-taking. A world-taking curriculum has similar connotations to one which is reproductive, conformist and technical. The existing world is taken as given and attention is applied to action in this given world. A world-taking curriculum does not encourage the construction of different worlds either in terms of reflection or action. The business domain of a vocational curriculum operates in a taken world. The world taken is one of action for business ends. So here, actions are business actions. Action in the business sector of the vocational curriculum however is circumscribed action. It is limited to a series of well established business moves or practices.

Neither does vocational reflection escape world-taking. In the reflective domain of the business curriculum, reflection is limited to the area of business actions. Reflective practice may encourage critique of these practices, but even the modified actions resulting from reflective practice will still be directed towards business ends. Actions

and reflection in the business sphere of the curriculum are determined by a limited type of action which is business action. Reflection is not permitted to generate a line of thinking that takes it beyond the closed world of business actions. It is therefore not open reflection but operates under constraints.

World-making assigns the curriculum a role in contributing to a changed tourism world. Action in the liberal sphere of the curriculum is given an open interpretation. There are no *a priori* limits on the world to be made as there are in the business sphere. Therefore action in this sphere is unconstrained. So liberal action opens up the prospect of freedom of action. Where action is unconstrained this allows for a freedom of thought in liberal reflection. Reflection is not determined by professional action as it is with Schön. There are no professional or business limits restricting the ideas of liberal reflection. Nor are any other limits allowed whether they be set by the state, the education system or indeed anyone. Creativity of thinking is allowed for. All is possible and so liberal reflection describes an infinite space of possible ideas.

But liberal action implies more than just free thought. For this too can be limited to a case of creating a new world by reflection and keeping that new world in one's head. Liberal action requires that steps are taken literally to help create a new world, or as Freire explains:

> "...creating and recreating...deciding and choosing and
> ultimately *participating* in society's historical process."
> (1972:30, my italics)

Liberal action represents the curriculum domain where ideas are put into action, and action carries its own ideas. Action here can be transforming action. So the idea of liberal action rescues action from a narrow conception of action for business (MacIntyre, 1985). It plays up to Arendt's (1958) conception of action as something distinct from labour and work and instead focused on the interaction between people and the planet. Liberal action represents a kind of action in the world which is a distinct extension from Schön's (1983) reflective practice. Whereas Schön's reflective practice is constrained by its vocational setting, liberal action has licence to operate in a wider world.

Finally liberation is a key aspect of liberal action. At a societal level, liberation has the meaning of movement from one form of organisation of society to another, where the move involves greater freedom for more people. This is an important consideration in balancing the interests of hosts and guests in tourism. In achieving the potential of the curriculum to fulfil its role as an agent for this kind of change Apple suggests the need for curriculum theorists to:

> "*affiliate* with cultural, political and economic groups who are self-consciously working to alter the institutional arrangements that set limits on the lives and hopes of so many people in this society." (1990:166, italics in original)

So at its most radical, liberal action may at some times challenge institutional arrangements of the business of tourism.

Conclusion

The use of curriculum space exposes the full range of contents of a curriculum area. Different frameworks classify curriculum space with a variety of descriptive or prescriptive purposes. The framework for the philosophic practitioner may appear to fragment curriculum space. But the quadrants in curriculum space are developed as devices to achieve unity. The prescriptive framework developed identifies a curriculum for good thought and action in a world of tourism for vocational and liberal ends.

Figure 5.3 is the map used to survey the tourism curriculum as the rest of this thesis is developed. Part three amplifies the analysis of the curriculum as framed for vocational action, liberal reflection and vocational reflection whilst the concluding section focuses on a neglected area of curriculum. Here liberal action is unpacked to enable the full meaning of the philosophic practitioner to take shape.

Part 3

Framing the Tourism Curriculum

6

Vocational Action

Introduction

The purpose of this chapter is to explore the part of curriculum space that encourages vocational action. So whereas the matrix of curriculum space drew attention to the aims and stance of different parts of the curriculum, attention is now focused on the content of the curriculum in each domain. This more detailed mapping of curriculum space starts in the domain of vocational action because this is the area where curriculum development for tourism higher education has been concentrated. It also offers a good reference point for other areas of curriculum space. The chapter takes a deliberately partial view, consciously avoiding the notion of a balanced curriculum, for the task of achieving balance will be developed later. Rather it focuses on a vocational education with an emphasis on ends (there are jobs to be prepared for), and effectiveness (the course delivers students well-equipped to take these jobs).

The chapter is organised in the following way. Initially attention will be focused on the meaning of vocational tourism in an attempt to understand the business towards which the vocational curriculum is aimed. Subsequently, the main purpose of the chapter can be tackled which is the description and classification of the types of knowledge and skills that are appropriate to tourism vocational preparation.

The approach taken will be to use the broad headings used by Eraut (1992) and others (e.g. Ryle, 1949) to classify professional knowledge into propositional knowledge, or knowing that, and process knowledge, or knowing how. This gives rise to sections devoted to disciplinary knowledge, practical knowledge and skills (delivered by way of functional and other modules), key skills, and work experience itself. Finally the

chapter will consider some of the limitations of a curriculum which operates solely in the vocational action quadrant of curriculum space.

The meaning of vocational action in tourism

Tourism: A complex business

At the most general level, vocational tourism education means preparation for a specific type of job. Its aim, to borrow Birch's (1998) terminology, is to enable students to become operational, and make a smooth transition into the world of work. Pring explains that:

> "vocational preparation signifies the acquisition of skills,
> qualities, attitudes and knowledge that are judged to be
> important for the world of work." (1993:60)

But the task of describing the world of tourism work turns out to be far from simple or straightforward. For when we focus on the meaning of the business of tourism and attempt to describe or define the common or salient features of tourism employment, we unearth a heterogeneous cluster of activities rather than a neat homogeneous package.

Tourism, as a vocational category is much less neat and orderly than say nursing or dentistry. For nursing, despite its various sub-specialisms such as paediatric nursing or gerontology is an action that has relatively clearly defined boundaries and a large category of core activities. Neither of these characteristics is to be found in tourism. Its boundaries are loose as shown by Medlik's (1993) identification of the key sectors of tourism. These include government and tourism organisations; attractions, entertainment and recreation; passenger transport; hospitality, tour operations and travel organisers; retail travel agencies; and guides, information and interpretation - a wide repertoire indeed. Bernier (1997) endorses this view. He concluded from a project to map the occupations of the tourism and leisure sector that: "the description 'tourism and leisure sector' disguises the fact that as an economic activity, it is characterised by fragmentation" (Bernier, 1997:56). Similar frustrations were voiced by the CNAA:

> "The diversity of organisations grouped under travel and
> tourism, and the sheer volume of the business that the
> sector comprises provide a major external constraint on
> attempts to define and deliver vocational courses for it.
> The so called 'industry' has no natural voice and this
> constitutes a difficulty which will not be easily
> overcome..." (1993:19)

Neither can tourism education be termed professional education in any strict sense, there being no profession to be educated. A profession requires a clearly defined field of operation and it is the common agenda of the field that enables professional bodies to arise. As Squires points out, professional bodies develop a responsibility and power for regulating their affairs:

> "Professions... typically have some form of special
> knowledge or expertise which only members of that
> profession are supposed to possess and use." (1987:59)

So professions require an agreed core of expertise, and at the same time demand a period of socialisation where entrants are inducted into the norms and standards of the profession. Using these criteria, we find that just as in business studies there is no profession of businessman, so in tourism studies there is no profession of tourism-person.

The point about the above discussion about boundaries, industries and professional identity is that many tourism occupations may be better aggregated under classifications other than tourism. For example, accountants, marketing executives, information technologists and public relations personnel are to be found across the tourism industry. Indeed as King noted:

> "Many tourism-related occupations (finance manager
> and human resources manager to name but two) *do not*
> require a knowledge of the tourism industry."
> (1994:270, italics in original)

Many of these occupations provide within them a more clearly definable set of activities than does "tourism employee", and some of these are professions in themselves.

In short there seems little occupational logic to the field of tourism. There is no qualification requirement, no defined entry route, no obvious career structure and no consistent pattern of job specification. It is much easier to find generic components in the activities of accountants than in those of activities of employees in tourism. The cumbersome nature of the phrase "employee in tourism", and the lack of any specific occupational term to cover it, underlines the difficulties in neatly defining and delineating the nature of the business of tourism. Perusal of situations vacant in the tourism field substantiates this view. Education apart, there are few vacancies that are specifically targeted at practitioners of tourism. Rather, most call for specific functional or other professional skills.

Managing a complex business

Despite the difficulties outlined above tourism vocational education has managed to position itself, find a fit, assume a form and develop itself. Its manifestation has two distinguishing features.

First its type of vocational preparation may be located with the help of Silver and Brennan's (1988:34-52) typology. This classifies course / employment relationships along a range from one extreme where a course represents "sole regulation and completed training" (e.g. doctor of medicine courses) to the other extreme where entry into a job is "open market" and a course represents "non-relevant education". Tourism vocational education sits somewhere in the middle of this range. There is no regulation or direct participation by any single professional body, nor is the course a necessary preparation to enter the industry. In fact you neither have to be graduate, and less still a tourism graduate to enter the tourism industry and a degree in tourism carries with it no particular status for the industry.

Instead, courses are directed at a particular vocational area, with which loose links are forged by *ad hoc* inputs and advice from various industry representatives. Thus its coupling with its target sector is not direct. Tourism business education was created in the academy rather than being borne out of pressing industry needs. It represents an operation that takes place in a sphere that is parallel rather than integrated with

industry. One result of this is that according to Airey *et al.* (1993) only about twenty per cent of tourism graduates gained employment in tourism.

The second distinguishing feature of tourism education is that many courses are offered as degrees in tourism management. Here the boundaries, a possible core and the logic of the project of vocational tourism education becomes more assured. In terms of distinctiveness, it may be questioned whether there is a need for any further specialisation beyond a general degree in management (e.g. a B.A. in Business Administration). But there are clearly substantive differences between the management of a biscuit factory and that of a theme park, and sufficient common requirements of management across Medlik's sectors to make the study of tourism management both viable and worthwhile. In particular the notion of service quality is central to tourism management, and the need for suppliers to be particularly sensitive to customer relations. For whilst the producers of T.V. sets have the option of replacing faulty goods, there are less opportunities for rectifying poor tourism service. There is limited time available within the rendition of a tourism service to put things right. Hence the vital emphasis on first-time service quality and the need for quick attention to customer complaints.

Methodological approaches

Methodological considerations about the design of a curriculum for tourism vocational action reveal a position of some complexity and difficulty. For there are a number of points that need to be accommodated. First there is the question about what higher level actions actually take place in the world of vocational tourism. So potentially there is a task of listing and categorising these activities and organising a curriculum *ab initio* around these. Indeed in an ideal world of unlimited resources this might be the most methodologically sound approach to the design of a curriculum for tourism action.

Second, there are potential employers of graduates for vocational action. This group will have ideas about both the actions that they want to recruit graduates to engage in and the skills and knowledge that they want from graduates to enable them to

successfully engage in these actions Third, there is a group of academics who teach and research in the field, some of whom are specialists in tourism and some who are not. This group again will have ideas about key vocational actions and graduate preparation strategies. Fourth, there is the emerging body of knowledge in tourism, much of which will be formalised in books, articles and courses or modules. This knowledge spans the two fields of tourism knowledge identified in chapter four as the business field and TF2 the non-business field. The curriculum for tourism action will be formed mainly from the business field of tourism.

Chapter two noted a number of methodological approaches to the design of the curriculum, and highlighted Koh's (1995) marketing approach to the design of a programme for tourism management Using a scientific positivist research design, Koh defined his research problem in a particular way, and then proceeded to quantify the results. Koh's research for designing the curriculum concentrated on marrying up items two and four in the above list. That is, he asked employers to generate a list of relevant modules or study areas from what was available as existing tourism knowledge. It is interesting to note that Koh's study did not seek to codify or classify what vocational action actually takes place in the tourism industry. Instead he substituted employers views about these key vocational actions for the actual actions themselves. So by pre-defining his research question in a particular way Koh may have overlooked a key element in that ought to inform the design of a vocational curriculum.

A scientific positivist approach may be the basis of an appropriate method for design of a vocational curriculum since it seeks to record what is needed by industry. But it needs to be preceded by more reflection on the problem to be solved. More time needs to be devoted to meanings – such as what is the industry and what are vocational actions – and so an interpretive aspect to the research design is advocated. Additionally the relationship between vocational actions, employers, academics and tourism knowledge is a complex one. A method for vocational curriculum design needs to go further than asking employers to vote for certain course elements. This method suffers from approximation and closure. Approximation occurs because we cannot rely on employers' views accurately describing industry needs. Closure occurs because

choices about what should be included in the curriculum are often constrained by a pre-existing list of modules. Innovation is therefore discouraged.

Promoting vocational action in tourism

A curriculum to promote vocational action is drawn from several categories of knowledge and skills. These are disciplinary approaches, functional approaches, other approaches, skills approaches and work placement.

Disciplinary approaches

The National Advisory Council on Education for Industry and Commerce (1964) (Crick Report) proposals for business studies degrees argued for a curriculum based upon a core of disciplinary knowledge. Economics, sociology, mathematics, law and accountancy made up this disciplinary core, and the ghost of Crick still haunts the vocational tourism curriculum as currently conceived. For example, it has been noted that:

> "Tourism education has come in for criticism in the past because of the extent to which courses have been dominated by thinking that is rooted in economics and business studies." (Airey, 1997:10)

In terms of the vocational action domain of tourism, only those disciplines which have a strong vocational link will be examined and these are geography, economics and law. But there are constrictions on how much, and what parts of these disciplines are available as part of a tourism degree.

A single honours degree based on a discipline allows sufficient time for students to become quite deeply inducted into the culture of the discipline. The structure of the discipline is learned. Its rules become familiar. Students learn which moves are possible and which are inadmissible within a discipline. The methodology of the discipline emerges so that students become aware of how knowledge is formed and admitted into the discipline.

However when the disciplines themselves are not the subject of the whole degree, they are prone to considerable foreshortening In their cut-down form, when they are included as part of degrees such as tourism, they lose significant parts. The disciplines become emasculated.

Taking law as an example, Hunter-Jones has made a study of the relationship between the discipline of law and what he terms "a clear body of tourism law". (Hunter-Jones, 1997:62). His approach seems to abandon any notion of disciplinary coherence or core in search of selection for practical application. He concludes that there are four criteria for selection from the discipline, for the tourism curriculum:

> "The first criterion for selecting content must be its relevance to managers in the industry... The second criterion should be that major areas of the tourism industry and their needs must be respected... The third criterion... is that the discipline taught must reflect the obligations of managers to consumers, employees and the community at large... The final criterion is that the course taught must reflect the opportunities of organisations to develop and carry out their business"
> (1997:61-62)

Ellis concluded that professional education in the UK still operates within what he calls the semantic conjunction model where:

> "an attempt is made to select topics within an academic discipline because they appear to be about those things which do or should interest the professional in question".
> (1992:73)

The Hunter-Jones approach follows this model of selection from the disciplines but takes it further so that his test is not one of interest but usefulness.

This utilitarian approach provides an efficient way of using disciplinary knowledge to support vocational action. The maximum amount of relevant and directly usable knowledge is wrung out of a discipline such as law. But there are important features that are lost. Wider notions of justice, the link between the legal system and the moral and ethical system, the tests for good law - these are examples of what might be lost in the drive for instrumental efficiency.

Economics presents similar difficulties as vocational preparation for tourism undergraduates. Orthodox economics (Omerod, 1994) is neither very functional (in that it is overly theoretical) nor very relevant. There is within economics sufficient that can be of relevance and use to tourism managers. For example there is pricing and market strategy, economic environment scanning, and investment appraisal. However any attempt to reduce the disciplinary canon of economics to a more relevant form of tourism economics inevitably looses something of the essential form and structure of the discipline.

In summary where disciplines are used in a curriculum for vocational action, the point of the discipline can actually be lost. In the case of law, the discipline becomes an atomised list. In the case of economics there is a trade off between disciplinary rigour and real world relevance. Attempting to use the discipline in the real world means much of the methodology of the discipline must be abandoned since its theoretical heart arises from a retreat from the real world.

Functional approaches

The starting point for discussion of functional approaches to the curriculum is Pring's challenge to the place of the disciplines. He suggests that a vocational curriculum:

> "must be planned in terms of specific objectives which
> arise, not within the intellectual disciplines themselves,
> but from an analysis of what the economy needs, or
> what skills certain occupations demand." (1993:62)

What is suggested here is a wholesale analysis of the knowledge and skills required by the tourism industry. Following Pring, actions are sought in preference to theories and the requirements of work are given precedence over the traditional academic interests of higher education. Such a move would address concerns from three sources. First, Koh (1995) reported that many tourism curricula had little or no representation from industry but rather were mainly influenced by the interests of educationalists. Second, Ellias (1992) reported a lack of confidence from the industry in the knowledge and skills offered in tourism degree programmes. Third, Parsons' NEDO (National Economic Development Office) sponsored comparative study of management education in tourism found that:

> "surprisingly little attention was paid ... to the demands for and of management skills in [the tourism] sector."(1991:198)

So the question remains as to what the relevant knowledge and skills are. Airey and Nightingale undertook an occupational analysis to classify a body of tourism knowledge relevant to its target industry, but this 1981 study is now somewhat dated. For hospitality, the prospects are brighter and Cooper commends

> "the HCIMA's (Hotel and Catering International Management Association) excellent approach to the *corpus of knowledge* [which] is exemplary as a piece of research by an industry association consulting and involving all possible stakeholders." (1997:24, italics in original)

Returning to tourism, in the absence of any recent occupational analysis it may be necessary to consult related areas. For example, the work of the MCI (Management Charter Initiative) has already established generic knowledge and skills necessary for management at different levels. The CNAA (1993) report found a strong backing from tourism employers for this kind of business studies approach and Koh's (1995) marketing approach to the design of the curriculum has prepared some of the ground for tourism. Reviewing the results of Koh's (1995) survey, the findings of Wells (1996) and the perusal of a number of courses reveals the following functional modules to be typical of those offered on tourism degrees:

- Marketing
- Consumer motivation and behaviour
- Tourism management
- Human resource management
- Business modelling and forecasting
- Facilities planing and design
- Accounting
- Finance
- Physical planning and development
- Tour operations
- Transport operations
- Special interest tourism
- Event management
- Tourism policy and planning

The hallmarks of functional modules are as follows. First their stance is clearly active rather than reflective. Their purpose in relation to their field of study is not so much

one of understanding that field, but enabling competent action in the field. For example the aim of modules in finance and accounting is to understand accounting conventions, and enable students to apply agreed procedures. The level 2 module - Budgetary Control Systems - in the Hospitality and Tourism Studies degree at Queen Margaret College, Edinburgh illustrates this in its learning outcomes. These specify that students must be able to:

- "demonstrate an understanding of the concept of cost behaviour
- apply the principles of marginal costing to practical situations
- prepare break-charts and other profit related graphs
- demonstrate an understanding of inventory control techniques
- apply the principles of cost budgeting to computer spreadsheets." (Queen Margaret College, 1996:73)

In fact there is a reference here to understanding, but the understanding sought is knowledge of a technique to enable understanding of a budget of a tourism organisation. This is clearly an important practical skill, and one that is sought by business organisations. It enables them to make profits. Hence the significance of functional modules is to enable students to do something, to add value and to take charge of a particular part of an organisation's activities and to bring some expertise.

The other characteristics of functional modules are as follows. The agenda of these modules is set by industry and therefore the tourism problems that are formulated are those encountered by industry as requiring solutions. Functional modules have a particular perception of the world of tourism. Looking at the tourism world through functional spectacles illuminates a particular stratum of tourism. For example budgetary control seeks to bring discipline and planning to a tourism organisation's costs and revenues. The tourism world is reduced to a series of spreadsheets. Tourism activities are translated into units of currency. A good solution to a budgetary control problem is one of balance, surplus or planned and managed deficit. Budgetary control does not see those parts of the tourism world that cannot be readily translated into numbers. Its key tool is the spreadsheet. Its discourse is expenditure, revenue, break even and the bottom line.

The point for this thesis is that this kind of functional module demonstrates a particular type of knowledge and skills. For example the truth tests for admission into the canon of accounting and finance knowledge are quite different to those applicable in disciplinary knowledge. Accountancy conventions represent a set of rules, relationships and procedures that are accepted by virtue of common agreement. Their foundations are established in custom and practice. The test for their continued use is that they are widely accepted and that they do a particular job. The accountancy canon is on the whole fairly static and not subject to continual change. To join the ranks of an accountant you need to accept the rules of the game and the parameters of the exercise. The rules represent a set of tools and using the tools results in a range of possible but predictable outcomes. These outcomes are very strictly circumscribed.

Disciplinary knowledge on the other hand does not require acceptance of a canon of knowledge, but rather of a methodology for going about one's disciplinary business. The methods of the discipline often result in new and different ways of seeing the world. Disciplines are therefore more fluid, their knowledge base changes more rapidly. They are not circumscribed in the way that accountancy is.

Other functional modules such as tour operations show a similar orientation. The Queen Margaret College second level module in Travel Trade Operations includes the following learning outcomes. Here students should be able to:

- "demonstrate a knowledge of the specialist branches of business, conference and incentive travel as well as destination management companies...
- demonstrate a working knowledge of booking systems, manual as well as computer based." (Queen Margaret College, 1996:82)

The knowledge and skills here include very specialist, but descriptive types (knowing your line of business), and practical technical skills (knowing how to book a holiday). The very title of the module - operations - tells us something about the stance of this knowledge. This is vocational action enabling students to operate something that already exists. It is neither reflective in the vocational sense of thinking about

alternative operations for effectiveness, nor in the more philosophical sense of thinking about the results of these operations on the wider world.

Knowledge and skills of the functional type are highly desirable and sought after by industry, but can represent a narrowness of approach. Indeed a curriculum that was saturated by these types of modules would be a vocationalist one. This use of the term would point up a partiality of approach that occupied curriculum space at the expense of other approaches. Such a curriculum would take on an ideological dimension. Now the point of this thesis is that we want to produce students who are effective in industry. This is surely the point of a vocational curriculum. But if the curriculum is allowed to become unduly specialised, saturated by vocationalism and narrowly focused we are in danger of producing graduates with limitations.

These graduates would have good immediate prospects and be readily employable. However their limitations would be that they would be educated to solve static problems of today and yesterday. Dearing (1997) refers to the challenge to higher education posed by the world of work being in a state of continual change. The question arises as to whether vocationalist students will be equipped to adapt to this change. The other severe limitation of vocationalism is that its functions are circumscribed to encompass those functions of business. So the vocationalist individual is the individual as employee and the society for vocationalism is the economic society of business organisations. These are limited conceptions of both individuals and society.

Other approaches

There is another group of modules that are typically found on vocational tourism degrees:

- The travel and tourism industry
- Introduction to travel and tourism

These modules are neither disciplinary based nor can they be termed functional modules. Rather they are general modules which introduce the student to the field of

tourism. Modules such as the travel and tourism industry are invariably descriptive. For example the level one module on the tourism industry at Bolton Institute states that:

> "National and local public sector tourism bodies are studied, together with commercial tourism organisations involved in accommodation, attractions, passenger transport, tour operations, retail travel and various ancillary activities." (Bolton Institute, 1996:19)

So this is clearly a vocational module identifying and describing the tourism context, but without developing much in the way of higher order knowledge or skills.

Skills approaches

In addition to the inventory of knowledge and skills specific to the action of tourism management, there is a set of broader vocational skills. Their qualities are depicted as being generic (i.e. common to a wide range of vocational actions) and transferable (i.e. can be applied to a range of different situations). Such skills have been termed common skills, core skills, personal transferable skills and more recently key skills. Typically such skills include communications, numeracy, problem solving, I.T, interpersonal skills and management of self. They started life at lower levels of vocational programmes (e.g. YTS - Youth Training Scheme, and YOPS - Youth Opportunities Scheme) where they were subject to severe criticism as having either something:

> "utterly trivial in mind (like the ability to change plugs or walk through doorways), or something hopelessly vague (like the ability to be innovative or work co-operatively) (Bailey, 1984:185).

However, they have been enthusiastically adopted and encouraged by BTEC and NCVQ and recently endorsed for development in higher education by the Dearing Report (1997). Here recommendation twenty one advises the development of intended outcomes for "key skills: communication, numeracy, the use of information technology, and learning how to learn". For tourism management, the CNAA review found employees "concerned with personal skills and analytical problem solving abilities" (CNAA, 1993:26). Koh's (1995) inventory of modules for Tourism Management includes the following skill type modules:

- "written communication skills
- interpersonal relation skills

- microcomputer literacy." (Koh, 1995:69)

Skills can be found in the course outlines at many institutions. For example, the University of Greenwich identifies the following as discrete modules in its BA (Hons) Tourism Management Programme:

- communications skills
- quantitative methods
- research methods

Tourism management certainly places specific demands on skills. I.T. skills for example need to be closely related to the use and development of global distribution systems, and yield management systems. The importance of the customer / service interface requires the development of particular communications skills. For example Busby *et al.* found in their survey of tourism work experience providers a need for students who were "flexible, outgoing, able to deal with the public and socially competent" (Busby *et al.*, 1997:107). Conroy reports on the skills sought by a specific tourism organisation:

> "Marriot was interested in what it termed impact skills...
> goal setting... planning and organising... awareness of
> the business... customer contact... teamwork...
> feedback." (1997:105)

The CNAA reported that tourism employers were looking for particular competence in:

> "numeracy, literacy and the use of the English language,
> oral and written communication skills and outgoing
> personalities (dealing effectively with people)." (CNAA,
> 1993:76)

So there seems to be a strong case for incorporating core skills in tourism management degrees. However, whilst there has been some general developmental work in key skills in higher education (Gash, 1990; Allen, 1991), many difficulties remain hidden beneath the common sense titles of the skills. For example it may be questioned whether key skills in higher education are truly generic and therefore capable of having a common specification across degree programmes. It may be that at this level they are subject-specific and cannot be approached in a context-free manner. For example, it is questionable whether it makes sense to talk of numeracy skills for maths and science students (or for that matter Arts students).

Despite considerable efforts by BTEC to promote common skills in its vocational programmes there is evidence that teachers did not universally support them, were not clear about their nature, and above all did not generally actively develop their acquisition in teaching programmes. Nor were they assessed in a rigorous way (Tribe, 1993).

Similar pitfalls clearly face the development of key skills in higher education and their use on tourism vocational programmes. Some of the issues require resolution at the subject level and some at the level of the sector. For example, the certification of key skills requires a sector initiative. Much of the rest is probably best left to specific degree areas to adapt the skills according to their requirements. This takes account of the work of Wolf (1990) who found that although there was agreement about what should be a numeracy core for the pre-16 curriculum, there was not a common mathematical requirement for jobs at higher levels.

So the design for key skills for tourism management needs to satisfy both local and national requirements. The local imperative is that they are generated from an analysis of industry actions in tourism. To have currency they need to be delivered within a national framework for development, standards and certification.

Finally it is worth looking at the nature of core skills in general. Most of the lists of skills generated conceptualise core skills within the curriculum space domain of vocational action. The term generic is used to describe the fact that they are skills that are common to a number of vocational areas. So skills have come to mean instrumental skills. However the language used to describe them then uses terms such as key or core. The implication here is that instrumental skills are the most important skills, and that if we provide students with these skills they will be well-equipped to graduate into the world.

But they are a narrow range of skills and not comprehensive. Indeed none of the skills that appear in the most common listings would actually fall into any of the other quadrants of curriculum space. So again we might reflect that these skills fulfil a useful

function for a vocational curriculum, but if these are the only core skills we are missing some important ones. There are no skills that equip students for liberal reflection. The skills as conceived lack a critical edge. They are skills that emphasise the reproductive nature of the curriculum.

Work placement

Work placement is the final part of the curriculum jigsaw for tourism vocational degrees. Most tourism vocational degrees incorporate a year on work placement. This offers a real world opportunity to integrate and utilise skills and knowledge taught on the course and at the same time experience what Schön (1983) has described as the uniqueness of every situation that presents itself in the world of action.

Busby *et al.* set out the aims of sandwich placements at the University of Plymouth. These include:

- "to experience employment and, where appropriate, accept responsibility for the completion of tasks and supervision of others
- to obtain an insight into management and management methods
- to gain greater maturity and self confidence
- to be involved with the diagnosis and solutions of problems
- to develop attitudes and standards appropriate to career aspirations." (1997:100)

Work experience is therefore at the heart of a curriculum for vocational action. Aims such as "to experience employment" suggest a process of acculturation and induction into the world of work. Its suggests that the world of work can be contrasted with the distanced, cocooned world of higher education with its own values and ethos. The environment of the world of work exposes students to a difficult, dynamic dangerous and diverse environment - the four "Ds" of corporate analysts. Problems thrown up in this world are inherently interdisciplinary and ex-disciplinary and are presented with a new aspect of danger.

Students may have experienced work simulation by way of case studies and role-play. But the studying of case studies in seminars always lacks any real price of failure or

wrong decision-making. In the real world of work, the possibility of lost orders, customer dissatisfaction, and lower profits impose a constant background urgency and realism. At the same time cost considerations and deadlines bring pressure on time so that decision making is subject to the twin demands of accuracy within a limited time allowance.

In the workplace teamwork takes on a new dimension. Whilst student teams are likely to be drawn from relatively homogeneous groups, work teams will be more heterogeneous. Students will need to adapt to cope with team members of different backgrounds, personalities and without a common course culture. Indeed the attitudes and standards of a workplace are difficult to replicate in higher education institutions. The very unpredictability of the world of work is part of its importance and justification in the curriculum.

So the importance of work placement in the vocational action domain of curriculum space is clear. However the existence of the other domains in curriculum space also helps identify what other purposes might be served by work placement. First the idea of liberal as opposed to purely vocational aims serves to challenge the orthodox thinking as to what is an appropriate work placement. The University of Northumbria points to placements in traditional tourism organisations such as The Thomas Cook Group, Thomson Travel, British Airways and First Choice. But this is perhaps a narrow conception of possible work. There exist pressure groups, and a range of projects in tourism destinations that offer a counter view to the traditional view of tourism work as provision of a tourism service for tourists for profit.

Second, there is the reflective stance towards employment that may need emphasis. On the one hand there is reflection on one's actions in tourism employment. This has been termed reflective vocational. Here the possibility exists to reflect on whether one's technical actions result in the best technical result. In other words whether a service could be better marketed, or the accounts be more easily understood. There is also liberal reflection. Here students may ask questions about the ends of the organisations they are employed in and how the activities of that organisation impinge on the environment, on host populations, and on employees.

The demands of vocational action in tourism

These are summed up quite succinctly as follows. Employer expectations of tourism graduates was the subject of a session at the NLG conference "Good Practice in Tourism Higher Education" (London, 1994). A keynote speaker, Diane Taylor (from Resorts Condominium International - RCI), outlined her shopping list for tourism graduates as follows:

- "to fit in our organisation is critical...
- have they got transferable skills...
- what we call broad-based experience...
- world of work savez...
- you don't down tools at 5.00 or 5.15 if you've got something to do...
- telephone skills...
- IT literate...
- double loop mentality...
- people who will go the last mile...
- flexible approach...
- an open mind...
- being numerate...
- literate, being analytical, because graduates often have to be analytical...
- customercentric...
- more with less resources...
- all I want is a good product from you [H.E.] and I want you to understand my needs."

The demands of vocational action as stated here can be summarised as follows. First employees are sought who can demonstrate a good attitude to work and who will adapt readily to the culture of a particular workplace. Second, there is a heavy emphasis on key skills of numeracy, literacy and I.T. Third there is no mention of any traditional academic qualities in terms of disciplinary education. Fourth, although these graduates are clearly required to be functional, there is little reference to any specific functional areas.

Many undergraduate courses in tourism are preparing students for these kind of vocational demands. For example the BA (Honours) Travel and Tourism Management offered at the University of Northumbria aims:

"to prepare [students] for a management career within the travel and tourism industry through a sound

education in the principles and practices of management
in the industry and to develop a set of personal skills and
management competences appropriate for managerial
careers in the travel and tourism industry." (University of
Northumbria, 1998:182)

The course that is constructed to deliver these aims is illustrated in table 6.1

Table 6.1 The BA (Honours) Travel and Tourism Management at the University of Northumbria

Year 1	Year 2	International economics for tourism
Data collection and analysis	Tourism and the environment	
The economic environment		
Information systems and technology	Managing the information resource	Year 3
		Placement
Management accounting for business	Tourism research and promotion	
Introduction to travel and tourism	Travel distribution	Year 4
	Tour operations	Business decision modelling
Business modelling	Government and tourism placement	Management in travel and tourism organisations
Financial statements		
Travel and tourism marketing	Human resource management	Strategic management in travel and tourism
Law for travel and tourism	Transport operation	Dissertation
Options	Accommodation	Options
	Fieldwork	

The construction of this course may be summarised as follows. First, it has limited recourse directly to disciplinary study by way of economics and law. Second it has a majority of modules which are functional ones, such as business modelling and travel and tourism marketing. Third it has an introductory module - Introduction to travel and tourism. Fourth it does have some specific key skills modules - data collection and analysis, and information systems and analysis. Finally the whole of year three is spent as a placement.

Of course it might be said that the course offered at the University of Northumbria does not go far enough in meeting the demands of the industry. It does not explicitly encourage the kinds of attitude to work demanded by RCI. Customer care is given little prominence. However this degree locates its values and purposes squarely in the vocational action quadrant of curriculum space. Its guiding principles are usefulness for the world of work and its structure follows the five categories for preparation for vocational action identified in this chapter.

Conclusion

A curriculum for vocational action in tourism may be based on propositional knowledge from the disciplines, procedural knowledge provided by functional modules, descriptive knowledge about the industry, skills development and work experience.

The graduates produced by a vocationalist curriculum should be readily employable and able to put their knowledge and skills to immediate and frequent use. Results should flow through in other ways. Tourism services should become more efficient. New and better services should arise. The tourism industry should enhance its profitability. Consumers of the tourism industry should be satisfied with the services provided. In short the industry should be well served by its graduate entrants.

But some problems arise. In presenting a curriculum as just a series of short modules something inherent in the term graduateness may be lost. In particular there is little space in this type of curriculum for much serious development of any particular discipline. In the University of Northumbria's degree, the place of the disciplines is easy to see. They are hardly evident at all. There are only two references to recognisable disciplines - economics and law, and each of these is only studied as a single module over one semester. This is clearly a case of discipline stripping. The disciplines are used only where there is seen to be a direct contribution or relevance to a potential work situation and assembled into a utilitarian module.

The abandonment of disciplinary approaches has problems. A total functional approach means that students have a limited tool kit from which to start their problem solving. They are likely to be exposed to snippets, and a series of parts that add up to a lot less than the disciplinary whole. A disciplinary view, or form of analysis will be lost. Furthermore students will rarely be in a position to mount a radical critique or evaluate competing truth claims since they will lack the deep mastery of a discipline to be able to do so. An unreflective stance is encouraged. Law becomes a collection of relevant laws such as the consumer credit act and the trades description act. Economics becomes a collection of skills such as demand forecasting or profit maximising.

A curriculum that is based on actions in the vocational world of tourism and away from the disciplines poses other problems. These worlds have different discourses. The first is concerned with pragmatics, throughput of business and achieving profitable outcomes. Its language is efficiency, customer-centricity, competitive-advantage, profit, sales, technique and effective performance. The second discourse has much more stringent tests for warranted knowledge. Its language is methodology, evidence, hypothesis, theory and structure. A curriculum located mainly within the practical sphere hampers conversations across this divide. Problems of a lack of inter-subjectivity and integration occur.

Additionally, the predominance of mainly functional modules may not satisfy the conditions for higher education. The programme on offer in the University of Northumbria model for example seems to offer a degree that is more focused on training than education.

The tourism phenomena investigated for vocational action are those of tourists and businesses and the sources of skills and knowledge for this curriculum are located in the business of tourism field. Vocational knowledge is generated mainly on the inside of the business of tourism domain in the map of tourism knowledge. This is predominantly extra-disciplinary, practical knowledge, or knowledge which is created according to its ability to solve problems in the world of action. Its guiding principle is performativity.

We can remind ourselves of some of the implications of this. First, the curriculum becomes vocational*ist*. This implies several things. It implies that we are missing other approaches - particularly critical approaches offered by the disciplines. It implies that we may see the tourism world only as a world of business functions. Here concentration on means and technique can overshadow any discussion about ends or alternative ends or the construction of alternative tourism worlds. The approach to the tourism world is guided not by a freely roving intellect, but rather is constrained and pre-selected. A vocationalist curriculum here controls our visioning of the world of tourism. We see it as a given world on which to perform instrumental actions.

Finally, a curriculum located entirely in the vocational action quadrant of curriculum space may lack consciousness of what it is missing. The next three chapters identify the features of some of these lost curriculum opportunities. Specifically, chapter seven, on liberal reflection, develops some of the promise missed in the language of vocational action. It concentrates on ends rather than means, on becoming rather than being, on education rather than training. It situates the individual as a human rather a worker, and society as a wider tourism society rather than a narrow business society.

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7

Reflective Liberal

Introduction

In this chapter, attention is turned away from vocational action and the pressing concerns of business towards the idea of liberal reflection on tourism. Here the aim of the curriculum is liberal rather than business aspects of tourism, and the stance is one of reflection rather than action. This chapter first considers how a liberal reflective formulation of the curriculum requires a different methodological approach to design in comparison to a vocational one. Next the meaning of liberal reflection is clarified in general terms by reference to the literature. Then its meanings and implications for tourism are analysed. Finally, critiques of reflective liberalism are considered.

Methodology and meaning

The methodology for approaching a liberal reflective curriculum is going to be different from that used for a vocational one. The key aim of a vocational education is to produce graduates who can be readily recruited to the labour market, and who can make a positive contribution to the profitability or other aims of tourism organisations. Here there is ample justification in using the scientific positivist approach to curriculum design, since it would be a poor vocational curriculum that did not consult with its target industry.

The approach to non-vocational aspects of the tourism curriculum is clearly not a matter for scientific positivist method. It is not just a matter of finding out what is wanted by a particular group. Indeed the idea of a liberal education resides in the world of thought rather than in the world of practice. Thus the approach needs to focus more on meaning and justification and so a philosophical method is employed to clarify the concept of a liberal tourism education

The idea of liberal education has a long history and there exists a range of explanations of the idea. Hirst reminds us that for Greek philosophers:

> "... the concept of an education that was "liberal"...[was]
> freeing the mind to function according to its true nature,
> freeing reason from error and illusion and freeing man's
> conduct from wrong." (1965:115)

These ideas of encouraging contemplation, and the seeking of truth and the good or proper life appear in many later conceptions of liberal education. The Greek view of such a liberal education also clearly depicted what such an education was not. It was not concerned with knowledge for vocational or utilitarian ends.

The idea of nourishment of the mind is central here, and that the pursuit of knowledge is the way to satisfy the mind. Knowledge thus gained (as opposed to partial truths and beliefs) was the route to determining the real nature of things. Plato's Theory of the Forms exemplifies the purpose of such thinking. A Form was a perfect idea of a thing, to be contrasted with its many possible manifestations in the physical world. Apprehension of a form was therefore to understand its very essence. As Barrow (1976) points out, the important process of what is now termed conceptual analysis is strongly related to the theory of the forms.

Later, in the nineteenth century, Newman focused directly on a grammatical interpretation of liberal which he contrasts with its opposite - servile - to arrive at a similar position to that of the Greeks:

> "Liberal education and liberal pursuits are exercises of
> mind, of reason, of reflection."(1976:80)

For Newman, liberal education was the cultivation of intellectual excellence. It enabled students to appreciate the whole map of knowledge and therefore to see the inter-relationship between its parts, and to be able to transcend the detail of things. Truth, pursued for its own sake rather for extrinsic reasons, was a guiding principle of his liberal education. Newman's discourses were largely written as a reaction to the increasing instrumentalism of education and its narrowing focus resulting from the industrial revolution and in particular from increasing division of labour. He was wary

lest the atomisation of knowledge and its harnessing for purposes of employment (a move to what he viewed as mechanical knowledge) would result in a diminution of wisdom (and away from what he termed the philosophical). For example he notes that:

> "while he [the specialist] thus contributes more effectually to the accumulation of national wealth, he becomes himself more and more degraded as a rational being...he resembles a subordinate part of some powerful machinery, useful in its place, but insignificant and worthless out of it...Society itself requires some other contribution from each individual, besides the particular duties of his profession." (1976:123, quoting Copplestone)

In contrast, Whitehead (1932) welcomed the expansion of business schools. But he counselled careful consideration of curriculum design and purpose:

> "The way in which a university should function in the preparation for an intellectual career such as modern business ... is by promoting the imaginative consideration of the various general principles underlying that career." (1932:144)

Whitehead's advice was to avoid a curriculum which was too fragmented:

> "The result of teaching small parts of a large number of subjects is the passive reception of disconnected ideas, not illuminated with any spark of vitality." (1932:2)

Where Newman pleaded in general terms for breadth, interconnectedness and coherence of knowledge, Hirst in his early recipe for a liberal education, is more prescriptive. He saw liberal education as being centrally related to the nature of knowledge noting that it is:

> "...one that, determined in scope and content by knowledge itself, is thereby concerned with the development of mind." (1965:125)

Hirst's analysis focused on forms of knowledge. He concluded that it is the distinct disciplines (of mathematics, physical sciences, human sciences, history, religion, literature and the fine arts, and philosophy)...

> "that basically constitute the range of unique ways we have of understanding experience if to these is added the category of moral knowledge." (1965:131)

For early Hirst then, a liberal education in practical terms meant a study of examples of each of these distinct disciplines, their concepts, logic and truth criteria. One of the main aims of this induction into the forms of knowledge was that students should be able to distinguish for example between an empirical assertion and an aesthetic judgement and to determine what form of enquiry was demanded by the posing of a particular question.

Bailey (1984) describes liberal education as one "aimed at liberating the person that receives it" (p. 20). He elaborates on this noting that "What it liberates the person from is the limitations of the present and the particular." (p. 20). Bailey therefore offers partial endorsement to Hirst's idea of the development of the rational mind in terms of personal autonomy and freedom. But he also takes the term into the sociological arena of ideology and to the notion of political autonomy and freedom. Bailey opens up his concept to what he calls "the challenge of relativism, ideology and the state" (p. 192). He is conscious of the various criticisms which depict education, including liberal education, as a force which limits rather than liberates.

He reviews the main ideology critiques of liberal education. These are that education is an agent of socialisation into a particular ideology, that education is part of the Ideological State Apparatus (Atlthusser, 1969), that ideology incorporates and neutralises threatening ideas and that education is mainly a force for reproduction (Harris, 1979). But to all these critiques he makes the point that whilst liberal education is seriously challenged by the existence of a dominant ideology it can represent an important counterforce against it. Indeed Bailey makes the point that because liberal education "acts against *all* non-evidential, non rational, non-universalistic forms of education" (p.225, italics in original) it encourages liberation from ideology from whatever quarter.

Grace tables some fundamental criticisms of what is termed the philosophy of education approach to liberal education, noting that sociologists:

> "have been critical of those philosophers whom they
> have seen as at best like pure mathematicians of
> "rationality" developing principles of liberal education
> within insulated axioms. At worst they have seen these

philosophers as ideologists of the status quo, giving
legitimation to curriculum forms and principles which it
might be argued were nothing more than the socio-
historic constructs of a particular time." (1986:23)

In doing so he points up significant challenges for liberal education highlighted by
Bailey that stress the importance of liberation from the here and now and the *status
quo*.

Bloom's (1988) vision of a liberal education captures many of Newman's ideas.
Intellectual division of labour, fragmentation and "the partial intellect" (p. 346) are
criticised. In particular Bloom laments what he sees as a lack of coherence,
connectedness or unifying thought in modular "pick and mix" student programmes:

"The student gets no intimation that great mysteries
might be revealed to him, that new and higher motives of
action might be discovered within him, that different and
more human life can be harmoniously constructed by
what he is going to learn." (1987:377)

Of the lack of unity of modular courses he notes:

"The fact that [modules] do not address one another.
They are competing and contradictory, without being
aware of it." (1987:339)

Bloom categorises three typical strategies deployed to achieve a liberal education. First
is the strategy of breadth. Here students are required to take course in a contrasting
area of study, for example a humanities student would be required to take a course in
natural sciences or social sciences. Bloom dismisses this approach as operating at too
low a level and being too superficial. The second strategy portrayed is one of
composite courses being offered such as "Man in Nature" and "Arts and Creativity",
but these are rejected on the grounds of being "bits of this and that" (p. 343) Rather,
Bloom favours the "Great Books" approach where:

"a liberal education means reading certain generally
recognised classic texts, just reading them letting them
dictate what the questions are and the method of
approaching them..." (1987:344)

Nuttgens (1988), is generally critical of liberal education, largely because he sees it as
diminishing the status of technical education as exemplified by his caricature that "the

ordinary mind dealt with things; the educated mind dealt with ideas." (p. 51). However

his praise of "the synoptic view" of planning echoes some of the concerns of other

liberal educationalists:

> "[It is] essential for the planner to bring together all the
> studies and analyses he had carried out in the various
> areas of social, economic, industrial and geographic
> survey - place, work, folk - and discover the potential
> unity between them." (1988:81)

Oakeshott is drawn to liberal learning through consideration of a loss. He describes the

loss as the result of a transformation of education from a liberal mission to a narrow

focus:

> "As it emerged in Western Europe, liberal learning was
> understood to be a concern to explore the invitations of
> the culture of antiquity, to hold before learners the
> mirror of this culture so that, seeing themselves reflected
> in it, they might extend the range and the depth of their
> understanding of themselves... It has been succeeded by
> [the study of] geographical man." (1989:36)

He conceptualises liberal learning at a fairly general level as being:

> "liberated from the here and now of current
> engagements...[and as]...learning to respond to the
> invitations of the great intellectual adventures in which
> human beings have come to display their various
> understandings of the world and of themselves."
> (1989:32)

The result of a liberal education for Oakeshott is an ability to engage in a conversation.

This is no ordinary conversation but a symbolic representation of the continuing

discourse of mankind which stretches back and forwards across the centuries in search

of self-understanding.

Barnett (1990) sets out two conceptions of liberal education, contrasting the different

underlying ideas of liberty and liberation. A liberal education as liberty is explained as

one where the individual acquires powers of reason. This is close to the Hirst view of

liberal education as one where rationalism is developed. Students become better

equipped to tackle the questions they encounter and more sceptical about given

knowledge. They acquire the liberty of being personally satisfied by knowledge claims,

rather than relying on expert opinion.

Barnett's idea of liberal education for liberation is closer to Bailey's notion of liberation from the present and the particular. It involves a recognition that there are forces constraining the free development of an individual. Therefore liberation involves questions of destiny. Liberation is from the constraints of a particular historical cultural knowledge paradigm to at least a new view of other possible paradigms. This is an emancipatory education whose key elements "are self-understanding and self empowerment" (p. 199). However whilst the sources of self-understanding are elaborated in the discussion of liberty and liberation, the source of self-empowerment in this emancipatory education are less clearly set out.

Pring's (1993) summary of a liberal education includes the following features. Like Hirst, he sees intellectual disciplines as being central, and his liberal education involves an initiation into these disciplines. He sees justification of a liberal education as its intrinsic value, and counsels the need for a time and a place for its development. He believes that control of the liberal curriculum should be in the hands of the academic community in order for it be able to repel extrinsic demands.

Moulakis, when considering an appropriate curriculum for engineers, describes emphatically what a liberal education is not:

> "Nothing is further from my mind than the idea of
> "liberal studies" as a residual category for disciplines that
> are not vocational, technical or scientific." (1994:4)

He then sets out his view that:

> "A liberal education is not content with establishing the
> appropriate means to given ends but constitutes an
> enquiry into the ends themselves and is thus an end in
> itself." (1994:5)

His approach to achieving liberal education is by:

> "helping students learn to read important texts that deal
> with aesthetic and ethical issues and to talk about their
> reaction amongst themselves." (1994.6)

In making this recommendation, Moulakis rejects a disciplinary approach (i.e. one offering contrasting disciplines), or an interdisciplinary approach (although this is what logically lies behind his proposals), or clustered electives in liberal studies, in favour of:

> "text-based classes [where] students come into contact with a variety of utterances of human self understanding, poetic, historical, philosophical, scientific, not in the form of excerpts of textbook knowledge, arranged by disciplines, separated from one another for the convenience of academic research, but as original achievements of the human mind, as masterpieces in their formal integrity." (1994:131)

Arcilla (1995:3) refers to five key characteristics of liberal education which can be roughly paraphrased as follows. First, it is concerned with learning rather than teaching. Second it is appropriate to a free person and may be rejected or accepted. Third, liberal education requires a distancing from the pressures of everyday life. Fourth and fifth (after Oakeshott) it requires participation in conversations about human self-knowledge and understanding.

Liberal reflection and tourism

Analysis now turns from the general to the particular. First the main features of liberal education are summarised from the considerable diversity of conceptions. Second just what these types of liberal education mean for tourism is analysed.

It seems that there are several, sometimes overlapping aspects to a liberal education. On the one hand we have the view that liberal education is *the* education against which other types are inadequate. This seems to be the view of the Greek philosophers, Newman and to some extent the early writings of Hirst. Newman's conception of a liberal education is really an either or. He is referring to a liberal education as a complete package in itself, rather than an element to be added or incorporated to a programme of studies. His programme is essentially one for a degree in Liberal Education, and it would indeed take a whole degree to attain the liberal education - with the whole view, with the interconnectedness, with the breadth of intellectual experience - which he proposes. The aim would be the pursuit of knowledge for its own sake and contemplation of the good life.

This position is logically incompatible with this study which is devoted to tourism education. A curriculum designed principally for liberal reflection would have little recourse to tourism. However a tourism curriculum can be informed by a liberal agenda and the sub-aims of liberal reflection are now addressed with this in mind.

Truth

Liberal reflection can offer students a critical perspective on knowledge. Here important notions are freeing the mind from falsehood and searching for truth. This is a process that may be included in a mainstream higher education course, but not necessarily so. This aspect of liberal reflection highlights epistemology so that a student is able to critically evaluate the knowledge claims that constitute a tourism higher education course.

Now this may be a difficult task for much of tourism education. For example the marketing of tourism, the development of tourism destinations and many other modules are not obviously based on propositional knowledge and "knowing that" but rather based on practical knowledge and "knowing how". The grounds for warranted knowledge in marketing are often just that it works, so there appears to be a sense in which knowledge in these areas is uncontested. But it is possible to address the epistemology of tourism marketing. This is because to answer the question of whether a tourism marketing technique works must appeal to either a conceptual and deductive approach or an empirical and inductive approach.

The fact that much of tourism marketing presents itself as if it were axiomatic diminishes its usefulness as an instrument of liberal development for students. The other danger with tourism higher education, discussed in chapter six, is that modules have become increasingly distanced from a single disciplinary focus. For example modules such as the sociology of tourism or the economics of tourism are relatively rare. Now these disciplinary approaches whilst not guaranteeing it, certainly have the ability to embrace questions of how their knowledge is generated and validated. In

their stead have come modules such as Transport for Tourism, Policy and Management for Tourism, Event Management and Tourism Hospitality.

These types of modules have two common features. They are practice-focused and they are interdisciplinary. What this tends to mean is that disciplinary elements are watered down, and often repeated across modules at the same superficial level. The possibility of reflection on epistemological issues is lost. They tend to focus on induction into the way things are done. That knowledge may be contestable is rarely encouraged or understood by such an approach.

There are several possible approaches to achieving epistemological awareness in a tourism curriculum. First each module or subject could be responsible for its own self-examination so that the sources and tests for its truths are made more explicit. For example, the status of the *4Ps* of tourism marketing would be held up for examination. Second, there could be a separate module which works on this idea. This would be an epistemology of tourism module and its content would be similar to that of chapter four of this thesis so that it would address the questions of tourism knowledge production and scrutiny.

Third, a Hirstian approach based on induction into the different forms of knowledge could be attempted. This, however would be a rather inefficient way of achieving the aim, for students would be required to cover a lot of ground which would take them far from their tourism focus. In short it would unbalance their course. Fourth it could be the task of a research methods in tourism module to address these issues. What is suggested here is that every tourism undergraduate should undertake an extended project as part of their studies and that the project be underpinned by a research methods course which fulfilled certain criteria.

Now the key to this project would be firstly the posing of a suitable question for enquiry or hypothesis for evaluation. But an underlying purpose of such a project would be to enable students to identify the type of question that is being asked, the necessary approach in terms of a form of knowledge, a discipline or an interdisciplinary approach. So for example the question of the development of a resort would need to

be seen as having financial, economic, aesthetic and ethical dimensions. Even if a student chose to concentrate on a straight financial investment appraisal, some understanding of the narrowness of this approach and indeed the possibility and validity of other approaches would be required.

Related to this is the important question of methodology and conceptual framework. The project framework, research methods course and assessment should all be designed to encourage an open and critical attitude to truth. Indeed research methods texts ought to be carefully scrutinised to ascertain whether they provide a reflexive view of methodology, and engage in issues of epistemology and ontology rather than proceeding directly to the minutiae of empirical methods.

Breadth and coherence

The second set of qualities caught by the idea of liberal reflection relates to the coherence of knowledge. Behind this idea stands Newman's worry about the academic division of labour leading to individuals knowing more and more about less and less. A key problem here is a loss of vision and a lack of sufficient breadth of knowledge to enable contextualisation and imaginative leaps to take place.

There is also something of the idea of empowerment here. Academic division of labour, to use an analogy, makes its workers into cogs rather than whole working machines. Specialisation thereby leads to a loss of an overview and completeness. This can lead to loss of coherence where some programmes may be no more than a sum of parts. Here there are echoes of Bernstein's (1971) idea of a collection type curriculum which he describes as a number of closed units with unrelated contents. These programmes may fail to provide the connectedness referred to by Newman, and miss potential links across the whole programmes.

Burns and Holden (1995) claim to bring a holistic interpretation and understanding to tourism in their recent textbook. This means that their text includes alternative and sustainable tourism but it does not go beyond this and is not synoptic in the Nuttgens sense. It just does not have a wide enough embrace. Recall Nuttgens' (1988) appeal to

the synoptic view required of architects. He is seeking more than the bringing together of a range of business skills such as marketing, operations management, human resource development and so forth. Indeed planning in the architectural sense is akin to planning in the tourism destination development sense. The interconnectedness needed is an understanding of consumer wants, host communities, supplier expertise, the place of government, aesthetics, environment and values in general. So coherence for liberal reflection means understanding the whole, having a unifying idea, and ensuring that the knowledge range is broad enough to preclude any obvious gaps.

There are several possible strategies for delivering a more synoptic kind of tourism higher education. One approach is to consider Hirst's diet of seven or so basic disciplines. By providing an induction into different forms of knowledge these might cover enough ground to provide a genuinely whole approach. But this arrangement has already been dismissed as simply not feasible, even if desirable in vocational education. There is not sufficient space and vocational education would become the add-on.

If we cannot provide the full range of intellectual experience, another possibility is to embark on a programme of complementary and contrasting studies. Typically, in this approach, knowledge is categorised into perhaps three major areas. For example the Harvard Committee (1946) identified three divisions of learning - the sciences, the social studies and the humanities. Students are required to choose electives in one or both of the categories which are not the main focus of their studies. The object of this exercise is to bring breadth to their studies. So a science student would typically be forced to opt for a course in literature from the humanities and sociology from the social sciences. In this model, tourism studies would be classified as a social science and a student would be required to follow a science and a humanities module.

The problem here is one of lack of genuine curriculum development. Because modules often pre-exist in other faculties, the issue is "solved" by the tinkering with the structure of the course to include compulsory contrasting studies. Whilst breadth is introduced, coherence is rarely achieved. Add-on courses of complementary studies generally have pre-existing aims to deliver for their home faculty. Opportunities to make links between the home course and the add-ons are rarely exploited. Each tends

to stand alone, in focus, and in assessment. For the student such courses are just additional hurdles to be negotiated, and the idea of connectedness is lost.

However these problems themselves may be tackled. First it would be necessary to offer courses which had been specifically designed to complement other courses rather than just utilising existing modules. The aim of these courses would be to make connections, to focus on issues relevant to different student requirements and to make assessment beneficial to the students' main study area. So either the modules would be generic ones (e.g. Literature for All), or very specific ones (e.g. Drama and tourism). In the first case the complementary module would actively appeal outwards to all comers - tourism students amongst engineering students and architecture students. In the second case the module would be tailored specifically for tourism students.

An alternative approach would be to design the complementary studies programme from the assessment end. The assessment might be of the form "How does literature affect our view of tourism?", or wider still "How does knowledge of arts and science contribute to the study of tourism?". An assessment so framed, and distributed at the beginning of a course would encourage coherence and participation.

It was noted earlier that Moulakis (1994) rejected the complementary studies approach in favour of text-based discussion classes. He is following the tradition that a comprehensive and broad education may be attained by inducting students into key works of literature as exemplified by Hutchins (1952) "Great Books", and by Hirsch's (1987) formulation of cultural literacy. Such an approach may also fail, with, for example Goodlad (1995:33) dismissing Hirsch's work as a "quiz book imitation [of Hutchins]...which reduces culture to a mass of inert pieces of information." But Moulakis' argument in favour of key texts is that literature does not compartmentalise and separate by disciplines and also that it is nontechnical. He favours a free ranging discussion on issues raised and books which deal with ideas and values. These should be chosen:

> "...because they are outstanding utterances of man's understanding of himself and his world, formally admirable compositions that affect the terms in which we think, touch our deepest emotions, feed our intellectual

> appetite, arouse our aesthetic sensibility and speak to
> ever-recurring questions of human existence."
> (1995:133)

This approach offers the possibility of assembling a canon of great books (or articles or other media) to encourage a synoptic view of tourism. Tony Jolley (University of Bournemouth) makes the following suggestion to add to a possible canon:

> "Try Chief Seattle's reply - an 1854 response of amazing
> eloquence from an American Indian chief to the then
> President's (Franklin Pierce) request to buy their land.
> On 3 - 4 pages it knocks *Our Common Futures* into the
> proverbial cocked hat...It describes the rape of the West
> by trailblazers and is so close to a metaphor for all the
> poor tourism development we see today where we work
> out a destination ever more quickly through the Product
> Life Cycle and then do the same again elsewhere with an
> ever-diminishing resource." (personal communication,
> 1996)

There are other approaches to providing connectedness within tourism education. For example, integrating themes, interdisciplinary approaches to tourism problems and assignments which are cross modular all provide potential links and connectedness within vocational programmes. However these approaches only provide connectedness within a limited breadth of study, and cross modular planning does little to relieve the problems of academic division of labour referred to by Newman.

Indeed this section is left with an observation from Newman particularly appropriate to tourism studies, which carries with it both critique and prescription:

> "Seafaring men ... range from one end of the earth to the
> other; but the multiplicity of external objects, which they
> have encountered, forms no symmetrical and consistent
> picture upon their imagination; they see the tapestry of
> human life, as it were on the wrong side, and it tells no
> story...they find themselves, now in Europe, now in
> Asia; they are in the marts of commerce, or amid the
> islands of the South; they gaze on Pompey's pillar. Or on
> the Andes; and nothing which meets them carries them
> forward or backward to any idea beyond itself. Nothing
> has a drift or relation; nothing has a history or a promise.
> Everything stands by itself, and comes and goes in its
> turn, like the shifting scenes of a show which leaves the

> spectator where he was...such is mere acquisition."
> (1982:102)

This points up the problems when there is a lack of broad background knowledge within which to understand tourism experiences. But also, substituting course modules for the destinations such as the Andes etc. the quotation illustrates the problems of fragmentation in modular courses.

The good life and liberation

The third set of ideas underlying a liberal education are not common to all of the accounts reviewed earlier in this chapter but do emerge quite strongly in the more recent accounts (Freire, 1972; Bailey, 1984; Barnett, 1990). These are the ideas of a liberal education for liberation. Now in a sense there is a common thread from all liberal education writers which runs through this third set of ideas. That is the "the good life" as one objective of thought which is inspired by a liberal reflection. But a liberated good life is not so much one of individual perfection but rather moves towards the idea of a good society.

This form of liberal education involves ideas such as emancipation and liberation. Emancipation and liberation both imply escape from something, and here is the crucial difference between this liberal education and its other manifestations. A sociological criticism of the classic liberal education is that it operates within the taken for granted world of the ideology of the historical moment. For example Horton criticises Hirst's liberal education on the grounds that it:

> "appears to be based on an absolutist conception of a set
> of distinct forms of knowledge which correspond closely
> to the traditional areas of the academic curriculum and
> thus justify, rather than examine what are no more than
> the socio-historical constructs of a particular time."
> (1971:23)

In other words liberal education's claim to free the mind from falsehood is fulfilled within its own terms but not universally. Grace makes a similar criticism that liberal education is associated with:

> "individualism, with competitiveness and with taken-for-
> granted notions of what constitutes "the rational" or "the
> worthwhile" in educational activity... [and]...while

claiming a privileged status as transcending the ideological, the biased or the distorted has in reality escaped none of these features." (1986:23)

The question arises as to what a liberal tourism higher education would emancipate itself from. An initial foray into this ground has been made in chapter two where the taken for granted ideology within which tourism operates was exposed. The predominant ideology is one were "tourism is conceived of as a phenomenon which should be organised to bring profit to the organising enterprise and satisfaction to the paying tourist". This ideology therefore endorses some values and ignores others. Now a liberatory tourism curriculum would seek first to identify the social interests which a particular form of knowledge is serving and second to identify alternative social interests and the knowledge that might best serve them. It would seek a more meaningful debate about the ends of tourism.

A liberal education in this sense of the term would encourage sustained reflection and criticism. It would adopt a critical stance on values, on ends and on means. It would encourage students to ask whether the tourism outcomes and developments that are taking place are those which conform to "the good life" and encourage alternative tourism scenarios to be considered.

Of course, there already exist critiques of tourism. For example there are environmental and impact critiques (Krippendorf, 1987, Rodriguez, 1987) and theories of sustainable tourism development (Slattery, 1983). There are theories of cultural engulfment where tourism values replace those of host communities (MacCannell, 1992) and other cultural impact studies (e.g. Zaccarelli, 1984, Riegner, 1992). There are theories of social impacts of tourism such as Storen's (1991) study on pollution, crime, and inflation costs of tourism in Mexico. These may be roughly summarised as the environmental, cultural and social impacts of tourism.

But four things need to be noted about such aspects of critical tourism studies. First they are themselves packaged and atomised critiques, in that they arrive for students as problems which have causes and solutions. They have well worn paths of analysis. So although they do represent criticism, they represent criticism as a passive thing for

students. The criticism has been done elsewhere, and students have not brought their critical powers into play in any original way. In a sense therefore they deproblematise tourism and can be sometimes be examples of the accommodation of radical ideas by conventional ideology.

Second they do not hang together well. They do not provide a general critical view of things, but just individual criticisms. Third, they do not represent or add up to a critical theory in themselves. Their study does not endow students with general critical powers. Students may well be able to understand such critiques, but not be able to go further and establish their own critiques of new or emerging problems in tourism. In other words students do not acquire generic skills of criticism, nor they acquire a coherent critical framework. They will not be able to identify the critical issues of the future. Fourthly as Hulstman (1995) notes, whilst there is considerable activity evident in the research literature in these areas, much less has permeated undergraduate texts or programmes.

Analysis therefore now turns to what an emancipatory tourism curriculum would look like. A curriculum which just encompassed environmental tourism would not pass this test although it would go some way towards it. Environmentalism does of itself represent a critique of an existing position. For example environmental economists reject the way in which conventional economics calculates Gross National Product and offers different models for assessing tourism investment proposals. In both cases it highlights factors which are hidden or missed by conventional economics. It therefore does represent a different way of seeing tourism problems and offers different ends.

But whilst this points us in the right direction for a critical curriculum, it is too specific, too partial in its emancipation and not universal enough. It may also be noted that environmentalism is now embraced and used as a marketing tool where it was initially resisted and marginalised by industry. In other words its critical edge has been blunted and its whole approach accommodated within business.

There are other conceptions of critical thinking that do not necessarily achieve emancipation. For example Ennis (1962) regarded critical thinking as "the correct

assessing of statements" and this view supports the earlier idea of liberal education as liberty but not the idea of liberation. McPeck (1981:152) sees critical thinking as "the propensity and skill to engage in an activity with reflective scepticism" and makes the point that it cannot be taught as a context free skill - there has to be an object of criticism. In other words he cautions against critical analysis being taught as a free-standing module picking up this issue across the institution.

Barnett (1990:168) suggests "that philosophical and sociological perspectives be added to the curriculum". However he specifically points out that he is not advocating that separate units of philosophy or sociology be added to a degree programme. Rather he counsels their use as tools of critique so that "students are helped to see beneath the surface appearance of their core discipline." The point about Barnett's view is that sociology and philosophy offer an intellectual toolkit from which specific critical studies may be assembled.

To this we may add the idea of critical theory itself. Critical theory seeks to reject the notion of given-ness in social life and therefore its challenge is to set out alternatives to that which is the product of Bailey's "present and particular". Its main approaches are disclosure of interests at work behind any particular view or study of things, exposure of the influence of ideology, and revelation of the fact that knowledge is socially constructed. Its aim is emancipation in the sense of freedom from a particular given common-sense view, or set of values, towards the discovery of other views and competing values.

So one approach to the design of a tourism curriculum that would be liberal in the emancipatory sense, would be to offer a specifically designed module called the critical study of tourism. The challenge of such a module would be first to draw upon other modules so as to integrate with the curriculum and therefore confound the criticism that it was a bolt-on extra. This would address O'Halloran's (1991) criticisms that ethics, where taught in hospitality and tourism programmes, were not well integrated. Second, in drawing on other modules it would subject them to critical scrutiny. Third it would contextualise its theory in tourism and thus appease McPeck (1981). Fourth its

aims would need to be carefully set out and communicated to students. Fifth it would itself need to be coherent and clear.

The content of such a module would be partly sociological, examining ideology and social influences and effects of tourism. For example, MacCannell catches the ideology problem for tourism which he describes thus:

> "In short, tourism is not just an aggregate of merely commercial activities; it is also an ideological framing of history, nature and tradition; a framing that has the power to reshape culture and nature to its own needs."
> (1992:1)

The course would also be partly philosophical, examining concepts, evaluating assumptions, contemplating ethical issues of tourism and the "good life" for the future of tourism. Its philosophy and sociology would be specifically deployed to analyse current manifestations of tourism and a range of possible alternative development paths. The module would address ethical issues in tourism (Walle, 1995; Payne and Dimanche, 1996), but it would be more than just an ethical review of tourism. For ethics can sometimes get trapped in the "present and the particular" and become ethics for good tourism business rather than ethics of tourism.

This point is exemplified in Krohn and Ahmed's (1992) investigation. Here an ethical code of behaviour for the study of marketing of tourism services dwelled on issues such as standards of truth in advertising. The truth under scrutiny is rather a small one in terms of liberal education - i.e. the truth of an advertising utterance or image - rather than the ethic of what is being sold. A similar criticism could be levelled at Hultsman's (1995) study of *Just Tourism*. His ethical solution is that "tourism services should be delivered in a principled manner." (p. 560). Again the implicit assumption here is that the where, with what resources, and the to whom of tourism services have been already settled and the ethical issue is how best to deliver them. This is a limited ethical vision which takes ends for granted and concentrates on means. It is this taken for grantedness that critical tourism studies would seek to challenge.

The results of a module of critical tourism would be that students would be educated in the way advocated by Peters, where:

"To be educated is not to have arrived at a destination.
It is to travel with a different view"(1973:20)

In fact they would arrive with a variety of different views.

Conclusion

Table 7.1 contrasts the key features of a reflective liberal education for tourism with one for vocational action.

Table 7.1 Vocational action vs. reflective liberal

	Vocational action	Reflective liberal
Aims	• To produce an effective labour force	• To understand the nature of tourism
Methods	• Positivist	• Interpretive • Critical
Values	• Tourism for profit	• Search for competing values • Public Interest
Approaches	• Functional modules • Transferable skills	• Disciplinary approach • Critical module • Research methods and project • Complementary studies • Great Books
Research	• Industry led	• Issue led • Search for hidden issues
Evaluation	• Performativity	• Better understanding

Transcendence and autonomy seem to be common threads connecting the ideas of a liberal education for tourism students. Importance is attached to transcending first the detail of a module such as tourism strategy, and transcending the passive-learner approach where knowledge is accepted to a higher position of autonomous knowledge confidence. Second, transcendence from the Balkanised map of tourism knowledge is advocated (typically a modular tourism programme) so as to achieve an overview where a coherent, comprehensive view of knowledge can be attained and so as to benefit from the synergies that so arise. And third, transcending is detachment from as Bailey puts it "the present and the particular" (the tourism of the historical moment), and thereby involves searching for alternative aims and values.

The autonomy that arises from such transcendence is the ability to see more clearly one's position in the tourism world, rather than acceptance of a position that is simply business role-related. It also the autonomy to take and articulate a position in the

tourism world - a position that is underpinned by critical awareness. It is an autonomy which encourages students to adopt a position not as objects in the tourism world but as subjects.

Liberal reflection on tourism should aim to enable students to give an account of the good life, or as Krippendorf explains:

> "create a new, better tourism - what a utopian undertaking!" (1987:105)

Indeed Krippendorf sets out his utopian vision for tourism:

> "The ideal we need is a harmonised co-operative world in which each part is a centre, living at the expense of nobody else, in partnership with nature, in solidarity with future generations." (1987:105)

He elaborates on this by describing what he calls soft or adapted tourism which is:

> "Tourism which will bring the greatest possible benefit to all the participants - travellers, the host population and the tourist business, without causing intolerable ecological and social damage." (1987:105)

Whilst Krippendorf's utopia may be seen as an example for students as a liberally-conceived vision of good tourism, it should not be presented to them as a tourism fact. Rather the point of liberal reflection on tourism is to enable students to reach for, and discuss their own visions of the tourism good life. It is to give them the appropriate tools rather than to deliver them a neatly parcelled conclusion.

This chapter has offered some strategies for achieving liberal reflection on tourism. These include:

- encouraging reflection within modules
- inclusion of a project and research methods course which encourages discussion of methodologies and methodological paradigms. In other words the project is a means where knowledge scepticism is developed.
- having a programme of contrasting studies designed specifically for this purpose
- developing a canon of Great Books for tourism education
- developing a critical tourism studies module.

It is not proposed that all of these features be adopted, but that a combination be worked out to suit the needs of local institutional and course demands.

But finally, having sketched out some key issues of liberal reflection for tourism, this chapter now ends by noting its limitations. The criticism here is that liberal reflection does not go far enough. For example although Barnett sketches out a liberal education for emancipation, this tends to be an intellectual, individual emancipation. It does not carry with it ways of achieving any change which is diagnosed. Liberal education, thus conceived is a largely passive, individual and cerebral affair.

On the issue of individualism of the liberal tradition, Grace (1986) notes a lack of attention to fraternity. This is echoed by what Hargreaves has termed the fallacy of individualism, which is that:

> "The good society will be automatically produced by the
> creation through education of good individuals." (1982;
> 93)

On the issue of passivity, Martin (1981) criticises liberally educated persons as ivory tower dwellers with highly developed powers of reason and moralising but with neither the desire nor skills to follow through this through by engagement with the real world. A similar criticism had been made much earlier by Newman:

> "...from the time that Athens was the University of the
> world, what has philosophy taught men, but to promise
> without practising, and to aspire without
> attaining...What has the deep and lofty thought of its
> disciples ended in but eloquent words?" (1976:87)

It is these issues of promise without practice that are returned to in later parts of this study as the idea of the philosophic practitioner is developed.

8

Reflective Vocational

.

Introduction

The purpose of this chapter is to develop that part of curriculum space in the vocational dimension which encourages reflection. In doing this the mapping of curriculum space is extended to show different parts that a tourism curriculum might frame.

Chapter six described a curriculum for vocational action in tourism. This curriculum drew heavily on business interdisciplinary in the field of tourism. Following from this, chapter seven outlined a curriculum for liberal reflection about tourism. This curriculum drew from the non-business related field of tourism studies. The tourism curriculum has so far been mapped out as a dichotomy between the vocational curriculum on the one hand and the liberal curriculum on the other.

The curriculum for vocational action was one where skills and knowledge were assembled by virtue of their ability to contribute to the solution of problems and situations likely to be encountered in the business of tourism. The key test for admission into the vocational curriculum is one of instrumental efficiency. In contrast, for the reflective liberal curriculum instrumental reason is rejected. The world of work is deliberately set aside and tourism is viewed from a different perspective. Tourism is approached from a more philosophical angle and questions are posed about the nature of the tourism world that is developing. Here concerns about ends and values emerge more strongly. The dichotomy which is presented by these two articulations of the curriculum is that between the vocational or instrumental world with its focus on education for efficiency at work and economic benefit and the world of contemplation with its focus on tourism's society, the good life and the good world.

This chapter challenges the notion of the curriculum as such a simple dichotomy. Vocational reflection offers the prospect of operational efficiency *and* contemplation. The chapter will be approached by highlighting the differences between a curriculum for vocational action and one that encourages vocational reflection. Following this the meanings of the reflective vocational will be unpacked and subject to critical review with the aim of clarifying the concept. This will enable the meaning of vocational reflection for tourism to surface and strategies for its development in the curriculum to be proposed.

Finally the concept will be evaluated in terms of its performance as against its promise. Here the limitations of the concept will be analysed and justification laid for seeking a still a wider conception of curriculum space to include reflection and action beyond the vocational. In short this chapter will make the case for the development of vocational reflection in the tourism curriculum, but argue that the limitations of the concept suggest something more is needed.

Problems of vocational action

Schön's (1983, 1987) concept of the reflective practitioner provides the model for vocational reflection. The reflective practitioner was developed as a reaction to a series of problems with vocational and professional education. These problems mainly stem from what Schön describes as the technical rationality of professional education. They include first, that graduates often emerge with a fixed repertoire of vocational skills which are used to perform what might be called technical vocational actions. Second, there is the problem of the messiness of the world of vocational action. Theoretical action describes the situation where this messiness is side stepped by taking action based on theory. Third, there is the problem of instrumentalism and its separation of means and ends. In addition there is an evaluative aspect of vocational action with doubts surrounding its effectiveness. Schön suggested that each of these problems of vocational education inhibits the development of good vocational action in some way and that reflection must be integrated with action.

Technical rationality

The basic problem that Schön identifies for professional education is the epistemology on which it is based. He refers to this as a dominant model of technical rationality. Technical rationality according to Schön is

"professional activity [consisting] in instrumental
problem solving made rigorous through the application
of scientific theory and technique." (1983:21)

By tracing the history of professional knowledge and education, Schön shows how technical rationality achieved dominance. He identifies the point where professional studies entered the universities as a key point in their development. It is at this point that:

"they paid a price. They had to accept the positivist
epistemology of practice." (1983:36).

What Schön is describing here is the fact that the professions aligned themselves with the epistemology of positivist scientific method in order to demonstrate rigour and respectability. So the knowledge base of professions is seen as one that is based on underlying disciplines and that this disciplinary world is separate from the world of practice. Examples cited of these types of knowledge bases are where:

"engineering schools have become schools of physics
and mathematics; medical schools have become schools
of biological science [and] business schools have become
schools of finite mathematics." (Simon, 1972:56)

Schön also sees a hierarchy existing in the relationship between knowledge and practice with the body of knowledge having superior status to vocational practice. Theory, based on positivist methods provides the rigour for professional education in the technical rationality model critiqued by Schön. Such theory is research-based and generated from the world of thought in institutions of higher learning. It is located in the disciplines. As a result of the dominance of technical rationality, Schön identifies the gap between theory and practice as a serious problem for professional education. He epitomises it as the "dilemma of rigour or relevance" (Schön, 1983:42). This is a particular dilemma for tourism studies. The field of tourism is a chaotic one. Technical rationality cannot adequately capture its richness or diversity.

Technical vocational actions

Having entered the world of work we may ask what kind of relationship a vocational graduate is encouraged to form between received vocational education and the world of actions. Technical rationality encourages a static relationship between knowledge as learned and action in the world Here the worker becomes a mere transmission mechanism between knowledge learned and vocational action.

This may be characterised as follows. A tourism course assembles a body of knowledge where elements gain a place in the curriculum by virtue of relevance and performativity and ability to solve future vocational problems. The task of the tourism graduate is to select and apply knowledge as appropriate to a situation that arises at work. This represents a passive attitude towards knowledge and the practical problems of work. The tourism graduate becomes a technical expert who applies knowledge to a situation. The graduate, unaware of the complexities of knowledge production, is a receptacle for the storage of a particular array of vocational tourism knowledge which can be brought to bear to situations of tourism management as they arise. We might use the term technical vocational action, rather than vocational reflection to describe this situation. Vocational actions arise from the application of knowledge to a particular situation in the following way. A practical situation (s) is diagnosed as a specific case of theory (t). The carrying out of an action (a), part of theory (t), will result in outcome (o). The reflective self of the manager does not emerge or find an independent voice in this process. This voice is missing or suppressed, and indeed unnecessary, since location of the correct technical action to solve a given problem is the key requirement.

The graduate here is the expert producer of a thing and the skill that is brought to this situation is called *techne*. It is the application of *techne* which enables a thing to be produced according to its guiding plan or idea. The idea of *techne* carries with it the notion of a skilled craftsman or technician. *Techne* requires the bringing of knowledge and skills so that a practical situation requiring action can be brought to a successful conclusion. Now in the business of tourism the situation (s) might be the marketing of a tourist attraction in which case the *techne* would be the location of marketing theory

(t), action in the form of applying an appropriate marketing mix (a) and its translation into a successful outcome (o). At a more strategic level, exercise of *techne* might utilise theoretical knowledge to formulate a tourism organisation's strategy.

The problem that emerges from *techne* is that whilst it can be an appropriate procedure when ends are agreed it is a flawed procedure when ends are either not agreed or are disputed. Schön uses the example of road building to illustrate this point.

> "When professionals consider what road to build, for example, they deal usually with a complex and ill-defined situation in which geographic, topological, financial, economic and political issues are all mixed up together...Once they have somehow decided what road to build and go on to consider how best to build it, they may have a problem that they can solve by the application of available techniques." (1983:40)

In other words here the situation (s) is a complex one and a key problem is where to locate relevant theory (t). Similar complex situations occur for management in tourism. These include the development of a resort or a heritage site, the marketing of an attraction, the building of an airport. In fact the development of Stonehenge and its surrounding site in the UK represents a good example of this kind of complex and ill-defined situation.

Theoretical action

Technical rationality produces a neat theoretical world. The world of vocational actions is a messy one. There is not a neat correspondence between the real world of actions and the theoretical world that seeks to describe, classify, explain and predict this world. In other words there is a gap between a curriculum based on vocational theory and the world that practitioners seek to engage in post-graduation.

The social world of vocational action is complex and this makes theory building difficult. Indeed there is an inevitable loss of detail and social realism as theories are constructed. In order to make progress in model and theory building, the social world needs to be classified and aggregated. Assumptions are built into theory construction

to define out both difficult cases and the individualism that exists in the world of actual people and events, so as to allow sufficient simplification of data.

Schön points up the significant and problematic gap which arises between professional knowledge generated and used in this way and the actualities of the real world in which the professional seeks to operate. He characterises this difference as that between the:

> "high hard ground where practitioners can make
> effective use of research-based theory and technique "

and the

> "swampy lowland where situations are confusing messes
> incapable of technical solution" (1983:42)

There are parallels between Schön's metaphors and those used more recently by Dunne (1993) who refers to a similar distinction between the hard, smooth world of theory and the rough ground of practice. Schön identifies a class of professionals who choose to confine themselves to the high ground and by doing so restrict their operations to those related to abstract thought and tightly defined and delineated problems. This situation is termed theoretical action in this study. The problems that emerge from theoretical action are first that theory places limits on the real world for action and second, the more perfectly formed the theory, the less relevance it has to the world it tries to describe.

For tourism, theory-based action may be informed by theories which are inappropriate because of their degree of abstraction, or mean an over focusing on problems which have an easy fit with pre-existing theory. Here, a vocational tourism curriculum based mainly on theoretical disciplines such as economics, sociology may come under attack.

Instrumental action

Schön described one result of technical rationality as where the task of occupations becomes "the instrumental adjustment of means to ends" (1983:21). Now one aspect of this has already been discussed. The example of road-building for Schön was one where ends were disputable, so that instrumental action alone was insufficient to solve the problem. But the ends that Schön has in mind are limited and proximate ends and

in terms of road building he means merely different routes. A more profound problem for instrumental action is that of more fundamental ends. These may include the end achieved by road-building and perhaps whether the road should be built at all.

Inappropriate action

In addition to, and perhaps as a result of the above factors, Schön also noted a developing crisis of confidence in professional knowledge. A manifestation of this crisis is as follows: The results of actions by experts in some vocational areas have been subject to adverse criticism. In some cases the consequences of vocational action has resulted in a worse position than before such intervention. In tourism, passengers are regularly denied boarding on overbooked flights, complaints are frequent about misleading brochures, hotels are scenes of food-poisoning and passengers are left stranded overseas as travel companies go bankrupt.

The meanings of vocational reflection

Schön's concept of the reflective practitioner emerges from some of these criticisms of vocational actions. He notes that many practitioners manage to deal with those problems outlined above. He describes this kind of approach as artistry, which is the antithesis of the systematic approach of technical rationality. It is this kind of artistry that Schön sets out to analyse in what he terms an inquiry into the epistemology of practice. Here, Schön attempts to explain practitioners' abilities when they are:

> "making sense of uncertainty, performing artistically,
> setting problems, and choosing between competing
> professional paradigms." (1983:20)

The meanings of vocational reflection fall into three categories, reflection before action, reflection in action and knowing in action. Schön did not give separate consideration to the first of these but treating it as a separate idea helps to clarify the concept.

Reflection before action

For Schön a key aspect of reflective practice was the problem of division between practical action and theory. He did not see good vocational action as being the simple application of standardised knowledge to a set of stereotyped practical situations. This

is related to the problem of the messiness of the world of action. An essential prerequisite to problem solving in a messy world is problem setting or what might be termed reflection before action. Problem setting is described by Schön as:

> "a process in which, interactively, we *name* the things to which we will attend and *frame* the context in which we will attend to them." (1983:40, italics in original)

For tourism this takes us back to chapter four on epistemology. The ability to name the relevant parts of a problem, and in particular to frame the context of approach, requires some understanding of the overall epistemology of the fields of tourism. In fact the epistemology offered in chapter four reflects the diversity of the fields of tourism. A narrow approach to tourism knowledge, for example, using only business interdisciplinarity may lead to a narrow naming and framing. But tourism knowledge is produced by a number of routes - sometimes mode 1, sometimes mode 2, sometimes employing disciplinarity and sometimes employing interdisciplinarity. A wide understanding of the fields of tourism therefore offers the opportunity to frame a problem according to the requirements of that problem, rather than forcing the problem into a limited repertoire of names and frames. Problem setting then requires reflection using a broad knowledge.

Reflection in action

Naming and framing can be a preamble to action but there are other reflective activities that are part of vocational practice itself. One of these is reflection in action. Now this can involve an extension of problem setting, so that:

> "The inquirer remains open to the discovery of phenomena incongruent with the initial problem setting, on the basis of which he reframes the problem." (Schön, 1983:268)

Additionally reflection in action involves thinking about what is involved in action, particularly in unusual situations. Factors which have influenced recognition, judgement, and performance are surfaced and their critical evaluation may be used to inform and reform further action, as illustrated by Schön:

> "When the phenomenon at hand eludes the ordinary categories of knowledge in practice, presenting itself as unique or unstable, the practitioner may surface and criticise his initial understanding of the phenomenon,

> construct a new description of it, and test the new
> description by an on-the-spot experiment. Sometimes he
> arrives at a new theory of the phenomenon by
> articulating a feeling he has about it." (1983:62)

This is akin to a running commentary performed by the self, for the self, of an action, for the betterment of the action.

Schön explains that reflection in action is:

> "the art by which practitioners sometimes deal well with
> situations of uncertainty, instability, uniqueness and
> value conflict." (1983:50)

In other words it is an art which is brought to bear in novel situations, and precisely to deal with the inherent messiness encountered in the world of practice. It is also noteworthy that it is a personal act. It is not rule following but ground making and breaking. It may result in the honing of a skill by evaluation of the effectiveness of a particular move. Here experimentation become the basis for rejecting or amending some moves whilst selecting and reinforcing others. Reflection in action is an invitation to break free of the limited conception of vocational action as *techne*. Schön explains that when someone reflects-in-action:

> "he becomes a researcher in the practice context. He is
> not dependent on the categories of established theory
> and technique, but constructs a new theory of the unique
> case." (1983:68)

So Schön describes a kind of reflection in action that can be described as on the spot inventiveness, trial and error or improvisation.

His concept could be extended to include a more structured bridge between theory and action. In this extended conception, reflection in action would consist of a continual dialectic between the world of theory and the world of action. Engaging in this process would develop a highly personalised adapted knowledge base for the practitioner. This might be referred to as practical knowledge based on theory tempered by experience. Theory is built up in the world of thought by an abstraction from the real world so that generalised predictive models can be assembled and theory is also largely constructed by others. Vocational reflection (reflecting in action), arms its user with the insights

provided by this generalised knowledge, and involves journeys from the site of theory back to the world of action. During this iterative process theories are reinterpreted and amended the in the light of experimentation and encounters with the real world. The aim is to discover what is right and useful for the job in hand. This may involve stitching theories together across disciplinary boundaries, suspending some parts and enhancing other parts.

There are several tourism examples of this. First we can illustrate reflection in action in the strict sense use by Schön. Here hotel management can provide an example. Situations of conflict can arise between guests in a hotel, perhaps over noise. This may present itself as a complex situation including confrontation between guests, disputed accounts and a variety of different possible solutions. Reflection in action may take the form of experimentation, in the form of making suggestions, to test the likely results of alternative forms of action. This may be followed by tentative action steps guided by a continual monitoring and reflection of the developing situation.

Second we can consider an example of the other sense of reflection in action. Here, a tourism manager might seek to engage in a dialectic between the theoretical world of economics and the practical world of forecasting demand for a particular holiday package in a particular country next year. Economic models restrict problems to manageable proportions by defining real life difficulties out to enable theory building. Reflection in action uses this theory as a basis but then fashions a particular model for the specific case in hand. So the economic model might provide a set of quantitative equations, linking demand to price, interest rates, real wages, exchange rates and so on. But reflection in action for this special case will assign weightings to these variables and additionally add in a variety of special factors seen as significant to this case. It may well be that an overall qualitative adjustment to a solution arrived at by quantitative methods may be the most crucial contribution to obtaining a useful result.

Knowing in action

Knowing in action is the final element to Schön's reflective practice. Here knowledge is inextricably bound up in the action - a type of knowledge categorised as know-how.

This is different from the application of knowledge to a situation or problem. Some practices are best described as intuitive and the knowledge upon which they are based remains tacit and hidden from conscious perception. It is in these cases that Schön is able to say that "our knowing is *in* the action" (1983:49, italics in original). Schön summarises two key aspects of knowing which is in the action:

- "There are actions, recognitions and judgements which we know how to carry out spontaneously: We do not have to think about them prior to or during their performance."
- "We are usually unable to describe the knowing which our action reveals." (1983:54)

So the existence of know-how sometimes only emerges in the practising of an action. The fact that this knowledge is embedded in action and therefore in a sense hidden may be a case of practitioners knowing more than they can say. In this case the knowledge enabling certain practices may be difficult to surface or difficult to translate into a series of propositional statements. The existence of know-how is only evident in that the skilled action would be unattainable without it.

Examples of knowing in action in tourism would include the following. A tourist guide is intuitively sensitive to customers so that special accounts and descriptions are offered which fit the various demands of different client groups. A restaurant manager whose ordering of food and timetabling of staff demonstrates a consistently accurate reading of changing situations without conscious thought. Here it is as if the manager is able to subconsciously access a mental programme whose underlying database is under constant revision from a variety of sense data. An airline steward demonstrates powers of customer care by just knowing how to react to different people's presenting of different problems.

Promoting vocational reflection in tourism

We have identified three important constitutive parts to reflective practice, or what is termed vocational reflection in this thesis. These are reflection before action, reflection in action and knowing in action. Strategies to develop vocational reflection in tourism might include the use of a reflective practicum, work experience, coaching and the development of key skills.

Reflective practicum

The reflective practicum is described by Schön as:

> "...a virtual world, relatively free of the pressures,
> distractions and risks of the real one, to which
> nevertheless it refers. It stands in an intermediate space
> between the practice world, the 'lay' world of ordinary
> life, and the esoteric world of the academy." (1987:37)

Some important examples of the reflective practicum are dance studios, design studios and music conservatories. These places demonstrate for Schön common and special characteristics. First they are places with an emphasis on learning by doing and are a setting in which actions can be engaged in. Second, they represent low exposure to risk. Here, mistakes, which are an essential by product of the trial and error of reflection in action, can be countenanced, reviewed and above all are not forced into hiding. Third, they are places with a strong culture of criticism where students are encouraged to explain their actions to others. Peers and tutors provide an audience for conversations about actions so that students can practice the art of reflection.

The question then arises as to how such a practicum would translate into a tourism studies setting. It might be argued that whilst dance, music and art are all performance based, tourism studies is not. But just as dance, music and art can of course be theoretical, so tourism studies has a performance aspect. The managing of tourism is essentially an action, so a tourism studies practicum would be a place to rehearse the performance of these actions. The activities of this practicum would be case studies, role play and live industrial briefs. Case studies and role play come together as a powerful set. For it is important for students to immerse themselves in a role in order to increase the realism of the case, and take decision making seriously. There is a need in a practicum for students to temporally shed their personas as student and adopt the role of potential practitioner

Live industrial briefs represent an excursion into the real world of actions. They involve students negotiating small projects with the tourism industry. Students then spend their time in the practicum working on these projects to produce agreed outputs.

In this way some of the dynamics of a design studio can be reproduced, but above all a practical activity is generated upon which reflection can be focused.

Work experience

Work experience is an important way of gaining skills in reflective practice, but it is important that it is carefully integrated into the curriculum and that purposes and support for work experience are clear. So work experience should be organised with particular attention to briefing, support and debriefing. Briefing for work experience should be related to activities that have occurred in the reflective practicum. The opportunity for reflective practice offered by work experience should be stressed and the use of logs and diaries encouraged.

The purpose of these is to record activities at work with particular emphasis on reflection before action and reflection in action. This kind of reflective record keeping also encourages informed discussion after work experience, when students reconvene in their reflective practicum for debriefing. It is here that personal knowledge gained through work experience can be shared and scrutinised, and where the relations between theory (the course as taught) and actions (the vocational world as encountered) are investigated and a critical evaluation of these relations explored.

Coaching

Coaching is contrasted by Schön to teaching and seen to have a particular significance for developing vocational reflection. Teaching is characterised as the way in which knowledge is passed on to students. It objectives are a common understanding and that common understanding can be assessed to check whether the knowledge has been accurately transmitted, received and re-transmitted. Coaching derives its aspects from athletics and is much more fluid. It is more personal and its objective is to provide feedback to the student about good and bad performance, so as to enhance abilities resident and emerging in the student. It is therefore particularly suited to the enhancement of vocational reflection.

Coaching should encourage reflection and critical evaluation of action. It suggests the role that the tutor should adopt in supporting students in the reflective practicum. This may involve helping students to reflect on their framing of problems, and to evaluate different moves in problem resolution.

Key skills

Vocational reflection both utilises and in turn supports certain key skills. The two most important are those of problem setting and solving, and managing self. Problem setting and solving involves detaching students from a uni-disciplinary view of things and the ritual, which is systematically encouraged through compulsory education, of finding the single, right answer. It is a skill which encourages sustained reflection about a problem, possible approaches to the problem, then back and forth from problem to approach, evaluating the emerging results and reframing the problem where necessary. It encourages multidisciplinarity.

Managing self is seen in terms of life long learning. For what is offered by vocational reflection is a continuing self evaluation and self improvement. Vocational reflection enables survival in a fast changing world by self management to adapt and extend the personal knowledge and skills base.

Moscardo (1997) describes a concept of mindful managers for tourism which seems very close to reflection in action. The key skills of problem solving and flexible thinking are proposed as crucial components to mindfulness and the paper endorses the effectiveness of a series of exercises designed to create mindfulness. Just what these exercises comprise is not however discussed.

Limitations of vocational reflection

There are some important limitations to Schön, which mean that his work needs to be augmented. The limitations can be summarised as follows. First the domain of vocational reflection can be criticised as an overly narrow domain related directly to the provision of business-related goods and service. Second, connected to this, vocational reflection is not sufficiently reflective about wider ends and values related to

the whole setting in which vocational practice is exercised. Third, it is doubtful whether Schön's epistemology of practice adds up to an epistemology. The discussion now moves to each of these points in turn.

Limited reflection

Here we consider the narrowness of Schön's reflective practitioner. A key limitation is that actions situated solely in the vocational sphere represents a constrained notion of possible actions. For this is not in fact the *world* of actions, that is actions that take into account a world view, but rather only a narrowly defined world of business actions. When Schön uses Goodman's (1978) idea that reflective practitioners engage in a form of "world-making" he is using this in a narrow sense of problem framing. He does not mean world-making in the sense of contributing to the development of the wider world we inhabit. In other words the tourism world of action seen through Schön's eyes is not the full tourism world described in chapter three and understod in chapter four. It is just the business world seen through the business field of tourism.

In fact Schön is aware of this bigger world in which the professional works. He draws attention to radical critiques of professionalism conceived in a narrow way. For example Illich's (1970) critique is referred to which states:

> "The mandate, autonomy, and license of the technical expert work toward a distribution of social benefits which is profoundly unjust, and they tend toward the creation of a technocratic society in which most human beings do not want to live." (Schön, 1983:288)

He also presents another incisive summary of radical critiques which set out the consequences of over-reliance on professional expertise:

> "The supposedly objective findings of scientific research must be exposed as rationalisations for class interests Counter researchers are needed to point out the establishment bias of neo-classical economics, the business and middle class bias of urban planners...." (Schön, 1983, 340)

These are critiques which point up vocational actions as performing a reproductive function and in legitimating the *status quo*. Schön seems to rise to the challenge of such critiques by saying, "I shall argue that radical critique cannot substitute for

(though it might provoke) the qualified professional's self reflection." (1983:290). In other words for Schön it is self-reflection that will address any problem raised by radical critique.

He therefore holds out the promise for reflection of a more generally critical kind. That is criticism of the consequences of vocational actions to society at large, rather than just a narrow client group. However much of this promise is not delivered as his subsequent discussion mainly confines itself to what might be called narrow vocational issues such as "The professional client relationship", "Research and practice" and "Institutions for reflective practice". Only the very last section of his text discusses "the place of the professions in the larger society" (Schön 1983:338-354). In this section, Schön does indeed widen the debate from the micro-professional world (how can we use yield management to improve profitability for airlines) to the macro-professional world (the role of the professional in the social world and potential architect of that world - as a world-maker in the largest sense).

However he interprets this social world in quite a narrow way. Here, he particularly focuses on the professional's contribution to social policy where they are employed as technical experts to help formulate public policy. But it may be asked whether the employment of professional expertise in public policy helps the development of a worthwhile world, or even furthers the debate about what that might be. For it can be argued that when professionals provide advice and expertise for public policy they still present their slice of the world within the narrow framing provided by their vocational expertise. Indeed Schön summarises this point adeptly:

> "Whenever a professional claims to 'know' in the sense
> of a technical expert, he imposes his categories, theories
> and techniques on the situation before him." (1983:345)

Additionally, there is more to the social world than just the social policy part of it depicted by Schön. The tourism world is developing mainly through private sector initiatives subject to quite minimal government steerage. The effects of social policy may be marginal and outweighed by the millions of actions in the market economy of individual consumers and businesses. This still leaves the main burden of tourism world making to be addressed at the micro level of vocational actions.

Schön also hints that reflective practice can be extended from its initial conception of reflection in action at the client / problem level to a wider reflection. He sees it as being able to enhance the professional's role in society-making. For example he says that in reflective practice:

> "professionals are more appropriately seen, I think, as participants in a larger societal conversation: When they play their parts well they will help that conversation to become a reflective one." (1983:347)

But there is little in the way of substance in this part of Schön's text to underpin this hope. There is no elaboration of what it is to play one's part well, or how this is to be fostered. Schön also notes that:

> "The radical critique carries a utopian vision of social reform. It is necessary to demystify the professions, exposing class interests masquerading as technical knowledge so that society can achieve democracy, equality and social justice." (1983:340)

But there is nothing in Schön's reflective practice that prompts any awareness of the existence of competing interests in the development of a tourism society.

This takes us back to an earlier discussion of Habermas and Critical Theory. There is no reason at all why professional people should be aware of theories of reproduction or of ideological saturation. There is no reason for professionals to be conscious of any problematic. So in the absence of any programme to raise the consciousness of professionals to the notion of a contested development of society, there is no reason to think that such consciousness should spontaneously arise by mere reflective practice. There needs to be something more than reflection in action and knowing in action. In terms of this thesis, the arguments in chapter seven which consider strategies for liberal reflection about tourism, demonstrates how such reflection can be stimulated.

Next there is the matter of action. When acting in their micro capacity, professionals are mandated for action. It is action which they are contracted to carry out. Therefore here the concept of reflective practice has some boundaries and framework. It leads to better action in terms of provision of goods and services. That is, according to Schön,

action which has taken account of the uniqueness of a particular situation and intuitive action. This changed action is within the power of the professional.

It is much less clear how action is to be instigated when Schön takes us into the realm of the professional working in the larger society. His conception of reflection-on-society is immature and undeveloped. A variety of issues remain unresolved relating to reflection and action. First there is the question about the scope of reflection on society and precisely what is to be reflected on. Another issue is how reflection on society is going to be informed and organised.

The action question turns on how this reflection would relate to changes in actions. For here the notion actions is a much more complex one. At a societal level it is not just a question of the professional deciding to change personal action, but rather of how the actions of others can be changed. The idea of action here is therefore more than individual action.

Proximate or distant ends?

Next we may examine the place of ends and means. One of Schön's criticisms of technical rationality is its separation of ends and means so that normative questions about ends are bracketed out to enable concentration on the technique of means. Throughout his discussion Schön implies that reflective practice does not attempt to keep means and ends separate. But Schön's use of the terms means and ends is quite specific and unusual. For example he says of the reflective practitioner:

> "...inquiry is not limited to a deliberation about means which depend on prior agreement about ends. He does not keep means and ends separate, but defines them interactively, as he frames a problematic situation. He does not separate thinking from doing." (1983:68)

Now the lack of separation of thinking and doing come through clearly from Schön's argument. But the ends - means dialogue to which Schön refers does not use the term ends to refer to the ultimate goals of activities. He is not using it as a long range concept where it is the logical final point to which a long series of actions lead. He uses it not so much as a philosophical question about ultimate purposes, but rather he

uses it in the sense of the ends to which a narrow and particular process is aimed. So his ends are couched in terms of the production of an artefact or service. The ends of a tourism vocational action are therefore located as the provision of accommodation for a tourist, rather than the construction of a tourism world that this accommodation is part of. Ends are therefore proximate rather than distant.

So it is at the level of reframing problems that Schön is discussing ends. This is further clarified in the following discussion. Schön explored the situation where researchers were seeking high absorbency paper products. Their reflective practice caused them to "recast the development target from high 'absorption capacity' to high rate of absorption" (1983:269). So here ends are seen as the target of a development process and they are proximate, functional ends.

This reflective practice does not imply reflection on the more profound ends of business or tourism practices. It does not take us into the realms of ends as desirable outcomes and thus still avoids wider ethical and value questions. The reflective practitioner is only reflective within the narrow confines of a particular job. He is not reflective in a grander philosophical sense. The problem of the absorbency of paper is not related to notions of the ends of a good life or a good world. It is a question of the ends of an immediate vocational problem.

An epistemology of practice?

Schön's use of the term epistemology of practice is misconceived. For when he elaborates the elements of this epistemology of practice, he falls back on words and descriptions which do not fit with the meaning of epistemology. For epistemology is concerned with the validity and reliability of knowledge claims and the grounds upon which knowledge claims are justified. So for example epistemology is concerned with the distinction between knowledge that is justified true belief rather than the mere belief that something is true.

Evaluation of Schön's epistemology of practice leads to the conclusion that there is no epistemology of practice that would generally be accepted as an epistemology. It is

certainly true that Schön is able to describe something which is akin to professional artistry. But the fact that this professional artistry is often intuitive and involves tacit knowledge seems therefore to preclude the justification of it being knowledge in the sense that it can be defended as such to doubters. Rather the knowledge is only valid for a particular professional in a particular situation.

The conversation which substantiates the knowledge is not a conversation with others but rather a conversation with oneself. For example Schön states that for the professional there are:

> "innumerable judgements of quality for which he cannot
> state adequate criteria, and he displays skills for which
> he cannot state the rules and procedures. (1983:11)

Now it is this inability to state adequate criteria that makes it difficult to admit such claims to knowing as anything more than a claim. For if it cannot be articulated, it cannot be judged as being justifiable by reference to any possible critical outside or other view. Such knowledge cannot be replicated by another independent knower. In a sense it is not available for public falsification for the very reason that it is not capable of articulation. It therefore has no claim to validity other than the intuition of its knower and user. Indeed when we are faced with a choice of diagnoses and consequent actions which are based on something akin to intuition, it is impossible to make a rational choice between them.

There is some empirical justification implied in the development of this artistry where Schön describes testing of an adapted theory by an on-the-spot experiment but this hardly presents a rigorous methodology. Therefore we should be wary of calling Schön's reflective practice an epistemology. However this caveat does not negate the usefulness of the concept. For the concept allows us to see just how action is informed in the world of practice. Sometimes reference is to traditional theory backed by rigorous epistemology, but intuition, improvisation and experience are also important.

Conclusion

Vocational reflection defines an important part of curriculum space for the framing of the tourism curriculum. It captures important concepts which would be lost by a

framing of the curriculum in conventional terms of vocational action. Good vocational actions are taken beyond just *techne*. The key concepts to be found in this domain of curriculum space are reflection before action, reflection in action and knowledge in action, and a powerful case is made for the development of artistry.

The idea of vocational reflection also supports and helps to clarify some of the issues raised in chapter four about the creation of tourism knowledge, specifically the relationship between the world of tourism and the study of tourism. In particular it reminds us of what it is to act in the vocational world, and the tensions and relations between action and reflection.

By its very nature, the world of tourism is likely to generate unique problems and puzzles. Such problems will project upwards for solution to the world of theories in that way that Schön has described as an upturning of conventional approaches - from the world of practice to the world of theory - rather than the other way round. These problems may stimulate new types of interdisciplinary analysis, or indeed be tackled as Gibbons *et al* (1994) have chronicled, without reference to disciplines but by extra-disciplinary means. A number of ways of developing vocational reflection for the tourism curriculum are derived from Schön's analysis.

This chapter also highlights the limitations of Schön's concept. It is limited by its concentration on the world of narrow vocational actions. It is therefore reflective only within a circumscribed instrumental agenda. As a consequence of this we find that its action is subject to similar limitations. The signature of good action here is not an ethical one, but rather one based on appropriateness to the solution of a vocational puzzle. In summary neither the terms reflective nor practice seem to work as well as Schön would like in the realm of thinking and action in and about society at large. Schön provides us with an incomplete recipe for good actions in tourism's society and world. Indeed a curriculum framed using Schön's principles upholds an ethos of *self* censorship and self surveillance (Foucault, 1977) that limits reflection and action.

However, by way of his work on reflective practice, Schön has prepared the way for consideration of a more society-orientated reflective practice. For, in encompassing

Schön's model into the map of curriculum space, an extra dimension is created. Within this dimension an un-charted part of curriculum space now comes into view - that of liberal action. It is the task of chapter nine to unpack and analyse the contents of this part of the curriculum and consider its consequences for tourism.

Part 4

The Philosophic Practitioner

9

Liberal Action

Introduction

In this chapter, the idea of liberal action will be conceptualised and its implications for the design of the tourism curriculum formulated. It responds to the concluding remark in chapter seven where liberal education was criticised as "promise without practice" and a similar thought expressed by Krippendorf that:

> "...the 'thinkers' who sit in their studies are political lightweights. Their recommendations will remain politically anaemic theories as long as there is no pressure on the politicians from the general public - both tourists and their hosts... What we need then are rebellious tourists and rebellious locals." (1987:107)

It also extends the notion of reflective practice developed in chapter eight beyond the vocational sphere.

There are different aspects to liberal action. For example there is a distinction to be made between action at the micro and macro levels. At the micro level, action may be directed at just a small part of the tourism world. This might be the design of a tourism attraction, or a noise abatement scheme at an airport, or even a change in personal behaviour as a tourist. Macro level actions are more comprehensive, perhaps with national or international effects. For example action might concern the minimum wage in the hotel or catering industry or legislation to curb sex-tourism.

Liberal action embraces a number of possible ideas. First it can represent action to follow through liberal reflection. Other ideas flow from Schön's exposition of the reflective practitioner where knowing in action and reflection in action were key concepts. Indeed the second idea of liberal action emerges as a counterpart to knowing in action. Here we may envisage a knowing not in vocational action (e g. exercising a

marketing skill) but rather a knowing in liberal action (e.g. exercising a skill which is good for tourism's society). Third, the possibility of reflection in liberal action exists. Fourth there is the Aristotelian idea of good actions. What all of these ideas have in common is that of action designed to promote change for the promotion of a better tourism society and world.

The aim of this chapter will be to map out these different types of liberal action and explore their different epistemologies. Then the implications of liberal action for the tourism curriculum will be considered.
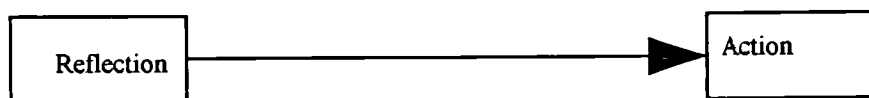
Epistemologies of liberal action

Action to follow liberal reflection

In this form, liberal action turns back to liberal thinking for its grounding, for its theoretical underpinning and for its vision of a tourism utopia. Schön (1983, 1987) depicted the conventional epistemology of professional practice as being grounded in an underlying discipline and proceeding as follows. From the starting point of a disciplinary-based analysis, an applied science or engineering component was developed as the diagnosis phase of professional practice. The whole process culminated in the performance of a professional service for a client, or in other words a set of actions. This model represents a linear uni-directional movement from reflection to action.

This conventional model of professional practice may be adapted for one form of liberal action. Here it is reflective liberal thinking that informs liberal action. In this model, it is the underlying liberal disciplines - for example philosophy, that provide *ways of conceptualising the issues which confront the world of liberal action.* A critique of the tourism world is built from existing liberal disciplines. Using the model constructed in chapter four, these are the disciplines of TF2 - the non-business world of tourism.

So critiques are framed with the benefit of existing disciplinary tools, and from this starting point a diagnosis of desired change is formulated, moving finally to the point of action to change the tourism world. It is at this point that particular skills and activities are needed to bring about action. In this model reflection and action are distinct. There are theories in the reflective domain which enable critical accounts of the world of tourism to be constructed. These are separate from theories of action that analyse how political change is effected and can be used to operationalise the change suggested by liberal reflection. This model is one of theory followed by action and is illustrated in figure 9.1.

Figure 9.1 From liberal reflection to action

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┌─────────────┐                          ┌─────────────┐
│             │                          │             │
│  Reflection │ ────────────────────────▶│  Action     │
│             │                          │             │
└─────────────┘                          └─────────────┘
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An illustration of liberal action in this sense is as follows. Theories of environmental social welfare (from liberal reflection) may show the social welfare equilibrium supply of air travel to be less than the free market, private welfare equilibrium, mainly due to externalities in the form of noise and air pollution. The liberal action that would operationalise this reflection would be action leading to the reduction of supply to optimise social welfare. This might result in the imposition of taxes to raise the price of air travel.

However this model of reflection followed by action has limitations. For example, Carr and Kemmis expose the problems of an epistemology of action so conceived:

> "... theories need to be generated that are grounded in the complexities of practical reality and not distorted by the imposition of formal theories that effectively predetermine what the relevant research problems and categories are going to be" (1986:125)

Carr and Kemmis are warning here of the dangers of closure and simplification where a curriculum that is constructed from disciplinary theory limits the repertoire of possible action. However it should be noted that liberally inspired theories will at least broaden

areas of possible action beyond those informed by strictly vocational theories. Another potential criticism of this type of liberal action is that it may become another form of technical action. In the example of air travel the action is the enactment of a predetermined plan (provided by theories of environmental social welfare) which carries with it certain rules of engagement. So the action becomes another form of *techne*.

Reflection in liberal action

Reflection in liberal action implies a continuing questioning of action. It represents action's echo and a movement back and forth from action to reflection in figure 9.1. This reflection may focus on whether the action is good in the ethical sense or in the sense of effectiveness and efficiency. It is the ethical part of this reflection that is significant for liberal action. This results in a different reflection to that proposed by Schön. For where Schön's preoccupation was "am I doing this well?" here the emphasis is on "is this good?"

So reflection in liberal action can comprise the monitoring of action in a technical sense to provide feedback about whether the action is going to plan. For example, in the case cited earlier of environmental taxes, reflection might be focused on the amount of the tax, and on the efficiency of the collection mechanism. Here the emphasis is on means effectiveness. Reflection in liberal action can also comprise a more critical reflection where the relationship between theory and action is monitored. In the environmental tax example, the aim would be to check whether the action was achieving the desired ends (optimising social welfare) or whether some other action might be more appropriate. An iterative movement between reflection and action would occur. Here the emphasis is on means to ends effectiveness.

Knowing in liberal action

The problem of lack of fit between theory and real world complexities articulated by Carr and Kemmis has also been addressed by Schön as described in chapter eight. In elaborating the Reflective Practitioner, Schon (1983, 1987) proposed an inversion of conventional epistemology of practice for professional action. He argued that much of

professional practice demonstrated an epistemology different from that illustrated in figure 9.1, so that a set of skills or activities - in other words professional action - had its theory embedded within itself and demonstrated an instinctive element or, to use Schön's term, professional artistry.

This model turns conventional epistemology on its head. In adapting the idea from vocational action to liberal action, we may appropriate Schön's use of the term professional artistry and convert it to political artistry since it covers actions in the wider world. Political artistry involves intuitive political action informed by tacit knowledge. This is where theories of political action, or changing the tourism world are embedded in the action itself. These theories can be distilled out by reflection in action, but the point is that the artistry implied suggests a much more fluid interface between the liberal active and reflective liberal domains of our model. The separate domains of figure 9.1 are merged.

Now as with Schön this takes us into an exciting and dangerous area. It is exciting because it holds the promise for a situation in the tourism world to generate thinking and action based around the interaction of the person with the situation and to encompass complex situations. This may be contrasted to the routine of referral back to the menus provided by the conventional arms length disciplines in the reflective liberal domain. The possibility emerges for radical problem formulation and solution (Freire, 1970). It also holds the prospect for action to be initiated despite the messiness of the real world, or swampiness of the lowlands (Dunne, 1993). This possibility can be contrasted to the reflection then action model which is governed by the distant, assumption-laden world of disciplinary theory. This reflection-then-action model may inhibit action because of the gap between theory and practice or the lack of fit between the form idealised in the world of theory and situation found in the real world.

Knowing in action brings its own difficulties. For if we abandon the epistemological model where truth criteria are established in the disciplines and replace it with tacit knowledge the problem adverted to in chapter four arises. The problem relates to the tests that knowledge has to pass, and thus the existence of knowledge quality control. The problem is that of rational judgement between reckless acts and beneficial acts,

between good action and bad action in the world of tourism. Building a bridge between Schön and Aristotle can strengthen the epistemology of liberal action.

Praxis, phronesis and good action

The application of Schön's inverted epistemology, with its emphasis on practical action, to the area of liberal action rather than to its original usage in vocational and professional job functioning, has parallels with Greek notions of practical philosophy, particularly those of Aristotle. Aristotle differed from Plato in the sense that he grounded his ethics in the real world, whereas Plato's search for the good life was to be found in the world of forms, beyond the real world. In terms of this thesis, a Platonic approach would reside in the quadrant of liberal reflection. But deeds and actions in the world were important for Aristotle, and a good life was one were men did good things. So an Aristotelian approach sits squarely in the domain of liberal action. For Aristotle, a man could not attain moral excellence:

> "if he merely thought noble thoughts and did not put
> them into effect." (Ackrill, 1973:8)

Similarly;

> "It is by doing just acts that the just man is
> produced...most people do not do these, but take refuge
> in theory (*logos*)." (Dunne, 1993:369)

In other words a good tourism world is made not by the intellectualising of problems but by good and appropriate actions. Indeed as Dunne noted; "the decisive impulse for 'practical philosophy' was Aristotle's critique of the Platonic idea of the good as an empty generality" (1993:162).

In particular the Aristotelian concepts of *phronesis*, *praxis* and the *phronimos* can help to illuminate thinking in this area. A *phronimos* describes a kind of person akin to what is being developed here as a liberal activist:

> "The *phronimos* is good at deliberation. He can sum up
> a situation, weigh up various factors, and work out what
> to do to promote or achieve his objectives. Often
> enough, because of his experience and wisdom, he can
> see straight off the best thing to do without having to go
> through a process of deliberation Not only does the

> *phronimos* know what to do: he does it." (Ackrill, 1973·28)

Part of the skill of a *phronimos* then is the ability to engage in intuitive action based on tacit knowledge. MacIntyre points to "someone who knows how to exercise judgement in particular cases" (1985:150). This point helps to illustrate what it means to transfer Schön's reflective practitioner to a new setting of liberal action (rather than vocational action) in the tourism world. Here its range is extended to embrace good action rather than good vocational action.

Praxis is the action in the real world that is pursued by a *phronimos*. *Praxis* is very close to the notion of liberal action. Grundy explains the guiding idea of *praxis* as being "the good", and it is explained by Dunne as:

> "Conduct in a public space with others in which a person, without ulterior purpose and with a view to no object detachable from himself, acts in such a way as to realise excellences that he has come to appreciate in his community as constitutive of a worthwhile way of life."
> (Dunne, 1993:10)

Dunne's view of *praxis* stresses the importance of the person who is practising it - the *phronimos* or practitioner - and the ideas of excellence and worthwhiles that the practitioner has nurtured. It does not get us much past the question of what is an excellence or a worthwhile and seems to rest therefore on the notion that there is a common understanding of excellence and worth.

In fact, the good life for Aristotle turned on a very different set of criteria than the good life for modern vocational managers. In the Aristotelian paradigm, the good life concerned truth, responsibility for actions, and right actions. In vocational management the good life concerns profits, business and growth. Whilst Aristotle's notion of the good hinged on the *telos* of man as a species, managerial conceptions of the good revolve around the *telos* of man as a worker.

Praxis then seems partly to contain knowledge in action (intuitive action), and partly reflection in action (is it good action?) and it is *phronesis* that is the knowledge that guides *praxis*. *Phronesis* is a practical knowledge and there are several views of its

meaning. Certainly *phronesis* is a kind of knowledge which is different from that of disciplinary knowledge. The concept of *phronesis* is elaborated in Aristotle's *Nicomachean Ethics* where it is described as:

> "a true and reasoned state of capacity to act with regard
> to the things which are good or bad for men." (Ackrill,
> 1973:117)

Grundy signals its differences to other forms of action:

> "Practical judgement is a disposition towards 'good'
> rather than 'correct' action. It possesses an aspect of
> moral consciousness which the disposition of *techne*
> lacks." (1987:62)

Again this is a key point of difference between vocational action (even informed by vocational reflection) and liberal action. Liberal action has strong connotations of the good. Vocational action is correct action for achieving profitable ends.

This point is underlined by Dunne who describes *phronesis* as:

> "something non technical but not however non rational."
> (1993:10)

Dunne also remarks on its similarities with Newman's "illitive sense" and the Greek notion of *nous*, whilst Grundy emphasises the importance of judgement, discernment and taste adding that:

> "Knowledge is a component of *phronesis*, but not
> abstract propositional knowledge, rather knowledge
> which has as its basis human reason." (1987:61)

All of these add up to a complex concept. Just as with Schön's concept of knowing in action the doubt arises as to what status illitive knowledge or *nous* has. Disciplinary knowledge after all has to pass the tests of its established methods and procedures as well as those of peer review.

The test of *phronesis* seems to be more imprecise. Traditions and experience seem to be a part of it, as does common sense. But perhaps its most powerful custodian is the concept of the good and the worthwhile which seems to govern its purpose. Even though these are not absolutes their presence underlines the fact that *phronesis* must be judged by a reference to these terms even if conclusions cannot be reached which can

be classed as truths. It is the presence of excellence and worthwhileness and the reference to the values which go to make up such concepts which gives *phronesis* its particular nuance.

Praxis, communities and communicative reason

There does seem to be a rationality that can support *praxis*. For within Dunne's explanation of *praxis* the significance of community has an interesting parallel with its use in relation to disciplinary knowledge. It is a disciplinary community (Becher, 1989) which polices the production of disciplinary knowledge and enforces appropriate truth criteria. The notion of community is also pivotal in Dunne's description of *praxis*, only here it is a differently constituted community. It is a community of all sorts of people rather than just experts. The significant community in Greek times was that of the *polis*. Here the test of a good man was that he was a good citizen, and bad actions could be identified as those that were bad for the community. This community was a relatively clearly defined community where work, living and leisure were all performed within the same geographical group. This community was therefore the key to understanding good action. Action was good in as far as it furthered the interests of this community.

It is the modern disjunction of living, work and leisure that have made the idea of community agreement of the good so difficult. After all it is now possible to make a good living, and enjoy one's leisure but escape any of the negative consequences (for example pollution and anti-social behaviour) of a good job and enjoyable leisure by living in a carefully chosen enclave. It is possible to insulate oneself from the ill effects of one's professional actions by careful stepping between communities. For example it is unlikely that the Chief Executive Officer of Britannia Airways lives beneath the flight path at Luton airport. For him or her, it is relatively easy to be a reflective practitioner, and demonstrate good action in Schön's sense since the professional sphere is well-defined. But the separation of work, leisure and living (Arendt, 1958) makes it more difficult to exercise the powers of good action in the Aristotelian sense, since communities have fragmented.

Hence the importance of attempting to rescue some limited notion of society and community. The idea of tourism's society is offered here as a way of giving meaning to good action. Tourism's society is now defined as all the key stakeholders in any tourism event. So for example the key stakeholders in package tourism to Cuba include tourists and those directly involved in the business of this tourism including entrepreneurs and workers. They include those affected by such tourism in generating and host countries, including those affected by air noise and those whose landscapes and livelihoods are displaced. They include those who will be affected in the future. The key to understanding tourism's society is that it is no longer a geographical entity. Rather it is a kind of virtual society. Some who are necessarily important members of that community (e.g. tour operators) may have no obvious physical presence there.

The conceptualising of these virtual societies in the tourism world can provide a group who become the arbiters of, and the object for good liberal tourism action. However just as with academic communities, tourism communities are likely to contain groups with competing ideas of excellence or worth. So many tourism actions will be contested. We may now turn to Habermas to help locate a rationality for liberal action based on tourism's society.

Habermas sought to tackle issues of practical politics and practical philosophy. One of his key questions is paraphrased by Dunne:

> "How can the promise of practical politics...be redeemed without relinquishing on the one hand the rigour of scientific knowledge which modern social philosophy demands in contrast to the practical philosophy of classicism. And on the other, how can the promise of social philosophy, to furnish an analysis of the inter relationships of social life, be redeemed without relinquishing the practical orientation of practical philosophy " (1993:223)

This neatly sums up the conundrum between reflection and action for the liberal side of the tourism curriculum. Reflection produces rigor in theories but reduces applicability and action. Action based on *nous* is not obviously intellectually defensible. So the challenge which results is to combine *praxis* with the rigour of scientific method. Or to

paraphrase Carr and Kemmis (1986) it is to rescue the classical conception of practical theory from the prohibitions of positivism.

To attempt this we need to decide on acceptable truth criteria for *phronesis*. Habermas's theory of communicative action (1989, 1991) provides a possible solution. Within it is the offer of discourse as the test for validity. More specifically what is offered is discourse which is located within Habermas's Ideal Speech Situation. Here the rules of truthfulness, sincerity, intelligibility and coherence govern contribution and evaluation for knowledge. The rationality that is implied is a communicative one. One needs to be quite open about what kinds of truths can result from such a process. The results are not objective, universal truths but constitute rather a move *towards* truth by way of intersubjective agreement. This represents perhaps no more than a move *away* from irrationality by the elimination of dogma and prejudice through discourse.

Putting this together with the previous notion about communities and tourism's society we get the prospect of communicative rationality undertaken within tourism's society as the epistemological basis for *phronesis*. This in turn underpins liberal action in the tourism world. Good actions for the tourism world have to be defensible in tourism's society in terms of truthfulness, sincerity, intelligibility and coherence.

This is not to suggest that action be always prefaced by a lengthy consultation process. Sometimes experience and *nous* may be conferred on those who have been engaged in a relevant discourse. Here a *phronimos*, who has acquired wisdom in a particular area through discourse, becomes an elder of tourism's society.

Liberal action reviewed

The notion of liberal action developed in this chapter has much more in common with Aristotle than Schön. This is particularly so in aligning liberal action with the Aristotelian exposition of *praxis*, and therefore assigning it an open role for good action for the community. But if Schön's reflective practitioner can be criticised for its inability to escape the business parameters of professional action, we should be aware that Aristotle's more liberating concept of *praxis*, in turn comes in for critique by

Habermas. Essentially Habermas criticises Aristotle's *praxis* as being circumscribed by the existing ideology of the community at which action is directed. It is therefore essentially conservative in its outlook and supportive of the *status quo*. In this sense its emancipatory promise is lost. It is suggested that the roles assigned to stakeholders and tourism's societies proposed in this chapter address this problem for liberal action. For there is a freedom within these societies for different interests to be expressed. Indeed the purpose of conceptualising tourism's societies is to foreground different interests. Competing interests should expose ideologies. Furthermore the societies are not static or subject to any restrictive rules. The test for admission into tourism's society is only that of having a stake or interest. There are no preconditions. Additionally, the fact that critical theory may be part of the repertoire of liberal reflection should counter the dominance of any particular ideology.

Liberal action can also be reviewed in contrast to vocational action and table 9.1 summarises the main differences. Whilst the purpose of action in the vocational domain is the provision of improved tourism services, actions in the liberal domain are less constrained. They are directed at creating a better tourism world. These differences in purpose can be illustrated in a number of ways. First vocational action is focused on production of marketable goods and services and therefore primarily on consumers and producers. The focus of liberal action is broader and concentrates on people and places that comprise a wider tourism society and world. The focus of vocational action is epitomised by Hall and Jenkins who note that:

> "...in Western society tourism and leisure are something to be 'consumed', selected from an array of offerings produced and distributed by a highly competitive and enterprising tourism industry... This ideology and the dynamism and volatility of the leisure and tourism market helps perpetuate the notion that 'fun' and 'entertainment' are entirely free of political consequences." (1995:36)

In contrast the community focus of liberal action takes account of these very political consequences.

Table 9.1 Liberal and vocational action compared

	Liberal action	Vocational action
Purpose	• better tourism world	• better tourism service
Focus	• community: stakeholders places	• production: consumers producers
Action	• *praxis*	• *techne*
Epistemology	• *phronesis* • TF2 disciplines • mode 1 knowledge	• knowing in vocational action • TFI disciplines • mode 2 knowledge
Rationality	• communicative	• technical
Ideology	• to be exposed	• implicit and accepted - market justice
Rights	• community rights	• consumer rights
Issues	• open, including: environment justice equality aesthetics ethics culture and history	• closed, around: efficiency profit effectiveness productivity
Tourism	• Soft	• Hard

Action in the vocational domain is therefore generally in the form of *techne* and the epistemology underpinning this action will be from business (TF1) disciplines, mode 2 knowledge or knowing in vocational action. Its guiding principles will be productive knowledge. Action in the liberal domain will be in the form of *praxis* underpinned by *phronesis* or liberal (TF2) disciplines. Its guiding principle will be communicative rationality exercised in tourism's communities.

The ideology informing vocational action is that of individual freedom to enjoy tourism and the freedom of organisations to provide and make profit from that enjoyment. So good vocational action is guided by this ideology. On the other hand liberal action should work to expose ideology. As a result vocational action will express itself in closed projects to increase efficiency and produce more effective tourism services. Liberal action by definition has a freedom to roam and an open agenda of projects. These are likely to include actions for environmental improvement, or in pursuit of ethical or aesthetic ends.

The flavour of these differences can be summed up by reference to Krippendorf's (1987.107) distinction between hard and soft tourism. He depicts hard tourism as that

which is "dictated only by economic and technical factors" in contrast to soft tourism which takes into account the environment and the needs of all of those involved and for which "the focal point for everything must be people."

Education for liberal action in tourism

Just as the concept of liberal action was divided into its constituent ideas, so each of those distinct ideas suggests different curriculum strategies. Education for liberal action can therefore include strategies to operationalise liberal reflection and strategies to develop tourism *phronimoi* or practitioners of liberal wisdom.

Operationalising liberal reflection

In the model of liberal reflection followed by action, the emphasis of action is on operationalisation of a theory arising from liberal reflection. So the curriculum here needs models which analyse how effective action may be operationalised. These models may be located within political discourses and will involve consideration of power and political processes. The emphasis is on getting things done. As Pring noted:

> "The qualities required of the person curious about, and
> discovering the world may be very different from those
> required of the person seeking to remake it." (1993:73)

Part of this is an identification of policy and power. This might be already be uncovered where the sociology of tourism is included as part of the course. But liberal action urges us further than just the identification of policy and power. It suggests the harnessing of power to change the tourism world. There exist possible discrete modules which might help to promote this kind of liberal action. For example Hall and Jenkins' text *Tourism and Public Policy* (1995) would make the basis of a useful module. Liberal actions can be taken in the tourism world at a number of different points. For example there is the possibility of individual citizen action, consumer action, tourist action, worker action, and political action. This is an important consideration since although tourism graduates will primarily influence the tourism world as workers, they also have the opportunity to act in other roles.

Individual citizen action in this context is distinguished from consumer action as there is a clear difference between possible values and interests. Citizen action may include

writing to newspapers, writing to political representatives, writing to organisations, or contributing to the funds for a particular campaign, where the aim is to encourage change.

Liberal consumer actions are taken by critical consumers. Consumers, are often depicted by economists as *homo economicus*, and assumed to choose between alternatives in a rational way with the aim of maximising utility or satisfaction. The key variables in such a model include price, other prices, income, and comparative quality. The promotion of liberal consumer action in the tourism world might involve an education to extend the frame of decision making variables, so that ethical considerations are included in the model. Here, a consumer's choice of a tourism service which is similar to other competing services, but more expensive, might be seen as not an irrational act, but a change in the framing of the situation. The consumer is prepared to pay more perhaps because of a firm's commitment to more responsible tourism - the paying of a minimum wage to local workers, or perhaps additional expenditure on measures to offset ecological externalities. Alternatively, a consumer may boycott completely a cheaper product supplied by an organisation because the decision-making frame is moved to include an ethical dimension. These liberal acts are therefore concerned with changed decision-making as a result of the enlightened reframing of purchase-choice problems. The consumer is transformed into *homo ethicus*. The provision of ethical and eco-labelling is an important part of this process.

Liberal tourist action extends the notion of the tourist as consumer of a product (e.g. a holiday package or accommodation) to encompass the wider actions of tourists in destinations. Taught modules such as responsible tourism may support this. Krippendorf pointed out the lack of preparation of tourists for travel which often did not go much beyond "suntan oil and malaria tablets" (1987:144) for most tourists. His curriculum plans represented a route to achieving change by changing tourists themselves.

In particular Krippendorf suggests that tourists should be able to articulate an idea of what considerate travel might be, and travel with some understanding of a destination's culture. In summary, much of Krippendorf's agenda for the education of tourists is

directed at encouraging a reflective and critical attitude of tourist's own behaviour. As a result of this Krippendorf hopes that the tourist:

> "chooses those forms of travel which are least harmful to the environment, which are least disturbing for the people and cultures of the tourist areas and from which they get the greatest benefit." (1987:132)

Citizen action may be more effective when group action is deployed as part of an interest group. Hall and Jenkins (1995) identify a range of non-producer tourism interest groups which they classify into local, national and international. Such groups include Tourism Concern which has a general international aim of highlighting injustices that arise from tourism and of promoting fair and responsible tourism. There are also single issue groups such as the campaign to end child prostitution in Asian tourism (ECPAT). A curriculum for liberal action would include analysis of the power of non-producer interest groups to influence and change the tourism world.

For employees in firms, liberal action may result in role conflict. Role conflict is likely to arise from value conflict. The key value of most tourism profit maximisation organisations has already been epitomised as "tourism should be organised to bring profit to the organising enterprise and satisfaction to the paying tourist". However as a result of liberal deliberations, students will have identified a range of other values that can inform the creation of the world of tourism. So different or sometimes conflicting actions may be prompted in the work context by analysing and solving work and production puzzles, again using different frames. There will be a heightened tension for such employees. On the one hand there is the desire to fit in, to go along with the dominant organisational culture and to put revenue, costs and profits first. On the other hand there is the reflection on such narrowly conceived actions and the extending of decision-making frames to include issues of honesty, equity, justice, and aesthetics.

An example might be found in the marketing of a tourism destination. A typical projection of a place is to emphasise what are seen as its ideal qualities from a tourist point of view and to put a gloss on it perhaps in the form of blue skies, smiling faces, together with some easy caricature of local culture. Cuba is a good example of this. Its main projection is sunshine, palm trees, golden beaches and classic American sedans.

The realities - a socialist government, acute economic difficulties and rampant tourism-induced prostitution are hidden. The question as to which view the marketing executive should portray becomes more complex if marketing action is to be informed in part by liberal reflection. There are two possible strategies here. Workers may attempt to influence things within the work place - perhaps in this case to provide more honest information for potential tourists. Failing this they can attempt to influence things outside of the workplace in their roles as citizen, consumer and tourist.

We may also consider liberal action at a governmental policy making level. Public policies can affect tourism by a number of ways. It can include direct regulation which includes laws and planning frameworks, and fiscal regulation by taxes. Laws include licensing laws, consumer rights, and noise limits at airports. Planning frameworks include regulations for development of tourism attractions. Subsidies include the provision of free tourism attractions such as museums, galleries, parks, beaches and national park areas, as well as government contribution to tourism marketing activities. Taxation includes air departure taxes and bed night taxes.

Again the framing of the situation is a crucial point in public policy making. Liberal activism requires situations to be framed differently than is generally the case for vocational action. Thus a planning application for a tourism development may be framed narrowly as an economic-environmental problem (in which case methods of economics and environmental science are part of the problem resolution) or it may be framed to include an ethical dimension. In the latter case, different types of knowledge need to be included in the problem resolution and liberal reflection is brought into play with purpose.

Developing tourism phronimoi: The philosophical practicum

Reference back to Schön's work suggests a strategy for the promotion of knowing-in-liberal-action in the curriculum. Schön sets out the model of a reflective practicum where students are coached by professionals to act in real life situations. Schön depicted the design studio as a good example of the reflective practicum:

> "Here, students mainly learn by doing, with the help of
> coaching ... [which follows three models] ... 'Follow

me!', 'joint experimentation', and 'hall of mirrors'. "
(1987:xii)

Some clues about how this might be achieved are given elsewhere by Schön when he asks:

"How are practitioners to learn wisdom except by
reflection on practice dilemmas that call for it?"
(1987:xiii)

So if a reflective practicum can assist vocational action we may extend the idea to a philosophical practicum to assist in liberal action. Aristotle noted that

"It is from playing the lyre that both good and bad lyre
players are produced." (1973:2.1.1103b8-12)

and it is by reflection on good and bad actions that good action is developed. This is particularly true of *praxis*. It very openness requires supervision and discussion so that bad practices are not accidentally acquired, repeated and reinforced.

The intention for the philosophic practicum is to create a space, an agenda and to encourage a type of group interaction equivalent to that found in the design studio. Here too experiential learning and improvisation are important. The philosophical practicum is where communicative reason can be encouraged to guide reflection for good action. It is also a place where virtual tourism societies can be formed to asses the good for a particular situation and here, the use of contemporary technologies, such as email discussion groups and Websites, can assist. There are three activities that can support a philosophical practicum in the tourism curriculum. First the use of case studies, second the use of role play and third the use of work placement.

Case studies have traditionally been used in business and law education as a bridge between theory and practice and as a way of practising and evaluating decision making. Indeed many of them take the form - "these are the facts of the situation - what would you do next?" As such they tend to be well developed to provide simulation of the business of tourism. But they could equally provide a setting for simulating liberal action in tourism. This could be done by extending the frame of existing cases to include questions which consider ethical dimensions. Alternatively cases studies could provide tourism puzzles from different perspectives. These might

include a community perspective on a development, an environmental perspective on the provision of a tourism service, or a workforce perspective on the corporate strategy of a tourism organisation. Or indeed they could be framed more openly, with no hints on perspectives. Here the puzzle would be set out and an open ended question posed: What should be done and how should it be achieved?

Use of role play might involve a particular approach to tackling a case study or be used as a stand alone activity. It can be a powerful learning tool for liberal action for two reasons. First, to be successful role play needs time devoted to role development. Thus students assigned to different roles can research and develop the values and power relations associated with their allocated role and engage in role empathisation. Such immersion naturally involves students in seeing a situation from another perspective and an unusual framing of a situation. In their different roles, students will be able to formulate practical strategies for achieving their desired outcomes. It therefore involves the framing of a situation, and the plotting of a successful route of action. Second, role play requires discourse and argumentation. Role play will generate different value positions and value conflict and students will have an opportunity to experience the resolution of such conflict.

We find technical simulation commonplace in tourism as in the flight simulator for training pilots. What is suggested is a development away from the technical to the communicative. Role play offers a way of simulating tourism communities. The result of role play may be determined at an intellectual level by a consensual resolution of the tourism puzzle where the various knowledge claims of the participants are proposed and evaluated. Or it may be determined at a practical level where the power and position of the players determines the outcome. Either way, the relationship between ideas, values and politics will be surfaced.

Work experience is often a part of the curriculum for professional higher education and tourism is no exception to this. Work experience traditionally falls into the strictly vocational sector of our curriculum framework providing an opportunity for integration of its reflection and action domains. Students might find a position in the

marketing department of an airline, in the retailing side of a tour operator, in the management side of an hotel or the accounting department of a tourism attraction.

There are two ways in which work experience might be modified to enhance liberal action. First, where students gain work experience in mainstream business of tourism organisations, the curriculum may require them to keep a diary or log and to reflect upon their activities as discussed in chapter seven. This reflection is orientated towards the immediate demands of their job role and is generally informed by Schön's reflective practitioner model. But reflection could be extended to reflection on the justness of various actions, to reflection on the affects of action on the wider tourism world, and a consideration of alternative actions. Second some students may wish to engage in alternative work experience. Such placements could be with groups such as Tourism Concern or on specific community projects. As well as providing a direct experience of liberal action, such students would add diversity to the group in post placement discussions.

Above all, what takes place in the philosophical practicum is different from Schön's reflective practicum in one crucial respect. The reflective practicum limits its reflection to vocational competence. In tourism it might critique a marketing technique and replace it with a better technique. The philosophic practicum is unbounded. Its guiding principle is a freedom to roam beyond the vocational and the technical and develop good action in a wider sphere.

Conclusion

This chapter has extended the thinking of tourism education from world-taking action in chapter six and world-taking reflection in chapter eight, through world-challenging reflection in chapter seven to world-making action. It has shown how vocational reflection lacks a liberal dimension and has responded to the challenge of the unfulfilled promise of liberal reflection. It has considered the implications for the tourism curriculum of this shift in thinking and reconceptualisation of action.

It argues for a tourism curriculum which educates its practitioners to reflect upon a tourism utopia and equip them to achieve change towards such an end. In doing so the narrow conception of the business world as being Tourism Ltd., and equally the tourism world as that of being The Global Economy plc. is extended. Tourism communities and tourism's society become the focus for action. This new world is one in which business rationality is not the only form of rationality. Nor is business rationality allowed to dominate thinking within the tourism world so that tourism puzzles are confined to business puzzles. It is a world in which the good, and the ethical are given due consideration and not excluded by the dominance of positivism or managerialism. Improved *techne* that results in better services for tourism consumption is to be complimented by *praxis* and action for a better tourism world. So the idea of liberal action widens the arena of tourism actions. Liberal action is freedom of action and no actions are ruled out of bounds *a priori*.

Where there is a dominance of *techne,* in the curriculum and at work, the tourism world is merely an aggregation of the goods and services produced in all its individual markets and sub-markets. Such a world may be a goodless world. *Praxis* suggests an inversion of *techne*-led world-creation beyond even that proposed by Schön. It promotes attention to the creation of a good and just tourism world which provides a framework for *techne*. In such a world, the missions of governments and plcs. and the motives of individuals are subject to more careful consideration. Accommodation of the demands of people and places is emphasised so that the tourism world is fashioned more in accordance with the wishes of its stakeholders, and tourism societies, rather than just shareholders. Such a proposal takes the tourism curriculum beyond its typical current manifestation that is mainly *techne*-led albeit tempered by some environmental and green concerns.

In short a model of liberal action, of practical tourism philosophy, has been developed for utilisation in the private and public spheres of the world of tourism. It is a model which encompasses three possibilities. The first is where liberal thinking illuminates the tourism world, and liberal reflections are followed through by action. The second is where the actions in the tourism world generate their own reflective thinking which is appropriate and specific to the situation and therefore much less strictly tied to the

routines of the disciplines. This is a freer and more forward looking type of reflection which is instigated by the problem and not by the discipline. Third, the idea of liberal knowledge in action - the liberal reflective practitioner - has been proposed. Here reflection and action may be embedded within the tourism system where people act responsibly as members of tourism societies. This is a move towards tourism stewardship in our everyday lives and a fuller responsibility to the contexts within which tourism is practised. The philosophical practicum offers a curriculum initiative to support liberal action.

The emphasis on liberal action has revived the notion of actions in an Aristotelian sense. The vocational curriculum mainly encourages actions as managerial actions where good actions are those which enhance service delivery and profit. These actions have become the dominant actions and so the idea of good tourism action (and its underpinning curriculum) has become largely understood in these terms. Liberal action emphasises the Aristotelian idea of actions as those which have goods internal to themselves. For Aristotle, actions were only actions if they fulfilled this condition. MacIntyre (1985) illustrated how the language of actions has moved from Aristotelian to managerial meanings. It is only when the curriculum incorporates the liberal action domain of curriculum space that the idea of actions becomes opened up to incorporate a more complete set of meanings.

This chapter concludes with a short agenda for a curriculum for liberal action based on a reworking of Aristotle:

> It is by practising good tourism that good tourism is produced: good tourism is the seeking of good tourism.

10

The Philosophic Practitioner

Introduction

Does the tourism world we inhabit represent the best of all possible tourism worlds? Very few would think so. If we were to encourage participants in the world of tourism to articulate its problems we might detect some general headings from a long list. They might include transport problems, accommodation problems, pollution, cultural imperialism, destruction of natural beauty and a creeping cultural homogeneity. Of course the story is not all negative, since many would cite cheap travel, global accessibility and cultural interchange as being advances in the world of tourism. The key issue for this study is whether tourism higher education contributes to the solution of any of these problems by playing an active role in world making.

In part it does. Tourism higher education is geared up to improve operational issues such as packaging, bookings and the more effective marketing of destinations. Here tourism graduates will make a difference to efficiency and effectiveness. But it is the contention of this thesis that a narrowly framed curriculum will have little effect on the other major problems. The question therefore arises whether these problems will be tackled at all if they are not tackled by those who have had the benefit of a higher education in tourism. Indeed the lack of attention to some of these problems may affect the very long term sustainability and viability of tourism as a profitable business.

The analysis of the tourism curriculum in higher education by this thesis has resulted in the development of two main strands of argument. In the first strand, the development of, and relationships between tourism, knowledge, the curriculum and its research methodology point to a narrowness in each of these. This encourages a narrow framing of the tourism curriculum. At its most narrow, tourism higher education may do little more than offer vocationalism - preparation for vocational action. It is as a response to

this narrowness that the second strand of argument is developed in this thesis. What is developed is a tourism curriculum that encompasses not just education for vocational action but one which is conscious of, and responds to, wider aims for the tourism world. Here, vocational action is extended to include reflective vocational action. It is enriched with liberal reflection and the idea of actions is widened to encompass not only vocational but also liberal actions.

This concluding chapter pulls together the arguments contained in these two strands. First, the relationship between curriculum research methodology and tourism, knowledge, and the curriculum (the subtitle of the thesis) is analysed. In doing this, chapters two to five of this thesis are synthesised. The results of this synthesis - the uncovering of a narrow, vocationalist curriculum gives impetus to the second task. Here, the elements of a broad tourism curriculum, mapped out by chapters five to nine, are synthesised. This gives rise to the idea of the philosophic practitioner.

Tourism, knowledge, the curriculum and its research methodology

Chapter one of this thesis noted the pace of development of tourism degrees and the lack of an agreed paradigm for tourism knowledge. At the same time it observed a developing orthodoxy for knowledge and the curriculum. In opening up the tourism curriculum for scrutiny it documented the range of different interests which can affect the development of the curriculum and the idea of a contestable curriculum arose. This gave impetus to the two major issues for this thesis - how is the tourism curriculum developing and how might it develop?

In chapter two, different methodologies for research into curriculum development were compared. It was observed that the development of the tourism curriculum is skewed in a particular way by the dominance of a particular research paradigm that is evident in the literature. The dominant paradigm uses scientific positivist methodology and in particular methods based on surveys of potential employers. This kind of method proceeds by separating means from ends and fact from value. It objectifies the tourism world and freezes the line of enquiry according to preconceptions of the researcher

about the tourism world. Vocational ends are implicitly legitimated as curriculum ends and research findings are saturated with a particular ideology of business values.

Research such as that of Koh (1995) or Welles (1996) does not start from a dispassionate consideration of curriculum aims and tourism ends. Rather it locks into a system of given vocational and delivers a recipe for achieving such ends. A curriculum based around technique emerges. In letting the facts speak for themselves only limited facts are considered. So where scientific positivist methods dominate research into the tourism curriculum, the curriculum is one for vocational action. The knowledge base for this curriculum is business interdisciplinarity and both curriculum and knowledge are directed towards that part of the tourism phenomenon which emphasises the business of tourism and tourist satisfaction. The methodology performs an act of closure.

In chapter three, the phenomenon of tourism was unpacked. It was seen to consist of three domains. The first domain includes the pursuits and the activities undertaken by tourists, for example beach holidays, cultural tourism and activity tourism. The second domain represents the business and economics of tourism, consisting of the operations of tourism business organisations and the impacts of tourism on national economies. The third domain is the non-business environment of tourism. This domain represents impacts on the built and natural environments and on communities. It was concluded that of these aspects, it was the pursuits of tourists and the business and economics of tourism that provided the most visible manifestations of the general phenomenon. This is mainly attributable to the popular depiction of tourism in the mass media but can be partially linked to the development of tourism knowledge. In the main, research activity has been devoted to the analysis of the business of tourism management and the measurement of tourist satisfaction. So the visibility of the phenomenon of tourism is partial and its non-business aspects neglected.

In chapter four, the development of tourism knowledge was analysed. The finding was that the field of tourism depicted as business interdisciplinarity (TF1) was emerging as the dominant force in tourism studies. The *business of tourism* offered a unifying

Figure 10.1 Tourism, knowledge, methodology and the curriculum
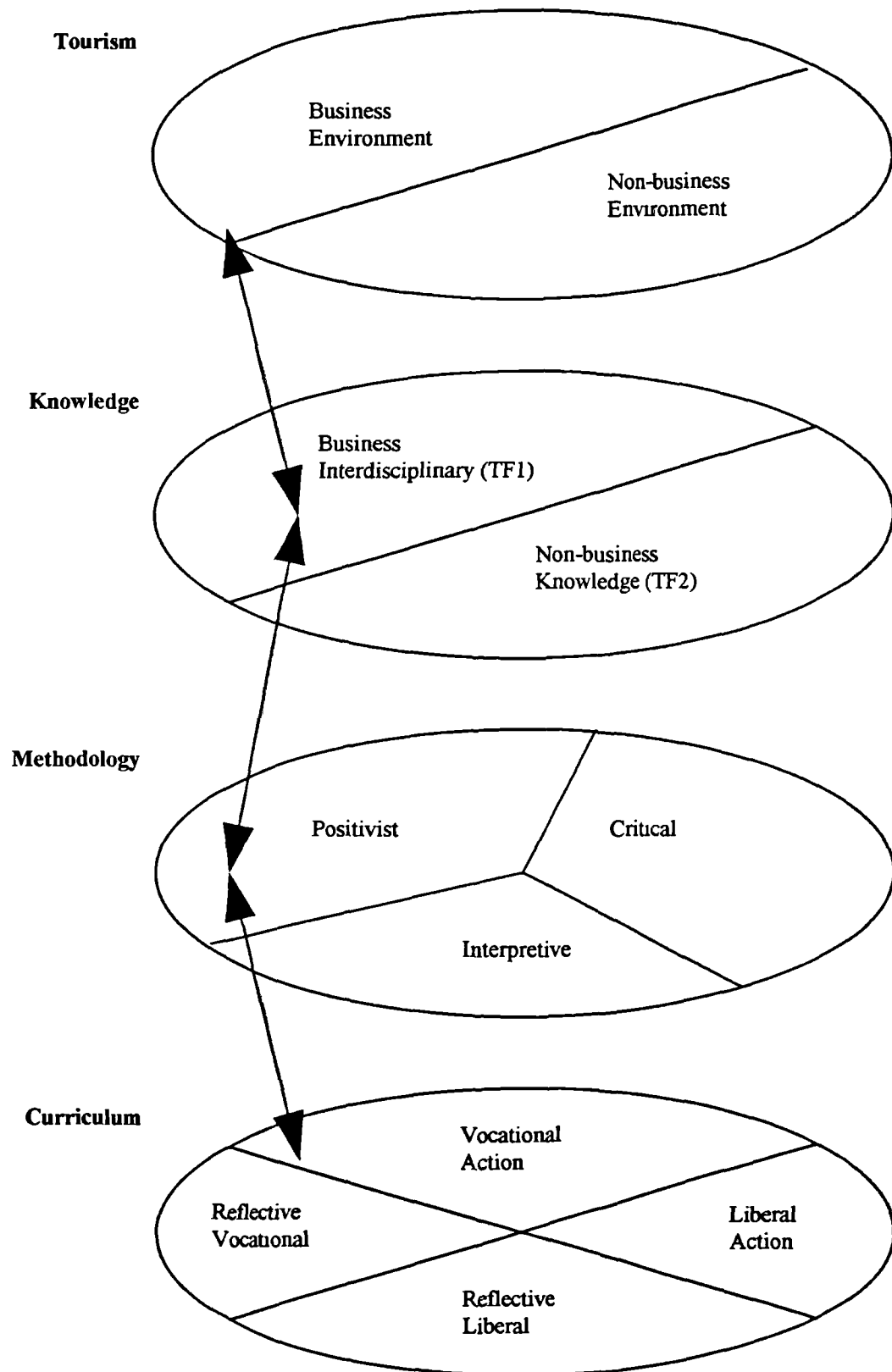
theme that the rest of tourism studies lacked and the critical mass of this area encourages disciplinary and extra disciplinary knowledge to focus and develop around it. In addition, the performativity principle, underlining the importance of knowledge with market value, encourages the development of business interdisciplinary knowledge. TF2, non-business knowledge, was more atomised and a less active area of activity. The results of this are significant for the phenomenon of tourism and the tourism curriculum. Where tourism knowledge is dominated by the business of tourism, the territory of the tourism phenomenon that is highlighted is that of tourists and tourism business organisations. Similarly the curriculum which results from assembling business interdisciplinary knowledge is a curriculum for managing the business of tourism, where vocational action is the key.
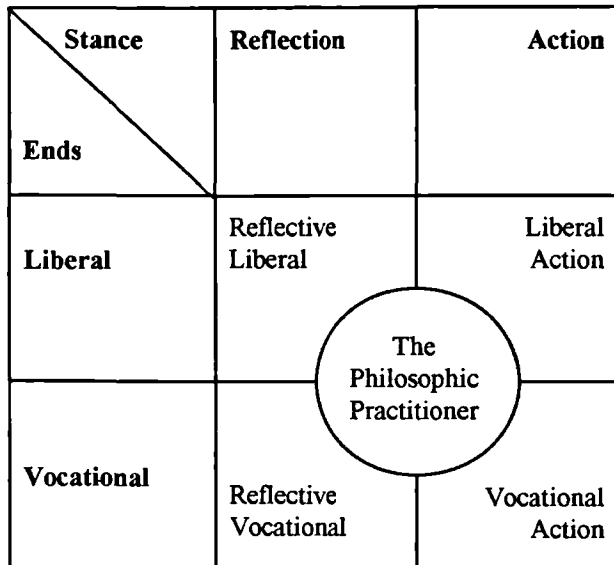
Figure 10.1 aligns these different levels of curriculum research methodology, the tourism phenomenon, tourism knowledge, and the tourism curriculum one above the other, dividing each level into its constituent domains. What emerges is that the creation of tourism knowledge, research into the tourism curriculum and the manifestation of the tourism phenomenon itself are each dominated by a particular domain. This domination encourages the development of a particular domain of curriculum space - that of vocational action. This finding is illustrated by the arrows in figure 10.1. The diagram also demonstrates that these levels of phenomenon, knowledge, methodology and curriculum are not independent of each other but each is interconnected so that the emergence of a particular type of tourism, knowledge and curriculum reinforces, and is reinforced by, developments at the different levels. The closure exerted at any level encourages closure overall.

A curriculum framework for the philosophic practitioner

Figure 10.1 also suggests a way out of this closure. The level of methodology for research into the tourism curriculum is the key. Methodologies for research into the tourism curriculum need to be more reflexive so that researchers are more conscious of the limitations of a particular approach. This underlines the importance of reflection on methodology preceding any detailed discussion of method in research into the tourism curriculum. Additionally, a fuller mix of research paradigms will result in a richer

texture of curriculum possibilities. Indeed as the diagram suggests, an eclectic approach to methodology spanning interpretive and critical as well as positivist paradigms should result in a broader vision for curriculum proposals.

Figure 10.2 The philosophic practitioner

Stance Ends	Reflection	Action
Liberal	Reflective Liberal	Liberal Action
Vocational	Reflective Vocational	Vocational Action

The Philosophic Practitioner

It is in response to the problem of closure and by deployment of a philosophical methodology for curriculum research, that a new model for tourism higher education is proposed in this thesis. It is a model which can be extended to other types of professional and vocational education and its aim is to produce graduates who are philosophic practitioners. Now this expression clearly has stirrings of Schön's *Reflective Practitioner* (1983, 1987) in its title. It certainly builds upon Schön's model that invites the curriculum to develop competent, but reflective practitioners. After all as consumers, we all want goods and services that are efficient, effective, innovative and economical. But this new model deploys additional concepts which locate its potential practitioners on a more philosophical plane than Schön, whilst at the same time requiring tourism graduates to seek active engagement with the world of tourism.

The elements of the philosophical practitioner curriculum can be found in figure 10.2 where we revisit the matrix which divides up curriculum space. Recall that the two axes developed in chapter 5 are the ends axis (vocational and liberal) and the stance

axis (reflection and action). The curriculum typology revealed in the four domains resulting from this exercise includes:

- vocational action
- reflective vocational
- reflective liberal
- liberal action

Notice that the philosophical practitioner straddles all four quadrants of this map of curriculum space so that a philosophic practitioner graduates from a curriculum that develops knowledge and skills in all these domains of curriculum space. Although the domains are separated out for the sake of conceptual clarity, integration is to be aimed for in this curriculum model.

A philosophic practitioner must have the potential to practice in a vocational area. It is the curriculum for vocational action that underpins the vocational, extrinsic aim of a tourism higher education and prepares the philosophic practitioner to operate effectively in an occupational role. So one element of philosophic practice entails the ability to engage in high quality and competent actions in tourism operations.

Curriculum components which are valued in the active vocational part of curriculum space are those which can help to solve the immediate problems of industry and commerce. They are those which improve technical competence and will include functional modules such as accounting and marketing for tourism as well as generic and transferable skills such as computing and communications.

The reflective part of the vocational axis is the initial point of departure from narrow vocational action towards philosophic practice. Here, a limited type of philosophising emerges that is reflection on vocational action. We may conceive of the reflective practitioner in the sense elaborated by Schön who alerted us to the gap between knowledge gained in an academic setting and the use of that knowledge in a practical setting. For Schön the importance of reflection-in-action was to provide a continual dialectic between the world as theorised about and the world as encountered. The art

of the professional is thus built up from increased experience. A continual reflection on the world of theory and the natural world enables the development of highly personalised and contextualised knowledge and skills. This is the development of an understanding which results in the interpretation and expression of theory and knowledge by the individual knower or practitioner.

Next, the term philosophic practitioner gains an important aspect from liberal reflections and it is here that the philosophical part of the term comes into fuller play. The term liberal education has been the subject of much scrutiny and yields different interpretations but the three philosophical activities of attempting to uncover "the truth", a sustained scepticism about things and the search for "the good life" are central to most definitions.

In this domain, philosophic practitioners need to develop knowledge and skills that will enable them to operate in this philosophical mode. In a technical sense they need the skills to evaluate competing truth claims to determine their validity and relevance to operational problem solving. But beyond this they need the ability to recognise the partiality of the world of operations and technical problem solving. Their philosophical development should enable them to transcend this partial world and tune into the bigger picture with its complex world of tourism - both the business and non business domains of the phenomenon of tourism - by utilising a broader range of tourism knowledge. The formulation of critiques of this bigger world of tourism - tourism's society - becomes a major task for the reflective liberal.

So the philosophic practitioner as a reflecting liberal, may consider the epistemology of tourism and will be curious and sceptical about how tourism knowledge is generated and validated. The reflective liberal may wish to view tourism from the perspective of different disciplines, to extend the view from a mainly business position and to adopt an anthropological view, a philosophical view, a sociological view or an environmentalist view. The reflective liberal will venture far beyond Schön and engage in discourses that scrutinise the "what is" and compare it to the "what might be". These are not just discourses concerned with profitability (though these may certainly be important), and not just those related to the improvement of a product or service.

Rather, any discourses that concern the whole world of tourism, without presupposition, may be engaged in.

Whilst sustained critical thinking is central to liberal education, it is a fourth domain containing the concept of liberal action which completes the curriculum framework for the philosophic practitioner. Liberal action refers to the sense in which the philosopher can do more than philosophise. Thus the term implies not just the practising of philosophy, but also the putting into action of the fruits of such philosophising. This means not just stopping at the point where the world is seen in a different way. It implies getting out of the philosopher's armchair and rolling up one's sleeves for action. So the philosopher (operating just out of a liberal reflective curriculum) might, having constructed a mental conceptual and analytical map of a particular problem, see that problem in a new light. A philosopher required to produce evidence for this competence might engage in discourses, or write an academic paper or contribute to a conference.

But the liberal active dimension has a requirement to go further and establish how this new knowledge, this new way of seeing things can be operationalised. The litmus test here is action and achievement of change. So the liberal activist would write letters to newspapers, attend public meetings, rove the Internet, and contribute to or advance a debate. Liberal action might include lobbying for a particular cause, pressure group activity, or perhaps marching or picketing. Liberal actions are not confined to situations external to occupations. Liberal activists can be the conscience and instigators of ethical action within the workplace.

Liberal activism, in the sense of knowing in action or practical wisdom, is promoted by the cultivation of judgement and good action for the community. Communicative reason based on Habermas's ideal speech situation is its guiding principle. With this proviso critiques from both the left and right would be countenanced and as Barnett notes:

> "Institutions of higher education can become a microcosm of the rational society, a reminder to society of what society itself might be." (1990:121)

But this demonstrates clearly the difference between reflective and active liberalism. For active liberalism does not just remind society how it might be, but seeks to participate in the process of changing it too.

Curriculum examples

Examples from the literature of undergraduate course design are now used to illustrate the concept of the philosophic practitioner by comparison.

Birch describes an approach to engineering degrees at the Worcester Polytechnic Institute, the main elements of which are:

- a major engineering project
- an investigation into the socio-economic significance of an engineering project
- an essay exploring the ethical and humane aspects of an engineering project
- a comprehensive examination in the student's special field of engineering. (1988:49)

Graduates from this course would not be philosophic practitioners. Certainly their education is balanced by liberal elements. Students under this programme are encouraged into reflective liberalism but their enlightenment ends at an individual level. Insight that is gained about social or economic or ethical or humane aspects of engineering are to be noted, but the enterprise ends there. There is no imperative to take the matter any further. Students may well find non-engineering costs or benefits associated with a particular project but they enter their careers and act as if no insight had been made. Graduates from such courses are not empowered to change disagreeable aspects of the engineering world. At best they are philosophical observers. The essential ingredient for the philosophic practitioner - liberal action - is missing. To become philosophic practitioners they would need to be able to operationalise the different worlds that they discover as a result of their liberal education.

Goodlad describes the humanities programmes at Imperial College designed to bring balance to engineering degrees. The main means of achieving this is that:

"students are exposed to the styles of thinking that characterise selected disciplines and fields of humanities..." (Goodlad, 1995:32)

Students achieve this aim by access to courses which include, *inter alia,* the following choices:

- philosophy of science
- history of technology
- philosophy
- modern literature and drama
- presentation of technical information
- languages

This voluntary programme is designed to take up around ten per cent of the students' total study time. Again there is nothing in the programme to suggest any aim beyond reflection at the individual student level, no call to challenge or change the way things are done in the engineering world and thus no foray into the territory of liberal activity.

Figure 10.3 The Imperial College / Worcester engineering degrees

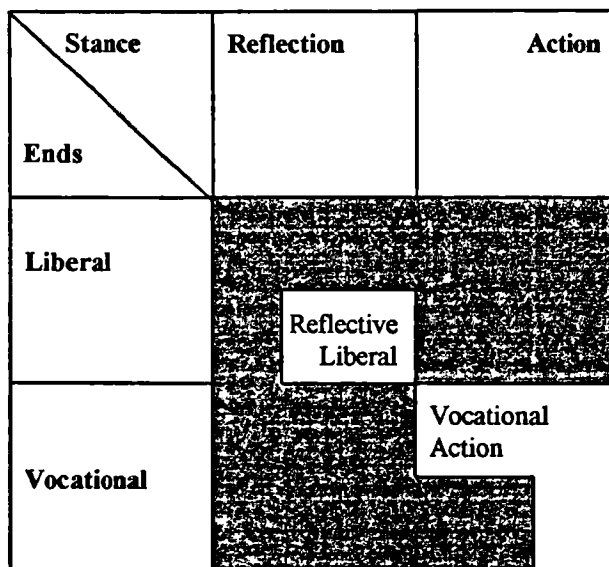| Stance / Ends	Reflection	Action
Liberal	Reflective Liberal	
Vocational		Vocational Action

Figure 10.3 depicts the Worcester and Imperial College programmes on the philosophic practitioner template. The whole square represents the extent of curriculum space needed to satisfy the conditions for educating philosophic practitioners. The shaded area represents the parts of curriculum space missed by these programmes. Figure 10.3 demonstrates that these programmes can satisfy the Silver and Brennan (1988) criteria for a liberal vocationalism by covering vocational action

and liberal reflection. But the omission of the domains of vocational reflection and liberal action means that they do not fulfil the curriculum requirements for either reflective practitioners or philosophic practitioners.

Problems of closure and partial framings

Breadth and balance is essential to the concept of the philosophic practitioner. Its importance can be illustrated by considering what kinds of curricula would result from a concentration on just one part of curriculum space.

Consider a curriculum with an over emphasis on vocational action. This would produce graduates who were occupationally competent and technically efficient. Their course would consist of a steady stream of functional modules such as marketing, statistics, and accounts with work experience in a mainstream tourism business.

Justification of a curriculum for vocational action is not hard to find. It is located at the level of the individual (as employee and as consumer), industry and society. Its benefits are generally quantified in economic and financial terms and the arguments are as follows. First a degree for vocational action will improve the salary of graduates as they become more sought after employees. Second, improved production of goods and services will result from a better qualified workforce. This, it is argued leads to two major benefits. The national income of a country is raised as a result of increased domestic output and increased exports of better quality goods and services. Also individual consumers benefit from having their wants fulfilled at greater levels of satisfaction. These factors seem to provide a powerful argument for greater concentration on technique and on pure operationalism.

However vocationalism limits those interests which enter the frame to those of employees in the tourism industry and tourists. Additionally a vocationalist curriculum legitimises a particular ideology previously characterised as one where "tourism is conceived of as a phenomenon which should be organised to bring profit to the organising enterprise and satisfaction to the paying tourist". The dominance of this implicit ideology means that other significant interests are excluded. Liberal reflection

suggests that the frame should be extended to involve all of those affected by tourism, so that values such as ethics and aesthetics would be added to profits and satisfaction.

An example helps to uncover the partial world of vocational action. Consider a plan for a development of holiday apartments on a piece of farmland adjacent to the sea. A developer's vocational action will frame the problem in terms of profit and the costs of the land, materials and labour in relation to future incomes. However the development will clearly have an impact on the landscape, the view and the tranquillity of the area.

A curriculum for vocational action may supply graduates who contribute to the efficient development of this site into holiday apartments and the subsequent running and marketing of them. Here, managers become the means to achieving the given ends of profit maximisation. Alternative ends are not considered. This narrow means-ends system excludes aesthetic and ethical dimensions. There is no ready place in the vocational decision making system to include them. This is a prime example of how the value system implicit in vocationalism works for the creation of a particular tourism world. Non-profit values are neither detected nor given due weight so that under vocationalism they appear not to exist.

There are other significant consequences of the lack of balance of a curriculum for vocational action. First, an emphasis on vocational action may preclude the kind of reflective practice advocated by Schön. Graduates may lack the ability to adapt theory learned to real world practical situations. They might feel that their learning was complete and finished. They might be overly confident about the ability of their acquired knowledge and skills to resolve future problems so that they would not enter the world of work as lifetime learners.

Like Schön, Volpe (1981) argued that the adaptive professional (and profession) developed from a conscious interplay between concepts, theories and practice. An unreflective practitioner would not be developed in this way. Practice will be shoe-horned to fit theory previously learned. If theories A B and C have been learned then practice will have to fit these. Reflective practitioners on the other hand will be more contemplative. They will ask whether a presenting case fits their current stock of

theoretical knowledge. If not, they will consider how differences can be reconciled and their personal knowledge base remodelled. They will embark upon a journey of lifelong learning.

But even a curriculum for vocational ends which includes a reflective vocational element does not escape criticisms of partiality and closure. For vocational reflection does not hold the whole tourism project up for critical scrutiny. Reflective practitioners certainly seek a more interpretive approach and are constantly scrutinising their actions as they attempt to define and understand problems they encounter in the active world. They adopt a more open minded approach. But reflective practitioners do not make the major move from the reflective to the philosophical. Whilst they hold a particular vocational action up for reflective scrutiny, the scrutiny is directed towards solution of the problem at hand. It is improved *techne* that is aimed for by reflection. They do not engage in philosophical reflection about the ends of their vocational actions. They reflect largely within the constraints of what is, and only consider the what might be from a technical perspective. Hence a curriculum for philosophic practitioners needs to develop philosophic skills more explicitly and consider liberal ends.

A curriculum for vocational action also suffers from a concentration on *techne* because of its partial use of tourism knowledge from the sub-field of tourism, defined as business interdisciplinarity. The problem of the predominance of *techne* within vocationalism is that technique leads the problem-solution. The means therefore take precedence over ends. Whilst means are honed, ends are taken for granted and alternative ends (and thus a whole series of moves in corresponding means) are lost from view. Vocational action alone produces professionals who devote their energies to the operationalising of a blueprint which is given. In the drive for better technique a world view, embracing the critical and ethical is lost. It suffers from closure.

On the other hand a tourism curriculum framed solely for liberal ends is one which has turned its back to the world of work. Here, liberal reflection as an exclusive focus for a curriculum can lead to different problems of partiality coming close to what Goodlad has termed "academicism". Goodlad explains its shortcomings as follows:

> "...it indicates a detachment of the individual (academic
> or student) from any realistic perception of what is either
> socially desirable or practically meaningful" (1995.28)

In fact a largely reflective liberal curriculum may consider social desirability in terms of what is right for society where it admits disciplinary insights from philosophy, sociology, and anthropology for example. But there would be little emphasis on knowledge or skills that had practical application and little likelihood of course-related employment. Indeed there is the temptation in pure reflective liberalism to loose sight of the realities of having to make a living in a market economy. Truth seeking may become debilitating and students may seek refuge from the difficult realities of the tourism world in an arcane world of philosophising.

There are further criticisms of the curriculum which is located entirely in reflective liberalism. It has been criticised by Birch for leading to closed-system tendencies which are explained as:

> "...the propensities to operate largely from internally
> generated stimuli and to validate the responses within
> the relatively closed circle of international scholarship."
> (1988:4)

Birch is referring here to the possible existence of academic enclaves which operate in a parallel sphere insulated from, and unconnected to, the world of business. Here it is possible for the tourism world to be inspected at arms length, and for prognostications about that world to be made without regard to the practical realities of competitive business conditions. Theorising here is made easier because there is no intention to make a move from the world of thought to the world of vocational actions.

This disinterestedness, this distancing from the world of work, has been characterised as cloisterism and it is revealing to consider different interpretations of such cloisterism. For Birch it is a weakness since unconnectedness to the real world means loss of purpose and Birch questions the point of higher education that does not have an immediate cash use. For others such as Minogue (1973) cloisterism is a strength since it means that thinking is relatively unpolluted from the world of everyday affairs which can impose limits on thinking.

The philosophic practitioner

The idea of the philosophic practitioner is a response to these problems of partial framings where the curriculum is over represented in one particular domain of curriculum space. At first glance there seems perhaps little that is novel in the proposal for the philosophic practitioner. Specifically in tourism education there already exist modules on responsible tourism and environmental tourism for example. But this kind of piecemeal approach is not enough. These modules represent technical approaches to problems already identified. They do not equip students with the abilities to foresee tomorrow's issues. There is also the danger that a neatly packaged response to environmental issues, such as the environmental labelling of tourism under the Green Globe initiative, can present a simplistic solution to the problem of tourism stewardship - a bolt-on to business as usual.

More generally in higher education, curriculum theorists have argued that vocational elements need to be balanced with liberal elements. Indeed writers such as Silver and Brennan (1988) have suggested that many degree courses do in fact achieve this aim and deliver a liberal vocationalism. Additionally, as Barnett notes, higher education as a whole operates across curriculum space so that it:

> "produces technicist, managerial and economic ideologies for society; and it produces critical ideologies - e.g. ecological, feminist, deconstructionalist and humanistic ideologies - consciously counterpoised against the former set." (1990:71)

Barnett's observation captures a key challenge for the philosophic practitioner. This is related to the idea of partiality of the curriculum and the problem of academic division of labour. This division of labour, alluded to by Newman (1853), has resulted in a specialisation where the higher education system produces managers, and accountants separately from sociologists and philosophers. We therefore have technicist curricula that aim to deliver means to achieve given ends and we have critical curricula that hold ends up for critical scrutiny. What is missing is a synthesis of critical thinking into vocational courses as an antidote to technicism. Equally a synthesis of vocational realism into purer critical thinking courses is missing allowing critical thinking to ignore its relationship to the working world.

Now this synthesis is no easy feat to achieve and several writers have rehearsed the barriers to this kind of integration. For example, Cotgrove (1983) has described how these different camps represent different paradigms. Following Kuhn's (1970) notion of paradigms we may conclude that different paradigms have their own internal logic and procedures, each of which is alien to the other. Becher's (1989) concept of *academic tribes* adds weight to this idea of division, although he approaches it from the point of view of academic communities who form tight groups with agreed rules. Additionally the condition termed by Lyotard (1988) as a *differend* has relevance here. The case of a *differend* arises when there is no discourse or tradition common between two parties and a lack of agreed rules therefore prevents each party from engaging with the other.

Table 10.1 The philosophical practitioner

Aims	• better tourism service • better tourism world
Roles	• occupational • stewardship for tourism
Ends	• vocational: consumers and producers • liberal: stakeholders and places
Stance	• reflection • action
Epistemology	• knowing in vocational action • business interdisciplinarity • mode 2 knowledge • *phronesis* • TF2 disciplines
Rationality	• technical • communicative
Ideology	• to be exposed (e.g. vocationalism, academicism)
Issues and values	• an unbounded view of tourism's world, including tourism satisfaction, efficiency, profit, effectiveness, productivity, environment, justice, equality, aesthetics, ethics, culture and history
Tourism interests	• tourism's society: tourists, business and non-business interests

The principles underpinning the development of a curriculum for philosophic practitioners are summarised in table 10.1. The concept offers a way of unifying these discrete traditions and engaging with the problem of the *differend*. The mission of this curriculum will be to develop a common agenda and a shared language so that a number of dualisms are bridged. This would encourage communications first between those operating in the business world of tourism and those in its non business world,

and second, between those in the lived world of tourism (tourism actions) and those in the thought about world of tourism (tourism reflections). An associated effort is also necessary to tackle the dualism where fact and values are separated so that both facts and values are given space in the curriculum.

Aims and roles

Philosophic practitioners will be firmly rooted in the world of their day-to-day vocational actions, aiming to be competent and efficient, but also able to operate beyond this narrow world of practice. The twin aims of philosophic practitioners are therefore to deliver both better tourism services and to contribute to the construction of a better tourism world and therefore to learn how to work in society and for society.

MacIntyre's (1985) observation that modernism has led to the partitioning of human roles points up the challenge for philosophical practice. This is to develop and seek to reconnect two key roles that have become separated. These are the roles of the occupational person in tourism and that of stewardship for overseeing tourism development. The occupational role develops students for vocational action in tourism and this is currently a dominant role both in terms of consumption of lived time and generation of money. Indeed, there has been a steady colonisation of other human roles by that of the occupational. But it is paradoxical that the effective discharging of an occupational role can cause undesirable outcomes for tourism's society. This is because the exploitation of tourism for business often produces externalities. Philosophic practice responds to this problem of role fragmentation and isolation. For where externalities present problems for others to deal with, philosophical practitioners adopt the role of these others. Problems which can be shifted elsewhere in vocational action still remains to be addressed by philosophic practitioners.

It is complementary role development in stewardship that provides for this. Stewardship is a potent idea where philosophic practitioners assume the responsibility for promoting the well being of tourism's society and world and not just the profitability of individual firms. Stewardship is a term borrowed from environmentalism. It implies the long term care of tourism, making sure that it is not

damaged or mis-used. Management of externalities is central to stewardship. This implies watchfulness of the use or development of tourism with regard to the consequences of its exploitation to a range of stakeholders. These stakeholders include direct users, indirect users, and future generations. Stewardship implies an active and not just a passive stance to developments so it is a key component of liberal action. Of course stewardship in turn needs to be balanced by occupational role development in the tourism world, so that the hard realities of earning a living are not overlooked.

Ends and stance

The idea of ends and the importance of visioning alternative ends is central to the idea of the philosophic practitioner. Here the narrow business ends implicit in vocationalism are extended to include liberal ends. Additionally, the notions of tourism's society and the tourism world signals the elevation of the status of people and place to be included as significant ends of the tourism project. This is a crucial change in emphasis from vocationalism where people and place are the means to achieving the ends of business profitability and consumer satisfaction.

Regarding stance, Arendt (1958) noted that those involved in thought and those involved in action had taken different paths, and it is this separation of reflection and action that presents a further challenge to philosophic practice. The term itself clearly carries a commitment to avoid either action which is not subject to reflection or reflection which does not have some recourse to action. It is the development in students of an awareness of knowing in action, and reflection before, in and after action both for vocational and liberal ends that is important to achieve the full potential of philosophical practice. Non-reflective learning produces "people who can rehearse what they have acquired" (Jarvis, 1992:154), and limits their creativity.

The philosophic practitioner is expected to be operationally competent in terms of job-related activities and able to reflect upon practice in order to strive for constant improvement, and deal with what Schön refers to as the uniqueness of many professional problems. The philosophic strand to his or her education is provided by liberal reflection and understanding gained in such a philosophical mode should find an

outlet in liberal activism. In addition, the idea of liberal action as knowing in action was developed in chapter nine so that a philosophical practitioner is one who cultivates practical wisdom and a judgement of good action for the tourism community.

This linking of reflection and action enables the nuances of action specific to philosophic practitioners to emerge. A curriculum for philosophic practitioners promotes two meanings of action. Arendt (1958) described a change in the meaning of actions from the Aristotelian notion of actions which have goods internal to themselves, to the modern usage of action as making things or fabrication. Furthermore, MacIntyre (1985) suggested that good practices in the Aristotelian sense have been marginalised. A vocationalist curriculum is one which promotes actions as fabrication. A curriculum for philosophical practitioners embraces this usage of the term but extends usage to the Aristotelian sense. It promotes a background dialectic between the good action as an efficient and effective vocational action and the good action as one which measure up to some ethical standards of goodness for the tourism community. So reflection here provides an ethical check on actions.

Epistemology and rationality

The epistemological key to the curriculum for philosophic practitioners is that knowledge is used from the whole field of tourism studies. In terms of figure 4.2 in chapter four, business interdisciplinarity, mode 2 knowledge and TF2 knowledge all find a place in the curriculum. The importance of this, is that business interdisciplinary knowledge and extra-disciplinary knowledge exert a dominance over tourism studies. This kind of knowledge creation is motivated by the profit motive and what Lyotard (1984) described as performativity. To use the geneticists' metaphor, business interdisciplinarity represents a dominant gene - it is the grey squirrel of tourism studies. Indeed the problem for tourism higher education is that knowledge and skills from the TF1 field of tourism could readily fill curriculum space many times over.

A curriculum for philosophic practitioners balances TF1 knowledge with TF2 - multidisciplinary and general interdisciplinary - knowledge. It is this crucial balance that equips students with the knowledge breadth that enables a free analysis of the

tourism phenomenon to take place. The student is freed from the kind of partial knowledge perspective that limits and constricts understanding of the tourism phenomenon.

Communicative reason represents an important contribution to decision making in addition to technical reason for philosophic practitioners. There is a tendency to favour technical reason in vocational tourism using quantitative tools. Market prices are used where they exist and for those tourism aspects which are unpriced – for example the preservation of a building, the use of a forest for recreational purposes, or the preservation of a view - shadow prices are allocated. This move enables quantitative decision-making equations to be made based on a comparison of numerical values (normally the costs and benefits of a scheme based on monetary values). The attractiveness of these schemes is that they dispense with arguments based on language which are difficult to weigh up and compare and replace them with a series of equations. Decisions are then made based on the ordering of options according to their numerical result.

Of course the very simplicity of this approach belies many of the assumptions that have to be made to allow for that simplicity. Against this tradition, philosophical practitioners promote communicative reason for decision making where the situation demands it. The richness and complexity of decision making is allowed and aesthetic and ethical factors are not translated crudely into numeric equations but given their full voice through the language system despite the difficulties of comparing arguments.

Ideology, issues and interests

Just as Habermas (1978) noted the relationship between knowledge and human interests, curricula can serve different interests too. The important issue for the curriculum for philosophical practitioners is to avoid domination by any particular interest. Indeed this curriculum is developed largely as an escape from vocationalism where business and consumer interests can be so exclusive as to amount to an ideology which controls the tourism project. But equally the philosophic practitioner curriculum allows no retreat into other ideologies such as liberalism, Marxism or cloisterism. No

partial curriculum is admissible so that no act of closure can be imposed by the curriculum.

It is the conscious competition encouraged in this framework between the three major interests of tourists, businesses and non-business stakeholders (the whole of table 3.2 in chapter three) that informs the counter-ideological concept of community interests and tourism's society. Tourism's society therefore represents multiple interests. This emphasis results in the finding and creating of issues which are not partial to a particular interest group. Issues are not just profit and tourism satisfaction (vocationalism) or ecology (environmentalism) or equality (socialism) but are generated without limits. This offers the prospect for the business of tourism to develop within a wider ethical framework where a range of values is given due weight. Multiple values challenge the situation where "managers...conceive of themselves as morally neutral characters whose skills enable them to devise the most efficient means of achieving whatever end is proposed. (MacIntyre, 1985:74).

Conclusion

Figure 10.1 provided the genesis and now provides the synthesis for the philosophical practitioner. For the curriculum for the philosophical practitioner is born out of a curriculum methodology that admits the critical and interpretive as well as the positivist. Its liberal / vocational / reflection / action mix uses knowledge from across the field of tourism. It engages with the phenomenon of tourism in its widest sense so that all the domains in the different levels in figure 10.1 are now brought into play. This is a demanding curriculum.

It leads us to the question of how a philosophical practitioner will negotiate the world as lived. Having been educated under such a framework it might be that a graduate finds work as a marketing manager for British Airways. The philosophic practitioner will engage in vocational action to establish a marketing position, for example, that will beat the competition and gain more custom. Vocational reflection would be deployed which might lead to a constant dialogue with colleagues to review and improve this strategy. It would promote an interplay between conceptual schemes and practical

experience that resulted in continual, adaptive learning (Volpe, 1981). However, at the same time, liberal reflection might lead to a recognition that the environmental effects of increased air traffic are becoming more and more serious.

So the philosophic practitioner may then seek to operationalise a logical solution to such discovery, perhaps by joining a pressure group such as Transport 2000, perhaps by lobbying against the construction of Terminal 5 at Heathrow or by offering alternative strategies to related problems arising at work. A philosophic practitioner may work within a given value system whilst at the same time perhaps working to try to change some of the values of that system. What is sought is the development of practical wisdom and action in the wider tourism world at the same time as earning a living in, and contributing to the economic development of a specific business domain of that world. This is working in tourism whilst taking responsibility for stewardship of the developing world of tourism.

In conclusion, philosophic practitioners in tourism will be able to sell themselves in the market place as productive employees. Society expects its workforce to be well trained, and expects to recoup its investment in higher education in terms of enhanced economic performance. But any deep consideration of the term society surely takes us beyond society-as-consumers-and-producers, and leads us to ask questions about what kind of tourism society we want to develop. The curriculum based on the philosophic practitioner principles will help to satisfy the labour market, to satisfy consumer wants, and to promote economic welfare. But it will also create a reflective workforce. It will also help to further the debate about the destiny of the tourism world and strive to create a tourism society that we have thought deeply about. It will intervene in the simple, yet potentially dangerous cycle of reproduction of the world "as is" where students learn passive adaptation to the tourism world that exists. It will undertake the task of tourism world-making. The philosophic practitioner offers a curriculum which plays up students' future role in stewardship as well as employment. The result is that people in tourism's society and place in the tourism world become ends as well as means in the project of tourism and the vocational world of tourism is situated in, and coupled to, the wider tourism life world.

Retrospect

This purpose of this brief retrospect is threefold. First, the concept of the philosophical practitioner is situated in a wider context. Second, consideration is given to a programme for action and operationalising the concept and finally this thesis itself is held up for reflection.

The wider context

The development of philosophic practitioners would take place in the wider contexts of higher education and society at large. The context of higher education is not currently a welcoming one as the drive for an enterprise culture, together with performance indicators and efficiency targets combine to skew the agenda away from reflection. So, for example, whilst there are government plans for a University of Industry, there is no blueprint for its possible counterpart - a University for World-Making. There are calls for a national curriculum and a core curriculum for higher education and here the Dearing Report, with its narrow vision of key skills, points towards a narrow vocationalist core.

But at the same time, rising participation rates in higher education world-wide offer an exciting prospect. There is the prospect of more skilled graduates for work and an associated rise in living standards. But there is also the prospect of more graduates skilled in understanding and participating in world-making. In the UK, participation rates in higher education now exceed of one third of school leavers. Mass higher education is often denigrated as a cause of declining standards. Laments abound for a return to the elite system. But the new H.E. carries the potential to educate philosophic practitioners *en masse*, so that participation in world-making could become the natural work of the majority rather than just an elite.

This study is primarily a case study of the curriculum for higher education in tourism. But its general framework of curriculum design and the emerging concept of philosophical practice are applicable to the wider world of vocational and professional education. It is particularly applicable to other vocational areas which have a significant interaction with people and planet. These areas include for example medicine, architecture, and agriculture. Students would be encouraged to be the creators and advocates of different views of the future relating to the field of their studies. As well as developing their specific occupational role they would take on the wider role of stewardship so that a comprehensive network of stewards across different occupational areas might evolve.

In the context of society at large, philosophic practice would sometimes offer a counter force and sometimes support the profound changes that are taking place. Significant changes are arising from globalisation, information technology and late modernism. For example, globalisation increases competitive forces on industries. This can lead to even more demands on the labour force to provide efficient means to maintain profits so that the need to nurture stewardship as a counterbalance to this becomes more urgent. On the other hand the increasing importance attributed to environmental issues in the media lends weight and support to the idea of stewardship.

Advances in information technology mean that ever more complex decisions can be made by computer without the intervention of humans. This skews business decision making towards a kind of process rationality that computers can deal with. The notion of good actions in their widest sense is therefore lost to the notion of good actions in terms of efficiency and profitability. The goal of philosophic practice is precisely to foster human actions as distinct and different from computer actions so that liberal values can be included in calculations.

Late modernity has seen a fracturing of people's identity into multiple roles, and a fragmentation and compartmentalisation of these roles. We are often required to act differently in our roles as worker, customer, family member, friend, neighbour and thinker. The results of philosophic practice would be to avoid the suppression of other roles when acting as worker. In particular the roles of neighbour, thinker and worker

are brought together in stewardship. Now there is little likelihood of achieving an easy reintegration of multi-roles. Philosophic practice cannot achieve the reunification of fragmented roles. The increasing demands of work are likely to reinforce the incompatibility of conflicting roles rather than to encourage compatibility. The idea of philosophic practitioners can at least alert students to the perplexing world of multiple roles. It can foster an understanding of the different values and discourses associated with different roles. It can prepare students to live with them, cope with conflicting demands where role conflict arises and understand that stewardship can be achieved through different roles.

Action

The idea of the philosophic practitioner is open to a criticism which emanates from its own analysis. That is that the idea itself represents a form of academicism, cloisterism and idealism so that it may be unwanted and impossible to achieve. In other words the challenge arises to move the idea itself from reflection to action. Of course many ideas remain just as ideas for a long time before they affect action. The idea of equal opportunities, of unleaded petrol, of pedestrianisation, all illustrate this point. Indeed it is often because these ideas challenge orthodox positions that their widespread acceptance is slow.

MacDonald and Walker's (1976) naturalistic model for curriculum design offers a method for operationalisation. It suggests of three phases. First is the platform phase where beliefs, theories, aims and images are set out. Second comes the deliberation phase where meetings to deliberate on the platform issues are arranged. Finally, in the design stage, the curriculum is constructed for implementation. In terms of the philosophic practitioner, this thesis itself represents the initial part of the platform phase, but to progress the platform phase other moves need to be made. The author has to act in the true spirit of the philosophic practitioner. So the concept must be put into the public domain. This may take the form of articles in academic journals, (e.g. Annals of Tourism Research), trade journals (e.g. The Times Higher Education Supplement and the Travel Trade Gazette) and mass media (e.g national newspapers). It can be progressed for discussion in interest groups such as the National Liaison

Group for Higher Education in Tourism, the Association of Teachers and Trainers in Tourism and the International Society of Travel and Tourism Educators.

The deliberation phase could be progressed at conferences and specialist meetings and from this phase, adaptations to the concept may arise as well as issues for further research. It is already clear that further research that included actual accounts from people in tourism's society, that mapped the dimensions of tourism's society, that identified power and interests in the tourism, and that analysed the content of jobs performed in the tourism would benefit this project.

For the design stage and implementation in university degree programmes, the first step would be to include the principles of the philosophic practitioner into the philosophy and aims part of a course proposal for validation. To flesh out the principles, a number of concrete suggestions have been made in each of chapters six to nine. These show how each of the domains of the philosophic practitioner may be translated into curriculum events. In particular reference has been made to the place of critical tourism studies, the role of great books, alternative work experience placements, reflective practice and most important of all the philosophic practicum.

Finally, the author works in a leisure and tourism faculty in a higher education institution and so his roles as lecturer and course team member offer opportunities for platform, deliberation and design in the immediate workplace.

Reflection

The question for this thesis was "by what principles might the tourism curriculum be ordered?" In attempting an answer to this question it became apparent that conventional research methods in education were of limited help. For example Cohen and Manion's (1994) classic text on research methods in education devotes a chapter to each of fifteen different research methods. These include methods as diverse as personal constructs, historical research and experimental research. But none of these methods offered a solution to the question at hand. So part of the challenge for this thesis has been in devising a method which fitted the problem rather than selecting a

method and seeking a problem to apply it to. This involved much iteration between emerging ideas and possible methods, so that the method emerged from the idea.

Chapter two examined the methodological issues surrounding curriculum research and justified the use of a philosophical methodology with a strong sense of interpretive and critical purpose. In this retrospect the particular philosophical moves deployed need some explanation. The method has not been philosophical in the sense of use of formal logic or an appeal to the history of philosophy (although elements of epistemology have been used). Rather it has been philosophical in its appeal to key thinkers and ideas, and in its formulation and exposition of a conceptual framework in which to articulate its main argument.

Its interpretive mission has been achieved by making others present and entering into conversations (Oakeshott, 1989) with a very broad range of writers thereby exposing emerging curriculum ideas to their thoughts. The bibliography demonstrates the diversity of sources sought and key influences have included Aristotle, Arendt, Barnett, Bernstein, Dunne, Jafari, Lawton, Lyotard, Kuhn, Newman, MacIntyre and Schön. Writers such as Habermas, Marcuse and Young have provided the agenda for the critical mission of this thesis. In particular it has been necessary to extend these conversations across the areas of tourism, education and philosophy and a major aim has been to develop ideas across these areas in new ways. Somewhere amongst all this the creation of new ideas, and the marrying of existing ideas to new contexts has taken place. It has been an important task in this thesis to establish the conditions for new ideas to emerge. The other essential philosophical method has been the articulation and clarification of ideas using techniques that include structuring, elaboration, illustration and differentiation.

The results can have no claim to being *the* curriculum framework for tourism higher education, but rather *a* framework. Indeed it is perhaps necessary to go further and declare that it is *my* framework. As such the use of thinkers and literature, albeit broad must inevitably have been partial. Selection of literature and interest in particular ideas are clearly related to the author's own biographical development. This is not to undermine its value The framework offered sets out clearly how it stands in relation to

other curriculum proposals, as well as its own distinctive features. But its position in relation to knowledge stands not as something that is true or false, but rather as a normative proposal that is justifiable in terms of the aims of education which it sets out.

Although the use of the term philosophical practitioner has been explained in terms of its constituent components, it might be asked why this term is used in favour of the term sociological practitioner for example. In fact there are sociological aspects to the term. For example, philosophical practitioners are interested in the sociological business of describing and understanding the world as is and the current make up of tourism's society. Sociology can also underpin liberal action providing analysis of how to achieve change in the world. But the substantive tasks of proposing alternative outcomes for the tourism world and visioning the world as might be are essentially philosophic. This preoccupation with ends is distinctively philosophical; in contrast to a sociologist's attention to means.

The final task of reflection responds to the need in a PhD thesis to state explicitly what original contributions to methodology or knowledge have been developed. First this thesis develops a methodology which, whilst being based upon generic principles for conceptual research, adapts these specifically to the task and questions in hand. Second it synthesises ideas which have previously resided separately in the areas of education, tourism and philosophy. Third, the original notion of curriculum space contributes to the sparse literature on curriculum in higher education in general. Fourth, in order to develop the main argument of the thesis, both the phenomenon of tourism and the epistemology of tourism are conceptualised in original forms. In the former case, three major aspects to the tourism world are identified and in the latter case the idea of the indiscipline of tourism is developed at length. Finally, this thesis makes an important contribution to the specific study of tourism education. It provides a proposal, radically different from those found in the literature, that takes account of values and aims in the curriculum. The result, the substantive concept of the philosophic practitioner, is original to this study. It moves thinking on tourism and professional education into a new arena. It exposes the shortcomings of Schön's reflective practitioner. But it uses

Schon to develop a new concept, that maintains reflective vocational practice but extends reflection into philosophising and back into action for society.

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