Towards an emotion-focused, discomfort-embracing transformative tourism education

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A B S T R A C T

This article applies recent developments in transformative learning theory in considering a transformation of classroom-based tourism education. It expands on previous work in the arena of critical tourism education, in centring emotion—and discomfort in particular—in re-thinking what and how we teach in the classroom. As scholars in adult education who teach and have worked in the tourism industry, we argue for the potential transformative contribution of transformative learning theory and seek to expand tourism scholars', practitioners', and educators' understanding of the theory as it relates to pedagogical practice.

1. Introduction

Travel is transformative. It also offers boundless and unparalleled opportunities for learning. Travel exposes us to different ways of being and thinking, expands our understanding of humanity and the natural world, and exhumes our sometimes deeply buried capabilities for empathic connection. We would venture to claim that all of us who have worked or taught in the travel industry have experienced some sort of transformation—and transformative learning—through our own travel experiences. For many of us, this is what led us to work and teach in this area. There is a normative sense in which we consider travel both transformative and as/for learning: many would agree that we *should* learn through our travels and that travel *should* change us in some way.

We also know that the English word *travel* finds its roots in the word *travail:* to toil, engage in hard labour, to work. In fact, both *travel* and *travail* have their origins in the Latin word *trepalium,* an ancient Roman torturing device (Legassie, 2017). The medieval period in which the word emerged understood travel as "an ennobling, taxing form of work, at once *physical and intellectual* … a *reinvention* of classical ideals [italics originals]" (p. viii). Travel, at its core, is both work and learning. We have contrasted the noble, elitist, painful journey inherent in 'travel' with 'tourism.' As Werry (2008) writes, the traveller is seen as the enlightened 'one' committed to learning, and the tourist, scorned as part of the unthinking masses. Inherent in this distinction are deeply entrenched beliefs about social class, a reification of individualism, and veneration of the lone traveller and disdain of the amorphous 'tourist(s).'

While travel is widely understood to imply learning, involve some kind of challenge and discomfort, and lead to varying forms of

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transformation, tourism evokes pleasure, leisure and is rarely associated with transformation or learning, unless connected to niche areas such as ecotourism (Pocock, 2015). Similarly, transformative outcomes of study abroad (e.g., Bell, Gibson, Tarrant, Perry, & Stoner, 2016; Foronda & Belknap, 2012; Stone, Duerdenb, Duffy, Hill, & Witesmane, 2017) or experiential learning (see Barkathunnishaa, Leeb, & Price, 2017; Stone & Duffy, 2015) have been repeatedly demonstrated, yet tourism *education* (i.e., the classroom teaching of budding tourism professionals), is rarely a topic associated with transformative learning. Indeed, "most travel and tourism research focuses on educational travel as a modality for achieving these higher levels of transformative learning as opposed to tourism education in a traditional, classroom-based setting." (Stone & Duffy, 2015, cited in; Joppe & Elliot, 2015, p. 201). We can juxtapose, then, the notion of travel as a form of transformative learning and tourism as didactic, traditional education. We would argue that tourism education, too, could be a site a transformative learning.

Transformative learning has its beginnings in Jack Mezirow's (1978) observations of the types of transformative processes, and shifts in perspectives, women underwent upon returning to higher education. It has arguably become the most influential theory of adult learning, penetrating disciplines such as social work, health sciences, business, and tourism. Although tourism studies scholars have taken quite an interest in recent years in this theory (e.g., Cooghlan & Gooch, 2011; Jost, 2011; Morgan, 2010), very little of this work relates to *classroom* teaching (as found by Stone & Duffy, 2015), and few studies connect to recent theoretical conceptualisations of transformative learning as it connects to the affective, emotional, and embodied dimensions. In particular, scant attention has been given to the inherent connection between 'difficult' emotions (shame, guilt, sadness, anger) and perspective transformation.

The purpose of this article is to argue for the importance of a transformative education in the tourism education classroom that foregrounds an emotion-focused pedagogy (Walker & Palacios, 2016) () and a pedagogy of discomfort (Boler, 1999). In this, we wish to deepen the reader's understanding of the history and core concepts of transformative learning, and to call attention to the emotional turn in transformative learning, and the centrality of discomfort, that we believe have the power to transform the field of tourism education.

2. The state of tourism education

As shaming as it may be, I admit that many students have passed through my hands, with superb head knowledge but unfortunately lacking heart knowledge of what it really means to work within the tourism industry. Having worked as a tourism educator for a good eight years in Zimbabwe and most recently in Canada, I found it quite amazing and intriguing how tourism education was taught in strikingly similar ways in both countries … In my first classroom teaching experience of tourism industry education in Zimbabwe, I was guided by my thick set of paper notes while in my first Canadian classroom teaching I was equipped with a well-designed PowerPoint standing before on a smart board in a show that could put some of the students to sleep … a pedagogy of give and take of the traditional classroom devoid of a meaningful transformative impact. As much as I have greatly improved as an educator, over the years based on my continuous education and research incorporating more examples, discussions, and involving students in active learning engagement in my teaching, this has done very little if anything to capture my students emotionally in real transformative learning in tourism industry education. How can we bring real transformative learning that impacts the heart of the students in tourism industry learning? [Vimbiso].

This above reflection of Vimbiso's is what initially propelled this paper. We have both worked in the tourism industry for numerous years in different countries: Canada and Zimbabwe (Vimbiso) and New Zealand, Argentina, and the U.S (Jude). One of us teaches tourism and hospitality at a local college (Vimbiso), and the other (Jude) now teaches undergraduate and graduate students in adult education at a research intensive university. As adult educators, we both connect to the idea that learning, at its most powerful, is emotional and experiential: this—in essence—describes travel, but does not capture most educational experiences within a tourism and hospitality classroom.

Our observations of the less-than-dynamic state of tourism education are supported by a number of tourism studies scholars. Hsu (2018) asserts that tourism education has mostly remained traditional, with minimal updates on curricula, programme offerings, pedagogies, and learning environments, generally failing to deliver radical transformations or breakthroughs in the field. Tourism education mostly remains classroom based, with internships providing students the practical experience requisite for work in the industry. While discussions on tourism curriculum revision exist, they "often overlook the value of learning as well as the intangible effects of tourism on the student" (Inui, Wheeler, & Lankford, 2006, p. 31).

Tourism and hospitality studies exists at the intersection of business and social science (Tribe, 2010); and programmes are generally located within business schools and vocational colleges. This leaves educators with the impossible task of bringing together two incommensurate goals of advancing criticality while promoting employability within a consumerist, profit-driven, market economy. Technorationalism continues to dominate the teaching of the discipline (Fidgeon, 2010), in spite of the intentions of a few educators who deeply wish to move beyond it, towards a deeper criticality: "Whatever the curriculum balance (business or liberalism) the overall aim remains to provide an education within a vocational setting and in such a framework, curriculum planners draw on knowledge from the whole field of tourism studies" (Fidgeon, 2010, p. 709). Furthermore, while most tourism programmes claim to be designed to prepare students for the workplace, in effect, they often leave students ill-equipped to deal with the ever-changing issues of the workplace. Inui et al. (2006) argue that "this perception that education is to suit only the employment requirements of the industry may not be the most effective or desired purpose of a college education, nor provide qualified individuals as contributors not only as tourism professionals but also as thoughtful participants in a global society" (p.31).

Without a doubt there has been a critical turn in tourism studies, dating back at least ten years (Morgan, Pritchard, Causevic, & Minnaert, 2018). There is a palpable stream within Tourism Studies of scholars who care deeply about critically transforming the field (e.g., Ateljevic, Morgan, & Pritchard, 2013; Pritchard, Morgan, & Ateljevic, 2011): to conduct ethical, reflexive, meaningful

research; to contribute to ecological stewardship; to undo some of the harms inflicted by the industry buttressed by a neoliberal global capitalism; and, to educate the next generation of tourism and hospitality students to become more attuned to the natural environment, more culturally literate, more thoughtful, reflexive, and more capable and willing to become change agents of the travel and tourism industry. Nonetheless, it is questionable whether this critical turn has truly penetrated tourism education (Wilson & von der Heidt, 2013). This is not to say that there aren't tourism studies scholars wishing to transform the pedagogical field. For example, Barkathunnishaa et al. (2017) argue for educational programming "inclusive of ethics, values, and spirituality" (p.174). Yet, there has arguably been much less focus on the education of the next generation within this critical turn than on the state of research more broadly.[1]

3. Understanding transformative learning theory

In recent years, a number of tourism studies scholars have turned their attention to transformative learning theory, particularly in regards to the transformative outcomes associated with service learning, international internships, or study abroad. We are heartened by these studies, which we examine later in the paper, but feel it is first necessary to more fully reflect on what transformative learning theory is and what it might offer campus-based tourism education.

Although understandings of transformative learning have shifted since its development over four decades ago, the core principle remains the same: "a metacognitive application of critical thinking that transforms an acquired frame of reference—a mind-set or worldview of orienting assumptions and expectations involving values, beliefs, and concepts—by assessing its epistemic assumptions" (Dirkx, Mezirow, & Cranton, 2006, p. 124). Or, as Taylor put it, a "learning process of constructing and appropriating new and revised interpretations of the meaning of an experience in order to guide future action" (Taylor, 2008, p. 5). It is an emancipatory process, involving the development of critical awareness, whereby our frames of reference become "more inclusive, discriminating, open, emotionally capable of change and reflective …" (Mezirow, 2000, p. 8). According to Mezirow, our frames of reference consist of: meaning perspectives (taken-for-granted ways of being in the world), meaning schemes (fixed ways of seeing and being which emerge out of our meaning perspectives), habits of mind (habitual ways of thinking, feeling, acting, seeing, which emerge from our meaning schemes) and points-of-view (resulting from our habits of mind which lead us to a particular interpretation) Fig. 1.

As those familiar with transformative learning theory know, Mezirow proposed 10 phases (Table 1) that map onto people's transformative journeys of learning, starting with a 'disorienting dilemma' and going through general stages that require critical reflection (and, more specifically, critical *self*-reflection) and rational discourse (dialogue with others). While adult education scholars have persuasively argued that the 10 stages are not always consecutive or not all need to be present for transformation to occur (see Taylor & Cranton, 2013), these are still integral to understanding the theory.

It is important to note the key influences on Mezirow's theory: Habermas' (e.g., 1984) domains of knowledge, Freire's (1976, 2000, 2013) concept of *conscientisation*, and, to a lesser extent, Kuhn's (1996) insights into paradigmatic shifts in scientific thought (which are taken more as an analogy in thinking about the changes in thinking that might happen in an individual and group). In his initial thinking, Mezirow mapped transformative learning to Habermas' 'emancipatory knowledge,' the knowledge gained through self-reflection and awareness which leads to changed consciousness Fig. 2.

However, it can be argued that Mezirow (2003) shifted in his thinking to assert that emancipatory and transformative learning can emerge in both instrumental and communicative learning domains, through problem-solving, critical reflection, and critical-dialectical discourse. We can see Habermas' influence in particular in Mezirow's centring of critical reflection and rational discourse in transformative processes.

Freire's conscientisation is also very much present in Mezirow's theory of transformation. As Freire (2000, 2013) explained, conscientisation is a process of becoming more conscious and aware of the underlying social, political, cultural and economic structures which have control over our lives; it is a process of emerging from denial and a naïve consciousness into a deeper awareness of reality—of its ugliness but also very much in a utopian vision for individual and social transformation. It is "a joint project in that it takes place in a man *[sic]* among other men, men united by their action and by their reflection upon that action and upon the world … brought about not through an intellectual effort alone, but through praxis—through the authentic union of action and reflection" (1970, p. 471, 473).

Ontologically, Freire, Habermas, and Mezirow centre hope, progress, and deeper humanisation. Epistemologically, they can all be viewed as embracing a critical realist view of knowledge: there is a notion of human progress, truth, and falsehood, and a certain universality to their thinking. There is a possibility for both transitive and intransitive reality. The enlightenment project is not entirely abandoned; rather, a radical reenvisioning is required. This is not to ignore the influence of constructivism and meaning-making in learning also found in all three theorisations of learning and knowledge (see also, Taylor & Laros, 2014).

3.1. The missing emotional piece

Mezirow's theory has been subject to a variety of criticisms. Michael Newman (2012), for example, questioned whether transformative learning is any different to 'good learning'; he and others have faulted Mezirow for sidelining the notion of social transformation (which is taken up much more by Freire) in favour of individual transformation (see Taylor & Cranton, 2013), and others

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[1] For example, while Pritchard et al. (2011) make a convincing argument for a hopeful tourism studies, very little of their articulation of this vision has much to do with classroom teaching.
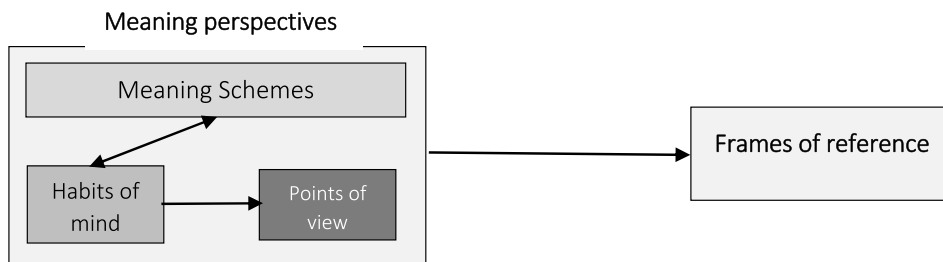
Fig. 1. Meaning perspectives and frames of reference.

Table 1
Mezirow's original 10 phases/stages/steps of transformative learning.

Phase	
Phase 1	A disorienting dilemma
Phase 2	A critical self-examination with feelings of guilt and shame
Phase 3	A critical assessment of epistemic, sociocultural, or psychic assumptions
Phase 4	Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change
Phase 5	Exploration of new options for new roles, relationships, and actions
Phase 6	Planning a course of action
Phase 7	Acquisition of knowledge and skills for implementing one's plan
Phase 8	Provisional trying of new roles
Phase 9	Building of competence and self-confidence in new roles and relationships
Phase 10	A reintegration into one's life on the basis of conditions dictated by one's Perspective

Habermas	Mezirow's mapping	Mezirow's description
Technical knowledge	Instrumental learning	Learning based on empirical investigation; how one controls and manipulates one's environment
Practical knowledge	Communicative learning	Learning through social interaction. Validity grounded in intersubjective agreement based on validity claims
Emancipatory knowledge	Transformative learning	Learning through self-reflection and awareness, leading to perspective transformation

Fig. 2. The relationship between Habermas' domains of knowledge and Mezirow's forms of learning.

have challenged Mezirow's overemphasis on the cognitive, rational part of the brain over the emotional and affective (Dirkx, 2006). Two decades ago Taylor wrote: "much of the work [in transformative learning] over emphasises methods grounded in rationality with little appreciation for the role that emotions and nonconscious ways of knowing play in transformative learning" (Taylor, 2001, p. 231). More recently, Dirkx, Espinoza, & Schegel (2018) proposed building a robust theory of transformative learning, contending that what is needed is an integrated theory that "gives voice to the instrumental and expressive dimensions of the psyche, the need to both adapt to the demands of reality while at the same time deepening our relations with ourselves as well as others" (p.6). Transformation requires engagement of the body, the emotional, the cognitive, the spiritual; it is an individual and social journey, and both the individual and the group are to be valued equally: individual transformation can lead to social transformation, social transformation entails individual transformation, the individual requires the group in order to transform. We would maintain that all these aspects *are* present, or at least permissible, in Mezirow's original theory, but need to be attended to in greater detail.

The catalyst for transformative learning in Mezirow's model is a 'disorienting dilemma' (see Table 1), or an experience that does not fit our expectations or make sense to us straight away which leads (ideally) to us shifting our views of the world. Such experiences are often highly emotional, giving rise to self-examination accompanied by feelings of guilt and shame (Phase 2). However, Mezirow himself did not thoroughly explore the emotional side of transformative learning, whether in response to disorienting dilemmas, emerging through dialogue, or those intrinsically emergent in critical reflection. At the same time, Mezirow did acknowledge that "most of the process of learning occurs outside of awareness and may include emotional, intuitive, symbolic, imaginistic, and/or contemplative modes of learning" (Dirkx et al., 2006, p. 124).

Since the early 2000s, Dirkx (e.g., 2001, 2006) has been advocating for centring the emotional in furthering transformative learning theory and practice, viewing the emotional as an integral and poorly understood dimension of learning. He champions a type of learning that unearths knowledge by integrating our inner and outer world experiences in order to develop a more human understanding of the world (Dirkx et al., 2006). Such an understanding might help students connect better with the world around them, going beyond merely preparing students for work to preparing students for life and engaging them where they are at. Several scholars have acknowledged the importance of the emotional process in transformative learning (e.g., Walker, 2017;; Taylor, 2008; Taylor & Laros, 2014), particularly in regards to communicative learning, which encompasses emotions, intentions, values and meaning-making in enabling us to understand what others mean when they communicate with us (Taylor & Laros, 2014), and in

response to what happens when we encounter a disorienting dilemma (Walker, 2017)(). In this way transformation is intricately linked to emotion, giving rise to a deepened self-comprehension and understanding of the other. An emotion-focused transformative learning is also an embodied form of learning which, "stresses the importance of somatic awareness and recognizes the body as a source of knowledge about one's self and one's relationship to the world," (Dirkx, 2008, p. 15). This encourages educators to account for the learner holistically, appreciating their senses, body, and emotions.

It is not just an acknowledgement of the emotional that is needed, but rather how we might respond to, work with, and work through our own emotions and those of our students.

4. Transformative learning in travel and tourism studies

In their 2015 systematic review, Stone and Duffy's (2015) found 53 articles at the intersection of transformative learning theory and tourism studies:

- 39 related to study abroad programme, experiential learning, work placement, and service learning
- 7 related to leisure and international travel
- 4 to voluntourism; and,
- 3 to tour guides, tourism and hospitality students

Some themes that surface from this literature review are the importance of supporting students' disorienting dilemmas, which were commonly recognised as emerging from novelty, exposure, changes from the students' routine; the need for educators to become more flexible and open in their teaching, and in encouraging students to push themselves beyond their comfort zone; and, the centrality of critical reflection and experiential learning.

Many existing studies that have focused on transformative learning in tourism education have been located within travel-based tourism educational programmes, such as study abroad (e.g. Behnke, Seo, & Miller, 2014; Foronda & Belknap, 2012; Stone et al., 2017) or international postgraduate student sojourn (Brown, 2009). Other popular avenues of research on transformative learning in tourism studies have included transformative learning in leisure travel (e.g., Morgan, 2010; Walter & Reimer, 2012) volunteer tourism (e.g., Coghlan & Gooch, 2011; Knollenberg, McGehee, Boley, & Clemmons, 2014), and ecotourism in particular.

Walter (2016) explored community based eco-tourism as a site of experiential learning which can potentially lead to transformative learning. He argues that the shock experienced by ecotourists when they visit a site of informal ecotourism learning may act as a disorienting dilemma that could trigger transformative learning. In this way, experiential learning could lead to transformative learning, resulting in bigger gains in terms of learning about and embracing ecotourism concepts within community-based eco-tourism projects. In another example, Stone et al. (2017) creatively map King's Learning Activity Survey to Mezirow's 10 steps to transformative learning in assessing transformative learning of participants in a study abroad programme. They note how novelty and unfamiliarity can act as a catalyst of transformation as students are exposed to assumptions they never knew they had. They also suggest the importance of being an outsider, which enables a student to take more risks, take on a different identity in the freedom of anonymity, unfamiliarity with social norms, and, one would imagine, in the forgiveness of locals of them being the silly *mzungu*, *gringo*, or *palagi*.[2] Prince (2017) notes that transformative learning experiences do not necessarily follow from voluntourism: volunteer experiences are subject to commodification, with tourists and tourism students prone to exoticising and fetishizing the other, and castigating them for not being 'authentic' enough (see also Werry, 2008).

4.1. A classroom-based transformative pedagogy?

Stone and Duffy's literature review very much "exposes the gap in the literature related to studies that focus on travel and tourism [and on] campus-based pedagogy" (2015, p.211). Notwithstanding, we did locate a few papers which concern themselves specifically with classroom based tourism education in relation to transformative learning (e.g., Christie & Mason, 2003; Jost, 2011), which primarily focused on critical reflection and its implications in tourism studies. Jost (2011), for example, investigated the potential of transformative learning in enhancing hospitality and tourism students' ability to resolve complex issues and problems within a formal, tourism higher education setting. As established in the study, there was a relationship between transformative learning and complex problem-solving within the hospitality and tourism sector. Christie and Mason (2003) explored transformative learning within non-formal tour guide training. Their study investigated the significance of reflective interpretation skills and transformative tour guiding in advancing the ecotour guiding experience at tourist attractions.

As suggested by Lawton and La Porte (2013), experiential learning activities stimulate transformative learning. From an experiential viewpoint, learning is defined as "the process whereby knowledge is created through the transformation of experience" (cited in Kolb & Kolb, 2005, p. 194). We contend that classroom learning in tourism can also encompass experiential elements through practical work and internships. To this end, Dirkx (2008) proposes that the emotional dimensions of human experiences are core to experiential learning. As Stone and Duffy note, "travel and tourism education is ripe with content that can challenge student's previously held assumptions, invite them to critically reflect, and transform their perspectives; as educators it is our role to facilitate

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[2] These are common expressions for white person—often extended to foreigner more broadly and often associated with social class (i.e., rich foreigner)—in Swahili, Spanish, and Samoan, and in common use in Southern/Eastern Africa, Latin America, and the Pacific Islands respectively.

this change and TL provides the appropriate framework to do just that" (2015, p. 219).

Liang, Caton, and Hill (2015) exhort the tourism educator to harness the lessons from travel and bring them back to the classroom. As they observe, travel expands, widens, and shifts people's perspectives. They observe that "… formal educational travel environments, and even the home classroom, could surely be made stronger by gaining a better understanding of the relationship between the act of travelling and the achievement of learning outcomes, whether gained inside or outside the formal classroom." (p. 228). Educators are thus urged to "help students draw on their independent travel experiences as part of their formal learning in pursuit of an academic credential. All sorts of creative arrangements can be imagined, including even the creation of a full course geared toward students' reflecting on previous independent travel experiences" (p. 237).

We note some misconceptions in some of the studies applying transformative learning theory to tourism education which need to be addressed if we are to engage more seriously in the prospect of transforming the tourism classroom to support transformative learning. For example, Knollenberg, McGehhe, Boley, and Clemmons (2014) speak about 'negative transformative learning outcomes.' In our view, this makes little sense as embedded in Mezirow's theory is the notion that perspective transformation is about leading someone to become more open, emotionally flexible, discriminating, and more comfortable with ambiguity. By this reasoning, if one becomes more judgmental, stereotypical, or racist in their perspective, this type of perspective transformation would not qualify as transformative learning. Further, Stone et al. (2017) comment that disorienting dilemmas "… are one of the most important aspects of the TL process" (p.26). This statement appears rather tautological since according to the theory, transformation relies upon the existence of disorienting dilemmas, whether as a unique event or building to a crescendo. What we find is that how people respond to these disorienting dilemmas is what is pivotal in predicting whether transformative learning process can occur or not. In another example, in their study of US student transformations in short-term study, Bell et al.'s (2016) examples of transformational learning seem rather questionable. The evidence for transformative learning appears weak, and the students still seem quite US-centric and appear to display a certain nationalistic superiority based on paternalism. Perhaps the challenge here is being able to discuss 'partial transformation', since it is not unlikely that these students' perspectives have changed, but whether the transformation is particularly holistic may be up for debate.

Finally, we question Barkathunnishaa et al. (2017) juxtaposition of transmissive and transformative education, as we believe it evokes an unuseful frame of equating the notion of 'banking education' (as articulated by Freire, 2000) with lectures or sharing expertise. We contend that transformative education is much more about a philosophical approach and emotional, spiritual sensibility than any teaching method. Further, lectures and transmission of expertise can also be transformative: after all, both Freire and Mezirow were both known to be engaging, thoughtful orators who could shift people's thinking. While there is indeed something in travel (and perhaps even tourism) that transforms, the key to transformative education (and we argue that there isn't a magic key here) is not to abolish all lectures and discover and implement the ideal teaching technique comprising experiential, social activities. Rather, in supporting a transformative pedagogy, we wish to bring to the fore an emotion-focused pedagogy which bravely embraces discomfort, along with promoting critical reflection and dialogue.

5. The power of discomfort: a way forward in transformative classroom-based tourism education

While it would intuitively follow that transformative learning is uncomfortable, the discomfort intrinsic in the theory—and particularly provoked by disorienting dilemmas—has been undertheorised. This is not surprising given that the rational/cognitive domains of the theory have taken centre stage until rather recently. Nonetheless, we feel it is paramount to focus on these uncomfortable and difficult emotions in thinking about learning and about tourism education in particular. The shame and guilt we experience upon witnessing another's pain, being confronted by our own egotism and privilege, are common disorienting dilemmas in travel. Realising the tools we always use do not serve us in a foreign environment can provoke panic, embarrassment, a type of awakening. In her reflections on pedagogy of/as/and tourism, Werry (2008) examines the power of shame, in challenging the generally tokenistic, shallow 'touristic pedagogy,' which can emerge in the deep desire to form a relationality between the student tourist and the local community (in this case, a group of American students visiting a group of Maori students at the University of Auckland). She shows how structural asymmetry of ethnotourism results in dehumanisation, thanks to a spectacle/audience, consumed/consumer positioning, and asserts the impossibility of true human connection within the tourism frame: "How could cultures so dense, heterogeneous, and motile ever be "delivered" in the context of tourism? What are the cultural risks of staking ones livelihood on doing just that?" (p. 35). As she reflects, shameful introspection is what brought her students into their desire for reciprocity embedded in the *powhiri*, a Maori welcome ceremony where visitors need to offer a song that will confer adequate respect to the host. This helped breakdown the tourism frame and result in a form of transformative learning for the students.

We would contend that there is particular power in discomfort in the traditional classroom. In her seminal book, *Feeling Power*, Meghan Boler (1999) reflects on the importance of acknowledging and working with and through discomfort in teaching difficult social issues. There is an impetus placed here also on the educator in coming to understand his or her emotional life. Dirkx writes, "I usually listen to my own reaction to a student or group interaction. Affectively laden issues involve me as the instructor as well, and I often sense their presence by a tightening in my stomach or an increased sense of anxiety" (2006, p.22). Yet it is most important how we respond to these emotions and to this discomfort in our students in the classroom, and also in the workplace.

5.1. Preparing for discomfort?

As I remember, during my internship a some few years ago, one of the employees at the Safari company where I was attached embarrassed me in front of the other employees. She denounced an error I made in my work which had all the employees laughing at me, poking fun at

me for several painful days. It hurt me deeply, and I spent almost an hour locked up in the washroom, crying, and lamenting being there … **Nothing had prepared me for this in the classroom.** [Vimbiso]

Through future deliberate reflection, Vimbiso came to learn, painfully and firsthand, the impact of public ridicule, how *not* to point out mistakes, and how better to see the hurt inflicted as largely unconscious and unintentional and little to do with herself as a person. As Jude ((Walker, 2017)) previously observed, "education can allow us to connect with and then work through … shame … in a manner that can be transformational" (p.12). This is only possible with an education that enables learners to face shame head-on; to use discomfort as pedagogical material. Shame, fear, and stress can inhibit and prevent learning; a disorienting dilemma can easily turn into a miseducative experience when a learner emotionally shuts themselves down and resists opening certain aspects of their assumptions or frames of reference to self-examination or reflection. "We can learn from our shame, our anger, hppiness, if we allow ourselves to hear what they are saying, to explore where they come from and where they lead" (, (Walker, 2018, np).

The tourism workplace that graduates often find themselves in is a potentially stressful place where negative emotions abound, and many new graduates of tourism and hospitality programmes may be unable to deal with the resultant painful emotions. Formal tourism studies, a form of laboratory type education, often fails to support learners and prepare them for dealing with these situations. In fact, students are often ill equipped to cope with negative emotions that occur within the classroom. Tourism students should be allowed to manifest their emotions in the classroom and the pedagogy needs to make room for exploring these emotions in a pedagogically productive manner. The instructor has an active role to play here but it is also important to note that "emotions themselves, bodily felt or otherwise, can be teachers" ((Walker, 2018, p.4). By enabling students to be taught through both positive and negative emotions (though with utmost care and sensitivity), tourism pedagogy will be better positioned to prepare learners for the workplace.

Dirkx (e.g., 2001, 2006, 2008) advocates for an education that goes beyond lectures, groupwork, reading and studying and allows us to find presence of soul, which in turn deepens the "meaning of our experiences, our relationships with others, and, fundamentally, our relationships with ourselves" (Dirkx et al., 2006, p. 129). Thus, the purpose of learning moves beyond simply looking for a credential or a grade to that of acquiring a more deep, spiritual and embodied meaning. Tourism graduates *can* embody the knowledge gained from tourism studies. They can learn to practice concepts gained through critical reflection which they can apply not only in the workplace but also in many other aspects of their lives. It is a critical tourism pedagogy, not too dissimilar to that proposed by Belhassen & Caton (2011), which can not only lead to students acquiring deeper intellectual experiences from their exposure to alternative perspectives but can also help them to nurture a better balance between work and leisure. An example could be an instructor pushing students to think further about a topical issue in tourism studies such as human-wildlife conflicts. When an area is gazetted off as a national park or conservatory, the local communities often retaliate by poaching and/or illegally cutting down of trees. Pushing the discussion further might help students come to the realisation that communities react this way because of a sense of loss of livelihood and social disruption. Role play might also help students appreciate these roles differently and insightfully as tourism stakeholders. Students can become aware that they represent both the oppressor and the oppressed (Freire, 1970) in these conflict issues, but that they are not helpless observers. As members of the broader community as well as future policymakers, students can come to understand that they too have an important role to play in bringing about viable solutions to problems.

6. Towards a transformative tourism education

A transformative tourism education might not be as difficult to imagine as one would expect, given its history as a highly formalised, vocationally-centred pedagogy. An emotion-focused, discomfort-embracing tourism pedagogy is not primarily about method but rather about embracing a different telos. In this sense, it is a 'hopeful' tourism pedagogy, which "engage[s] democratic and emancipatory learning agendas, [and] transform[s] the traditional hierarchical character of much pedagogic practice … and valu [es] multiple worlds and knowledge experiences in the classroom …" (Pritchard et al., 2011, p. 955).

Imagine a tourism classroom where desks and chairs are in no particular order but represent a fluid space in which everyone can move freely and express themselves with their entire being. Students are invited in to really see each other, act on the visual cues that represent various emotions and behaviours. The instructor, while holding certain expertise, is also a co-learner, honest and open about his or her learning, struggles, emotionally-powerful experiences she has experienced, especially in the context of reflecting on, debriefing, and speaking openly about her 'travel' experiences; here we echo Liang, Caton & Hill's (2015) recommendation of using travel as curriculum. We envision a curriculum that is not cast in stone, but flexible and malleable enough to allow for exploration of not only new insights and ideas but also attitudes, dreams, and emotions. We see documentary film becoming a significant resource, students watching real life stories of those who have lived the tourist experience and those who have been affected by it (see here Roy, 2016)—some stories exhilarating, others heartbreaking, while still others just entertaining. Dirkx, Espinoza, and Schlegel (2018) emphasise a need to "augment the analytical process of critical reflection in transformative learning with a reliance on story, narrative, and the work of our emotions and imagination (p. 4). These 'other ways of knowing' can enhance learning in tourism students by enabling creativity and allowing the learner to explore deeper meaning as they get in tune with their feelings. Real life stories of people of travellers and of those who have worked within the tourism industry can become disorienting dilemmas that can potentially spark transformation.

Critical reflection would be instrumental in this process, and students can use imaginative re-enactment to explore the feelings that would arise within such situations. Students could use reflective journaling for self-exploration and self-development which may or may not be shared with the rest of the class. Although critical reflection is often perceived as a rational and highly individual process, reflection can be an emotional process occurring in group settings (see (Walker & Palacios, 2016). This can be great way to

stimulate dialogue within the transformation process which may in turn help learners become more in tune with their feelings. A tourism educator can facilitate group reflective sessions through arts-based activities which can enable students to gain insights that might not have been revealed using more traditional reflection formats (see, e.g., Black & Bernardes, 2012). For example, students can create artefacts, or use photography, dance, drama or storytelling to explore various topics and concepts within tourism. Coupled with group reflective sessions, the arts represent a very powerful way to catalyse the affective in transformative tourism education.

7. Conclusions

Transformative tourism education not only entails discomfort but requires a bravery and courage on part of both students and educators. As conceptualised as an integral part of the critical turn in tourism studies, it requires us to take a stand: to educate "for peace, social justice, diversity and integral development," rather than "for the global marketplace" (Moore, 2005, p. 79). The path has been paved by scholars such as Pritchard et al. (2011); nonetheless, campus-based, tourism education has yet to really harness the painful, creatively destructive and destructively creative, power of travel. As we suggested in the introduction, a transformative tourism education means returning to the roots of 'travel'; it means embracing the emotional, the 'toil', the 'pain' that is often part-and-parcel of transformative learning. By engaging in emotion-embracing, discomfort-accepting reflection and dialogue, campus-based tourism education can offer the same potentials for perspective transformation as travel itself.

Appendix A. Supplementary data

Supplementary data to this article can be found online at https://doi.org/10.1016/j.jhlste.2019.100213.

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