

Cultivating deep learning in field-based tourism courses: Finding purpose in 'trouble'

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Abstract

Despite well-established links between travel, learning and education in tourism studies, there is scant discussion around the ways in which ‘trouble’ emerges and unfolds in experience-based and field course learning scenarios. This exploratory research aims to understand this neglected aspect of tourism education, drawing attention to its pedagogical value and to debate the purpose of trouble within the field. Specifically, we examine written and drawn memories of trouble encountered by tourism educators who lead and organise field courses. Analysis of findings reveal that unintended instances can become purposeful for both students and educators. We also highlight some of the strategies used by educators to capitalise on trouble, supporting reflection, adopting different personas, and in some cases intentionally creating ‘trouble’. This paper encourages educators to stay with, or more specifically to sway towards trouble, imparting insights around how to create purpose from trouble thereby inspiring educators to facilitate more critically oriented tourism field courses.

Key words: tourism education; field courses; experiential learning; purpose; deep learning; trouble

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The trip was to conclude with a multi-stakeholder consultation forum between the students and a variety of community and government representatives. Hours before this stakeholder forum, however, the expected direction of the field course took a turn. En route to the forum, the wheel on their bus came off, unexpectedly stranding the entire group in the middle of the remote mountains of Western Nepal. As the situation unfolded, students were not only growing anxious about their previously arranged multi-stakeholder presentations (which were also to be graded), but the gravity of the situation that could have been, began to sink in...

(Lennox, 2021 memory excerpt)

Introduction

Higher education is under pressure to provide an educational environment that can ready students to cope with a variety of circumstances and an increasingly complex and dynamic tourism industry steeped with inimical challenges. In recent years tourism educators and scholars have begun to embrace travel as pedagogy, whereby experiential teaching approaches are used in domestic (e.g., Dabamona & Cater, 2018) and international (e.g., Cater, Low, & Keirle, 2018; Stone et al., 2017) contexts to deliver cross-disciplinary teaching that fosters deep learning and cultivates purposeful education.

The potential benefits of experiential education and field-visits (such as study abroad programmes, field courses, fieldtrips, community projects, etc.) have been well documented within tourism studies, including, but not limited to: improved intercultural competence; language development; increased global understanding and appreciation; identity achievement; and added competitiveness for employment opportunities (e.g., Schrek, Weilbach, & Reitsma, 2020). We see that the opportunities for critically oriented field visits that rely on experiential exchange relationships (e.g., between hosts, students, staff, etc.) have been shown to have greater transformational impact than more traditional forms of education (Andersson & Clausen, 2018; Cater et al., 2018;). Within this pedagogical literature, however, there are limited discussions and analyses of the types of trouble that emerge throughout these experience-based and field course learning scenarios. Indeed, even in

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3
4 well-planned educational contexts, there is always a chance for trouble to occur as illustrated in the
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6 memory excerpt above.
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9 This exploratory study aims to explore ‘trouble’ in experience-based and field course learning
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11 scenarios, from the perspectives of tourism educators in higher education. We engage with Donna
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13 Haraway’s (2008, 2016) notions of ‘staying with the trouble’ to challenge how the field study model
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15 focuses on the well-planned as a coherent holistic whole rather than embracing the messy realities in
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17 which trouble is embedded. Specifically we tend to the following research questions: how does
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19 trouble emerge whilst in the field?; and how can troubling situations and encounters be used as
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21 pedagogical tools? To do this, we draw inspiration from innovative methodologies like memory work
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23 (Haug, 1987; Small 1999) and arts-based methods (Woodward, 2020) to explore the ways in which
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25 tourism educators, leading and organising field courses, encounter and navigate unintended and
26
27 troubling situations. Particularly, we examine written and drawn memories of seven tourism
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29 educators from international higher education institutions. Herein, our own personal experiences and
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31 memories of leading field courses are included and were integral in shaping this project. We resist
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33 the temptation to oversimplify or minimise trouble encountered in the field, and instead draw
34
35 attention to its inherent and pedagogical value. Though more recently, some educators have been seen
36
37 to provoke or court trouble through “alternative tourism education exercises” (Cater et al., 2018, p.
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39 611), institutions do not typically train staff to stay with, or to sway towards trouble, and thus they
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41 are often unsure how to provide meaningful responses when faced with such situations. Thus, the
42
43 conclusion of this paper extends insights around how to create purpose from trouble.
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51 Prior to these discussions, we first review relevant literature around travel, experiential
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53 education and transformational learning. Next, further conceptual insight into our understandings of
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55 ‘trouble’ is outlined, including a brief overview of how risk might contribute to perceptions of trouble.
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57 Finally, a detailed explanation of our research approach is provided before we share findings and
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4 engage in discussions around how troubling and unintended scenarios can be used as pedagogical
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6 tools.
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8 **Literature Review**

9 *Travel as experiential pedagogy*

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11 The link between travel, education and learning is well established (Cater et al., 2018; Dabamona &
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13 Cater, 2018; Ritchie, Carr, & Cooper, 2003; Smith, 2013). All travel has elements of learning, even
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15 though education may not be a primary motivation or explicit purpose for a trip (Smith, 2013). Travel
16
17 provides a reflective experience and stimulates critical thinking and curiosity through processes of
18
19 discovery (Dabamona, Cater, Cave & Low, 2021). Similarly, experiential learning calls on a wide
20
21 range of thinking strategies and enhances competencies by engaging students in “out-of-class”
22
23 experiences (Schrek et al., 2020, p. 1). By bringing our classrooms out into the ‘real’ world, educators
24
25 provide students with opportunities to apply academic skills and knowledge, which are not called
26
27 forth by books or lectures, enabling them to see the relevance of their career fields (Rosier et al.,
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29 2016). Here students are presented with varied and unpredictable outcomes, encouraging them to take
30
31 responsibility for their own learning (Schwartz, 2015).
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39 Increasingly higher education embraces travel as part of experiential learning approaches with
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41 the purpose of empowering students, recognising them as co-creators of knowledge as well as the
42
43 experiences themselves. Indeed, with an ever evolving and complex tourism industry, the educational
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45 landscape must extend beyond narrow fields and disciplinary divides in order to enable students –
46
47 future professionals – to be adaptive, creative and critical citizens (Bosman & Dredge, 2014).
48
49 Portegies and colleagues (2014) emphasise the importance of contextual learning as a “best practice
50
51 for knowledge production in the field of tourism” (p. 112). Rather than simply disseminating skills
52
53 and knowledge required for the industry, context-specific or experiential learning has been shown to
54
55 have greater transformational impact, modifying students’ perspectives, attitudes and behaviours so
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4 they become open, inclusive and capable of coping with tourism's challenges (Liang, Caton, & Hill,
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6
7 2015).

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9 Our exploratory research study builds upon the well-cited experiential learning cycle by Kolb
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11 (1984; see also Kolb, 2014; Kolb & Kolb, 2009). Rooted in pedagogical philosophies of Maria
12
13 Montessori and John Dewey, Kolb's learning cycle offers a suitable framework for placing travel as
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15 pedagogy, specifically fieldtrips, that can result in new experiences and foster 'deep learning' (Liang
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17 et al., 2015). Kolb's (1984, 2014) cycle of effective learning recognises a passing through four stages
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19 1) having a concrete experience followed by; 2) an observation of and reflection on that particular
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21 event or experience which; 3) contributes to conceptualisation or theoretical discovery, which emerge
22
23 through learning; 4) ideally forming new insights to be operationalised and 'tested' resulting in new
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25 experiences. In this way, experiential learning is 'learning by doing' (Clausen & Andersson, 2019).
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30 Experiencing a new context and altering the learning environment to engage and motivate
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32 students and promote processes of deep learning is an aspiration for many educators. Yet, Clausen
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34 and Andersson (2019), argue that these learning processes are only relevant if the students and
35
36 educators are aware of the potential and inherent value in the experience as well as how to reflect on
37
38 it. This awareness along with meaningful reflection can help to activate purpose and foster an ethics
39
40 of care (Caton & Grimwood, 2018; Dredge et al., 2015) in educational travel experiences, prompting
41
42 students to confront assumptions and consider more critically their roles as future tourism
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44 practitioners, and more broadly as responsible citizens of the world.
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48 *Trouble and Transformation*

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50 Scholarly literature points to the embedded transformative aspect in travelling, and studies from Stone
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52 and Duffy (2015) suggest adoption of Transformative Learning Theory, coined by Mezirow (1991),
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54 in order to advance the transformative learning processes of students in tourism programs in higher
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56 education. Transformative learning involves a "process of becoming critically aware of how and why
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4 our assumptions have come to constrain the way we perceive, understand, and feel about the world”
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6 and is concerned with “changing these structures...to make possible a more inclusive, discriminating,
7
8 and integrative perspective” (Mezirow, 1991, p. 167). Thus, increasingly tourism educators plan and
9
10 organise fieldtrips and field courses to ensure expansion and application of theoretical knowledge,
11
12 recognising that students improve their understandings and acquire practical skills, which contributes
13
14 to their learning outcomes in multiple ways (Dabamona & Cater, 2018; Rosier, et al., 2016). Indeed,
15
16 Caton and Grimwood (2018) note that rigidity in learning outcomes as a ‘prior contract’ to the
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18 learning process may actually inhibit the dynamic journey of education. Furthermore, it is worth
19
20 mentioning that transformative learning can be constrained, when new experiences and learning do
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22 not translate into action, or by several factors such as peer or group dynamics, motivation, preparation
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24 and trip duration (Stone et al., 2017).
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30 Despite the extra work for educators, field courses foster valuable and deep learning for
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32 students and have been shown to have transformational impact (Cater et al., 2018; Clausen &
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34 Andersson, 2019). In particular, subjecting students to critically oriented field contexts and new
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36 experiences that rely on exchange relationships, afford them opportunities to apply their knowledge
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38 and compel them to utilise various skills and competencies (Cater et al., 2018); such experiential
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40 process has been identified as one that better equips graduates (Rosier et al., 2016; Schreck et al.,
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42 2020). Both Coetzee et al. (2011) and Schreck et al. (2020) emphasise that these educational
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44 programmes require planning and need to include a set of outcomes implemented by means of a
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46 concrete model. Although we can appreciate the ways this structure provides intention and purpose
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48 to curriculum, antecedents to this inquiry rest on our own experiences as educators conducting field-
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50 based courses and have prompted a focus beyond the well-organised and pre-planned itineraries of
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52 fieldtrips.
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4 Trouble, specifically the unintended and unexpected trouble, thereby not foreseen (or
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6 scheduled), seemingly generates new experiential learning contexts. From trouble, new questions
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8 emerge about the links between travel and learning, and how certain situations can enhance learning
9
10 and transformation, both around the way students perceive themselves and the world (Liang et al,
11
12 2015). For example, returning to the memory excerpt at the outset of this paper, the breakdown of the
13
14 students' bus en route to the stakeholder forum manifested questions and reflections around privilege
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16 and travel, infrastructure and poor road conditions, and challenges that the rural mountain
17
18 communities of Nepal face on a daily basis.
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23 At the time of writing, to our knowledge, current tourism scholarship has not investigated the
24
25 links between learning and unintended incidents, and 'trouble' more broadly. Trouble, and in
26
27 particular unexpected incidents or situations may certainly cause disruptions in field schedules,
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29 delaying or disturbing planned activities. Against this backdrop we seek to conceptualise trouble by
30
31 engaging with Haraway's (2016) proposal to 'staying with the trouble'. Haraway's suggestion makes
32
33 room for interacting with trouble in viewing the present as intertwined in myriad unfinished
34
35 configurations of places, times, matters and meanings. Haraway (2016) states:
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39 "...staying with the trouble requires learning to be truly present, not as a vanishing pivot
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41 between awful and endemic pasts and apocalyptic or salvific futures, but as mortal critters
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43 entwined in myriad unfinished configurations of places, times, matters, meaning (Haraway,
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45 2016:2)
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50 This suggests that using trouble might pave the way to explore messy realities and instead of leaving
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52 them out of the field study model or to silence trouble, because they might enhance the experiential
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54 learning. Approaching trouble as 'becoming with' offers a 'response-ability' that insists "on other
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56 ways of reimagine, relive and reconnect with each other" (Haraway, 2018:61) which entails not
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4 something to overcome rather to tend and relate to, that might enrich and transform the learning. Yet,
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6 as reflected above, we ask: is there purpose in these moments? If we, as educators, open space for our
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8 students to dwell in the unknown, can we pave the way and make trouble come to matter in new ways
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10 for engaging with the unexpected and not rooted in fixed conditions. Prior to attending to these
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12 troubles in the field, we briefly consider risk as it is taken up in field courses.
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15 16 *Risk in field courses*

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18 Literature and practice have mainly anchored experiential learning processes in organised or
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20 well-planned scenarios in which risk management forms an integral part of the planning process.
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22 Prior to departure, educators seek to plan and organise a comprehensive and intentional travel and
23
24 education itinerary. In conducting risk assessments, further attempts are made to identify and
25
26 acknowledge unexpected, and potentially uncontrollable, situations and encounters that might
27
28 interfere with students' learning experiences. These structured approaches to the field can be partly
29
30 attributed to strict institutional protocols for risk reduction, and an educator's attempt to align with
31
32 the increasingly narrow tolerance levels of their university (Liang et al., 2015). We would not want
33
34 to downplay the importance of effective risk management procedures within organisations and by
35
36 trip leaders. Indeed, these are a vital aspect of our duty of care as educators, and development of more
37
38 comprehensive codes of conduct such as BS8848 *British Standard Specification for the provision of*
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40 *visits, fieldwork, expeditions and adventurous activities* are welcome (Royal Geographical Society,
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42 2007).
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48 However, affordances for serendipitous engagement with troubling encounters, some of
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50 which may involve a degree of risk, turning them into positive spaces for learning has significant
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52 value. In the adventure tourism and outdoor recreation fields for example, it is well recognised that
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54 risk taking is a vital part of the self-development opportunity offered through their associated
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56 activities (Mortlock, 1984). As Weber (2001) maintains, "learning and gaining insight are not just
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4 possible side effects of risk... they are integral parts” (p. 362). It is important here to consider risk in
5
6 its broadest sense as the possibility for loss (Cater, 2006). Whilst we would wish to avoid genuinely
7
8 harmful risks, some risks, such as discomfort, challenge, inconvenience, culture shock and so forth,
9
10 are the troubling encounters where learning often occurs.
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14 Travel itself is manifestly bound to risk. For whilst the displacement allows for the learning
15
16 opportunities described above, travel medicine research has long noted consistently higher injury
17
18 rates for tourists than locals, with the former placed in “unfamiliar surroundings and engaged in
19
20 unfamiliar activities” (Wilks & Coory, 2002, p. 4). This is perhaps why scholarly literature has scant
21
22 regard for understanding ‘trouble’ as an integral component to experiential learning processes,
23
24 specifically during field trips abroad. Nevertheless, unprecedented situations happen, and this
25
26 exploratory study seeks to foster a debate as to whether these troubling situations might provide
27
28 transformative learning through shared experiences and reflections. To enter this debate, we analyse
29
30 and discuss the memories of tourism educators that lead and organise field courses in domestic and
31
32 international contexts.
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36 37 **Methodology**

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39 Anchored by social constructionism, this pedagogical inquiry aims to explore how
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41 tourism educators, leading and organising field-trip courses, experience trouble. In particular: how
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43 does trouble emerge whilst in the field? and how can troubling situations and encounters be used as
44
45 pedagogical tools? This research adheres to a relativist ontology, recognising that there are multiple
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47 realities (Lincoln & Guba, 2016). As indicated above, antecedents lie in our own personal experiences
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49 and memories, however, in an effort to better understand the pedagogical value of encountering
50
51 trouble, we committed to fostering a space for other tourism educators to share and make sense of
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53 their experiences with us. Herein, we acknowledge the relational dynamics of knowledge creation,
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55 and that our own subjectivities and the particularities of the research participants’ experiences are
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4 mediated and produced through language, discourses and social practices (Crotty, 1998; Grandy,
5 2018). Therefore, to align with these paradigmatic considerations, our methodology embraces
6
7 dialogue and participation. Specifically, we draw inspiration from innovative methodologies like
8
9 memory work and creative arts-based methods such a drawing (cf. Woodward, 2020), which helped
10
11 to form the scaffolding for our research approach.
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15 16 **Research Approach**

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18 Aligning with tenants of memory work, our research sought to engage participants in both the
19
20 generation and initial analysis of data (Kivel & Johnson, 2009). Thus, five tourism educators
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22 (research participants) as well as the authors, individually generated a written and/or drawn memory
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24 narrative. The research participants then participated in shared, collective discussions around these
25
26 memories with us. These collaborative aspects of memory work supported our intentions as we hoped
27
28 to facilitate a much more horizontal research relationship with our academic peers. We further explore
29
30 the details of our methods, in particular the collective discussions that unfolded, momentarily.
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35 Memory work, as a methodology, first emerged as part of feminist inquiries of the 1970s and
36
37 80s (Haug, 1987). Derived from traditions of hermeneutics and the phenomenological lifeworld, it
38
39 encourages an interactive knowledge construction process whereby participants can recall, examine
40
41 and analyse their experiences within broader cultural contexts (Mooney, 2017). Since Small's (1999)
42
43 first application of memory work in tourism, it has increasingly gained traction as a valuable
44
45 qualitative methodology in leisure and tourism studies (cf. Grimwood & Johnson, 2021; Kivel &
46
47 Johnson, 2009; Mooney, 2017; Torabian & Miller, 2017), and more specifically in tourism education
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49 research (cf. Rouzrokh, et al., 2017; Boluk & Miller, 2021). Our own research approach complements
50
51 some of the emerging tourism research that utilises co-creational and transformative learning
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53 perspectives (Grimwood & Johnson, 2021). However, it is worth noting the emancipatory
54
55 commitments of memory work (Haug, 1987), and though our research nods to calls for increased
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4 educational reform in tourism studies (e.g., Belhassen & Caton, 2011; Boluk & Carnicelli, 2019;
5 Miller, Boluk & Johnson, 2019), we did not intend to strictly adhere to all of memory work's
6 methodological foundations. Rather, we were inspired by this retrospective method. Rouzrokh and
7 colleagues (2017) recognise that resulting dialogue from memories can lead to deeply reflexive
8 methodological foundations. Rather, we were inspired by this retrospective method. Rouzrokh and
9 colleagues (2017) recognise that resulting dialogue from memories can lead to deeply reflexive
10 insights, whilst the process can be consciousness raising by illuminating the social and cultural
11 embeddedness of phenomena. Furthermore, we build on this methodology by incorporating visual
12 and creative methods, specifically utilising illustrations.
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Visuality and materiality are understood as distinct modes of constructing and communicating meaning and have been increasingly used to overcome the reliance on linguistic fluency within research (Boden, Larkin, & Iyer, 2019). Sketches often work with a spirit of inventiveness and improvisation, helping people to develop their own varieties of approach and method (Cater, 2012). Encouraged by this, participants were extended the opportunity to hand draw or electronically illustrate their memories and experiences of trouble (See Figure 1 for example). These illustrations and drawn memories represented material artifacts that enabled participants as well as us as researchers to make sense of complex ideas and situations (Taylor & Statler, 2014; Woodward, 2020). In one particular case, an illustration triggered a range of cognitive and emotional responses highlighting rich insights. Although there is some criticism that visual and verbal modes substitute for one another, much research indicates to their complementary roles (Cartel, Colombero, & Boxenbaum, 2018; Woodward, 2020).

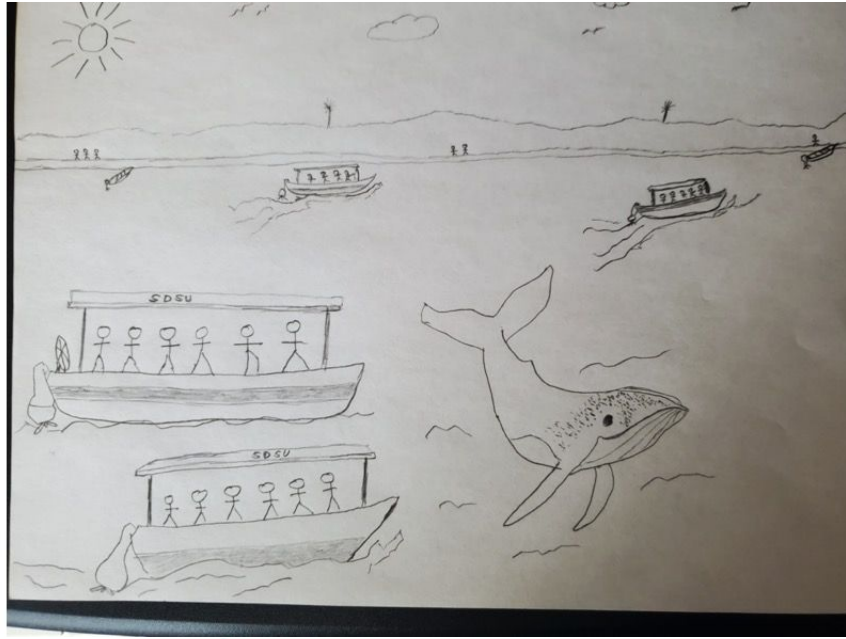


Figure 1: Participant illustration of a “time when you experienced trouble whilst leading a tourism field-course/trip” (Dylan, 2021)

Data collection: Memory sharing and initial analysis

A small, purposive sample of tourism educators were recruited to participate in this study, which prioritises our paradigmatic and methodological considerations and extends the depth and richness of the dataset (Lincoln & Guba, 2016). Five tourism educators employed by international higher education institutions, who have led or organised at least one field course, were recruited by using researcher networks and snowball sampling strategies. Along with these five educators, analysis included data and insights from us as researchers/authors. Altogether, the sample comprised of four females and three males based at institutions in five different countries, primarily leading short (1-3 weeks) international field courses (see Table 1). All participants provided informed consent, and this study was conducted with ethical approval by Swansea University’s Ethics Committee.

Table 1. Participant Characteristics

Pseudonym	HE Institution Location	Years leading trips	Primary Learning Contexts	Age	Gender
Dylan	USA		International (e.g. Mexico; Galapagos)	35-44	Male
Finn	United Kingdom	18	International/Domestic (e.g., Malta; Wales)	45-54	Male
Mateo	Mexico		Domestic (e.g., Mexico)	35-44	Male
Janet	New Zealand		International/Domestic (e.g., Papua New Guinea, Christchurch, NZ)	55-64	Female
Claire	USA		International (e.g., Cuba; Ghana)	45-54	Female
Lennox	United Kingdom	2	International (e.g., Nepal)	25-34	Female
Anna	Denmark		International (e.g., Mexico)	45-54	Female

Our data collection process required what Snelgrove and Havitz (2010) would identify as ‘retrospective methods’ in which participants look back in time to recall specific events or experiences. Similar to the first phase of memory work, we began data collection by asking participants to write and/or illustrate a memory, based off a ‘trigger phrase’ or cue related to a particular episode, action, emotion or event (Mooney, 2017; Small, 1999). In the case of this research, the cue was “write and/or illustrate a memory of a time when you experienced trouble whilst leading a tourism field-course/trip.” These memory narratives and drawings can be messy and contradictory rather than biographically coherent (Snelgrove & Havitz, 2010). As Rainford (2020) maintains, creative or multi-modal approaches are useful methods to examine nuanced and complex experiences. We also encouraged those who chose to write, to do so in third person, a practice that is said to historicize and distance narrators from their experiences, whilst forcing an explanation that is not

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4 self-evident (Haug, 1987). Additionally, we used this as an opportunity to reflect on our own field
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6 course experiences in which each of us wrote or drew a specific memory. These were later called
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8 upon in the discussion phase of our data collection, a point expanded upon later.
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11 The individual meanings that were made manifest from this process of memory recall became
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13 a departure point and linked to the initial analysis that occurred within the collective discussions
14
15 across participants and researchers. One of the most common critiques of retrospective methods, such
16
17 as memory work, is that individuals cannot accurately recall past events or states of mind due to
18
19 cognitive limitations; however, recall of extreme or unusual events tends to be greater (Snelgrove &
20
21 Havitz, 2010). As we are asking participants to remember troubling experiences and events, these
22
23 methods are seemingly appropriate. Moreover, due to the relativist underpinnings of this work, we
24
25 are less concerned about the minutia of a given memory, and more interested in the meanings and
26
27 insights constructed with our participants.
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32 The strengths of our approach rest on the generation of two data sources: the individual
33
34 memories (written/drawn) and the discussions of these memories, which formed the second part of
35
36 our data collection and analysis process. Due to the ongoing COVID-19 restrictions, small group
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38 discussions were facilitated on Zoom, the teleconferencing software program, rather than taking place
39
40 in person. Herein we modified traditional memory work procedures (cf. Haug, 1987; Johnson, 2018);
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42 rather than having all five research participants meet with us at once for a larger, collective group
43
44 discussion, we established smaller discussion sessions with one participant at a time. These took place
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46 during the Spring of 2021 and were attended by at least two researchers. While we value the collective
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48 dialogue dimension of memory work, smaller sessions were implemented due to logistical challenges
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50 but more importantly to instil a greater level of participant trust, a key consideration in facilitating
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52 co-researcher buy-in (Grimwood & Johnson, 2021; Rouzrokh et al, 2017). This trust was reinforced
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54 by the already established rapport across participants and researchers; each participant was from one
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4 of our own personal and professional networks. Indeed, these relationships helped to minimise
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6 hierarchical, power-laden research dynamics.
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9 Each discussion session averaged about 90 minutes and started with the sharing of our
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11 memories out loud with one another, followed by a free-form discussion about the manifest content
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13 and latent meanings. Of the seven of us (participants and researchers), three expressed memories via
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15 drawing or illustration (see for example, Figure 1). Conversations around the written and drawn
16
17 memories formed the start of our analysis and the participatory crux of our approach (Grimwood &
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19 Johnson, 2021). Therein, we reflected on how our memories paralleled and differed, and about what
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21 we understood was being said about power, education and risk within the troubling field-based
22
23 scenarios. The dialectic and collective nature of each discussion afforded greater depth and reflection
24
25 than other qualitative methods such as structured interviews (Torabian & Miller, 2017). However,
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27 though a non-issue, it should be noted that participant-led textual and drawn expressions as well as
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29 analytical capabilities require certain skills and aptitudes and thus should be considered during
30
31 participant recruitment (Grimwood & Johnson, 2021). All of these small group, Zoom discussions
32
33 were audio and video-recorded. Video recordings helped to capture any illustrations, insights or
34
35 discursive wonderings that were shared via the 'share screen' feature on Zoom, while audio
36
37 recordings of each session were transcribed for further analysis as detailed below.
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43 Data Analysis

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45 The final phase of our research approach builds on that first level of analysis generated from
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47 the small group discussions. It resembles a more structured data analysis based on the memories and
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49 discussions, where “the insights concerning the ‘common sense’ of each set of memories are related
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51 to each other and back to theoretical discussion within the wider academic literature, and then they
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53 are critically appraised for further theorizing” (Markula & Friend, 2005, p. 454). Our analytical
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55 procedures were iterative; as we gathered discursive wonderings from one tourism educator our
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4 understandings of the topic and related theories shifted, playing into our next small group discussion.
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6 Once all of the Zoom sessions were completed, we analysed their related transcripts which further
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8 enhanced the interpretations and meanings shared and gathered. In the subsections that follow, we
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10 showcase some of these insights, empirically utilising our own, as well as participant, memories. To
11
12 preserve confidentiality, all participants (including ourselves) were anonymised at the point of
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14 transcription. We integrate these into a discussion of findings that highlights how ‘trouble’ can
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16 generate novel, and transformative experiences in the field.
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21 **Findings & Discussion**

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23 From our analysis of the ‘troubling’ memories expressed by tourism educators, it became evident that
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25 trouble can be purposeful and transformative. Interestingly, and somewhat to our surprise, the
26
27 scenarios encountered and discussed were manifested both as ‘unintended’ and ‘intended’ trouble.
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29 Nevertheless, the type of trouble that bubbles up and the ways in which students and educators
30
31 navigate troubling matters seems to be embedded in the social, cultural, political and economic
32
33 contexts of the field-place – but equally linked to how we (individually and culturally) relate to these
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35 contexts and dimensions. Thus, as we unpack the unintended and intended below, we contextualise
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37 the various memories and collective insights we landed upon. Traversing these findings, we also
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39 illuminate trouble as novel situations and moments that can be transformative for students and
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41 educators alike. Finally, at the end of this discussion we impart insights around how trouble can lead
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43 to purposeful education as well as cultivate radical realisations about tourism, tourism education and
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45 the wicked problems of our global society more broadly.
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53 ‘The unintended’: Serendipitous engagement with trouble

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55 Tucker (2018) suggests that the ways of understanding and conceptualising the ‘unintended’ are
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57 various: “one way is to see it as the failure of intention, where intentions go wrong and therefore
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4 result in ‘the unintended’, and another way is to see the unintended as an ‘opening’, as a space full of
5 generative possibility.” (p. 8). We primarily focus on the later as we unpack unintended trouble, and
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7 the messy entanglements and multiple stories that are enmeshed in our research participants memory
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9 narratives (Crouch, 2010; Tucker, 2018).
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13 Unintended trouble, the unforeseen and unplanned instances, that occurred in the field became
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15 purposeful for both tourism students and educators. This became apparent throughout our discussions
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17 as we shared our troubling memories. Our personal departure point for this study was a dramatic
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19 vehicle breakdown on the “Baglung Tiger”, our coach transport on a Nepal field course in 2019,
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21 which highlighted infrastructural challenges to students. Similarly, Dylan, a North American tourism
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23 educator, recalled an unexpected, disruptive event that unfolded during his marine tourism field
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25 course in Baja, Mexico. As one of the programme activities, Dylan took his students to a marine
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27 conservation area that was a well-known birthing area for grey whales. That specific day, Dylan and
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29 his fellow educators could not find an available professional from the fishermen’s cooperative, and
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31 instead hired a few local fishers to facilitate this trip activity. From this decision, he recalled the
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33 trouble that ensued:
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41 On that particular day, all of our discussion about marine conservation literally fell
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43 apart because the students were you know, looking forward to a sustainable
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45 experience, but here, you had fishers...there were about 10 or 12 whales with their
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47 calves and every whale had at least 12 or 15 boats chasing it...what happened was the
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49 tour operators started getting very close to the whales... they tried to excite the whales
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51 by banging on the side of the boat with their hands, including tourists, so you can
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53 imagine the picture [referring to drawn memory] shows you a two-dimensional
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55 perspective, but now add the sounds.
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7 Troubling experiences like this can be jarring and emotive: Dylan expressed this as a “scary
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9 experience for the students.” However, emotions and the feelings of being overwhelmed (Dabamona
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11 & Cater, 2018) that emerge in experiential learning have been identified as an important aspect of the
12
13 learning process (see also Cater et al., 2018; Portegies et al., 2011). This is also emphasised as
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15 important to concrete experiences in Kolb’s (1984) experiential learning model.
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18 Affect and feeling such as surprise, shock, anger and fear were further expressed in the
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20 memories of other educators. For instance, Janet details an unintended incident during a field visit to
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22 a canoe and kayak centre in New Zealand:
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27 One of the young men in doing a turn, actually fell into the water, fell out of the
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29 canoe and he was absolutely terrified, and he lost his, he wore glasses, he lost his
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31 glasses and...the kayaking instructor got him back out of the water, because they’re
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33 all wearing life jackets, of course.
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39 Differing from Dylan’s Mexico example, the fear that manifested for this student, was seemingly
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41 linked to risk and the potential for personal harm. Though Janet disclosed that “the context for the for
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43 this particular trip was what I thought was low risk experience” the bodily risk perceived by the
44
45 student was likely much greater. Despite this event being unintended, it became a valuable lens in
46
47 which to examine management of real and perceived risk (Cater, 2006). In part this raises potential
48
49 socio-cultural contexts and differences between educators and students. Janet herself was a local New
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51 Zealand-based educator, and the composition of this domestic field visit comprised of 15 students, of
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53 whom were approximately fifty percent international students, predominantly from China, and the
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55 other half were New Zealand students. Janet explained:
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7 They [the international students] have not been in these open spaces, or what they
8 perceived as uncontrolled spaces before. Whereas the New Zealanders, well you know,
9 'we did this as kids'... "So the attitudes were very different as they approached this
10 experience. The Chinese students were very afraid, very afraid of what they were going
11 to encounter...
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20 Indeed, the unintended trouble in Mexico and New Zealand became emotionally and, in some cases,
21 physically challenging. Though the educators, in their pre-trip planning, did their best to avoid
22 genuinely harmful risks, moments of discomfort and challenge triggered by the unintended troubling
23 encounters impelled new insights both for students and educators. Moreover, these experiences
24 contributed to a process of transformative learning, whereby the individuals engaged become
25 critically aware of their assumptions, and how these constrain the way they "perceive, understand,
26 and feel about the world" (Mezirow, 1991, p.167). This critical awareness was highlighted by Dylan
27 as he described his students trying to process what transpired in Baja:
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41 The students really were not happy with the situation, but then it revealed to them at
42 least, the dichotomy between what exists on paper as marine protected areas, and then
43 what happens on the ground... So things came up like, 'Why, why would a fisher do
44 something like this?'
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52 The transformative learning that occurs in unintended experiences confronts the arguments made by
53 Coetzee et al. (2011) and Schreck et al (2020), which emphasise planning and highlight the need for
54 clear learning outcomes while in the field.
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7 Interpersonal trouble and philosophic practitioners

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9 Nevertheless, the potency and potential of unintended trouble was not always as evident, and
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11 sometimes emerged as negative re-tellings in our collective discussions. For instance, Claire, a North
12
13 American educator bemoaned a memory from her 2012 trip to Cuba:
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18 So, my story has a leading man...Jake is a young white man, and he has a lot of
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20 testosterone and he you know, just to kind of paint a picture he's tall he's good looking
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22 he works out, and he's smooth. he's real smooth...So Jake never was on time. And one
23
24 day he did not show up at all, and I didn't know where he was and his roommate you
25
26 know, because people are paired up, and his roommate said, 'yeah I think you know I
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28 heard him talking with one of the desk clerks at the hotel' so a local resident and, 'they
29
30 were talking about going scuba diving.
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37 Jake, the 'leading man' in Claire's memory narrative, and his ambivalence towards the group, Claire's
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39 role as a trip leader and the geo-political contexts of Cuba were pivotal to the development of trouble
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41 in this educational experience. Even though Claire had 12 MSc Sustainable Tourism students with
42
43 her, she recognised that Jake was an "initiator" and "stirred up trouble" in the larger group. There are
44
45 also instructor/student gender and sexuality dynamics within this quote that are beyond the scope of
46
47 this paper. Notably, this 'leading' character also emerged in discussions with Finn (a
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49 British/Australian educator) as he described the unintended problems that materialised in taking
50
51 students to Papa New Guinea. In this case he described difficulties encountered with an individual
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53 student who deliberately engaged in dangerous and illegal practices whilst on the trip. Here,
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55 unfamiliarity with the local culture of customary ownership posed genuine threats to the entire group
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4 and the trip itself. In both of these cases a lack of understanding of different cultural and political
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6 contexts created potential for additional trouble, particularly when students failed to remain sensitive
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8 to them.
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11 Indeed, in each and every one of our collective discussions, tourism educators emphasised the
12
13 unanticipated instances that are experienced in group travel, and often suggested this internal trouble
14
15 would be more complex to solve and to learn from than external situations. Nevertheless, sometimes
16
17 learnings and realisations around these dynamics can arise in the field through reflective dialogue
18
19 between educators and students. For example, Finn shared the importance of a whole group reflective
20
21 debrief after the incident above, highlighting reflection as an integral part of these valuable learning
22
23 processes.
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27 Finally, although educators may be aware of some of these group variables and relationships
28
29 in situ, the purpose and pedagogical value of this type of trouble was sometimes not recognised until
30
31 much later. Specifically, our memory-work process with tourism educators enabled us to unpack the
32
33 ‘purpose’ of what we perceived as disruptive students and related group dynamics. For instance,
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35 Claire explained some of the context to her trouble:
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41 Here, it's two points: one, they were older and they were masters students and you
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43 can't like have that same authority over them as you would an undergrad and then, the
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45 second problem is, a lot, and this is a total generalization here, so like for a lot of
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47 Caribbean nations, Rum and alcohol are a big part of the tourist culture, at least when
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49 you get to Cuba...
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55 When unpacking these contexts of Claire's memory, the problematic nature of the very industry we
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57 seek to research and teach about is called into question. Problematic moments like this reify unethical
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4 and irresponsible tourism practices, and more poignantly should elevate the inimical concerns of our
5 global society. Claire admitted, for example, that “alcohol being cheaper than coffee or water.”
6
7 Similarly, both first and second author’s experiences confront the capitalist and neoliberal hedonist
8 tourism behaviours. This is perhaps why Cater et al., (2018) advocate for “alternative tourism
9 education exercises” that challenge “the dominance of educational visits that are focused solely on
10 the industry itself.” (p. 610).
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18 Instead of a listing of positive and negative impacts of the tourism industry, we must also, as
19 Dylan put it “see the dark side of human behaviours and our activities”, developing a critical
20 perspective in line with that described by Tribes ‘philosophic practitioner’ (2002). Indeed, is this the
21 purpose of tourism field courses? Like Dylan points out:
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30 I mean you could see that on a video or you read that in an article, but here to see
31 face to face they thought that they were contributing to the problem, and which is
32 not true.
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39 Embracing these fissures, the trouble in the field, might be one-way tourism educators can expose
40 destination dynamics (Tucker, 2018), creating values-based teaching to set the scene for future world
41 makers; a conversation we turn towards next.
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48 Intended troubling: Deliberate engagement with discomfort

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50 The purposeful evolution of adapting to unintended trouble in the field is to deliberately court
51 troubling encounters in experiential pedagogy. Our research participants also shared instances where
52 they had built on unintended encounters, particularly when they made repeated visits to a destination,
53 in order to develop learning, for example with Dylan’s visits to Baja. In another case, Finn described
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4 an example of how one activity evolved over several years to give students an alternative perspective
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6 on mobility;
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11 So, the particular one that I was thinking about is when we go to Malta...And there
12
13 was a lot of the migration crisis in Malta. And so, it was taking students just to this the
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15 refugee processing centre. After having seen, you know this really nice kind of world
16
17 heritage city, the capital in Valletta. And then taking them down to the docks, and this
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19 whole kind of like, it's effectively an open prison with mostly African migrants. And
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21 sort of getting them to understand you know different sides of mobility, really. They're
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23 tourism students but they tend to always think of it in a silo effect, rather than
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25 understanding mobility in its much broader form.
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32 Using tools for reflection was identified as an important part of making the most of both unintended
33
34 and deliberate trouble seeking. In addition to debrief sessions, the use of cartoons and reflective
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36 journals were mentioned as powerful tools in encouraging students to develop their understanding of
37
38 events (see Cater et al 2018). As well as aiding in the stages of reflection and analysis in Kolb's
39
40 model, reflective journals also promote self-awareness as well as the ability to communicate thoughts
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42 clearly.
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45 **The purpose in trouble: Cultivating deep and transformative learning**

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48 A theme the tourism educators continuously reflected on during the memory work was not only how
49
50 they navigated through the trouble but also how they engaged in unfolding the trouble in a co-creation
51
52 process with the students. Educators have been perceived as translating or brokering knowledge to
53
54 students understood as transferring knowledge, however we believe that educators who conduct field-
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56 based courses also care about applying knowledge and provide "learning by doing" experiences
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4 inherent in Kolb's experiential learning cycle. Thus, we propose that the role of the educator could
5
6 also be framed within the figure of a 'trickster' to provide the students with deep learning. The
7
8 trickster is a figure who has been repeatedly used in societies as one who affords access to other ways
9
10 of understanding, although drastically reorganised and repeatedly combined with other myths, its
11
12 basic idea seems to be consistent (Radin, 1972). The figure seeks coherence and commonality
13
14 especially in the face of contradictions, and the trickster has been explored in anthropology to theorise
15
16 about the relationships between individual morality and agency and social organization and power in
17
18 particular related to ideas of culture (Shirpley, 2015). However, the asset of the figure in our learning
19
20 perspective is not in a cross-cultural indigenous perspective rather it is a figure that is able to disrupt
21
22 and support the development of the philosophic practitioners. Thus, a trickster-style teaching
23
24 (Hensley, 2018) embraces and facilitates pluralistic modes of transdisciplinary problem solving
25
26 (Hensley, 2018) and encountering and navigating challenges in unfamiliar environments. Teachers
27
28 who embrace what we call trickster-teaching techniques by doing the unexpected or navigating the
29
30 unintended trouble can provide paths as clearly demonstrated in Dylan's and Finn's field-based
31
32 learning techniques. Here educators as tricksters are pragmatic and able to make smooth transitions
33
34 between disciplines (Hensley, 2018) and, we would suggest, between unintended trouble and learning
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36 to provide deep learning with an experiential approach. The trickster-learning approach embraces the
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38 transformation needed by higher education to advance the purpose of generating life-long learning.
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45 **Conclusion**

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47 Our initial purpose in this paper was to seek evidence of troubling encounters on field trips, prompted
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49 by our own experiences. With an admittedly small sample we quickly found that troubling encounters
50
51 were both common and varied in these educational contexts. We found that often 'logistical' trouble
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53 for faculty, instructors and trip leads, lead to 'cognitive' trouble for students. However, it is apparent
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55 that all too often their significance is downplayed in an educational environment that seeks to minimise
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4 and manage risk, which has contributed to the narrow focus of the literature in this area to date. Yet
5
6 the richness of the illustrations and narratives from ourselves and our participants demonstrate that
7
8 these encounters are fertile ground for more critical approaches. Our findings suggest that ‘trouble’
9
10 can generate novel situations, destabilising the experience, whilst opening the door for critical
11
12 thinking and creative problem solving. In this sense such events are a valuable space for liberal
13
14 reflection in particular, the domain of learning that is most often neglected in the concept of the
15
16 ‘philosophic practitioner’. Rather we should use these encounters to “encourage professionals to be
17
18 sceptical about given truths, sensitive to hidden ideology and power, and to reflect about what
19
20 constitutes ‘the good life’ in the wider world affected by their work” (Tribe, 2015, p. 374).
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27 Turning to our second aim of how troubling encounters can be harnessed as pedagogical tools,
28
29 our participants described the methods they used to foster reflection and, in some cases, turning
30
31 unintended encounters into more regular, intentional ones. Educators are regularly in a continuous
32
33 exploration and application of pedagogical approaches to engage and create meaning for the students’
34
35 deep learning as this reflective quote suggests:
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38 Dylan: When the students, you know, had a rebellious moment after the whale watching trip, I saw
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40 that as a great thing, that students are really opening up their minds, and not just enjoying the
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42 whales.
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48 These realisations arise from reflective dialogue amongst educators and students, thereby
49
50 highlighting reflection as an integral part of these valuable learning processes. Our purpose to explore
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52 new learning approaches and develop a novel cross-disciplinary conversation for thinking and acting,
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54 gaining skills within critical thinking and creativity by focussing on the relationships between
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56 learning and troubles in different contexts. An important asset with fieldtrips as
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4 pedagogical/educational travel is the opportunity to challenge students to think “out of the box” due
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6 to being in a different context/out of their comfort zone, however as we demonstrate in this
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8 exploratory study it can be a limitation not to benefit from the unintended events in the experiential
9
10 learning process.
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14 Further research is needed to conceptualise the risks, troubles and un-intendedness and in
15
16 which way these might open for new or broaden existing pedagogical methodologies enabling an
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18 analysis to how to create purposeful paths to pursue it as an experiential learning. Our discussions
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20 also noted the significant emotional labour that educators may require in order to develop such
21
22 transformative practices, and whilst this has been explored in adventure guiding (Torland, 2011), it
23
24 requires more examination in the educational field. Further, group dynamics in field courses have
25
26 only been hinted at briefly within the tourism education literature and also indicate a necessary future
27
28 line of inquiry. In particular, we think the trickster might be a useful conceptual framework to explore
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30 the role of the tourism educator in managing these types of troubles in the field.
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3 October 2021
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7 Title of Paper:

8 *Cultivating deep learning in field-based tourism courses: Finding purpose in 'trouble'*
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10 Dear Editor and Reviewers,
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14 Thank you very much for the comments and suggestions on our manuscript. We were very pleased
15 to see that both the reviewers found significant merit in our approach and were supportive of the
16 paper. We are grateful to be given the opportunity to submit our revised manuscript, and to respond
17 to some final-stage concerns. We have carefully considered the reviewers' suggestions and advice
18 and made further improvements to the manuscript. Responses to each individual comment are
19 contained in the table below and, where necessary, we have linked between comments when
20 different reviewers have raised similar issues.
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23 We have responded to the reviewers accordingly below.
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26 Kind regards,
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28 The Authors
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Reviewer 1 Comments			
	Section	Response	
Comments to the Author			
Thank you for the opportunity to review this manuscript, which is one of the most well written I have ever reviewed. I also appreciate the way in which the manuscript challenges educators to rethink the role of "trouble" in planning for and experiencing field-based courses or trips. I hope my comments are helpful.			
Comment 1 The front end of the manuscript would benefit from the addition of examples of troubles that could arise.	Intro	Thank you for your suggestion. We have added a memory excerpt at the front end of the paper as seen in italics on p. 2. Along with this, we briefly conceptualise 'trouble' within our introduction section (p. 3) as well as in the LR, which helps to clarify the way in which we take it up in the remainder of the paper.	
Comment 2 The method section does not include typical headings or sub-headings found in a research article. Perhaps that is intentional, but I found I had to dig to	Method	We appreciate your comment. To ensure a more reader friendly methods section, we have decided to reorganise/streamline this	

1 2 3 4 5 6 7 8 9 10 11 12 13	determine how many participants were in the study, as well as many of the procedures (data analysis).		section as well as use more traditional headings and sub-headings (Methodology, Research Approach, Data Collection, and Analysis). Additionally, on p. 12 we've included a table outlining the number of participants in the study, and their relevant characteristics.	
14 15 16 17 18 19 20 21 22 23 24	Comment 3 Clarification is needed regarding whether the authors' own experiences are included in the data	Intro/ Method	Thank you, we have tried to make our position in this paper clearer. As can be seen on p. 3, we inserted that some of our own memories are included. Additionally, we further reflect on this inclusion in our Methodology section as well.	
25 26 27 28 29 30 31 32 33	Comment 4 Is there any further information regarding the participants that would be helpful to readers to understand their positionality? Geographic location, privileges?	Method	We appreciate your clarifying questions. As indicated in our response to comment 2 above, we've included a table outlining the number of participants in the study, as well as relevant characteristics (see p. 12)	
34 35 36 37 38 39 40 41	Comment 5 It would be helpful for readers if the differences between collective memory work and focus groups could be explained, briefly.	Method	We appreciate this comment. We have softened our leanings on memory work as well as re-structured our research approach, providing more justification for our methodological decisions.	
42 43 44	Comment 6 Page 9, Line 48 - change Havits to Havitz		Thank you for pointing out this typo, this change has been made.	
45 46 47 48 49 50 51 52 53 54 55	Comment 7 A greater presentation of the nuances of the analysis within each of the "themes" in the findings section would be helpful. In particular the unintended section is much larger than the other sections and seems to have multiple layers that could be better presented. Furthermore, a greater connection between the way the findings are presented and the research questions would be ideal.		We have revised the findings section and included more sub-headings to more clearly show the emergent themes in the unintended trouble section. Greater connection between the research questions and the findings/conclusion is now present.	
56 57 58 59 60	Comment 8 Page 18, Line 21- The sentence "Claire admitted, 'alcohol being cheaper than coffee or water'" is incomplete.		Thank you, we have amended this sentence.	

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60	<p>Comment 9 Page 18, Line 23 – change authors to author’s</p> <p>Comment 10 Page 21, Line 27 – Was the purpose to “open a theory-practice debate within tourism ...”? Personally, I don’t see that as an objective that was achieved.</p> <p>Comment 11 Page 21, Line 30 – I don’t see how a “novel cross-disciplinary framework ... “ was developed through this study.</p> <p>Comment 12 Finally, I encourage the authors to conclude by reflecting on the research questions (I didn’t see a good connection in the findings and discussion section) and offering a final take away challenge or thought</p>	<p></p> <p>Conc</p> <p>Conc</p> <p>Conc</p>	<p>This grammatical error has been amended.</p> <p>This has been removed and the sentence revised to better link to the research questions.</p> <p>Changed framework to conversation</p> <p>The conclusion has been revised and expanded with specific answers to the research questions posed in the introduction.</p>	
Reviewer 2 Comments				
	Comments to the Author	Section	Response	
	This is well-written and interesting paper that offers promising insights, critical points of reflection, and methodological and pedagogical tools for tourism educators. I do, however, feel it needs substantial revision before it’s ready for publication.		Thank you for your helpful comments and detailed suggestions. We have thoroughly revised the manuscript as suggested.	
	<p>Comment 1 The authors seem to be cashing in on the good value of Donna Haraway's 2016 book <i>Staying with the Trouble</i>. The authors even make direct reference to Haraway's phrasing in the abstract. I’m perplexed as to why Haraway is never cited in the manuscript, and why her conceptualization of trouble or thinking through trouble (including what it means to stay with the trouble) is never taken up. I think this paper really needs some stronger conceptualization of "trouble" – specifically, I think the paper would benefit from the authors’ identifying, explaining, and justifying how they are using the concept and they see it relating to, or doing something different and perhaps more useful, than other concepts referred to in the paper like risk, the unintended, or serendipity.</p>	Lit	Thank you for these helpful references. We now briefly conceptualise ‘trouble’ within our introduction section (p. 3) as well as in the LR, which helps to clarify the way in which we take it up in the remainder of the paper.	
	<p>Comment 2 The methodological and empirical aspects of the paper, I’m afraid, are poorly executed (at least in terms of how I see them being represented in the paper). Memory-work is such as wildly amazing approach to engage for the stated objectives of the study, but some of the details and justifications around method-level decisions are rather pithy. For</p>	Method	Thank you for this critical evaluation. We have revisited the methodological explanations. We have softened our leanings on memory work as well as re-structured our research approach, providing more	

<p>instance, while I appreciate the logistical and technological challenges that would have to be navigated in order to get all participants together for collective discussion, it seems to me that removing the collective dialogue dimension of memory-work really seems to limit the value or suspend the core critical aims of the methodology. Additionally, the authors engagement of memory-work seems to lack the emancipatory orientation that Haug and others establish as a core foundation of the approach. How the authors reconcile or justify this limitation? Are the participants themselves embedded in disciplinary or oppressive social or cultural contexts from which they might be liberated?</p>		<p>justification for our methodological decisions.</p>	
<p>Comment 3 Regarding the empirical substance, I ultimately found the “data” unconvincing support for the interpretations the authors presented. There are few specific comments related to this below. On a general level, what I would encourage is to use the memory texts written by participants (including the authors) to show and substantiate the interpretations more fully. Unless I’m mistaken, not one of the written memory narratives is included in the paper, which limits our ability as readers to “see” the meanings being conveyed by participants. We certainly get insight into this through the verbatim quotes of participants from the dialogue sessions. But even with these there is an over-reliance on telling readers what the interpretations are as opposed to showing them.</p>		<p>We have revisited the empirical material to include more quotes from the research participants (including both visual and written memory narratives) and provide more support for the findings. We have also restructured the findings to provide clearer categorisations of trouble within the examples.</p>	
<p>Some other general concerns:</p>			
<p>Comment 4 The "Intended troubling" section is rather short on detail and description, as well as interpretive insight and empirical support.</p>		<p>Further detail has been added to explain the interpretations of this section, whilst noting that the focus of the paper is on unintentional trouble rather than its potential evolution into more intentional encounters.</p>	
<p>Comment 5 The connections made towards the end of the paper to tourism educators as “tricksters” are concerning. There's an element of appropriation and erasure happening – to my understanding, "tricksters" is often used by Indigenous knowledge holders to represent their capacities for navigating in-between and tinkering within multiple cultural contexts. I don't know though – perhaps that authors identify as Indigenous, and the notion of trickster is part of their cultural practice and repertoire?? If the authors</p>		<p>we have added further details about our use of the trickster that is not related to indigenous knowledges instead we think with the philosophical practitioner of Tribe in relation to the trickster to how these figures might create an alternative approach</p>	

1 2 3 4 5 6 7 8 9	choose to pursue this representation of tourism educators, I would expect to see some discussion about positionality, critical reflection around the politics and respectful use of the term "trickster", and connection made to Indigenous knowledges that engage as trickster.			
10 11 12 13 14 15 16 17 18 19	Comment 6 The conclusion is unsatisfying. It seems to reiterate longstanding aspects of experiential education rather than draw out, synthesize, or extend meaning or conceptualization or application of trouble in tourism education.	Conc	The conclusion has been revised and expanded with specific answers to the research questions posed in the introduction and extend the conversation around the potential for troubling encounters in contemporary tourism education.	
20 21 22 23	And some comments tied to specific sections of the paper:			
24 25 26 27 28 29 30 31 32 33	Comment 7 P2, L37: I'm not so sure I agree with this premise. Experiential education is really about immersing in the trouble of learning through "real-life" contexts and encounters. Perhaps we minimize certain troubling features, like risk. But we embrace others, like uncertainty or the unexpected, and develop and practice skills, like critical self and community reflection, that help us navigate these.	Intro	Thank you, we see your point here and upon reflection we decided to remove this sentence and soften our position/claim here.	
34 35 36 37 38 39 40 41	Comment 8 P3, L9: I'm not convinced this is accurate. I think the authors could better explain and justify their assumption here.	Lit	We have clarified our meaning here to show how institutions are averse to trouble which may be a barrier to these encounters.	
42 43 44	Comment 9 P3, L14: This seems to resonate with what experiential education is all about.	Lit	We have provided links to the literature here	
45 46 47 48 49 50 51 52	Comment 10 P4, L23: By "departs" do you mean to suggest the study extends from or builds upon Kolb, or that it presents a critique of Kolb?	Lit	Thank you for your comment. We've amended this sentence (on p. 4) to state that we "build upon" Kolb's work, which better reflects our contribution to 'experiential learning' literature.	
53 54 55 56 57 58 59 60	Comment 11 P6, top: The concerns or cautions or limits of intended learning outcomes resonate with ideas expressed by Caton and Grimwood (<a ;"="" href="https://eur03.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.tandfonline.com%2Fdoi%2Fabs%2F10.1080%2F15313220.2017.1403802&">https://eur03.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.tandfonline.com%2Fdoi%2Fabs%2F10.1080%2F15313220.2017.1403802&	Lit	Thanks, we have engaged and incorporated this useful reference as can be seen for example on p. 5.	

<p>ata=04%7C01%7CCarl.Cater%40Swansea.ac.uk%7C486343cb712742713b8f08d95376390a%7Cbbcab52e9f9be43d6a2f39f66c43df268%7C0%7C0%7C637632590532090395%7CUnknown%7CTWFpbGZsb3d8eyJWljoIMC4wLjAwMDAiLCJQIjoiV2luMzliLCJBTiI6Ikl1haWwiLCJXVCi6Mn0%3D%7C2000&data=l76uPH1WK2f%2BLo%2FzTOISJcFkLQCWDvXQc2iSExsEDvg%3D&reserved=0), and also the earlier mention of enhancing an ethics of care. There might be some use in referring to that paper.</p>			
<p>Comment 12 P9, L41: What was the rationale for inviting illustrations as representations of memory?</p>	Method	Thank you for your prompt here, we've qualified our decisions to include illustrations as part of the data collection process. This addition can be seen on Page 10, para 2.	
<p>Comment 13 P10, L11-16: This is key. The "accuracy" of the memory is not so much a concern about the meanings, discourses, and narratives they illuminate and open up for critical dialogue among participants.</p>	Method	Yes, we agree here and think that the positioning of our work adheres to this idea.	
<p>Comment 14 P12, L23: How did you gather these "discursive wonderings" and carry them with you? Were you recording notes?</p>	Method	Thank you for your prompt, we clarified within the methodology section that discussions were both audio- and video-recorded and researchers were taking notes throughout discussions.	
<p>Comment 15 P12, L46-57: Some further explanation of these meetings would be useful. How long were they? What questions or prompts were used? How were they recorded? What were the dynamics like given that two or more authors attended with one participant? How were meetings facilitated?</p>	Method	Further detail on the practicalities of the collective discussions is added on p14	
<p>Comment 16 P15, L53 - P16, L25: I'm not convinced by the argument or evidence here. The suggestion is that the troubling experiences led to a process of transformative learning for the students on Dylan's trip, not Dylan himself. But the memory-work process is centred on Dylan as part of group of tourism educators, not on the students that participate in their tourism field experiences. So the focus should really be on the transformative learning that occurred for the instructor. Even if there is a strong argument for referring to perceptions of student learning and experience, the dichotomy and the question referred to by Dylan ("why would a fisher do something like this?") doesn't show</p>	Find	This is a good point, but what we are trying to show is how educators can facilitate the transformative learning process through these troubling encounters. Field trips by their very nature are communities of learning, with both educators and students responding to the dynamic educational environment. Students coming up with these alternative questions are an opening to action	

1 2 3 4 5 6 7	transformation. It illuminates some critical questioning and perhaps awareness, but not the sort of action response associated with transformative learning theory.		response further down the line.	
8 9 10 11 12 13 14	Comment 17 P16, L44-46: Yikes!! Claire's description of her student Jake is rather troubling. Might be a useful follow up study to explore gender and sexuality dynamics within tourism instructor and student relations.		Thanks for highlighting this we have suggested a link to future research.	
15 16 17 18	Comment 18 P16, L41 - P17, L4: why not show the memory or an excerpt from the memory as written rather than refer to the re-telling of the memory?		The memory has now been included here as a quote	
19 20 21 22 23 24	Comment 19 P17, L7: how were the geo-political contexts of Cuba relevant to the experience? this observation is not supported or illuminated in the memory/data reported.		Further clarification has been added	
25 26 27 28 29	Comment 20 P17, L14: It would be more effective to show excerpts from the memory or conversation with Finn to illustrate the point and substantiate the interpretation here.		Stylistically we used our own analysis and interpretation to better show the common issues with the previous case.	
30 31 32 33 34 35	Comment 21 P18, L23: How so? This requires explanation and substantiation.		Further explanation regarding developing a critical perspective on destination dynamics has been added here	
36 37 38 39 40 41 42 43 44 45 46 47	Comment 22 P18, L39-44: Interesting that Dylan did not see himself or his students are part of the problem (which I presume is the disturbance of whales referred to previously). Dylan perceives himself and his students as somehow existing and acting outside the tourism complex? My take on memory-work is that this is exactly the sort of assumption that could be critically examined through collective dialogue around the analysis of memories, and if done well, might led to transformative learning.		On the contrary, the final quote from Dylan demonstrates that the students do see themselves as part of the problem (p21), but the key is to help them understand the nature of the meta-problem and the many issues at stake as shown.	
48 49 50 51 52 53 54	Comment 23 P20, L7-9: this is cool and where the focus should be I think more so than student experiences given the methodology.	Conc	Indeed, as discussed, we are all in a learning community so we have shown how there is learning for both educators and students in the final section.	
55 56 57 58 59 60			We have also proof read the manuscript further times and added the following:	

		<p>P 6 line 41 – Tucker, 2018 needed a page number and example Tucker, 2016 (P 13, line 34) added to the references.</p> <p>P 7 line 13 – Acronyms have been explained.</p>	
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For Peer Review Only