

**CONSCIOUS TRAVEL, HOPEFUL TOURISM, TRANSFORMATIONAL/  
TRANSFORMATIVE TOURISM/TRAVEL AND/OR TRANSMODERN  
TOURISM?**

**PETROMAN IOAN\*<sup>1</sup>, VĂDUVA LOREDANA<sup>1</sup>,  
GAVRILĂ CODRUȚA<sup>2</sup>, FIRU-NEGOESCU GHEORGHE ADRIAN<sup>1</sup>**

<sup>1</sup>*University of Life Sciences "King Mihai I" from Timisoara,  
Faculty of Management and Rural Tourism, Romania*

<sup>2</sup>*University of Life Sciences "King Mihai I" from Timisoara, Faculty of Agriculture, Romania*

\*Corresponding author's e-mail: c\_petroman@yahoo.com

**Abstract:** *This paper investigates the features of transformational/transformational tourism and how tourism can cause transformation, with a focus on how tourism can be used to deliver social change and high ideals such as just, sustainable society. The research material used consists in articles on conscious travel, hopeful tourism, transformational tourism/travel, transformative tourism, transformative travel, and transmodern tourism, analysed from a terminological point of view. An attempt is made to clarify if all these concepts and terms overlap from the perspective of their meaning.*

**Key words:** *conscious travel, hopeful tourism, transformational tourism/travel, transformative tourism, transformative travel, transmodern tourism*

## **INTRODUCTION**

Different concepts and terms illustrating the new trends in the field of tourism – conscious travel [24], hopeful tourism [26], transformational tourism/travel [31], TRANSFORMATIVE TOURISM, transformative travel, [10] transmodern tourism [2].

These concepts and terms seem to gravitate around *transformation*, a concept rooted in the *transformation learning theory* defined as “a process by which we transform our taken for granted frames of references (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change and reflective so that they may generate beliefs and opinions that may prove more justified to guide actions” [3,4,31]. The link between *transformation/transformational/transformational tourism/travel* and *transformation learning theory* lies in the fact that the latter is a shift involving [31] “[...] our understanding of ourselves and our self-locations; our relationships with other humans and with the natural worlds; our understanding of relations of power in interlocking structures of class, race, and gender; our body awareness, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy.”

Literature counts many studies on transformative tourism. Thus, Morgan [15] considers “travel to an <other> place as a vehicle for *transformative learning*”; Ponder & Holladay [25] examine “the *transformative potential of yoga tourism* on individuals and communities”; the World Tourism Organization (2016) tackles the “*transformative power of tourism*”; Chhabra [6] suggests a “*transformational wellness tourism system model* aimed at preparedness of future travellers”; Neuhofer, Celuch & To [17] tackle the dimensions of *transformative festival experiences*; Chhabra [5,6] analyses the *transformative perspectives of tourism*; Neuhofer *et al.* [18] focus on designing experiences in the age of *human transformation*; Amrhein, Hospers & Reiser [1] approach the issue of *transformative effects of overtourism*; Dimitrovski *et al.* [7] examines the origin of satisfaction of a *transformative event experience*; Ivanovic [9] revisits the transmodern model of authenticity of *transformatory experience*; Seočanac [30] presents *transformative experiences in nature-based tourism*; Valente & Hornby [32] study the *transformative potential of small events*.

## MATERIAL AND METHOD

The material used in this paper consists in articles on *conscious travel*, *hopeful tourism*, *transformational tourism/travel*, *transformative tourism*, *transformative travel*, and *transmodern tourism*. A terminological analysis has been carried out to identify possible similarities and/or dissimilarities between these concepts and terms.

## RESEARCH RESULTS

English language dictionaries distinguish between *tourism* (“the business of providing services such as transport, places to stay, or entertainment for people who are on holiday” – *Cambridge Dictionary*) and *travel* (“the act of travelling [to make a journey – the act of travelling from one place to another, especially in a vehicle –, usually over a long distance]” – *Cambridge Dictionary*). However, in practice, the two concepts are used interchangeably.

*Conscious travel*, *hopeful tourism*, *transformational tourism/travel*, *transformative tourism*, *transformative travel*, and *transmodern tourism*, though sharing both similarities and dissimilarities, seem to be contained all under the same tourism “umbrella” – transformative tourism.

Pollock’s conscious travel model – a “fresh perspective on tourism’s role and mode of operation that’s suited to the current period of transition and transformation” [24] – is based on six paradigmatic observations (idem, 10):

1. “<Business as Usual> is neither possible nor desirable and transformation is inevitable;
2. Humanity must shift its focus from addressing symptoms to root cause;
3. Tourism is not an industrial assembly line but a living, dynamic system and systems-thinking capacity will be essential;
4. Tourism can shift from being part of an outdated, unsustainable Extractive Economy to help build a life-affirming Regenerative Economy;
5. This shift will involve a redefinition of success from a focus on volume growth and profitability for a few to the FLOURISHING of all stakeholders;
6. The Regenerative Economy is <place-based> and will be built from the ground up – community by community.”

Pritchard, Morgan & Ateljevic’s hopeful tourism – a reformulation of the transmodern perspective – is defined as “a new perspective which combines co-transformative learning and action to offer a distinctive approach to tourism knowledge production” [26]. Its tenets are shown in Table 1 below.

Reisinger’s transformational tourism/travel (*encountering local culture*, *extended stay backpackers*, *extreme sport*, *farm-stay*, *survival escapist travel*, *volunteer tourism*, *wellness tourism*) [5,6,12,13,35,36] relies on nine principles of transformation according to which transformation [31]:

- Involves “letting go” or surrendering control;
- Involves all aspects of one’s life;
- Involves broadening the world-view;
- Involves “risk, fear, and loss – often grieving as one’s value and belief system is disrupted”;
- Is conscious;
- Is irreversible;
- Leads “to greater integrity and wholeness, as one comes to peace with oneself and being true to one’s own nature and feelings”;
- Must be intentional;
- Requires a fundamental break up from the past.

Table 1.

<b>Tenets of hopeful tourism [26]</b>	
<b>Tenets</b>	<b>Description</b>
“Action”	To transform our way of seeing, being, doing and relating in tourism worlds; emancipation and transformation of self and others are hoped for, a less unequal, more sustainable world is a goal.
“Control”	“Shared between inquirer and co-knowledge generators.”
<i>Epistemology</i>	“Transactional, subjectivist, value-mediated and co-created knowledge.”
<i>Inquiry Aim</i>	Critical understanding, co-transformation.
“Methodology”	“Emancipatory, action-oriented, participant-driven, reflective, dialectical, pluralist, multi-dimensional.”
“Nature of Knowledge”	“Structural/historical insights, critical subjectivity, living knowledge, co-transformative learnings.”
“Ontology”	“Participative reality is shaped by social, political, cultural, economic, ethnic and gender values and underpinned by power structures.”
“Research Credibility”	“Trustworthiness, resonance, participative storying; the extent to which it makes possible new and meaningful interpretations of the social and political phenomena it investigates.”
“Research Dissemination”	“Challenges traditional research reporting and encourages participant involvement.”
<i>Research Training</i>	“Qualitative and quantitative, learns through active engagement, foregrounds the emotional dynamics of research relations.”
<i>Researcher Position</i>	Transformative advocate.
“Values and Ethics”	“Value-led scholarship; ethics and respect for human dignity and multiple worlds intrinsic.”
<i>Voice</i>	Self-reflexive, passionate, positioned.

Tomljenović & Ateljević’s transformative tourism is considered a new trend “consisting of socially and environmentally conscious hosts and travellers, who increasingly employ tourism as a transformative medium to re-invent themselves and the current unsustainable world we live in” [11,14,19,20,27,29].

Lean, Staiff & Waterton’s transformative travel is “[...] a modern post-Enlightenment conception (as are almost all ideas about contemporary travel), a phenomenon grounded in modernity and therefore propelled by the traits associated with <modern life>: disenchantment, alienation, migration, the urban condition, industrialisation and commodification, fractured identities, liberation, notions of the ‘individual’ and of ‘freedom’, loss, displacement, exile, memory, powerlessness, marginalisation, survival, struggle, escape, creativity, post-colonialism, existential angst, secularism, globalisation, cosmopolitanism, sectarianism and so forth.” [10,21] It is worth mentioning that transformative travel has turned into a psycho-therapeutic practice [23]. Ross [28] distinguishes between transformative travel and transformative tourism and claims that they “aim to honor the delicate interplay between the self and anyone who is different, or the <other>, during travel”.

Ateljević’s transmodern tourism is a form of tourism that could “possibly change the world for the better and assist it in its longings for more caring global economy and society” [2,22].

These concepts and terms share a few *similarities*: change of the world (transformative tourism, transmodern tourism); consciousness (transformational tourism, transformative tourism); freshness/new “perspective on tourism’s role and mode of operation” (conscious travel, hopeful tourism, transformational tourism/travel,

transformative tourism, transformative tourism) [15,16]; transformation (hopeful tourism, transformative tourism).

However, the number of *individualizing/particularizing features* is much larger: combination of transformative learning and action (hopeful tourism); different approach to tourism knowledge production (hopeful tourism); emancipation of self and others (hopeful tourism); impossibility and undesirability of business (conscious travel); integrity and wholeness (transformational tourism/travel); intentionality (transformational tourism); irreversibility (transformational tourism); participation (hopeful tourism); psychotherapeutic application (transformative travel); shared control (hopeful tourism); shift of humanity to root cause (conscious travel); surrendered control (transformational tourism); tourism is a dynamic system (conscious travel); tourism shift to regenerative economy (conscious travel); tourism shift to the flourishing of all stakeholders (conscious travel).

## CONCLUSIONS

From a terminological point of view, there is no consensus yet on how to label the “different” concept and terms related to transformative tourism.

What differentiates this cohort of concepts and terms from other tourism concepts and terms is the idea of transformation borrowed from the field of education;

The terms tourism and travel are used interchangeably:

- Each of the six forms of transformative tourism has its own tenets;
- The six concepts and terms share a few similarities (*conscious travel, hopeful tourism, transformational tourism/travel, transformative tourism, transformative tourism*);
- The six concepts and terms have a much larger number of individualizing/particularizing features.

To answer the question whether **tourism** can or not transform the world for better, it would be more appropriate to say that both **tourism** and **travel** have the potential to transform. In this respect, Ateljevic, Pritchard & Morgan [2, 3] stated that “[...] tourism is by no means inherently transformative, but it can offer transformative possibilities. Ultimately, we have to consider how we translate essentially individual and often transitory experiences into transformative action at a societal and global level”.

No matter the label attached to the different forms of tourism, it continues to be a powerful social force and more than an “industry” [8].

## REFERENCES

- [1]. AMRHEIN S., HOSPERS G.J., REISER D., 2022, Transformative Effects of Overtourism and COVID-19-Caused Reduction of Tourism on Residents-An Investigation of the Anti-Overtourism Movement on the Island of Mallorca, *Urban Science*, 6(25), 1-15
- [2]. ATELJEVIC I., TOMLJENOVIC R., 2016, Triple T: Tourism, transmodernity and transformative learning, *The Business of Tourism*, 17, pp.25-31
- [3]. ATELJEVIC I., 2011, Transmodern Critical Tourism Studies: a call for hope and transformation, *Turismo en Análise*, 22(3), pp. 497-515
- [4]. CALLEJA C., 2014, Jack Mezirow’s conceptualisation of adult transformative learning: A review, *Journal of Adult and Continuing Education*, 20(1)
- [5]. CHHABRA D., 2020, Transformational Wellness Tourism System Model in The Pandemic Era, *International Journal of Health Management and Tourism*, 5(2), pp. 76-101
- [6]. CHHABRA D., 2021, Transformative perspectives of tourism: dialogical perceptiveness, *Journal of Travel & Tourism Marketing*, 38(8), pp. 759-768

- [7]. **DIMITROVSKI D., ĐURAĐEVIĆ M., SENIĆ V., KOSTIĆ M.**, 2022, A Joyful River Ride: A Transformative Event Experience, *Journal of Outdoor Recreation and Tourism*, 39, pp. 1-21
- [8]. **HIGGINS-DESBIOLLES F.**, 2006, More than an “industry”: The forgotten power of tourism as a social force, *Tourism Management*, 27, pp.1192-1208
- [9]. **IVANOVIC M.**, 2022, Revisiting the Transmodern Model of Authenticity of Transformatory Experience, *African Journal of Hospitality, Tourism and Leisure*, 11(2), pp. 494-510
- [10]. **LEAN G., STAIFF R., WATERTON E.**, 2014, Exploring Travel and Transformation. In G. Lean, R. Staiff & E. Waterton (Eds.), *Travel and Transformation* (11-25). Farnham: Ashgate
- [11]. **LI Y., WU X., CHU Y.-J., GUO Y.-J.**, 2022, The Impact of Transformative Tourism Experiences on Prosocial Behaviors of College Students: Multiple Chain Mediating Effects of Dispositional Awe and Social Connectedness, *Sustainability*, 14, 1-16
- [12]. **MARTINS M., SANTOS L.**, 2022, Transformational marketing and transformational travel, *Journal of Tourism Futures*, 8(3), pp. 397-401
- [13]. **MELO C., RICHARDS G., SMITH M.K.**, 2021, Transformational Tourism Experiences: A new communication path for destinations and service providers, In M. G. Dinis, L. Bonixe, S. Lamy & Z. Breda (Eds.) *Impact of New Media in Tourism* (210-233). Hershey, PA: IGI Global
- [14]. **MKHIZE D.S.L., IVANOVIC M.**, 2020, Building the Case for Transformative Tourism in South Africa, *African Journal of Hospitality, Tourism and Leisure*, 9(4), pp.717-731
- [15]. **MORGAN A.D.**, 2010, Journeys Into Transformation: Travel to An “Other” Place as a Vehicle for Transformative Learning, *Journal of Transformative Education*, 8(4), pp. 246-26
- [16]. **MORGAN N., ATELJEVIC I., PRITCHARD A., HARRIS C.**, 2005, Special issue introduction, *Tourist Studies*, 5(3), pp. 203-205
- [17]. **NEUHOFER B., CELUCH K., TO T.L.**, 2020, Experience design and the dimensions of transformative festival experiences, *International Journal of Contemporary Hospitality Management*, 32(9), pp. 2881-2901
- [18]. **NEUHOFER B., EGGER R., YUB J., CELUCH K.**, 2021, Designing experiences in the age of human transformation: An analysis of Burning Man, *Annals of Tourism Research*, 91, pp.1-13
- [19]. **OKTRIONO K.**, 2021, Transformative Tourism Breakthrough in Post Pandemic: An Enigma or Eclipse, *The Winners*, 22(1), pp. 47-55
- [20]. **PETROMAN CORNELIA, PALADE S., PETROMAN I., POPA, DANIELA, ORBOI, MANUELA DORA, PAICU D., HEBER LOREDANA**, 2010, Managerial strategies for the conservation of rurality in rural tourism, *Animal Science and Biotechnologies*, Vol. 43 (2)
- [21]. **PETROMAN CORNELIA**, 2015, Typology of tourism destination, *Scientific Papers Animal Science and Biotechnologies* 48 (1), pp.338-342
- [22]. **PETROMAN I., MARIN DIANA, PETROMAN CORNELIA**, 2015, Bazele turismului, Editura Eurostampa Timișoara
- [23]. **PETROMAN I., PETROMAN CORNELIA, MARIN DIANA, BUZATU CONSTANTIN, DUMITRESCU ADRIAN, COMAN ȘTEFAN, STAN ANDREEA**, 2012, Solutions for destination management on agri-tourism farm, *Scientific Paper: Animal Sciences and Biotechnologies*, 45(1)
- [24]. **POLLOCK A.**, 2015, Social Entrepreneurship in Tourism: The Conscious Travel Approach, *Tourism Innovation Partnership for Social Entrepreneurship*

- [25]. **PONDER L.M., HOLLADAY P.J.**, 2013, The transformative power of yoga tourism, In Y. Reisinger (Ed.), *Transformational Tourism: Tourist Perspectives* (98-107), Wallingford: CABI
- [26]. **PRITCHARD A., MORGAN N., ATELJEVIC I.**, 2011, Hopeful Tourism: A New Transformative Perspective, *Annals of Tourism Research*, 38(3), pp.941-963
- [27]. **PUNG J.M., DEL CHIAPPA G.**, 2020, An exploratory and qualitative study on the meaning of transformative tourism and its facilitators and inhibitors, *European Journal of Tourism Research*, 24
- [28]. **ROSS S.L.**, 2010, Transformative Travel: An Enjoyable Way to Foster Radical Change, *ReVision*. 32(1), pp.54-61
- [29]. **RUS K.A., DEZSI S., CIASCAI O.R., POP F.**, 2022, Calibrating Evolution of Transformative Tourism: A Bibliometric Analysis, *Sustainability*, 14, 1-40
- [30]. **SEOČANAC M.**, 2022, Transformative experiences in nature-based tourism as a chance for improving sustainability of tourism destination, *Economics of Sustainable Development*, 6(1), 1-10
- [31]. **TOMLJENović R., ATELJEVIC I.**, 2015, *Transtourism-Theoretical and Methodological Foundations*. Zagreb: Croatian Science Foundation-Institut za Turizam
- [32]. **VALENTE K.G., HORNBY S.M.**, 2022, Celebrating is remembering: OUTing the Past as a study in the reflective and transformative potential of small events, *Journal of Policy Research in Tourism, Leisure and Events*, 1-18
- [33]. **WILSON A.L., KIELY R.C.**, 2002, Towards a Critical Theory of Adult Learning/Education: Transformational Theory and Beyond, *Adult Education Research Conference*, Available at: <https://newprairiepress.org/aerc/2002/papers/67/>. Accessed on 30.04.2023
- [34]. **WORLD TOURISM ORGANIZATION**, 2016, *The Transformative Power of Tourism: a paradigm shift towards a more responsible traveller*, Madrid: UNWTO
- [35]. **VĂDUVA LOREDANA, PANDURU ELISABETA BIANCA, PETROMAN CORNELIA, ADAMOV TABITA, MARIN DIANA, PETROMAN I.**, 2020, Tourism forms practicable in protected areas, *Lucrări Științifice Management Agricol*, 22(1)
- [36]. **VĂDUVA LOREDANA, PETROMAN I.M.**, 2021, *Forme alternative de turism*, Editura Eurostampa