Rethinking Travel and Tourism

By

Robert Lanquar

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Foreword and Acknowledgments

Back in October 1969, I was welcomed by Professor René Baretje to begin my Ph.D. at the Centre for Tourism Studies in Aix-en-Provence. At the time, its library was very famous—the largest collection of tourism and travel works anywhere in the world. For a young researcher, it felt like stepping into a temple of knowledge.

Tourism then looked very different. In 1970, fewer than 150 million people crossed borders for leisure, while domestic trips were five or six times more common. The oil crisis of 1973 briefly slowed things down, but by the mid-1970s, tourism had bounced back and began to show a trait that has defined it ever since: resilience. Fast-forward to 2019, when international arrivals reached historic highs, only to collapse dramatically in 2020 with COVID-19. Yet, by 2024, the industry had already almost recovered, and in 2025, international travel is set to surpass 1.4 billion trips, with nearly 5 billion journeys within countries.

This incredible growth is inspiring, but it also raises pressing questions. Are there too many of us on the move, contributing to climate change, deepening inequalities, or fueling misleading narratives? Can tourism still be called a force for peace and convivence? What role will Artificial Intelligence play, and can it help us or harm us? And the big one: can we continue to travel so much while our planet struggles with the impact?

The pandemic taught us that "business as usual" is not sustainable. If we want tourism to have a healthy future, we must rethink it—not as an endless race for growth, but as a tool for inclusion, fairness, and care for the environment. Rising seas will reshape coastal

destinations, melting glaciers will change mountain resorts, and droughts or floods will challenge rural communities. We cannot predict everything, but we can prepare. Therefore, we must overcome the paradox of Abundance vs. Sobriety.

At the same time, new habits are emerging. Remote work has given rise to "workations"—working vacations that blur the line between business and leisure. Digital tools are transforming the way we choose, book, and experience travel. Governments, destinations, and companies all need to adapt their policies and strategies to keep pace with these changes, while also reducing tourism's climate impact and addressing the inequalities it can create.

For me, this reflection is not abstract. Over the past sixty years, I have studied and worked in tourism across five continents, alongside organizations such as the UNWTO, UNESCO, the European Commission, UNDP, UNEP, the World Bank, and the Commonwealth in the Seychelles Islands. These experiences have given me a clear conviction: tourism can and must be more responsible, more inclusive, and more sustainable. So, I chose a more hopeful vision—tourism as part of a new Civilization of Leisure, one that values balance over excess and solidarity over inequality.

I am deeply grateful to all the colleagues, researchers, and professionals who have enriched my thinking over the years, and to my family, to whom I dedicate this book—especially my wife, Isabel, whose support has been constant. Finally, I would like to thank the team at Ethics International Press for their belief in and publication of this work.

My hope is simple: that these pages will spark reflection not only on the future of tourism, but also on how we relate to one another across borders, cultures, and beliefs. For in the end, travel is not

just about moving from one place to another—it is about building understanding, and perhaps, just perhaps, building peace and convivence.

Preface
A Valuable Exercise in Reflection and Foresight

Eugenio de Quesada

Traveling has always been more than the act of moving from one place to another. It is a mirror of societies, an engine of culture, and a force that can unite people. Few activities so clearly reflect both the greatness and the contradictions of our time. Tourism inspires encounters, discoveries, and peace. However, if not properly managed, it can also threaten heritage, deepen inequalities, and accelerate environmental damage.

For more than half a century, Robert Lanquar has been at the center of this debate. As an academic, journalist, consultant, senior official of the United Nations World Tourism Organization (UNWTO), and a global citizen, he has dedicated his life to understanding Tourism as something more than an industry: as a social and cultural phenomenon that shapes our world. Long before the word "sustainability" entered the common vocabulary, Lanquar was already calling for respect for communities, resources, and cultures. His voice, always multidisciplinary and visionary, has influenced generations of practitioners, researchers, and policymakers.

Since 2008, I have directed Futuralia, a Business Forum dedicated to foresight analysis held under the Honorary Presidency of H.M. King Felipe VI, in collaboration with the Spanish Tourism Board, of which I am Dean and Vice-President, from where we under-

took two decades ago the description of sectoral scenarios and the definition of proposals in favor of the environmental sustainability of Tourism in Spain. A great forum with three fundamental objectives. The first is to value the environment as a vital attribute for the preservation of the environment within the framework of the Spanish tourism offer. The second is to raise awareness among entrepreneurs and professionals in the Tourism Sector in Spain about the importance of their activity being governed by principles of sustainability and respect for the environment. And the third, to convey to public opinion that the Sector assumes its responsibility in terms of sustainability and is proactive in the defense of the natural environment.

Therefore, it is a privilege to present this new work, *"Rethinking Travel and Tourism"*, authored by Robert Lanquar, since this is not only a book of erudition but also of conviction. Robert invites us to ask the right questions: Can tourism continue to grow without depleting the planet? How can we reconcile abundance with sobriety, opportunity with equity, mobility with responsibility? And, above all, can we guarantee that tourism continues to be, as it once aspired, a force for peace and convivence?

As the director of NEXOTUR Media and the Digital Platform of Tourist Information for the NEXO Group, the doyenne of the Tourism Press in Spain, I have had the pleasure of being the first to read Robert's thoughtful columns, published in NEXOTUR, and benefit from his wisdom. His perspective is invaluable at a time when The Tourism Sector is facing perhaps its greatest transformation. Climate change, digital disruption, and new geopolitical dynamics are reshaping the way we move, connect, and understand one another. In this context, Robert's reflections are not only timely but very necessary.

This book is an invitation to reflection and action. It is not satisfied with easy answers, but opens paths to reimagine Tourism as a practice of respect, solidarity, and shared happiness.

It's written for students, professionals, policymakers, and travelers alike. In short, for anyone who believes that travel can still inspire hope in a fractured world. Robert Lanquar challenges us to rethink not only how we travel, but why we travel and what we leave behind.

I do not doubt that the ideas presented in these pages will enrich the debate and guide those who seek to build a fairer, more humane, and sustainable future for tourism.

Eugenio de Quesada
Founder of the NEXO Group and Director of NEXOTUR
Dean-Vice-President of the Spanish Tourism Board

Introduction

Travel made humanity
Ignacio Peyró, El País, Madrid

A good traveller has no fixed plans and is not intent on arriving
Lao Tzu

Few better things will have been invented than traveling, not to get to know each other, but to mingle and put up with each other
Anonymous

The history of human mobility is inextricably linked to the history of travel and tourism. From their earliest days, Homo sapiens were a migratory species, constantly adapting to diverse ecosystems to survive (Diamond, 2009). These journeys were never just about moving from one place to another: they involved encounters with other hominids, exchanges of knowledge, and the preservation of spatial memory through myths and legends.

Travel has always taken many forms—pilgrimages, trade and barter, military conquest, and exploration. The ancient Greeks, long before Herodotus, the so-called "father of history," recorded their impressions of distant lands. In the Middle Ages, travel writing flourished into literary traditions such as the European merveilles ("wonders") and the Arabic rihla ("travel accounts"). Marco Polo's journeys to Asia and Ibn Battuta's epic travels across Africa, the Middle East, and Asia stand as milestones in world literature (Dunn, 1986).

Even simpler accounts, such as those of Benjamin of Tudela, a Sephardic Jew traveling in the 12th century, fueled the imagination of readers eager to know about foreign places. Later writers such as Jean de Mandeville, Michel de Montaigne, Desiderius Erasmus, and the Inca Garcilaso de la Vega (sometimes described as the first "American anthropologist") reinforced the idea that travel could be a form of learning and self-cultivation.

By the late 17th century, the "Grand Tour" had become a rite of passage for young English elites. These journeys typically included visits to France, Germany, Italy, and later Greece, much like those undertaken by Lord Byron. The Grand Tour combined education with social prestige (Towner, 1985). During the Enlightenment era, as capitalism was on the rise and the Industrial Revolution transformed society, these travels became a means for elites to acquire cultural capital, particularly in art and history, to become what was considered "complete gentlemen." By 1804, the term "tourisme" entered the French lexicon, originating from the concept of a circular journey. Laurence Sterne's "A Sentimental Journey Through France and Italy" (1768) became a key work in this genre, successfully blending narrative with emotion.

Throughout the 19th century, tourism expanded beyond elites. Seaside resorts in Brighton, Bath, Deauville, Saint-Malo, Venice, and Rimini attracted visitors seeking health benefits from hydrotherapy or sea bathing, often on medical recommendation (Corbin, 1994). What began as "utilitarian" mobility soon transformed into travel for pleasure—discovery, leisure, and sport. Thomas Cook's organized excursion in 1841, bringing 570 people by train to a temperance meeting, is often cited as the birth of mass tourism (Brendon, 1991).

By the turn of the 20th century, tourism was no longer just an aristocratic pastime but a social institution. Thorstein Veblen, in The Theory of the Leisure Class (1899), famously argued that elites practiced "conspicuous consumption" and "conspicuous leisure" to display wealth rather than to produce value. His insights remain central for understanding tourism as a marker of status.

Meanwhile, the democratization of travel was accelerated by modern transportation, paid leave policies (as outlined in the ILO Convention of 1936), and rising middle-class aspirations. Yet, as René Girard's theory of mimetic desire (1961) reminds us, much of this expansion was driven by imitation: people desire not only objects but the desires of others. Tourism, therefore, spread as a contagious social practice, generating both fascination and rivalry.

Modern tourism cannot be understood without its colonial entanglements. Scholars such as Hall & Tucker (2004), Butler & Suntikul (2013), and Nash (1989) argue that colonialism—through its infrastructures, cultural representations, and economic asymmetries—laid the foundations of today's global tourism system.

Colonial powers constructed railways, ports, and hotels to support extraction and administration, which later facilitated tourism. Colonized lands were discursively framed as "exotic" or "primitive" (Said, 1978), creating an orientalist gaze that persists in travel marketing. In many cases, colonial tourism commodified local cultures for display while relegating locals to service roles (Britton, 1982).

The legacies endure. Tourism marketing still reproduces colonial stereotypes (Bruner, 2005); cultural rituals are commodified for tourist consumption (Cohen, 1988); and economic benefits are often captured by foreign operators rather than local communities.

Case studies from the Bahamas (Strachan, 2002; Sheller, 2003), Bali (Picard, 1996), Mozambique, and India (Bavinck et al., 2017) reveal how neocolonial structures continue to shape tourism today.

Nonetheless, tourism is connected to universalism, whose ideals, combined with advancements in transportation technology, created the infrastructure and motivation for global travel, leading to tourism becoming a tool for propagating colonial power and perpetuating economic and cultural hierarchies, even within the same country between large capitals or conurbations and remote rural areas. Modern tourism, while providing financial benefits, can continue colonial patterns through foreign ownership of tourism businesses, unequal value capture, and the pervasive use of colonial narratives in marketing, leading to the term "neo-colonialism" to describe the ongoing power dynamics. Likewise, mainly, the spread of Eurocentric perspectives continues to shape academic discourse and industry practices in tourism.

How to move towards sustainable and responsible tourism, if not by empowering local communities and territories, to share a more equitable tourism experience?

For example, tourism in the Bahamas is one of the clearest examples of how colonial imagery continues to frame postcolonial destinations. Strachan (2002) argues that Bahamian tourism relies heavily on reproducing the plantation-colonial aesthetic, where "paradise" is imagined as a tropical playground for outsiders while the labor of Black Bahamians is naturalized as service work. This not only constrains the development of a distinctive national identity but also reproduces racialized divisions of labor rooted in slavery and colonial rule. Even today, much of the tourism infrastructure is owned by foreign corporations, while Bahamians disproportion-

ately occupy lower-wage service roles, demonstrating the persistence of economic dependency (Sheller, 2003).

In Indonesia, tourism was actively mobilized by Dutch colonial authorities to reinforce imperial hierarchies. As Colby (2021) notes, colonial-era tourism development in places such as Bali created a staged authenticity that both commodified local traditions and positioned Dutch colonizers as arbiters of cultural value. This colonial gaze framed Indonesia as a site of exotic spirituality and timeless tradition, ignoring political struggles and inequalities. Following independence, these representations have been reappropriated by the state and the global tourism industry, yet they still bear the imprint of colonial constructions that privilege outsider perspectives over local agency (Picard, 1996).

The Mozambican case illustrates how neocolonial dynamics persist in contemporary tourism. OpenEdition Journals (2018) highlights how nostalgic representations of Portuguese colonialism, marketed particularly toward Chinese tourists, have emerged as a form of "colonial heritage tourism." These representations romanticize the colonial past while erasing histories of violence and resistance. Economically, large-scale tourism projects remain dominated by foreign investors, while Mozambican communities often face displacement or marginalization from the benefits of tourism. Thus, tourism becomes both a carrier of nostalgic colonial imaginaries and a vehicle for contemporary forms of economic dependency.

In India, colonial legacies intersect with postcolonial state practices to shape the tourism industry. Following the 2004 Indian Ocean tsunami, Bavinck et al. (2017) document how coastal commons in Tamil Nadu were seized under the guise of redevel-

opment for tourism. This process echoed colonial dispossession by prioritizing external capital and elite tourist infrastructures over the livelihoods of fishing communities. India's case highlights how tourism development can reproduce colonial patterns of land alienation and displacement, even under formally independent states. At the same time, the continued marketing of India as a land of mysticism and spirituality reflects orientalist tropes rooted in colonial discourse.

Therefore, tourism implicitly supported the imperialist and colonialist policies of European states such as the United Kingdom, France, Germany (until 1919), Italy (particularly during its fascist period towards Eritrea and Ethiopia), and Russia (in the Caucasus and Asia as far as Mongolia). Spain's colonial reach extended until its war with the United States in 1898. This incident ended Spanish colonial rule in the Americas and led to the U.S. acquisition of territories including Cuba, Puerto Rico, Guam, and the Philippines.

Tourism even served to reinforce neo-colonial policies in the post-World War II era. In Jamaica, for instance, tourism has been characterized as a neo-colonial industry where benefits are unevenly distributed, perpetuating existing power imbalances and often favoring foreign interests over local populations. Claude-Lévi-Strauss's reflections in *Tristes Tropiques* further underscore these complex dynamics.

Notably, colonialism failed to establish itself in China, despite the presence of trading posts in the Pearl River Delta (Portuguese Macau and British Hong Kong), nor in Thailand. This resistance is attributed to the long-standing existence of stable states and robust institutions in these regions.

Regarding North Americans, they were particularly captivated by Paris, often referred to as the "City of Enlightenment." Artists, writers, and intellectuals such as James McNeill Whistler, Josephine Baker, and Mary Cassatt were drawn by its reputation as a cultural and artistic capital, embracing a bohemian lifestyle to absorb the Parisian ambiance, sometimes with the support of sponsors or patrons like Gertrude Stein, and later the Rockefeller heirs. Subsequently, France and Paris also became havens for Americans fleeing racial segregation in the United States, especially black jazz musicians and artists as Josephine Baker, who was part of the French Resistance against the Nazis and was honored by the *Legion d'Honneur*. She was buried in the Pantheon, a solemn tribute paid by the French Republic to exceptional personalities who have marked the nation.

The history of these transatlantic journeys and stays is marked by periods of fascination, assimilation, and frequent back-and-forth movements. The wealthiest individuals would spend fortunes traveling to the French Riviera, particularly Nice with its *Promenade des Anglais*, or Monaco, with its Société des Bains de Mer de Monte-Carlo casinos established in 1863.

Although travelers' cheques were invented after 1863 by Thomas Cook, they were taken up and widely distributed by North Americans from 1882 onwards, thanks to American Express.

The 1929 crisis had catastrophic consequences for numerous travel destinations, particularly between Europe and North America. As Charles Kindleberger (1910-2003) of the Massachusetts Institute of Technology incisively observed, the onset of a trade war triggered a chain reaction of damaging retaliatory measures. The remarkable surge in tourist flows that had characterized the first three decades

of the twentieth century was obliterated in under four years, all due to these misguided protectionist policies.

Towards the Future: Overtourism, Sustainability, and AI

Since the 2010s, the notion of overtourism has become a global concern (Sutherland & Stacey, OECD, 2017). Residents of Venice, Barcelona, Lisbon, and other cities increasingly protest against congestion, rising housing costs, and cultural erosion. UNESCO World Heritage designations, while protecting heritage, sometimes intensify pressure on fragile sites, as in Córdoba's Medina Azahara. In this city, in 2024, during a roundtable organized by the Córdoba Paradigm Foundation for Convivence, Rafael Cejudo, professor of morals and ethics, demonstrated that mass tourism and overtourism can lead to phenomena of rejection, far from the convivence and understanding that tourism aspires to.

Meanwhile, climate change looms large. Tourism contributes significantly to carbon emissions, particularly through aviation (UNWTO, 2019). The Mediterranean, for instance, is projected to experience more extreme heatwaves, which will alter tourism demand patterns.

The COVID-19 pandemic (2020–2022) exposed the fragility of global mobility. Tourism collapsed almost overnight, reminding us of Jared Diamond's insight (2005) that civilizations often reach their peak just before decline, due to overconsumption and environmental strain. Scholars such as Servigne & Stevens (2015) warn of possible systemic collapse (collapsology), while others, like the Nobel Prize Nordhaus (2018), advocate economic models that internalize climate costs—though not without criticism (Giraud, 2020).

At the same time, new technologies are reshaping the field. Artificial intelligence, big data, blockchain, and biometric systems are transforming how trips are planned, marketed, and experienced (Gretzel et al., 2017; WTTC, 2018). Yet these innovations also raise ethical dilemmas about surveillance, privacy, and equity. As the MT Lab in Montreal warns: "AI won't replace you—but someone using AI "will."

Artificial intelligence also introduces a different set of dilemmas. Cities from Amsterdam to Kyoto have begun using AI and big data to manage visitor flows, predict congestion, and design smarter ticketing systems. Properly deployed, these tools can support convivence by reducing friction between residents and tourists, protecting fragile sites, and tailoring experiences. For example, Amsterdam's use of data dashboards has helped redirect visitors away from overcrowded canals toward lesser-known districts, easing pressure on housing and infrastructure. In Kyoto, sensors track bus crowding and adjust schedules in real time to improve coexistence between commuters and sightseers.

So, AI also carries risks. Algorithms trained on biased data can reproduce inequalities, privileging affluent tourists or popular attractions while marginalizing minority neighborhoods. The collection of visitor data raises privacy concerns, especially when platforms monetize it without consent. And the use of facial recognition in airports and theme parks can normalize surveillance.

Convivence in the AI age thus requires governance frameworks that prioritize transparency, accountability, and participation. UNESCO's 2021 Recommendation on the Ethics of Artificial Intelligence emphasizes precisely this: technology should enhance human dignity and ecological sustainability, not erode them.

Rethinking Travel and Tourism

Tourism today stands at a crossroads. Its remarkable growth risks undermining the very foundations—social, environmental, and cultural—on which it depends. Do we continue on a path of unsustainable expansion, or do we embrace a new paradigm centered on sustainability, equity, and ethical responsibility for travel and tourism?

Especially since the world will change with new leadership such as that of China, which organized the Tianjin Summit on August 32 and September 2, 2025, as part of a meeting of member countries of the Shanghai Cooperation Organization, Chinese President Xi Jinping has made it the platform of a broad message of the need to move away from the norms and values long held by the United States and the Europeans, stressing that "*the transformation that will define the century is currently accelerating in the world, with a clear increase in the factors of instability, uncertainty and unpredictability*". This will, of course, have direct repercussions on travel and tourism.

As Emmanuel Todd (2017) suggests, history shows us that societies evolve through deep, often unconscious mechanisms. Tourism must therefore be rethought not just as an industry but as a cultural practice embedded in human history, facing the twin challenges of climate change and technological transformation.

Darwin reminded us that survival depends not on strength or intelligence alone, but on adaptability. Tourism, like humanity itself, must adapt. The future will not be shaped solely by governments or corporations, but by collective choices—of travelers, residents,

territories, and communities—about the kind of world we want to live in and the kind of journeys we wish to take.

Finally, the central question becomes: How can tourism be promoted to achieve a sustainable and inclusive model with an ethical aim involving Corporate Social Responsibility for the commercial and non-commercial sectors? And is this concept alone sufficient? Will it not inadvertently create "luxury ghettos", "enclosures of happiness" that might soon require physical barriers like walls or barbed wire? While a new sensitivity towards responsibility, inclusiveness, and solidarity is observable in certain regions or localities, these strategies are generally individual or small-group initiatives and do not typically stem from common policies and strategies. As geographer Asunción Blanco emphasized in the Spanish newspaper El País in July 2025, "they are small volumes and that is precisely why they are good".

To fight overtourism, we see a revolution that is spreading everywhere in saturated tourist destinations: "We have put a wedge in property rights. This small revolution would have seemed inconceivable even five years ago. This is a first step towards the reconquest of permanent housing", according to one of these local elected officials.

A Post-Modern Reality

The French sociologist Gerald Bronner believes that "*Humanity has entered the post-reality era and it will end badly*". For him, the deregulation of our desires, boosted by digital technology and artificial intelligence, is calling into question the very notion of a common world that could have a direct impact on travel and tourism. He approaches the issue of travel and globalization from a critical

angle, highlighting the potential dangers of "disbelief" and the "democracy of the gullible." For Bronner, globalization, with its travels and exchanges, represents a challenge to human rationality. He finds that while increased mobility can be a source of cultural and intellectual enrichment, it also exposes individuals to dangers related to the rapid spread of false information and the formation of "*echo chambers*" where ideas circulate unchallenged.

Is it a question of deconstructing tourism to rethink it in the age of collective intelligence and social networks? Jacques Dérida created the concept of deconstruction, that is to say, a practice of textual analysis "to reveal the discrepancies and confusions of meaning that they reveal through a reading centered on the implied postulates and omissions revealed by the text itself".

We seem to be moving towards the end of the neo-liberalism that has triumphed since the early 1990s, sealed by the Washington Consensus, a body of measures applied to countries in difficulty with their debt under pressure from the international financial institutions based in Washington and strongly encouraged by the neo-liberal ideologues of the Chicago School. The slowdown in globalization with the development of a circular economy is one of the avenues we will explore: eco-design, repair, and recycling. Artificial Intelligence will play a huge role in this.

What are the weak or strong warning signs that will allow us to do medium- and long-term tourism forecasting and to show how the tourist experience is being transformed, thanks, for example, to geolocation, smartphones, social networks, etc.? They focus on innovative technologies, Big Data, and Analytics, which leads us to examine their traceability, with a brand-new revolutionary tool,

the blockchain, which is being established to ensure the traceability of transport, accommodation, catering, leisure, and heritage.

Besides, we should consider the impact of cryptocurrencies as a payment method for travel services in the tourism industry. On one hand, they can reduce fees and streamline transactions; on the other hand, they present challenges due to market volatility and regulatory uncertainty. Since July 2025, U.S. policy has been governed by the federal framework of the Genius Act, which mandates that all stablecoin issuers maintain high-quality liquid assets—such as cash or short-term U.S. Treasuries—equal to 100% of the value of the tokens in circulation. Let's not forget that tourism has been profoundly transformed by technology, refrigeration, electricity, transport... It has long since entered the era of Analytics, i.e., the analysis of multidimensional and descriptive data.

The era of Big Data and Open Data is not new. We must remember that SITA (*Société Internationale de Télécommunications Aéronautiques*) was created in 1949 to provide integrated airline reservation and passenger management systems. Tourism marketing uses it to highlight existing relationships between different data, structure them, identify the most important aspects, and put them into graphic representations. A book "Analytics in smart tourism design, Concepts and Methods" (Gretzel & al. 2017) points out that "Big Data analytics... aims to discover novel patterns and business insights that can meaningfully and, oftentimes in real time, complement traditional approaches of research such as experiments, focus group studies and consumer surveys".

The focus is targeted to AI, but other technologies will surge in the next years and decades. How are they affecting tourism, for example, the electric transition? Electric cars will use structural battery

composites (SBCs), which combine energy storage and structural strength in a single material, reducing weight and improving efficiency in vehicles and aircraft. Osmotic power systems will generate clean, steady energy from differences in water salinity using membranes. Recent advances in materials and design have revived this once-stalled technology. As quoted by the World Economic Forum, autonomous biochemical sensors will continuously detect health or environmental markers without human input, using wireless, self-powered systems. Enabled by advances in bioengineering and nanotech, they offer real-time monitoring for applications like glucose tracking or pollution detection. That may change the catering and restaurant processes and have a direct impact on cuisine and gastronomy.

A Predictive Approach

These new perspectives must inform both research and the development of policies and strategies that enable us to confront the future responsibly and sustainably, aligning with the principles of Convivence—that is, living together in harmony and peace with ethical purposes. Tourism policies and strategies, whether from the private or public sector, require a predictive approach.

It is not enough to simply react through awareness campaigns or promote lesser-known destinations to divert mass tourism. The solution does not lie in imposing taxes indiscriminately; instead, we need to implement targeted taxes that effectively reduce tourist flows while providing personal support, similar to past social or popular tourism policies. It is essential to create new opportunities for both urban and rural development. This requires a vision, attitude, strategies, and policies that are not just proac-

tive but also focused on the long term—a truly prospective and ethical approach.

We must closely examine the demographics of countries that send tourists, particularly noting trends of population decline and aging populations. These trends indicate evolving needs and varying travel preferences.

These new insights should guide both research and the development of policies and strategies that allow us to face the future responsibly and sustainably, in line with the principles of Convivence—living together in harmony and peace with ethical intentions.

Chapter 1

A Long History

"Journeys, magical chests of dreamy promises, you will no longer give up your treasures intact. A proliferating and overexcited civilization forever upsets the silence of the seas"
Claude Lévi-Strauss, Tristes tropiques[1]

Sacred Travel and Ancient Pilgrimages

Travel is neither a modern invention nor a mere by-product of industrial society. Rather, it represents a deeply rooted cultural practice, often linked to religious devotion, trade, and cosmological understandings of the world. From the earliest civilizations, mobility was invested with sacred meaning, establishing traditions of pilgrimage that endured across centuries and were frequently layered upon trade routes.

In Africa, numerous animist traditions positioned natural sites—trees, springs, waterfalls—as focal points of ritual. The Kagera Falls in Burundi and the megalithic circles of Sine Ngayène in Senegal (inscribed as UNESCO World Heritage in 2006) are examples where pilgrims sometimes traveled hundreds of kilometers (UNESCO, 2006). Such spaces were later reinterpreted through

[1] Tristes Tropiques, a major work of the 20th century, is a travelogue mixed with memories and reflections on anthropology and society. Lévi-Strauss expresses his displeasure at the disappearance of traditional cultures and the impact of Western civilization, inviting reflection on the human condition and the challenges of globalization, while offering a unique look at the travels and discoveries of its author.