

# Solidarity Tourism: Alternative, Sustainable and Responsible Ways of Promoting Youth Mobility



Partners:



Financier:



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## 1. Why is it important to change our tourism model?



When you travel, do you contribute to the well-being of local populations? Do you have a sustainable and fair attitude towards the country you are visiting? Do you respect its cultural integrity, its fauna and flora, its trade, its customs...? Have you ever wondered about the negative effects of your travels? Effects on water, air, cultural heritage, gender equality, rising price of living and housing for the local communities etc. This guide can be a useful tool to reflect on the impacts of our travels, but above all to explore other possible ways that will not only be fairer to the communities we visit and less polluting, but also more enriching for oneself. We may be upon a new concept of a more "conscious" kind of tourism, one where we feel responsible from the choice of our destination to our return

home. What legacy do you want to leave behind yourself everywhere you go? Hopefully a more positive one. This new form of tourism leaves us thereby accountable for our contribution to an increasingly sustainable society.



Responsible and solidarity tourism encourages you to turn your travels, not into a consumer product, but into a practice of rapprochement between travelers and communities that respects the host country both environmentally, culturally and socially.

"All destinations have a history, culture and natural values. The first step to enjoy them and contribute to their conservation is to be informed about their characteristics so that our behavior never causes a degradation of this heritage."

## From mass tourism to solidarity tourism.



What affects our city, affects our lives. Nowadays, cities are being transformed without taking into account the effects that this may have on our neighborhoods.



Laws are being changed and infrastructures are being designed without taking into account the opinion of the citizens. Moreover, local customs are being folklorized to sell a model of tourism based on market places. Cities, villas, neighborhoods and all the areas local communities used to meet and share are now turning into for-profit areas.



For instance, family housing is becoming more and more into tourist apartments, grocery stores and local products turned into souvenir stores and traditional bars converted into large franchises. All this results in uninhabited

city centers and families and students moving to the suburbs expelled by gentrification. Moreover, this process of gentrification occurs in diverse contexts, i.e., we see it not only in large cities but also in other territories. For example, in coastal areas where mass tourism was sold and huge hotel complexes were built, or even in rural areas where populations have been expelled from their places due to lack of work and now see how their territories are overvalued for the use of certain privileged people.

On the other hand, another important thing to keep in mind is that we can also talk about the gender impact tourism has. The tourism sector, according to the ILO, is one of the largest employers in the world, and it is also one of the most feminized (between 55% and 65% of workers are women).



However, most of these women are immigrants and occupy the most precarious positions in the sector and as a consequence, gender inequality is quite large in it.

We must agree that the current system is also more economically unstable, although it contributes a big slice of a country's state budget, most tourism related jobs are of seasonal nature, depending on weather or social media trendings.

All this creates precarious jobs, especially in more isolated, rural, inland, smaller territories that do not provide a predictable source of income to the locals who must look out for better jobs in bigger cities this way contributing to the problem of desertification in the interior.

In view of this, it is necessary to organize against speculation, inequality, exploitation and expulsion. Tourism is one of the sectors most affected by COVID, especially for those countries that had built a model of dependence around it, but the pandemic can also be seen as a window to develop other models of tourism because mobility is and will continue to be a constant for humanity and the need to travel, to discover places and to have contact with actors from different worlds, will remain present. Now is time to rethink and build a new paradigm; one that leaves aside gentrification, cultural colonialism and exploitation and that puts at the center networks of affection, labor rights and cultural and activist collaboration.



In this sense, **Solidarity Tourism** can be seen as a gateway to respond to the challenges of tourism, taking into account that this concept goes beyond the mere fact of organizing a trip, it has to do also with the links that are created with the local community and the positive impacts for them, the departure process, but also reception process etc.



And above all, solidarity tourism is responsible for the environment and the people who inhabit it, and promotes a model of tourism that is accessible to everyone. Solidarity Tourism is therefore the opposite of "mass tourism". We encourage a tourism that respects all ethnicities, cultures, sexual orientations, identities and people with disabilities.



Beyond that, we can look up solidarity tourism as an opportunity to ally the challenges of local development with the challenges faced by youth these days. By creating a more aware business market we can create more sensible and adequate responses to the needs of the youth, namely providing job opportunities that are safe and fair, later on giving the possibility to younger generations to fixate themselves not just in big urban cities but even in their homelands no matter how underdeveloped they seem to be. At the same time by fixating locals we also guarantee the preservation of one's community traditions and cultural heritage, a healthy local economy and specially can aim to protect the surrounding environment.



Of course, Young people and Social Solidarity Economy are part of the solution. It's possible and desirable to interconnect youth to solidarity tourism to lead to a win-win situation for all parties involved. We believe in the cooperation between local economy, touristic services (following the new proposed paradigm) and youth associations to contribute for a more balanced development of local protagonists, particularly young people who wish they had better opportunities in their native land.

## 2. WARNINGS!

Travelers have the power to transform society, to transform it through their choices.

Solidarity travel actors are conscious of their impact and improve it. They want to get off the beaten track and take a trip that respects the inhabitants and their places of life.

That is why, we aim to prevent young travelers to avoid practices harming local communities. We would emphasize in "voluntourism", explaining how it could be harmful to local communities and what young travelers can do.

### 2.1. Voluntourism:



#### a) Voluntourism/ Volunteer tourism: an emerging trend of travel

The term voluntourism is a combination of two words: volunteer and tourism.

A type of holiday in which the traveler works as a volunteer in one of the projects of the place he/she is visiting. As volunteers, travelers develop an unpaid activity during a specific period of time in order to support a "social project".

There is a long range of work travelers are asked to do, usually related to agriculture, health care, education, child care, animal care assistance and some others. Born in the 1990's, this type of tourism was first practiced in the USA and in the United Kingdom and then spread to Europe and the rest of the world.

According to World Youth Student and Educational Travel Confederation, in 2007 the most significant market was the 20-25 age group who constituted over 70% of voluntourists. 70% were students and over 90% of them studied full time.[1] The majority of voluntourists were female and half a million voluntourism trips were made by young people.[2]

Youth travelers participate in voluntourism for different reasons, coming from self-interest to altruism or from personal to interpersonal reasons. Some hope to participate into a new way of travel where they "give back" something to the community while they travel, others hope to find education opportunities to boost their resumes and there are those who look for a cultural immersion and bond.[3]

From the 1990s, a lot of for-profit operators got interested in the volunteer host organizations to increase attractiveness to potential voluntourists. It was the beginning of the "commercialization of volunteering", taking advantage of an unequal relationship and imposing a commercial criterion to social projects, that became goods and services to be sold. To understand the negative impact voluntourism could have, it is important to underline that from 800 organizations that offer voluntourism experiences in 151 countries worldwide over 50% are profit-making.[4]

#### b) Why voluntourism can have a negative impact on local communities

Solidarity is an important social value that unites the destiny of all people to each other. Youth tourists hope to enhance this value through their actions, however, a lot of organizations take advantage of it to increase their profits without looking after local communities.

We would like to show you some of the biggest problems voluntourism could bring in an Economic, social and cultural approach:

**Risks of low required qualification.** Very often, voluntourists are asked to have little or none qualification to develop their missions. For example, missions to construct structures, carried out by non-professionals represent a very high level of risk in terms of safety

and security. In the educational field, people with no experience teach subjects they do not handle and to which they are not pedagogically qualified. Some extreme drifts go to the mistreatment of vulnerable people in the case of medical procedures performed by unqualified persons.

**Impact of short missions (minimum 2 weeks).** Short period of time hardly contributes to the community in a meaningful way. For example, children who become attached to travelers could experience psychological disorders that could be very damaging in their life. Local projects are then forced to keep in a permanent instability and are even

forced to stop their development in order to have "something to propose" to the tourists.



#### Reduction of work for locals.

This constitutes an economic and social limitation and makes locals dependent on the travelers. For example, having an irrigation system by unqualified outsiders can result in poor quality construction and a lost opportunity to collaborate with the local economy by hiring a local worker.



[1] WYSE Travel Confederation. (2007). Global data, statistics and trend 11: industry review No.5 executive summary: Student marketing Ltd.  
 [2] APEC Tourism Working Group. (2018). Voluntourism Best Practices: Promoting Inclusive Community-Based Sustainable Tourism Initiatives.  
 [3] Brown, S. (2005). Travelling with a purpose: Understanding the motives and benefits of volunteer. Current issues in tourism.  
 [4] Tourism Research and Marketing. (2008). Report on Volunteer Tourism: A Global Analysis.

### Misery as a tourist attraction.

Life-threatening cases like human trafficking, such as the creation of "fake orphanages", notably in Cambodia and Nepal have been confirmed.

This constitutes an "attraction" to present to new visitors where local populations are even forced to leave their children in the orphanages or to have children to fill the structure.



**Domination dynamics.** Reinforcing unequal power relationships and cultural stereotypes between tourists and locals has nothing to do with solidarity. This relationship perpetuates the idea of supremacy of some countries over others. There are those who need to be saved and those who save them. These social expectations bring to acculturation of the locals and reinforcement of stereotypes. For example, some experiences of voluntourism in Honduras, Guatemala and Thailand showed that "neo-colonialist and dependency-producing pattern... entrench [the] inequitable relationships...which may undermine the skills, resources and knowledge of [the locals] and do not bring really development, but a manifestation of paternalism".[5]

**Misleading terminology.** What if we present a trip as if it was led by an "organization" for a "humanitarian purpose"? Would you like to list yourself among the participants? Of course, those terms are quite attractive. Though, it is the way a lot of voluntourism agencies cheat on youth travelers to convince them to travel. This abusive use of notions allows them to evade commercial codes and dodge taxes. Some of them even go as far as to commit fraud by offering tax exemption for the purchase of tourist trips by wrongly considering their payment as a donation to an association.

### c) What you can do

**First step** is to inform yourself, if you have read until here you are doing a great job.

**Second step** is to question yourself. Katina Binette[6] proposes the following interrogations:

1. What are your motivations for participating in such a trip? Are they mainly personal?
2. Is the project based on human collaboration or a material gift?
3. Could the inhabitants have done the work instead of you?
4. Are you trained to do this (e.g., construction or education)? If so, have you had any training specifically designed for this context, such as in tropical medicine?
5. Where does your money go?
6. Is it about volunteering or traveling?
7. Should poverty become a business?

**Third step**, once you have decided whether you would like to travel or to volunteer, you can find alternatives that fit better within your values.

Four points could help you to distinguish between a volunteer and a voluntourist:

If you prefer to travel, there are some agencies who offer different experiences in solidarity tourism that you will find later in this guide.

**Last step** is to remember that the idea of solidarity tourism is to provide economic assistance to communities that go beyond traditional tourism. It is almost a duty to denounce the harmful practices and to spread our voice against them. You can check for initiatives denouncing the impact of voluntourism such as Instagram account Barbie Savior or website No white saviors.

Finally, it is imperative to see each project in reverse. Would you allow untrained foreigners to build your children's school? What would you say if people improvised themselves as teachers and did your work for free? "We must not forget that we are going there to learn and live an experience, not to change the world."

Volunteer	Voluntourist
Fulfill specific objectives	Meet own satisfaction
Bring in skills not available locally	Possibility of substitute local work
Long missions with serious responsibilities	Short missions without deep commitment

[5] Stein, Y. R. (2017). Volunteering to Colonize: a Cost-Benefit Analysis of the Impacts of Voluntourism.

[6] Lefebvre, C. (2019). Quel est l'impact des séjours de solidarité internationale? Le Devoir.

## 3. TOURISM FOR LOCAL DEVELOPMENT

Tourism is considered to be a tool for local development as this activity can foster and promote the economic and social process of the territories where it takes place. When it happens, what **we have is sustainable tourism or solidarity tourism**, [7] which promotes sustainable models for local and regional development and education. Solidarity tourism includes forms of tourism where the focus of the journey is contacting people, and also the participation of local people in various stages of tourism projects in terms of people, cultures and nature and a more equitable distribution of resources obtained based on these types of tourism.

However, some factors should be respected in order to let tourism be an authentic and beneficial development tool that helps local communities to improve their life conditions and face the structural difficulties.

First, tourism must respect local cultural and natural resources, which should be used in a respectful, responsible and sustainable way. It's then mandatory to plan the transformation of local resources into tourism products (i.e. tourism offer) by following strategies that don't risk the future conservation of these resources (through measures such as capacity control of the tourism flow, compulsory tourism guides, diversification of tourism activities, etc.).

On the other hand, tourism activities need to engage the local population. If human resources of tourism are based in the community, local employment will be fostered, local identity will be enhanced and promoted, tourism offer will respect the territory authenticity and trends like tourism-phobia will be avoided (as local population will understand tourism activity as an inner activity and tourists won't be understood as invaders).

At last but not least, transversality and intersectionality should be key. Public, private and social sectors must work together and must be aligned. It's important to fix common objectives and to create a shared vision of tourism throughout participatory processes and networking.



According to the above-mentioned factors, different kinds of tourism that represent solidarity tourism approaches have been developed in order to be able to talk about tourism as a truly local development tool in support of the communities well-being and sustainability.

Among others, we can find:



• **Educational tourism**, where the tourist's main objective is acquiring new knowledge about culture or history from other countries or cities.

It is a trending type of tourism in many world regions, particularly in Europe. Education is meant to be inclusive of both staff and guests.



• **Inclusive tourism** (or accessible tourism) tends to host and welcome equally all people, regardless their (dis)abilities, age or physical conditions.

[7] Throughout this methodological guide we will adopt the term of solidarity tourism, instead of sustainable tourism, in accordance with the title of our EU project.



• **Community-based tourism**, which involves giving visitors to a country the chance to meet local people and experience authentic cultural exchange. It's about supporting locally led projects that have a direct benefit for the local community, as well as travelers. Community-based tourism can take many forms. Some of the most common types include homestay programs where you stay with local families, or visiting villages and communities.



• **Nature-based tourism**. Tourism based on natural areas and attractions that involves the true and intense connection to natural heritage and its biodiversity. It helps to preserve and foster respect for the environment. Some nature-based tourism practices are: birdwatching, photography, stargazing, camping, hiking, hunting, fishing, and visiting parks.



• **Cultural tourism**, which helps in widening one's knowledge about people's places, their ways of life, cultural traditions, etc. On the following pages we will present examples of projects that are good practices for each above-mentioned type of solidarity tourism.

## 4. EDUCATIONAL TOURISM

### Group solidarity trips for young people



**GRANDIR AVENTURE** offers its young travelers, aged 14 to 25, the opportunity to take part in different trips that respect people and the environment.

Based on exchange, reciprocity and sharing of cultures, these solidarity trips are a strong human adventure that will accompany them throughout their

construction as citizens of the world. These trips are a way for young people to learn to question the world around them, to be attentive to inequalities and to think about alternative and responsible solutions.

For each stay, a part of the price (excluding airfare) is donated to our development fund for local development projects and another part to the operation of the international solidarity association Grandir Ailleurs.

### Our vision of solidarity tourism

Solidarity tourism, according to us, is to bring the traveler by surprise to a different tourism and to awaken his curiosity. Through our travels, we try to push the traveler to better understand the Other, the world in which he evolves and its problems: conscious, he takes in hand his status of world citizen.

On the one hand, we create privileged conditions for encounters and exchanges with the inhabitants during the trip and on the other hand, we maximize the positive impacts for the populations by involving them in the development of tourist activities.

### A thought-provoking educational program

Grandir Aventure proposes an entire educational program with different essential themes to become aware of the stakes of the solidarity trip.

All the sessions are built on the same model:

Quick group games, a playful way to break the distance between the speakers and the group. It also gives the travelers the confidence they will need to speak freely afterwards.

The awareness-raising workshop can take various forms (free expression, debate, role-playing, analysis of a documentary film, etc.) and it will aim to tackle a theme related to the solidarity trip.

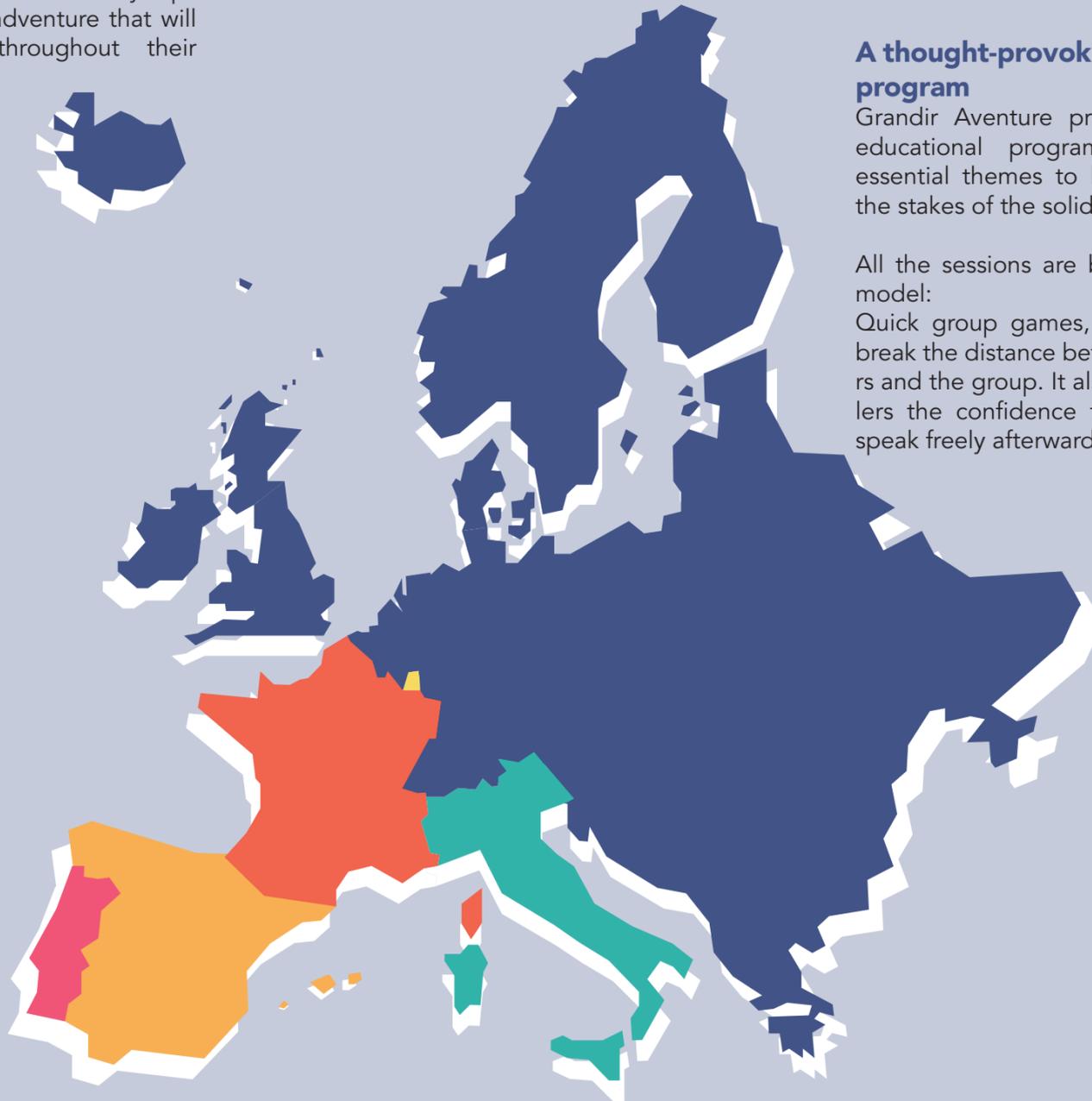
A time of exchange about the travel plan, dealing more precisely with the trip itself and preparing for the intercultural encounter.

The purpose of each session is to encourage the travelers to think about the subjects covered. So, the sessions are spaced out throughout some months to allow the travelers to assimilate the information received at their own pace and to facilitate the emergence of questions.

### What happens after the trip?

The trip will certainly have an impact on the young travelers. They will experience strong moments (as a group but also individually).

As it is important to make an initial "hot" assessment of the trip, it is also important to respect a time-lapse for the travelers to "digest" their trip. They will need to take a step back from these upheavals before they can talk about their experience to other people. Then, they would be able to share this experience with those who have not experienced it and to evaluate the evolutions (individual and collective) through this journey.



## 5. INCLUSIVE TOURISM



### CREÇASOR:

Azores for All is the tourism brand promoted by Cresaçor, a cooperative body that unifies 27 organizations to promote the Social and Solidarity Economy in the Azores Archipelago. Moved by the values of integration and respect for human dignity, it pioneers the promotion and implementation of Inclusive Tourism, targeting people with special needs. We must not forget that over 70% of disabilities are “unseen”. So through research, study, sensibilization and above all action the aim is to make tourism, in all its variants, accessible for everyone.

In an economy that profits with standardization, **Azores for All** swims against the tide and values diversity: it is not the customer who adapts to the product, but the product that adapts to each particular customer. This project backs up an idea of “Design for All”<sup>[8]</sup> in order to create an innovative concept of truly inclusive participation, from cultural experiences to those adapted to senior publics.

If we pay attention, is it the current standardized tourism capable of adapting to its tourists in a simple, intuitive and equitable way or it shows up as more of an obstacle?

As a result, tourist operators labeled Azores for All ready to welcome mental, visual, hearing, and physical disability, promoting universal design, mobility and communication in all the touristic spaces. They are pioneers in implementing, training and bringing adequate information in several sectors that work directly with tourists. Through their Animation Agency for Inclusive and Cultural Tourism they have developed several activities from children and elderly people to groups of young people with or without special needs.

## How can young people contribute?

By supporting Azores for All, they will contribute to:

- raise awareness in society for a paradigm shift Identifying physical and communication barriers. It is not yet clear for the general public that some disabilities are invisible and it becomes part of the mission to create a certain consciousness around this;
- develop public policies, accessibility plans and inclusion projects, such as activities developed in a meaningful way to physically adapt to anyone;
- improve the access to tourism and leisure activities for people with special needs and/or in situation of exclusion;
- provide inclusive and accessible tourism information;
- reinforce environmental responsibility, cultural diversity, community and sustainable development.



Moreover, youth-tailored care experiences are organized to include young people as active promoters of inclusive tourism activities for people with special needs. And very important, we may be creating space not only for youth to actively collaborate but have a democratic and critical participation in finding answers for the problems. Inclusive tourism may be a path to increase social responsibility amongst young people, making them part of the solution.

[8] The idea of an inclusive infrastructural design concept gain strength after the release of the European Institute for Design and Disability Stockholm Declaration in 2004, in which members compromised to have a more inclusive approach in several areas of social policies, enabling access and equal opportunities for all people. (The EIDD Stockholm Declaration, 9th May 2004).

## 6. COMMUNITY BASED TOURISM

### USE IT / FAIRBNB

As mentioned above, community-based tourism (CBT) promotes a real exchange between visitors and the local community and is directly related to the values of the Social and Solidarity Economy. CBT initiatives are managed and/or owned by the community and are for the community. Their purpose is for visitors to learn about the local culture and way of life. A goal of community-based tourism is to achieve sustainable social, cultural, environmental and economic development in order to improve the living conditions of local people without damaging the environment.



### USE IT:

USE-IT stands for no-nonsense tourist info for young people. USE-IT maps and websites are made by young locals, are not commercial, free, and up-to-date. Some also have a visitors desk, mostly run by volunteers. Every USE-IT publishes a Map for Young Travellers that will guide you through the city in a no-nonsense way.

USE-IT exists in Amstelveen — Arnhem — Bremerhaven — Brno — Calais — Charleroi — Drammen — Esch — Ghent — Graz — Guimaraes — Leeuwarden — Lille — Ljubljana — Nantes — Nicosia — Nijmegen — Olsztyn — Oslo — Oulu — Paris — Portici — Prague — Ravenna — Rijeka — Salamanca — Tbilisi — Würzburg — Zlín

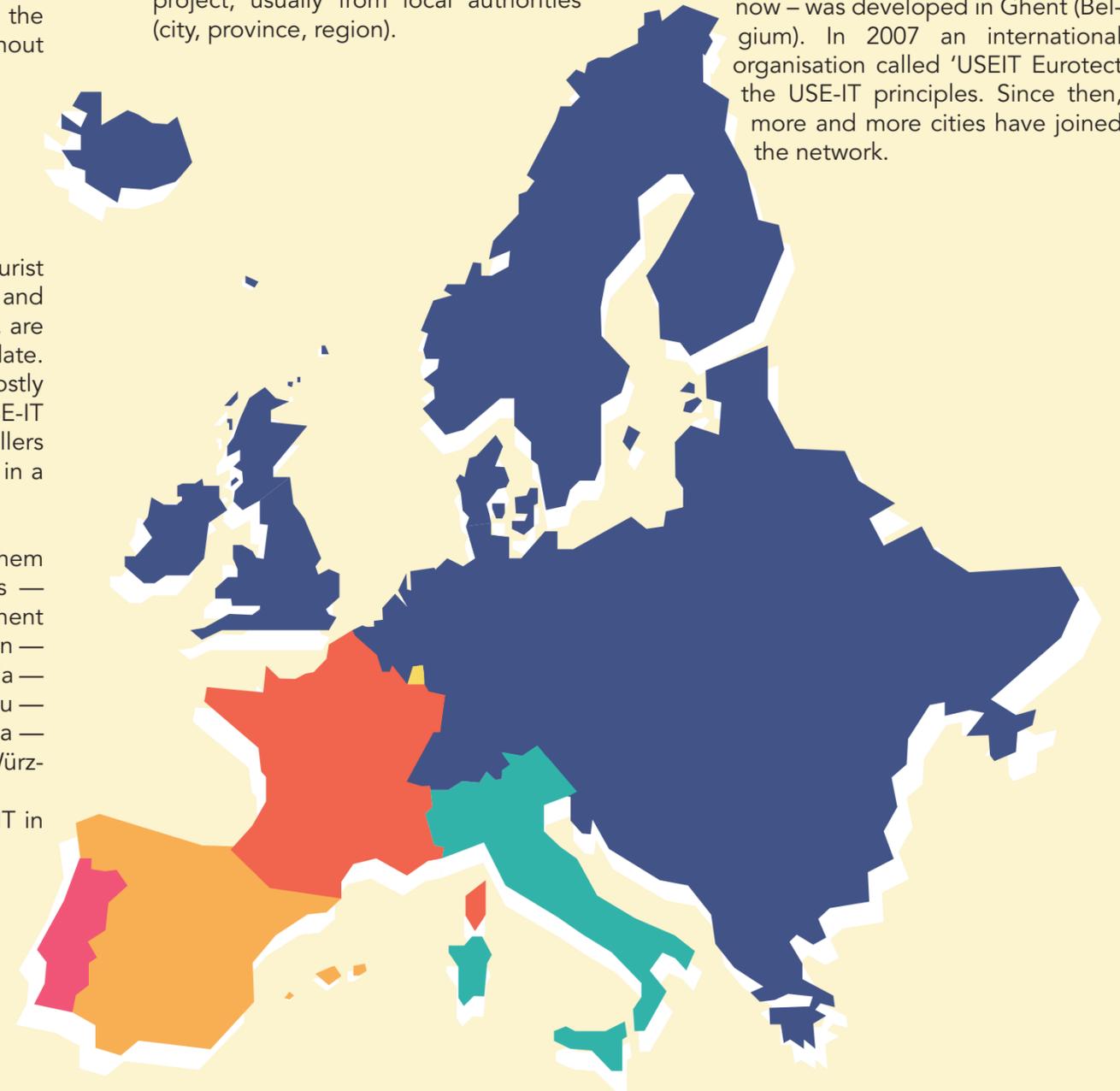
Young people are starting up USE-IT in Bordeaux — Erfurt — Geneva

The initiative to start a new USE-IT always comes from young locals. That means: there is no boss with a big bag of money who decides where the next USE-IT will come. Every USE-IT initiative sticks to the same basic philosophy, but apart from that they're quite independent and they look for their own money. USE-IT is a quality label. It's always non-commercial, free, no-nonsense, up-to-date and made by young locals. If you stick to these rules, you can join the club. The existing members can help you to get started. Every USE-IT is largely independent. Everybody receives subsidies to run the project, usually from local authorities (city, province, region).

USE-IT Oslo is paid with Norwegian money, USE-IT Prague with Czech money, and so on. However, everybody shares the USE-IT principles and philosophy and is a member of the same European organisation called USE-IT Europe.

### Since when does use-it exist?

USE-IT started in 1971 (in hippie times) in Copenhagen as a low-budget info desk for young travellers. Other initiatives followed later in Oslo, Rotterdam and Ghent, always with the same philosophy. In 2005, the first USE-IT Map for Young Travellers – as we know them now – was developed in Ghent (Belgium). In 2007 an international organisation called ‘USEIT Eurotect’ the USE-IT principles. Since then, more and more cities have joined the network.



### Who can start a USE-IT?

Firstly, you have to be a local. That's the difference between USE-IT and a lot of travel guides. USE-IT believes that you cannot write well about a city if you visit it for just a few weeks. Secondly, you have to embrace the basic rules: USEIT is not-commercial, free and made by young locals for young travellers. Thirdly, you cannot become a member as a private person. You need an organisation to publish your map (see "STARTING UP").

### What does the name mean?

The first USE-IT brochures (not maps yet) were made in Copenhagen and distributed in an alternative youth centre called 'Huset'. Travellers pronounced it as "use it" and that's probably how the name stuck. Nobody knows for sure, though.

### Use it principles:



#### Local Initiatives

Every USE-IT is largely independent.



#### USE-IT Europe

USE-IT Europe supports the local initiatives and is based in Lille.



#### Volunteers

The local chapters are usually run by volunteers. Often they work together with the city or with a youth center.



#### Independent

The content of the map is solely and totally decided by the volunteers.



#### ERASMUS+ PROJECT

Soon, we start an Erasmus+ project called FUND-IT to teach volunteers how to fund their project (and themselves).



#### Annual Meeting

Each year (if COVID allows) we meet in a European city.



#### Distribute

We distribute maps all over Europe.



#### Cooperate

We invite cities to cooperate with each other in events.



#### Connection

We make connections between young people in Europe.



### FAIRBNB:

In 2016, as a result of the issues generated by accommodation sharing platforms, a social movement called Fairbnb was initiated in order to foster sustainable tourism by creating an alternative to these platforms in cities like Venice, Amsterdam and Bologna, three cities with high tourist numbers. At the end of 2018, after various groups joined the movement, the cooperative Fairbnb.coop was created with the aim of serving as the legal entity of the collective project, the aim of which was to limit the negative impacts of tourism while exploiting its full potential.

Under the social economy paradigm, the platform pursues the initial objectives of Airbnb, namely sharing assets, connecting guests with hosts and boosting social interactions, including with the local communities. The founders considered that three main negative aspects of the existing platform needed tackling: 1) lack of regulation, 2) cost for the local community and 3) the decision-making process.

To solve the issue of the lack of regulation, the platform complies with local and regional legislations, sharing reservation data with the authorities to help them regulate the industry, and always respecting privacy and security policies to protect members of the platform. Additionally, to mitigate the negative aspects on local communities, fifty percent of commissions charged are allocated to social projects selected by the community to generate a positive impact. In response to multi-listing issues, they created a policy called "one host - one home" to avoid commercial advertisements and price speculation.

Within the cooperative model, decisions are made collaboratively under a distributed governance to decide upon the management of projects and the platform, while the profits generated by the platform are redistributed to members.

Furthermore, the platform does not charge commission to hosts to engage in the cooperative, and allows each member to participate in the community through different roles (Fairbnb.coop, 2021), becoming a key partner, funding the platform through crowdfunding, or starting local nodes with neighbors and local entities.

Fairbnb.coop pursues Airbnb's initial sharing economy goal, connecting hosts and guests, facilitating unique travel and socially beneficial exchanges with different stakeholders integrated into the cooperative platform.



Fairbnb is present in all those cities:

Website: <https://fairbnb.coop/>



## 7. NATURE BASED TOURISM



### OUTHERETOUR

OuthereTour is member of AITR, Italian Association of Responsible Tourism, they share the same goals and values, as well as a sustainable way of traveling. A tourism that consists in an ethical and conscious travel that respects the destination countries, the people, and the nature. A journey that chooses not to endorse destruction and exploitation, but supports universal principles: fairness, sustainability and tolerance. They are in favor of a travel model that goes beyond consumer tourism models, allowing a better knowledge of oneself and others, of respecting the environment.

People who created Outheretour are a group of curious people, who love adventures and discoveries and decided to bring their wealth of experience, made up of years of work in the field of tourism, in this project.



### What they do?

Outhere's aim is to offer their customers unique and conscious experiences, they want to involve and surprise people by proposing educational opportunities. These proposals include experiences for all ages, summer stays for children, language courses abroad.

OuthereTour offers a wide range of sustainable options: OutExperience for adults, Outventures for young people, Outschool for schools and for the ones who want to learn new languages there is the possibility to join OuthereLanguage.

They offer different holidays, in places rich in nature, art and history and they want their customers to discover unusual places, far from the usual tourist routes. All the experiences are focused on the idea of a unique way of tourism for people who want to explore and that enjoy adventures, always by respecting nature and other people.

## 8. CULTURAL TOURISM



### MIGRANTOUR

Migrantour project is a European network of migrant driven intercultural routes to understand cultural diversity. International migrations are increasingly configured as phenomena linked by different aspects that create strong links between the different territories and cultures that mainly involve the paths and spaces of migration

in the urban environment. From these considerations, the idea was developed in 2010 to promote a form of responsible zero-kilometer tourism that sees fellow citizens coming from distant worlds as protagonists.

Since 2010, thousands of people have participated in these walks, in secondary school pupils, but also foreign tourists, neighborhood residents, groups and associations.

Given the interest and success of the first phase, the multiplication of similar experiences in other Italian and European cities, they started the development of the European network Migrantour, an initiative that allows Italian and European citizens to old and new generation, tourists, onlookers, students to discover many small and big secrets that often the "genuine" residents of the various European cities know.



### In which cities can we find it?

**Italian cities:** Bologna, Cagliari, Catania, Florence, Genoa, Milan, Naples, Pavia, Rome, Turin

**European cities:** Lisboa, Marseille, Paris, Valencia



The project MygranTour is co-financed by the European Union, started in December 2013 and ended in July 2015, was started by the ACRA Foundation, Solidali, Oxfam Italia, Marco Polo, Bastina Voyages, Periferies del Mon, IMVF, Renovar a Mouraria, Earth. The intervention had the objective of favoring the integration of involved citizens of foreign origin in the cities by promoting mutual understanding and respect. Migrantour is also supported by the project "New Roots-Migrantour intercultural walks building bridges for newcomers active participation" co-financed by the European Union.- This initiative aims to be a new integration tool that facilitates the integration by valorizing the cultural wealth brought by the migrant citizens, asylum seekers and refugees, and contributes to the development of a new narrative of the phenomenon of migration.

Partners:



Financier:

