

THE ETR SYSTEM: REGENERATIVE TOURISM EDUCATION IN RURAL CONTEXTS

Sistema ETR: Educação Turística Regenerativa em Contextos Rurais

50

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Resumo

Os territórios rurais da América Latina têm sido moldados por modelos de desenvolvimento que frequentemente reforçam a exclusão e a degradação ecológica, especialmente no setor do turismo. Em resposta a esse cenário, este estudo propõe o desenho e a validação participativa do Sistema ETR (Educação Turística Regenerativa), um modelo educativo fundamentado na pedagogia crítica, abordagens territoriais e justiça ecosocial. O objetivo é construir uma ferramenta de formação turística sensível ao contexto e orientada pela comunidade, que fortaleça a apropriação territorial, mobilize os saberes locais e apoie alternativas regenerativas aos modelos turísticos dominantes. Através de pesquisa-ação participativa e etnografia crítica, o Sistema ETR foi co-desenhado com comunidades rurais e estruturado em quatro dimensões-chave: Aprendizagem Contextualizada, Participação Comunitária, Abordagem Territorial e Regeneração Ecosocial. Essas dimensões foram validadas por meio de sessões coletivas de devolutiva e recursos visuais que garantiram o engajamento comunitário. Os resultados demonstram a solidez conceitual do modelo, sua relevância cultural e o potencial para transformar a formação turística em um processo de revitalização territorial. O Sistema ETR não é um currículo fixo, mas um sistema vivo que evolui com o território, permitindo práticas educativas enraizadas na memória, na sustentabilidade e na agência coletiva.

Palavras-chave

Turismo regenerativo, Educação comunitária, Pedagogia do território, Desenvolvimento rural, Pedagogia crítica

Abstract

Rural territories in Latin America have been shaped by development models that often reinforce exclusion and ecological degradation, particularly in the tourism sector. In response to this scenario, this study proposes the design and participatory validation of the ETR System (Regenerative Tourism Education), an educational model grounded in critical pedagogy, territorial approaches, and ecosocial justice. The objective is to build a context-sensitive, community-driven tool for tourism education that strengthens territorial appropriation, mobilizes local knowledge, and supports regenerative alternatives to dominant tourism models. Through participatory action research and critical ethnography, the ETR System was co-designed with rural communities and structured around four key dimensions: Contextualized Learning, Community Participation, Territorial Approach, and Ecosocial Regeneration. These dimensions were validated through collective feedback sessions and visual tools that ensured community engagement. Results demonstrate the model's conceptual strength, cultural relevance, and potential to transform tourism training into a process of territorial revitalization. The ETR System is not a fixed curriculum, but a living framework that evolves with the territory, enabling educational practices rooted in memory, sustainability, and collective agency.

Keywords

Regenerative tourism, Community education, Territorial pedagogy, Rural development, Critical pedagogy

1. Introduction

In recent years, rural territories in Latin America have been the focus of multiple development discourses that, rather than improving the structural conditions of communities, have reproduced dynamics of exclusion, extractivism, and cultural dispossession. In the tourism sector in particular, economic growth models have prioritized profitability over sustainability, systematically disarticulating local knowledge systems and displacing traditional forms of community organization. This has not only led to severe environmental degradation but also to social fragmentation and a growing disconnect between education, territory, and collective agency.

In light of this scenario, there is an urgent need to rethink educational processes through a regenerative lens that integrates memory, culture, rootedness, and participation as foundational pillars for context-sensitive transformation. Education must move beyond technocratic paradigms and be reimagined as a political, ethical, and territorial act that fosters community empowerment and ecological justice.

This research responds to the need to construct a critical and territorially committed educational framework for the training of tourism actors in rural contexts. To address this, the study proposes the design and validation of the ETR System—a methodological proposal that combines principles of situated learning, territorial pedagogies, and ecosocial justice. In contrast to traditional training models that separate theory from practice, the ETR System is conceived as a dialogical, participatory, and adaptive tool that aims to regenerate the relationship between community and territory through relevant, critical, and emancipatory learning processes.

The main objective of this study is to design, validate, and prepare for the implementation of the ETR System as an educational model that strengthens territorial appropriation, mobilizes community knowledge, and fosters ecosocial transformation in rural tourism environments. Specifically, the study aims to: (1) critically analyze the limitations and potential of existing training approaches; (2) recover local experiences, memories, and practices as foundational inputs for educational design; and (3) evaluate the applicability and resonance of the proposed model from the perspective of local actors.

The working hypothesis is that if training processes in rural tourism are developed from a situated, participatory, and regenerative perspective - as proposed by the ETR System - then it is possible to enhance community agency, reinforce territorial rootedness, and promote sustainable alternatives to the dominant tourism model. This regenerative approach envisions education as a process of healing and co-construction, where communities reclaim their role as protagonists in shaping the future of their territories.

Beyond contributing to academic discussions on regenerative tourism and critical education, this study seeks to offer a practical, context-aware, and transformative tool capable of reshaping pedagogical practices in alignment with territorial realities and community aspirations. The ETR System aspires to be not just a curriculum innovation,

but a living framework for territorial revitalization through education, offering new pathways toward just and sustainable rural development.

2. Theoretical Framework

The transformations that the rural territories of Latin America are going through cannot be understood apart from the educational, cultural and political processes that shape them. In these scenarios, where community memories, disputes for development and collective aspirations for a dignified life converge, training is not a technical or neutral act, but a practice deeply linked to the territory and the relations that sustain it. Understanding education from this perspective also implies critically reviewing the ways in which tourism has been structured as an economic, social and symbolic activity, as well as recognizing that regenerative responses do not arise from external solutions, but from the committed dialogue between knowledge, actors and experiences. The theoretical reflection that follows is inscribed in this need to reappropriate educational and tourism frameworks from an ethical, situated and transformative approach.

2.1 Pedagogical Foundations for Situated and Regenerative Education

The need to rethink educational processes in rural tourism contexts implies recognizing that it is not possible to transform the territory without also transforming the way in which knowledge is learned, taught, and produced. In this sense, situated and territorial pedagogies offer a robust theoretical basis for understanding the link between education, context, and community agency. As Cabaluz-Ducasse (2016) argues, Latin American critical pedagogies, being nourished by the Philosophy of Liberation, understand education as an ethical-political practice oriented towards emancipation. This vision challenges the intended neutrality of hegemonic training models and claims the construction of knowledge from the margins, from the territories.

Catalá (2020) and Guzmán (2020) agree that this territorialization of knowledge requires going beyond institutionality and considering communities as valid epistemological subjects, capable of producing legitimate knowledge from their memories, experiences, and daily practices. In this framework, situated education does not limit itself to adapting content to the context, but recognizes it as an active source of meaning. This view coincides with what Carrete (2022) proposes, who underlines the capacity of situated education to generate subjectivities sensitive to the environment, something crucial in tourism training processes that seek to have a regenerative impact. Celedón et al. (2021), on the other hand, argue that rootedness is not only an emotional condition, but also a pedagogical foundation that enhances identity and community ties through education.

These reflections are central to sustaining the ETR System, which is positioned as an educational proposal aimed at regenerating the link between community and territory. This system is directly articulated with the principles of regenerative tourism, which,

unlike instrumental sustainability, proposes processes of healing, care and profound transformation. Reyes Rojas and Casasola Guerrero (2021) explain that regeneration is not limited to "not harming" but involves restoring what has been broken and revitalizing the living. This approach establishes a regulatory framework that puts territorial justice, reciprocity and ethical commitment to ecosystems and local cultures at the centre.

Authors such as Socatelli (2022) and Figari (2021) have contributed to consolidating this ecosocial approach to tourism, pointing out that regeneration implies building other ways of inhabiting and relating, both with nature and with others. Along the same lines, Bellato, Frantzeskaki, and Nygaard (2024) present a conceptual framework that articulates principles such as co-evolution, multi-stakeholder collaboration, and place-sensitive planning. Through the case of the Birrarung/Yarra River in Australia, the authors show how tourism can be integrated into processes of urban, cultural and spiritual regeneration, as long as it is designed from a deep reading of the territory and a situated praxis.

However, as Bellato and Pollock (2023) warn, there is a risk that regenerative tourism will be emptied of content and reduced to a fashionable discourse. For this reason, they insist that this perspective only makes sense if it is built from spirituality, intercultural dialogue and the recognition of indigenous epistemologies. This warning is key for a proposal such as the ETR System, which seeks not to instrumentalize regeneration, but to critically inhabit it from educational processes embodied in reality. In the same vein, Hussain and Haley (2022) draw attention to the methodological difficulties of translating regenerative principles into operational strategies in the tourism field, which reinforces the need for flexible and adaptive models such as the one proposed here.

Thus, the contributions of these authors not only offer a conceptual framework to understand the urgency of training from regeneration but also allow to support the design of educational tools such as the ETR System, whose purpose is not to replicate formats, but to activate community processes of territorial transformation from critical learning, care for the environment and the construction of shared futures.

2.2 Critical Education and Community Tourism as Processes of Social Transformation

Understanding regenerative training as a transformative process implies assuming that learning is not a neutral act, but a practice traversed by power relations, epistemological disputes, and specific historical contexts. From this perspective, transformative learning, as proposed by authors such as Díaz (2020), is not limited to transmitting information, but seeks to generate critical awareness, question unjust social structures, and mobilize collective action. In this sense, education ceases to be a simple technical mediation to become a tool of agency and emancipation.

Fajardo (2021) stresses that transformative learning processes must enable spaces for intercultural dialogue where popular and indigenous knowledge are not subordinated but recognized as legitimate sources of knowledge. This position is key in rural tourism

contexts, where education is usually mediated by urban-centric and functionalist visions that exclude the local senses of the territory. The proposal of the ETR System is nourished precisely by this critique, by promoting a pedagogy that articulates memory, experience, rootedness and collective action as formative axes.

The conceptual framework of transformative learning finds concrete expression in critical education practices and epistemic justice. Valente (2021), taking up the contributions of Boaventura de Sousa Santos, emphasizes that it is not only a matter of diversifying the sources of knowledge, but of dismantling the colonial structures that have historically defined what knowledge counts and what is discarded. This line of thought is also present in Ortega-Rodríguez (2018), who proposes a reconfiguration of the teaching role from an ethics of recognition and active listening, fundamental in community training processes.

In tourism contexts, this epistemic dimension acquires a strategic character. The dispute over the meanings of development, culture and territory is also expressed in classrooms, in intervention projects and in learning routes. For this reason, a proposal such as the ETR System cannot be limited to being technically efficient but must be positioned as a tool for territorial transformation and cognitive justice. Gloriana-Reyes (2022) contributes along these lines by pointing out that critical pedagogies for tourism must not only problematize the dominant economic model, but also open paths to imagine alternatives that recover community life and the link with the environment.

In this framework, community-based tourism is presented as a key space for convergence between training, identity and sustainability. According to Sandes (2021), this type of tourism is not organized from the traditional business logic, but from a relational ethic that puts the interests, values, and ways of life of the host community at the center. Hence, community tourism is not only an economic strategy, but a political-pedagogical project that redefines the ways of inhabiting, producing and living together.

Catalá (2020) complements this view by recovering the proposals of Cruz Prado and Arenas, who argue that educational processes in tourism must be based on the realities of people, their history and their culture. Consequently, the design of training routes cannot be detached from the material, affective and symbolic conditions that make up the territory. This idea is fully integrated into the logic of the ETR System, which seeks to articulate the real needs of communities with innovative, adaptable and regenerative pedagogical proposals.

For their part, Celedón et al. (2021) insist that tourism cannot be understood as a neutral or merely economic practice. Their capacity to transform the territory must be guided by ethical, political and cultural frameworks that guarantee the centrality of communities in decisions about their own destiny. Thus, regenerative tourism training becomes a comprehensive commitment that links pedagogy, social justice and defense of the territory.

2.3 Transformative Epistemologies and Regenerative Action in the Territory

The design of the ETR System as a regenerative training tool in rural tourism contexts requires a critical position in the face of traditional frameworks of territorial development and governance. Recent proposals on regenerative tourism coincide in pointing out that it is not enough to modify production practices or adjust sustainability indicators, but that it is necessary to profoundly rethink the relationships between community, territory and knowledge. In this sense, transformative epistemologies emerge as powerful frameworks for understanding regeneration as an integral, relational, and situated process.

Bellato et al. (2023) argue that regenerative tourism must be rooted in a decolonial paradigm that questions the epistemic frameworks inherited from colonialism and Western developmentalism. Its proposal revolves around three axes: *knowing*, *being* and *doing*, which articulate situated learning, conscious inhabitation of the territory and transformative action as pillars of a profoundly ethical and contextualized tourism. This vision is consistent with the methodological commitment of the ETR System, which understands training not as instruction, but as a process of co-construction situated and ethically committed.

From this perspective, knowledge is not generated from the outside, but is co-produced in the interaction between actors, territories and diverse knowledge. As stated by Paddison and Hall (2024), regenerative processes cannot be designed in a centralized or standardized way; on the contrary, they must be built on practices led by the communities themselves, in dialogue with their memories, aspirations and conflicts. The ETR model reflects this proposal by being designed as a flexible, adaptable and collectively validated system, avoiding reproducing the errors of vertical tourism models that are disconnected from the context.

In a complementary way, Hussain and Haley (2022) warn about the difficulties of translating regenerative principles to the tourism field, especially when trying to import concepts from the natural sciences without considering the sociocultural complexity of the territory. For these authors, the key is to develop frameworks that integrate science, culture and governance in a coherent and situated way. This position reinforces the relevance of the ETR System as an intersectional tool, which articulates training, territorial and ecological dimensions without fragmenting them.

In this same framework, Bellato, Frantzeskaki, and Nygaard (2024) argue that regeneration involves not only intervening in physical space but also restoring relationships and healing memories. Based on the case of the Birrarung/Yarra River, the authors propose tourism planning focused on symbolic restoration, collective healing and territorial governance. This approach resonates with the deeper dimension of the ETR System, which not only seeks to transmit knowledge, but to regenerate broken links between people, communities and environments.

In short, the critical convergence between education, technology and territory allows us to think of regenerative tourism as an opportunity to reconfigure training processes based on life, care and reciprocity. The ETR System is built from this perspective: not as

a recipe or technical manual, but as a living system that dialogues with reality, recognizes the tensions of the territory and promotes learning routes that accompany communities in the construction of fairer, more sustainable and profoundly regenerative futures.

3. Methodology

58

This study is methodologically constructed from Participatory Action Research (PAR), understood not only as a research approach, but as an ethical and political practice that seeks to transform reality in dialogue with the subjects who inhabit it. According to Kemmis and McTaggart (2005), PAR implies a collaborative dynamic of reflection and action that takes place in real contexts, with the aim of modifying unjust social practices through communicative and democratic processes. For these authors, research is a social and political act, inseparable from the commitment to the actors involved in the transformation of their territories.

This approach is articulated with the approaches of Kindon, Pain, and Kesby (2007), who emphasize that PAR must be flexible, cyclical, and sensitive to the rhythms of communities. In this sense, this research does not start from rigid protocols, but adapts to the particularities of the rural context, promoting a process of co-construction of knowledge. The tools used (interviews, participant observation, collaborative workshops) were used not only to collect information, but also as spaces to generate links, exchange of experiences and shared construction of knowledge.

Accordingly, the work was developed in three phases: first, a participatory diagnosis to identify local needs and knowledge; then, the co-design of the ETR System for regenerative training; and finally, a validation phase with the actors of the territory themselves. This methodological logic recognizes that educational transformation in rural contexts is not a linear process, but a situated, multiple and deeply relational one.

In addition, a critical ethnographic view is incorporated, aimed at understanding how meanings are produced from experience, memory and everyday practices. As Arriaga (2018) points out, doing ethnography implies being involved, not just present, and assuming that knowledge is produced in the interaction between researcher and community. This position challenges the traditional ways of investigating from "outside" and demands a reflective, ethical and committed attitude towards the subjects and their contexts.

Finally, as Jiménez-Naranjo (2016) and Fals Borda (1991) have shown, community participation should not be understood as a methodological resource, but as an organizing principle of the educational process, especially in rural tourism. Hence, the design of the ETR System prioritizes the recognition of local knowledge, the strengthening of community agency and the construction of training routes that respond to the real needs of the territory.

This research is methodologically based on participatory action research (PAR), conceived as a pedagogical, political and epistemological practice committed to social transformation from the territories. In this approach, knowledge is not generated in

laboratories or central offices, but in collective processes that link reflection, action and experience. According to Mendoza Zuany, Dietz, and Alatorre (2018), PAR implies a break with hegemonic forms of educational research, by proposing that knowledge should not be imposed from above but should be built in dialogue with the social subjects involved in the problem.

The authors emphasize that this type of research requires positioning the researcher as a committed actor, aware of his or her "locus of enunciation", that is, of the political, social, and cultural place from which he or she participates in the production of knowledge. This awareness allows us to assume that research is not neutral or apolitical, and that educational processes in indigenous or rural contexts must be thought of from a relational ethic that values local knowledge, collective history, and the tensions of the territory (Mendoza Zuany et al., 2018).

In line with this perspective, popular education is taken up as a methodological framework compatible with PAR. Walter (2014) argues that popular education is not only a pedagogy for critical training, but also a research strategy. Its value lies in the fact that it is based on the recognition of the concrete experiences of the subjects, the analysis of the power structures that reproduce inequality, and collective organization to transform reality. Far from applying pre-established techniques, this approach requires a horizontal relationship between those who research and those who participate, recognizing the political and emancipatory dimension of the educational act.

Both approaches – PAR and popular education – share the commitment to situated knowledge, which emerges from the dialogue of knowledge, and which does not separate theory from practice. This research, therefore, is structured from a methodological logic that puts participation, critical reflexivity and transformative action at the center, recognizing that communities are not objects of study, but protagonists of the research process.

This study is part of a qualitative approach, with a critical ethnographic orientation, whose purpose is to understand how the processes of formation and territorial appropriation are constructed in rural communities from the perspective of their own actors. This methodological decision is based on the need to generate situated and committed knowledge, in tune with a research practice that is not limited to observing, but interacts, interprets and transforms itself together with the context. In the words of Ameigeiras (2018), doing ethnography implies "being in the field", in a deep sense that transcends physical presence: it is a relational practice that requires reflective and ethical disposition on the part of the researcher.

Along the same lines, Ameigeiras (2018) recovers Spradley (1979) to emphasize that "to do ethnography is to learn from people", a statement that directs the gaze towards the constant dialogue between academic knowledge and community knowledge. From this perspective, the techniques used are not reduced to instruments but are integrated as part of a process of collective construction of meanings. Thus, participant observation, in-depth interviews and collaborative workshops are not mere mechanisms of collection, but spaces of reciprocity where experiences, memories and shared proposals emerge.

Similarly, the proposal is nourished by a process of critical systematization, as demonstrated by the case of CESDER in Mexico, an educational institution that has designed alternative training models based on the logic of territorial roots, respect for peasant knowledge, and the link with community life (González & Guerrero, 2022). These experiences show that education in rural contexts cannot depend on standardized formats but must be born from the recognition of sociocultural diversity and the exercise of a contextualized pedagogy.

On the other hand, Ameigeiras (2018) also relies on the contributions of Vasilachis (2006), who argues that critical ethnographic research requires understanding the subject in its complex dimension, overcoming the traditional dichotomy between the subject who investigates, and the subject investigated. Likewise, the author cites Flick (1982) to reinforce that qualitative methodologies are especially adequate to capture the richness and depth of social phenomena, especially in rural settings, where the context is decisive for the meaning of practices.

This perspective materialized in three successive phases: (1) a stage of immersion and participatory community mapping, where cultural references and existing educational processes were identified; (2) a co-design phase of the ETR System together with local actors, using accessible resources such as community narratives, illustrated posters and oral capsules; and (3) a prototyping and participatory evaluation phase, aimed at providing feedback on the process based on criteria defined by the community itself.

3.1 Methodological Design: ETR System for Regenerative Tourism Training

As part of the methodological design of this research, the ETR System (Regenerative Tourism Education) was developed, a tool built collectively with community actors during the second phase of the fieldwork. This system operates as a situated strategy of tourism training, aimed at generating educational processes that promote the eco-social regeneration of the territory, from a participatory, critical and culturally rooted perspective.

The model responds to the need to articulate the principles of participatory action research with a pedagogy that recognizes the territory as a training space. In its design, accessible resources (oral narratives, posters, collaborative maps, sound capsules) were privileged, as well as active methodologies that would allow participants to play a central role in the definition of contents, values and objectives of the educational process.

The ETR System is structured around four key dimensions, which allow training strategies to be aligned with the aspirations of cultural, ecological and economic regeneration typical of the rural context.

Table 1. Dimensions of the ETR System for Regenerative Tourism Education

Dimension	Purpose	Key Strategies
Contextualized learning	To adapt educational content and methods to the local cultural and social context.	On-site workshops, use of local narratives, oral capsules, active learning.
Community participation	To engage local actors as co-creators of the educational process.	Participatory mapping, assemblies, co-evaluation, intergenerational projects.
Territorial approach	To interpret the territory as a living classroom and pedagogical space.	Interpretive walks, analysis of environmental and economic conflicts.
Ecosocial regeneration	To promote tourism practices that restore community and natural systems.	Conscious tourism activities, circular economy, traditional knowledge practices.

Source: Own elaboration based on participatory fieldwork in 2025.

These dimensions are not presented in isolation, but are intertwined in a flexible, situated and continuous training process, which was graphically represented by a functional diagram of the ETR System, which summarizes its structure, application logic and internal connections. This visual resource served as a tool for territorial validation, facilitating collective discussion and feedback during the third phase of the research.

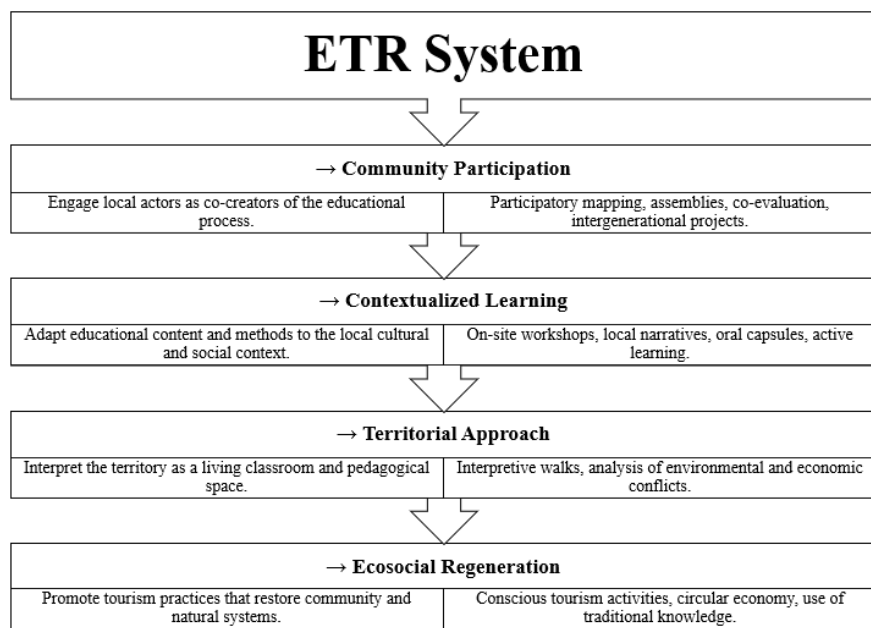


Figure 1. Structure of the ETR system for regenerative tourism education

Source: own elaboration based on participatory fieldwork (2025)

This diagram illustrates the four key dimensions of the ETR System-Community Participation, Contextualized Learning, Territorial Approach, and Ecosocial Regeneration. Each component integrates participatory strategies developed with rural communities to promote educational practices that are rooted in local culture, responsive to territorial challenges, and aligned with the principles of regenerative tourism.

4. Results

The main outcome of this research is the participatory design and conceptual validation of the ETR System, a pedagogical model built collectively with rural actors to respond to the challenges and aspirations of community-based tourism in Latin America. Rooted in the principles of critical pedagogy, territorial education, and ecosocial justice, the ETR System seeks to regenerate the relationship between education, territory, and community through situated, dialogical, and transformative learning processes.

Throughout the research, participatory action methodologies were applied—including community mapping, collaborative workshops, oral history gathering, and ethnographic observation—to identify educational needs, recover ancestral knowledge, and co-construct pedagogical strategies aligned with local values. These methods enabled the emergence of a culturally grounded educational model that challenges traditional top-down approaches and reclaims the territory as a space for critical learning.

The ETR System is structured around four interconnected dimensions: (1) Contextualized Learning, which adapts contents and methods to local realities; (2) Community Participation, which positions local actors as co-creators of the educational process; (3) Territorial Approach, which understands the land as a pedagogical and relational space; and (4) Ecosocial Regeneration, which promotes tourism practices that restore ecological systems and strengthen cultural identities. Each of these dimensions was shaped through iterative dialogue with community members and expressed through accessible resources such as illustrated posters, oral capsules, collaborative maps, and storytelling.

The model was validated through a series of participatory feedback sessions, where visual and conceptual representations of the system were shared with local stakeholders to assess its coherence, relevance, and adaptability. These collective spaces allowed for critical refinement of the ETR structure, confirming its potential to foster inclusive, situated, and regenerative education in tourism. While full implementation remains a future step, the results thus far demonstrate that the ETR System is technically feasible, contextually pertinent, and socially transformative.

Additionally, the process of co-design itself became a space of empowerment and community learning. Participants expressed a renewed interest in reclaiming their role as educators and knowledge holders, emphasizing the importance of forming youth and future tourism actors from a perspective rooted in memory, culture, and collective agency. This highlights the model's capacity not only as a curricular proposal, but as a broader strategy of territorial revitalization through education.

In conclusion, the research contributes a foundational step toward the operationalization of regenerative tourism education, offering a model that is both theoretically robust and locally grounded. The next phase will involve pilot testing the ETR System in real educational settings, monitoring its impact, and adapting it through further community-led evaluation.

5. Conclusion

This study presented the design and participatory validation of the ETR System, a pedagogical model that addresses the urgent need to rethink tourism education in rural territories. Grounded in critical, situated, and community-based approaches, the ETR System offers a transformative alternative to conventional models that often reproduce extractive logics and disconnect learning from local realities. Instead, this system proposes an education rooted in territory, memory, and collective agency, capable of regenerating the relationship between communities and their environments.

The process of constructing the model confirmed the value of participatory methodologies and intercultural dialogue in shaping educational strategies that are both meaningful and feasible. Through the co-creation of contents, methods, and visual representations, local actors took an active role in defining the educational agenda, thus reclaiming their position as legitimate producers of knowledge. The use of accessible resources—such as oral narratives, illustrated posters, and collaborative maps—enabled broad community engagement, while the ethnographic and reflexive approach ensured that the model remained sensitive to territorial complexities and cultural specificities.

Structured around four key dimensions—Contextualized Learning, Community Participation, Territorial Approach, and Ecosocial Regeneration—the ETR System proved conceptually robust, pedagogically sound, and socially relevant. While its implementation remains pending, the results of its design and validation suggest that it has strong potential to catalyse educational processes that are regenerative, inclusive, and aligned with community aspirations for sustainability and justice.

Ultimately, this research reaffirms that transformative tourism education must go beyond technical training to become a space of critical reflection, cultural revalorization, and territorial regeneration. The ETR System is not a fixed formula, but a living tool that evolves with the community, responding to their needs and nurturing alternative visions of development. As a contribution to the field of regenerative tourism, this model offers not only a curricular innovation, but also a pedagogical and ethical commitment to building futures that are more dignified, sustainable, and rooted in local wisdom.

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