

ASA 07

THINKING  
through  
TOURISM



Annual conference of the ASA

10th -13th April, 2007, London Metropolitan University

Conference programme and book of abstracts

	Tuesday 10 <sup>th</sup>	Wednesday 11 <sup>th</sup>	Thursday 12 <sup>th</sup>	Friday 13 <sup>th</sup> (all times half hour later)
9:30 - 11:00		Plenary Two (P2)	Plenary Three (P3)	Parallel Sessions 7 (C2, D3, F1, G2)
11:00 - 11:30		Refreshments Parallel Sessions 2 (A1, A2, B1, G4)	Refreshments Parallel Sessions 5 (A3, C4, E1, F3)	Refreshments
11:30 - 13:00		Lunch	Lunch ASA AGM	Plenary Four (P4)
13:00 - 14:00	Registration	Lunch Parallel Sessions 3 (B4, D1, E2, G1)	ASA Network meetings	Conference ends
14:30 - 16:00	Plenary One (P1)	[E2 starting at 2pm]		
16:00 - 16:30	Refreshments Parallel Sessions 1 (B2, C3, D2, D4)	Refreshments Parallel Sessions 4 (C1, E3, E4, G1's film)	Refreshments Parallel Sessions 6 (B3, F2, F4, G3)	
16:30 - 18:00	Welcome Reception 19:00	Ethnographic film screenings. 18:30	Conference dinner & party. 19:30	
EVENING				

Posters will be available for viewing throughout the conference, with authors present by their posters during Wednesday lunchtime and/or the Thursday after-lunch session, so as to answer any questions.

Refreshments will be served in T120 and the Piazza; lunch will be served in GC108 and the Piazza. Refreshments and the two lunches are included as part of your registration fee.

Computer terminals will be available for delegate use in Studios 6 and 7, which are accessible from the ground floor of the Graduate Centre, opposite panel rooms GCG08/09/10.

Annual Conference  
of the Association of Social Anthropologists of the UK and Commonwealth

**Thinking through tourism**

London Metropolitan University, UK  
10th-13th April, 2007

[www.theasa.org/asa07](http://www.theasa.org/asa07)

Organisers: Tom Selwyn, Julie Scott  
NomadIT: Rohan Jackson, Megan Caine, Darren Hatherley, Eli Bugler

With thanks to London Metropolitan University for hosting the event,  
and to London Met, the RAI and the Wenner-Gren Foundation for their grants.

## **Publishers**

The following publishers have given this event their support by either advertising in this programme or in presenting a range of titles at the conference. Do please take time to browse their stalls and talk to their representatives. The publishers' stalls are located in Rm T120 and around the Piazza – ask our conference team if you cannot find them.

Ashgate Publishing

Berg Publishers

Berghahn Books

Blackwell Publishing

Channel View Publications

Pluto Press

Rowman & Littlefield

Routledge/T&F

Sage

Please also visit the Tourism Concern stand and exhibition during the conference.

## Table of contents

Welcome	.....	6
Theme	.....	8
Practical information	.....	12
Events	.....	14
List of panels	.....	16
Plenaries	.....	19
Panels	.....	27
List of speakers	.....	152

# Welcome

## From the Chair of ASA

On behalf of the ASA committee, I welcome delegates to the sixty-first ASA annual conference. This is the first ASA conference to be hosted by London Metropolitan University, and it is a source of great satisfaction that we are able to meet in an institution that reflects anthropology's continuing capacity to expand in new and exciting directions. Half of the PhDs trained in anthropology in the UK now work outside traditional disciplinary university departments, and far from being something that we should lament, this is surely evidence of the vitality and significance that others perceive in an anthropological approach in the twenty-first century.

It is also cause for celebration that the subject of this conference is the anthropology of tourism, which is, as the organizers point out, now over three decades old. Being somewhat of that vintage myself, I remember the way in which some members of the profession viewed the work of the pioneers in the field with a certain suspicion, if not outright disdain. Yet as the range of the papers summarised here should immediately convince any lingering doubters, the significance of tourism as a subject today goes far beyond the enormous amounts of money invested in this ever-growing global industry and the increasing number of human communities dependent on the visits of tourists for their livelihood, although that in itself should be enough to justify paying the subject attention. The human implications of tourism developments raise a host of broader social, political and ethical issues that demand cross-cultural scrutiny and the kind of critical thinking and close ethnographic study that anthropology brings to the inter-disciplinary mix of tourism research. If the suspicion with which the first steps towards an anthropology of tourism were greeted sometimes reflected anxiety about maintaining clear blue water between our professional, scientific selves and the tourist, this conference will demonstrate that the field has moved far beyond such parochial concerns and become a lively space for the further development of the anthropological imagination.

Finally, the ASA committee would like to offer a special word of thanks to London Metropolitan University's Vice-Chancellor, Brian Roper, for his extraordinarily generous sponsorship of the conference banquet.

*John Gledhill*

### **From the conference convenors**

We welcome colleague members of the Association of Social Anthropologists and their guests to ASA 2007. The subject of the conference is the anthropology of tourism. The intention is both to advance understanding of tourism and also to use the subject of tourism to think through several aspects of anthropology.

Social anthropologists have, from the early days, been concerned directly and indirectly with travel and travellers. Anchored as the subject is to such ethnographic moorings as the journeys of the Kula ring, the seasonal and other forms of travel that are integral to pastoralist societies, the routine movements associated with work and visiting kin, together with such historical journeys as those of imperial explorers and pilgrims, anthropologists have been interested in travel and travellers from the early days. Questions about the nature of hospitality, of solidarities within groups of travellers, the relation between travel and the natural world, and the intersecting structures of travel, trade, labour and conquest have all been of interest. So too have questions about the boundaries of social groups in the face of strangers, about the ways in which family and kinship networks have been maintained in contexts in which members are geographically dispersed, and about the politico-economic structures which give rise to and contextualise mobility. All of these, with others, are issues of long-standing and continuing anthropological enquiry.

One substantial stream of work within this wide field has, for the last half-century or so, been conducted under a rubric of the anthropology of tourism. Whilst keeping the wider compass of mobility in its various forms in mind, and seeking to make links with this field whenever appropriate, the conference seeks to explore the nature of the subject we have inherited, consider its present condition, and to speculate about some of the future directions it may take.

We are pleased to welcome you to London Metropolitan University and hope that our collective deliberations will be both informative and pleasurable. We should like to take this opportunity to acknowledge with thanks the contribution of the conference scientific committee, and in particular our colleague at London Metropolitan, Raoul Bianchi. We would also like to think that your presence and our conference in a relatively new centre of anthropological teaching and research will contribute to the growth and well-being of the subject itself.

*Tom Selwyn and Julie Scott, London Metropolitan University*

## **Theme**

The topic chosen for the 2007 conference, Thinking through tourism, will provide an opportunity to review the place of anthropology in the interdisciplinary study of tourism, and the impact of tourism on the methodology, theoretical development and practice of anthropology as a discipline. Panels, papers, posters, films and audio-visual presentations are invited which address the following themes:

### **Cultural ownership**

One central set of issues raised in the course of anthropological studies of tourism concerns the ownership and control of cultural sites and artefacts. Considerations of cultural 'heritage', for example, inevitably provoke questions about whose heritage is being considered and how, and by whom, it is identified and described. In a world in which tourism and the various cultural industries associated with it play significant roles in many national and regional economies, the political-economy of cultural ownership has become of interest to anthropologists interested both in particular localities and in the articulation of these within wider global structures. The political mobilisation of culture is an aspect of the broader debate about cultural ownership and control that is of considerable interest to those interested in the relation between culture, cultural symbolism and political conflict. The study of museums and the representation of cultural objects also raise questions about cultural ownership, not only of the objects themselves (an issue of increasing concern in an age of discussions about the legitimacy of possession and restitution) but of the narratives that the objects, and the explanatory texts used to explain them, tell the visitor.

### **Tourism, politics and development**

Questions of power, politics and development have been present in the anthropology of tourism since the earliest studies of its 'impact' on host societies. However, these issues have often been marginal to the more central concerns to do with cultural change, authenticity and commodification. Early understandings of the interaction between tourism and processes of development drew upon detailed ethnographic case studies which often viewed tourism as a threat to 'host' cultures while broader generalisations, influenced by world systems and dependency theories, envisaged local communities as passive victims of capitalist modernisation. More recently these theoretical and empirical approaches have given way to recognition that the power struggles and forms of exploitation and inequality associated with tourism are far more nuanced and influenced by specific socio-historical contexts than

earlier models led us to believe. Furthermore, the spread of neoliberal capitalist globalisation has precipitated the rise of new forms of social polarisation and the emergence of qualitatively diverse relations of production and exchange in resort environments. It has also transformed the role of the state, as it adjusts to the forces of global competitiveness as well as the demands of different ethnic, social, religious and kinship groups seeking to influence particular tourism development outcomes.

Exploring the relationship between tourism, politics and development invites us to subject notions of 'underdevelopment/development', as well as the discourses and power struggles associated with current neoliberal development interventions linked to such initiatives as 'pro-poor tourism', 'community tourism' and 'eco-tourism', to critical scrutiny. Panel proposals are thus invited which seek to consider the contribution of anthropology to an understanding of politics, power and development as they are manifest in and are shaped by tourism, as well as the contribution that tourism anthropologists can make to the sub-disciplines of political and development anthropology. The value of an anthropological perspective also lies in its ability to shed light on the 'intimate' spaces of power and struggle which does not privilege the agency of the state and/or capital and which takes into account the manner in which power relations are interwoven with, for example, kinship, ethnic and gender relations.

Potential themes which might be explored under this heading might include: tourism development and social change (eg, labour relations, migration, family/kinship structures, gender relations); the diverse interactions between globalisation, markets and tourism; the relationship between tourism, the state and a wide variety of non-state institutions, in particular the construction of specific development discourses and the influence of individual and collective power struggles on the tourism policy and planning environment; and tourism, regionalism and nationalism. Of equal interest, given the turbulent protests associated with the 'anti-corporate globalisation' movements, are the themes of civil society, social movements and grass-roots opposition to tourism, as well as anthropological perspectives on the relationship between tourism, political violence and terrorism.

### **Enchantment**

The capacity of places, objects and certain types of persons to 'enchant' has been of anthropological interest from the early days. For Fraser, for example, the possibility that strangers possessed powers to enchant influenced the shaping of practices of hospitality in the ancient world. In the contemporary world

tourism is an industry substantially shaped by ideas, values and symbolic structures, the purposes of which are to enchant: to attract, to shape imaginations and interpretations, and to enhance processes of cognitive and emotional transformations. Several anthropologists have pointed to the 'totemic' quality of tourist attractions and sites, and the reasons that these are able to enchant tourists are clearly matters of interest as much to the marketing departments of tourist locales as to anthropologists and semiologists. The field of enchantment thus encompasses the study of tourism attractions, of hospitality, of the stranger, and of the understanding and analysis of souvenirs and other examples of tourism ephemera. It is of interest to a wide range of actors and institutions engaged in tourism and concerns competing systems of aesthetic and commercial value. It also bears on a subject that lies at the heart of anthropological interest and yet remains curiously understudied, namely the nature and formation of pleasure.

### **Tourism as ethnographic field**

Anthropology has been slow to engage with the phenomenon of mass tourism. Despite some early studies such as Nunez' 1963 paper on *Weedendismo* in a Mexican village, attitudes towards tourism, as towards anthropology in the Mediterranean region, where European package tourism took off, were strongly conditioned by the prevailing view that '... anthropology is only anthropology if it is done very much abroad, in unpleasant conditions, in societies which are very different from the ethnographer's native habitat, very different from the sort of place where he [sic] might go on holiday' (Davis, 1997, *People of the Mediterranean*). Growing anthropological interest in tourism over subsequent decades arguably mirrors the processes of critical renewal taking place within anthropology more generally, where we see the collapse of analytical categories such as 'home' and 'the field', 'researcher' and 'researched', as well as the implicit temporal categories of '(modern) present' and '(traditional) past' underpinning them.

Exploring tourism as an ethnographic field, therefore, invites us to examine not only applications of ethnographic method to tourism processes, but to reflect on tourism as an anthropological object and what it tells us about the theory and practice of anthropology in the conditions of 'supermodernity', mobility and globalised relationships of which tourism is, perhaps, the quintessential expression. Panels convened under this topic might consider how anthropology makes its object within the field of tourism through the critical analysis of categories of 'host', 'guest' and 'stranger', and the mediation of relationships both within discrete tourism encounters and over extended intervals of time

and space. The position of the researcher within this nexus of relationships, and in particular the kinship between anthropologist and tourist, and between ethnography and travel writing, are clearly of relevance here. The physicality of the tourist experience – and also of the research process – can also be explored under this rubric, in panels which investigate the role of the scopic, the olfactory and the auditory, in relation to memory, spatial, bodily and representational practices. Panels might also take up this theme in connection with the material culture of tourism, the circulation of objects, and the significance of souvenirs, postcards and other tourist ephemera. Finally, panels are also invited which consider the methodological and ethical challenges of tourism research, and innovative responses to them.

### **Mobilities**

If mobility is an inherent quality of globalisation, then tourism embodies not only a particular category of mobility, but is also a privileged field within which the meanings and practices associated with a wide range of mobilities are subject to transformation, redefinition and renegotiation. One such variety of mobility, and perhaps that most immediately associated with tourism per se, is as a form of transient consumption, bringing to the fore a number of central issues surrounding the creation and consumption of commodities, places, cultures and identities. Linked as it is to specificity of places, the tourist product itself is not movable; it is people rather than goods which are imported and exported to the point of consumption. Both places, and the people they contain, are made and remade to capture these flows of transient consumers. To be a tourist then is to be mobile and also to become involved, even if only superficially, in the worlds and lives of others.

Panels might address the conceptualisation of mobility in terms of globalisation and cultural change, networks and interconnectedness; the emergence of new cultural practices and 'hybrid' forms of culture, in relation both to movements of tourists and of the migrant workers who service them. Panels might also consider the way in which other forms of mobility – such as pilgrimage, migration and asylum – become subsumed within the category of tourism – or resist incorporation into this category. The role of borders and borderlands, the relationship between tourism and diasporas, the denial of mobility to certain categories of would- be travellers and tourists, and the specific forms of mobility available to others, are further themes which can be taken up. Panels are invited that seek to develop theoretical models of such phenomena, as much as those which are empirically based.

## **Practical information**

### **Using this programme**

The timetable on the inside cover of this book gives times of the plenaries, panels and other events. Correlate the panel numbers with the list which follows the events section, to obtain panel titles, convenors, timing and location. The detailed section which follows that the list gives abstracts for both panels and papers. Both the list and detail are organised in alphanumerical order by their panel number (A1 to A4, then B1 to B4, etc).

If you need any help interpreting the information presented, do ask one of the conference team.

### **E-papers**

In order to maximise participation and discussion at this conference, nearly 50 of the papers will not actually be presented verbally. Those marked 'e-paper' after their abstract have been placed online so that they can be read in advance and discussed during the panels. This prior preparation is essential for effective participation in the panels.

### **Venue**

We are using rooms within the Tower Building, in the London North campus of London Metropolitan University. We are also using the adjoining Graduate Centre. There will be ASA signage giving directions to all rooms. The events section, panel lists and panel detail all indicate the locations being used. If you have any problems finding your way around, please ask a member of the conference team for assistance.

### **Conference team**

There is a team of helpful staff, familiar with the programme, university and surrounding area, whom you can turn to when in need of assistance. Team members can be identified by their ASA conference t-shirts.

If you cannot see a team member, then please ask for help at the registration desk. Any financial arrangements must be dealt with at the registration desk with the conference organisers.

### **Contact number**

During the conference emergency messages or calls can be sent to +44 7866 425805 or emailed to [conference@theasa.org](mailto:conference@theasa.org).

There will be a message board for delegates in the foyer area.

**Food**

Registration includes refreshments (tea, coffee, water and juice) served twice a day, plus lunch on Wednesday and Thursday. The refreshments will be served in T120 and the Piazza; lunch will be served in GC108 and can be eaten in GC108 and the Piazza. Please ensure your conference badge is visible to assist catering staff. Food can also be purchased from the many cafes and the shops in the local area, and from the cafeteria in the Piazza. The conference team can point you in the right direction.

**Internet**

We are able to offer internet access to delegates in Studios 6 and 7, which are accessible from the ground floor of the Graduate Centre, opposite panel rooms GCG08/09/10. Usernames and passwords can be obtained from the registration desk.

**Travel**

The conference map shows the locations of closest tube (underground/metro) stations. Purchase and use of the electronic Oyster card is now the cheapest way to travel on London's public transport. Alternatively purchase of day passes offer savings for more than two trips. Phone 020 7222 1234 to get information on London transport journeys and times.

The number 43 bus runs from the conference venue to the Angel, which is a six minute walk from the Rosebery Hall accommodation.

Use [www.nationalrail.co.uk/planmyjourney](http://www.nationalrail.co.uk/planmyjourney) or telephone 08457 484950 to query the national train timetable and to find numbers for specific rail operators. There are several express coach services daily from most major cities: use [www.nationalexpress.com](http://www.nationalexpress.com), the National Express coach website.

## Events

Apart from the plenaries, panels and posters, the ASA's annual conference is an opportunity for the many networks and other groups to get together and meet.

### Tuesday 10<sup>th</sup>

19:00, Welcome by the Vice-Chancellor, Brian Roper, followed by drinks and buffet reception

### Wednesday 11<sup>th</sup>

13:00, Ethics meeting, Rm GCG08

18:30, Ethnographic screenings, Henry Thomas Room

### Thursday 12<sup>th</sup>

13:00, ASA AGM, GCG08

14:30, network meetings:

- Anthropology of Britain, Rm GCG09

The meeting will start with a short talk and Q&A session by Dr Gillian Evans (Manchester) about her recently published book, 'Educational Failure and Working Class White Children in Britain', Palgrave, 2006 – see below. The meeting will then be open for other business.

"Contrasting what is required of children at school with what is expected of them at home and on the street, Gillian Evans provides an ethnographic analysis of educational failure in white working class neighbourhoods. The reasons for individual children's failure to learn and to behave at school are not, however, explored solely in terms of factors relevant to life outside school. Following the trajectory of particular children's failure at school and explaining the difference between the experiences of girls and boys, the book demonstrates how social class position tends to be reproduced as a function of childhood experience."

- Apply, Rm TM144

Apply, the ASA's network of applied anthropologists, was established in order to provide a way for anthropologists working on applied projects both in and out of the academic sphere to get together and share ideas, problems, issues and so on. This will be an informal meeting to talk about current projects and discuss a programme for Apply for the forthcoming year.

All anthropologists with an interest in the applied aspect of the discipline are warmly invited to attend the meetings.

19:30, Conference dinner and party, The Rocket

Delegates (who have pre-booked) are invited to this three-course banquet, followed by music and dancing, as the guests of London Metropolitan University. The conference organisers would like to thank London Metropolitan for their generous sponsorship of this event, which means that there will be no charge to conference delegates. A paying bar will remain open until 2am.

**Friday 13<sup>th</sup>**

14:00 - 17:00, Anthropology Heads of Department meeting, New Board Room, 8th floor of the Tower Building (not an open meeting).

## List of panels

Panel ref	Panel title	Convenors	Date	Start Time	Location
A1	Engaging ethnography in tourist research	Susan Frohlick, Julia Harrison	Weds	11:30	TM144
A2	Hospitality, culture and society	Peter Lugosi	Weds	11:30	GCG08
A3	Researching tourism: reflexive practice and gender	Hazel Andrews, Pamila Gupta	Thurs	11:30	GCG08
B1	Tourism and politics in transitional societies	Saskia Cousin, Caroline Legrand	Weds	11:30	GCG09/10
B2	Tourism: applied anthropological interventions	Kevin Yelvington	Tues	16:30	GCG08
B3	Tourism, political economy and culture	James G Carrier, Donald Macleod	Thurs	16:30	GCG08
B4	Large-scale tourism in small-scale societies	Patrick Neveling, Carsten Wergin	Weds	14:30	TM144
C1	Ways of seeing, ways of being: spectatorship and participation through tourism	Felicia Hughes-Freeland	Weds	16:30	TM144
C2	Roots tourism	Kevin Meethan	Fri	10:00	GCG08
C3	Tourism as social contest	Keir Martin, Carlo Cubero	Tues	16:30	Henry Thomas Rm
C4	Travel memories/memories travel	Julia Harrison	Thurs	11:30	TM144
D1	Lifestyle migration and residential tourism: new forms of mobility between tourism and migration	Karen O'Reilly, Christopher Thorpe	Weds	14:30	GCG08
D2	Tourism and migration	Raluca Nagy, Ramona Lenz	Tues	16:30	GCG09/10
D3	Glances on tourists' identities, North and South	Bertrand Réau, Xavier Zunigo	Fri	10:00	TM144
D4	Towards a non-human anthropology of tourism	Ignacio Farias	Tues	16:30	TM144
E1	The 'sex' of tourism?	Susan Frohlick	Thurs	11:30	GCG09/10

E2	Culinary tourism and the anthropology of food	Grant McCall, Kaori O'Connor	Weds	14:00	H. Thomas Rm
E3	Great expectations? Anticipation, imagination and expectation in the tourist	Dimitrios Theodossopoulos, Jonathan Skinner	Weds	16:30	GCG09/10
E4	The cultural politics of touristic fantasies: addressing the 'behind-the-scene' scene	Federica Ferraris, Paolo Favero	Weds	16:30	GCG09/10
F1	Focal points and talking points: objects of desire in tourism	Mike Robinson, Alison Phipps	Fri	10:00	GCG09/10
F2	Maps and the materiality of movement	Rodney Reynolds, Patrick Lavolette	Thurs	16:30	H. Thomas Rm
F3	Tourism, ethnography and the patrimonialisation of culture	Gino Satta	Thurs	11:30	H. Thomas Rm
F4	Modernising archaeological tourism: from image conflict to archaeological expressionism	Ian Russell, Andrew Cochrane	Thurs	16:30	TM144
G1	Everyday adventures in being: experiencing the city and landscape	Andrew Irving	Weds	14:30	GCG08, then H. Thomas Rm
G2	Tourism and landscape narratives	Jaap Lengkeek	Fri	10:00	H. Thomas Rm
G3	Sacred landscapes, esoteric journeys: challenges of tourism, anthropology and spirituality in European and British contexts	Jenny Blain, Helen Cornish	Thurs	16:30	GCG09/10
G4	Tourism and landscapes of identity and selfhood	Hazel Andrews	Weds	11:30	
H1	Poster presentations	Julie Scott, Tom Selwyn	all week		Ground floor foyer, Graduate Centre; outside T120
H2	Film/video presentations	Peter Burns	Weds	18:30	H. Thomas Rm

# Anthropology from Blackwell Publishing

Discounts on all books at the Blackwell Publishing stand at the ASA 2007

## Ethnographic Fieldwork

An Anthropological Reader

Edited by Antonius C.G.M. Robben & Jeffrey A. Sluka

632 pages / 978-1-4051-2592-5 / PB / October 2006 / ~~£24.99~~ £20.00

## A Cultural Approach to Interpersonal Communication

Essential Readings

Edited by Leila Monaghan & Jane E. Goodman

504 pages / 978-1-4051-2594-9 / PB / December 2006 / ~~£23.99~~ £19.00

## Genes, Culture, and Human Evolution

A Synthesis

Edited by Linda Stone & Paul F. Lurquin, with L. Luca Cavalli-Sforza

336 pages / 978-1-4051-3166-7 / PB / October 2006 / ~~£24.99~~ £20.00

## Islam in the Middle East

A Living Tradition

G.P. Makris

368 pages / 978-1-4051-1603-9 / PB / August 2006 / ~~£18.99~~ £15.00

## Medical Anthropology

Regional Perspectives and Shared Concerns

Edited by Francine Saillant & Serge Genest

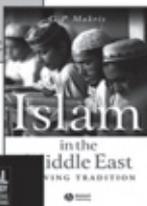
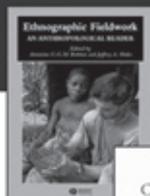
336 pages / 978-1-4051-5250-1 / PB / November 2006 / ~~£19.99~~ £16.00

## A Companion to the Anthropology of Politics

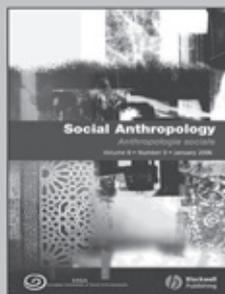
Edited by David Nugent & Joan Vincent

528 pages / 978-1-4051-6190-9 / PB / November 2006 / ~~£24.99~~ £20.00

**NEW IN PAPERBACK**



## Social Anthropology/ Anthropologie Sociale



NEW TO BLACKWELL PUBLISHING  
IN 2007

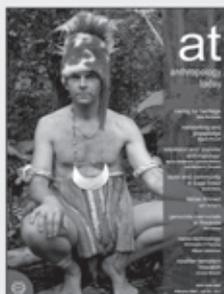
[www.blackwellpublishing.com/soca](http://www.blackwellpublishing.com/soca)

## The Journal of the Royal Anthropological Institute



[www.blackwellpublishing.com/jrai](http://www.blackwellpublishing.com/jrai)

## Anthropology Today



[www.blackwellpublishing.com/anth](http://www.blackwellpublishing.com/anth)

[www.blackwellpublishing.com/anthropology](http://www.blackwellpublishing.com/anthropology)

## Plenaries

### Plenary 1

## Enchantment

**10th April, 2007, 14:30, Henry Thomas Room**

The tourist industry is fuelled by ideas, values, and symbolic structures the purposes of which, to use a term of considerable interest to anthropologists in other contexts are to enchant: to attract, to shape imaginations, interpretations, and memories - and otherwise to enhance processes of cognitive and emotional transformations. Whilst tourist brochures and guide- books may not quite belong to the realm of the classical sorcerer, there are clearly magical elements present in tourist 'ways of seeing' and being. Mark Twain's journeys to the Holy Land are well known for being steeped in his own romantic visions and preconceived notions of what the place should look and feel like. Generations of travellers, from those on the Grand Tour to more contemporary independent and mass tourists, are heirs to the tradition of enchanted experience that he, amongst others, developed.

On a rather different level anthropological studies of hospitality suggest that hosts routinely work to enchant their guests. The contexts of hospitality may vary: from traditional marriage feasts held to reinforce the union of bride, groom and their two families to contemporary reception parties given by operators and their representatives in resort hotels to promote in their tourist guests a sense of well being and a disposition to eat, drink, and spend. In these and other cases hosts seek to enchant by, for example, deploying such party staples as good food, sweet perfumes, fashionable clothes, and music to evoke heightened senses amongst their guests of taste, smell, touch and sound. This points us back to the ritualistic nature of hospitality, as other aspects of tourism too, and reminds us of Hocart's (1952) famous claim about the 'divinity' of guests.

The aim of this plenary is to identify and describe the way that tourism as a whole is framed by enchantment and theoretically to contextualise this in relation to the late capitalist and 'disenchanted' world in which it operates.

**Chair: Dr Dimitrios Theodossopoulos**

**Discussant: Dr Jonathan Skinner**

## **The political economy of enchantment: formations in the anthropology of tourism**

*Prof Tom Selwyn, London Metropolitan University*

This paper seeks to define the nature of the anthropology of tourism, seeking to distinguish it from approaches to the topic by other social scientific disciplines. It thus traces the emergence of the field from the early days, suggesting ways in which it is rooted in, and related to, larger fields of anthropological interest in travel, mobility of various kinds, and practices (such as hospitality) that are an integral part of most kinds of travel. Considerable emphasis is given to five seminal ethnographic monographs that focus on tourism, the aim being to identify their common points of focus. It follows this by looking at a select collection of recent anthropological work in the field on a variety of subjects ranging from studies of land and landscapes, tourist related maps, objects, images, and the body, in order to speculate about the present state of the subject as well as some of its possible future directions. The principle theoretical and analytical tool throughout is the notion of enchantment. Part of aim of the paper as a whole is to consider how the anthropology of tourism contributes to the body of anthropological work on the theoretical uses of this notion. However, processes of enchantment are always found in politico-economic contexts: a fact that is held in mind throughout.

## **Enchanted space and prosaic place: touristic and native visions of the bazaar in Aleppo**

*Dr Annika Rabo, CEIFO, Stockholm University*

The bazaar in Aleppo, Syria is the largest covered market in the Middle East. It is still central to the economy of the city. Large-scale traders, small-scale shopkeepers, industrial workshop-owners, ambulant food-sellers, customers, and spectators mix and mingle in the covered market. The old city of Aleppo, where the market is situated, is on UNESCO's world heritage list, and infrastructural development and urban rehabilitation is taking place in the bazaar, partly to attract Western tourists. The old market is packaged and sold as a tourist site by underlining its 'authentic, ancient and unspoiled' ambiance. But the people making a living in the market do not support such claims, unless they can make money on it. They care about the bazaar because this is where others like them meet and work. In this presentation the tension between 'enchanted space' and 'prosaic place' will be explored in relation to the new emphasis on tourism in Aleppo. Whilst the 'natives' of the market may seem to tourists to be very rooted in this place, they typically have vast networks to many parts of the world, making, in fact, most tourists parochial and local.

## Revolutionary tourism: souvenirs of Everest

*Dr John Hutnyk, Goldsmiths*

The double visage of South Asia abroad is fantasy and sensation. On the one hand, the Hindi film glitz or traditional exotica of temples, rich fabrics, and pantomime handlebar moustaches. On the other, disaster, war, cotton-clad politicians discussing nuclear weaponry, Maoists, and pantomime handlebar moustaches. This doubled representation follows an ideological investment that eases and erases imperial guilt. From afar, it is clear (the wish is) that the vibrancy (temples, fabric) of South Asia has not been destroyed despite the (rarely or reluctantly acknowledged) impact of 300 plus years of colonialism and more recent structural adjustment programmes. Reassured by tourist brochures and travel reports that most of the temples and holy sites remain, the disasters are attributed to contemporary dysfunctions: poverty, corruption, mismanagement and revolutionaries. Such reasoning, sometimes explicit, affirms that South Asia's problems are South Asian, and that the departure of paternal colonial rule was perhaps premature: a self-serving ideological psychic defence, to be resolved by more 'development' aid. This paper addresses the ways a new revolutionary tourism trades on the same (the same?) double aspect - the exotic charge of 'alternative travel' means meeting with the Maoist adds a frisson of excitement to what was by now a standard brochure scenario. The Maoists themselves take part in this representation game - Everest turns Red. I have a Communist Party of Nepal souvenir visa stamp to prove it (1000 rupees).

## Plenary 2

### Tourism as an ethnographic field

11th April, 2007, 09:30, Henry Thomas Room

The anthropology of tourism involves ethnographic research on various levels and in a variety of sites. Amongst the existing corpus of work on the subject we have, to start with, methodologically 'classical' ethnographies of villages (Tucker, 2002), towns (Crick, 1989), stretches of coasts (Boissevain, 2004), and other tourist 'destinations'. Then there are the studies of 'tourist art' (Graburn, 1976), museums and museum collections (Clark, 2004), tourist related objects, including souvenirs (Hitchcock et.al., 2000) and maps (Scott, 2002). Such topics are closely related to semiological analyses of tourist imagery (Selwyn, 1996), promotional material (Dann, 1996) and other manifestations of tourist related symbolic structures and processes, including those associated with the body (Andrews, 2000). There is anthropological work on material and non-material 'heritage' (Palmer, 2003, Nadel-Klein, 2003) together with a genre of studies on travel related history (Adler,

1989) and travel writing (Chard, 1999). On another level, anthropologists have become increasingly involved in the analysis of the political economy of tourism both globally and locally (Meethan, 2001) and associated tourism policy related questions (Burns and Novelli, 2007). Policy studies have included research into social and environmental movements involved with tourism (Boissevain, 1998, Kousis, 2001) as well as with the relation between tourism and development (de Kadt, 1979, Harrison, 1992). Faced by the broad and complex nature of the issues involved, this plenary will consider the nature and boundaries of the field and the extent to which there is an anthropological language with which coherently to engage with it.

**Chair: Prof Michael Hitchcock**

**Discussant: Prof Richard Fardon**

### **The pleasures of inter-disciplinarity?**

*Prof Nelson Graburn, U C Berkeley*

Following 30 years experience of teaching undergraduate lecture courses and graduate seminars on 'the anthropology of tourism', it has become obvious that we often do not nor cannot differentiate between the 'anthropology of' tourism and the sociology, geography, cultural studies, and so on, of tourism. When readings are assigned we rarely care about the 'disciplinary' base of the author. What are the causes, the methodological and the long-term pedagogical implications of this interdisciplinarity? The paper commences with an examination of ways in which anthropologists first engaged in tourism studies: empirical discovery in the field, by seeing that other scholars were writing about tourism and thinking that anthropological models could do it better, or by seeing anthropology as a comparative discipline. It continues with a look at how the 'anthropology of tourism' is practised now. The question is posed whether this by the anthropologically trained using 'anthropological methods' (participant observation, holism, ethnography), or by researchers trained in other disciplines using some version of ethnographic methods. It concludes with a brief attempt to understand which topics are least bound to particular disciplines and why this should be.

### **Malta and tourism: views from a long-term anthropological engagement**

*Prof Jeremy Boissevain, University of Amsterdam*

Tourism in Malta began in the 1960s with the arrival of a modest numbers of tourists together with retired colonial settlers in search of low taxes, sun, servants and picturesque Mediterranean houses. Rising affluence, fuelled by the tourist boom that began in earnest in the 1970s, enabled Maltese living in traditional cramped

accommodation to build new houses or to move to new housing developments that sprouted around towns and villages. At the same time hotels and cheap apartment complexes for tourists mushroomed in disorderly fashion along the northern shore. Since the mid 1970s an increasingly frenetic building boom has raged on, consuming scarce agricultural land, open countryside and traditional neighbourhoods. The clientelistic political culture facilitated rampant abusive building and subverted the enforcement of building regulations. By the late 1980s a sense of nostalgia emerged for a way of life sacrificed to modernity and affluence. Traditional houses, the countryside and village rituals became heritage. Mass tourism and the building industry were blamed for their destruction. The government tried to develop a more sustainable (and profitable) type of tourism by attracting quality visitors interested in culture and up-market sports. To this end, it promoted the development of luxury accommodation, marinas and golf courses. From the mid 1990s onwards, environmental non-governmental organisations with increasing success mobilized civil society to challenge government and the building industry over these mega developments. During the past decade annual tourist arrivals, which had steadily increased since the 1960s, stabilised at about one million, and in 2006 declined for the second year running. Tourism in Malta is in trouble.

### **Plenary 3**

## **Anthropological interventions in tourism**

**12th April, 2007, 09:30, Henry Thomas Room**

From the early days of tourism development anthropologists have become involved in various ways, and in a range of international (EU, the UN affiliated World Tourism Organisation, for example), national (government tourist boards and planning departments), regional (development banks, Mediterranean Action Plan), and municipal institutions (local authority departments engaged in tourism) in advising, 'consulting', and policy formation. Additionally there has been increasing anthropological involvement in political movements (such as Tourism Concern) mobilising public concern with the social and environmental implications of tourism development.

The purpose of this plenary is to discuss and evaluate the role of such anthropological interventions and to relate these examples of practical activity to theoretical debates.

**Chair: Tricia Barnett, Director, Tourism Concern**

**Discussant: Dr Kevin Meethan, University of Plymouth**

## **Intervention in policy-making**

*Dr Simone Abram, University of Sheffield*

Anthropologists have long debated their role in relation to development. Whilst an ethical consensus has been reached, and sympathy with informants usually stressed, the agency of the anthropologist has remained problematic. From the critique of 'anthropologist as advocate' to a range of participatory action research models, anthropologists have been highly attuned to the relations of power between themselves, their informants, and the various kinds of authority (bearing in mind that the latter two are sometimes the same). Anthropologists have also turned their attention to policy and development, and often been involved in projects as participants as well as critical voices. However, what has been sorely lacking has been a coherent theory of governance that offers a realistic prospect of the opportunities for influence. This paper examines the idea of intervention in the context of existing governmental systems and debates on participatory governance. It questions what anthropologists 'do' and what roles they may adopt in policy-making in contemporary contexts.

## **'Anthropolicy': reflections on the relationship between anthropology and policy**

*Dr Heba Aziz, Emirates Academy for Hospitality Management, Dubai, and Alexandria University, Egypt*

The natural 'home' of many anthropologists is the (generally Western) academy. They venture out of it to immerse themselves in other societies, other languages. Their work is characterised by 'difference' - between the culture of their temporary hosts and the domestic perspectives of scholarship. It is a relationship that at best explores creative tension but at worst promotes the casual complacencies of 'colonial' superiority. This prevailing dynamic however is challenged when the originating 'home' of the anthropologist is the very society they are studying - the nomad returning to his tribe, the peasant to his village - or in my case the Arab woman seeking ethnographic data in relation to societies of the Middle East. Such individuals often return 'home' to engage with social issues outside the academy - making another kind of 'difference' as they seek to improve the social and economic prospects of communities they have identified with all their lives. For some the most direct way to do this is to bring the discipline of anthropology to bear on the development and implementation of policy - within governments and NGOs. This paper reflects on my experience as senior advisor to a Minister of Tourism within the Arab world and explores the aspirations, challenges, and at times frustrations faced by an anthropologist seeking to inform the formulation of government policy with insights derived from anthropology.

### **Supping with the Devil? The anthropologist as consultant**

*Prof David Harrison, International Institute for Culture, Tourism and Development, London Metropolitan University and Research Associate, Overseas Development Institute*

Debates about the role of anthropologists in applying their subject in policy contexts and putting it and themselves in the service of government and development agencies are not new. They began in the colonial period and continue today. After presenting examples of these debates, and the conditions in which they arose, the focus shifts to the current role of the anthropologist in tourism, the relationship of consultancy to anthropological professional and academic training, and the stereotypes that exist of academic anthropologists, on the one hand, consultants, on the other. It is suggested that whilst there is a need for many more bridges between anthropologists and aid organisations to be made, the former need to become more involved in the practical aspects of tourism development. There is an equal need for government and aid agencies to recognise the value that anthropologists can bring to projects, especially aspects of these that relate to populations of areas about to be developed and the impact that development will have on them. Consultancy experience will be drawn upon in order to illustrate some of the problems involved in anthropological intervention rather than to convey a (false) sense of 'best practice'.

## Plenary 4

### Open discussion

13th April, 2007, 12:00, Henry Thomas Room

This fourth plenary session will consist of an open discussion amongst delegates led by a team of colleagues whose names will be announced at the beginning of the final day.

# Berghahn Journals

NEW YORK • OXFORD

## ANTHROPOLOGY IN ACTION

Journal for Applied Anthropology in  
Policy and Practice

Editor: Jonathan Skinner, *Queen's University Belfast*

## ANTHROPOLOGY OF THE MIDDLE EAST

Editor: Soheila Shahshahani, *Shahid Beheshti  
University, Tehran*

## DURKHEIMIAN STUDIES / ETUDES DURKHEIMIENNES

Editor: W. Watts Miller, *University of Bristol*

## FOCAAL

European Journal of Anthropology

Editor: Don Kalb, *Central European University  
and Utrecht University*

## JOURNEYS

The International Journal of Travel and  
Travel Writing

Editors: Robert C. Davis, *Ohio State University*,  
Maria Pia Di Bella, *CNRS-CRAL/EHES, Paris*, Garry  
Marvin, *University of Surrey Roehampton, London*

Visit all Berghahn Journals online  
[www.berghahnbooks.com/journals](http://www.berghahnbooks.com/journals)

## NATURE AND CULTURE

Editor: Sing C. Chew, *Humboldt State University  
and Helmholtz Centre for Environmental Research*

## NOMADIC PEOPLES

Co-editors: Steven Dinero, *Philadelphia University*,  
Kenneth Bauer, *Queen Elizabeth House, University  
of Oxford*, and Carol Kerven, *Independent Scholar*

## SIBIRICA

### Interdisciplinary Journal of Siberian Studies

Managing Editor: Alexander D. King, *University of  
Aberdeen*

## SOCIAL ANALYSIS

### The International Journal of Cultural and Social Practice

Editor: Bruce Kapferer, *University of Bergen*

Berghahn Journals is a member of 



## Panel and paper abstracts

A1

### Engaging ethnography in tourist research

Convenor(s): Dr Susan Frohlick, University of Manitoba; Dr Julia Harrison, Trent University

Wed 11th Apr, 11:30, TM144

For quite some time, anthropologists have struggled to find research strategies for studying tourists and tourism. Ethnographic methodology that relies on prolonged interaction with research participants can be problematic. How does a researcher sustain such contact with highly mobile tourists? But other problems arise as well. All too often, for example, interpretive analyses of tourism media do not take into account how tourists, locals, and others actually use the materials, or ignore the affective outcomes of tourist discourses. Nor do they acknowledge the complexities of engaging meaningfully with subjects who are both transient and reticent to be distracted from their pursuit of pleasure. Ethnographic methodology demands that the researcher make sense of these realities through painstaking attention to social and cultural context that is always complex and messy. Quick in and out won't suffice, yet nor will standard ethnographic practice. Fresh approaches must be devised. Some of the questions that might be addressed include: How does a researcher position themselves as being something other than a tourist? Does multi-sited ethnography offer a useful model here? Do the research strategies and analytical frameworks of visual anthropology offer particular guidance? Does the earnestness of ethnography need modification to fully capture the experience of 'fun' and 'leisure'? Does the experiential moment of touristic encounter provide the richest ethnographic context for research? Such questions invite a critical examination of the relationship between method and object, and suggest that engaging ethnography in tourist studies calls into question conventions regarding both ethnography and tourism.

#### Multi-sited ethnography and the anthropological study of tourism

*Ms Linda Scarangella, McMaster University*

Scholars have recognized the changing nature of 'the field' in response to an increasingly global, mobile, transnational world. This 'new field' consists of "pathways" (Marcus 1995) and "flows" or "-scapes" (Appadurai 1990). A focus on these border spaces and mobile world as opened up new questions for analysis and enriched studies on tourism. However, this "new field" also presents challenges to traditional ethnographic practices. Based on ethnographic, ethnohistorical research I conducted on Native experiences in historic and contemporary Wild West shows, this paper explores the feasibility of a multi-sited, multi-method approach to the study of tourism. I discuss the challenges and concerns with this approach, including questions of locality, informant relationships, prolonged interaction, data quality, and ethics. While this research project proved challenging, it also yielded

rich data as it addressed several methodological and ethical concerns about the anthropological study of tourism.

*e-paper*

### **From ethnographer to tourist and back again: shifting subjectivities and positioning strategies in the anthropology of tourism**

*Dr Scott McCabe, Nottingham University Business School; Mr Valerio Simoni, Leeds Metropolitan University*

Within anthropology and tourism studies, debates on reflexivity and the positioning of the ethnographer have highlighted the challenges that can arise during fieldwork in terms of (stereotypical) assumptions and interpretations of the researcher by the researched, competing obligations towards informants, and the various problematic negotiations involved in trying to shift perspectives and subjectivities and reach meaningful interpretations (Bruner: 1995, 1996; Hume and Mulcock (eds.) 2004; Narayan 1993). In this paper we discuss some of these issues in relation to field work in two different touristic contexts: from detailed, enduring participant observation of informal encounters between locals and tourists in Cuba, to the intermittent, snap-shot participant observation at a mass participation football game held over two days each year in the UK. The focus of our discussion will be on the ways in which we were both primarily framed (one as a local person returning 'home' and the other as a tourist outsider) by the subjects of our research, and on the dynamics and subsequent tensions arising out of our strategies to breach and negotiate these tropes, to manoeuvre between shifting standpoints and subjectivities, either by chance or by design. We consider the kinds of relationships we could establish with our informants and how these (often transient) relationships give us access to differing interpretations. We discuss how these issues restrained/enabled our research, and what are the more general implications in terms of meaningful collection, analysis and interpretation of field study data on tourism. We raise a number of issues which are likely to emerge in tourism research, including some ethical dilemmas related to covertness/overtness, reciprocity, and competing obligations towards our informants. We conclude by suggesting propositions and strategies which we hope will contribute to debates on ethnographic data collection in anthropological research on tourism.

Bruner, E. T. (1995) *The Ethnographer/Tourist in Indonesia*, In : M.-F. Lanfant, J. B. Allcock and E. M. Bruner, *International Tourism. Identity and Change* (pp. 224-241). London [etc.]: Sage. (1996) *Tourism in the Balinese Borderzone*. In: S. Lavie and T. Swedenburg (eds.) *Displacement, Diaspora, and Geographies of Identity* (pp. 157-179). Durham and London: Duke University Press.

Hume, L. and Mulcock, J. (eds.) (2004) *Anthropologists in the Field: Cases in*

Participant Observation. New York, Chichester: Columbia University Press.  
 Narayan, K. (1993) How Native is 'Native' Anthropologist?. *American Anthropologist* 95 (3), 671-686.

### **The accidental ethnographer?**

*Mr Kenny Archibald, University of Hull*

This paper argues that a potential source of inspiration for the ethnographic study of tourists is the anthropological community, on the philosophical basis, as Max Weber tells us, that we always already look inwards before outwards, bound as we are to our own ideas and interests. Given that we have the resources at our fingertips, I contend we must initially review that Holy Grail of taught ethnographic fieldwork, that of Malinowski, to identify the degree to which some standard(ised) ethnographic practice exists outside of that which is included in the formal published article and monograph. Following this, and drawing on more recent ideas and examples of the use of habitus, alongside those of mobile and multi-sited ethnography, and using both empirical studies of the 'backpacking community' and my own experiences of it, I seek to outline a series of strategies that are at once similar to and divergent from the aforementioned standard, both visible and hidden. Moreover, I aim to show that the radical doubt concerning the applicability of ethnographic practice is not only comparable but intrinsic to both the touristic experience and our study of it. Comparisons between tourists and anthropologists have long been made: both are extremely mobile, 'operate' in places outside of their normal contexts, and possess the paradoxically simultaneous persona of novice and expert. Hence, I argue, the similarities between ethnographer and tourist are both valid and indispensable, needing serious acknowledgement and theorising which allows an opening of the field for a newly radicalised ethnographic praxis.

### **Same route, different tourists: methodological innovation in tourism research**

*Miss Nicoletta Paphitou, University of Bristol*

My research involves working with subsequent groups of tourists who explore the same cultural route. This kind of participant observation is a unique kind of participating research: there is a similar tourist-setting (borrowing from the same cultural theme), the same cultural and physical landscape, a standard team of tourist professionals (the hosts: tourist guides and professionals) but different informants coming from a number of northern European destinations and diverse socio-cultural contexts. The field-site is Cyprus, known also as the birthplace of Aphrodite, and the cultural route followed by the tourists is one carefully designed by the Cypriot authorities to unite a number of known localities associated with this ancient Goddess. My overall research is concerned with the ideologies and practices

involved in the promotion of cultural tourism in Cyprus. In this paper, however, i focus on the methodological parameters related to a unique anthropological positionality. The researcher has no other alternative but to follow successive groups of tourists who are in constant motion in space. The major challenge of this approach is to compare the hosts' and guests' expectations through the tourist experience, the tourists' perceptions, the tour, and the ethnographer, but without undermining the fact that the informants are still tourists in search for authentic experiences and totally indifferent to the priorities of the researcher. In this effort i draw some links between the methodological perspective of conducting anthropology at home and the theory on the anthropology of tourism.

### **Limits to backpacker ethnography**

*Mr Anders Soerensen, CEUS School of Business*

Backpackers are probably the type of tourists that has been most intensely studied by means of ethnography. With good reason. Ethnographic research of the phenomenon is encouraged by factors such as the conspicuous social interaction among backpackers, the existence of backpacker enclaves, the relatively prolonged duration of most backpacker journeys (not least when compared with more conventional tourist trips), and the inviting traits of a classic anthropological subject, rites of passage. Parallel with the growth and expansion of the phenomenon itself, research into backpacker tourism has grown dramatically too, and a noteworthy share of that research has been conducted by means of ethnography, while a large share of the remainder display much influence from ethnographic methodology. The author has been part and parcel of this development as he, since 1990, in total has conducted more than two years of ethnographic fieldwork among backpackers and has published several papers on the ethnography of backpackers.

However, the relatively large amount of published material about backpacker tourism, based on ethnography or ethnographic methodology, also reveal a need to initiate conceptual and methodological reflections. The purpose of this paper is therefore to take a closer look at how ethnography has been applied to the study of backpacker tourism. As a foundation for the following reflections, a short introduction to backpacker ethnography is presented. Following this, key conceptual and methodological challenges in the application of ethnographic methodology to the study of backpackers are identified and discussed, not least the seeming re-emergence of the much debated "ethnographic present." After this the coin is flipped, and the remainder of the paper discusses the value for ethnography and anthropology in general of the conceptual, methodological and empirical insights gained through the particular study of tourism.

**A2****Hospitality, culture and society****Convenor(s): Dr Peter Lugosi, Bournemouth University****Wed 11th Apr, 11:30, GCG08**

The concept of hospitality has been an underlying theme in many anthropological studies. Hospitality, in both its social and commercial manifestations, is also central to the production and consumption of tourism. Hospitality involves a wide range of social processes that are used to define communities, and the ways in which hospitality is practised is therefore a reflection of the values of particular people and their cultures. To understand hospitality, it is necessary to question how notions of identity, obligation, inclusion and exclusion are entangled with the production and exchange of food, drink and the offer of shelter. Recent years has seen a growing debate among anthropologists, sociologists, geographers, philosophers and applied management researchers about the nature and significance of hospitality in contemporary societies. This panel seeks to build on these emerging debates.

**Corsica, hospitality and the law: some paradoxes in identity and difference***Dr Matei Candea, University of Cambridge*

This paper examines the extensively debated existence in Corsica of a “law of hospitality” which extends notably to those who have fallen foul of the Law. This social practice, objectified in different ways by the French media, Corsican nationalist pronouncements and classical anthropological texts, becomes in itself a way of separating Corsicans from non-Corsicans. The paper revisits classic functionalist accounts of hospitality as a way of managing difference, in a situation where difference is no longer embodied primarily through the encounter of two people (‘host’ and ‘guest’), but is already distributed across multiple spaces and different media.

**Fanta Orange for the ancestors: on hospitality and mad strangers in a Madagascan fishing village***Dr David Picard, Leeds Metropolitan University*

In this paper, I will focus on the underlying strategies and symbolic implications of hospitality cultures and practices in South-West Madagascar. I will focus in particular on the ongoing contact between and co-presence of Western strangers (tourists, anthropologists, conservationists, development cooperants, missionaries) and the heterogeneous populations living in Madagascar’s Menabe coastal area. I will argue that from a Madagascan coastal community perspective, these foreigners are usually seen as ‘mad’; they manipulate complicated truth machines (computers), drive motor engine cars, fly planes like birds, have little respect for ancestors and fady, protect seemingly worthless ‘stones’ (corals), have powerful doctors, know

important Malagasy politicians, and dispose of seemingly endless economic resources. In this context, linking in with the world of these 'mad' strangers, by wearing their cloths, by imitating their behaviour, by fetishizing drinks like Fanta Orange during ancestor rituals, seems to become a means to appropriate this 'madness' and make it work for personal or collective local agendas. The paper hence demonstrates that hospitality towards Western strangers - and I include here for instance the local participation in (modernist) environmental protection programmes run by Western strangers - manifests less a cultural involution, impact or acculturation to Western values than an active strategy to make strangers and their power work for diverse local agendas (among whom, in the Madagascan context, to solve the fishing crisis and the problem of the 'reversal of the sea' (coral bleaching)).

### **Emerging concepts and practices of tourist hospitality among the locals of Viengxay, Lao PDR**

*Dr Wantanee Sontikul, The Hong Kong Polytechnic University; Dr Thomas Bauer, The Hong Kong Polytechnic University; Prof Haiyan Song, The Hong Kong Polytechnic University*

The inhabitants of the remote and poor region of Viengxay in Laos have not traditionally been accustomed to receiving tourists to their villages. Only recently has a small trickle of adventurous tourists begun to appear, but tourism is expected to increase in future years due to international organisations' development projects in the area. The proposed paper will discuss the emerging practices of hospitality towards these tourists by the local people. These practices are influenced by many factors, including local traditions and etiquette, the area's long history of geographical and political isolation and war, and individual and societal perceptions and aspirations regarding tourism and tourists. Though there is a tendency to perceive and treat tourists as guests in the village, locals are beginning to realise that tourists are a special kind of guest that may require a different type of hospitality. Attitudes and behaviour towards tourists are also changing due to increasing contact with foreigners and the outside world and evolving expectations regarding the tourism industry. The paper will examine how these various factors interact and conflict in the formation of hospitality practices. The paper is based on site observations and focus group interviews conducted with local people in thirteen villages in Viengxay.

## **Monastic hospitality: the enduring legacy**

*Mr Kevin O’Gorman, University of Strathclyde*

Research into the phenomenon of hospitality continues to broaden through an ever-increasing dialogue and alignment with a greater number of academic disciplines. This paper reports on an investigation into the hospitality offered by Benedictine monasteries and demonstrates how an enhanced understanding of hospitality can be achieved through synergy between social anthropology, philosophy and practical theology. All monastic hospitality takes its direction from St Benedict’s Rule (530 AD); this foundational document became the basis of all western European religious hospitality. During the Middle Ages the western monasteries (as well as being the custodians of civilisation, knowledge and learning) had provided detailed and formalised rules for religious hospitality, the care of the sick and the poor, and responsibilities for refugees. The Protestant Reformation (c 1540) was to have a transforming affect on religious hospitality. Hospitable activities became separated from their Christian ties as the state increasingly took over more responsibility for them, although they adopted the principles of hospitality that had already been established within the monastic tradition and are still evident in civic, commercial and domestic hospitality.

The empirical information on contemporary monastic hospitality presented in this paper was gathered by living in the monastic cloister with the monks themselves, sharing their day, their life, and their work. During the research it became clear that within the environment of the monastic community hospitality provision is extremely complex, there was a hierarchy of guests within the monastery and differing levels of hospitality provision. The research highlighted the use and division of space for the monks and their guests, types of accommodation, inclusion and exclusion, hospitality rules and rituals and the dichotomy between the social and commercial manifestation of hospitality within the monastery. The paper concludes by observing that the prima-facie purpose of a monastery is not to offer hospitality, it is to house the monks in a community environment so that they can dedicate their lives and live their vocation to the service of God. The Rule is clearly of the utmost importance to the running of the monasteries, however an element of change has been necessary to ensure the continuing survival of the monastery and its hospitality provision. Within the monastic community hospitality and the ritual reception of guests and the provision of hospitality play an important role by being both the bridge and the barrier between the monastic and secular worlds.

## **Hospitality spaces, hospitable relationships: exploring the entanglement of social and commercial hospitality**

*Dr Peter Lugosi, Bournemouth University*

Recent years has seen growing interest among social scientists and management academics in the complex relationship between social and commercial forms of hospitality. Within this emerging body of work, the physical, symbolic and abstract dimensions of space have been examined from a diverse range of perspectives. This paper builds on and advances this emerging body of research by reconsidering the relationship between space and hospitality in both its social and commercial forms. It examines the ontological nature of space and hospitality and uses the emerging conceptual themes to understand how hospitable spaces are produced and consumed. The paper considers the ways in which hospitability emerges in particular moments in space and time, and how hospitality and hospitable relationships are perpetuated and transformed over time. The discussion is used to develop a conceptual framework for understanding the complex and often contradictory relationship between commercial and social manifestations of hospitality. This framework helps to understand the ways in which hospitability at the level of interpersonal interaction and behaviour is connected to social organisation.

The first part of the paper reconsiders the constituent parts of hospitality and its functions and outcomes. I suggest that entertainment forms a fundamental part of hospitality, and I argue that hospitality and hospitable relationships are not necessarily means to social, political or economic ends, but are ends in their own right. The second part examines the nature of space. I maintain that the existence of hospitable spaces can only be understood by considering the processes through which they are produced or brought to life. The third part considers notions of group and sociality, and discusses the ways in which particular types of sociality are formed and transformed through hospitality. In the fourth part, the conceptual themes surrounding space and sociality are used to explain how hospitable spaces and relationships exist in and over time. The conclusion identifies a number of key themes that can inform future studies of hospitality among social scientists and applied management academics.

*e-paper*

**A3****Researching tourism: reflexive practice and gender**

**Convenor(s): Dr Hazel Andrews, LJMU; Dr Pamila Gupta, University of the Witwatersrand**

**Thu 12th Apr, 11:30, GCG08**

This panel focuses on the dilemmas involved in undertaking ethnographic fieldwork in tourism. The immediate question that arises is how far removed from the practice of being a tourist is the participant observer? As an issue, this is not unfamiliar in anthropological studies of tourism (e.g. Crick, 1985). This panel wishes to expand on these ethnographic concerns, with a focus particularly on the role that gender has in influencing the form, content, and conduct of research, including the degree of reflexivity involved on the part of the researcher. Questions to be explored include (but are not limited to): does the role of the participant observer become like that of the tourist due to factors such as gender, and to an inter-related degree, that of race and class; how often are such factors acknowledged as shaping encounters in the field; does reflexivity aid in separating the anthropologist from the tourist or does it in fact have the opposite effect; to what extent does gender influence the distance between the researcher and his or her subject; and finally, we ask if reflexivity itself is a gendered practice, and if so, in what ways? We intend less for the panel participants to resolve these epistemological questions, but rather to generate new arenas of discussion for research in tourism, and from contextual, gendered, and reflexive standpoints. This panel will further the understanding of ethnography as a research technique in the discipline of Anthropology in general.

**Discussant(s): Marilyn Strathern**

**Touristing home: muddy fields in native anthropology**

*Ms Claudia N Campeanu, The University of Texas at Austin*

After six years of studying in the US, I returned home to Romania for dissertation fieldwork in the tourist destination of Sighisoara, sixty km away from my own home town. Fieldwork, in a sense, was a gift to myself, my parents, and my friends back home. I would allow myself to be—socially and culturally—at home, again, for an extended period of time.

Fieldwork turned out to be a constant process of navigating through and negotiating intersecting and contorted subjectivities. A nostalgic diasporic me, returning home, financially independent and politically engaged. A colonizing me, educated and formed as an adult and a scholar in “America.” A daughter, a friend, an acquaintance, caught in a web of supporting and contriving relationships that extended well into the past and into the future. A constant in-between, not quite at home, but not away either, interpellated by foreigners as a privileged and accessible insider, and by locals, as somebody who, just like any other tourist, has temporarily

been brought here by some incomprehensible desire and can leave at any time for a better place. Writing ethnography has been equally problematic, as it continued my particular affective engagement with the field/home, and it constantly confronted me with inadequate epistemologies of distance and difference invoked by “doing” and “writing up” ethnographic research.

So far, my most productive and satisfying thinking and writing have come from allowing myself to come at peace with and inhabit this muddy and shifting field. In this paper, I describe this as a gendered experience and I explore the possibilities that such insights might open for myself and for ethnographic practice.

### **“I thought you were one of those modern girls from Mumbai”: gender, reflexivity and encounters of Indian-ness in the field**

*Dr Pamila Gupta, University of the Witwatersrand*

In this paper, I reflect on my experiences of doing fieldwork in Goa, India (1999-2000) from my position as a female anthropologist, of Hindu Indian parentage, raised and educated in the United States. I take as my starting point three seminal fieldwork encounters that shaped how I was perceived by ‘others’ in Goa in order to both illuminate and complicate the gendered and racialized postcolonial politics of conducting anthropological research, on the inter-related topics of tourism and religion. In adopting a self reflexive stance towards these experiences, I am able to suggest not only that my identity became tied to my gender(female), but also, interestingly, to my racial and regional background (in India) over my national, diasporic, and academic location(in the US). That is, I was more easily perceived or rather, fit more neatly into the category of a “modern (North) Indian girl”, rather than that of a female Western academic. My intention is to employ these three fieldwork encounters to first highlight the role of gender in shaping fieldwork, including its power to delimit access to resources on the part of the female researcher, and the seriousness with which she is regarded by others; and secondly, to explore how the role of the participant observer, at least in my case, became that of the (non) tourist due to the combined factors of gender, religion, and race. Further, I pose these encounters as dilemmas, not to be resolved but rather explored and discussed as impacting and complicating the (gendered and racialized) fieldwork process.

### **Mirroring the anthropologist: reflex-ions of the self**

*Dr Filareti Kotsi*

During my research I found myself working in my own country after some years of absence and I rediscovered the meaning of being a Greek, an orthodox and a woman, all this through my concern of how the tourists and the pilgrims are enchanted during their voyages. Having found ways to distance myself from what

I thought as familiar, I was enchanted while rediscovering the greek culture and the orthodox religion as well gender issues, looking at them from a different point of view. My research concerns the greek pilgrimage site of Mount Athos where women are not allowed to enter. As a result, this first impact of my feminine identity led me to work at the small village of Ouranoupolis, located next to the monastic peninsula. In this paper, I focus on the implications of my personal identity during the anthropological practice in a reflexive manner. I explore the ways the identity of the researcher influences the gathering of data and its interpretation during the ethnographic research and during the writing of the ethnographic text. In particular, I examine the consequences of being a woman and how this influenced the representation of reality and whether this fact facilitated, impeded or modulated the conduct of my research. I show, for example, how I came close to the pilgrims and tourists, having participated in twelve pilgrimages and sixteen tourist cruises. I examine the outcome of knowing the tacit codes of the culture as well as the language, in other words I examine what it means to be a native anthropologist. Given the fact that my research concerns pilgrims, I also examine a third aspect of my identity, my belonging to the orthodox religion and the impact that this had on my research. Given all these circumstances, the aim of this paper is to show how the anthropologist rediscovers his/her culture, his/her language, his/her religion and him/herself.

### **'Married or not?': reflections on fieldwork in Botiza (Romania)**

*Dr Chiara Cipollari, Università degli Studi di Perugia*

In this paper I will reflect upon the different "stages", appellations and roles I went through during my fieldwork in Botiza, a village situated in the North-western part of Romania, which has developed a form of locally managed rural tourism since 1994.

My fieldwork has coincided with a period of transformation, in which there were very few tourists and local tourism politics were hardly developed, and the current moment in which the tourism demand is growing exponentially. In just a few years (from 1995 to 2001). People and the administration had to review local social dynamics, in order to organise the village and to deal with the increasing tourism demand.

I analysed particularly in the moments of interactions between tourists and members of the local community and observed that whilst the impact of changes is present in politics and in practises of tourism, it is not recognized in the narratives. Having lived for a long time with a family in Botiza that hosts tourists, I observed the everyday practices of the hosts and, at a certain moment, I, the ethnographer, played a part in the context I was observing. Far from home and alone I entered

local houses and met people, being named each time “the guest”, “the sister”, “the friend”, “the teacher”, “the tourist”, “the stranger”, “the easy girl”. The very first question I was always asked was “Married or not?”.

The extent to which was I rejected or accepted according to the context or/and the information brought me inside my research and is certainly part of my fieldwork experience.

## **B1**

### **Tourism and politics in transitional societies**

**Convenor(s): Dr Saskia Cousin, CNRS/EHESS et Université de Tours (IUT);  
Dr Caroline Legrand, Laboratoire d'Anthropologie Sociale**

**Wed 11th Apr, 11:30, GCG09/10**

What is anthropology of tourism all about? Formerly, anthropologists used to focus on the impact of tourism activities on geographical and cultural landscapes. Today's major trend is to questioning the relationship between tourism and the construction of identities. Tourism policies are usually pushed into the background or relegated to other disciplines. Yet, we believe that there is a need, first, to question the political frames of tourism (i.e. ways whereby governments, institutions and public agencies act towards tourism industry), and second, to explore the way their classifications, agendas and guidelines both shape and meet tourists' expectations and concrete activities.

The politics of tourism are particularly interesting to study in transitional societies (including post-conflict or post-socialist societies), where mass tourism is currently emerging. The commonplace view of such societies is that of a global (Western) wave of tourism sweeping through the local landscape and leaving standardised resorts and cultural accommodation/resistance in its way. But in fact, national institutions, state and market actors, and domestic tourists have their own agendas and preferred practices, often in the pursuit of particular agendas of modernisation and/or nation-building, that engage global institutions and practices with differing results.

We invite papers that analyse the way economic and political institutions think about, label and classify tourist activities (sex tourism, roots tourism, cultural tourism, ...) in these specific societies. We are also interested in how institutions (private or public, local, national or transnational) try to regulate and control both the market of tourism industry and its participants (holidaymakers, professionals of tourism, and host population). We also welcome papers that question the way local

pedagogical agendas (including ideas of national heritage and modernization) have interacted, in transitional places, with the agendas of international organisations (such as UNESCO, WTO, European Union).

**Chair(s): Saskia Cousin**

**Discussant(s): Pal Nyiri**

### **Untangling the tourism game: politics, development and local elites in Sighisoara, Romania**

*Ms Claudia N Campeanu, The University of Texas at Austin*

In 1999 the historical center of Sighisoara, Romania, joined seven of the surrounding villages on UNESCO's World Heritage list as a well-preserved example of the Saxon culture in Southeast Transylvania. Tourism development as well as international interest in heritage preservation and the German Saxon culture have already been present here for years, contributing to the local post-socialist transformations.

The heritage status of these sites has enabled and oriented multiple articulations between the state, various international organizations and institutions, the local as well as a globalized symbolic and material economy. Instrumental to these articulations were several of the local institutional and individual actors which have tactically doubled as both businesses and NGOs, business owners and members in the local council, as well as the local economic and political elite.

In this paper, based on eighteen months of fieldwork, I examine and untangle the formal and informal practices and flows linking these separate spheres. I pay particular attention to how tourist development—understood as preparing the site, in many ways, for tourist consumption—has been a mediator for drawing in state and international institutions and their resources, and introducing them in the local economy in ways that produce and reinforce local elites and hierarchies.

### **The politics of pollution at Lugu Lake**

*Dr Eileen Walsh, Skidmore College*

As mobility and consumption link to create the rush of domestic tourists across China, more and more “remote” peoples are called upon to commoditize themselves - both to package themselves and their group identity for tourism consumption as well as to present a packaged space for the “golden hordes” of wealthier tourists descending on their locales. As these locales become better known and widely visited, local, regional, and sometimes higher level players become involved in the decisions and policies that frame the changes and the “preservation” of these areas. In Yongning, northwest Yunnan, the Mosuo at Lugu Lake have attracted

hundreds of thousands of tourists, and the rural infrastructure and culture has been obliged to accommodate the weight of these visitors. Romantic tourist notions of the lake include both a land of wise matriarchs and a feminist paradise or a land of frolicking maidens and a place for quick and easy trysts. Meanwhile, Lugu Lake itself becomes increasingly polluted from the wastes of visitors, and performed Mosuo culture becomes increasingly accommodating to the tourist demands. Within this paper, I take a CCTV expose on pollution and prostitution at the lake as a starting point to explore the strategies of using pollution - environmental, cultural and moral - as means of jockeying for control over the lake area, and how it acts as a trope that locals, as well as county, provincial and national officials use to justify their decisions regarding this space.

### **Selling the revolution: the state's involvement in Cuban tourism**

*Dr Thomas Carter, University of Brighton*

Specifically drawing upon nearly a decade of ethnographic fieldwork in Havana, Cuba and the burgeoning tourist industry on the island, this paper examines the role(s) of the post-Soviet Cuban state in structuring, promoting, and restricting the tourist experience. The particular concern here is an exploration of how the state itself acts as the primary agent in transforming specific segments of the Cuban populace into commodities, and how some Cubans resist their commoditization or, at the very least, turn their commoditization into a process for their own rather than the state's benefit. These contested processes reflect broader contests between the individual and the state in a twenty-first century socialist society. In so doing, I suggest that broader questions regarding the distributive use of power in tourist practices requires more incisive and informative ethnographic techniques for the elucidation and understanding of both state sanctioned and unsanctioned tourism-related activities not just in Cuba but throughout the global industry of tourism.

### **Destination enlightenment: branding Buddhism and spiritual tourism in Bodhgaya, Bihar**

*Mr David Geary, University of British Columbia*

Within the last fifteen years India has been recast as a rising global super power through a mounting rhetoric of economic reform and increasing liberalization. This transitional narrative and optimistic horizon runs in contrast with the rural poverty, violent caste and class inflections and decaying state structures characteristic of Bihar. Although the state's rich 'civilizational' and spiritual heritage is the homeland of both Buddhism and Jainism, Bihar has remained ill equipped in its capacity to provide adequate infrastructure for the development of international pilgrimage and tourist sites. However, in recent years the site of Buddha's Enlightenment

has seen a resurgence of transnational Buddhism and pilgrimage involving the (re)settlement of foreign monastic institutions which forge and sustain multi-stranded social relations that extend beyond national borders. These institutions have played a proactive role in recreating the site as a World Buddhist Centre and have also precipitated the rise of new forms of social polarization, exploitation and competition among local stakeholders intertwined with tourism as a source of livelihood.

Drawing on recent ethnographic fieldwork this paper will contextualize these postcolonial and local/global entanglements in contemporary Bodhgaya. In line with this panel session, emphasis will be placed on the recent activities and political agendas of national and state tourism authorities in their efforts to tap into its rich vernacular heritage and spiritual past to boost the economy of Bihar through brand Buddhism. The recent 2002 declaration of the Mahabodhi Temple as a UNESCO World Heritage site will also be discussed in terms of the politics of representation, management and implications of future conservation strategies.

### **The significance of dark tourism in the process of tourism development after a long-term political conflict: an issue of Northern Ireland**

*Ms Senija Causevic, University of Strathclyde; Dr Paul Lynch, University of Strathclyde*

Dark tourism is defined as “visitation to places where tragedies or historically noteworthy death has occurred and that continue to impact our lives” (Tarlow 2005:48). Inherently, dark tourism conceptualises the consequence of a long-term conflict. This paper addresses the under-studied area of dark tourism in this context, focusing on its relevance in a re-emerging tourism economics. The fieldwork follows a qualitative methodological approach required in order to gather complex information concerning dark tourism issue in a post-conflict society. It involves in-depth interviews with tourism decision makers and tour providers and participant observation of the tours and sites in Northern Ireland.

Dark tourism is evidently a concept which emerges from a developed western society perspective and associated academic discourse. However, this type of tourism ascription rarely enjoys support from the governing bodies, official tourism associations and local communities in the specific society. This research points to polarised understanding of the concept between academic and developed societies on one side and tourism destination stakeholders on the other, who assess the concept as being detrimental in a process of destination image formation after a political conflict.

Excluding a small niche segment, this study finds that dark tourism is not a motivator for visiting the destinations. Yet once tourists are there, most of them would pay a visit to “dark tourism” sites. Therefore, “dark tourism” is not a part

of the process of image formation after a conflict. The study suggests “phoenix tourism” as image formation tool instead. However, tourist interest in such sites suggests that “dark tourism” is a real chance for local communities to directly participate in tourism development. As it is managed now, tourists do not stay in the area where those sites are located, as they lack appropriate tourism infrastructure. The study concludes that official tourism bodies need to recognise the existence of dark tourism demand, fully integrate the local community in decision making and provide the area with appropriate tourism infrastructure. It will result in community revitalisation and regeneration. Regarding the academic discourse, the study finds the concept of “phoenix tourism” to be more appropriate in the process of re-imaging destinations after the conflict.

Key words: dark tourism, post conflict society, community development, phoenix tourism, Northern Ireland

*e-paper*

## B2

### Tourism: applied anthropological interventions

Convenor(s): Dr Kevin Yelvington, University of South Florida

**Tue 10th Apr, 16:30, GCG08**

Academic social and cultural anthropology concerned with tourism has provided thick descriptions of the tourist exchange in a number of contexts, with exegeses devoted to illustrate the sexualized Other, the appropriation of landscape, the uses of the past in the present, and the delatary effects of tourism structures on the ‘host’ communities. It has shown us how pilgrimages, beaches, and museums become iconic and fetishized in the tourist’s gaze. Yet, for applied anthropologists concerned with the impacts of the world’s largest industry on local populations, and those charged with proscribing applied interventions, do the theories generated in this tradition provide a use-value? Do those anthropologists engaged in community-centred methods such as participatory action research, and theoretical approaches through praxis, approach their subject in the same ways? Indeed, what can applied anthropologists, as such, and the consideration of applied projects, contribute to theory in anthropological research on tourism? This panel draws upon applied anthropological practitioners to understand the state of their art. Appropriate topics include studies of tourism and the spread of HIV/AIDS; tourism and nutrition; tourism and issues of cultural heritage and cultural property; the politics of representation as well as construals of audiences and media-based constructions of ‘the toured’; and even critical considerations of theoretical models that might be amenable to applied anthropology.

### **Researching locals' perception of tourism in its early stages: insights from site studies in Viengxay, Lao PDR**

*Dr Wantanee Suntikul, The Hong Kong Polytechnic University; Dr Thomas Bauer, The Hong Kong Polytechnic University; Prof Haiyan Song, The Hong Kong Polytechnic University*

Attitudes towards tourism among host societies are influenced by many factors, personal and societal, involving both actual experience and future aspirations. This is complicated further when doing research among societies in which tourism is a future possibility rather than a present reality, necessitating the development of special tactics for the gathering and analysis of data. The proposed paper draws on experiences in conducting site research into the perceptions and expectations of locals regarding the potential development of tourism in remote and undeveloped areas of Laos. The concept of tourism as an activity, a social milieu or economic sector is completely foreign to the societies being researched. Therefore, the researcher had to develop methods for gauging opinions on a topic that was at best ill-defined for most of the respondents, and about which they had never been asked to formulate an opinion. This necessitated the adaptation of methods to acknowledge and accommodate the mixing of actual experience with aspirations in the respondents input. The paper will recount the ways in which focus group methods were adapted and customized in the course of this research to address these and other challenges, and will propose some generalisable strategies for anthropological focus group research in areas in which tourism is in its nascent stages.

### **Place-making in Cyprus as theory and praxis**

*Dr Julie Scott, London Metropolitan University*

On 1st May 2004, the Republic of Cyprus entered the European Union, unaccompanied by the Turkish Cypriot population in the northern third of the island. The Green Line - the militarised border marking the cessation of hostilities in 1974 - now defines the outer edge of the European Union, creating a fluid and uncertain borderland which has become the focus for on-going attempts to construct both the new Cyprus and the new Europe. Tourism has a central and contradictory role to play in these processes. It offers an avenue for stimulating economic activity and raising income levels in the Turkish Cypriot north, and presents an opportunity to develop complementary tourism products north and south which could widen the appeal of the island as a whole and promote collaborative ventures between Greek and Turkish Cypriots. On the other hand, such developments face strong resistance from sections of the population north and south, who fear they will lead

either to the legitimation and tacit recognition of the Turkish Cypriot state in the north, or to a return to relations characterised by Greek Cypriot dominance and Turkish Cypriot dependence. The paper reflects on the author's involvement in a village tourism development project in Cyprus in 2005/2006 in order to explore the usefulness of anthropological insights on the contingency of place and notions of identity and cultural property, and the potential of tourism to achieve political ends.

### **'The tourist season goes down but not the prices': tourism and changing food habits in rural Costa Rica**

*Dr David Himmelgreen, University of South Florida*

Since the late 1980s, the economy of the Monteverde zone of North Central Costa Rica has been shifting from dairy farming and coffee production to tourism. Although tourism has generated employment for local people and the development of infrastructure in an area that was economically underdeveloped, it has also had an impact on social lives and health of residents in the zone. This paper will examine the role that tourism has on shaping food habits and food consumption patterns of 148 households in two communities in the Monteverde zone. The high cost of living along with seasonal employment and decreased reliance on local food production have resulted in many households purchasing commercially produced foods that are often high in saturated fat and refined sugar and low in complex carbohydrates. Moreover, many households reported having less time for food preparation and time to spend with family at meal times.

### **Female tourists, casual sex and HIV risk in rural Costa Rica**

*Dr Nancy Romero-Daza, University of South Florida*

This paper describes the involvement of young female tourists who visit rural Costa Rica for extended periods of time with gringueros (i.e., local men who actively seek relationships with foreign women). We explore the way in which the desire for sexual adventure that often drives these relations, coupled with the limited availability of condoms, leads to risky sexual behaviors which could facilitate the spread of HIV/AIDS. The findings highlight the need to use tourism-related locales to implement HIV/AIDS awareness strategies targeted at women tourists, gringueros, and local youth who participate in the tourism-based economy.

**B3****Tourism, political economy and culture****Convenor(s): Dr James G Carrier; Dr Donald Macleod, Glasgow University****Thu 12th Apr, 16:30, GCG08**

The focus of this panel is culture in its various guises and the ways it is implicated in tourism development, seen as a disputed, political-economic process. Culture can be seen as shaping tourism development and as a focus of it. In addition, it can be seen as a tool in political-economic strategies concerning tourism, something that those in tourism and those opposed to it invoke or manipulate to achieve their objectives. Culture and its relationship with tourism development deserves further investigation, and anthropologists can play an important role in understanding the ways that elements of culture shape and are shaped by people in host communities and by those who seek to influence them, including ordinary community members, governments, those in tourism and tourists themselves. Possible themes for this panel include:

The ways that tourism and those involved in it shape the host community, intentionally or not. Things shaped can include the ways that those in the host community understand themselves and others in terms of gender roles, cosmologies, political organisations, morality and so on.

The relevance of aspects of the host society's culture for tourism development: as facilitator (to be encouraged), hindrance (to be overcome) or commodity (to be presented), or as contextual factor shaping that development. Pertinent aspects can include: religious beliefs and differences, political organisation and assumptions, economic values and orientations, or attitudes towards tourists.

**On 'black culture' and 'black bodies': state discourses, tourism and public policies in Salvador da Bahia, Brazil**

*Dr Elena Calvo-Gonzalez, Federal University of Bahia; Dr Luciana Duccini, Universidade Federal da Bahia*

In this paper we explore the continuities and discontinuities of the use of racial and cultural ideas about "Black culture" and "Black bodies" in the crafting of public policies of tourism in Bahia, while assessing the impact that successful policies in the field of tourism can have in other areas of statecraft.

The ideas of racial difference in Brazil were always to a certain extent enmeshed with ideas about cultural difference. However, from the 1930s onwards, and particularly since the 1960s, one can trace a definite shift from an emphasis on the biological "race" to an emphasis on "culture" as the basis of State discourses that deal with "difference". By the turn of the 21st century, and particularly after the participation of Brazil in the UN Conference Against Racism, held in Durban in 2001, racialised public policies resurfaced in Brazil.

By analysing how the idea of “Black Culture” was deployed in the crafting of a “uniqueness” of Bahia that formed the basis of public policies in the field of tourism in this Brazilian state, we aim to show not only how this idea of “cultural” difference was implicitly in dialogue with ideas about “biological” difference, but also how the relative success of tourism policies in Bahia allowed to bring through the back door the notion of Blackness as biological difference in other fields of public administration.

### **Tourism in the political economy of indigeneity: the case of Embera cultural presentations in Panama**

*Dr Dimitrios Theodossopoulos, University of Bristol*

In this paper I examine indigenous cultural presentations for Western tourists in an allegedly ‘inauthentic’ Embera community in Panama, which entertains tourists on a daily basis. I challenge the idea, introduced by several travellers who seek authentic experiences, that the community in question is ‘unreal’ and its repetitive representations of Embera culture are mechanical, sterile and unoriginal. I argue instead that repetitive cultural performances for tourists, through their recurring reproduction, provide opportunities for culture experimentation: new possibilities for defining tradition and indigenous identity, new culturally established routes for escaping economic isolation. Cultural presentations for tourists, in this context, connect the indigenous community with the wider economy and enhance the visibility of the Embera both internationally and within Panamanian society. In this respect, the host culture is not merely the focus of tourist development, but also a facilitator of political representation. And as such, the very process of making their culture available to tourists contributes to the definition of Embera identity, as this is experienced by outsiders, and embodied (through daily performance) by the Embera themselves.

### **Cultural perceptions of tourism and terrorism**

*Prof Michael Hitchcock, London Metropolitan University*

Michel Houellebecq’s controversial novel ‘Platform’ (2002) manages to combine an account of sex tourism with an horrific terrorist attack in Thailand. Whatever the merits of the book, which was originally published in French in 1999, the author is eerily prescient about how tourist resorts could become terrorism targets in Southeast Asia. Houellebecq may be concerned with Thailand, which has suffered attacks on nightclubs and centres of entertainment, but has not experienced the same level of terrorist violence as other Southeast Asian countries, notably the Philippines. There the militant Islamic group Abu Sayyaf took 21 hostages, including 10 foreign tourists, from a diving resort in the Malaysia state of Sabah.

The worst outrage to date occurred in Bali in 2002 where over 201 people lost their lives when three bombs were ignited. In this case the bombers were rounded up relatively quickly and on admitting their guilt were quick to point out why they had acted as they did. Thailand, however, is arguably one of the most iconic of tourism destinations and the fact that the real terrorist outrages have happened elsewhere does not detract from one of the main messages of the book: tourists are easily attacked and some of what they engage in may be used as a justification for attacking them.

### **Water sports: a tug-of-war over the river**

*Prof Veronica Strang, University of Auckland*

This paper is concerned with the political economy and the different sub-cultural perspectives that lead to conflicts between recreational water users and farming communities in Queensland. Drawing on recent ethnographic studies of the Mitchell and Brisbane River catchment areas, it observes that in the last two decades, farming has declined as a central aspect of the state and national economy, while tourism has boomed. Within the same landscape, the aims and aspirations of farming and recreational water users are often diametrically opposed. Farmers are anxious to protect (and if they can increase) their water allocations, while tourists and tourist industries tend to support the efforts of environmental groups to persuade governments to cut allocations for irrigation and enforce more draconian regulations with respect to water management and the maintenance of 'environmental flows'. Farmers and recreational water users not only have opposing ideas about what constitutes positive developmental directions, but also widely differing interactions with water, which in themselves serve to inculcate values that may be irreconcilable.

**B4**

## Large-scale tourism in small-scale societies

**Convenor(s): Mr Patrick Neveling, Martin-Luther University Halle; Mr Carsten Wergin, University Bremen**

**Wed 11th Apr, 14:30, TM144**

In global tourism marketing, remoteness is one of the best selling images for holiday destinations. Be they small island paradises, sparsely populated mountain, desert, or forest areas - seclusion from the hassle of the age of mass communication on the one hand, and the promise of the 'native's cosiness' on the other attract large crowds each year. From an anthropological perspective these destinations all share certain features: Local societies are small in scale, characterised by dense networks in the realms of kinship, culture, politics, and economy whereas tourism is not only large scale in terms of arrival numbers but also diverse in terms of origin and nationality.

Our panel is set to address this special encounter of large scale tourism in small scale societies from various angles: How does large scale tourism affect and transform those various local practices? How do tourists become entangled in local networks? To what extent does tourism contribute to and alter strategies of economic development on a local or national level? In what sense are tourists the "global subject" of development strategies by local individuals?

We welcome papers from all areas and encourage a focus on the notion of scale from a historical perspective that takes on issues dating back to the origins of large scale tourism in small scale societies.

### **The melting glaciers of Kilimanjaro: on the touristic appropriation of African nature in aesthetic modernity**

*Dr Urte Undine Froemming, Free University of Berlin*

Over the past decade, the melting glaciers of Kilimanjaro have become a media symbol for the effects of global warming. Large-scale tourism, with its air travel and energy-hungry hotel facilities, have become recognized as major aspects of human influence on the climate. In western perceptions, Mount Kilimanjaro is an epitome of overwhelming beauty, representing wilderness and adventure to the more than 12,000 international tourists who climb the mountain each year. This paper addresses various aspects of aesthetic modernity which have led to the worldwide attraction for, and conquest of, Mount Kilimanjaro. Further examinations focus on the consequences for the local population - such as the disappearance of traditional mountain spirit rituals, and the appropriation of religious footpaths to produce the Coca-Cola Route for mass tourism - as well as the arrangements formed between local inhabitants and international tourists.

### **Tourism business opportunities for community development among tribes/indigenous communities in India and Canada: anthropological dimensions**

*Dr B Francis Kulirani, Anthropological Survey of India*

Small scale societies of tribes and aboriginals are safeguarded through constitutional measures in India and Canada. In an increasingly globalizing world, small scale societies cannot isolate and insulate themselves from the forces of globalization. There is eagerness to participate in the process on their terms. Through participation the intention is to turn their comparative disadvantage into advantage. In this context tourism is being considered by them as a means to strengthen elements of their traditional culture and conserve the natural resources. The tourism initiatives by the tribes in North East India and aboriginals in central regions of Canada under the brands of ecotourism, cultural and heritage tourism models are examined in this paper. The paper argues the need for an alternative paradigm of tourism policy and planning in the context of small scale societies that has a holistic view of environment, local people, and tourists as interlinked components.

### **A crafty bluff: picturesque tourism or the experience of neighbourhood and past as part of the property shopping basket in Ciutat de Mallorca**

*Mr Marc Andreu Morell i Tipper, Universitat de les Illes Balears*

The Passeig per l'Artesania [Crafts Boulevard] is one of the latest urban tourism products to be found in the Historic Centre of Ciutat de Mallorca / Palma, the capital city of the Balearic Islands (Spain). It is the major outcome of an urban renewal scheme that takes place in the heart of a neighbourhood where the red-light district once stood. This themed scenario about the crafts' past of the city officially aims to attract locals as well as a particular kind of tourists: city breakers eager to meet traditional Mediterranean neighbourhoods, the paradigm of small-scale picturesque urban settings. However, although the Passeig has received important public funding since it was first conceived, it is a big failure.

Based on an ongoing ethnographic field research, this paper argues that the Passeig, together with the neighbourhood tag that surrounds it, is no other than a heritage smoke screen hiding a parallel large-scale business, that of the property market, which takes place beyond the tourism base of its crafts past and of its small-scale idiosyncrasy.

In this specific case, I will show how commodified small-scale givens, such as crafts' heritage and neighbourhood life style, are more about real estate speculation than cultural tourism.

### **Ethno-tourism and social change in south-east Poland**

*Dr Juraj Buzalka, Faculty of Social and Economic Sciences, Comenius University*

Analyzing one ethno-revivalist ritual, the paper investigates the way a once proscribed religious-national group can become a commoditized national minority valued by tourists and locals for its 'authentic tradition', 'distinctive culture', and 'closeness to nature'. It points out wider social processes in Poland and Eastern Europe that lie behind the maintenance of boundaries between Roman Catholic Poles and Greek Catholic Ukrainians and argues that the organic narrative on religious-national cultures fits well with the demands of tourism and heritage preservation, as well as with Europe-wide and nation-state policies and discourses on national minorities. More generally, the paper illuminates the relationship between ethno-tourism and social change and the ambivalence it causes among ordinary Catholics in south-east Poland.

### **Large-scale tourism in small-scale societies: introductory paper**

*Mr Patrick Neveling, Martin-Luther University Halle; Mr Carsten Wergin, University Bremen*

In line with the outline of our panel, in this e-paper we give some of our own theoretical questions and perspectives on scale in relation to anthropological research. This is intended as a more detailed introduction to our ideas for the workshop and as to offer some points of departure for group discussion. The paper investigates the political economy of tourism in relation to different subfields:

- political and cultural networks
- concepts and politics of development
- various arenas of cultural production and reproduction.

These aspects are integrated into the more general framework of the interrelationship between large and small scale social structures. The paper is meant as a thought-provoking opener leaving a first set of questions for further exploration in the workshop.

*e-paper*

**C1****Ways of seeing, ways of being: spectatorship and participation through tourism****Convenor(s): Dr Felicia Hughes-Freeland, University of Wales Swansea****Wed 11th Apr, 16:30, TM144**

This panel invites analytical papers or practice-based work which reflect on vision and visuality in the tourist experience. We will explore ways of seeing in different tourist situations and contexts, and consider whether visuality is the constitutive foundation 'being a tourist'. Dance scholars have suggested that tourists have tended to respond to the physical presence of others visually, often through attending spectacular events. It is important to recognise the role of the visual in shaping impressions although it produces stereotyping, but it is also important to move beyond knowledge based on the gaze, and for tourists to engage in a more physical and participatory manner. In this way relations of exchange can be transacted between hosts and guests to transcend commodification and stereotypes, making the transaction a learning experience for all parties concerned.

This gives rise to the following questions. Is there a way of seeing particular to tourist experiences? Does seeing necessarily promote stereotypes and confirm preconceptions? Is a participatory model preferable to a visual one? Is there a way to relate seeing and participating as complementary instead of oppositional? What model of embodied seeing might be appropriate for explaining existing patterns of tourism, and for thinking about emergent and future activities?

**Trial by fire: connected and disconnected gaze in Corsica***Dr Matei Candea, University of Cambridge*

This paper is based on an ethnographic exploration of divergent visual engagements with forest fires in a Corsican village. For 'locals', watching and mapping the spread of a fire on the opposite hillside from the village square is a complex practice which brings to bear a host of emotional and intellectual connections to place, people and history - it is also a shared practice of crisis management, in which generational and identity issues are worked out. Taken together, these features turn fires into a moment when the presence of the tourist as 'spectator' becomes deeply problematic and non-negotiable. Around this ethnographic situation, the paper suggests ways in which ostensibly essentialist and categorical identity conflicts can emerge out of a complex interaction between fluid networks and critical events.

## **'Paradise is as paradise doesn't': arresting images and visual embodiment in a tourist encounter in Belize**

*Dr Kenneth Little, York University*

There is a lot more to the tourist encounter with local Belizians than meets the eye. On March 9, 2004 a "foreign" yacht mysteriously anchored off of Placencia Point, Belize. Inexplicably, it left four days later. No one ever figured out whose boat it was or what it was doing in Placencia. This paper explores how the "mystery boat" served to focus anxieties and wild speculations about tourist encounters. These were evident in the excessive exchange of conspiracy stories about US spies, drug dealers, strange tourist, crazy locals, and corruption, a flow of narrative that conjured a nervous dread that agitated the smooth, sun-drenched visual images of the place. The boat was an arresting image and I track the troubling state of suspense and suspension that haunted the place and its people and that lingered as a troubled impulse that tried to "make sense" of things while the boat was present. More generally this paper tracks the productive space of an encounter that is fashioned between locals and tourists, where images of a beach paradise rub up against a disrupting picture of a local world "gone wild" for tourists. What happens when the fragile architectures of desire and dreamworld are bombarded with testimonies of mystery and haunting? By examining these moments of arrest and encounter, the paper gauges the impacts of new "signs of life" that are based on processes of visual embodiment that conjure rogue vitalities in bodily agitations, free-floating affects, and sites of collective excitations as emergent forces in this new state of emergency taking shape as neo-liberal exception, on the margins of global empire in Belize.

## **Traditional performance and dance tourism**

*Dr Felicia Hughes-Freeland, University of Wales Swansea*

This paper will consider the changing contexts, audiences, and students of dance. When dance forms lose their traditional patrons and venues, performers trained in these forms have to adapt in different ways to new cultural and political conditions. Examples will be drawn from performer experiences in Southeast Asia, especially Indonesia and Laos, as they adapt to international audiences at different sorts of venue at home and abroad. The paper will also address the trend for outsiders to a tradition to actively experience 'other' forms of dance, and ask whether this particular form of dance phenomenology contributes to interculturalism in performance.

## **The embodied experience of scuba diving for Farang expatriates on Koh Tao**

*Miss Alexandra Wood, University of Glasgow*

The island of Koh Tao, in the gulf of Thailand, boasts a rapidly developing tourism industry centralised around the activity of scuba diving. Scuba diving is prominent and was the basis for the formation and continual negotiation of all economic, political and social structures on the island; yet these are all based around the human experiences underwater. In an analysis of the participatory activity of scuba diving underwater, using literature of tourism, embodiment and ritual, I show how purely visual models only are inadequate for explaining this particular tourist activity, and perhaps most others. Not only are 'seeing' and 'participating' in scuba diving complimentary, rather than oppositional, but further I would argue that dividing the experiences of scuba diving into distinct, sensory based, analytical categories can only be made in hindsight when back on land. Whilst underwater, scuba diving as an activity is but one embodied experience, invoking an overlapping and blending of all bodily senses in response to the equally sensate non-human world into which divers submerge.

*e-paper*

**C2**

## **Roots tourism**

**Convenor(s): Dr Kevin Meethan, University of Plymouth**

**Fri 13th Apr, 10:00, GCG08**

In the western economies, the recent growth and popularity of family history research has resulted in a corresponding rise in the number of people engaging in travel to pursue their research, and in some cases, return to their family's identifiable 'point of origin.' Others may undertake a journey to meet distant kin that have been 'discovered' in their research. Whatever the motivations, undertaking genealogically related travel is a means to recover or regain a form of 'deep kinship' that extends beyond living memory and possibly also across national, ethnic, religious and cultural boundaries. Other variations of roots tourism may be less exact than the personal and private genealogical search for specific lost kin, and may focus in more general ways on a return to the homeland of a diaspora, or to places that have specific role in the collective memory and history of a social group.

Topics that could be addressed include the motivations and experiences of such tourists, the commercial development of roots destinations and packages, the idea of home in relation to history and notions of belonging and return, the biographical and narrative construction of self - identity, the ways in which ideas of home, ethnicity and belonging are challenged and perhaps reinforced by such travel, and how both individual and collective memory deals with time and space.

### **Homesick travel: spiritual tourism in southeast Australia**

*Dr Stewart Muir, University of Manchester*

For some Australians, belonging is far from straightforward: it must be acquired. Unresolved colonial guilt, the feeling that non-Aboriginal Australians can never truly be 'indigenous', can unsettle an easy sense of home. For some Australian practitioners of alternative spiritualities such as ambivalent belonging, of an unhomely home, is even more keenly felt for it threatens a sense of self that is, in part, predicated on an essential unity between human and non-human nature, in this case between persons and the Australian landscape. One of the ways in which this unease is expressed and ameliorated is through travel to 'sacred' places; such travel both celebrates and lays claim to the land. Because it is often to the metaphor of the Aboriginal sacred that Australians turn when expressing, or seeking, a sense of belonging, the sites of Australian spiritual tourism are frequently (real or imagined) Aboriginal places. Rather than roots tourism, this is rootless tourism; rather, tourism in search of roots, even if such roots belong to someone else. This paper discusses the search for home by tracking some of the practices of a spiritual tour organizer and his clientele in Sydney, Australia.

### **Performing the past: German 'homesick tourists' in Lithuania**

*Dr Anja Peleikis, Max Planck Institute for Social Anthropology*

Since the fall of the Iron Curtain in 1989, German "homesick tourists" have begun travelling "to the East" to revisit the birthplaces they had fled at the end of World War II. Some of these places, such as Nida on the Baltic Sea in contemporary Lithuania, have become huge attractions and meeting points for roots tourists originating from all over former German East Prussia and beyond. Focusing on the case of Nida, the aim of the paper is to analyse the making, performing and consuming of places in the context of roots tourism. I will first of all reveal the practices, expectations and imaginations of the German tourists involved. Secondly, I will show how "roots" have become a significant albeit highly contested political and economic resource in the making of a post-Soviet tourist destination. I argue that the key to understanding what draws roots tourists to this place lies in the conjuncture of a longing to return to family places and the satisfaction of common tourist desires. Roots tourists are provided here with a comfortable tourist infrastructure enabling them to undertake individual and organised "trips of remembrance". The built-up areas and natural surroundings, the beaches and dunes, and the churches and cemeteries all provide a sensual environment with the power to trigger memories and images as well as emotions and secrets, which can be (re-)experienced and shared with the family or other roots tourists. Thus

the present-day Lithuanian place is temporarily remembered, performed and embodied through the narratives and practices of German roots tourists in relation to the past. This leads me to analyse the various intersecting temporalities and spatialities at stake in this tourist place.

### **Tourists or homecomers? Coming home to Zanzibar and Hadramawt**

*Dr Iain Walker, Macquarie University*

This paper contemplates the movements of people in the Western Indian Ocean, focussing on those who have mixed Swahili and Hadrami ancestry. For centuries Hadramis have travelled on the monsoon winds between Hadramawt and East Africa. Many of these sailors, traders and labourers settled in East Africa, marrying locally but retaining a collective sense of identity as a community bound by culture, social practice and the idea of a homeland which they transmitted to their children. Some never returned to Hadramawt, others returned to visit, still others to retire, others again sent children back. Subsequent generations, born in East Africa, also visit the land of their ancestors, either as tourists, labourers, or to return “home”. These various movements are prompted by economic, political or affective considerations: booms in the Yemeni oil industry, anti-Arab sentiment in East Africa, a longing to visit ancestral homes. This paper asks how the idea of home is developed and how it frames such journeys, both towards Hadramawt and, subsequently, back towards East Africa. It suggests that individual conceptions of home shift during the course of these trajectories, adapting to experience, and it suggests that if the idea of “home” is essential to being a tourist (if tourism occurs away from home), then as individuals’ perceptions of home shift, so, too, do their identities as “tourist”. These shifts can of course work in both directions: homecomers may find that they are tourists, just as tourists may suddenly realise that they have come home.

### **‘Recovered’ roots, ‘recovered’ memory: constructing Jewish-ness as heritage in Greece**

*Dr Vassiliki Yiakoumaki, University of Thessaly, Greece*

Roots destinations, as cultural heritage constructs, can be loci of both ‘restoring’ memory and commodifying history/the past; both ‘recovered’ homelands and niche tourism products. What happens when such imagined homelands (hence also tourist destinations) are associated with historical trauma? This presentation is concerned with the emergence of a place in a contemporary European locale, which, among its other roles, also functions as a ‘roots’ destination because of its Jewish identity. The event of the recent restoration and re-opening of the Synagogue of Chania, in Crete, Greece, a place of Jewish ‘absence’ since WWII, constitutes a site

for multiple readings: cultural heritage is being re-'discovered', Jewish identity is made visible within a Christian Greek dominated cultural context, a new place-of-return emerges for visitors with a special interest, and a new sense of rooted-ness is in the making.

Considering the element of Jewish absence about this place in the recent decades, either physically (as natives of Crete) or discursively in the public sphere, I shall discuss how such heritage-making processes can both make 'history' available for public display and consumption, and, at the same time, be politically significant and politically 'correct' events. To address this issue, I shall use the above case study in order to place the emergence of such historically marked loci within social changes and new political and economic agendas in the broader Europe during the last couple of decades. In this process, such 'tourist' destinations function as interfaces of affect, life history, and lived experience, on the one hand, and socio-political conjunctures and prerequisites, on the other.

### **Marketing and social impacts of roots tourism in contemporary Ireland**

*Dr Caroline Legrand, Laboratoire d'Anthropologie Sociale*

At a time when genealogy has become more than a very popular phenomenon but a kind of social obligation for everyone to dig up his past, some states developed the idea they could use people interest for ancestors and identity as a means to develop the market of tourism. This is especially true from countries, like Ireland, which had experienced important waves of migrations in the past. This paper relies on empirical data that I collected in Ireland. It explores first, the way Irish politics have transformed roots-tourism into a massive heritage industry since the late 1980s and how they have instrumentalized Irish Diaspora needs for identity in order both to perform their local economy and to claim Ireland post-modernity. The second part of this paper critically describes activities that people of Irish decent do when periodically returning to their ancestral home (as searching biographical data into parish or civil registers, visiting close or distant relatives, or taking part in clan gatherings). After questioning these practices' social impacts, I will turn to my final point. My argument is that Roots-tourism does not only favour interconnectedness between past and present, between people of Irish descent and so-called "Irish people at home". It also challenges people identity (that is to say the identity of Irish natives and tourists) as well as social representations of genealogy in Ireland.

*e-paper*

## C3

## Tourism as social contest

Convenor(s): Dr Keir Martin; Mr Carlo Cubero, University of Manchester

Tue 10th Apr, 16:30, Henry Thomas Room

This panel will discuss the different types of social contests that are enacted through tourism. Tourism and tourist sites can become locations of power struggles and contestations between different social groups. In the course of such struggles people create and utilize a variety of oppositions in seemingly contradictory ways, such as global/local, authentic/commercialised, traditional/modern etc. While it is clear that anthropologists cannot unproblematically apply such dichotomies, it is also clear that these and other dichotomies are often continuously recreated in disputes within communities engaging with tourism as they contest its implications and future. Rather than seeking to explain away such contradictions, we need to see them as being at the heart of the process by which local evaluations of the tourist process are formed. The local debates that arise in and around tourism development, while creating tensions on the ground, ultimately inform the experience of living in a tourist destination. In this sense, tourist sites are locally experienced and constituted through these oppositions that are themselves produced and reproduced through debates and contests over tourism development.

We invite papers that discuss tourism sites and locations where competing discourses meet, resulting in a contest for definitions, economies, agencies, and democratic participation. We especially welcome papers that stimulate a discussion on how people produce, reproduce and negotiate these oppositions that place at stake notions of morality, belonging, place, authenticity, legitimacy and ethics, and that explore how debates involving such concepts in the tourism context illuminate wider social crises, such as socio-economic differentiation.

### **Mission and modernity in Morelos: the problem of a combined hotel and prayer hall for Muslims in Mexico**

*Mr Mark Lindley Highfield, University of Aberdeen*

A recent visitor to Mexico, from Muslim Aid, commented on the necessity for religious projects to exhibit self-sufficiency. The dependence on external aid should, now, never be taken for granted. In such a climate, the need for entrepreneurial ingenuity is essential to the successful operation of any religious enterprise. Dar as Salam is the product of a pioneering Mexican project to bring a place of worship and conference centre to the Mexican Muslim convert community. To provide itself with some revenue, it opened the doors of its residential accommodation to the public for visitors to the popular Mexican weekend retreat of Tequesquitengo in Morelos. With this coincided a critique of the relationship between the place's Mexican and Muslim identities. Tequesquitengo provides the Muslim converts of Mexico with

a retreat from the ordinary pressures of Mexican life, which has been likened to the hijra, or exile, performed by the Prophet Muhammad (pbuh). Yet, non-Muslim visitors who come to stay have brought with them the indulgencies of their modern lifestyle, including the drinking of alcohol, and fornication. Some Muslim visitors to the mosque have therefore been critical of the haram, or forbidden, nature to some of the activities taking place there, yet the centre remains dependent on such sources of revenue for its existence. In this paper, I examine how the dual nature of this conflict between being Muslim and Mexican mirrors to some extent the experiences of the wider Mexican convert community, yet how this predicament is an inevitable product of the desire of external investors to minimize a venture's dependency on external resources in a context where the Muslim community is developing.

*e-paper*

### **Black skin, white yacht: contesting race opposition in Panapompom tourist encounters**

*Mr William Rollason, University of Manchester*

Panapompom, a small island in the Louisiade Archipelago of Milne Bay Province, Papua New Guinea, is a popular destination for yachts. The arrival of a yacht reiterates the founding opposition of Panapompom efforts to appear developed: that between the white other and the black self, striving towards the other's position of wealth and power. This opposition grounds contests over local identities and the form of the community.

Yachts are a useful source of ropes, sails, lead ballast, and other high value items for local people. Requesting things of white tourists, however, places Panapompom people in a developmental bind. In the normal run of day-to-day development, local people seek to present an image of parity with their imagination of white people by rejecting 'primitive native custom' in favour of 'developed' or 'modern' modes of acting. However, perceived tourist demands for the attention of natives, not developed counterparts, leads to a humiliating dilemma for local people. How should they present themselves to tourists as attractive people of culture and local knowledge, while at the same time using them as an avenue to development?

I dwell on the efforts of one young informant, Maipu, whose own response to this conundrum focuses on the development of a personal style that I gloss as black as opposed to native. Asserting his identity as a mystic 'bush doctor', criminal and rapper, he populates the space opened by the white-black dichotomy with a parallel culture that seems to offer parity in difference. At the same time, his black style brings him into conflict with local elders who see his attempts on the white other as an immoral transgression of the Christian norms of the developing community.

*e-paper*

## **Mobile and insular islands: contested visions of Caribbean spaces in tourism development**

*Mr Carlo Cubero, University of Manchester*

This paper will address the social contests that arose out of a series of tourism development projects on the Caribbean island of Culebra. I will discuss how the development debates not only produced contrasting aesthetic values of the island's landscape but also placed at stake the limits of what constitutes the Culebra space. I will show how the arguments deployed during the development controversy constructed a mobile and insular island at different times and simultaneously. I will further argue that, while the protagonists of development debate represented contrasting political agendas, the constructions of Culebra as mobile and insular were mutually informing arguments that constituted Culebra's political discourse. I believe that the seemingly contradictory position of Culebra islanders towards their island represents a positive tension from where islanders construct a political identity and that the understanding of this paradox is key for further understanding the complexities of Caribbean politics in general and Culebra politics in particular.

Local authorities, in coordination with the Puerto Rico national government, set in motion an aggressive development policy under the justification of "bettering the quality of life" for the people of Culebra. The idea that the quality of life of Culebra had to be improved through tourism development was based on a discourse that constructed Culebra as poor, marginal and insular alongside with an imagery of the island's landscape as inhospitable, harsh and unproductive. Proponents of the development agenda argued that Culebra's historical insularity had worked against it and had left the island on the margins of the Puerto Rico national project. To develop the island for tourism, the argument went, would alleviate the issue of marginality and insularism by bringing Culebra into the national fold. However, local supporters of tourism development used their platform to also argue for Culebra's uniqueness and separation from the Puerto Rico national project. This uniqueness and separation from the national space was based on a discourse of mobility that represented Culebra society as mobile and operating in relation to a variety of spaces that lay outside of the national framework.

In a similar way, resistance to the development project parted from the premise that the Culebra landscape was beautiful, pristine and untouched and that a development agenda would threaten the paradisiacal quality of the landscape. Development resistance valued Culebra's insularity and marginality in relation to the Puerto Rico national project and saw the Puerto Rico sponsored development

program as an antidemocratic scheme forced on to the island. Such an aggressive development program, the argument went, would affect the intimate, insular, social relations that characterise the island's way of life. It drew on imagery of Culebra being a traditional fishing community under threat by neo-liberal policies and capitalist investment groups. However, the anti-development discourse also drew from mobile practices and discourses by lobbying the support of North Americans that lived on the island, who were involved in their own transnational network of movement. The anti-development argument also drew from experiences and connections that Culebra has historically maintained with the neighbouring islands of the region that do not correspond to Puerto Rico's nor Culebra's national, racial, linguistic and academic discourse of identity.

I will examine how narratives of insularity and mobility gave shape to Culebra's current political debates. I will show how people of Culebra deployed arguments that assumed insular, national, regional and global understandings of the island in order to produce political strategies during the most aggressive development projects carried out in Culebra up to date. This paper will focus on the tensions created between national, global and insular understandings of modern development discourse and their articulation with island identities. I will specifically address the ways in which people in the Caribbean island of Culebra negotiate, appropriate and produce strategies of identity in a process that promises to affect the physical landscape of the island, people's relationship to the landscape and affect the patterns of consumption that identify Culebra.

*e-paper*

### **Are there any natives in the West?: competing discourses of westernness and nativeness at a heritage site**

*Ms Linda Scarangella, McMaster University*

Cultural tourism and heritage sites are spaces for the production of national identity, culture and history. Tourist sites, however, produce partial histories and valorize selective identities. This paper considers the politics of recognition - that is the exclusion and inclusion of Nativeness - at a heritage site in Sheridan Wyoming. I examine how Westernness and Nativeness are constructed by and through reenactments and performances of the "wild west" at Sheridan's "Buffalo Bill Days" event. While the dominant discourse commemorates Western history and identity, I argue that Native participants contest this discourse through their performances, which celebrate contemporary Native culture and identity.

*e-paper*

## **Negotiating the rubbish in Dhermi/Drimades of southern Albania**

*Mrs Natasa Gregoric Bon, Scientific Research Centre of the Slovene Academy of Sciences and Arts*

This paper discusses how the meaning of rubbish on the coast of Dhermi (official name) Drimades (local name) in Himara Municipality of Southern Albania is related to construction and reconstruction of social and spatial boundaries and vice versa. Firstly in 1997, after the fall of the pyramid schemes and the loss of the state control in the post-communist Albania and later on after the year 2000, when the national coastal road to Dhermi/Drimades was rebuilt, tourist facilities on the coastal plain of Dhermi/Drimades enlarged in number. First owners of these tourist facilities, such as small hotels, apartments and restaurants, were mainly newcomers from Vlora and Tirana who bought the land that used to belong to the state in the period of communism (1945-1990). Later, after 2000, the returnees from Greece, whose parents originate from Dhermi/Drimades, joined these endeavours and built their tourist facilities on the land which belonged to their ancestors. Nowadays, with the growing number of tourists coming to the coast of Dhermi/Drimades, coinciding with the absence of communal service, the dumpsites along the main road and in the clearings are rising in numbers and rubbish is becoming an important issue in general. This paper illustrates how the owners of tourist facilities and the tourists, represented by emigrants originating from Dhermi/Drimades and other places throughout Albania, as well as others coming from Vlora and Tirana or rarely from different parts of Europe, discuss the rubbish as contested. In their representations, they negotiate who is responsible for the rubbish. During these negotiations the local owners and the emigrants originating from the Dhermi/Drimades construct and reconstruct the social and spatial boundaries and their sense of belonging.

*e-paper*

## **The work of tourism and the fight for a new economy; the case of the Papua New Guinea Mask Festival**

*Dr Keir Martin*

The annual Papua New Guinea Mask Festival is held each summer in the town of Rabaul, the former capital of East New Britain Province until its partial destruction by a volcano in 1994. The festival is organised by the PNG government's National Cultural Commission as a key part of its mission statement to, 'preserve and protect culture in PNG', yet it is also explicitly envisaged as a potential tourist

attraction. The event is always controversial at a local level. As might be expected there are often considered to be tensions between the two stated purposes of the event, with local critics questioning the extent to which an event designed to attract tourist dollars preserves rather than damages custom. In particular, the participation of the tubuan, a masked dancing figure of a secret male society of the local Tolai people provokes particular concern; tubuans are considered to have important work to do in marking the relationships between clans at mortuary events and the propriety of raising them when they 'have no work to do' is questioned.

This is not the only controversy surrounding the festival however. Since the eruption, the provincial capital has been moved to the nearby town of Kokopo, provoking much anger amongst those, especially expatriate Australians, who have commercial interests in Rabaul. They doubt the claims that Kokopo is physically safer and suspect corrupt financial motives on the part of government bureaucrats. Sometimes reasons are found to suggest moving the Festival to Kokopo which provokes fury amongst these interest groups, especially those involved in the hotel and tourism industries.

These two controversies may seem to be unrelated, yet I argue that they both speak to a sense of unease about the nature of economic relations in the post-disaster environment. The first controversy speaks to a rapidly growing consciousness of economic differentiation amongst grassroots Tolai of which a feeling that powerful elites are commercialising custom is a central part. The second controversy speaks of a sense amongst a previously economically powerful, but now marginalised group that the disaster has become an opportunity to reorganise the economy away from the commercial vitality of Rabaul towards an economy dominated by corrupt bureaucrats doling out aid money in Kokopo. In both cases the contest over the location and meaning of the attempts to draw tourists to the area at the Festival can be understood as a central part of a wider struggle to renegotiate economic relations in the immediate context of post-disaster reconstruction and the wider context of ongoing neo-liberal globalisation.

*e-paper*

### **A mountain of two tales: truth-telling in a Tibetan pilgrimage festival in southwest China**

*Mr Giovanni Da Col, University of Cambridge*

Gnas Chen Kha ba dkar po is a mountain in Deqin (Tib. bde chen) County, Northwest Yunnan (China) regarded as holy by Tibetan ethnic groups. Named Meilixueshan in Chinese, the site received a great deal of attention in 2003, the Water Sheep Year (Tib. chu lug lo) in Tibetan calendar, when once every sixty years the "opening" (Tib. gnas sgo 'byed) of the sacred site is celebrated. Proclaimed "Khawa Karpo

Cultural Year” (Ch. meili xue shan wenhua nian) by local government, the time witnessed state rituals with displays of giant sheeps’ statues and pilgrimages for cadres. The scene was enriched by arrivals of truthful and fake “living Buddhas” (Tib. sprul ku rdzun) sponsoring temples and consecrating (Tib. rab gnas) miniature models of the mountain using Chinese and foreign aids, the rise of local scholars and “cultural foundations” competing for expertise on the mountain cult and the coming of biologists and environmentalists engaging in GIS mapping and classification of sacred sites. Such dimensions will be explored along with the renewed interest in banning the climb of the mountain through long conversations with two local characters: 1) the most famous hunter of the region, who suffered from a supernatural illness (gnod pa) sent by Kha ba kdarpo as a punishment for slaughtering his flocks. The man is now the greatest conservationist and defender of the peak’s holiness and the supporter of the need for an unbiased search of Shangri-la true location, allegedly situated in a secluded corner of Kha ba kdarpo and wrongly placed in Zhongdian township. 2) The forest keeper of a village situated nearby the mountain’s base camp, who during his office lead an expedition of Tibetan villagers to capture a Chinese leading mountaineer who clandestinely tried to climb the local peak.

The critical intersections of the multivocality of a mountain cult, the management and the extent of its fetishization will be examined, while trying to cast a new light on Foucault’s late interest in parrhesia, the Greek practice of truth-telling, which designates not a search for the criteria of truth but a specific social role, and in the strategies of ethical resistance enacted by the figure of the parrhesiastes, the one who speaks the truth.

*e-paper*

### **Where in Scotland is Dumfries and Galloway? Tourism as a vehicle for locating and challenging national and local politics, economics and identity in periphery Scotland**

*Ms Christine Anderson, University of Massachusetts*

To the tourist, Scotland, as promoted by its national tourist site, elicits a distinctive picture: castles, tartans, bagpipes, the highlands and kilts. However, regions on the periphery of the nation often struggle to attract tourists because they do not “fit” this national picture. I examine Dumfries and Galloway, Scotland as a site at the crossroads of national tourism: an important economic endeavor that concomitantly highlights how marginalized regions struggle to compete for tourism profits and challenges national policies designed to promote economic development. As an archaeologist, I approach tourism, its practices and processes, as artefacts/material culture that reveal local agency in the midst of hegemony. The use of ethnography

uncovers locals' everyday experiences with their past and present landscape revealing a diverse but no less intimate relationship with the changes brought about by tourism. Tourism thus becomes a vehicle for exposing deeper political, economic and social issues at play in Scotland's development as a nation.

*e-paper*

### **Contested movement through the LÍpez landscape: of herders, tourists and boundaries**

*Dr Maggie Bolton, University of Bradford*

The south westernmost part of Potosí department, Bolivia, Sud LÍpez province, is a region from which llama herders have travelled to other parts of their own and neighbouring countries for many generations. Even though some of the forms that travelling takes has altered in recent years with the construction of roads and the coming of motor vehicles, travel remains important to its llama herders for maintaining viable their way of life in the highlands and enabling access to the goods and knowledge of other areas. In a way, travelling and llama herding are mutually constitutive activities. Movement, keeping moving and transgressing boundaries - both physical and political - has been essential to their way of life, and communities within the region have been more interested in keeping ways open than in imposing boundaries or keeping people out.

A number of years ago, gringo tourists began to travel through the LÍpez landscape, in jeeps hired in Uyuni, heading from the salt flats to Lagunas Colorada and Verde. While tourism has in one sense opened up the region to outsiders, it has also been a factor, along with recent political developments, that has focused attention on both the reinforcement and the creation of boundaries in the province. An example here is the creation of the Eduardo Avaroa National Park which constrains movements of people and has also been the cause of disputes between local communities and the park authorities, and between different herding communities within the province. This paper considers contested movement through the LÍpez landscape. It particularly focuses on the role of boundaries in constraining movement, the relations between boundaries and tourism and the divisions within and between herding communities that a growing tourism industry has fomented.

*e-paper*

### **From Namu to Najie: tourism, titillation and the reshaping of Mosuo identity**

*Dr Eileen Walsh, Skidmore College*

As mobility and consumption link to create the rush of domestic tourists across China, more and more "remote" peoples and places are called upon to define themselves - both to package themselves for marketing as well as to try to

remember and hold onto group identity in the face of the “golden hordes” of wealthier tourists descending on their locales. Decades of inclusion in the Chinese state, media, national education, and now ethnic tourism have created competing versions of Mosuo identity in Yongning, northwest Yunnan. The Mosuo at Lugu Lake have had to deal with romantic notions of the lake as both a land of wise matriarchs and a feminist paradise or a land of frolicking maidens and a place for quick and easy trysts. Meanwhile, the image of Namu, known to urban Chinese as the ultramodern Mosuo, competes with images of “daughters” and “princesses” at secluded and ostensibly backward Lugu Lake. Within this paper, I explore discourses and countercurrents of identity produced by this matrilineal group in response to encounters with larger Chinese society, and especially related to entertainment and tourism. I use the stories of several Mosuo women to look at how Mosuoness is being created, debated and presented. I contrast this with notions of cultural preservation presented by scholars and tourism officials working on preserving Mosuo culture to interrogate ideas of culture and authenticity.

*e-paper*

**C4**

## Travel memories/memories travel

**Convenor(s): Dr Julia Harrison, Trent University**

**Thu 12th Apr, 11:30, TM144**

Much writing on memory in anthropology is centred on the traumatic, the implicitly negative. Where in this discussion are memories of the positive, the ecstatic, the ‘peak’ experiences? It is these moments that some would say most frequently occur while away from home. Memories of such things are what those who study the touristic experience consistently hear about. Little seems to be remembered of the negative, the disconcerting, the tedious that can be the ‘other’ side of the travel experience. To better understand the role of memory in the touristic experience and how these memories themselves metaphorically ‘travel’ to different places as they are remembered, papers are invited which address themes/questions such as: what role does memory play in shaping tourists’ travel desires; what does the ‘filtering’ of memories about the touristic experience say about it; how are memories of visits to ‘dark tourist attractions’ (such as war memorials, battlefields, holocaust museums, ‘shanty’ towns) rendered ‘positive’; in the post 9/11 world how are the ever increasing personal scrutiny and encumbrances of the actual journey ‘remembered’; what role do memories of travel play in the ongoing relationship between travel companions; do memories of particular travel experiences change over time as tourists move through what has been called their ‘travel careers’? From what are anticipated to be ethnographically rich papers, this panel is designed to develop more fully the discussion of memory in anthropology.

## **The euphoria of nostalgia: a visit with Leo Trotzky**

*Dr Petra Rethmann, McMaster University*

The residence of Leo Trotzky in Coyoacan is perhaps the most immediate place that comes to mind when visiting Mexico City. Yet in almost every tourist guide I read it is mentioned as one of the more or less obligatory places to visit (mostly in tandem with the house of his former lover and artist Frida Kahlo). The residence in which one of socialist Russia's most famed revolutionaries spent the last four years of his life (1936-1940) commemorates not only the life of Trotzky as an important historical figure but also the promise of revolutionary hope and change, including its failure. In my talk I am interested in longings for a past that generate nostalgia as both their affective and temporal condition. Rather than looking at nostalgia as an always already unfulfilled historical condition, I am more interested in what it tells us about the temporal dimensions of this now and its fulfilled and unfulfilled possibilities. The real and imagined tourist in this talk is also a socialist history buff for whom Trotzky's residence has become an intentional memorial for once grandiose, now dashed dreams. Working through the topography of Trotzky's former residence, now converted into a museum, I seek to unearth the mnemonic traces that produce both a nostalgia for the past while simultaneously acting as reminders of a desire for different historical futures.

## **Life stories through the prism of the traveling experience: the case of three travellers in India**

*Miss Nadia Giguère, Université de Montréal*

Touristic experiences often mark a breach in daily life affecting travellers in various ways according to the nature of their traveling projects. Through the cases of three travellers in India, we shall see how travel, as a transitional experience, offers them the possibility to retell their life history. The traveling experience thus acts as a prism through which they revisit their personal history in a way that is coherent with what they had been through during their voyage. What they state as significant events in their life can be interpreted as echoing their strategies of travel.

Shanti, a Canadian woman whom I met in Rishikesh - a holy town bordering the Ganges - recalls her individual history interpreting all her life as a path guided by her guru, even though she did not know of him at that time. Sophie, a French lady whom I met in Calcutta, devotes an important part of her life to an organization assisting children living on the street. Her life before this encounter is perceived as a regrettable waste of time. Simon, a German citizen spending half of the year in Goa, sun tanning on the beaches of the Arabian sea, recalls his encounter with an Indian palm leaf reader. This meeting is remembered as a meaningful event, helping him to accept his nomadic life style.

Through these travellers' accounts, we can observe three different commemorative processes : 1) an explicative memory to make sense in hindsight of a spiritual travel experience; 2) a transforming memory to make sense of a humanitarian travel experience ; and 3) a justifying memory to make sense of a libertarian life style. These three processes attest to the outstanding nature of the traveling experience and the necessity to inscribe it a posteriori in a consistent life story.

### **Remembering the 'real' cottage**

*Dr Julia Harrison, Trent University*

This paper is based on a series of interviews conducted with a group of 'second-home' tourists, or cottage owners in north-central Ontario, Canada. The cottagers I spoke with wanted me to understand that the 'real' cottage experience was encompassed in their memories of idyllic times spent as children, or as parents, usually mothers with their children, each summer at the cottage, a pattern repeated for many of these middle class Ontarians in the 1960s, 70s and 80s. For them, the telling of these memories was an authenticating discourse of a quintessential 'Canadian' experience. It called into question both understandings of what the cottage experience is today, and by extension, commented on the changing nature of the Canadian state. I offer in this paper some preliminary thoughts on the how the cottage idyll and notions of 'Canadianness' are constructed in these memories. I also reflect on how the not-so-idyllic familial tensions, feelings of isolation and confinement (particularly on the part of women), and real fears of the natural elements and wildlife are screened in these treasured memories, protecting at both a real and metaphorical level idealized notions of class, gender, and Canadian identity.

## **D1**

### **Lifestyle migration and residential tourism: new forms of mobility between tourism and migration**

**Convenor(s): Dr Karen O'Reilly, University of Aberdeen; Mr Christopher Thorpe, Aberdeen**

**Wed 11th Apr, 14:30, GCG08**

New, flexible forms of mobility that connect and blur the distinction between tourism and migration intimate profound methodological and conceptual issues for anthropology. Here we are thinking about, for examples, North Europeans (British, Swedish, Norwegian, German) moving South; French buying second homes in Morocco, US citizens retiring to Mexico, or even students on a gap year. Affluent migrants migrate, oscillate, circulate or tour between their home and host countries in search of something encapsulated in the notion of the rural idyll or signified in the distinction between tourism and travel. Some retain a home in

more than one place, some work in one place and live in another; others simply move, while others still simply visit. Their motivations are often anti-urban or anti-modern. They illustrate new trends, each with its own unique set of historical precedents and objective conditions, but are they a continuum of old themes, of the Grand Tour, colonialism and empire, travel and escape? Is their migration best explained through their individual motivations or through the conceptual lens of globalisation, world systems, transnationalism and diaspora, or even liquid/fluid modernity? What are the impacts for geographical and border spaces, and for host and home communities?

We are seeking substantive papers that connect tourism, travel and migration, and that examine causal links, objective conditions, motivations, and/or mobility experiences and frame these in the context of broader debates around nation and place. We also welcome methodological reflections on the ethnography of mobility.

### **'There's more to life': why the British migrate to rural France**

*Ms Michaela Benson, University of Hull, UK*

In this paper I draw upon substantive material on British lifestyle migrants living in the Lot, a rural inland département in the southwest of France. By their own admission, these migrants believe that they come 'from all walks of life'. They readily dissociate from some of their compatriots in the region, while aligning themselves with others. This has implications for understanding why they choose to migrate, and what they anticipate of life following migration. While their move to France can be explained in terms of the search for the rural idyll, anti-modern and anti-urban longings, and their eschatological cravings, the migrants themselves discuss these desires in a variety of ways and emphasize how they understand what constitutes a meaningful and authentic life. In my analysis, I contextualize their discussions in terms of the broader notion of authenticity. I explain the process of distinction the migrants use to differentiate themselves from tourists, their compatriots, and other migrants living in the Lot and I highlight the connection between distinction as a social process and the presentation of the 'authentic' in rural France.

### **German second-home owners in rural Italy: an ethnography of a multilocal lifestyle between mobility and settledness**

*Mrs Seidl Daniella, Ludwig-Maximilian Universität München*

This abstract is based on my ethnographic research "The temporary mediterranean "Lebenswelten" of German Second-Home Owners in Italy". I understand

residential tourism as an example of the postmodern way of life influenced by tendencies of mobility- and multilocality in tourism. Moreover I want to show that residential tourism transforms historical and cultural patterns. Those developments into modern conditions and modifications shall be framed into the debate of “transnational spaces”.

“Second-home” means to create a space imbued with possibilities which allow people to double up their lifestyle, being at home somewhere else. I propose to discuss the tension between mobility and settledness as an idea and a way of life. The old motive “anti-urban search for rural idylls” can be found in the motivations and practices of urban middle-class second-home owners in the 21st. Century. The splitting of the way of life into a place for work and representation, and into a place for leisure and privacy, is already manifested in the summerhouse and cityhouse conceptions of the 19th. Century. Tourism and mobility as a postmodern cultural practice transform historical and cultural habits into new frames and conditions.

New cultural transnational spaces emerge in rural Italy. Mental pictures of urban North-- and Middle-Europeans are manifested by creating those spaces. In this context “locality” signifies a relational category and must be seen as a “structure of feeling”. The temporary “Lebenswelten” (A. Schütz) of second-home owners depend on idealised conceptions of a mediterranean way of life, and are related to distant geographical and social spaces.

I want to pursue the questions: What means that for the relationship between host and home communities? How are mediterranean elements integrated, modified, or negotiated by creating these “holiday spaces”? Does the local culture has any influence at all?

The multilocal lifestyle of second-home owners in rural Italy is a new touristic phenomenon oscillating between historical cultural patterns and transnational touristic experiences.

### **The romantic spectre haunting Britain: lifestyle migration to Italy and the return of the romantic zeitgesit**

*Mr Christopher Thorpe, Aberdeen*

This paper is concerned to compare and describe modes of representing and appropriating Italy and the Italian lifestyle past and present as the means to escape. The cultural artefacts used in the comparison comprise select works of the Romantic poets Byron and Shelley, and a number of present-day lifestyle magazines centring around Italy and the Italian lifestyle. This paper will argue that the vision of Italy and the Italian way of life set-out and contained within these magazines demonstrates a marked degree of similarity between that of the ways in which the Romantic poets Byron and Shelley wrote about and imagined Italy at the time of writing between 1800 and 1820.

In addition to examining the work of these two romantic poets, I shall also examine the wider social and cultural conditions that informed and shaped their work. I shall do this in terms of a Bourdieusian field analysis. The final part of the paper will concern itself with trying to trace out and identify the social and cultural conditions that have led to the re-emergence of this distinctly romantic way of thinking about Italy and the Italian lifestyle as contained within the pages of these present day lifestyle magazines.

### **Living between India and the West: the community of Westerners in Varanasi**

*Ms Mari Korpela, University of Tampere*

There is a community of Westerners in Varanasi, India. Those Westerners return to Varanasi year after year but none of them stay there permanently -in between they go to their home countries to earn money. The community is both transnational and local at the same time. The members come from all over the world and easily move between various nations. Yet, while in Varanasi, they live very intensively together and create a very local and concrete community. They clearly distinguish themselves from tourists and claim to have found an ideal lifestyle. They oppose the modern West and instead value the “authentic” life they have found in India. However, their lifestyle would not be possible without their ties to the affluent west.

In my paper, I discuss the contradictions between their highly individualistic lifestyle and the tight community they form in Varanasi. I illustrate in what kind of transnational field the local space of the community is constructed: instead of transnational, a more appropriate term to describe the lifestyle could be translocal. I also describe how those people themselves explain their motivations and the choices they have made. I argue that the phenomenon could be called lifestyle migration or residential tourism although those people do not seem fit into any categories; they are not tourists, migrants nor travelers, how to label them is indeed a tricky question.

### **The rural idyll, residential tourism and the spirit of lifestyle migration**

*Dr Karen O'Reilly, University of Aberdeen*

It is becoming increasingly evident that contemporary global perspectives on migration should again include affluent migrants, and not simply professional expatriates, students, intellectuals and football players. In the context of increased flows, and increasingly complex geographical mobility, the migration of elite groups is becoming increasingly prevalent and multifaceted. Of course, elite migrants remain a numerically small group but their mobility can have important impacts, especially in terms of a phenomenon this paper will describe as lifestyle migration, which links tourism, migration, counterurbanisation and the rural idyll. This paper

defines and delimits what is meant by the term lifestyle migration and identifies the spirit, or driving force, motivating these mobilities and behaviours, before going on to outline the historical and material preconditions which made space for and enabled this current rendering of what is actually an old theme. Lifestyle migrants are relatively affluent individuals, moving, en masse, either part or full time, permanently or temporarily, to countries where the cost of living and/or the price of property is cheaper; places which, for various reasons, signify something loosely defined as quality of life.

*e-paper*

### **Tourism as a membrane**

*Mr Timothy Neal, University of Sheffield*

Out-migration from Britain by British nationals is attracting increasing academic and popular interest. One idea to emerge suggests that British identity tends to be deconstructed into its constituent parts (English, Scottish and Welsh) through the process of migration and that the break-up of Britishness results in essential underlying identities (re)emerging rather than forms of hybridity developing. This paper recognises that we are always already hybrid and thus these constituent parts are hybrid forms themselves.

The mobility patterns of migrant British populations are, particularly in the case of Europe, prefigured by tourist mobilities. Drawing on experience working in the European travel industry the author outlines a substantive example of the osmotic exchange between tourism, travel and migration through a focus on elite cultural tourism, in particular walking tours. Tourism is understood as a membrane with the constituent(s) discovering appropriate solutions and the elements of identity that 'work'. These tensions are maintained in migration yet an individual's account of themselves may obscure the soluble nature of identity, the progression of hybridity. It is proposed that a focus on the internal and external decoration and representation of domestic space can act metaphorically as a filter through which such hybridity may be drawn.

*e-paper*

D2

## Tourism and migration

**Convenor(s):** Miss Raluca Nagy, Université Libre de Bruxelles / "Babes-Bolyai" University, Cluj-Napoca, Romania; Ms Ramona Lenz, J.W. Goethe-Universitaet Frankfurt/Main

**Tue 10th Apr, 16:30, GCG09/10**

Globalization processes have brought about an enormous increase in the mobility of people and according to various social scientists the quality of mobility has also changed. New and flexible forms of mobility tend to undermine the distinction between tourism and migration. The conditions of mobility, however, differ considerably. While mobility is a matter of choice for some, it is an imperative for others.

Europe is shaped by various kinds of mobility projects that overlap and intermingle. Political and scientific categories that regulate and define mobility have become blurred: labour migrants manage to cross borders with tourist visas, locals may have spent a great part of their life abroad and tourists turn into migrants. Different authors now speak of circulation (Chapman and Prothero, 1985) or temporary movement (Williams and Hall, 2002); there are also attempts to distinguish temporary mobility from both tourism and permanent migration (Bell and Ward, 2000). But the domains which are traditionally dealing with mobility - migration studies on the one hand and tourism studies on the other hand - in most instances still presume sedentariness as the norm and mobility as the exception by focussing only on the encounter of immobile locals and mobile foreigners.

Current analyses of human mobility seem to demand new conceptualisations and methodologies. We would like to invite papers that look at the interaction of tourists, locals and migrants and at the intermingling of tourist and migrant practices in a transnational context.

### **Exile in paradise: a literary history of Sanary-sur-Mer**

*Dr Frank Estelmann, Goethe-Universitaet Frankfurt/Main*

The commonsense opposition between the country of origin and the country of reception has become increasingly problematic in recent exile studies. Many critics have fastened upon ideas of displacement or deterritorialization to abandon modernist tropes of exile and modern practices of exile central to Western culture's narratives of political formation and cultural identity (Caren Kaplan). What is at stake is a nuanced interpretation of exile as a symbolic formation, moving beyond current mystifications of the lived experience, expatriation and irreparable loss. Exile can also be represented in a historically and culturally analyses of the social and literary practices produced in a situation of temporary mobility. To question exile, then, is to inquire into the ideological function of exile being one of the most

important ‚places‘ of cultural production since the beginning of the 19th century. Associated with sea side tourism, the small village of Sanary-sur-Mer in Southern France has been one of the most popular places for German artists fleeing from the Hitler Regime in 1933 and later (Thomas Mann, Lion Feuchtwanger, Bertolt Brecht and many others have been and have lived in Sanary-sur-Mer). Its history in the 1930's offers a unique reference for mapping exile communities, it helps us to track more specifically the production of modernism in literary articulations of exile, and it proposes historical paths of enquiry into emigration comparing it to other, similar and overlapping forms of mobility.

### **Mediterrania**

*Dr Andreas Mayer, spaceunit.network*

While there is a wide discussion about the east expansion of the EC, the same happens almost unnoticed and inofficial at the south border, where it is first of all tourism that changes the whole social field of the Mediterranean.

Dealing with a huge migration to Europe, we find European moving especially to the south where within the last decade a new unnoticed city has been growing: "Mediterrania". It is not a city in the classical sense, but following the applicants dissertation "touristic-landscapes", 2001, we see a "linear - knot - city" (following "punkt und Linie zu Fläche", W.Kandinsky, 1926): first- and second-row settlements for touristic / domestic use with knots as a) historic centers and b) airports.

It uses the existing as a scenery for its event ("un paysage d'événements", paul virilio, galilée, paris 1996), but in the same time the infrastructure to para-site the location.

While the european coast (including the Turkish coastline) wideley is urbanised in this sense, the "race" at the North African seaside has just been started.

<http://www.spaceunit.net/presse/mediterrania.pdf>

### **Culture, tourism and social topology: Moebius and intercultural processes among European residents in the Costa Blanca (Alicante-Spain)**

*Dr Antonio Miguel Nogués Pedregal, Universitas Miguel Hernández*

Once the principle of territoriality has vanished (mobility: transnationalism, tourism) and the social structures that produced meaning and that offered the frame for the interpretation of the old and new places has weakened (Touraine's cultural paradigm) or dissapeared (Bauman's liquid life), how do the different collectives that resides in multicultural settings make their world intelligible, and

specifically how do this the foreigners that have settled in the tourism environment of the Costa Blanca (Alicante-Spain)? Though a research in progress, the answer is analysed from a perspective that considers 'culture' as a dimension that refers more to the processes of differentiation rather than to any compound of distinctive features owned by a concrete collective. The paper focus on three main aspects of the topic: the transformation of the tourists resorts into places, the wish for getting away from government control, and 'ruralism'.

### **Saison opening: cultural transfer along east German-Alpine routes of migration**

*Dr Michael Zinganel, University of Technology; Mr Michael Hieslmair*

Since 1999/2000 when private German job agencies, in collaboration with the Austrian employment services centre, began an aggressive campaign in Germany's new federal states to recruit personnel for the winter season in Austria, more and more Germans are rushing to the Alps: no longer as holiday-makers but as seasonal personnel, working where other people go on vacation.

For this project a fictitious shrinking city in eastern Germany – a source region of tourists as well as seasonal labour – and a real booming major tourist centre in the mountains of the Tyrol are contrasted associatively with one another like vessels that alternately empty and fill.

The project is based on interviews with people looking for work, employment agencies and employers in eastern Germany and the Tyrol. For our projections, their real micro-political visions were temporally and spatially compressed and exaggerated to the point where they culminated in an optimistic outlook on the range of available personal options: the transfer of cultural know-how, capital accumulated during seasonal work, social skills and the use of the trans-national social networks that emerge from tourism's subcultures are able to complement each other productively; as well as how people's heterogeneous experience of tourism can offer unexpected opportunities for self-empowerment...

### **Paris Syndrome: reverse homesickness?**

*Ms Janima Nam, Academy of Fine Arts Vienna*

A strange illness called "Paris Syndrome" was recently identified in which Japanese tourists/expatriates in Paris develop a kind of exaggerated form of culture shock, requiring medical/psychological assistance and sometimes winding up repatriated. Apparently, the disillusionment that Japanese tourists experience upon arriving in Paris, stemming from the disappointment of their somewhat romanticized expectations, is enough to require in some cases medical assistance. What reasons

lie behind this strange condition? To what extent do the Japanese temperament contribute to this inability to adjust? To what extent the Parisian urban climate? Is it due to a particular incompatibility between these two radically opposed cultures? Is it the eternal clash between east and west? Or is it simply representative of the universal modern experience of mis-/dis-placed individuals?

Voluntary expatriation is becoming more and more commonplace in an increasingly mobile and transient world. What is interesting about the Paris Syndrome is not necessarily the stereotypes it may confirm about said tourists and said natives. What is more notable is the insistence on the part of the hospitalized visitors on staying put where they are. Serial relocation as a necessity for modern identity formation seems to be shedding new light on the motivation for mobility, on the need to become “citizens of the globe”. As the endless search for our identities and our increasingly rootless backgrounds overlap, we are still seeking to define ourselves somehow by “choosing” our “homes”, “paths”, and “destinations”, or at least insisting on our choice to let such terms remain open and fluid. The Paris Syndrome gives new meaning to the old saying: “Wherever you go, there you are,” especially when the “wherever” and the “you” are no longer on the map.

*e-paper*

### **‘Hotel Royal’: tourist accommodation and detention camp**

*Ms Ramona Lenz, J.W. Goethe-Universitaet Frankfurt/Main*

‘The hotel’ has been used as a chronotope for a certain modern lifestyle in the urban centres of the Old World (e.g. Clifford 1997), contrasted by ‘the motel’ as metaphor for a rather postmodern way of life (e.g. Löfgren 1995). Both metaphors have been criticized because of their biased presentation of travel that does not reflect class, race and gender inequalities, and ethnographic interest has turned to women, servants, and hotel staff (e.g. Adler/Adler 2004) in order to compensate for the predominant travel historiography.

If we turn to the external borders of the European Union in the Mediterranean now, we are confronted with the result of the tremendous tourism development of the last decades and at the same time we may follow the implementation of the European border regime with its consequences for migrants on their way to Europe. Located in this context, ‘the hotel’ becomes important beyond its metaphorical meaning for a certain lifestyle and its material relevance as working environment.

At the example of one hotel on the Greek island of Crete, this paper localizes different mobility projects that significantly shape the contemporary European landscape. The selected hotel serves as a tourist accommodation for deprived Greek citizens from the North of Greece in summer, and is frequently converted into a detention camp for illegalized immigrants in winter. The author argues that neither the distinction

between forced and voluntary mobility (or immobility) nor conventional typologies of tourists as opposed to migrants help to understand the transformative dynamics of mobility in contemporary Europe.

*e-paper*

### **On labels: tourists, migrants and others**

*Miss Raluca Nagy, Université Libre de Bruxelles / "Babes-Bolyai" University, Cluj-Napoca, Romania*

The recent paradigm shift in social sciences and anthropology has not spared studies concerning mobility. Tourism and migration are placed at the two extremes of an otherwise varied spectrum, and need, if not new concepts and labels, at least a redefinition and recycling of old ones. The "continuum" (Williams and Hall, 2002) that reaches between one end of this spectrum, tourism, all the way to the other, migration, can be well illustrated with the amalgam of perceptions that these phenomena bring about in the case of Northern Romania.

Migrants returning home who come under the looking-glass of an uninformed observer will often be perceived, and hence described, as tourists. The migrant will receive all the familiar labels pertaining to tourists, with often little noticeable differentiation between the two categories. Reaching beyond this forced caricature, migrants and tourists share a complexity of positions in the mobility continuum. There is a category of migrants who use their foreign experience to mark and translate to foreigners overt differences and « exotic » details, avoid misunderstandings, and facilitate cultural communication with locals. Consequently, they play the role of cultural brokers, perceiving themselves as carriers of modernity as well as guides to the local "tradition". On the other hand, some of the most "radical" post-modern tourists spend up to a whole summer in a village. They try to learn the language and participate in household activities in order to better understand, taste and integrate within local life.

If the migrant becomes tourist or cultural broker and the tourist becomes anthropologist or local, where does this leave the original local himself?

*e-paper*

**D3****Glances on tourists' identities, North and South****Convenor(s): Dr Bertrand Réau, University of Lyon 1; Mr Xavier Zunigo, EHESS****Fri 13th Apr, 10:00, TM144**

For anthropologists the study of tourism provides a means of understanding the transformations which accompany globalisation. Tourism not only favours a kind of interconnectedness between people and populations, it is also an important issue from an economic and political point of view. Tourism implies multiple representations of otherness and it questions the different values a society holds. As a polymorphic object, tourism provides us the possibility to renew our conception of globalisation, especially as regards to "traditional" themes such as: identities and cultures, the construction of marketplaces and the crafting of public policies, and North-South relationships.

Historically and economically speaking, the image of the tourist has long been associated with a Westerner who travels to Northern or Southern countries. Yet, recent figures show that Southern countries have started producing tourists as well. What are the consequences of these transformations on the construction of academic research, especially when most researchers (sociologists, anthropologists) are also Westerners? How should we analyze the practices of these new tourists? Do their attitudes and behaviour differ from practices which characterize Western tourists? Rather than referring to any single, formal definition of the activities and profiles of the tourist, this panel seeks to capture tourism through a great diversity of contemporary examples, and through a comparative point of view. The contributions in their entirety, then, are hoped to provide a new multifaceted perspective on tourists' identities, from both the North and the South.

**North-South exchanges through a popular tourist organisation related to the trade union movement***Mr Sylvain Pattieu, Université Paris 8*

Tourisme et Travail, a popular tourist organization linked to the CGT (confédération générale du travail, main french alliance), created in 1944, whose main clients are works councils, considers holidays as a means of education and political consciousness for a popular public. The Maghrebi countries constitute before and after the independances, from the 1950's to the 1970's, favored destinations for this organization. Their proximity indeed enables low cost journeys in countries with undeniable touristic qualities. The ways in which these holidays in countries of the South are presented to Tourisme et travail's tourists, of popular origin but from countries of the North, as well as the practices and encounters between the tourists and the autochtones, are revealing of Tourisme et travail's political project and of its ambiguity.

Holidays in Maghreb are indeed presented by *Tourisme et travail* as an occasion for a political conscience taking. Before the independances, although the journeys are scarce, the aim is to show the wrongdoings of colonial rule. Thereafter, holidays in Maghreb become an occasion for talking up the accomplishments of new independant countries. However, beyond the speech, the maghrebi countries remain an exotic elsewhere. The mental representations largely follow colonial clichés and classic holiday stereotypes, be it through the choice of visits, the descriptions of the autochtones or the iconography used to debrief the journeys.

These representations have effects on the practices. *Tourisme et travail* hopes to promote tourism based on meetings between the visitors and the autochtones. The speech given is that of an alternative tourism opposing itself to commercial tourism, qualified as superficial. This alternative tourism is based on authenticity, characterized as the discovery of the countries and the peoples through debates, conferences, meetings with inhabitants, trade-unionists. This gap between intentions and practices puts into perspective the originality of *Tourisme et travail's* holidays. The so-called authenticity often rests in misunderstandings which lead *Tourisme et travail* to construe in friendly terms behaviours that originate from purely commercial relationships. It is so with the practice of haggling. Moreover, *Tourisme et travail's* activities take place in a context partly determined by the practices of commercial tourism, internalized by some professional autochtones as well as users. Appropriation by the users, as well as by the employees and directors of the centers abroad, local tourist professionals, of *Tourisme et travail's* speech should thus be questioned, as well as the conflicts that derive from it. The discrepancies and contradictions between representations and practices are significative of a part of the organization's inertness in relation to colonial heritages, although being an organisation that claims to hold a different view on the maghrebi countries. They attest for the pregnancy of commercial relationships and of the economic inequality between tourists and autochtones, essential element of analysis for evaluating crossed touristic relationships between countries from the North and the South.

### **In comers / out comers? Images of early tourists in Central Africa, 'indigenous' people visiting mother country**

*Ms Mathilde Leduc*

What does a Western tourist wish to see in Central Africa, and what is showed to African visitors in Europe?

With the scramble for Africa still going on, large scientific and/or military exploration exploratory expeditions took place in Equatorial Africa and triggered an early and sportive kind of tourism. Rich (and sometimes well-known) Westerners traveled in a region encompassed between the Atlantic shore and the Great Lakes, up to

Mount Kenya, or “Congo Free State”. Alone or with their retinue, male hunters or female travelers journeyed through the region, behaving differently from explorers or missionaries, bringing with them their habits and their need for comfort and/or luxury. Then, they went back home with souvenirs, and images.

At the exact same time, colonial exhibitions organized by western capital cities put “indigenous villages” on show. These included people from those same equatorial African areas. Of course, the colonized on show during those exhibition had to be part of the settings especially mounted in such occasion. But they were also “entertained” during their stay in the metropolises, being toured in the cities, or even taken to Opera Houses. Unfortunately, little is known from the Africans staying in France, Belgium, or Italy directly. But some of the Europeans in charge of their reception there, as well as some local reviews, published useful information on their stay, and their activities.

These two different historical and early experiences are important to understand specificities of the North to South tourism nowadays, as well as how tourists are perceived by Southerners. In some ways, the resulting analysis possibly indicates how early 20th century Western travelers began preconceiving which places they ought to visit and which ones to show to natives.

### **Work or tourism? The ambiguity of a humanitarian and charitable practice in India**

*Mr Xavier Zunigo, EHES*

Hundreds of western volunteers work for a few weeks or several months every year, in reception centres for sick, injured or dying people run by the Missionaries of Charity, the religious order founded by Mother Teresa in Calcutta. Simple tasks (cleaning, first aid, etc.) liken this voluntary involvement to amateur humanitarian work, which is particularly well-suited to the aspirations of people lacking the specific skills for more professional activities. The amateur nature of the practice gives this voluntary work an ambiguous quality: it can be viewed as a humanitarian activity or a tourist activity. More precisely, it represents an atypical form of tourism, which could be considered as “humanitarian tourism”. In this universe, however, dedicated to the assistance of poor Indian people, the “tourist”, whose trip has no other goal than that of a presence in India, remains an illegitimate figure and the attributes associated with “ordinary tourism” (sightseeing, relaxation, spending, etc.) are generally stigmatized. A majority of volunteers do not indeed consider their stay as a holiday trip, even if the exotic framework of voluntary work in the Missionaries of Charity Centres (which radically differs from voluntary practices in the country of origin), is one of the reasons which frequently motivates the trip.

Therefore, to understand this specific figure of tourism, we must at the same time explain the ambiguity of the practice and the meaning that the volunteers give to their practice.

### **Solidarity tourism: the misunderstandings of the meeting between some French tourists and Burkina Faso inhabitants**

*Mrs Nadège Chabloz, EHES*

“Solidarity tourism” promises in particular an “authentic” meeting between tourists and visited villagers. A participating observation in a village of Burkina Faso accommodating French tourists, made it possible to observe and analyze the nature of interactions between tourists and inhabitants and to note that they are largely based on “misunderstanding”. The latter which is related to the stereotypes and come mainly from reciprocal ignorance, hide other more delicate misunderstandings created or reinforced by solidarity tourism ideologies and discourses and transmitted by the NGO Tourism & Development association (TDS). This intervention based on notes of ground and interviews shows the illusory meeting caused by the majority of these misunderstandings. Moreover, this “illusion” is built and manipulated by TDS, by villagers and finally by tourists themselves.

*e-paper*

## **D4**

### **Towards a non-human anthropology of tourism**

**Convenor(s): Mr Ignacio Farias, Humboldt University of Berlin**

**Tue 10th Apr, 16:30, TM144**

The panel seeks to gather and discuss new theoretical perspectives for the anthropology of tourism and, thereby, discuss two extended assumptions in contemporary tourism studies.

First, tourist agency cannot be longer understood as an exclusively human property and, therefore, the tourist not longer treated as independent variable, cause, or origin of tourism. Papers are welcomed that reassess tourist embodiment, performances and mobility as phenomena mediated and constituted by materialities, nature, technologies, and texts. Ethnographic, visual and theoretical contributions elaborating on the experience of being a tourist as a relational effect of large assemblages of humans and non-humans might focus on a variety of topics, such as material cultures (clothing cultures, souvenirs, tools), technological devices (photographic and video cameras, double-deckers), textual constructions (guidebooks, novels), animal cultures (from pets to monsters).

Second, it is necessary also to reconsider the traditional association of tourism with physical mobility. Papers are welcomed that explore tourism from new theoretical frameworks focusing on social practices, performances, interactional frames, performative orderings, systemic communication, etc. Ethnographic, visual and theoretical contributions might focus on a variety of phenomena such as the blurring boundaries between home and away, the expansion of forms of non-touristic global mobility, as well as new forms of tourism at home, particularly tourism within the city.

Not exclusively, but this panel especially welcomes contributions tuned with what might be called 'the non-human turn' in the social sciences, based on rhizomatic (such as Actor-Network Theory) and communicative (ethnomethodology, systems theory, etc.) understandings of the social.

### **The social agency of sandstone: monuments, materials and mobility at Abu Simbel**

*Ms Lucia Allais, History Theory Criticism, MIT*

In his recent "Introduction to Actor-Network-Theory," Bruno Latour remarks that the word "social" has come to mean "a type of material," used "in a comparable way to an adjective such as 'wooden' or 'steely'," which "rather than indicating what is assembled together, makes assumptions about the nature of what is assembled."(1)

This paper offers an architectural perspective on the social definition of tourism by examining the reverse semantic operation: when architectural materials—wood and steel, but above all, concrete and sandstone—are injected with "social" assumptions that make the monuments they substantiate suitable for tourism.

Taking an ANT-inspired approach to architecture in the context of post-war development in Egypt, I see architectural monuments as "things" in the Latourian sense: hybrid assemblages whose social agency lies in their material construction. I concentrate on the monolithic temples at Abu Simbel: hewn in a sandstone cliff along the Nile around 3000 B.C., these colossal structures were carefully dismantled and displaced during the international campaign, launched by UNESCO in 1959, to "salvage" the Nubian monuments threatened by the construction of the Aswan High Dam. The paper proceeds through an analysis of the competing engineering schemes proposed by France, Italy, England and Egypt, for this salvage operation. Even as they were cut into blocks, moved, then re-assembled into an artificial concrete hill, the temples at Abu Simbel retained their value as authentic monoliths, because a set of aesthetic codes ensured their continued material "integrity." The paper analyzes these codes, tracking their passage from specialized discourses

(architecture, archaeology, conservation) into the language of tourism. Paramount among these tropes is the placement of the temples in the “universal heritage of mankind”—and the attendant assumption that the hospitality of this hypothetical “mankind” legitimizes tourism as a basic pattern of development.

The paper distinguishes three forms of mobility as constitutive of Nubia’s regional identity: the imagined mobility of future tourists (able to navigate Pharaonic Egypt as a proto-internationalist heterotopia); the forced mobility of local populations (relocated to make way for the flooding of the Nile); and the engineered mobility of the monuments themselves (re-assembled in the Nubian desert, or sent to Western museums as “gifts in return.”)

(1) Bruno Latour, *Reassembling the Social: An Introduction to Actor-Network-Theory* (New York: Oxford University Press, 2005).

### **Embodied media technologies and touring food**

*Mr Sung-Yueh Perng, Lancaster University*

The development of mobile media technologies has prompted rhizomatic networking of technologies and tourists and in turn brought about the knowing of a place with embodied imagination through various photographic practices.

Although more literature has been focusing on how photography is related to sociality through memory, less literature has taken up the aspect that technologies become body extension and participate in the embodied engagement of tourist places. Therefore, in this paper, I identify the ways in which media technologies become crucial in connecting food, its taste and its relationships with the knowledge of a place in Taiwanese context.

The rhizomatic interconnections between the human and nonhuman is enabled firstly by the technological designs and strengthened by technological practices which aim to overcome the gap between technological development and ordinary lives. Such kind of interconnections is best exemplified in the companionship of cameras and tourists. They perform a mutual embeddedness so that cameras become the body extension of tourists and join in tasting tourist places.

Photography should then be understood more with embodied imagination than the crystallisation of tourist experiences. Photography no longer is a distilled reflection upon journeys but involves, food, various elements that influence the experiences of tasting food, the knowledge of documenting food tasting process and various ways to present the photos. Such photographic practice distances tourist photos from viewers as on the one hand the proximity that photography obtains through homogenising tourist experiences is challenged by the heterogeneous process of tasting and photographing foods. On the other, to grasp the delightfulness or disgust of toured and photographed foods requires the working of embodied

imagination to connect past experiences of tasting similar or that particular foods and the embodied process of approaching them.

The aforementioned hybrid of tourists and media technologies has therefore suggested that tourist photography nowadays does not only consist of visual appreciation and consumption but require the working of embodied imagination to connect absent, past experiences with the present.

### **A virtual island? Tourism and the Internet in a Shetland island community**

*Ms Emma-Reetta Koivunen, Manchester Metropolitan University*

The use of the Internet for tourism is a widely recognised phenomenon, calling forth the attention of the academic community. The Internet has made it easier for tourists to find information about travel and locations, as well as for the tourist sector to take control of promoting services directly to consumers. The paper presents and analyses empirical data of verbal descriptions and the imagery used on tourist websites on a Shetland Island. The paper explores in particular the representations of the island community in tourist websites. Even though the websites use the familiar descriptions and iconography of rurality for tourists, such as beautiful scenery, it is remarkable that the websites lack certain aspects of the usual way of representing Shetland, such as community life. These representations will be analysed in relation to the practices of tourism and the everyday life in the community.

### **Off scenes and the making of cities' tourist-image**

*Dr Elsa Vivant, London School of Economics*

Could off cultural places (such as artistic squats) be tourist places by corresponding to the 'tourist gaze' expectations? In this paper, I discuss an analysis based on guidebooks, considered as city-image and tourist-image makers. Do off places appear in the guidebooks? Are they considered as places to visit such as museums? How are these places presented by the guidebooks? Which meanings do the guidebooks give to them? Are they a part of a city's imaginary? In other words, are off cultures a part of the city imaginary? Actually, off scenes are becoming tourist attractions in some cities, such as Berlin, while they are ignored in other places like Paris.



## TARZAN WAS AN ECO-TOURIST ...and Other Tales in the Anthropology of Adventure

Edited by Luis A Vivanco and Robert A Gordon

336 pp • ISBN 978-1-84545-111-0 Paperback

## IDENTIFYING WITH FREEDOM Indonesia after Suharto

Edited by Tony Day

142 pages • ISBN 978-1-84545-405-0 Paperback  
Volume 9 of *Critical Interventions*

## IDENTITY MATTERS Ethnic and Sectarian Conflict

Edited by James L. Peacock, Patricia M.  
Thornton, and Patrick B. Inman

256 pages • ISBN 978-1-84545-311-4 Paperback

## IDENTITY AND NETWORKS Gender and Ethnicity in a Cross-Cultural Context

Edited by Deborah Fahy Bryceson, Judith Okely,  
and Jonathan Webber

304 pages • ISBN 978-1-84545-162-2 Paperback

## RETHINKING MIGRATION New Theoretical and Empirical Perspectives

Edited by Alejandro Portes and  
Josh DeWind

432 pages • ISBN 978-1-84545-347-3 Hardback

## THE VOICE OF PROPHECY And Other Essays

Edwin Ardener

Foreword by Michael Herzfeld

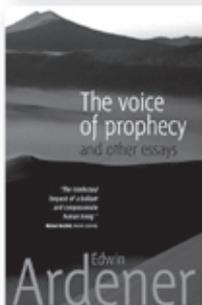
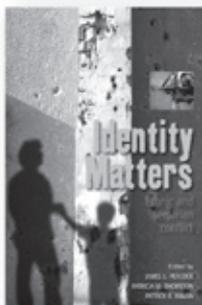
Edited and with an Introduction by Malcolm  
Chapman. Postscripts by Maryon McDonald and  
Kirsten Hastrup

326 pages • ISBN 978-1-84545-331-2 Hardback

## THE MANCHESTER SCHOOL Practice and Ethnographic Praxis in Anthropology

T. M. S. Evens and Don Handelman

344 pages • ISBN 978-1-84545-282-7 Paperback



## GOING FIRST CLASS? New Approaches to Privileged Travel and Movement

Edited by Vered Amit

176 pages • ISBN 978-1-84545-196-7 Hardback  
Volume 7 of *EASA Series*

## SKILLED VISIONS Between Apprenticeship and Standards

Edited by Cristina Grasseni

With an Epilogue by Michael Herzfeld

234 pages • ISBN 978-1-84545-210-0 Hardback  
Volume 6 of *EASA Series*

## MEDICAL IDENTITIES Healing, Well Being and Personhood

Edited by Kent Maynard

240 pages • ISBN 978-1-84545-100-4 Paperback  
Volume 2 of *Social Identities*

## PROFESSIONAL IDENTITIES Policy and Practice in Business and Bureaucracy

Edited by Shirley Ardener and Fiona Moore

224 pages • ISBN 978-1-84545-054-0 Hardback  
Volume 3 of *Social Identities*

## STARSTRUCK Cosmic Visions in Science, Religion, and Folklore

Albert A. Harrison

208 pages • ISBN 978-1-84545-286-5 Hardback

## DISENCHANTMENT WITH MARKET ECONOMICS

East Germans and Western Capitalism

Birgit Müller

254 pages • ISBN 978-1-84545-217-9 Hardback

*New in Paperback!*

## THE KINNING OF FOREIGNERS Transnational Adoption in A Global Perspective

Signe Howell

260 pp • ISBN 978-1-84545-330-5 Paperback

E1

## The 'sex' of tourism?

Convenor(s): Dr Susan Frohlick, University of Manitoba

Thu 12th Apr, 11:30, GCG09/10

This panel will explore how anthropology has (and has not) addressed sexualities in the context of tourism, and in turn to critically examine the reticence of anthropologists to study a number of formations including pleasure, desire, fantasy, sensuality, consumption, and corporeality. How and why do anthropologists studying tourism and tourists shy away from sexuality as an analytical and ethnographic focus? Might anthropologists more resolutely engage issues of sexuality with the study of tourism in attempt to broaden the scope of a new embodied anthropology of tourism? Might anthropologists glean insights about global processes and formations of global tourism by looking at how sexuality and desire for intimacy in a globalized world play out in different contexts and places? The growing global phenomenon of sex tourism demands much more anthropological attention, especially with regards to the production of nuanced, culturally sensitive, and empirically grounded accounts. Yet "sex tourism" dominates the scant body of literature in anthropology on sexuality and tourism when there is such a wide range of intersections between formations of tourism and formations of sexuality to be explored! These few questions posed here are meant to incite new possibilities to think about the intersection of tourism and sexualities, and thus to suggest that sexualities is an important lens through which to comprehend contemporary tourist formations, tourism phenomena, and globalization/transnationalism. More broadly this panel seeks to examine ongoing taboos within anthropological fields to do with both sexuality and tourism as pleasure-oriented social relations and practices.

### **A postcolonial interrogation of attitudes toward homosexuality and gay tourism: the case of Jamaica**

*Dr Donna Chambers, Napier University*

Gay tourism can arguably be seen as an increasingly lucrative form of niche tourism because of the growing economic wealth of the gay visitor and the increasing legitimisation of homosexuality particularly within the developed world. However, despite this apparent importance of the gay consumer in general, and specifically within the context of tourism, to date there has been a dearth of studies on homosexuality and tourism. Undeniably, for researchers in tourism who seem to be already unwilling to address issues of sexuality and corporeality, the subject of homosexuality seems to present an added complexity and sensitivity. The lack of studies in this area might also lie in the difficulties associated with definitions of homosexuality and consequently with identifying the gay traveller as a distinct market segment. This paper seeks to, in some way, contribute to the

limited discussion on homosexuality and travel through a focus on the attitudes of host societies towards homosexuality, and by extension, towards gay travel, with particular focus on the Caribbean island of Jamaica. The paper presents an exploratory argument which is grounded in a postcolonial theoretical context and which draws on evidence from an eclectic mix of secondary sources including newspaper articles, journals, magazines and the internet. Two issues are explored in the paper: The first interrogates the argument that the negative attitudes of many Jamaicans towards homosexuality are a reflection of a wider post colonial political struggle. This wider struggle is against colonial legacies of poverty and violence against a largely black male 'underclass' with homophobia emerging as an exaggerated masculinity in the face of this emasculation of the black male. The second exploration undertaken in this paper is related to whether the pressure exerted on the island to conform to the more 'liberal,' 'enlightened' attitudes of the developed, capitalist world towards homosexuality can be viewed as a form of postcolonial imperialism which is increasingly being played out in and through tourism.

### **Pilgrimage for tango dance: the quest of the self and of the others in Buenos Aires**

*Dr Apprill Christophe, EHESS*

These last 20 years have seen the emergence of pilgrimage centers of a new type. Big cities all over the world receive thousands of visitors who come to practice martial arts (tai chi chuan, karate, haikido ...), dance (capoeira, salsa ...) or music (batucada, djembe, gamelan ...) which they were initiated to in their homeland. The new pilgrims want to reach the original site and social context of their art. As for religious pilgrimage, they experiment a sensorial and emotional immersion but this time, unlike in the relics' cult, their body is physically implied. They come to share their practice with local people, and are also in search of their inner self, in a sort of "profane mystic." In this ritualized travel, no wandering at random but integration in networks linked to their practice, which structure their relationship to space and time and their perception of the city. They thus contribute also to a tourist industry which produces for them kinds of "relics" associated with their physical discipline. The example of tango pilgrimage in Buenos Aires will illustrate this new phenomenon : how does Aficionados of Tango spend their nights in the Milonga, in a sensual mood?

### **Privacy matters: conundrums of sexual secrecy in a transnational tourist town in Costa Rica**

*Dr Susan Frohlick, University of Manitoba*

In an era of 'tourist mania' (Adams 2005), researchers in tourist settings are situated in pre-existing stages of drama where our traffic in touristic representations may collide with locals' own. The 'sex' of tourism is problematic for local residents whose lives are impinged upon by sexual tourism in their community. In this regard, my fieldwork in a Caribbean tourist town in Costa Rica presented dilemmas both in the field and while writing up. Sexual relationships between European and North American female tourists and local men are hidden by narratives of sin, shame, and secrecy yet at the same time women wanted to tell their stories, as do locals. I was challenged to consider various complications presented by sexual secrecy, including the question of 'context' and how to situate the drama and conflicting narratives in a diverse, multi-ethnic, multi-national, and somewhat 'closeted' sexual town, which is also, ironically, a global stage for tourist-local sexual encounters.

### **'Here for a good time, not a long time': sexual freedom, desire and intimacy in the international backpacking community**

*Ms Amie Matthews, University of Newcastle*

Long understood as a transitional moment significant to identity formation, travel is not only a sensory experience of sights and sounds, but also a space wherein individuals may be freed from the socio-cultural norms and expectations that govern interpersonal interactions and everyday behaviour. As a liminoid space, travel often incorporates moments of heightened sociability and corporeality. Subsequently, in the backpacking community hedonistic desires and touristic impulse tend to rule in equal (albeit sometimes conflicting) measure.

Situated within a larger research project, which examines the role of extended international travel in the lives of young Australians, this paper explores the significance of some of the more hedonistic elements of the backpacking culture as they are witnessed in ethnography, relayed in travel narratives and evoked in the media. While it would be easy to dismiss (as many travellers do) what one interviewee dubbed the 'sex, drugs and alcohol trifecta' as being culturally void and inauthentic, I would argue that these hedonistic elements common to the backpacking lifestyle are more rightly conceived as products of globalised transience. Further, they are undoubtedly influenced by young travellers' concerns with freedom and authenticity - that is with 'real living' - and desires for experiential knowledge.

While issues of sexuality, desire and intimacy are infrequently addressed in academic studies of tourism and often downplayed in travel narratives, they are nevertheless subtextually present within the backpacking community. These are, if you will, the words left unspoken in emails or phone calls home, the photo captions left unwritten. Notwithstanding, interpersonal encounters and corporeal experiences are equally important as traditional tourist sites and experiences in the construction of place, self and other.

### **Translocal sexual encounters as higher order learning: Samburu 'Ilmurrar' and female tourists in Kenya**

*Mr George Paul Meiu, Concordia University*

Beginning with the 1980s, female tourists from Europe, and to a lesser extent from North America, Australia and Japan, started visiting Kenya driven by an erotic nostalgia for the now famous prototype of the Maasai or Samburu "warrior". The image of tall, slim bodies, dressed in red, wearing spears and carrying clubs led to a stereotypical 'aesthetization' of the Samburu men. As my on-going research in Kenya reveals, the relationships between female tourists and Samburu ilmurrar (warriors) engage a plurality of often incompatible sexualities and notions of pleasure. Herein, various forms of recursive communication through sensorial interaction become an important way of negotiating new paths of pleasure between partners. In this paper, I suggest that an emphasis on higher order learning (Bateson, 1987) can allow for a conceptual acknowledgement of the intersection between various embodiments and sexualities in the context of tourism. I propose that studies of sex tourism need to move beyond mechanistic analyses, and engage with some of these deeper channels of contextual aesthetic communication.

**E2**

## **Culinary tourism and the anthropology of food**

**Convenor(s): Prof Grant McCall, The University of New South Wales; Dr Kaori O'Connor, University College London**

**Wed 11th Apr, 14:00, Henry Thomas Room**

*In honour of the work of Dame Professor Mary Douglas on the Anthropology of food and drink* Cornish pasties, Parmigiano Reggiano from Emilia Romagna, Tiki cocktails and Hawaiian luaus are all paradigmatic foods of culinary tourism. Throughout its history, anthropology has been concerned with the ways in which food is fundamental to identity. Nationality, regionality, locality, belief, history, heritage, gender, class, group, temporality, memory and much more are embodied in food and drink and codified in cuisines. Initially, the anthropological study of food took place in relatively closed systems, conceived of as geographically fixed,

gastronomically unchanging and therefore authentic. In a globalising world characterised by mobility, national boundaries have been redrawn, societies altered and communities dispersed through migration and diaspora, yet culinary identities, mythologies and terroirs persist, transformed and even intensified by dislocation and change. Food has now become a destination and medium for tourism, a primary site of cultural engagement and expression, thus opening up new terrain for anthropological exploration. By interrogating food through tourism and tourism through food, this panel aims to better understand social processes, and to advance anthropological theory and methods.

Contributions are invited that approach culinary tourism from a distinctively anthropological perspective, ethnographically-based and focussing on the 'natives' and on the production of tourism through cuisine, rather than solely on the consumption experiences of the transient tourist. Papers should move beyond the preoccupation with authenticity, exploitation and appropriation of early tourist studies to explore nuanced ways in which food is used to facilitate the enchantments of tourism, to link commerce and culture, and to make the new identities, values and power relationships of tourism material.

**Discussant(s): Dame Professor Mary Douglas**

### **'Garlic capital of the world': foodscapes, festivals and culinary tourism**

*Dr Pauline Adema, Independent Scholar*

Since 1978, Gilroy, California, has been celebrating its identity as the self-declared "Garlic Capital of the World" with an annual festival. Other towns throughout the United States similarly have festivals commemorating their association with a particular food item grown in or indigenous to the area. As agriculture and production methods shift, however, some of these towns lose their direct connection to the food product, yet the festivals remain, sometimes memorializing an association that is more a part of the localities' past than present.

Examples of annual commemorations of food-place associations throughout the United States range from the Margaretville (NY) Cauliflower Festival to the Kodiak (AK) Crab Festival. Through consideration of Gilroy's successful food festival, the Gilroy Garlic Festival, this paper explores the creation, negotiation, and celebration of a food-themed identity in the service of generating a positive communal identity and promoting tourism. I scrutinize the deliberate signification of garlic, produced in the Gilroy area, as iconic of that locality's communal identity. I am interested in how this relationship is commemorated, and how the chosen food is, as a tourist attraction, iconized and becomes a defining element of the localities' identities. Rather than focusing on a particular cultural or ethnic group, my research focuses

on localities—geographically defined clusters of people—and the way image makers in these places articulate their collective relationships, past, present, and future, through food events. When the association between a place and a food item is abstracted and promoted, and the food becomes emblematic of the place, the communal landscape becomes a foodscape. When a locality stages a festive performance of its food-themed identity, it becomes a festive foodscape. Attention is given to the complimentary notions of useable past and invented traditions, as well as to the consumption of place and the seeming importance of differentiation.

The Gilroy Garlic Festival began as an attempt to draw attention to Gilroy's garlic production. During its 28 years, the Gilroy Garlic Festival has grown from a small, local initiative to a large, internationally recognized food festival. With the Gilroy Garlic Festival, we can explore how place and identity are realized through food association, and how residents and visitors partake in the invention and subsequent consumption of place. Conversely, there are unsuccessful attempts to commemorate a food-place association, one of which I discuss briefly.

### **Eating indigenesness: consuming indigenous restaurants in tourism practices**

*Dr Joyce Hsiu-yen Yeh, National Dong Hwa University*

This paper seeks to probe these different facets within a new line of tourism research, involving consumer culture and cultural studies, merged with sociological explorations of food studies and touristic experiences. By approaching tourism from a socio-cultural perspective and applying theories of consumer culture and representation issues, the project examines how indigenesness, as a sign, is desired, experienced, consumed, interpreted and represented, based on the analysis of tourist consumption of indigenous foods and restaurants in Hualien, Taiwan. Multiple qualitative methods are used in this project. Drawing upon fieldwork, participation observation, visual analysis of tourist-ordered indigenous meals, and in-depth interviews, this project explores what Hualien and indigenous food mean to tourists and what forms of representation and consumption culture arise within these tourism practices. One theme which I will address in my analysis is the relationship between the construction of tourist experiences and their encompassing relationship with food culture. This paper argues that the relationship between tourism, food consumption and representation is complex and multifaceted. It also calls for the recognition of the significance of tourism objects and visual texts as these provide multiple contested meanings and perspectives (especially those of indigenous people versus tourists) from which the complex dialectical relations among tourism, consumption and issues of ethnic representation can be examined.

## **Green curry: managing culture and commerce on Brick Lane**

*Dr Nicola Frost, City University*

The Brick Lane Festival and the Baishahki Mela are annual one-day events established in the late 1990s in connection with local regeneration schemes. They were developed as part of explicit strategies to use cultural activity to stimulate economic development in a neglected neighbourhood of east London. The focus of both events is Brick Lane itself; relieved of its incessant traffic, the curry restaurants that line the street set their tables and chairs outside on the pavement, and visitors are invited to sample the exotic delights of Bengali cuisine. With an eye on the glittering oasis that is London 2012, organisers today talk of their festivals as part of a cultural tourism initiative in East London. As well as international visitors, they speak of wanting to create a sense for Londoners of 'being tourists in their own city'.

Food is the medium for this magical transformation, yet the use of food as a centrepiece for tourism-based development is also ripe with ambivalence. Bengali curry houses are what makes Brick Lane famous, and work in the catering sector has sustained Bangladeshis in London from the earliest days. But food is both the solution and the problem: media reports from the Brick Lane curry houses regularly focus on the poor quality of the food, or the aggressive nature of the restaurant touts. Restaurant owners themselves complain of the difficulty of recruiting waiting staff, as young Bengalis reject the long hours and poor pay; and the intense competition between businesses can cause conflict. Festival organisers have had to respond to this paradox, seeking ways to counter negative publicity, and continue to attract the tourists. The Brick Lane Festival in September marks the beginning of the fortnight-long International Curry Festival. For the 2006 Festival, a 'green curry' recipe was devised, without artificial colouring or flavouring, and using ingredients grown locally, to minimise 'food miles'.

This paper looks at the ways in which food shapes the area's identity for tourists, at the same time as defining local social, political and economic relations. It traces the efforts of local restaurateurs to manage the Brick Lane 'brand' proactively, and examines the implications for social practice of food's critical role in local economic prospects.

### **Suggested requirements for food-based tourism: findings and conjectures**

*Prof Gerald Mars, UCL/London Metropolitan; Dr Valerie Mars, UCL*

These 'conjectures' derive primarily from fieldwork in Emilia Romagna (E.R.) in northern Italy and from development literature Assembled in the form of an 'ideal type' construct, they highlight the features which underpin that Region's

highly effective food based tourism. To extend and generalise from these findings involves making comparisons with data from elsewhere. An approach is offered that applies concomitant variations using data from Blackpool (a seaside resort in northern England), and Malta. It is hoped that these will be extended with data from other milieu.

E.R. is noted as a prime destination for culinary tourism because it has:

- 1) Well known and iconic produce - much Italian food, in fact derives from E.R.
- 2) Superb restaurants, based on ideals of long-run family ownership.
- 3) A varied domestic cuisine, traditionally held in common by the whole population - not just an elite.
- 4) A culture with a tradition of hospitality and the gift-giving of food and which competitively - and repetitively - assessed households and allocated prestige on the quality of their domestic performances.
- 5) A culture that recognises, values and rewards entrepreneurs.
- 6) A market that is sophisticated, informed and demanding about food standards and whose tastes 'fit' the parameters of the domestic cuisine.
- 7) A 'good' climate, fertile soil, and high levels of expertise in their exploitation that is dependent on peasant household's continual association with the land.
- 8) The availability of communal or/and commercial institutions able to maintain an infra-structure that effectively offers: a) financial support; b) marketing and PR; c) training in catering /hospitality; d) effective means of transport; e) the ability to enforce standards (eg. of hygiene) and f) enforce civil contracts.
- 9) An awareness of global influences on taste / allied to preparedness to adapt to the expectations of visitors.

Attention will be directed at the attenuation of domestic based cooking skills in the face of commercial pressures and at the means of countering these trends. Tentative comparisons are made with data from Malta and Blackpool that discuss the strengths and weaknesses of their tourism in terms of the presence, strength or absence of the above. At this stage of the analysis these ideal type components are not weighted though they obviously vary in significance.

### **You eat so well! Culinary tourism in the Basque Country: new trends and challenges**

*Ms Aitzpea Leizaola, Euskal Herriko Unibertsitatea - University of the Basque Country*

"You eat so well!" That is what almost systematically comes out when talking of the Basques. Indeed, Basque cuisine gives way to what can be considered amongst the most positive contemporary stereotypes about the Basques circulating in Spain. Since the 19th century, the Basque country has been a tourist destination both for

French and Spanish elites. Today, the Basque Country still attracts thousands of visitors despite broad significant changes in the tourism industry and the existence of a long-term political conflict in the area. Tourists include mainly Spanish and French citizens, but also American and British, as well as people coming from all parts of the world. Culinary tourism has become one of the main strongholds of this attraction. In Spain, where Basque cuisine is well known and where traditional dishes together with the most sophisticated creations of the so-called New Basque cuisine are much praised, Basque restaurants and bars have opened in the main cities, gathering those who did not dare travel to the Basque Country at times of high political confrontation. Basque cuisine has thus become a major commodity both for identity purposes and tourism development.

Today, together with the economic weight of culinary tourism, tourists themselves are introducing significant changes in the way Basque cuisine is thought of and locally displayed. These include new patterns of eating as well as specific tastes, such as those encountered in the Basque borderlands, where certain Spanish dishes are presented to French tourists as typical food. Among the first are changes in the way of eating pintxos, small bits displayed on the counter one eats during the pub crawl. These miniature culinary masterpieces are very much appreciated by foreigners who however are not always eager to follow the local "rules". Tourists have thus introduced new manners of eating pintxos, which have in turn been adopted by bar tenders. Drawing from ethnographic data, this paper focuses on the way culinary tourism is introducing significant changes in local values, raising questions on the production of new cultural practices.

### **Pinot pilgrims: metro-rurality, reflexive distinction and enchanted wine in Martinborough, New Zealand**

*Mr Peter Howland, Victoria University of Wellington*

Mary Douglas' insight that "sampling a drink is sampling what is happening to a whole category of social life" (1989: 9, 11) is pertinent to the analysis of wine tourism in Martinborough, New Zealand, where producers, operators and tourists routinely articulated collective and discrete notions of time, place, gender etc.

Martinborough, a small boutique 'wine village' - approximately one hour's drive from Wellington - is an especially popular holiday destination for the capital's affluent, tertiary-educated and urbane 'middle-classes', who aside from desiring a 'vineyard experience', were also drawn by romanticised notions of clean-green, picturesque (yet productive) landscapes; harmonious and intimate communities/rural families; and artisan, hand-made 'crafts'.

In this paper I explore how the appreciative, in-situ consumption of Martinborough's 'fine Pinot Noir wines', together with other urbane consumption opportunities (e.g.

gourmet dining etc), were not only ethnographically cast as markers of superior status (Bourdieu 1984) but also engaged many of the core ideals of reflexive individualism (e.g. choice, progressive change, intentional social connectedness etc - Beck 2002; Giddens 1991). I argue that the meta-narratives of the metro-rural idyll in conjunction with the idealised 'French tradition' of fine wine production/consumption essentially framed hierarchies of social distinction - while a collusive nexus of 'New World' innovation/pioneership in wine; the structural 'democraticisation' of wine/food (via tasting notes, quality rating systems, tiered production and singular/ episodic consumption); and the personalisation of the purchase/consumption of wine/homestay accommodation encouraged the parallel creation of reflexive distinctions that articulated and emphasised praiseworthy notions of the exalted self (Howland 2004).

*e-paper*

**E3**

## Great expectations?

### Anticipation, imagination and expectation in the tourist

**Gonvenor(s): Dr Dimitrios Theodossopoulos, University of Bristol; Dr Jonathan Skinner, Queen's University Belfast**

**Wed 11th Apr, 16:30, GCG09/10**

Expectation and satisfaction, appeal and desire, projection, caricaturisation and self-exotisation: many of those involved in attracting tourists imagine and envisage the tourists' wants and desires, and they try to shape and slant the tourist encounter accordingly. They project an image of their own culture into the imagination of their potential visitors; they aspire to control the tourists' gaze and tourists' desires, and to give them the spectacle that they think that the tourists want.

This panel seeks to explore the complexities of this interplay between tourist provider (controversially known as 'the host') and the tourist recipient ('the guest'). How do guests imagine and how are they imagined? What does this imagining do for the hosts? Does it turn them into 'autoOrientalised' versions of themselves? Or authors of their own culture and destiny? How are processes and products harnessed and utilised in this ethereal and fantastic interplay (when notions of indigeneity or authenticity come to the fore in novel and sometimes unusual ways)? How successful or unsuccessful are attempts to anticipate the desires of visitors? And how are the desires, anticipations, imaginations and expectations connected with power, authority and empowerment? We welcome papers which use tourism materials and experiences to think through some of the above.

## **Forward into the past: 'digging' the Balearic Islands**

*Dr Jacqueline Waldren, University of Oxford/Institute of Anthropology*

A rise in heritage, identity and environmental consciousness has made conservation of the ancient, the natural and the unique of major importance to both local and tourist visitors to the Balearic Islands. However what is 'natural' or 'authentic' and worthy of conserving is a disputed question. With tourism now a major economic and social force in most of the islands bordering the Mediterranean, culture is often commoditized. Monuments are cleaned and made accessible to tourists and the tourism industry relies on such images to attract people to adventure into the past, they market past culture. Restored ancient monuments and preserved relics on the island of Mallorca offer the visitors an experience of another place and time which allows them to view their own lives in contrast to a far distant past. Island systems, are unique laboratories to gain knowledge and understanding of tourist and providers expectations, satisfactions, appeal and desire in local, international and global terms. This study will focus on an archaeological dig in one of the most tourist oriented areas of the Mediterranean where the commoditization of people, present and past cultures and environment is highly developed. The tourists have diverse expectations (but are their expectation really met?); there are locals who try to imagine/anticipate what the tourists expect from Mallorca (e.g. an experience of another place and time) but how successful is their guess?; there are archaeologists with their own expectations of discovering another place and time. How these different/similar expectations interact with each other will form the dynamic of this paper. The tourists motivations, imaginings and satisfactions of participating in the unravelling of ancient lives through the study of artefacts, landscapes and human remains will be contrasted to the stereotypical expectations of sand, sea and sex tourism so often associated with the Balearic Islands.

## **Success and access to knowledge in the tourist-local encounter**

*Dr Hazel Tucker, University of Otago*

That the meeting of tourists and local 'hosts' is a complex phenomenon raises questions both about how 'hosts' acquire knowledge concerning tourists' expectations and desires and about what occurs in their attempting to meet those desires. This paper discusses the gendered differentiation of these encounters in the touristed village of Goreme in central Turkey. The discussion begins by describing one particular encounter between a village woman, a German couple and me, a female New Zealand-based researcher with previous ethnographic research experience in the village. The Goreme woman, like other women in the village, regularly invites passing tourists in to look at her cave-house in the hope of

selling them handicraft items. The problematic nature of the encounter exposes the limited ability of Goreme women to understand the desires and expectations of the tourist 'other', an understanding that would enable them to successfully meet the tourists', as well as their own, desires. The Goreme men, in their tourism entrepreneurial activities, have been interacting with tourists and each other in the tourism spaces of Goreme for twenty years and are thus rich in knowledge concerning tourists' imaginings of themselves. They are therefore not only highly competent in playing to those imaginings, but they are also able to play with them by engaging in ironic performances and caricatures of the tourists' images of them (Tucker 2002; 2003). In comparison, the women of Goreme are relatively isolated in the confinement of their tourism entrepreneurial activities to domestic space and hence are far less able to acquire knowledge of tourist culture. This discussion highlights the importance of access to 'touristic knowledge' and the associated ability to anticipate tourist desire. The paper thus raises issues concerning the politics of success in the tourist-local encounter, the commodification of tourist interaction and also the ethnographer's place in this touristic milieu.

### **Going on holiday to imagine war: tourists on the battlefields of the old Western Front**

*Dr Jennifer Iles, Roehampton University*

The First World War is now almost beyond the reach of living memory, yet it continues to wield a profound fascination over the modern imagination. The Western Front in Belgium and France in particular, which was the decisive theatre of operations for the Allied troops, has created its own iconic representation and mythology and has retained a firm place in British modern memory.

This paper proposes that tourists are required to use their imaginations and emotions in order to construct an empathic and historical connection to the symbolic, commemorative spaces of the Western Front landscape. Four years of fighting over the same areas of ground left millions of servicemen dead and a devastated landscape. Today, though, the rolling and unremarkable topography of the region has now almost completely obscured the momentous nature of the battles fought across the terrain. Yet in a landscape characterised by emptiness and absence, there is a constant stream of thousands of tourists who are drawn to visit the former battlefields every year. Many of the people who travel to the battlefields are repeat visitors, attracted to its highly evocative dimensions, or in the words of Edmund Blunden, it's "peculiar grace". For some, the region has become a kind of nostalgic "home from home", and their trips enable them to physically enact a sense of historical connection with a place associated with an

imagined collective past, untarnished by the values of contemporary society. This paper will also explore the tensions that exist in a foreign landscape which remains redolent with British historical association. From time to time, however, there are flashpoints between visitors who are identifying with a terrain soaked with the exclusive memory of their own social identities and losses, and the present day needs and wishes of the local population. While for the visitors this is a sacred landscape full of memory, for the hosts, this is often a mundane, day-to-day working landscape which they see as being nothing special, hence its contested nature. My discussion draws on continuing ethnographic fieldwork carried out on the battlefield sites of the former Ypres Salient and Somme regions of the Western Front.

### **The importance of being there... a disgruntled tourist in King Arthur's court**

*Dr Patrick Laviolette, UCL/Massey University; Ms Hilary Orange, UCL*

"Welcome to Tintagel, the birthplace of King Arthur" is a phrase often repeated at this small village on the North coast of Cornwall. Myth, childhood stories, shop signs and merchandise all serve to attract thousands of visitors a year - who arrive with great expectations and anticipation of a place which is both real and imaginary. As 'a place to go', the area provides stunning coastal scenery, a visually romantic ruined castle and a highly commercialised village. Tintagel Island, the English Heritage run site, plays central stage as the 'birthplace' in question. On site, the character of Arthur is largely debunked as literary phenomena and without adequate presentation of the local history or archaeology many visitors are left in an interpretive limbo - complaining of a high entrance charge or reluctant to let go of childhood memories and anticipated identity of place.

Whilst the aesthetics of the Castle and scenery go some way towards mitigating against intellectual (or economic) disappointment on site, we argue that despite the seemingly ocular emphasis of the tourist experience, mediated by discursive and literary media, a more embodied experience of 'being there' is possible. Here encounters with kitsch representations of the past combine with more amorphous senses of pseudo-spiritual atmospheres as well as experiences of walking, eating and drinking to ultimately provide a 'grand day out' for many which is perceived as a fairly cohesive package of Celtic-Arthuriana. This paper therefore questions the way in which collective memory, expectation and imagination mediate through an embodied experience of place.

## **Expectations and disappointments in whale watching trips: living up to Moby Dick and Disney World Cetacea**

*Dr Katja Neves-Graca, Concordia University*

This paper builds on ethnographic data gathered in the Azores (Portugal) from 1998 to 2006) in the whaling village of Lajes do Pico. It scrutinizes the many expectations that whale watching tourists hold prior to whale watching trips in regards to whales and dolphins. More particularly, the paper describes several constructs through which cetaceans, as well as human-cetacean encounters, are imagined and anticipated. The paper shows how these expectations are greatly influenced by western myths, whaler stories such as Moby Dick, Hollywood movies, and TV series. Finally, the paper analyzes the extent to which these imaginary worlds become part of human-cetacean encounters, and the many ways in which they variously promote or inhibit an, experiential, aesthetically based understanding of human-environmental relations.

**E4**

## **The cultural politics of touristic fantasies: addressing the 'behind-the-scene' scene**

**Convenor(s): Dr Federica Ferraris, University of Sussex; Dr Paolo Favero, Stockholm University**

**Wed 11th Apr, 16:30, GCG09/10**

This panel addresses tourism as a metaphor and a key research arena for understanding contemporary late-capitalist societies.

Tourists, tourism and 'the touristic', we suggest, playfully produce fantasies about the world and its diversity. Such fantasies, accentuating the particular and the exceptional are tightly connected to wider industries of representation promoted by media, film, NGOs, politics, etc. Playing with the notion of bringing cultures and people into dialogue, tourism simultaneously also draws borders across the world (an issue whose centrality is evident in the post 9\11 world-order). Hence, reading it as a particular way of seeing the world may constitute an opportunity to understand the dynamics through which knowledge about the world is contemporarily produced.

We aim at discussing how the relentless touristic spectacularizations of everyday life, cultural diversity and natural beauty build upon a strategic play of hide and reveal. Post-colonial, racial, gender and class gaps are 'spectacularly' hidden behind the beautifying touristic enterprise. Playfully (and seemingly innocently), tourism re-produces notions loaded with strong political and ideological undertones.

The panel does not focus on particular geographical areas. Rather it invites contributions addressing the connections between tourism and cultural politics, and between tourism and wider industries of representation. What view of the world does tourism tend to reproduce? What is the impact of tourist marketing modalities and touristic practices in such reproduction? To what extent can we approach tourism as a political and ideological field? What knowledge about the contemporary world do we gain by conducting research on tourism?

### **What the 'authentic' can tell us: tourism, authenticity and cultural politics in Turkey**

*Miss Sandra Finger, Sabanci University*

On the homepage of the government of national tourism in Turkey, internet and television, dancing dervishes, unspoiled mythic landscapes and 'authentically' dressed people promise the original experience to Turkish people in the Turkey, a region that has been subject to a number of disparities, among others the bleeding due to permanent clashes between Kurdish rebels and the Turkish Military. The commercialization of the authentic and romantic in the commercial as motivating narrative to explore the 'lands of Turkey' does not only intend to bridge the regional economic disparities, but suggests also a specific conception of the country to be conveyed to the Turkish citizen. It is therefore not adequate to scrutinize and understand the commercialization of the 'romantic and authentic landscape' as a phenomenon of commodity imperialism and commercial colonization. This domestication of the 'wild and back warded' and at the same time silencing of the blood shed and the deaths mourned in the last decades has to be undermined by a deconstruction of the narrative produced by the ongoing nationalist and political discourse of Turkish identity.

For this I will look at the way the Turkish ministry for culture and tourism represents Turkey particularly in image. I will crystallize what image is given about Turkey, and how the harmonization of the rural countryside and the 'politically menacing' and 'dangerous' East of Turkey with the technologically advanced West of Turkey that is thought of as 'modern' and 'civilized', can be understood in the socio-political context of present day Turkey. I argue that domestic tourism in Turkey presents a key element in understanding the debate about cultural identity in Turkey and that tourism and tourist marketing has to be considered as an efficient tool in cultural and identity politics.

*e-paper*

### **The right price: local bargains for global players**

*Mr Victor Alneng, Stockholm University*

The fact that, unlike commodities in general, the souvenir does not appear at first as a trivial thing but as immediately extraordinary and exclusive, needs to be unpacked. A souvenir is a souvenir only to the degree it can be made to stand in for the successful establishment of real social relations in a world where commercialism otherwise prevails. Hereof consists the Gordian Knot of the souvenir - as a symbol of a successful going-beyond what Marx famously dubbed commodity fetishism, that is, the de-humanizing displacement of relations between people onto relations between things, the souvenir is a reified social relation existing in order to efface the causes of its existence.

Taking as its starting point the above mentioned structural-dialectical paradox of the souvenir, the proposed paper examines bargaining as the method of choice for many western tourists to elevate a commodity to the level of souvenir status and, in the process, establish memorable authentic social relations with the locals. It is argued that undergirding this symbolic production of the souvenir is the excess production of the touristic Others as simultaneously both authentic over-chargers and intrinsically poor.

Accordingly, the intended critique of commercialism of budget travellers is exemplified as reconciling with a global economy where disruptive hierarchies are set flexibly as seemingly opposed fields of interests join forces and, from different flanks, impede and command movements while administer one-way global flows of wealth. The enduring result, however accidental from the point of view of the souvenir-hunters, is a safeguarding of capital and a division of labour with which the global poor are required to submit themselves as local - exotic, authentic, cheap, cost-effective, bankable - in relation to the plutocratic global.

*e-paper*

### **Global garden party politics: tourism, liturgy and tropical island self-fashioning within the global tourism system**

*Dr David Picard, Leeds Metropolitan University*

In this paper, I will argue that modern mass tourism to tropical shores and islands has long developed its own liturgies playfully recreating the philosophical principals and institutions organising the late modernist being in the world and integrating destinations within a global tourism system. I will stress that on the level of tourism production, tropical destinations have been strategically produced as globally largely interchangeable settings made up of sights and itineraries allegorically embodying the modernist and late modernist ideas, conceptions

and institutions of truth, innocence, beauty, diversity, time, and progress. From an ethno-historical perspective, I will suggest that the integration of tropical tourism destinations within global tourism systems re-actualize the classical role of gardens within the widened scales of social life in the contemporary world. From a tourism perspective, tropical tourism destinations can be seen as bounded spaces concentrating, articulating and festively celebrating a set of essential symbolic elements underlying the modernist philosophy. At the same time, as a result of the long established contact, participation and continuing relation between tourism institutions, tourists and tropical destinations, the latter have often adopted the semantics of the gardener role and developed tourism cultures within a globally integrated tourism system. In this sense, tropical destinations have often quite explicitly self-fashioned themselves as the gardens/gardeners of one of the major moral and aesthetic resource bases of late modernity. To approach interrelated issues of cultural production, personal and public liturgy and ritual performance, intersubjective distance, enchantment, and participation underlying this theoretical proposal, I will use data collected through extensive ethnographic fieldwork in the tropical island of La Reunion, Indian Ocean (1995-2001, 2005, 2006) as well as research on international relations within the wider field of tourism policy (2005-2006).

*e-paper*

### **'We don't sell a dream but reality': which dream does 'fair tourism' sell?**

*Miss Céline Cravatte, GRIS, University of Rouen; Mrs Nadège Chabloz, EHES*

This paper analyse the discourses of a group of associations in France promoting the "tourisme solidaire et équitable" (fair and solidarity tourism). As other forms of "alternative tourism", they present themselves in contrast to a generic "conventional tourism". One of the critics they address to tourism industry is rather well-know: the "conventional tourism" reduces the other to some simplified traits of the culture, they only show what is beautiful, typical, and do generally not mention the daily life and the real problems the people living in the visited countries are facing, the actions they are taking. They although critic the presentation of some countries of the south only like miserable and poor countries, begging for money, as they can be sometimes marketed in the campaign of donation of riche people. They then fight to promote an image of the other that would avoid these "clichés" and to organize encounters between equal human beings that would reduce some prejudices. They then explain they don't sell a dream, but a reality.

However, while promoting a discourse associated with fair trade -involving an economical and political approach of the tourism- they contribute to promote on the market the generic image of the "small producer of the South" and of the

“locals”. They are then both criticizing and using a touristic and militant view of the world. They lean then on authenticity and needs of development, and the people met are presented on the market as dominated people who gain through tourism a chance to consideration and economic enhancement. They take then actively part to a specific industry of representation.

This generic discourse about the “local people” is not explicitly repeated for each concrete encounter, but it influences the symbolic construction of the other and may contribute to propose a sense of the encounter with the locals to the tourists, and predetermine different roles; we will show with a concrete case study of an association (observations and interviews) how one ideology of development may constitute tool to enhance enchantment and play down temporarily the gap between the tourists and the “local people”; it may however although create disappointment and critics. We argue then that the reproduction of this ideology is not mechanical.

*e-paper*

### **Departure lounge: touring airport spaces**

*Ms Sarah Sonner, Goldsmiths College, University of London*

Contemporary air travel is a means of transformation. In passing through the spaces of air travel, humans transform into tourists, a process that I will argue relies upon an airport’s use of space. Airports produce and perpetuate fantasies about air travel, while making use of the same tools to exert control over the citizens of airport space. This paper will explore the intersection of tourism and airport space by examining airports as tourist destinations in themselves, through the uneasy relationship of the contemporary tourist with the liminal space of the airport. I am interested in questioning how airports both exploit and mask their airportness for the transient tourist (governed by the idea of a destination at the end of the flight) and the tourist of airport space (wherein the airport itself becomes the tourist objective).

This paper will describe how airports make use of the “strategic play of hide and reveal” proposed by the originators of the panel. How does airport space mediate our experience of tourism? To what extent can we approach an understanding of airports through airport tourism? What knowledge about the contemporary world might be gained by conducting research on the spaces of airport tourism? In addressing these questions, this paper will draw upon sources such as: Marc Auge’s writing on airports as “non-places,” [sleepinginairports.net](http://sleepinginairports.net) and other websites that allow travellers to exchange anecdotal guides to airport space, and Bruno Latour’s work on the interaction of human and nonhuman — particularly the adoption of the term “black box” from the world of aviation accident investigation.

*e-paper*

## **The touristic space between mythical construction and production of reality: the case of Rimini**

*Dr Ivo Giuseppe Pazzagli, University of Bologna*

Many studies in the last years have underlined the role of the representational theme, thus the role of analysing the complex network of mutual viewpoints and representations between hosts and guests which constitutes the communicational space where the identities of place and of involved actors are performed.

Moving from the analysis of the changes occurred in the last quarter of XX century in Rimini, a seaside resort town in central Italy, the proposal aims at discussing the productivity of an approach which focuses on the relationships between “images”, worked out for positioning the resort town in the global market, and the production of locality.

A special focus will be posed on how and why those images do play a role of signifiers, capable of being used within the discursive strategies devised by each group, according to its own interests, in the local public arena.

In the field of tourism, due to its fragmentary productive structure, the local authorities have a peculiar role, since they are in charge of irreplaceable tasks such as the pinpointing and implementation of active measures aimed at local development. This role is performed partly through urban politics and the creation of infrastructures, partly through the assumption of a proper business function, as far as they intervene whereas the private capital is not able to develop autonomously effective interventions.

This fact has significant consequences, since it implies the publication of the debate which inevitably characterizes the “decision-making process”. What in a company is prerogative of restricted circle of managers here takes place in the public sphere, where, in a framework ruled by “image” issues, identity strategies, shared fantasies and power conflicts are continuously performed.

*e-paper*

### **F1**

**Focal points and talking points: objects of desire in tourism**

**Convenor(s): Prof Mike Robinson, Leeds Metropolitan University; Dr Alison Phipps, University of Glasgow**

**Fri 13th Apr, 10:00, GCG09/10**

Material culture (as well as more intangible cultural expressions and forms) provides a longstanding focus for tourism. When, how and why culture is ‘owned’ relates to issues of utility, symbolic and exchange value that are increasingly expressed through tourism and discussed / reflected upon by tourists. This panel seeks to examine the ways in which contact/encounter with the material world ‘in visu’

and 'in situ' generates, mediates and challenges tourism and tourist narratives and discourses. Social and political orchestrations / constructions of the material world and the ways in which culture is 'owned', together with how objects and tourists are positioned / juxtaposed, can expose or obscure truths and silences. We wish to explore the ways in which material culture - objects, souvenirs, buildings, edifices etc. - which are both in and out of their cultural contexts, in highly structured environments and in ad hoc, dislocated and precarious settings, are able to feed the processes of self-making and exchange in which the tourist engages.

Papers are welcome which address the following:

- Concepts of material desire in tourism - wants, needs and fixes
- Objects as tourist talking points - control and controversy
- Politics of presentation - notices, labels, guides and audio-guides and
- Ownership of narratives and memories - spaces of display and discourse, cross-culturalism
- Carrying the material world through tourist language - truths and distortions

### **Packaging nature and place: the transformation of Chios' Mastiha into a global commodity**

*Dr Vasiliki Galani-Moutafi, University of the Aegean*

This presentation explores the interaction of different representations and 'uses' of place and nature through the focal point of mastiha, a natural monopoly commodity of the Eastern Aegean island of Chios. It examines how realities and senses of place certify and maintain distinctiveness in a context of global flows of commodities, ideas and information. A central focal point relates to the content (meanings) attributed to the concepts of 'local' and 'place' by powerful discourses that inform entrepreneurial initiatives as well as tourist representations. Furthermore, the case made in the presentation concerns the definition and construction of the "authentic" and the "natural", as abstract representations, a set of resources and qualities existing both within and outside of space and time, which are drawn upon in both discursive practices and visual images.

The paper poses questions such as: how is place-specificity constructed with regard to a regionally distinct product that has in the last several years been transformed into a global commodity? Are varied natures produced through the indirect processes of different 'expert' (knowledge and information) systems? Another related issue the analysis opens up for discussion concerns the ways of hierarchizing and allocating time and space by agents involved in or mediating the interaction between the 'global', the 'national' and the 'local' as expressed in

unequally empowered discourses. Overall, the case study offers material that “is good to think with” by critically questioning of taken-for-granted statements about ‘nature’ and “place” and their ‘appropriate’ uses (representations) by different agents.

These agents are:

- the prefecture of Chios and a long-established Chian newspaper, both of which have published tourist guide books for Chios,
- the Union of Mastic Growers Cooperatives, which has turned to the manufacturing and trading of a large variety of eatable and health-care mastiha products in the last several years, and
- a private Chian firm that specializes in the production of toiletries and cosmetics containing mastiha

### **‘Un-cultural’ objects in a ‘cultural’ space: the disruption of tourist expectations in a Bornean village museum**

*Ms Liana Chua, Cambridge University*

This paper examines how a collection of objects in a village museum in Borneo mediates and destabilises the concept of ‘culture’ for different people. Kampung Benuk, a Bidayuh village in Sarawak, Malaysian Borneo, has been a small-scale tourist destination since the 1960s. A key attraction within the village is Paka’s ‘mini-museum’, a private collection of old ritual paraphernalia, local crafts, family heirlooms, and more intriguingly, gifts and other items that the late owner (Paka) received from his visitors. Most of these were acquired in the 1960s, when visitors (often British, Australian and American servicemen) came specifically to visit Paka and his family, rather than a prototypical ‘Bidayuh village’. The objects which they left behind - ranging from British naval plaques to an Australian boomerang - now remain in the mini-museum alongside the other more obviously ‘traditional’ items on display.

My paper will assess the significance of these objects in the present-day context of Paka’s mini-museum, which many visitors now see as a repository of traditional ‘Bidayuh culture’. Contemporary (Euro-American) tourists often find their expectations of ‘cultural authenticity’ confounded by the presence of these distinctly ‘foreign’ additions: lingering material traces of others like themselves who arrived decades before. Such objects, I argue, disrupt the cultural essentialism that commonly underlies tourist discourses by historicising the mini-museum. At the same time, it is precisely these items - both proof and substance of the family’s privileged relationship with foreign visitors - which alienates the mini-museum from other villagers, who feel very little affinity for its collection. Through a focus

on such objects, my paper thus depicts a mini-museum which, far from being a 'straightforward' cultural attraction, has - partly through its history of interaction with tourists - become a contested space for different parties' conceptions of 'culture' and 'communal identity'.

### **Cuban museums and Afro-Cuban heritage production in socialist Cuba**

*Dr Michelle Flikke, Oslo University College*

In 1959 there were six museums in Cuban, but today there are nearly 300 state museums. Since the 1960s, the state has created new museums, collections and heritage narratives that reflect its socialist values. Museums have become official theatres of Cuban heritage and contributed to public discourses on national identity.

In this paper I examine how Cuba's socialist state redefined Afro-Cuban religions as national heritage through heritage and museum policies in the 1970s and 1980s. In Cuba's Republican era, politicians and social scientists perceived Afro-Cuban religions as obstacles to Cuban social development. For most people Afro-Cuban religions represented a primitive, criminal underworld left over from slavery and the colonial society.

Furthermore, I argue that by defining these practices as national heritage and exhibiting them in public museums, the state also created discursive space for creative interpretation by religious practitioners. A growing number of Afro-Cuban practitioners are using their homes as exhibition spaces, opening their private collections of religious objects to the gaze of public and international tourists.

Palace of the Orishas is one example of private Afro-Cuban religious exhibitions, which illustrate how individuals take advantage of the government's appropriation and display of their practices in state museums. The proprietors of these private exhibition spaces reassert ownership of their personal heritage by maintaining autonomy from the state museum system. Furthermore they emphasise their entitlement to participate in the state-dominated heritage industry, which has nationalised intimate aspects of their personal and family history.

This paper illustrates how Cuban museums have produced Afro-Cuban heritage and how private museum proprietors challenge the state's monopoly over the production of Afro-Cuban heritage.

### **Cigars as mediators: tobacco and its deployments with tourists in Cuba**

*Mr Valerio Simoni, Leeds Metropolitan University*

In the course of their journeys, tourists are confronted with extra-ordinary objects, unusual and novel 'things' which they can hardly take for granted, and whose

complexities acquire a mysterious and 'opaque' character. Some of these objects become focal 'talking points', legitimized 'tourist spots', sometimes even 'emblems' of a given destination, and act as protagonists in tourist interactions, images, and narratives. Such is the case of cigars in Cuba, certainly among the first objects that tourists come to associate with this Caribbean island as one of its' central features. A privileged tourist object, cigars act as powerful mediators in a wide range of situations and interactions. More precisely, the multiple layers of Cuban cigars - from heterogeneous tobacco leaves to the holographic stamps of their packaging - their complex properties and wide-ranging connections - from the manufacturing skills of tobacco farmers and cigar makers to the evocations of Che Guevara's and Fidel's favourite brands - act as resources which both tourists and Cubans deploy in variegated ways and from different perspectives. For instance, cigars can help Cubans catch the tourists' eye, giving shape to relationships between them, or may generate processes of informalization/formalization and authentication connected to cigars' brands or the sellers' status, producing 'cheatings' and 'good deals'. The action of cigars as mediators between Cubans, tourists and other entities such as 'money', 'authenticity' and the 'State', contributes to shape and transform not only the relationships between these various elements but also their own qualities and properties. The examination of the different roles played by Cuban cigars in a wide range of touristic situations and interactions shows the importance of considering such tourist objects as crucial mediators, as multi-layered and complex protagonist whose actions should be recognised and retraced in order to gain a more 'object-inclusive' understanding of tourism.

### **Borders, battles and authority at a symbolic battlefield site**

*Mr Mads Daugbjerg, University of Aarhus*

Just north of the present-day border between Denmark and Germany lies the former battlefield at Dybbøl, the spot where the Danish army was defeated by the Prussians in 1864. The defeat was a defining turning point in Danish foreign policy, shattering former ambitions of European influence and leading to introspective small-state political thinking. Also, the Prussian victory was heralded by German historians as the first of a 3-step series of victories leading to the unification of the German Empire in 1871.

Over the past century, the Dybbøl nametag has held an almost sacred status in the eyes of generations of Danes, who have ascribed strong national sentiments to it, fuelled by anti-German emotions in the wake of the world wars.

This paper analyses the dominant ways that the Dybbøl stories are narrated today. Focusing on present-day tourism in the shape of a so-called Battlefield centre, the paper argues that a constant negotiation between interpretation forms and

narratives is taking place these years. Two dominant and competing modes of heritage interpretation, differing in form as well as content, are identified in the unfolding of the logics underpinning a key part of the guided tours at the heritage centre. Both of these modes, it is argued, are predicated on their own claims to authority, authenticity and community.

Drawing upon theoretical insights from tourism and museum studies, the paper suggests that recent turns towards 'eyewitness' and 'post-heroic' approaches to heritage interpretation does not entail a completely ungoverned and anti-authoritarian stance, as radical postmodernists would have it. Instead, as social analysts we must strive to unravel new and emerging logics and sense-making in the tourism of war heritage.

*e-paper*

### **The commodification of Dogon culture: objects of desire and the production of a material identity**

*Miss Laurence Douny, UCL*

As grounded into a long term fieldwork undertaken in the Dogon land (Mali/West Africa), this paper addresses the issue of the material culture of tourism and in particular, the process of commodification of Dogon culture as an object of tourist desire. This occurs through the production and selling of 'traditional' objects that are crafted by one of the blacksmith of a village located in the Bandiagara escarpment, a highly touristified place classified in 1989 by UNESCO, as a world cultural heritage site. The art of the blacksmith who paradoxically is not of a Dogon origin, consists of the duplication and subsequently the treatment of Dogon 'traditional' material forms to increase their value and therefore to meet the expectations of the tourists in quest of authenticity. His work is displayed in the village 'shopping centre' and more recently in its craft centre or 'centre d'artisanat'. This constitutes an initiative of the Mission Culturelle of Bandiagara (a governmental organization) that deals -in that particular project- with the promotion of the craft of cast people of the village. Hence, by focusing on the carving and smithing of a series of artefacts as well as the sites of their display, I propose to examine the reshaping process of Dogon material culture and therefore the making of a Dogon material identity. This is based upon the wants, expectations and desire of the tourists as well as it responds to a national economy that consolidates through tourism.

*e-paper*

### **The touristic gaze at the Lahore Museum**

*Dr Shaila Bhatti*

One cultural institution that is frequently visited and consumed as part of local

and global tourism is that of the museum and likewise for the museum one sector of visitors is equally important - that of the tourist. In response to this demand many societies invest in the creation of museums and cultural centres where they can convey their own identity and history through the display of material artefacts and at the same time create an archive of their history for future generations of visitors and their own society. This investment in the museum as an icon of culture that can be appropriated cross culturally makes it an interesting cultural arena in which to assess the process of curating this space and also consuming it within the framework of tourism.

In a side step from the norm I want to attend to a museum culture outside that of the west where the world famous museums thrive on their global fame that attracts large numbers of tourists through their doors. Here I am concerned with the Lahore Museum; with little being known about its displays or those who visit. My analysis will examine the collections, display strategies and the discourses that are generated around the material objects exploring what they are used to express - is it a sense of nationalism, regional identity, ideas of art, history or something else? This will then be offset against the understanding of the museum visitors at the Lahore Museum who largely are local tourists and have the desire to see something of the curious and wondrous. The disdain that the museum staff have for such visitors and their wish for foreign tourists adds to highlighting a different mode of museum consumption within the sphere of tourism and the touristic gaze. Many questions arise in the discrepancy between what the museum is interested in doing and what it actually achieves for its visitors who essentially are tourists on a simple day out in the city of Lahore. The dialogue that takes place, or its lack, is what I am hoping to elucidate to reveal a new dimension to the museum that is considered a must see place for most tourists.

*e-paper*

**F2**

## Maps and the materiality of movement

**Convenor(s): Mr Rodney Reynolds, UCL; Dr Patrick Laviolette, UCL/Massey University**

**Thu 12th Apr, 16:30, Henry Thomas Room**

Maps are quintessential tools, symbols and artefacts for geographers and others interested in tourism studies. Heuristically they are important in research design and practice, often acting as representational devices for research outcomes. Despite a rapidly developing interest in visual culture and extra-discursive approaches to images, anthropologists have largely overlooked maps and mapping practices.

They have tended to address maps and map-making tangentially, in relation to deciphering the ritualistic, navigational/wayfinding, mnemonic and artistic mappings of 'national' landscapes or socio-political territories. Growing out of concerns raised by Roy Wagner (1981) almost a generation ago, mapping and maps have metaphorical, spatial and artefact identities in and of themselves. This panel will address the broad expression of such identity and its nature through a series of ethnographically informed case studies. It will explore the broader cultural use, interpretation and understanding of cartographic objects. With reference to the relationship that exists between maps and identity, the contributors of this panel will unravel certain dialectics that exist between the narrative construction of topographical discourse and the embodiment of spatial practice.

Cartographic portraits condition, and are conditioned by, experiential journeys as well as social images that both project and reflect cultural identities. Such spatial projections embed notions of home, belonging and visitation into the fabric of individual and collective perceptions. The panellists of this session will thus attempt to highlight how maps themselves become powerful social agents, operating as material artefacts in the formulation of social connectedness. By investigating the embodied construction of belonging that takes place through maps and movement, we will be interested in outlining how residents and visitors frame their discursive, visual and sensorial experiences of place. Hence, one of our objectives will be to unpack some of the affective and haptic ways of gauging the interactions that people have with the visual imagery and iconography of maps. Our task will therefore be to present ethnographically informed interdisciplinary methods for understanding maps that chart particular worldviews and lifeworlds of different social groups and groupings. Conceivably, this occurs through a diversity of mapping practices which in cultural terms can perhaps be usefully defined as 'anthropographic'.

See posting at <http://www.materialworldblog.com/>

### **Mud cloth maps: the objectification of tourism in the Dogon Land (Mali/West Africa)**

*Miss Laurence Douny, UCL*

This paper explores the cultural use of maps in the Malian Dogon Land as an expression of local identity. I examine here maps that are printed on bogolan (mud cloth) and which objectify the Bandiagara escarpment. This constitutes a highly touristified place classified in 1989 by UNESCO as a world cultural heritage site. I look at the commodification process of the Dogon landscape through maps as objects of tourism. These decorative artefacts that hang on the walls in local hostels

or in the village tourist shops, trace down the itinerary of the tourists alongside the escarpment. Hence, I shall examine the aspect of Dogon mapping practice as well as the embodied experience of the place by the tourists through the use of these maps that guide and canalise their movement.

### **Maps and models: material bodies in Europe**

*Dr Maryon McDonald, Robinson College, Cambridge, UK*

This paper addresses directly the issue of maps and materiality but in a slightly different way. Maps and models of various kinds have long been important in understanding the material world in Europe and America and have had an important place in fields often deemed, within an Enlightenment tradition, to be metaphorically opposed: for example, cultural identity construction and scientific practice. The sober practice of scientific anatomy is one example chosen here, juxtaposed with the festive regional dancing of Celts, to address some of the issues involved.

### **Psychogeographies and the experience of scripted heritage**

*Mr Matthew Cochran, UCL*

Heritage tourism sites use forms of material culture as a means of creating brand recognition. These forms, be they maps, postcards, brochures or stock photographs not only draw attention to elements of the particular site that are seen as delineating its significance of place, but also seek to affect a scripting of the site's experience on the part of visitors. Visitors are guided to seek out particular elements of a heritage site that they have seen in tourist material culture, affecting in part what has been termed a 'tourist gaze'. The results of this process is an experience of place that can be said to be real-and-imagined; real in that the site is experienced phenomenologically in the present, and imagined in the sense that there is a pre-cognized vision of the site that is enacted through the consumption of tourist material culture.

Using mostly maps of the heritage site of Annapolis, Maryland as a case example, this paper seeks to complicate this process by drawing out a dialectic based on the experience of place from the views of tourists and residents of the historic district. Issues addressed within the paper will focus on the materiality of tourist literature and the scripting of a tourist experience within the heritage district; psychogeographies of the historic district as experienced by long term residents; and the political problems that emerge through Annapolis' contested definition as a heritage place.

## **Choreography of the hands: transmitting knowledge through mapping embodied movements**

*Dr Nicolette Makovicky, Royal College of Art*

This paper examines the schematic notation of movement as a form of non-verbal knowledge essential for knowledge transmission in craft practice. A case study of the bobbin lace making conducted in Central Slovakia shows how paper patterns bearing instructions for the construction of lace designs are in fact a type of cartographic object. Bobbin lace is made through the weaving or plaiting of threads using wooden bobbins in repetitious, rhythmical sets of movements: physical activity is choreographed to produce a material expression. However, because of the embodied nature of craft knowledge and the haptic nature of skill appropriation through apprenticeship and experience, lace makers often have a hard time adequately verbalizing instructions. Consequently, their attempts to record and transmit weaves and designs take a form of a schematic representation of movement. Interestingly, unlike knitting or crocheting patterns, these aides are visual and record a movement in space, rather than simply listing a sequence of movements. In the process of creating the design, threads are plaited around needles that are inserted into a stiff cardboard template pre-punched with rows of holes. This template acts as the surface that is worked upon to create the lace, making lace fabrication appear logically as the manipulation of space. Thus, this paper forms an initial enquiry into how a form of embodied bodily technique can be 'read' by, and transmitted to, other bodies. Secondly, it probes the boundaries of our understanding of the nature of spatial practices, suggesting the possibility that mapping as a cognitive exercise is a pervasive element of everyday practice.

## **Tourist artefacts and temporal maps: the ageing in place study of seniors' homes**

*Dr Adam Drazin, Trinity College Dublin*

Mapping is seen for the purposes of this presentation as an exercise of making explicit what Gell refers to as "enacted texts", existing at the confluence between implicit physicalised understandings and representation. This process may involve the collapsing of spatial orders and experience into temporal orders.

This paper, based on the Ageing in Place project, involved an ethnographic study of the material culture of elderly homes in Ireland, conducted by anthropologists in the Digital Health Group based at Intel Ireland in 2006. The study concerns the notion of the material production of the elderly home in relation to the experience of ageing, and involved creative 'design exercises' to map possible envisaged futures through objects. In a home for a presumed, but often unspecified, life experience

of 'old age', tourist experiences and artefacts can play a key part. At key moments of ageing experience, such objects as souvenirs and tourist mementoes can be appropriated in a fashion which implies that the spatial experience of life is re-represented in a home whose prime quality is its temporality, negotiating frames of permanence or transience. Creative design exercises, aimed at the production of temporal maps using domestic objects, were found in some peoples' lives to incorporate tourist artefacts as permanent features of homes envisaged as locales for permanent retirement.

The production of temporal maps provoked negotiations in different homes, proving incomplete and impossible for some objects and in some homes, but more assured in others. The notion of the artefact as tourist expresses both the role of the object as agent in such 'engaged' ethnography, and the role of material culture in spatio-temporal mapping.

*e-paper*

### **Contouring and contesting Cornishness**

*Dr Patrick Laviolette, UCL/Massey University*

With reference to the relationship that exists between maps and identity in Britain's Cornish peninsula, this paper explores the dialectics between discourse and practice. It claims that cartographic portraits condition, and are conditioned by, experiential journeys as well as social images which both project and reflect cultural identities. Such spatial projections embed notions of home and belonging into the fabric of individual and collective perceptions of the region. The paper therefore highlights some of the more affective ways of gauging the interactions that people have with the visual imagery and iconography of maps. By revealing how its distinctive contour typically stands as a symbolic form of local representation, it suggests that the very shape of Cornwall emphasises cultural distinction. Moreover, by investigating the embodied construction of belonging that takes place through map outlines, I am ultimately interested in evaluating how residents and visitors frame their discursive, visual and sensorial experiences of place. This, I argue, occurs through a diversity of mapping practices which are interesting in spatial, social and cross-cultural terms.

*e-paper*

### **Mapping interstitial space**

*Mr Rodney Reynolds, UCL*

During the period of my fieldwork (2003-2004), navigable maps of Panama City and other cities and towns were not commercially available. The mathematical representation of space cartographically in a standard fold-out map is often

understood as a substitute for embodied, local, vernacular knowledge. A map's format and scale are two objective built-in limits of design that impact the navigable utility of a map. While acknowledging the role maps may play in wide ranging political projects, a subjective limit imposed on maps publicly available in Panama is the rendering of locations such that they are represented as views but in a map format. The shift from map to view emphasizes subjective, visually enframed vernacular knowledge over the visual representation of mathematical knowledge. This shift is rendered in Panama's maps through bounded areas that represent absences; streets are not shown, areas are not named. Wayfinding and planning possible routes with such a tool is restricted and difficult, suggesting navigation is not what they are for. The functional utility of maps in Panama, which is common with many other places, is not at issue; instead, one is led to question in what way maps are and enable vernacular knowledge rather than stand as a substitute for it. As such, maps in Panama are material artefacts visually apprehended that are performed objectifications of social and cultural (self) representation. These points will be explored with reference to fold-out maps of Panama City and to Las Piedras Pintadas (The Painted Rocks) a map carved and painted into the face of a rock in the Panamanian community, La Pintada, El Valle de Antón.

*e-paper*

### **Spatial stories: mapping the social relations of power on 19th century OS maps of Ireland**

*Dr Angele Smith, University of Northern British Columbia*

In 'Practice of Everyday Life' (1984) de Certeau examines the binary opposition between maps and tours, where the static and fixed portrayal on the map represents the colonial and scientific control over and appropriation of the landscape, while the dynamic and sensory tour is the lived experience of moving through and knowing a landscape. Yet, what this discounts is that the act of 'using' and 'knowing' a map is itself a spatial story. It is a journey of the experience of reading and walking with the map. Applying a hermeneutic approach to de Certeau's maps and tours we are better able to recognize the multiplicity of perceptions, readings and understandings of the map (and the landscape). In doing so, we thus challenge the interpretation of the colonial map as having uncontested and complete control over the representation of landscape and the social relations of place. In the 19th c. the British Ordnance Survey undertook an enormous mapping project of Ireland. The purpose of the survey was to aid the reformation of the county taxation system but the mapping also served the goal of gathering cultural information and producing images of the Irish landscape, its people and its past in the exacting scale of six map inches for every mile. As an army of British soldier surveyors arrived in Ireland,

a complex web of social relations and interactions became scripted on the local landscape and ultimately on the map document. Looking at the actors involved in the making of the map, we better understand the multiplicity of the, sometimes conflicting, motivations and perspectives -colonial/national/local - that shaped the map and its use, creating tours or spatial stories of the mapping process.

*e-paper*

### F3

## Tourism, ethnography and the patrimonialisation of culture

Convenor(s): Dr Gino Satta, Università di Modena e Reggio Emilia

Thu 12th Apr, 11:30, Henry Thomas Room

The ongoing process of patrimonialization of culture (i.e. the transformation of culture into a property, strictly defined and subject to ownership) is rapidly changing the way anthropologists think about culture, as well as their research agendas. Culture isn't anymore something that is simply reproduced and transmitted from one generation to the next. It has become a field of active political intervention for a plurality of agencies, some of them institutionally linked to the nation-state, or to international organizations and bureaucracies, some emerging from grass roots movements.

Tourism and ethnography both play a major role, each in its own way, in the process of reshaping and institutionalization of cultures and traditions. Its always growing economic importance places tourism at the center of material exchanges and symbolic imagery in many local contexts pushing people to see themselves through the tourists' eyes and to shape their heritage accordingly; while ethnography is used by both the global tourist industry and the local agencies as a major source of legitimacy for their interpretations of cultural ownership. The panel aims to focus on patrimonialization processes where tourism and ethnography intermix and cross in defining the field and the cultural resources that different agencies play with for claiming cultural ownership.

### Discovery of the extremely well preserved Roman mosaics: the role of protection in the construction of 'heritage'

Mr Eisuke Tanaka, University of Cambridge

This paper will explore how archaeological and historical significance of cultural manifestations comes to be recognised as an important resource for tourism, and in what way different agencies (e.g. nation-states, archaeologists, mass media, and the locals) articulate significance of 'cultural property' for claiming the control over such objects. For this purpose, it will focus on the case of Zeugma in southeast

Turkey, where a huge number of extremely well-preserved Roman mosaics discovered through the salvaging excavations in 2000. The discovery of these mosaics stimulated both Turkish and international media attention, and through this the Zeugma mosaics were recognised as one of the world's greatest mosaic collections both in size and in quality, and as one of important cultural property of Turkey. In this process, the Zeugma mosaics became the important resource for the local tourism industry, which also entailed a shift in the local attitudes towards these mosaics. This shift was indicated when the Roman mosaics of Zeugma were again featured by the Turkish (and some international) mass media in 2004.

Analysing the ways in which the Zeugma mosaics were recognized Turkey's important cultural property, this paper will examine how different groups involved in this case, Turkish state agencies, Turkish and foreign archaeologists, and the locals, came to claim the significance of the mosaics as 'cultural property.' In so doing, the paper will focus on the role of the idea of protection, which was deployed by these agencies to express their attitudes towards significance of these mosaics. It will suggest that difference between articulations of cultural property by different agencies was made distinct through the idea of protecting cultural property, which was considered to be a good in itself.

*e-paper*

### **Power, culture and the production of heritage**

*Dr Donald Macleod, Glasgow University*

Tourism is playing an increasingly important role in the production of heritage. Various groups are aware that heritage in the form of attractions, centres, and museums can become a magnet for tourists and consequently bring money into a community, region or nation. However, the production of this heritage, in terms of choice of topic, interpretation and manufacture will usually be in the hands of a few people who are already in positions of relative power.

This paper examines three distinct regions and focuses on specific heritage developments that illustrate the cultural context of heritage, especially the relevance of social groups and their power to shape representations through heritage material. Furthermore, it looks at how an awareness of tourism impacts on heritage representation and development.

1. The burgeoning commodification of folk culture and festivals on a Canary Island, driven largely by national and commercial interests, is contrasted to the heartfelt disappearance of a way of life among local inhabitants.
2. In the Dominican Republic, the public presentation of cultural history and the official agency representation of a fishing village are contrasted with the indigenous celebration of local history by a family which claims ownership of the land.
3. A growth of small 'Theme Towns' and heritage centres in South West Scotland with

or without public agency support is examined, demonstrating a grassroots desire to preserve and represent culture while developing the economy.

These three examples show the increasing complexity of heritage interpretation and the growing inclusion of multiple viewpoints. They also illustrate the contest over resources and representation through the production of heritage in which different groups, locals and agencies, compete or cooperate against the backdrop of tourism.

*e-paper*

### **Beyond the lapse of memory: ‘cultural smugglers’ and reappropriation of lost authenticity in French Polynesia**

*Dr Matteo Aria, University Of Pisa*

This paper is based on a long-term fieldwork in the Society Islands (French Polynesia), focused on a cultural process which local intellectuals and politicians see as the reappropriation of a lost memory. For a long time, Tahiti and Society Islands have been considered places without memory - the lands of Les immémoriaux, as in the celebrated novel by Victor Segalen: traditional culture and religion, according to anthropologists, voyagers and natives themselves, had been irreversibly destroyed by the colonial encounter. In the last decades, however, a strong movement of ethnic and identity claim has spread all over the country, in relation with political autonomistic programs on one side, on the other side with a new image of the islands produced by international media and tourist fluxes.

Protagonists and leaders of this memory reappropriation process are persons of a special kind, who could be defined *passeurs culturels* (cultural smugglers). Educated in France or in other Western countries, they returned to their homeland with a strong sense of the value of cultural authenticity, proclaiming themselves interpreters or heirs of ancient tradition in need to be rediscovered and revalued. With very different manners and styles, they engaged in archaeological work on ancient *ma’ohi* culture, in reinventing of traditional tattoo practices or religious rituals like firewalking, in revival of traditional religious festivals in the ancient sacred sites called *marae*.

Sometimes these practices of rediscovery lead to spectacular and folkloristic performances, directly related with tourist demand; sometimes, we have to do with more intimate discourses and performances, involving just little local communities. In the paper, I examine some of these figures of *passeurs*, focusing in particular on Raymond Graffe, a self-proclaimed leader of ancient religion revival, master of tattooing and firewalking and protagonist of interesting forms of cultural syncretism. Graffe’s activities are strongly related with tourism: but this relation, I argue, is never merely instrumental. In his view, the presence of tourists is not incompatible with cultural authenticity. Indeed, as shown in a wide literature on

international tourism, touristic and mediatic interest confirms and strengthens the local sense of value of “authentic” traditions.

*e-paper*

### **Heritage and tourism: contested discourses in Djenné, a World Heritage site in Mali**

*Ms Charlotte Joy, UCL*

This paper will explore the conflicting views of the importance of heritage preservation in Djenné, a World Heritage site in Mali, West Africa. Throughout fieldwork in Djenné and within UNESCO, I have attempted to do an ‘ethnography of heritage’, bringing to light the often neglected views and concerns of the people living in the town. Djenné is a town built entirely in mud brick architecture and is an excellent case study of the success and failure of competing interventions on peoples’ cultural lives. For variety of social, climatic and economic reasons, the yearly maintenance of the houses in Djenné is becoming beyond the reach of many householders who are turning to non-traditional architectural methods to keep their houses in good condition. These non-traditional methods are strongly condemned by the government and UNESCO whose aim is to keep the town materially the same.

Within the town, the Cultural Mission, the Tourist Office, the Imam and more traditional authority structures such as the ‘Chef du Villages’ and the ‘quartiers’ elders all have a say in its preservation. Recent international interventions such as a housing restoration scheme and more controversially, a scheme to improve the Mosque which provoked a riot, bring to light the underlying tensions of heritage preservation in a poverty stricken town. Against this background, tourism plays a vital role in the economic life of Djenné and is an often unspoken agent of change. For many residents in Djenné, a direct link must be made between the interventions asked of them by UNESCO and other outside agencies and economic gain. This paper will use the case study of Djenné to explore the ways in which cultural ownership is negotiated at a local, national and international level and the consequences of these discourses on peoples’ everyday lives.

*e-paper*

### **An anthropological dilemma: facing the patrimonialisation of culture in tourism contexts**

*Dr Antonio Miguel Nogués Pedregal, Universitas Miguel Hernández*

Based upon many years of fieldwork in tourism context I reflect upon the theoretical and methodological problem of studying ‘culture’ in tourism environments. Though tourism has been Spain’s most important source of income, very few social scientists

has paid close attention to it. The cultural, developmental and research policies were not especially fond of promoting the study of tourism. However, once tourism trends moved from heliothalasotropism into culturalism and ruralism during the eighties, 'culture' has been perceived as a resource. From then on, development planning in rural areas and research projects started focusing on what was labelled as 'cultural heritage/patrimonio', and dozens of *expertos en patrimonio*, articles, books, congresses, seminars appeared in the market. Regarding anthropology, this sudden interest in 'cultural heritage', much on the contrary, interfered and conditioned many of the anthropological interests; what bring us back to the relation between power, knowledge and critical social thinking. I conclude that in order to face this dilemma, anthropologists must pay closer attention to cultural heritage/patrimonio as a 'meta-cultural product', and should deeply analyse the mediation role of tourism space in order to understand the production and reproduction of meanings both among tourists and neighbours. I exemplify my arguments on this process with some case-studies I have carried out in different parts of Spain.

*e-paper*

**'I don't want to play the indigenous!' Tourism, ethnology and organisation of social and symbolic relations in gentrified neighbourhoods of eastern Paris**

*Dr Sophie Corbillé, EHESS/CNRS*

This paper presents the results of an ethnographical observation of a Parisian tourism association called Belleville Insolite. One of its activities (the "circuits découverte") is a guided tour for people to discover "the authentic neighbourhoods of the Eastern Paris". These neighbourhoods (the 10th, 11th, 12th, 19th and 20th districts), which are organised around suburban streets and former villages, have been undergoing a process of gentrification for several years now. I will demonstrate how the organisation of these tours in these multicultural and multi-class urban spaces, participates in the emergence of social and symbolic relations based on "generalized ethnology" (J. Bazin) or "ethnographic communication" (G. Ciarcia). By this I mean that people who play a part in these situations use the classic "tools" and "objects" of ethnology to connect themselves with places and other people: discovery as a means to relate themselves to space and to others; authenticity as a specific object to be explored and as a source to produce a specific kind of urban player, the witness; and finally "culture", something on which they agree and towards which they interrelate. Doing so, people, among whom the "multiculturals" (P. Simon) are the most active, behave alternately as ethnographer and as key-informant, as explorer and as indigenous, making these neighbourhoods a kind of ethnographical territory.

Far from being a separate social field, this way of organizing social and symbolic relationships extends beyond the tourist situations. In fact, it seems that ethnographical communication is a particularly efficient means to arrange social class and inter-

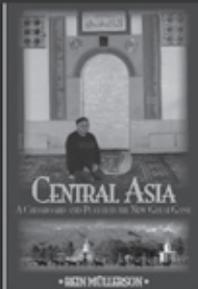
# NEW ANTHROPOLOGY TITLES FROM

## KEGAN PAUL



Kegan Paul specialises in books on East and SE Asia, Central Asia, Africa, the Pacific, Europe and the Middle East. We would be happy to consider proposals for publication. Please direct any enquiries or proposals to [books@keganpaul.com](mailto:books@keganpaul.com). For a complete listing of our books, visit our website at

[www.keganpaul.com](http://www.keganpaul.com)



**CENTRAL ASIA: A Chessboard and Player in the New Great Game**  
Rein Müllerson

With huge oil and gas resources divided between 5 independent states situated between Russia and China and close to Afghanistan, Central Asia has acquired immense geo-strategic importance. Concentrating on today's problems against a complex past, the book pays considerable attention to Islam, human rights, and Central Asia's place in the 'war against terrorism.'

ISBN: 0710313160  
£85, \$144.50, 370pp



**THE ENGLISH BREAKFAST**

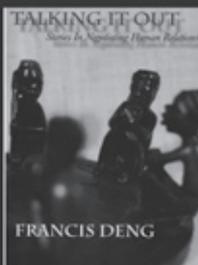
*The Biography of the National Meal, with Recipes*

Kaori O'Connor

This is a biography of the English Breakfast, a culinary detective story and a cookbook rolled into one, showing how the meal came into being over many centuries. It presents 3 authentic Victorian breakfast cookbooks by celebrated culinary figures of the period.

".. fascinating ..." - *The Guardian*

ISBN: 0710312229  
£65, \$110, 498pp



**TALKING IT OUT: Stories in Negotiating Human Relations**  
Francis Deng

This innovative work by Francis Deng, the scholar, diplomat, legal expert and author, moves the study of negotiation out of the limited traditional context of industrial relations and resituates it in the broader arena of negotiating human relations, drawing on his childhood experiences, inter-racial and cross-cultural encounters at home and abroad, and incidents from his diplomatic career.

ISBN: 0710312784  
£65, \$110, 464pp



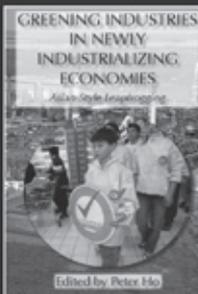
**CONNECTING HISTORIES**

*A Comparative Exploration of African-Caribbean and Jewish History and Memory in Modern Britain*

Gemma Romain

A historical and comparative assessment of ethnic identities and memories among African-Caribbean and Jewish individuals and communities. This book explores the way experiences are remembered by examining life histories and autobiography, oral history, and travel writing.

ISBN: 0710312237  
£69.95, \$120, 274pp



**GREENING INDUSTRIES**  
*In Newly Industrializing Economies*  
Edited by Peter Ho

This interdisciplinary volume addresses critical questions for the futures of China, Vietnam, Taiwan and Singapore – how can the state effect the greening of business without inhibiting economic growth? Can they 'leapfrog' the development process and build industrial economies that are competitive and environmentally sustainable?

ISBN: 0710313101  
£69.95, \$120, 266pp



**HYPERCITY: The Symbolic Side of Urbanism**

*The Symbolic Side of Urbanism*

Ed. Peter Nas and Annemarie Samuels

Urban symbolic ecology and hypercity studies are new fields that deal with the production, distribution and consumption of symbols and meanings in urban space. Through case studies in Brussels, Cape Town, Cuenca, Delft, Ljubljana, Paris and cities in Italy and Indonesia, this volume demonstrates how urban studies have become a global social science.

ISBN: 0710312792  
£65.00, \$110, 254pp

Please send all orders to:

Marston Book Services; P.O. Box 269, Oxford; OX1 4YN; Great Britain;  
TEL: 01235-465550, FAX: 01235-465556; E-mail: [direct.orders@marston.co.uk](mailto:direct.orders@marston.co.uk)

group relations in public spaces in places in the process of gentrification. Finally, the analysis I am proposing questions the role played, within ethnological communication, by the different urban professionals who observe these spaces and the way they do it: i.e. anthropologists, sociologists, journalists, etc.

*e-paper*

### **Tourist patrimonialisation: ethnography and power in a Portuguese village**

*Dr Carla Almeida Sousa, Universidade do Algarve*

This paper presents the case study of an inland rural village in the Algarve, the most popular tourist region in the south of Portugal. The village, Alte, is promoted, on the coastal tourist market as a cultural attraction and as model of a “traditional village” in the “backstage” of the region.

This objectification of the village is also used in discourses and local social practices. Alte “the traditional village” belongs, above all, to the local identity, which has incorporated this metaphor over the generations as a symbol of communitarian distinction.

This process is the outcome of a long lasting transformation that began in the 1930s, propelled by the State tourist propaganda. The, then, totalitarian regime made Alte an example of rural authenticity. As a consequence, from the 1950s onwards, the village was appropriated as “cultural capital” by bourgeois groups self-converted into local ethnographers. In this way, they legitimised the urban re-creation of the “traditional village” and began its folklorization.

Nowadays, the bourgeoisie promotes a new paradigm - “Alte, inland cultural village”. This is a new traditionalist distinction made for the tourist commoditization which brings new practices and new meanings to “tradition”. The ethnographic and cultural knowledge embedded by its inhabitants, in earlier times, is replaced by a new process of local, exclusivist and memorial patrimonilization. Therefore, power and tourism continue intertwined.

It is the dynamics of interaction, during this period, between the village as an ethnographic tourist destination and the forms of distribution and consolidation of power that this paper will cover. The dynamics implying different local and national social processes, such as acceptance, conflict and contestation, will also be analysed in the paper.

*e-paper*

**F4**

## Modernising archaeological tourism: from image conflict to archaeological expressionism

**Convenor(s):** Dr Ian Russell, Trinity College Dublin; Dr Andrew Cochrane, Cardiff University

**Thu 12th Apr, 16:30, TM144**

This session explores the conflation of materialities and mentalities which has become commonplace in contemporary archaeological and tourism discourses. Since the philosophical and popular acceptance of Descartes' dichotomy of mind and body, material objects have functioned as passive representations for the veracity of ideological concepts and mentalities. Through (re)created auras of revealed strata of human occupation, materialities are correlated to essentialist, positivist systems of social development - a system of which contemporary society is assumed to be the logical inheritor. Based on an acceptance of various dichotomies, archaeology has grown as a rational science which manifests evidential materiality, explicating modern Western temporal, evolutionary and geographical logic systems. The papers in this session will move on from the working hypothesis that the logical representation of materiality as evidence of mentality is fundamental to the project of archaeology. Instead, we suggest that archaeological materialities may function as representational 'apologies' for modern mentalities.

The debates of the session will centre on an exploration of recent theories on the politics of verticality, cosmopolitanism, image conflict and spectatorship through specific case studies. We suggest that archaeology and heritage has more to offer than simply reifying social orders, explicating evolutionary processes or apologising for modern logic systems. We wish to move archaeology away from apologising for the conflict of images in modern Western society and towards a dynamic expressionism of human understanding of being, logic, materiality and temporality.

**Chair(s):** Andrew Cochrane and Ian Russell

**Discussant(s):** Victor Buchli, Reader in Material Culture, UCL, Department of Anthropology

**Tourism and challenges posed for anthropology by new cosmopolitan images of 'living your own life in a runaway world'**

*Dr Stephanie Koerner, University of Manchester*

This contribution (1) outlines a framework for understanding some of the reasons for growing interest in 'new cosmopolitan' approaches in anthropology to the 'global political economy of tourism', and (2) considers the implications for several aims of the session of comparing the contextual circumstances of Kant's

(1795) arguments for anthropological approaches to ‘publicity’, ‘public grounds of truth’ and ‘perpetuating peace’, with those under which social sciences and humanities have come to include ‘tourism’ (and the ‘global tourism political economy’ among their key areas of specialisation. I will conclude with suggestions about how some of the most controversial aspects of anthropological research and teaching on tourism relate to images of “living your own life in a runaway world’ or “age of risk” (Beck 1995, 2001, 2004) and problems with arguments that the most promising proposals of solutions to conflict over ‘global justice, human rights and governmentality’ lie in ‘new cosmopolitan’ notions of ‘alternative realities’ (Latour 2004; Koerner 2006; (ASA 2006 Conference Programme: 6).

### **Straining at the borders of belief: cultural tourism as crisis-management, and the mediatisation of archaeology**

*Mr Marcus Brittain, University of Manchester*

My discussion here is concerned with the strain archaeology experiences in the task for the recognition of difference in face of the ‘public’ expectation of unified accounts of the past. The focus for this discussion is centred on emerging debates arising within archaeology from issues regarding its relation with the media. Previously focused on matters of misrepresentation, the necessity for crisis-management in archaeology initiated action in local conflicts to secure claims of legitimacy as the knowledgeable custodians of the past. Risk-assessment within these mitigation strategies presupposed homogenised sovereign value-criteria against which judgements of appropriate action could be agreed upon by management decision-makers. However, the mediatization of the intellectual economy, and the development of increasingly accessible instant communication technologies has formed a new context for questions of accountability, whilst setting new constraints and possibilities for cultural tourism. The boundaries neatly delineating internal conflicts of images from external (“alternative’) claims to knowledge have a mobility that fits uncomfortably with the traditional security of sovereign value systems. The issues entwining media, crisis and legitimacy are illustrated in an ongoing conflict of images at a wetland archaeology heritage centre in the Cambridgeshire fenlands. Here contrasting matters of science, climate change, land-use, heritage conservation and sustainable biodiversity, have their expression in varying media forms through local residents, local and national government policy, regional industry, heritage authorities and activist groups. The difficulties of peaceful resolution will be placed into question.

## **Tourism and citizenship in anthropology of personhood perspectives**

*Miss Caroline Lamprey, University of Manchester*

This paper builds upon my research on the anthropological perspectives on personhood and key themes in current interdisciplinary literature on 'science, citizenship and globalisation' (for instance Leach, Scoones and Wynne eds. 2005). Emphasis in this research has centred on questions about how such perspectives can help with efforts to democratize citizen involvement in "critical scientific debates and decisions that affect their future lives, be they in specific policy issues about genetics, HIV/AIDS, occupational health, biotechnology or GM foods to broader processes of assessing the risks of new technologies" (Gaventa 2005). My presentation has three parts. The first concerns the bearing of anthropological approaches to personhood upon several problems stressed in the session abstract, including consequences for archaeological and tourism discourses of prevailing dichotomies of agency-structure, mentalities-materiality, expert competence - public perceptions, global - multi-cultural. The second concerns connections between themes of 'tourism policy and planning' and roles assigned to the social sciences and humanities and institutions and agencies, which are shaping global political-economies of 'risk assessment and management'. The third and main part of my paper illustrates several advantages of anthropology of personhood perspectives on these problems and connections with case studies of local communities' involvement in planning means to sustain regional biodiversity and tourist economy development.

### **Once upon a time: truth as an expression**

*Mr Timothy Neal, University of Sheffield*

This paper suggests that the duality of mentality/materiality can dissolve through archaeological/heritage tourism. However the normative impulse that informs the latter pair cannot be maintained where this non-dualist perspective is to flourish. In the context of tourism, heritage and archaeology can be understood as performances and face problems of veracity, of an inability to perform or be a spectator of the past without drawing (on) the present. The challenge for heritage providers becomes one of encouraging speculation, of drawing forth imagination. This implies an active spectatorship that moves beyond consumption of what is provided by the heritage industry. From a material culture perspective, individuals can be understood as inventing their own heritage, understanding of which can be approached through the objects they accumulate, through materiality. Thus material culture becomes the subject and mentality of the object of attention. Yet materialities are both the origin and the outcome of mentalities and vice-versa.

Archaeology cannot provide origins for one or the other but the archaeological project becomes a moment of placement, a condensation of a fluid form except when, as the panel abstract suggests, it engages openly in a dynamic expressionism, by which I understand the manipulation of both materiality and mentality to produce meaning that is not limited by the necessity of mapping the one on the other.

**G1**

## Everyday adventures in being: experiencing the city and landscape

**Convenor(s): Dr Andrew Irving, Manchester University**

**Wed 11th Apr, 14:30, GCG08, then Henry Thomas Room**

Four papers and a film that tread a different path including the political, the phenomenological, the confessional, the ironic, the historical, the poetic and the macabre.

Briefly, Jonathan Skinner's paper involves the strangeness of re-visiting his fieldwork site of Montserrat after volcanic eruption changed the entire landscape and economy; Nigel Rapport is walking around Auschwitz on a package tour, himself as a Jewish person, and making connections between the different kinds of journeys made by those who walked on the same ground many years ago; Atréyee Sen suggests that 'S' words in the anthropology of tourism, sun, sex, sea, sights and sand, perhaps need to incorporate further slaughter, sleaze and salvation. Her paper explores voyeuristic walking tours of slums for 'foreners' in her home city of Calcutta. Sarah Pink discusses how the sensory sociality of walking, photographing, and audio and video recording in collaboration with research participants, can offer insights into place-as-ethnographic knowledge and practices of the imagination.

### **Ghosts in the head and ghost towns in the field: ethnography and the experience of presence and absence**

*Dr Jonathan Skinner, Queen's University Belfast*

This paper is about an anthropologist coming to terms with the field and fieldwork. In 1995 I left - was evacuated from - my fieldsite as a volcanic eruption started just as my period of fieldwork drew to a close. These eruptions dramatically and instantaneously altered life on the island of Montserrat, a British colony in the Caribbean. Whilst Montserrat the land, and Montserratians the people, migrated and moved on in their lives, Montserrat and Montserratians were preserved in my mind and in my anthropological writings as from 'back home' I held onto the ethnographic present and held dialogues with informants and my self in my head.

Revisiting Montserrat several years into the volcano crisis, I once drove through the villages and roads leading to the former capital of the island where I had worked from. All the people had been evacuated due to the volcano, and yet all of the landscape had been preserved or was being hinted at in the pyroclastic mudflows and ash falls from the volcano. In my journey to the ghost town Plymouth, I recalled the presences from my fieldwork. My route to this modern day Pompeii threw up a stark contrast between absence and presence with deeply unsettling consequences: rather than lay my ghosts to rest, my return to my fieldsite became an opportunity for my ghosts to further bed themselves in. As such, this paper uses my hauntings to work through the problematics of anthropological experience and ethnographic closure as well as the real and unreal, the written and the unwritten.

### **Sex, slaughter, sleaze and salvation: 'Phoren' tourists in the slums of Calcutta, India**

*Dr Atreyee Sen, University of Sussex*

The main 'S' words explored in the anthropology of tourism, sun, sex, sea, sights and sand, perhaps need to incorporate further slaughter, sleaze and salvation. My paper for this panel will explore the violence and voyeurism in viewing poverty in marginalised urban spaces. It will uncover fluidities within small-scale local travel industries and how the latter cater to changing lifestyles, religious angst and sexual preferences of international travellers. I did my ethnography in the slums of Calcutta, where travel entrepreneurs organised a range of discreet tours for 'foreigners' (primarily from Australia and the US). These popular expeditions into slum areas offered 'sightings', such as half-naked women bathing at wells, ritualistic animal sacrifice, the aged dying of starvation etc. While reinforcing stereotypes of the primitive other (as against the exotic other), these secret tours allowed travellers to indulge in a range of emotions, from real life voyeurism to 'showing gratitude to God for being civilised'. By emphasising the ambivalences and contradictions in viewing and representing the other, this paper argues further that the immoral and critical gaze of the foreign tourist can affect the nature of morality and commercialism among the urban poor.

### **Walking Auschwitz, walking without arriving**

*Prof Nigel Rapport, Concordia University of Montreal*

The paper is an interweaving of three strands: an account by Imre Kertesz of his experiences in Nazi concentration camps in the Second World War which he

published as the novel, *Fateless*; an account of a walking tour in Suffolk which W. G. Sebald published as the travelogue, *The Rings of Saturn*; and an account of my own of visiting the Auschwitz memorial site which has been constructed on the edge of the Polish city. Linking the three strands is the issue of the phenomenology of walking: the consciousness which is capacitated by this activity and the accompanying power to interpret one's life and surroundings in particular ways. Kertesz would walk the Nazi lager without stopping for death; Sebald would walk the Suffolk landscape without admitting the passage of time; Rapport would walk Auschwitz without falling victim to the systemic constructions of others.

### **An urban tour: sensory sociality as ethnographic method**

*Dr Sarah Pink, Loughborough University*

This paper discusses how the sensory sociality of walking, photographing, and audio and video recording, alongside and in collaboration with research participants, can be productive of place-as-ethnographic knowledge. Drawing from recent academic writing on sociality, walking, sensory experience, and the production of place I will suggest how collaborative ethnographic methods that themselves are productive of what might analytically be called 'place' can be central to the generation of academic understandings of how people construct their relationships to their environments, both through practice and imagination. In doing so I reflect on a research event that was, based on my request to visit and meet relevant people in a town, but initiated and organised by the people participating in my research.

### **Robinson in Space**

*Patrick Keiller*

Patrick Keiller is a film-maker rather than an anthropologist and this session has him showing and discussing of his internationally acclaimed and multiple award winning "Robinson in Space", which is a C21st recreation of Daniel Defoe's *Tour through the Whole Island of Great Britain (1724 -26)*. The critique of contemporary urban and rural experience outlined in *Robinson in Space* and its counterpart *London* has developed into a navigable DVD which assembles 67 early topographical actuality films as a virtual landscape of circa 1900 and a planned research project *The Future of Landscape and the Moving Image* which addresses the production of landscape and images of landscape in terms of mobility, belonging/displacement and current and anticipated future economic change.

G2

## Tourism and landscape narratives

Convenor(s): Prof Jaap Lengkeek, Wageningen University

Fri 13th Apr, 10:00 Henry Thomas Room

Landscapes constitute major attractions for tourists. Nevertheless, landscapes are not unambiguous phenomena. The physical appearances are linked to symbols, meanings, talks and narratives, which are stored in the human minds and form the basis for understanding and appreciating a landscape.

The meanings of landscape elements are only potential until the context shapes them (see Whiston Spirn 1998 *The Language of Landscape*). The context consists of attributed narratives (popular stories, media, books etc.) and meanings as well as practices linked to (the use of) the landscape. Landscapes and their narrative meanings are framed in power relations and in- or excluding practices of stakeholders.

Over time, landscapes accrue layers of meaning with every new representation, and these inevitably thicken and enrich the range of interpretations and possibilities (see James Corner 1999, *Recovering Landscape - Essays on contemporary Landscape Architecture*).

Tourism plays a role within these representations and power play around landscapes. Although community based tourism develops to a certain degree, the influence of Western or multinational NGO's and entrepreneurs is considerable. Many NGO's represent Western conceptions of ecology or heritage conservation. Entrepreneurs face the logic of running their business, which is not always aiming at top profits but at least connected to their clientele and the preferences of market segments. The clientele is predominantly Western.

Narratives are a resource of tourist meanings and the tourism developments shape and modify narratives of the landscape. In this respect the cross-cultural comparison is indispensable.

### 'What a picturesque village': producing tourist spaces in north-west Romania

*Dr Chiara Cipollari, Università degli Studi di Perugia*

The theme my paper deals mainly with the spaces in which the tourism experience occurs. I shall speak of places, landscape and transformation by considering space as a social product, and consequently the relationship between community and territory, in a dynamic and historically contextualised way.

Fieldwork was carried out in a Romanian village (Botiza) focusing particularly in the observation of the influences, the changes and the effects that tourism produced to the landscape.

An evident sort of contradiction stimulates my reflections. Botiza has gone through a process of transformation generally recognized as 'modernisation'.

However, only in some narratives it emerges the consciousness of the process of change taking place, while in the others it seems to be obliterated.

Tourists claim to choose Botiza as their holiday destination for the “beauty of its landscape”, the “marvellous surroundings”, the “brave nature”, and, most importantly, the strong relationships that local people have with nature and the landscape.

In order to host tourists, local people refurbish their houses, invest tourism entrance in decorating the house facades, build wooden fences and, when possible, buy a car. Local administration builds a new road, bring running water nearer to houses and promotes the entrance of Botiza in wider tourism circuits.

Therefore, whilst the impact of changes is present in politics and in practises of tourism, it is not recognized in the narratives.

The idea of a never changing set of practises, traditions and costumes as well as landscape and the relation with it coexist with the local willing of ameliorate living standards through tourism income.

How do the protagonists make sense of this apparently opposite narratives? Why is the landscape and people’s relationship with it the focus of both the narratives? I will try to analyse such issues through ethnographic data.

### **Tourist landscape narratives and visibility at a pilgrimage/World Heritage site in west China**

*Prof Donald Sutton, Carnegie Mellon University*

The paper examines a landscape in western China with layered representations superimposed by Tibetan and Chinese pilgrims and modern-day tourists. Huanglong (Yellow Dragon) in the Aba Tibetan and Qiang Autonomous Region has been a World Heritage site only since 1992 but a pilgrimage center since the Ming dynasty (1368-1644). The central site is a system of boardwalks and stone paths linking several temples and scenic spots over a sloping valley of travertine pools, caves and waterfalls. Key places within the site constitute a system of way-stations suggesting contrasting meanings to the site’s visitors depending on their provenance and knowledge. Through the shifting role of way-stations with attached mythic-historical stories the Huanglong landscape may be regarded as an active participant in an evolving representational system spelling out power relations involving religion, ethnicity and environmentalism.

Focusing on Han Chinese tourists, the latest arrivals at this site, the paper interprets their stories and rituals as creative efforts to appropriate the power of the site and its way-stations, efforts that reflect the sentimentalized TV romances and portrayals of ethnic minorities circulating in the urban China mass media. The first half of the paper compares three tourist narratives with longer established ones, noting their more visual character. The second half examines the different form and effects of

tourist visuality in relation to such themes as the objectivization of Tibetans and other national minorities, and nostalgia for the historical and the bucolic seen to be lost in the urbanized east. Like their narratives, tourist practices are seen as forms of commodification and appropriation, that also remake the Han Chinese tourist as a person of status. Tension between tourists' experience and official ideology leaves room for individual agency, though less than for others sharing the site.

### **Time, space and nostalgia in web narratives of eco- and agro-tourism**

*Dr Eleftheria Deltou, University of Thessaly, Greece*

Eco- and agro-tourism constitute two of the most popular forms of alternative tourism. This paper focuses on web representations of eco- and agro-tourism to show how in the particular context 'rurality' and 'nature' are constructed as re-signified commodities. The analysis of these websites will show that these forms of tourism construct essentialized nostalgic 'rural' and 'natural' spaces, which are commodified almost as endangered species. While these naturalized and a-historical narratives of eco- and agro-tourism build themselves around the rural/urban and past/present dichotomies, where the rural past homology signifies eternal past cultures that disappear in the appearance of modernity, they are themselves constructs of a key symbol of post-modernity, the Internet.

### **The articulation of tourist meanings in landscape design**

*Prof Jaap Lengkeek, Wageningen University*

Landscape is a dominant attraction in tourism, outdoor recreation, leisure in general and an important point of reference in local and regional identities. It encompasses not only space, soil, water, nature and human settlements, but also geological and human history, all linked to particular interests of living people. Because it is connected to a long history of events that influenced its form and functions, the landscape is 'loaded' with a complex meaning reflecting the present as well as the past. Different relationships to the landscape create and created 'meaning': functionality or the use people make of it, the perceptual impact it has on the 'eye of the beholder', the narratives linked to it and the modes of ownership.

Design for leisure landscapes has been oriented to predominantly use functions, perceptual values (aesthetics; orientation etc.) and particular requirements formulated by landowners such as local authorities, tourism entrepreneurs and recreation management organizations (Brinkhuijsen, forthcoming). The narrative aspect is coming into view only recently. Narratives may consist of personal

histories (the landscape of my youth..) and above all imply shared knowledge. In this paper we take the narrative of a defence line that has been created in the East part of the Netherlands. The line, a complex of concrete dams, harbours, water feeder and bunkers, located in and along the river IJssel, was built in the nineteen fifties of the 20th Century in order to inundate the East border in case the Soviets would decide to invade Northern Europe. The construction defence line stopped before its completion, but left many traces in the landscape. Local volunteers in one village turned elements of the line into a recreational and tourist attraction.

The assignment taken in our project was: to conceptualise landscape narration, to apply this to different approaches to the same general story about the defence line and to find material figures of 'speech' for design in order to make the landscape and the narrative more or less 'readable' and understandable for visitors.

### **The impact of narratives on the experience of the urban and natural environment**

*Dr Dmitri Karmanov, University of Wageningen*

Physical environments, both natural and urban, accumulate meanings. Some meanings are easily retrieved from the physical properties of environments (landscapes), others require historic and contemporary contexts before they can be fully experienced. Story-telling is one of the ways of revealing 'silent' meanings, thereby enhancing people's experience of places.

We explored the impact of narrative on the perceived restorative qualities, attractiveness and interestingness of a Dutch lowland landscape and a contemporary urban environment in Amsterdam. We wrote a story to go with each of the environments in an attempt to make explicit some of the meanings, by drawing attention to the distinctive features of the environments. We added landscape biographies to emphasize the link between people and places.

The stories changed the experiential qualities of both natural and urban environment as manifested in higher perceived attractiveness and interestingness ratings. Therefore we conclude that the stories behind natural and urban environments cannot be fully reconstructed from the perception of the physical characteristics of environments. Significant parts of the story, as well as any experiential qualities related to them, remain inaccessible to an observer and can only be revealed and appreciated by providing some kind of explicit commentary.

## **Legible landscapes: the use of narratives in landscape design for leisure in Dutch cultural landscapes**

*Mrs Marlies Brinkhuijsen, Alterra, Wageningen UR*

Nowadays, leisure and tourism have become significant factors in rural development, which is manifest in the 'commodification' of landscapes. However, leisure and tourist markets are very competitive and consumers increasingly demand high quality, unique and memorable experiences.

Landscape designers are called in to contribute to the adjustment of landscapes for leisure and tourism purposes. Landscape design involves functional as well as perceptive and imaginative aspects of space. It is this particular combination that is essential to making contemporary landscapes more attractive.

In the twentieth century, a specific design tradition concerned with leisure and tourism in cultural landscapes was developed in the Netherlands. My reconstruction of this tradition, based on an analysis of landscape designs from the 1920s to the present, shows that landscape designers used knowledge and theories from Leisure Studies and Environmental Psychology about functional use, behaviour and perception in their designs. However, imaginative aspects received less attention. Contemporary landscape designers search for innovative means to rouse peoples' imagination. With the new demands for special experiences, imaginative aspects have become very important nowadays. An interesting challenge for designers is the use of narratives. The value of this approach will be illustrated with the concept of 'the legible landscape'.

*e-paper*

## **'Looking into the eyes of the nature': forest narratives and cultural tourism in rural Romania**

*Ms Simona Niculae, Central European University*

The paper examines the changes of forest narratives that occur with the dramatic reorganization of rural life in mountainous regions. Rural communities in post-socialist Romania have undergone many transformations since 1989. Among the most common factors with a strong effect on these communities were the restoration of private property and the emergence of free trade and markets. In mountainous areas these factors -- when accompanied by deindustrialization, led to a dramatic increase of unemployment and the restructuring of rural life around forests which became unintentionally the most important actor in villagers' lives as the most important source of income, predominantly acquired through informal logging and timber trade. In latter years cultural tourism—although the results indicate that it is rather a contested development project-- is increasingly

seen as the “natural development path” in rural mountainous areas and the solution against poverty. Consequently, the forest is more and more perceived and promoted for touristic purposes from the new perspective of the clean air that provides or the beautiful scenery and wild life. In addition, Romanian accession to the EU affected local strategies of attracting foreign tourists, by revisiting former strategies used during socialism from invented traditions to the restructuring the local history from -now-- a European perspective, all having new representations of forest as central in redefining the community new identity. Using ethnographic data gathered from two rural communities from Transylvania, the paper explores how the restructuring of rural livelihoods is a process of reshaping meanings, representations of and practices related to the use of forests with consequences on remolding local identities and the meanings of cultural heritage.

*e-paper*

### G3

## Sacred landscapes, esoteric journeys: challenges of tourism, anthropology and spirituality in European and British contexts

**Convenor(s): Dr Jenny Blain, Sheffield Hallam; Dr Helen Cornish, Goldsmiths College**

**Thu 12th Apr, 16:30, GCG09/10**

This panel examines intersections of anthropology and ‘spiritual tourism’, including appropriation of sacred landscapes, place, and materiality, in a context of increased Western interest in ‘otherworlds’, emergent religions, contested spaces, and a quest for re-enchantment.

Engagements with places and otherworlds may range from the thrills of a ghost walk or haunted house, to potentially-transformative experiences sought through journeying to pertinent graves or on personal quests and pilgrimage to sacred landscapes such as Avebury, Bru na Boine or Carnac (attracting various publics, some as ‘spiritual tourists’, some as guardians of place). Issues include tensions between commodification, rationalisation, conservation and sacredness, and contested interpretations of place and experience.

The development of ‘new-indigenous’ spiritualities based around landscape and esotericism, together with the globalisation of ‘otherworld’ tourism, raises challenges to theory and pragmatics within anthropology; as in areas of:

- a) identity and spirituality, relating to places which are constituted by some as 'sacred', with that 'sacredness', or its relationship to movements of people within the landscape, challenged, contested or appropriated
- b) tourism and consumption, and how these issues are represented by an anthropology that has been more concerned with travel over distances and with exotic differences, than with encounters closer to home.

Concepts indicated include: *heterotopia* as difference in inscription/ inscription of difference within place, with associated transformation; *re-enchantment* as quest for meaning through remembered or invented pasts; and power, in how layers of meaning inscribed in landscape or place become part of the politics of spirituality, 'heritage' and tourism today.

### **Chair(s): Helen Cornish**

#### **'Living' history: ghost tourism in the UK**

*Ms Carrie Clanton, Goldsmiths College*

Throughout the UK, many tours of historical and heritage sites are billed as "living history," despite their reliance upon presenting ghastly elements of the past (torture, executions, epidemics) via representations of the dead. "Ghost tourism," whether as performances in which tourists are guided or entertained by actors playing ghosts, as history walks taking in haunted locales, or as ghost-hunting expeditions to haunted structures, relays a particular form of heritage and re-enchantment through fiction using selected facts of the past. Using examples from fieldwork carried out in London, Brighton, Edinburgh and other "haunted" UK tourist sites, I question how the experiential spiritualism on offer at heritage and tourist sites, whether billed as infotaining consumer spectacles or as quests, may fit in with Hewison's assertion that heritage is always a salvage activity (much like classical anthropology), in which history and culture are re-written according to concerns of power and capital in the present. Ghost tourism also raises questions of how tourists may consume the exotic "at home" through travelling selectively through time rather than through space.

## **From spots to sites: Protestant theme sites in the Holy Land and the spiritual experience**

*Dr Amos Ron, Kinneret College on the Sea of Galilee*

In recent years, the Christian pilgrimage to the Holy Land is shaping the spiritual experiences of pilgrims and other religious tourists in new ways. In addition to the traditional visits to holy sites - emphasizing the authenticity of the locations where the sacred events "really happened" - contrived Christian theme sites that create an alternative to the traditional sites were developed. This presentation will focus on two important Protestant sites, which reflect this trend: "Nazareth Village" in Nazareth, and the "Biblical Resources Museum" in Jerusalem. These innovative sites do not rely on churches and graves, as most holy sites do, but are built around a contrived setting simulating life in Biblical times. Through the use of secular means, the sites provide the possibility for a different spiritual experience.

Three main components underlie Christian theme sites in the Holy Land:

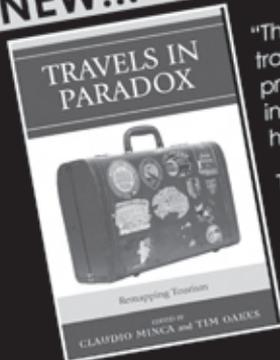
1. Theming: The sites simulate the atmosphere of Biblical times in the Holy Land. The theming of the sacred shapes the architecture, landscape, actors, performance, food and souvenirs. By doing so, the sites fulfill the need for religious visualization, thus acting as alternatives to the traditional holy sites, which are sometimes perceived as alienating and cold.
2. Science in the service of religion: Significant resources are invested in scientific research in order to get an accurate image of Biblical times. The fact that scientists - archeologists and others - have given the sites their seal of approval contributes to the sites' reputation and increases their validity among the visitors. In addition, the scientific aura adds to the distinction made by the visitors between an ordinary theme park and such an authentic experience.
3. Nature: This component is emphasized in two ways. Firstly, natural elements dominate the sites - trees, flowers, water and animals, all of which generate Biblical associations. Secondly, the local guides are trained to emphasize nature by referring to relevant Biblical events through stories and parables.

An analysis of the sites and their above mentioned components suggests that we are dealing with a contemporary phenomenon, which can be called "hyper-spirituality", to paraphrase Umberto Eco's "hyper-reality". The combination between the spiritual context and meaning on the one hand, and the active participation of the visitor on the other, leads to a unique and enhanced experience that can be viewed as a significant contribution to the spectrum of the religious spiritual tourist experience.

# Cutting Edge anthropology titles

from The Rowman & Littlefield Publishing Group

NEW...



**Travels in Paradox: Remapping Tourism**  
Edited by Claudio Minca and Tim Oakes

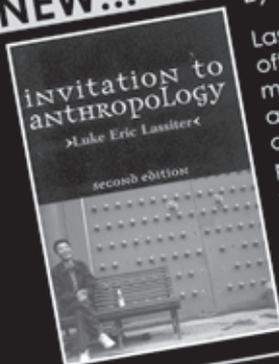
"This book marks the coming-of-age of new narratives of tourism, travel, and place. Each chapter is a vital part of a whole that presents an exciting new field of research and a set of compelling insights into the pressing problems that the paradoxes of travel have generated." - Nigel Thrift, **University of Oxford**

This innovative volume focuses on tourism through the twin lenses of cultural theory and cultural geography. Presenting a set of innovative case studies on tourist destinations around the world, the contributors explore the paradoxes of the tourist experience and the implications of these paradoxes for our broader understanding of the problems of modernity and identity.

Rowman & Littlefield Publishers

£18.99 Paper 0-7425-2876-6 / 978-0-7425-2876-5 2006 304pp

NEW...



**Invitation to Anthropology**  
By Luke Eric Lassiter

Lassiter's concise introductory text to cultural anthropology offers a fresh and accessible approach for students. His message about the relevance of anthropology is timely and engaging, and he illustrates the varied and valuable applications of the anthropological perspective for real world problems on the local, regional, and global scale. This book is an ideal text for undergraduate students, and can be easily supplemented with case studies in anthropology.

AltaMira Press

£18.99 Paper 0-7591-0975-3 / 978-0-7591-0975-9 2006 224pp

Order from: NBN International, Estover Road, Plymouth, Devon PL6 7PY, UK  
E-mail: [orders@nbninternational.com](mailto:orders@nbninternational.com) Tel: +44 (0) 1752 202301 Fax: +44 (0) 1752 202331

Find out more about our textbooks and titles covering anthropological subjects as diverse as ethnography, race, contemporary culture, religion, medicine and much more! Email [rlpg@oppuk.co.uk](mailto:rlpg@oppuk.co.uk) and request our latest anthropology catalogue

## **Cultural icons, tourist attractions, sites of sacred encounter: contemporary engagements with Malta's Neolithic temples**

*Dr Kathryn Rountree, Massey University*

Malta's Neolithic temples, claimed to be the oldest free-standing stone monuments in the world, may have first become a destination for religious pilgrims several millennia before Christ, if we accept the suggestion of a tourist video titled 'Sacred Island' screened at the Emigrants' Commission in the capital Valletta. The narrator, whose script was written by a prominent Maltese priest and philosopher, begins by suggesting that 'people from all over the Mediterranean came to worship here since before the dawn of civilization'. From the Bronze Age onwards, the temples were appropriated and contested, re-interpreted and re-used by a host of foreign and local groups for a variety of economic, cultural, historical, scientific and religious purposes. In the last 15-20 years a new group of spiritual tourists, Goddess followers and Neo-Pagans mostly from the UK and the US, has begun visiting the temples wanting to learn more about Malta's Neolithic past and 'see for themselves' its remains, claiming an affinity with the earth-honouring beliefs of the temple-builders, and seeking a personal experience of the numinous.

For most Maltese (and most tourists), however, the temples are not part of a contemporary sacred landscape, at least not in the religious sense of 'sacred'. The sites and their associated artefacts have been symbolically employed as cultural icons in the creation of a Maltese national identity and as unique 'attractions' in tourism advertising, but have no contemporary spiritual relevance. Their current values have to do with history and heritage, science (archaeology) and the economy. While the temples are important symbols of Maltese heritage and cultural identity, this is not linked with a strong sense of cultural ownership. Maltese insist that as World Heritage sites, the temples are 'to be shared by everyone'; they are not owned by Maltese, simply on Maltese soil.

The paper reviews attitudes and agendas in relation to the temples, concentrating mostly on one group of Maltese for whom the temples do hold deep spiritual meaning and significance: Maltese Neo-Pagans. It discusses the place of the temples in Maltese Pagan identity, imagination and practice and briefly compares these with British Pagans' engagements with sacred sites in Britain. Heritage Malta's plan to cover Hagar Qim and Mnajdra temples with protective coverings in order to conserve them is discussed from Pagans' perspectives.

## **Reburying the past, re-enchanting the present: pagans, archaeological landscapes and reburying the dead**

*Dr Robert Wallis, Richmond University; Dr Jenny Blain, Sheffield Hallam*

Britain's wealth of prehistoric sites attracts visitors world-wide: for some, archaeological sites and artefacts consisting of burial mounds, stone circles and other human-made features, alongside such natural features as groves of trees, rivers and hills, comprise sacred sites in sacred landscapes. The Sacred Sites, Contested Rites/Right Project ([www.sacredsites.org.uk](http://www.sacredsites.org.uk)) examines contemporary pagan engagements with the past. Pagans look to ancient religions of northwest Europe and indigenous religions in order to reconstruct spiritualities and so re-enchant the present. Spiritual tourists arrive from all over the world, mixing with more local new-indigenous 'visitors', and making pilgrimages to these places where spirits, gods and goddesses, ancestors and 'wights' can be engaged with, dialogue established, offerings made, and ritual conducted, all with implications for anthropologists, archaeologists, heritage managers and the tourist industry. Sacred sites become contested, heterotopic spaces.

In this paper we focus on tensions between sites as sacred places of ancestors and as locations for (often lucrative) heritage tourism, through examining the recent development of a British reburial issue. Pagans interested in site and ancestor welfare are increasingly campaigning for the reburial of pagan human remains held in museum and university collections, and express concern for welfare of remains found during, for instance, rescue archaeology. The founding of HAD (Honouring the Ancient Dead) and a 2006 conference at the Manchester Museum indicate this as a burgeoning issue. Our discussion attends to issues of identity formation and spirituality in relation to the concept of 'ancestors' in the landscape - increasingly central to heritage/spiritual tourism, differently mobilised in truth claims about the past made by some pagans, dismissed by some 'scientific' accounts yet employed in attempts to resist encroachments from road building or quarrying - and to the power relations surrounding these contested spaces.

## **Can the quest for spiritual nutrient contribute to tourism? An ethnographic study on Buddhist sacrificial ritualistic practices in India**

*Dr Nupur Pathak, Indian Council of Social Science Research*

People in all religions strive for a transcendent world which is free from suffering and seek for salvation. In Tibet the Tibetans used to undertake a journey to a sanctified place or attend ceremonies having sacred connotations which were considered to be core elements of religious practice. The hardships of the journey,

offerings to religious institutions or practitioners, survival expenditure en route were only supposed to bring spiritual merit. Since their migration from Tibet to India the intention of the guest tourists (Tibetans, non-Tibetans, and foreigners) from all over the world to visit Dharamsala is on the rise.

A study was conducted in Dharamsala in northern part of India which is considered to be the sacred site for the Buddhists. The study seeks to explore the main attractions for the tourists including the foreigners who travel from far off places bearing the hardships of journey.

Being the seat of the Tibetan spiritual leaders and the platform of indigenous religious practices, the strength of tourists is more prominent especially in Dharamsala due to various reasons. Gradual attraction of this region in exile transformed into a greatest stimulus to tourists since 1989 when His Holiness the Dalai Lama was awarded the Nobel prize for Peace. Dharamsala has become one of the popular tourist resorts in Himachal Pradesh (India).

A significant number of tourists from all over the world travel to Dharamsala during Tibetan New year eve (*dgu gtor*), New Year (*lo gsar*) ceremonies and stay long for a set time to attend discourse, to learn Buddhist philosophy, Tibetan language and culture. The tourists appreciate Tibetan religious practices and the teachings of Buddhism as it depicts the way to an individual to be freed from karmic actions, those are believed to be the causative factors for all the sufferings and misfortunes which accumulate in the cyclic existence (*wheel of life srid pa'i 'khor lo*). The tourists also learn how to achieve worldly peace through sacrificial acts.

For the tourists of Tibetan origin the indigenous religious discourse, ceremonies not only serves spiritual nourishment but also creates an avenue to exchange greetings and share the grief and sorrows amongst the fellow immigrants.

It is argued that the attraction for the tourists to this place contributes to responses both advantageous and disadvantageous to the host population.

The Tibetans living in Dharamsala survive on different types of business primarily based on running hotels, restaurants, cyber cafe, souvenirs shops, gift shops, Tibetan ethnic handicrafts or selling home made traditional Tibetan food. The tourism one way enhances economic stimulus to the host Tibetans and justifies the status of the exile Tibetans with potential strength in wider cultural context. In other way tourism has partially changed the outlook of the younger Tibetans. Attraction for jobs abroad like child minder, domestic helper reveals a growing tendency for International migration which is a concern for the exile Tibetans in India.

**G4****Tourism and landscapes of identity and selfhood****Convenor(s): Dr Hazel Andrews, LJMU****Wed 11th Apr, 11:30, TBA**

The category of 'the tourist' is understood in terms of both the holidaymaker and sightseer and as a metasociological conceptualisation of 'modern-man-in-general' (MacCannell 1976: 1): a trope for the existential condition of the human subject of late modernity and postmodernity.

The central structuring and motivating feature of tourism has often been posed in terms of a search for difference or as a form of pilgrimage. Although elements of this exist in the tourism endeavour there have been few attempts to situate this construction of otherness in an understanding of projects of the self or as an outward expression of identity (nation, gender, and class) as they relate to the tourists. Viewed thus, the intersection between tourism and social life more generally can be seen to illuminate the habitus and to situate the tourist within a broader framework of mobile identities, subjectivities and questions of home. Understandings of the relationship between tourism and expressions, constructions and understandings of the self are discussed through terms that include, for example, embodiment, performance and experience. The latter provides an opportunity for explorations within an existential anthropological framework in which questions of social being and selfhood are foregrounded (Jackson, 2005).

Papers are welcome that explore both the concept of the tourist as a mobile entity, as well as those that critically address the issue of 'the tourist', the constructedness of the tourist experience, and of understandings and expressions of selfhood and identity as linked to forms of tourist practice and discourse.

**Tourism as 'a moment of being'***Dr Hazel Andrews, LJMU*

In this paper I shall examine the nature of tourists' experiences in the Mallorcan charter tourism resorts of Magaluf and Palmanova. Drawing on the existential anthropology of Michael Jackson (2005) I shall critically examine the notion of the tourist experience as something that happens to someone and argue that the touristic event provides 'a moment of being' (that is a discreet instance) which allows elucidation on the various elements that give rise to a particular sense of self hood and (especially national) identity.

To achieve this I shall utilise Bourdieu's concepts of field and habitus and argue that the tourists enter a particular field of action which appeals to, and thus feeds off and into, their habitus. At the same time the touristic event is presented as different enough by the mediators of the event to occasion a disruption to the habitus and give rise to moments of being. As such I shall illuminate the social structures underpinning the tourists' experience developed by the tourism industry as well as

the actions and dispositions of the tourists principally embodied and symbolised by their bodies which serve to both confirm and resist hegemonic market forces. I shall demonstrate that contrary to established understandings of tourism as a search for difference (MacCannell, 1976; Urry, 1990) this form of tourism serves as an expression of self identify, and, that, further, both market forces and the tourism industry rely on the myth of freedom for self perpetuation.

*e-paper*

### **Negotiating 'home' and 'away': the impacts of long-term travel, time and distance on identity, belonging and sense of place**

*Ms Amie Matthews, University of Newcastle*

It is well established that travel operates for many people as a transitional moment or experientially significant life-phase, which allows individuals the opportunity to construct, imagine, maintain and reconstruct their identities with reference to the world around them. Situated within a larger research project, which examines the role of extended international travel in the lives of young Australians, this paper examines the way in which the experience of time and distance (whether configured emotionally, socially or physically) can influence understandings of home and away, self and other, ordinary and extraordinary.

By drawing on ethnographic fieldwork conducted in a variety of international locations and semi-structured in-depth interviews with young Australian backpackers, the paper will discuss concepts of selfhood, national identity, cosmopolitanism and mobility. With a focus on long-term travellers or working-holiday makers (who are 'not quite tourists, not quite locals'), the paper aims to reconceptualise notions of liminality, arguing for a more fluid and less linear model. Ultimately, this would better accommodate subjective and relative notions of strangerhood and belonging and would go some ways to explaining the identity conflicts experienced by those travellers who exist on the margins: travellers who, by virtue of their relationships or careers, are located somewhere between the role of transient backpacker and that of (less-mobile) international expat.

*e-paper*

### **Touring with a mission: personal expression and identity as a traveller in the name of faith**

*Ms Isabelle Lange, London School of Hygiene and Tropical Medicine*

This paper explores the touristic motivations and identities of volunteers who travel to work onboard a hospital ship that aims to bring surgical medical care and a Christian message to primarily West African nations. Crew members onboard

come from over forty nations for as short as two weeks and as long as eighteen years, and inhabit a culture that is carried along on their journey in a more obvious manner than that of other travellers, in the form of a ship that holds not only a ward and three operating rooms to enable the carrying out of its mission, but also a school, church, air conditioning and 350 like-minded individuals.

This paper considers the phenomenon of volunteers who come onboard the ship as a form of pilgrimage and rite of passage in their relationship as a Christian to God. These individuals create a relationship with their host community defined through service to God, and in turn radiate an account of their mission to the home community they have left behind in the form of blogs, newsletters and, upon return, talks and presentations detailing their time on the ship in Africa. This recounting of their travels is important as it provides an arena to garner further sponsorship and relay a picture of, generally, a joyful and suffering Africa. Thus their travels, instead of a time of experimentation and freedom at abandon, are instead framed by heightened accountability as they engage in a continuous recounting of their Christian selves to their hosts in the outreach location, and of their outreach location to their community back home - in addition to their personal accountability to God. This form of tourism is of the type where the goal is not simply one of self-discovery and to "see the world" but also to change it, and I explore how one's faith privileges oneself in terms of the choices one makes as a missionary tourist, straddling two cultures at the same time, between ship and land. This discussion is based on ethnographic fieldwork observing crew members' daily life practices and relationships formed with the host community on land while the ship was docked in Sierra Leone, Benin and Ghana in order explore the identities they recreate in their touristic selves while travelling for God, and how they are perceived by those they intend to serve.

*e-paper*

### **As it is written: performing the Bible Land under the pilgrim gaze**

*Dr Jackie Feldman, Ben Gurion University of the Negev*

In Biblical tours, Jewish-Israeli guides and Protestant pastors become co-producers in a mutually satisfying performance which transforms often contested terrain of Israel-Palestine into Bible Land. These tours, organized by churches and marketed by Christian tour agents often lend the environmental bubble typical of group tours moral value as microcosms of Christian fellowship. By examining common narratives and practices of Jewish-Israeli tour guides at outlook points, archaeological excavations and nature sites, I will demonstrate how guides' performances of the Bible textualize the landscape, collapse time, sanctify new or marginal sites and grant significance to visitors' movements and actions which

constitutes them as pilgrims.

Although guides may choose from a variety of interactive roles within the guided tour frame, they very frequently will adopt, in coordination with the group's pastor, the role of 'spiritual mentor'. This role provides the guide with the greatest social capital and is familiar to Israeli guides from the tour models experienced in the Israeli school system, as well as from guide school training. The professional authority of the guide is increased by his position as 'reluctant witness' to Christian scriptural truth, and facilitated by drawing on historically transmitted practices of viewing, classifying history and orientalizing shared by Protestants and Zionists. Through guiding performances, Zionist and Protestant understandings of the land become naturalized, while Palestinian Arabs and Muslims are marginalized.

While touring performances generally succeed in reaffirming shared, pre-existing meanings assigned to the land, guiding narratives may be contested by pastors, pilgrims and/or Palestinian vendors or spokesmen. Furthermore, although many Jewish guides will go to great lengths to accommodate the desires of the pilgrims they guide, many express ambivalence or resentment towards Christian missionizing, while some draw subtle lines as to what faith language they will avoid (Son of God, our Savior) or which acts of ritual participation they consider out of bounds. Finally, both pilgrims' and guides' identities may undergo change through pilgrimage. While Evangelicals may come to understand their faith in more historicized terms, Jewish guides performing their Judaism for the Protestant gaze may come to reformulate their Judaism in terms borrowed from Christian frameworks of belief.

*e-paper*

### **The tourist as juggler in a hall of mirrors: promotional imagery and the formation of the self**

*Prof Tom Selwyn, London Metropolitan University*

The paper offers a reading of imagery contained in tourist brochures and follows a line of previous work on the subject by several authors (notably Dann). The aim is to make a contribution to our understanding of how the deepening of the global market economy into the realms of social and cultural relations in the tourism sphere is manifest at the level of the imagination of self. Having discussed the general senses in which the tourist is surrounded by images that have to do with the definition of self, the paper argues that there are three particularly dominant and interweaving sets of images that appear. These combine references to the body, nation, and the market itself.

*e-paper*

## **Carrying identity and belonging: a study of family-inherited porcelain in the Cotswolds, Britain**

*Dr Yuko Shioji, Hannan University*

In Britain, people tend to hand down porcelain as heirloom within their families for generations. Fine porcelain was originally brought from the Far East to Europe, and was treated as precious imported goods for the aristocracy in Britain. It was treated to prove a noble family and handed down from generation to generation to build up the family status. The consuming style of aristocracy had been followed by other social classes from the 18th century and throughout the 19th century. This English custom of “family porcelain” is still found as traditional custom in a Cotswold town where has been historically recognized as “the most English” area and created “Englishness” by preserving heritage and attracting tourists.

This paper aims to show how people treat family porcelain and what the management of family porcelain means in today’s Britain. Nowadays, family porcelain handed down among people was originally given as a present in rituals of passage or inheritance. It tends to be inherited from paternal grandmother, mother and maternal side of family. Most of family porcelain is not used, but displayed or kept. In fact, porcelain from mother and grandmother tend to be displayed. By displaying family porcelain, family memories of the past members and rituals are embodied in a space as a living room in people’s house. By using family porcelain daily or in special occasion, family memories are reviving more vividly in people’s life and are connecting each generation to the lineage. Family porcelain carries symbolic messages about people’s identity and belonging.

*e-paper*

## **H1**

### **Poster presentations**

**Convenor(s): Dr Julie Scott, London Metropolitan University; Prof Tom Selwyn, London Metropolitan University**

**Ground floor foyer, Graduate Centre; outside T120**

Posters will be displayed in the refreshments and foyer space throughout the conference. Authors will be present by their posters during the Wednesday lunchtime and/or the Thursday after-lunch session, so as to be able to answer questions from interested delegates.

## **Buffalo Bill's Wild West, Disney and other spectacular spaces: native experiences in public entertainment from the 19th century to the present**

*Ms Linda Scarangella, McMaster University*

Scholars have examined the essentialised, stereotypical representations of Native culture in exhibitions, Wild West shows and tourism as an extension of the colonial project. More specifically, a body of literature on "Buffalo Bill" and his Wild West show exists, including biographies, historical studies, and analyses on how Wild West shows intersect with the "myth of the frontier" and the construction of American history and identity. While these studies shed light on nationalism and colonialism, we still know very little about the experiences of Native participants. How do Native people create meaning in these spaces? How do Native performers negotiate constructions of identity, history, and culture? Do Native performers wield any agency? What can we learn about the politics of representation in spectacle from the Native performer's perspective? Drawing on ethnographic, ethnohistorical research conducted from August 2004 to September 2005, my presentation explores these questions. This poster examines the representation and performance of 'Nativeness' in Wild West shows - past and present - focusing on Native perspectives, experiences and stories.

## **On ethnography, identities and tourism: notes from Malacca's Portuguese settlement (West Malaysia)**

*Miss Ema Pires, University of Evora*

This poster explores relations between Anthropology, Tourism and Cultural process and derives from PhD work in progress. Applying a combination of ethnographic and discourse-centered approaches to an exploratory case study in the city of Malacca, West Malaysia, it focuses in spatial identities and tourism process. This is drawn from a general interest in how experience is embedded in place and how space holds memories that implicate people and events. Taking Malacca's Portuguese Settlement as the empirical locus, it considers strategies that Portuguese Eurasian Community has to cope with tourism. Regarding spatial identities, residents imagine the Portuguese Settlement as the stage upon which social memory is constructed, where locality is 'produced', as well as a site for tourism performance both on local, national and trans-national contexts. Local residents' multi-vocal discourse seems to appropriate 20th century ethnographic (colonial and post-colonial) discourses on the Settlement, also appropriated within tourism process. The visual material to be presented includes text, map and photographs. A short discussion will be drawn from the preliminary data presented.

Key-words: Tourism, Ethnography, Place, Portuguese-Eurasians, Malaysia.

## **Identifying backpackers**

*Mr Kenny Archibald, University of Hull*

This poster aims to present the theoretical basis of my forthcoming fieldwork on notions of 'race', whiteness and post/colonialism in the 'backpacking community'. Focusing on historically tracing the rise of the postcolonial backpacker, from roots that arguably exist in the 'Grand Tour' and colonial enterprises, this poster will provide a theoretical definition of what is, and what it is to be a backpacker. Drawing on published ethnographic material, I will outline a theory of the internal social structure of the backpacking community. Furthermore, indications will be made of frequently cited reasons for undertaking a backpacking trip, in terms of aims and goals that include 'finding oneself', experiencing other cultures, engaging with 'new spiritualities', and meeting people. Created in a digital format, this poster will include textual, schematic, and photographic elements that will combine to provide a clear example of a theoretical backpacker.

## **A pilgrim's process**

*Dr Michael McDonald, Florida Gulf Coast University*

With material drawn from recent study-abroad experiences in Honduras and Spain, this poster presents six techniques of ethnographic inquiry employed as a pedagogical frame to transform study abroad programs into potent learning experiences that enable student to perceive more effectively the hosts' culture, their own culture and themselves within both.

## **Saison opening: cultural transfer along new East German-Alpine routes of migration**

*Dr Michael Zinganel, University of Technology; Mr Michael Hieslmair*

Since 1999/2000 when private German job agencies, in collaboration with the Austrian employment services centre, began an aggressive campaign in Germany's new federal states to recruit personnel for the winter season in Austria, more and more Germans are rushing to the Alps: no longer as holiday-makers but as seasonal personnel, working where other people go on vacation.

For this project a fictitious shrinking city in eastern Germany – a source region of tourists as well as seasonal labour – and a real booming major tourist centre in the mountains of the Tyrol are contrasted associatively with one another like vessels that alternately empty and fill.

The project is based on interviews with people looking for work, employment agencies and employers in eastern Germany and the Tyrol. For our projections, their real micro-political visions were temporally and spatially compressed and exaggerated to the point where they culminated in an optimistic outlook on the range of available personal options: the transfer of cultural know-how, capital accumulated during seasonal work, social skills and the use of the trans-national social networks that emerge from tourism's subcultures are able to complement each other productively; as well as how people's heterogeneous experience of tourism can offer unexpected opportunities for self-empowerment...

### **Cuban museums and Afro-Cuban heritage production in socialist Cuba**

*Dr Michelle Flikke, Oslo University College*

This poster examines how Cuba's socialist state redefined Afro-Cuban religions as national heritage through heritage and museum policies in the 1970s and 1980s. In Cuba's Republican era, politicians and social scientists perceived Afro-Cuban religions as obstacles to Cuban social development. For most people Afro-Cuban religions represented a primitive, criminal underworld left over from slavery and the colonial society.

I compare exhibitions of Afro-Cuban religions at two state museums (the Municipal Museum of Regla and Africa House) and a private exhibition space (Palace of the Orishas) in Cuba. I argue that by defining these practices as national heritage and exhibiting them in public museums, the state also created discursive space for creative interpretation by religious practitioners. A growing number of Afro-Cuban practitioners are using their homes as exhibition spaces, opening their private collections of religious objects to the gaze of public and international tourists.

Palace of the Orishas is one example of private Afro-Cuban religious exhibitions, which illustrate how individuals take advantage of the government's appropriation and display of their practices in state museums. The proprietors of these private exhibition spaces reassert ownership of their personal heritage by maintaining autonomy from the state museum system. Furthermore they emphasise their entitlement to participate in the state-dominated heritage industry, which has nationalised intimate aspects of their personal and family history.

This poster illustrates how Cuban museums have produced Afro-Cuban heritage and how heritage and social life are intertwined in contemporary Cuba.

## **Tourism, ethnography and masks: the patrimonialisation of the Dogon country (Mali)**

*Dr Anne Doquet, IRD*

Much favoured by french africanist anthropologists, the Dogon people of Mali are one of the most famous ethnic groups in West Africa and represent for the tourists the model of an ideal culture, miraculously sheltered in the faults of vast cliffs from any outside influence. This renown mainly derives from the discourse of researchers, who tirelessly upkeep the idea of an immutable society, using generic terms and the ethnographic present tense. But it derives equally from the spectacular masked dances which, since the investigations first carried out between 1931 and 1938 until the present day, have continuously drawn the attraction of white people, and more particularly of ethnologists and tourists who nowadays invade the village of Sangha to watch the masked dances. By studying how masks are modified, we are able to show to which extent ethnography and tourism might affect the meaning and the shape of objects in site. Some masks that can be termed ancient, as opposed to those which have only recently appeared in the dances, mimic mythical events, conjuring up the beginnings of creation. However, while calling to mind the basic cultural change values through the repetition of ancestral gestures, the masks dances present a constant renewal as much in their themes as in their forms. The various cultural contacts experienced by the Dogon people have left their mark, from the earlier contacts with neighbouring populations (the Peuhl masks, the muslim marabout...) to the more recent one with white people (policemen, tourist and anthropologist). This cultural evolution not only affects the shapes of the masks, but also their dramatic representation. Far from being fixed, the highly dynamic nature of masks allows a continuous negotiation of tradition, whereas the conception that Westerners have of these objects is radically opposed to this vitality. The essential argument of French anthropology presented mythology as the key to understand any cultural component of dogon society. Seen as illustrations of myths, the masks constituted a coherent system inferring the idea of immutability. In the light of an unchanging mythology, they lost their living historical reality and became a timeless object. It is from this perspective that it was displayed in french museums, ethnographers and curators having worked closely together. Subsequently, tourists went to look at masks at work on site. Promoters of tourism have reprocessed the archetypical image modelled by anthropologists. Thus, the Sangha villagers have to produce dances adapted for the visitor's expectations, where every trace of European influence is eliminated, and no "new" mask is displayed. However, this process of erasing cultural evolution, self-evident when the villagers dance for the tourist, is becoming distinctive of the ritual dances currently performed in Sangha. Effectively, in various ceremonies performed in the last years, the masks did not display any new innovations, rather they nowadays reproduced the earliest models. Yet, in the field of sculpture, artistic expressions is full of life. Compared with this formal innovations, the evolution of mask-making seems to be jammed. The financial impact of the tourism,

added to the inscription of the Dogon country on the list of the Heritage of Humanity in 1993, quickly led the villagers to create spaces of authenticity. By building socially their authenticity, Dogon fed the patrimonialization of their culture and favored the transformation in emblems of certain behavior or certain objects. Throughout the tourist ways, the anthropological research was translated in a scenic representation of the culture. It thus opened spaces of patrimonialization invested by the foreigners as by the Dogon. Ritual and tourist stages feed mutually. Without claiming thus that Dogon would have absorbed the ethnological image and would passively have become identified with it, we can show that this last one drove the perception and the construction of their own heritage, notably by means of the tourist activities.

### **On framing the reintroduction of a plant in the idiom of marketing: (re)constructing the patrimony of Absinth**

*Mr Arnaud Van De Castele, Université Rabelais Tours, Laboratoire CITERES*

This poster is based on photographs taken during my social anthropological research on the recent reconstruction and rehabilitation of Jurassic wormwood in the French region bordering Switzerland (Franco-Switzerland). Part of the ethnographic component of reflections on regional identities and territory, the images also attempt to show cultural features evident in the relation between a space – a localised mountain micro-region – and socio-economic practices among local people that are associated with the reintroduction and consumption of a universally known drink. It is a question of both grasping and understanding the way wormwood is associated with its area of origin, the collective aura to which this plant gives rise, transformed into a drink, elevated to the status of myth in the registration of qualifications among collectives groups of actors associated with the production and consumption networks of absinth. It is thus a question of making a visual inventory of the forms and dynamics around developments generated by growers, distillers, those promoting its ancestral heritage, and even of collectors and passionate devotees. Absinth turns out to be a formidable tool for cultural promotion, tourism, part of the relationship between locals and tourists that is couched in terms of its patrimony or economy depending on whether one speaks about it as a plant, substance, ingredient, drink, product of the terroir, a taste, a myth, or a notion of tourism and identity. It will be photographed and thus listed on these territories and places of origin, the various tendencies, divergences, similarities and compartmentalisations making it possible to constitute a comprehensive view of the worlds of absinth. Indeed, the prospects are for (re)evaluations of the product to turn into the spearhead for its universalisation by proposing to the city that it be adopted as the emblem of the area and of its inhabitants. With no hesitation joint arrangements have been set up with their Swiss neighbours for a possible project on “The country of absinth” (“Pays de l’absinthe”), an attempt at cultural redefinition of the product is anticipated. The town museum of Pontarlier has accumulated a collection of objects and works about absinthe and has worked tirelessly for six years organising

the “Absinthiades”, (the village of Boveresse in Val-de-Travers as for him celebrate each year since ten years famous “the festival of the absinth” (“La fête de l’absinthe”) which is an annual festival celebrating and promoting understanding of the various aspects of absinth not just to a regional but also an international public.

### **The virtual tourist in the Mediterranean**

*Dr Julie Scott, London Metropolitan University*

This poster presentation explores the activity of virtual travel around a simulated Mediterranean. Created in the course of an EU Euromed Heritage project, the ‘Mediterranean Voices’ website forms a multi-media database of the ‘intangible heritage’ of Mediterranean cities. However, the navigation of the website has been designed to function less as an information retrieval system, and more as an invitation to travel, to make unexpected connections and serendipitous discoveries. Drawing on some of the material from [www.med-voices.org](http://www.med-voices.org), the poster presentation reflects on the use of hypermedia as a technology for imagining and representing the Mediterranean, and the nature of the spatiality emerging from it. Following de Certeau, the presentation suggests that a visit to the Mediterranean Voices site becomes an act of authorship, in which static notions of ‘cultural heritage’ and the touristic imagery of the Mediterranean are destabilized by the focus on the everyday and intimate, the interactions of ‘visible’ and ‘invisible’ mobile populations as they create ‘belonging’ and ‘meaning’ in changing and unstable urban environments, and the absences left by the death or departures of individual ‘personalities’ or whole communities.

## **H2**

### **Film/video presentations**

**Convenor(s): Prof Peter Burns, University of Brighton**

**Wed 11th Apr, 18:30, Henry Thomas Room**

In anthropology, critiques of ethnography and fieldwork have raised fundamental questions about how events, experiences, and lives are represented. The panel hopes to explore ways in which ‘hosts’ ‘guests’ and tourism enterprise are represented in visual media, how visual media can be used in tourism research, and some of the practical, theoretical, and ethical questions raised by these activities. We invite scholars to propose papers and presentations for the symposium, which may include the use of film, video, artwork, and still photography.

Submissions are invited that address the following or related topics:

1. The visual representation of tourists and host communities in art, cinema, still photography, television, journalism and advertising, historically and in the present;
2. Uses of film, video, and still photography in tourism/ tourist studies social research, historically and in the present;
3. Studies of the uses of visual media in advocacy on behalf of host groups marginalized or excluded by tourism development.

### **A triptych of tourism shorts**

Joram ten Brink (University of Westminster)

Trans-Siberian Express

(2006, 18mins.)

This film about a journey between Moscow and Beijing is an experimental essay mirroring the journey's changes through space and time. Memory, real time and dreams all find their own space during a train journey. The film also includes scenes from the places the train was travelling through and the cities of Moscow, Novosibirsk, Akademgorodok and Beijing. The main 'themes' are city and the countryside; the changing nature of economics, politics and history; the medium of film itself as a reflection of our experiences as tourists and travellers. The film features the Australian performance artist Alan Schacher and the electronic sound score is produced by the band BARBED.

Adam Christopher Snow (University of Westminster)

Scouting Quartzsite Arizona

(2007, 12mins)

This film is an essay about methods and methodology in visual anthropology as well as in the ethnographic process. Essentially it is about failed attempts and how one should not go about mapping the field too tightly. Autobiographically, it explores the issue of the subject as both tourist and potential ethnographic filmmaker.

Ruth Somalo (Horns&Tails Productions)

When I travel: Attempting an international mobility biography

(2007, approx. 10mins)

The burgeoning interest in matters of reflexivity has grown out of a critique of the detached and distant writings which resulted from what has been termed the 'disembodied intellect'. Reflexivity can be regarded as the act of making oneself the object of one's own observation, in an attempt to bring to the fore the assumptions embedded in our perspectives and descriptions of the world. This film is a biographical approach to the people, places and processes I met on recent trips. Some of the issues explored are: Motivation, travelling as a part of life, as a part of my identity; Tourism

**Author listing, alphabetical by surname, giving panel number**

- Abram, Simone -- Plen3  
 Adema, Pauline -- E2  
 Allais, Lucia -- D4  
 Alneng, Victor -- E4  
 Anderson, Christine -- C3  
 Andrews, Hazel -- G4  
 Archibald, Kenny -- A1, H1  
 Aria, Matteo -- F3  
 Aziz, Heba -- Plen3  
 Bauer, Thomas -- A2, B2  
 Benson, Michaela -- D1  
 Bhatti, Shaila -- F1  
 Blain, Jenny -- G3  
 Boissevain, Jeremy -- Plen2  
 Bolton, Maggie -- C3  
 Brinkhuijsen, Marlies -- G2  
 Brittain, Marcus -- F4  
 Buzalka, Juraj -- B4  
 Calvo-Gonzalez, Elena -- B3  
 Campeanu, Claudia N -- A3, B1  
 Candea, Matei -- A2, C1  
 Carter, Thomas -- B1  
 Causevic, Senija -- B1  
 Chabloz, Nadège -- D3, E4  
 Chambers, Donna -- E1  
 Christophe, Apprill -- E1  
 Chua, Liana -- F1  
 Cipollari, Chiara -- A3, G2  
 Clanton, Carrie -- G3  
 Cochran, Matthew -- F2  
 Corbillé, Sophie -- F3  
 Cravatte, Céline -- E4  
 Cubero, Carlo -- C3  
 Da Col, Giovanni -- C3  
 Daniella, Seidl -- D1  
 Daugbjerg, Mads -- F1  
 Delsou, Eleftheria -- G2  
 Doquet, Anne -- H1  
 Douny, Laurence -- F1, F2  
 Drazin, Adam -- F2  
 Duccini, Luciana -- B3  
 Estelmann, Frank -- D2  
 Feldman, Jackie -- G4  
 Finger, Sandra -- E4  
 Flikke, Michelle -- F1, H1  
 Froemming, Urte Undine -- B4  
 Frohlick, Susan -- E1  
 Frost, Nicola -- E2  
 Galani-Moutafi, Vasiliki -- F1  
 Geary, David -- B1  
 Giguère, Nadia -- C4  
 Graburn, Nelson -- Plen2  
 Gregoric Bon, Natasa -- C3  
 Gupta, Pamila -- A3  
 Harrison, David -- Plen3  
 Harrison, Julia -- C4  
 Hieslmair, Michael -- D2, H1  
 Himmelgreen, David -- B2  
 Hitchcock, Michael -- B3  
 Howland, Peter -- E2  
 Hughes-Freeland, Felicia -- C1  
 Hutnyk, John -- Plen1  
 Iles, Jennifer -- E3  
 Joy, Charlotte -- F3  
 Karmanov, Dmitri -- G2  
 Koerner, Stephanie -- F4  
 Koivunen, Emma-Reetta -- D4  
 Korpela, Mari -- D1  
 Kotsi, Filareti -- A3  
 Kulirani, Francis -- B4  
 Lamprey, Caroline -- F4  
 Lange, Isabelle -- G4  
 Laviolette, Patrick -- E3, F2  
 Leduc, Mathilde -- D3  
 Legrand, Caroline -- C2  
 Leizaola, Aitzpea -- E2  
 Lengkeek, Jaap -- G2  
 Lenz, Ramona -- D2  
 Lindley Highfield, Mark -- C3  
 Little, Kenneth -- C1

- Lugosi, Peter -- A2  
 Lynch, Paul -- B1  
 Macleod, Donald -- F3  
 Makovicky, Nicolette -- F2  
 Mars, Gerald -- E2  
 Mars, Valerie -- E2  
 Martin, Keir -- C3  
 Matthews, Amie -- E1, G4  
 Mayer, Andreas -- D2  
 McCabe, Scott -- A1  
 McDonald, Maryon -- F2  
 McDonald, Michael -- H1  
 Meiu, George Paul -- E1  
 Morell i Tipper, Marc Andreu -- B4  
 Muir, Stewart -- C2  
 Nagy, Raluca -- D2  
 Nam, Janima -- D2  
 Neal, Timothy -- D1, F4  
 Neveling, Patrick -- B4  
 Neves-Graca, Katja -- E3  
 Niculae, Simona -- G2  
 Nogués Pedregal, Antonio Miguel -- D2, F3  
 O’Gorman, Kevin -- A2  
 Orange, Hilary -- E3  
 O’Reilly, Karen -- D1  
 Paphitou, Nicoletta -- A1  
 Pathak, Nupur -- G3  
 Pattieu, Sylvain -- D3  
 Pazzagli, Ivo Giuseppe -- E4  
 Peleikis, Anja -- C2  
 Perng, Sung-Yueh -- D4  
 Picard, David -- A2, E4  
 Pink, Sarah -- G1  
 Pires, Ema -- H1  
 Pocket Visions -- H2  
 Rabo, Annika -- Plen1  
 Rapport, Nigel -- G1  
 Rethmann, Petra -- C4  
 Reynolds, Rodney -- F2  
 Rollason, William -- C3  
 Romero-Daza, Nancy -- B2  
 Ron, Amos -- G3  
 Rountree, Kathryn -- G3  
 Scarangella, Linda -- A1, C3, H1  
 Scott, Julie -- B2, H1  
 Selwyn, Tom -- Plen1, G4  
 Sen, Atreyee -- G1  
 Shioji, Yuko -- G4  
 Simoni, Valerio -- A1, F1  
 Skinner, Jonathan -- G1  
 Smith, Angele -- F2  
 Soerensen, Anders -- A1  
 Song, Haiyan -- A2, B2  
 Sonner, Sarah -- E4  
 Sousa, Carla Almeida -- F3  
 Strang, Veronica -- B3  
 Suntikul, Wantanee -- A2, B2  
 Sutton, Donald -- G2  
 Tanaka, Eisuke -- F3  
 Theodossopoulos, Dimitrios -- B3  
 Thorpe, Christopher -- D1  
 Tucker, Hazel -- E3  
 Van De Castele, Arnaud -- H1  
 Vivant, Elsa -- D4  
 Waldren, Jacqueline -- E3  
 Walker, Iain -- C2  
 Wallis, Robert -- G3  
 Walsh, Eileen -- B1, C3  
 Wergin, Carsten -- B4  
 Wood, Alexandra -- C1  
 Yeh, Joyce Hsiu-yen -- E2  
 Yiakoumaki, Vassiliki -- C2  
 Zinganel, Michael -- D2, H1  
 Zunigo, Xavier -- D3

# OWNERSHIP AND APPROPRIATION

**A joint international conference of the ASA, the ASAANZ and the AAS  
8th - 12th December 2008, University of Auckland, New Zealand**

In 2008 the ASA (Association of Social Anthropologists of the UK and the Commonwealth), the ASAANZ (Association of Social Anthropologists of Aotearoa/New Zealand), and the AAS (Australian Anthropological Society) are combining their annual meetings for a joint international conference. This will be hosted by the Department of Anthropology at the University of Auckland. The ASA organises an international conference every five years, but has never held one previously in either New Zealand or geographically. We hope that anthropologists from all three countries, and from many others, will join us for the event.

Centring on the core theme of Ownership and Appropriation, the conference aims to extend anthropological theory, by shifting the focus from appropriation, being concerned with process rather than states of being, with dynamism rather than stasis, and with agency and creativity rather than with property and objects. This emphasis is highly relevant in a globalising world in which resources are at once being depleted and increasingly privatised or enclosed, and ideas about the very kinds of things that can be property are expanding Anthropology, with its emphasis advance colloquial understandings of such processes.

**For more information and the call for panels,  
please visit [www.theasa.org/asa08](http://www.theasa.org/asa08)**



## Map of conference venue



## Map of conference accommodation



The rooms are located at LSE's Rosebery Hall, 90 Rosebery Avenue, London EC1R 4TY. To reach the accommodation from the conference venue, take a No. 43 bus from outside Holloway Road tube station, to the Angel, which is a 5-minute walk up the hill from the Hall.



Printed on recycled paper