

Critical Tourism “Down Under” Conference

Post Colonial Development And Tourism: Hybridity, Ethics And The Subjecting Tourist

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Starting Point

- Western White Tourism has ‘othered’ and marginalised anything that has not been seen as mainstream culture.
- These constructions position a range of non-dominant elements and people as inferior to the mainstream profit driven business of tourism.
- We will reflect upon the ethical dimensions of making spaces for those who potentially are ‘othered’ by the tourist industry

Model I: Western approaches to tourism

	Western Society	Host Society
Power	Economic resources	Economic dependence
Culture	Hegemonic control	Hegemonic acquiescence
Values	Profit	Survival, profit & employment
Place/Space	Tourist destination	A place on display (home & a place, an image everyday life)
People	Tourists as voyeurs	Hosts as servants & objects for observation
Selves	‘I, ‘me’ constrained consumes and eliminates ‘others’	Constructed as ‘they’, by hegemonic culture, ‘inferior’ to the dominant tourist culture

Model II: Tourism viewed from a Post Colonial perspective allows us to think of a more interactive Tourism

	Western Society	Host Society
Power	Economic & cultural exchange More equitable distribution of power	Economic & cultural exchange
Culture	Hybridization	Hybridization
Values	Quality of life - exploring new boundaries	Survival with increase standard of living, retaining cultural values
Place/Space	Tourist destination a space to learn & interact with traditional Culture & environment	Spaces imbued with social value but dynamic and changing
People	Tourists as characters /like volunteers (looking for interaction & learning about others	Hosts as educators & interpreters
Selves	Hybridized Incorporating new aspects from ‘other’ cultures’ ‘I, ‘you’ & ‘we’	Hybridized

Theory with a purpose

- The ideas of sustainability/alternative tourism have brought to tourism, mechanisms that question and provide direction on identity difference.
- We theorise this difference within a framework on hybrid tourist-host identities.
- The purpose is to understand how postcolonial theory assists the framing of ethical decision making in tourism organizations and in the practice/encounters of tourist activities.

Alternative/Sustainable Tourism Rubric

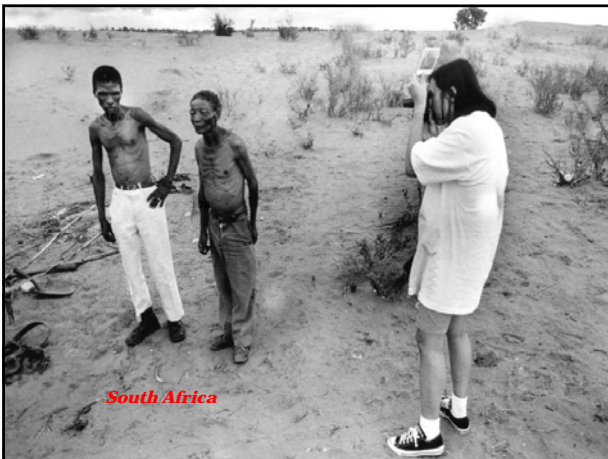
- the success of the tourism industry in developing countries is often dependent upon the tourist interactions with the local communities
- there is a case for evaluating the ethics of stakeholders towards this ‘other’ and asking whether there is a need for a new hybridity in tourism ‘ethics’ one that accounts for the market mechanisms that drive many of the tourism agents but also accounts for the developing area of alternate/sustainable tourism
- with the entry of NGO’s as significant players in tourism in developing countries we see a change

**With the Subjecting Tourist Central
– what do we get?**

- We suggest that if ethics remain within the mainstream tradition of tourism practice, a tradition that sits within a commodified framework the stifling nature of that framework illustrates why there is a need for more radical alternatives in the approaches to and agenda for tourism.

**With the Subjecting Tourist Central
– what do we get?**

- tourist brochures portray the host community as the 'lesser.' (Local inhabitants were only seen in 6.7% of the photos across a range of tourist brochures and when displayed, the host community played roles to these inferior positions, namely a waiter, bartender, or serving a white tourist (Dann, 1996)
- It is these social constructions depicted through agents involved in the tourism industry that create negative inferior connotations of the local host community (Ryan 2002)
- an obvious problem in establishing any basis for the ideas of ethics is to change the stakeholders view ie those that produce western tourism approaches.



neo-colonialism/exploitation vs

- Mass tourism operates efficiently in a market system
- Tourism in the free market economy uses and exploits the natural resources/developing country communities as a means of profit
- This profits the tourism industry promoters have led to the exploitation of host communities, their culture and environment

????????????????

- How do we engage with alternatives that offer a means of including the 'other'.

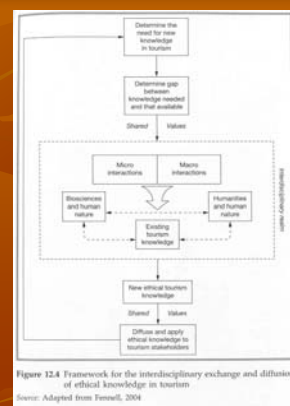
Ethics and the Self

	Universe
	Planet
	Ecosystems
Future	Rocks
	Life
	Plants
	Animals
Present	Humans
	Race
	Nation
	Region
Ethical Past	Tribe
	Family
Pre-Ethical Past	Self

Ethics and Change



Alternative/Sustainable Tourism as a Starting point for a more ethical tourism



The 'other' how ethics is inclusive?

Professionalisation and Ethics

- Professionalisation is identified by a number of elements, firstly by an ordered system of knowledge which the profession is based on. This then gives it a professional authority in that area and so it is able to advise the customer and is recognised by the community through qualifications and supported by legal sanctions. The professional body, then, imposes a code of ethics upon its members so as to prevent abuse of the principles of status which the community has conferred upon the profession.

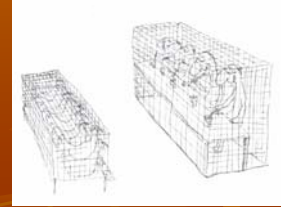
Codes of Ethics

- Prevalent in Ecotourism and now more so in mainstream tourism
- Do they work????? In terms of including the 'other' of our post colonial position in ethics.
- As indicators maybe - but not much more initially
- They tend to again focus on centralising western based ethics and values and create the 'professionalisation' blanket that excludes the 'other'
- However they are a 'work in progress' as they raise awareness and issues

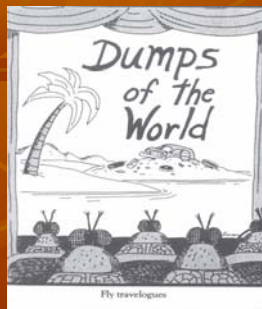
The restrictions of existing theoretical perspectives. Can we include ethics in our approach to theorising?

•McGehee & Santos (2004) argue that the experience has a positive effect on both intended post-trip social movement activities and support for activism.

•Stoddard & Rogerson (2004) suggest the volunteer contributes 'not just a house to the recipients' but other intangibles.



different perspective



■ Travelling is a way to discover new things about ourselves and learn to see ourselves more clearly. Ethics brings to tourism within a post colonial framework a more indepth understanding or the way the tourist can spend time to spend time within another culture, to become part of a new community, to experience life from a different perspective ...”

Changing self and community

- “My background is in landscape/architecture and I wanted to get into all that sort of stuff, ecotourism, and use my landscape architecture in an environmental way. So that definitely sparked it all off and the whole experience of doing community development.....”
- ‘You come home feeling you don’t have limits. You feel a lot more confident in your ideas and beliefs and that you can contribute to society’

MacCannels neo-nomads



■ the neo-nomads of tourism in the postmodern era cross cultural boundaries not as invaders, but as imaginative travellers who benefit from displaced self-understanding and the freedom to go beyond the limits that frontiers present

I have argues elsewhere Recentring self to include the 'other'



■ critique of the self/other dichotomy where self has been valued over the other. The dialogue the alternative tourist say as a volunteer has with other cultures' views of nature through their often elongated and more intense travel experience provides us a different perspective, and decentres the excessive focus on the tourist as the dominant and so subjugating self which has been at the core of tourism analysis.

Can alternative forms of Tourism contribute to a hybridity and thus a more ethical tourism industry?

- Travel Foundation as an example
 - Porters in Nepal
 - Kokoda Track
- Ok what do you think

Are you convinced?

If Western White Tourism has 'othered' and marginalised anything that has not been seen as mainstream culture can ethics change that?

If these constructions position a range of non-dominant elements and people as inferior to the mainstream profit driven business of tourism - can organisations change and people change them?

If we include ethical dimensions - making spaces for those who potentially are 'othered' by the tourist industry do we get change?