
INTO Seminar

Palma, October 21st-22nd, 2010

Following Flows

Ethnographies of Tourism, Performance and the Everyday

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Tourism, Performance and the Everyday

London: Routledge, 2010



1. Performing Tourism, Performing the Orient
2. De-exoticizing Tourist Travel
3. Following Flows
4. Material Cultures of Tourism
5. Mobilising the Orient
6. Doing Tourism
7. Performing Digital Photography
8. The Afterlife of Tourism
9. Tourism Mobilities and Cosmopolitanism Cultures

Aims

- De-exotize tourist studies
(bring tourist studies 'out of the reserve')
 - Introduce the notion of mobile ethnography
(develop a repertoire of 'mobile methods')
 - Trace out connections between home-away, exotic-mundane,
virtual-material/embodied
 - Follow the 'effects' or 'afterlife' of tourism on the everyday
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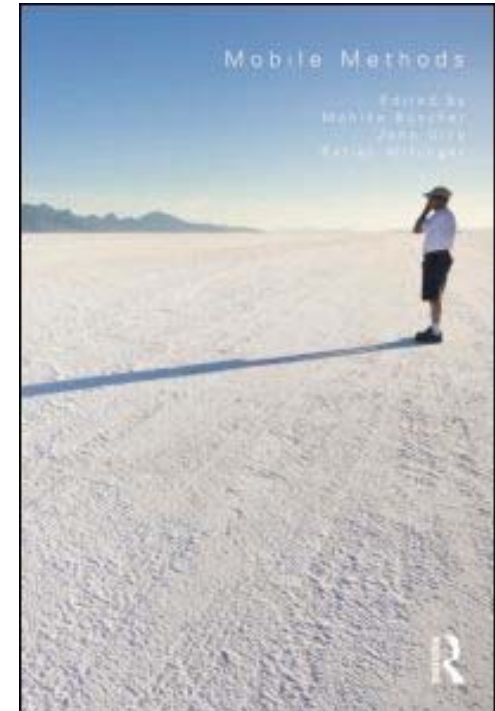
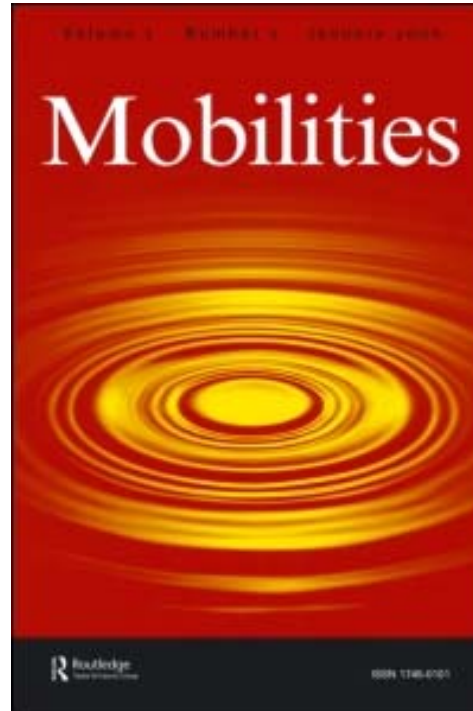
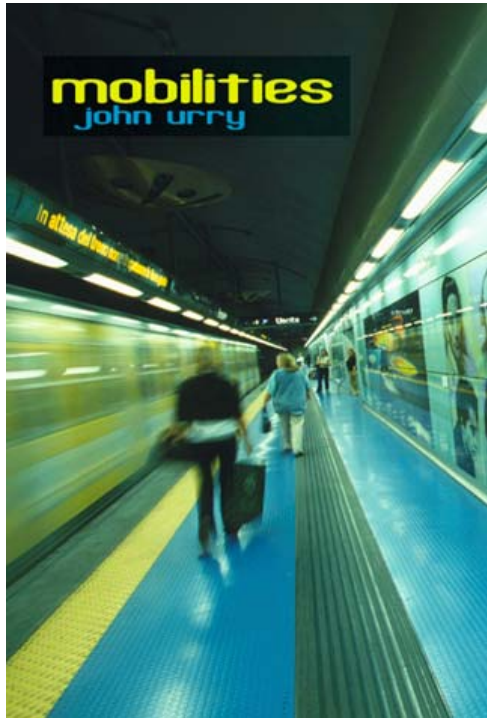
Multiple contexts of tourist performances



Multi-sited Ethnographies

- In the disciplinary idealization of the 'field', spatial practices of moving to and from, in and out, passing through have, tended to subsumed by those of dwelling (James Clifford 1997: 67).
 - [Ethnography must] 'move out from the single sites and local situations of conventional ethnographic research designs to examine the circulation of cultural meanings, objects and identities in diffuse time-space' and be 'designed around chains, paths, threads, conjunctions, or juxtapositions of locations' to follow people, things, metaphors, stories, lives and conflicts in motion (George Marcus 1995: 96).
 - ...research methods (...) need to be 'on the move', in effect to simulate in various ways the many and interdependent forms of intermittent movement of people, images, information and objects' (Urry 2007: 38).
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The mobilities turn



Mobile Methods

(according to Urry 2007: 40-42)

1. Direct or virtual *observations*
 2. *Mobile observations* of people or objects as they travel along;
 3. Time-space *diaries*
 4. 'virtual ethnography'
 5. the travel of objects;
 6. Mobile places and 'moorings'
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Mobile Tourism Ethnography I

'Enlarging the scope of particular sites chosen for study (...) will, we argue, not only produce illuminating accounts of tourism performances, but also, and more generally, make us understand better the role of tourism within modern everyday life. By highlighting networks, paths, chains and threads between a complex multiplicity of sites, rather than examining in detail performances and practices within single sites, such an approach acknowledges the network-like character of how contemporary cultural geographies are produced, networked and performed.'

Haldrup and Larsen 2010: 57

Mobile Tourism Ethnography II

1. The production and circulation of mobile 'place myths', and how tourism places are affected by far-away place-myths.
2. Follow in the 'footsteps' of tourists
3. Follow the objects that tourists transport to - and home - from the destination.
4. Follow 'communication flows', flows of digital/virtual travel.
5. Ordinary and 'connecting' places too
6. Tourists' private homes too





ZAMBAK
ART OTEL
SİYON

BEYAZ
PANSİYON
KİMLİLİ
TELEVİZYONLU
TELEFONLU
ODALAR

ZAMBAK
PANSİYON
APART OTEL
HİPERMODERN TV

SUNSET
COPENHAGEN

YERBAHI
RESTAURANT

MAATTIAS PERHO
RESTAURANT
CAFE & SPORT BAR

RECEPT

Coiffeurs
HAIR CUT
HAIR COLOUR
HAIR LIGHTS
PERM - HAIR
HAIR BRAIDS
NAIL EXTENSIONS
MANICURE
PEDICURE
BLOND DYE
TATTOO
EYE LASH TINT
EYE BROW TINT
HAIR MAKEUP







11.12.2008



Sid tilbage og nyd
det

Her er billeder fra vores
tur
Til Sharm El Sheikh

Husk at sætte lyd på

Klik med musen for at skifte
billede.

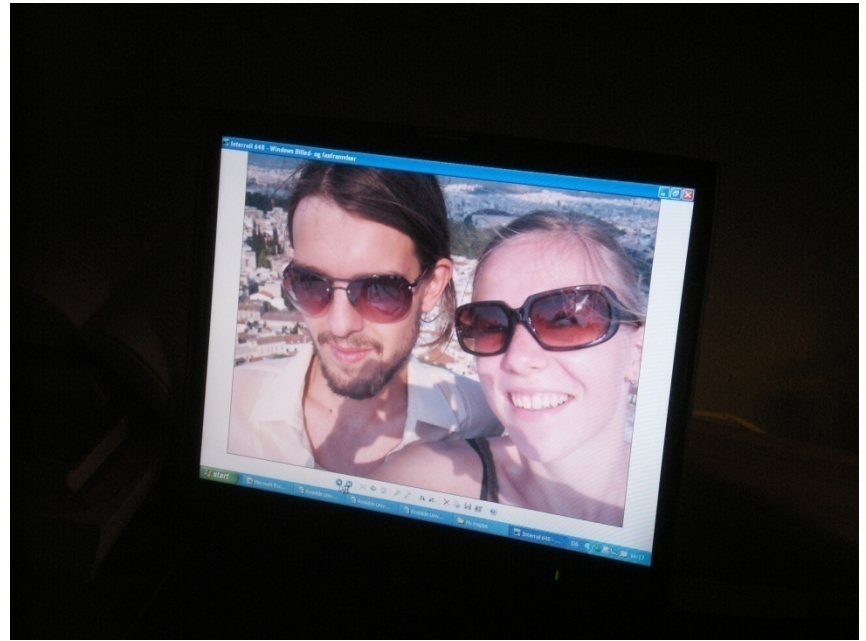


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billede.



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Tourism and banal cosmopolitanism

'...[T]ourist performances in significant ways feed into the practices of peoples everyday lives connecting spaces of tourism and spaces of home through a variety of corporeal, virtual and material mobilities. (...)

[W]e (have) sought to bring out the effects of tourism mobilities on the way people position themselves within cultural geographies of travel and tourism, and how tourism may be said to induce cosmopolitan aspects on people's everyday lives. As we have seen the notion of 'culture of cosmopolitanism' is an ambivalent one containing paradoxes that may both erode and reinforce stereotypical imaginative geographies.'

Haldrup and Larsen 2010: 194

Thanks!



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