Tourism in the context of postcolonial and decolonial paradigms

We invite paper submissions for Via Tourism Review, an interdisciplinary and multilingual Journal on tourism, for a special issue on “Tourism in the context of postcolonial and decolonized paradigms”.

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Deadline: 30th January 2019

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Full call information available here: https://journals.openedition.org/viatourism/1864?lang=en

Thesis

The onslaught of post- and de-colonial questions in the heart of academic fields and the critical practice of these paradigms raise major epistemological, theoretical and methodological issues for the humanities and social sciences. The numerous debates around these new directions, as well as the virulent hostility to which they can be subjected, notably in France, must not curb but rather should encourage rigorous and site-specific analyses of long-term social, economic and mental processes led by colonial regimes, of which tourism is a stakeholder. Through this appeal, we encourage work which allows the rethinking of touristic situations at the heart of societies historically caught in the colonial system. Indeed, tourism, as an economy of alterity, constitutes a great laboratory for thinking about the historical and contemporary articulations of power relations (Boukhris, Chapuis, 2016).

Interest in these paradigms in Tourism Studies follows the work of Edward Saïd (1978), from approaches questioning colonial legacies through the language and images produced by tourism. They participated in gradually deconstructing the narrative representations of this economy, like authenticity, tradition or even exoticism, that has participated in the eroticization of subaltern bodies (Staszak, 2008). These works have demonstrated how much the touristic systems forged in the colonial era still profoundly affect the formerly colonized territories today, from a material point of view, with the survival of certain practices and
spaces, such as the safari (Buckley, 2013) and from a discursive point of view (Peyvel, 2011; Bandyopadhyay, 2012). Materialist approaches centered on practices are starting to appear, for example in prostitution exchanges in the tourist context (Roux, 2011), and the circulation of models relating to bodies and to sex and gender identities (Moussawi, 2013). The negotiations with the colonial system, that can be triggered by tourism often appear as sources of conflicts, notably when they relate to heritage issues (Hall and Tucker, 2005; Chivallon, 2006). The complex temporality in which these touristic processes take place is thus perceived in a heuristic way by the post- and decolonial paradigms, inviting the consideration, over a long period of time, of all circulations of practices and imaginaries, in the wake of cultural studies (Bhabha, 1994; Appadurai, 1996) and Latin American decolonized thought theorizing the « coloniality » of power and knowledge of the present time.

In continuity with this existing work, we encourage the production of texts in three specific directions.

1/ Dialectically rethinking the center and the periphery: for a critical approach to tourism within former colonial and imperial metropolises

The first axis aims to decenter the perspective, developing postcolonial approaches from formerly colonized spaces and/or those under imperial domination (Hancock, 2009), by inviting analysis of the actors, places, practices and tourist imaginaries from a critical perspective through the prism of post and decolonial paradigms within former colonial powers.

The history woven between colonies and metropolises has made a lasting impression on these two spaces long thought of as radically remote and different even while they were co-constructed (Cooperand Stoler, 1997). Urban space, architecture, heritage and culture (from museum collections to the performing arts), which are like so many objects seized by touristic studies, had been traversed by power relations inscribed in a colonial genealogy and are constantly reconfigured in the present time (Mathers 2010).

The growing mobilization of minority social groups - claiming their Afro-European or indigenous identity - in media, cultural, heritage and touristic projects, like the « black Paris » (“Paris noir”) project (Boukhris, 2017), are many fields to explore as part of this issue. It is thus a question of proposing analyses of these stake holders, places, imaginaries and practices situated on the margins of the dominant touristic offerings, the latter being able to participate in the « othering » of postcolonial presences as part of the promotion of the cosmopolitan city (Chapuis and Jacquet, 2014). In this regard, contributions could analyze the strategies of tourism and heritage stake holders as well as the modalities for the placement of material and immaterial traces of the colonial past and its contemporary heritage into tourism.

2/ For a materialist approach to the establishment of alterities and identities in the touristic context

The second axis of this call invites contributors to deconstruct the establishment of alterities and identities in the tourist context, through the analysis of the effects of categorization, hierarchy and domination which tourism produces in former colonized societies. The notion of « agency » forged by the proponents of postcolonial and subaltern currents is stimulating: interest, opportunism, adhesion, but also avoidance and resistance in the face of imperialist
powers provoke political action, and these arenas are also touristic. In this respect, this second axis aims to be inclusive with regard to all forms of tactics and accommodation following the tourist approach in the face of everyday forms of marginalization and oppression, whether they involve social or racial discrimination, homo/lesbo/transphobia, (dis)ableism or sexism.

On the national level, it is possible, in the tourist context, to be interested in the post-independence circulation and reappropriation of colonial thought structures in the construction of social, racial and gender hierarchies reflected for example in museums dedicated to categories of the population (museums of ethnology, of women, etc), and more generally in national heritage sites. Researches on tourist economies exploiting alterities founded on ethnic and gender categorizations as part of domestic tourism are also encouraged.

Furthermore, because colonization consisted of the forced movement of populations on a previously unprecedented scale, it resulted in plural identity constructions for the populations concerned, whose territorial anchors are often complex. Tourism participates in this establishment of alterities and identities, from an individual to a transnational scale, particularly by what is called diasporic tourism. We encourage works using methodological propositions of cultural studies (Hall, 1990; Gilroy, 1993; Clifford, 1992; Marschall 2017) inviting the consideration of identity blends.

3/ Epistemological, methodological and theoretical approaches: what post- and decolonial paradigms do to touristic studies and vice versa

The critical exercise carried out by the post- and decolonial paradigms is also primarily an epistemological practice of deconstruction of the regimes of knowledge production, understood not in their objective scientific nature but as situated social, political and cultural constructs (Haraway, 1988). Works on feminist epistemologies are thus fully in line with this critical exercise. In this respect, the third axis of this call for papers invites contributions that may, by example, question earlier works, methodologies and theoretical conceptualizations mobilized in the light of this critical exercise. A reflection about the limits of this exercise is also encouraged, for example concerning the injunction for researchers located in gendered or racialized social groups to disclose their identities.

This axis also invites researchers to propose theoretical contributions analyzing the appropriations of post- and decolonial theories within tourism studies: Which critical theories were put into action for considering touristic situations and power relations at work? How were they put into action? In what context? What were their contributions and the limitations?

Reciprocally, contributions may focus on the theoretical and methodological contributions of tourism studies to postcolonial and decolonial studies. The strong empirical dimension of touristic studies presenting the complexity of power relations as well as the representational and materialist approaches employed in the analysis of touristic practices demonstrate the richness of these contributions.
Forms and formats of contributions

Proposals can be submitted in the form of scientific articles not exceeding 40,000 characters. Wishing to best realize the plural logic of this call and the epistemological issues which the paradigms raise, the authors also encourage all forms of contributions seeking to go beyond the normal and instituted frame of the scientific article, integrating all forms of artistic expression. Via@ being an online journal, it is also possible to use video and audio supports as part of the proposed contributions.

Thoughtful reviews of books, exhibitions or films, stories of experiences (school fieldtrips to museums, military engagements…) or interviews with artists, writers or researchers examining the issues raised by this call will also be taken into consideration by the scientific committee.

Submission guidelines

Proposals can be submitted online, directly through the review’s website or sent by email to redaction@viatourismreview.com before January 30, 2019.

They can be written in French, English, German, Spanish, Catalan, Portuguese or Italian, the language being a central element in the critical exercise posed by these paradigms, translations in Creole could possibly be considered depending on the feasibility of the project’s approach desired by the authors.

Bibliographical References


Moussawi, G., 2013, « Queering Beirut, the ‘Paris of the Middle East’: fractal Orientalism and essentialized masculinities in contemporary gay travelogues », Gender, Place and Culture, vol.20, n°7, 858-875


