

## **Ever the twain shall meet; *relating international and domestic tourism***

Programming of the second conference day. Tuesday November 25

The second conference day is to a large extent inspired by the forthcoming book of Shalini Singh, which not only gives a rich and comprehensive look at Asian domestic tourism, but also provides us with conceptual clues about how to understand differences and similarities between domestic and international tourism.

### **Parameters for the discussion**

The title of the conference suggests not only existing differences and similarities within domestic and international tourism, but *the dynamics* of both as well. The nature of tourism dynamics in tourism, in which the material and immaterial assets and resources as well as the entire organizational setting go through transformations as tourist attractions, can be interpreted with two approaches:

The first is a process approach to tourism which we posit with the help of a matrix on the twin themes of *continuity and change*, in conjunction with *revolutionary and/or evolutionary* processes.

On the continuity/change axis, ***gradual configuration*** illustrates a development where new situations (assets, resources, images, cultural contexts) much reflect the preceding ones, but are distinct. It is like an art style which develops within its own logic and paradigm.

***Incremental refiguration*** is a gradual change but the change is substantial and brings about situations that differ a lot from original states (say from traditional to modern). To stretch the comparison with art, it's like the change from Baroque into Rococo style.

On the revolution/evolution axis, ***radical refiguration*** highlights situations and processes where the production and consumption of tourism is connected to radical changes into new order. In art this compares with the change from late figurative Romanticism into Modern abstract art.

***Radical conservation*** can be represented as a radical turn back to traditions or nostalgia. This also represents a process forward, but in the same sense as when some fundamentalist notions become connected eclectically with elements from the past to use them as icons of identity or 'truth'. Examples of this can be found in radical ecosystem approaches, turning back ideologically and ideally to 'primeval' states either by proposing human beings adapted to the requirements of the ecosystem or by excluding the influence of human beings altogether (which is historically most inaccurate).

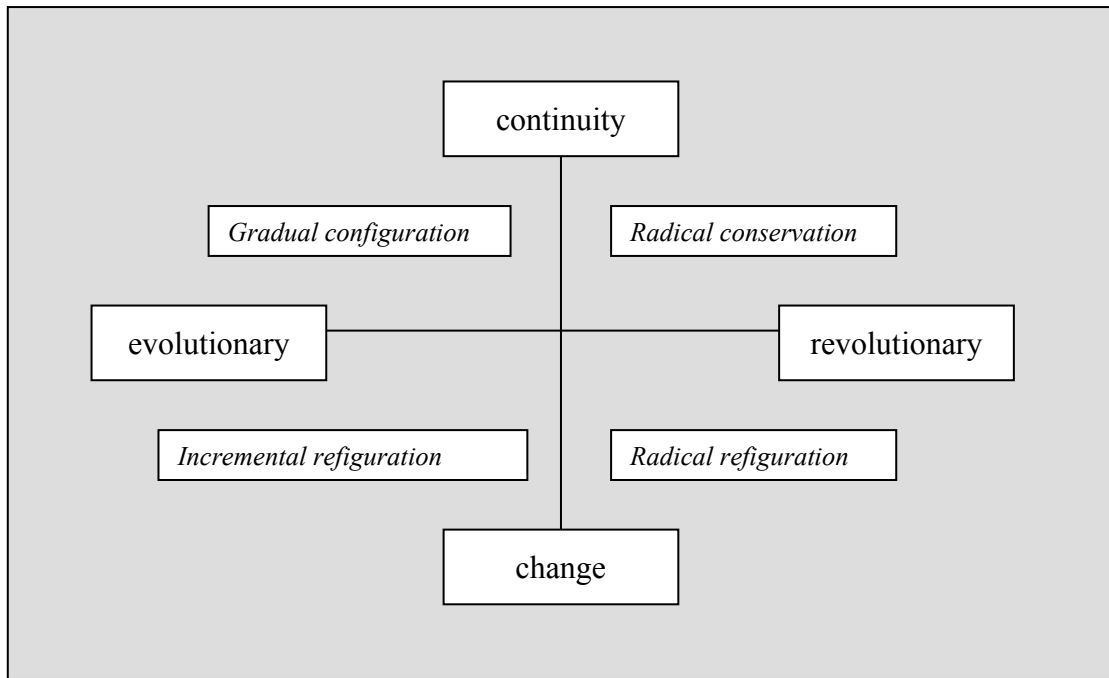


Figure Process Dynamics Approach

The second approach is conceptual, focusing on key issues where domestic tourism and international tourism may differ or coincide. Tourism manifests itself in different modes of change related to these critical issues. Dann (in Lengkeek and Swain, 2006) summarized the main theoretical issues in tourism science as: *authenticity, strangerhood, play* and *conflict* (see Lengkeek and Swain eds, *Advances in tourism theory or an exercise in how to organize a scientific community. Report from the symposium on theoretical innovations in tourism studies, Wageningen July 2005. Wageningen 2006*). From the book-in-preparation, edited by Shalini Singh, about domestic tourism in Asia other central issues arise, which partly match these other four issues:

1. *Escape - change* (comparable to play)
2. *Tradition - modernity* (comparable to authenticity)
3. *Externally control - self determination* (in some sense related to conflict)
4. *Gaze – Engagement* (related to strangerhood)

These critical issues raise some questions about the frictions between domestic and international tourism, and can also be related to tourism processes and their dynamics.

#### *Escape – Change*

The usual reason for travel and holidaying, is taking a ‘break’ - a change of scene, or place. In their capacity as nationals, domestic tourists are not entirely strangers to the place. Drawing examples from Asia, a popular desire among Japanese to go ‘home’ (*furusato*) –combines the familiar and the pastiche, where they can find a brief interlude from the alienating work-life and pace of urban living. Among Vietnamese,

relaxation in the ‘familiar company’ of co-workers is important. Taking leisurely group strolls together with fellow colleagues constitutes an experience of change in the setting while the sense of escape (physical & psychological) is interestingly non-existent. In China domestic tourists and day trippers go in huge masses to the beautiful restored or reconstructed gardens, such as the gardens of Suzhou (sightseeing) or to the Westlake of Hangzhou or to the completely (re)constructed Song dynasty town. The play with reality is utterly unproblematic and amusing.

In the same context of domestic holiday seekers not being estranged from their native land and its people, familiarity is a handy tool for their holidaymaking decisions. Domestic tourists tend to make conscious efforts to distance themselves from the tourist ‘traps’ or ‘ghettos’ and mobilize their leisure on their own terms, which, in turn, is presumably grounded in the paradigm of native milieu. In contrast, international tourists, who are usually unacquainted with the local norms and traditions, are unsuspectingly caught up in the tourist ‘traps’ or ‘ghettos’ which is perhaps their only way of acquainting themselves about the place and the people, howsoever unrealistic the presentation may be.

### *Tradition – Modernity*

While contemporary tourism is a manifestation of modernity, many of its aspects display antiquated modes of engagement and intent. Most societies exhibit a preponderance of either traditionally stylized patterns or modern tourism systems, though in some cases a combination of both can also be witnessed. While for the most part domestic tourism reflects the former, international tourism adheres to global norms and standards.

A nation’s culture is the everyday life and lived experience of its people. But since culture is a constantly evolving phenomenon, most residents are conscious of the changes, conflicts and continuities of their tradition and quite capable of having a sense of its enriching’ or deteriorating effects. This sensibility informs their value-judgments on the impact of tourism on their social life. The transformation of the native’s common pool into an exclusive and perhaps gated enclave for ‘tourism’ is often viewed as a cultural fracture or discontinuity, while the emergence of novel forms of leisure and modern ‘leisurescapes’ could be perceived as an ‘upgrade’ or devaluation by others. Modernity has opened up ‘newer’ interpretations and avenues for diluting, reinforcing, sustaining, or refining the traditional. In China, there has been recently a rather sharp change to more individual freedom, for some groups an enormous rise in discretionary income and deliberate cultural policies. All this leads to booming consumerism and younger generations copying the international tourism model.

The induction of holiday and leisure travels continues to be practiced by way of ‘leave travel allowances’ or ‘paid holidays’ for government employees and the regulation of the ‘five-day week’ as official vacation periods that coincide with significant events (such as annual school closures) serve as visible examples of the blending of tradition and modernity or preferably the theme of continuity.

From this arises an equally interesting duality of nostalgia in conjunction with novelty. This blending of tradition and modern presents a uniquely acculturated form of tourism as may be evident in most formerly colonized nations. The introduction of hill resorts, wildlife sanctuaries, and health sanatoriums during the colonization era is a case in point here.

### *External Control – Self- determination*

Since the conventional life and living patterns of native (local) populations could present generic forms of leisure migrations and festive celebrations, tourism is often (mis)construed as being non-existent among the locals. By way of examples, certain Asian countries, namely Nepal, Bhutan, Burma, Tibet, Ladakh and Sikkim that apparently have a very informal (or pre-capitalistic) sacred and secular systems of traveling and holidaying, scarcely interpret these travels and leisure holidays as tourism, thereby rendering the native incompatible with the designation of ‘tourist’.

Traditionally stylized travel and holidaying has not essentially been niched in modern capitalism. In fact pre-capitalistic modes of tourism have been a pragmatic and conscious option to evade alienation from one’s roots. Modern tourism, on the other hand is generally perceived as an institutionalized or formalized provisioning. Such a formal or structured arrangement of the travel and hospitality sector is difficult to identify in the domestic sector. International tourism capitalizes on formal structuring of locations, events performances. As an illustration, the inscription of World Heritage sites and living heritages, for the purpose of conserving localized patrimonies for posterity, is a process that formalizes the presentation of inheritance, which aims to reconcile the past with the future. In these formalized presentations, the will and wisdom of the performers may not always be referred or deferred to since their role is defined by, and restricted to, ‘consumption’.

When tourism is deliberately designed or modeled, then the intention of these efforts (usually economic advantages) defines its consumption and production logics and processes. Varying degrees of controls and opportunities made available through the delivery processes have a bearing on the continuation and the future possibilities for innovation and diversity. Stylized provisioning of opportunities (a method of control) during holidays and leisure travel is an interesting proposition but can also be a matter of discomfort and even generate a sense of alienation or resentment, besides escalating costs (and pricing). Since much native holidaying in Asian countries occurs by way of a culturally inconspicuous participation, visitation to shrines and temples, participation in festivities, the commercialized provisioning of touristic opportunities could be an impediment to the pleasure and leisurability of these holidaymakers - hosts and guests.

### *Gaze - Engagement*

For many modern tourists, tourism provides them agency to establish or affirm a self-identity – often a superior ethnic, class, or cultural hegemonic. This sense of self, as expressed in intentions and abilities, tends to affect the mode of participation in tourism. As a consequence, the experiences of and interchange between guests and hosts might be ‘tainted’. The outcomes of people’s travels is deflected from enriching interactions and directed towards value for money. Hence, international tourism is perceived more as a ‘fashionable’ life, characterized by “fast-track” maximization of opportunities. Often times, then, perceptions and engagements of tourists are limited to ‘gazing’ (seeing), ‘grazing’ (consuming) and amusement (diversions) - all of which are the salience of material culture.

In the case of vernacular forms of domestic tourism, the informal process of holidaying and travelling encourages some measures of engagement. Time and money are not the only governing factors in their decision making processes. For example, traditionally

journeys have been perceived as an act of setting out and bracing one's self for all that the process may bring with it. The journey, then becomes a part of the holiday experience, and is not reduced to being just a means for arriving at the destination. Likewise visits to friends and relatives, or to a temple encourages the consolidation of *communitas*. The guest, in this regard is not a mere spectator but is as much an involved party to the tourism / travel process as the host.

Domestic native tourism and international tourism seem to conflict with each other because of the different contexts in which each of them finds their patterns, experiences, interactions and logic of (re)production.

### Structure for discussion in workshops

A study of international tourism in conjunction with domestic tourism is an utterly complex proposition. Often times the term "tourist" or tourism does not resonate with native leisure / recreational travel, owing to the perceptions associated with the word tourist / tourism in international contexts.

The perspective differences between and of different dynamics of international and domestic tourism as well as the critical issues mentioned above should be combined:

<b>Differences and dynamics of domestic versus international tourism</b>	<i>Gradual configuration</i>	<i>Incremental refiguration</i>	<i>Radical refiguration</i>	<i>Radical conservation</i>
<i>Escape-change</i>				
<i>Tradition-modernity</i>				
<i>External control- self determination</i>				
<i>Gaze – Engagement</i>				

With this matrix we would like to challenge the participants in the conference and workshop meetings to formulate their observations and underlying questions. For the organization of the workshops we further bring the topics for discussion together for reasons of manageability.

## Workshop Intentionality and modernity

<b>Differences and dynamics of domestic versus international tourism</b>	<i>Gradual configuration</i>	<i>Incremental refiguration</i>	<i>Radical refiguration</i>	<i>Radical conservation</i>
<i>Escape-change</i>				
<i>Tradition-modernity</i>				

First we would like to discuss what the intentionality (change/escape) is of 'tourism' in its domestic or international manifestations and whether the dynamics lead to convergence or forms of divergence, and related to what type of dynamics. What kind of illusions (wonder or hedonist) will develop at the intersection of domestic and international tourism? Will domestic tourism develop into a mode where it draws nearer to escapist qualities of international tourism? Will the importance of familiarity disappear from domestic tourism?

Secondly, related to the foregoing, we would suggest addressing the issues of tradition and modernity as social, cultural, economic and political contexts where manifestations of domestic and international tourism come together. If domestic tourism develops into a tool for (re)constructing identities will it express its progress in radical conservatism, against globalizing tendencies? Or implies the development of domestic tourism the adoption of an international modernist model? Are there features of tourism practices that assist in constructing an identity for visitor and visited alike? Will domestic tourism follow a line of democratization?

## Workshop Control and engagement

<b>Differences and dynamics of domestic versus international tourism</b>	<i>Gradual configuration</i>	<i>Incremental refiguration</i>	<i>Radical refiguration</i>	<i>Radical conservation</i>
<i>External control- self determination</i>				
<i>Gaze – Engagement</i>				

First we would like to discuss domestic and international tourism as organized and institutionalized phenomena or as something that is based on collective traditions or individual decisions to visit places. Will domestic tourism transform gradually or radically from generic travel into 'tourism'? Will international tourism differentiate into distinct hybrid forms, reflecting both traditional and modern modes of travel and

tourism production? If domestic tourism loses its basis of familiarity will it become more dependent on travel agents, insurances, product images, in short the infrastructure of international tourism?

Secondly, will domestic tourism develop into a much more 'gazing' mode? Is there a conceptual difference between freedom and empowerment in tourism interactions in domestic and international tourism? Will tourism as an agency nurture a sense of place and connection (home and away)?

### Statements

It must be clear that this conceptualization and the matrix model are meant to reduce the complexity of the matter. Conference participants who intend to contribute actively to the discussions are stimulated to prepare in one of the following ways:

1. Write a *paper*, which deals with the complex matter of the differences and dynamics of domestic and international tourism; prepare an additional *written statement* of about 600 words, explicitly relating the paper to the issues outlined above, choosing for one or the other workshop. The papers can be presented or delivered for publication. The statements will also be used in the proceedings of the conference. Or,
2. Write only a *statement* of about 600 words, explicitly referring to the issues outlined above, choosing for one or the other workshop. The statements will be used in the proceedings of the conference.

### Organization of the Workshops

Tuesday 25			
Opening	9.00-10.00	Shalini Singh	Plenary introduction to workshop themes
Parallel Workshops	Round I 10.00-11.30		<i>Workshop 1a</i> on Intentionality and modernity <i>Workshop 2a</i> on Control and engagement
Break	11.30-12.00		
Parallel workshops	Round II 12.00-13.30		<i>Workshop 1b</i> on Intentionality and modernity <i>Workshop 2b</i> on Control and engagement
Lunch	13.30-14.30		
Poster presentations	14.30-16.00		(Time for preparing workshop reports)
Break	16.00-16.30		
Parallel workshops	Round III 16.30-18.00		Plenary reports and reflections on the workshops
19.00-.....	Dinner/evening program		Ethnic Resort Chokhi Dhani

The organization of parallel workshops, each given twice (1a and 1b; 2a and 2b), enables the delegates to participate in both. In the afternoon based on workshop reports we will stage a plenary discussion with reflections on the workshops.