
UNIT 1 INTRODUCTION TO ANTHROPOLOGY AND TOURISM

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Learning Objectives

The learners after reading this Unit should be able to comprehend:

- meaning and definition of anthropology and tourism;
- history of tourism anthropology;
- tourism from an anthropological perspective; and
- the impacts of tourism

1.0 INTRODUCTION

Let's start this section with memories of your last vacation. What do you remember most about the vacation? Probably the scenic beauty, the food, the sunrise/sunset or the monuments of historical importance, depending on the place you visited. Not to forget the pictures that had captured all your memories for eternity. These pictures again might have been posted on many social networking sites and have become a part of your lived memories. Well by now you must be wondering what has these memories got to do with a course on tourism anthropology. Going back to your vacation if you reflect you would realise that a host of activities were going on behind the scene, right from the time you started planning for a vacation, searching online on websites for a place to visit, booking your tickets, making arrangement for your stay, local travel etc. Tourism anthropology studies all these behind the scene activities relating tourism with economic, political and social life of a particular place. It also studies how tourism affects the culture of both the host and tourist, popularly known as guest in the tourism industry and tourism anthropology. We will start with the very basics in this unit by defining anthropology and tourism, followed by an anthropological perspective on tourism and the need to study tourism in anthropology. The unit would further look into the aspects, prospects and impacts of tourism.

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1.1 ANTHROPOLOGY AND TOURISM: CONCEPTS AND DEFINITIONS

1.1.1 Defining Anthropology

What is anthropology?

Anthropology seeks to understand the lives of human beings in time and space. Time basically reflects the geological time scale that involves the study of human evolution, growth and variation. Space deals with the ecological and environmental relationship of human populations that inhabits the various places on earth. Anthropology also involves the study of the past cultures and how the present cultures are flourishing. It is the study of human beings in totality unlike other subjects where only a particular aspect of human being is taken into account like history deals with what happened in the past while psychology studies the human mind etc.

The term anthropology is derived from two Greek words “Anthropos” meaning (Hu)man and ‘Logos’ for ‘study or science’.

What we study in anthropology?

Anthropology as an academic discipline emerged at the turn of the twentieth century. With four main branches a. Physical or Biological anthropology, b. Social and Cultural anthropology, c. Archaeological anthropology and d. Linguistic anthropology, the subject matter looks at both the scientific and humanistic perspectives, it takes into account a holistic approach to study humankind. The anthropologists aim at understanding three basic questions:

- Who we are? (study of the past and the present)
- How we came to be? (origin and evolution)? and
- Why we are, the way we are? (variations)

These three major questions form the basis for the study of human beings in anthropology. Be it the social, the biological, the archaeological or the linguistic anthropologists the aim is to understand the origin, evolution, variation, diversity and change that has marked human lives, society and culture living in different environmental conditions.

The *physical/ biological* anthropologists are interested in understanding the origin, evolution, variation and development of human species. The curiosity to know why there is variations in skin, eye, hair colour etc., leads them to enquire about the existence of human variation and to try and find scientific explanations behind such variations. Why some people are short while others are tall? The genetic makeup of human beings is studied along with the role that environment plays in such variations. To know more about the past, the primates are taken into consideration in anthropological studies under primatology.

The study of society and culture falls within the rubric of *social and cultural anthropology*. The foremost contribution of the subject has been in the understanding of the various societies and cultures across the globe both objectively and subjectively, doing away with biases and prejudices, while presenting their relative importance. Social and cultural anthropology seeks to understand the social institutions and the cultural attributes that constructs human societies in a holistic manner.

Anthropologists interest in the past, how people lived during the different cultural periods is the subject matter of *archaeological anthropology*. The aim is to reconstruct the human past through the study of the different tool types used by prehistoric (hu)man of which there are no written records. The study of cave arts, the stone tools of the different cultural periods within the Paleolithic, Mesolithic and the Neolithic period, the arts and artifacts of the Chalcolithic periods and the past civilizations, dating the past through absolute and relative dating methods are some of the ways how the life of the prehistoric human beings is recreated.

Language is known as the vehicle for culture. Yet there is no single culture nor a single language. Communications however, has always been there between people speaking different languages. *Linguistic anthropology* involves the study of the languages that have been a medium of communication among people belonging to different linguistic groups. It includes, not only verbal languages but both body and sign language. A recent study has shown a village in Turkey where people communicate via whistling. Some of the dialects are fast disappearing in the face of modernisation and globalisation, preserving and documenting such dialects forms a major activity of the linguistic anthropologists.

How we study anthropology?

The emergence of anthropology is rooted in the European journey of exploration and colonisation of the East. During the early years the anthropologists known as ‘arm chair anthropologists’ did not venture out for data collection into the field. The earliest written accounts like the *Golden Bough* published in 1890 by Sir James Frazer, was based on the narrations of the travellers, the administrators, the missionaries etc., who travelled to far off places and brought back ‘exotic’ stories of the lands, peoples and their cultures.

With time, anthropology was established as a field science and fieldwork became the hallmark of anthropological study. Malinowski’s work among the Trobriand Islanders is reckoned with as the way forward for conducting scientific fieldwork among the ‘natives’ using participant observation, interview and case study methods. Living with the people under study for a long period of time ideally one year and using the local language are some of the take away from Malinowski’s work that even today forms the backbone of anthropological studies. The significance of fieldwork lies in understanding three basic questions:

- What people think they ought to do? (Ideal behaviour)
- What people say they do?
- What people actually do? (actual behaviour)

The data collected is based on the lives of the people with whom the anthropologist's comes in close contact during his/her stay in the field. The idea is to gather the insider's view (emic) and not just study the people objectively. Subjectivity plays a major role in anthropological studies where the anthropologist aim is to understand the relativeness of the society and its cultures with the catch words being 'here' and 'now'. This applies for the rituals, customs, norms, values and other practices which might seem irrational, crude and not humanistic to an outsider, for a person from the Western world who visits an Eastern place.

Definitions of Anthropology

American Anthropological Association defines anthropology as “the study of humans, past and present. To understand the full sweep and complexity of cultures across all of human history, anthropology draws and builds upon knowledge from the social and biological sciences as well as the humanities and physical sciences. A central concern of anthropologists is the application of knowledge to the solution of human problems”

Wolf (1964) states “anthropology is less a subject matter than a bond between subject matters. It is in part history, part literature; in part natural science, part social science; it strives to study men both from within and without; it represents both a manner of looking at man and a vision of man-the most scientific of the humanities, the most humanist of sciences.” Wolf E.R. 1964. Anthropology. Trustees of Princeton University. USA.

Herskovits “Physical anthropology is, in essence, human biology.”

M.N. Srinivas described social anthropology as, “it is a comparative study of human societies. Ideally, it includes all societies, primitive, civilized and historic.”

Anthropology as a subject seeks to disseminate apply their knowledge gathered through the understanding of the biological, social/cultural and archaeological aspects of human life for the solving practical problems in the present. Applied or Practicing anthropology thus, emerged as a new subfield with the four main branches of anthropology. Anthropology strives to understand correlation between environment and culture, and how this has an impact over the growth and development of humankind.

1.1.2 Defining Tourism

Tourism has a long history and is widespread in the cultures of humankind. It is an important social fact in the life of contemporary people. It is one of the major industries of the world and a developmental tool for many third world countries (Nash and Smith 1991:12). Smith in her book, *Hosts and Guests: The Anthropology of Tourism* (1989) in the introduction defines tourist ‘as a temporary leisured person who voluntarily visits a place for the purpose of experiencing a change.’ She explains that the motivations for individuals to travel are many and varied, but the foundation of tourism rests on three key elements, i.e.

Tourism= Leisure time+ discretionary income+ positive local sanctions.

As per Smith the amount of time a person has and the discretionary income (income that is not needed for personal essentials like food, clothing, housing, health-care, transportation etc.) and the positive cultural sanctions favouring tourism allow an individual to take a break from the regular/ monotonous life. Tourism as an activity allows an individual to alternate his/her work life with small periods of relaxation. J. Jafari (1977) defined tourism ‘as a study of man away from his usual habitat, of the industry which responds to his needs, and the impact that both he/she and the industry have on the host socio-cultural, economic and physical environments.’ Mathieson and Wall (1982) in their book *Tourism: Economic, Physical and Social Impacts* defined tourism ‘as a multi-faceted phenomenon which involves movement to, and stay in destinations outside the normal place of residence and comprises dynamic, static and consequential elements.’ While Jafari’s definition gives a holistic view, Mathieson and Wall’s describe tourism as a phenomenon. Other scholars like Greenwood (1989: 171) while discussing about anthropological perspective on tourism as cultural commoditisation defined tourism as ‘the large-scale movement of goods, services and people that humanity has perhaps ever seen’. Lett (1989: 275) credited tourism with bringing about ‘the single largest peaceful movement of people across cultural boundaries in the history of the world. Anthropologists have a hard time in defining tourism for the simple reason that it involves various dimensions, but as Van Hassrel in his book *Tourism: An Exploration* (1994) opined that there are four primary elements of tourism. These are:

- Travel demand
- Tourism intermediaries
- Destination influences and
- Range of impacts.

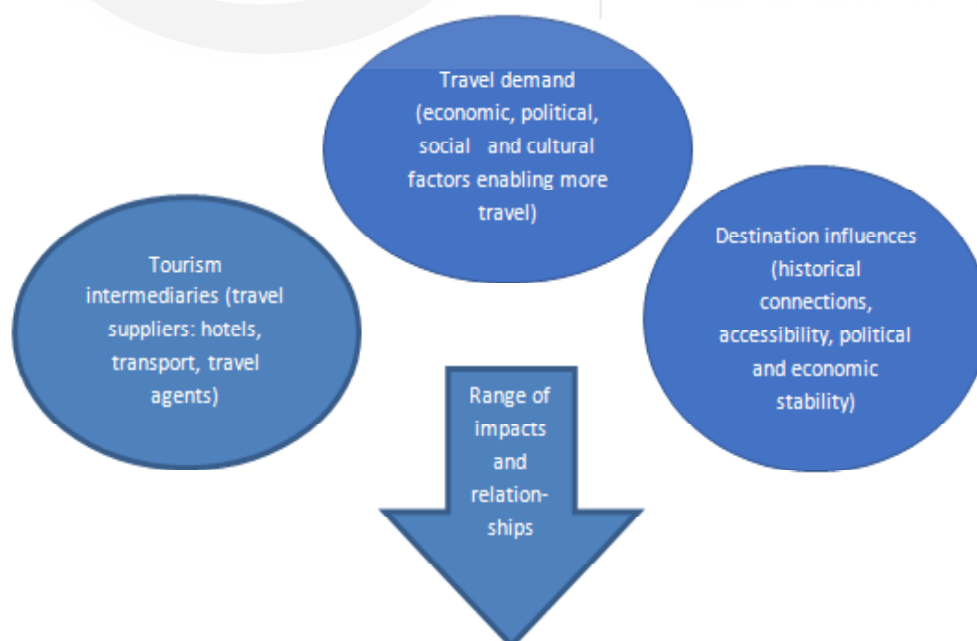


Fig. 1.1: Primary Elements of Tourism (Source: *Tourism: An Exploration*, 1994 by Van Hassrel)

Understanding Tourism

Later during 1990's a postmodern and humanistic perspective outlined the description of tourism. Ryan (1991) defined tourism 'as an experience of place'. It was argued that tourism is not about the tourist destination but it is about the experience of that place and what happens there which includes a series of internal and external interactions. The humanistic and experiential paradigm allows to cover the experiences of both the 'host' and the 'guest' population. Another altogether different view was provided by Middleton (1998) with a focus on tourism as business and the tourist as a 'customer'. He opines that although travel and tourism is invariably identified as an 'industry', it is best understood as a total market which reflects the cumulative demand and consumption patterns of visitors for a wide range of travel-related products'. There are many other ways in which tourism can be studied, however, it must never be isolated from its political, natural, economic or social environments.

While discussing tourism and post-modernism, Urry (1990: 2) explained tourism 'as a leisure activity which is opposite to the regulated and organised work; tourism relationships arise from a movement of people to, and their stay in various destinations (sites which are outside the normal places of residence and work) and a substantial proportion of the population of modern societies engages in such touristic activity'. The site / destination is chosen with an anticipation of pleasure seeking and site gazing. In his book *The Tourist Gaze*, Urry also outlined how globalisation that has transformed countless aspects of our social lives and has resulted in the time-space compression, people have been brought closer and there is a rapid flow of travelers and tourists moving across national borders.

Because of the magnitude of the tourism industry, the great complexity of tourist motivations and expectations and the diversity of cultural responses to tourist travels, it has been difficult to provide a comprehensive view / definition of tourism. But social scientists and particularly anthropologists have covered various aspects on tourism. In the coming section we would discuss about the development of Anthropology of Tourism and understand various anthropological perspectives on tourism.

Check Your Progress 1

1. Define anthropology.

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2. Define tourism.

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1.2 HISTORY OF TOURISM ANTHROPOLOGY

The anthropology of tourism that started in the 1960s and 1970s as a distinct field of study which is relatively a new branch both within the academic and applied anthropology. The anthropological study of tourism has grown impressively since 1970s and early 1980s when Valene Smith (1977), Malcolm Crick (1995, 1989), Dennison Nash (1977, 1981), Nelson Graburn (1977, 1983a.) and Erik Cohen

(1974, 1979b, 1984) among others brought attention to the field by their contributions. Earlier anthropologists may have been reluctant to investigate these phenomena because tourism was considered too close to what anthropologists do themselves when they are in the field (Crick, 1995). Tourism was not on the charts of anthropological inquiry until Valene Smith's work *Hosts and Guests: The Anthropology of Tourism* was first published in 1977. Decade later with the second edition of the book in 1989, the anthropology of tourism had become more popular and was being regarded as a valid, applied area of study.

Having acquired enough anthropological legitimacy and with the publication of journals like *The Annals of Tourism Research*, the anthropology of tourism now covers a wide range of aspects and themes. Scholars like Philip Pearce 1982, contributed towards the social psychology of tourism; Graburn 1977, looked at tourism as a form of escapism or pleasure seeking mechanism; Nash's work discussed the consequential aspects of the relationship between tourists and the host population; Selwyn 1994, studied tourism from the economic, political, social and cultural contexts; Urry 1990, did a systematic study of tourist motivation from a social science perspective; Boissevain 1996, did a longitudinal study of tourism and commoditisation of the host culture; Cohen in 1988 studied the typology of tourists; Dann 1997, in his work had proposed that research must contribute towards sustainable tourism. These studies have contributed immensely towards anthropological perspective on tourism.

Let's summarise from the above anthropological works about the relevance of anthropology for tourism studies:

- a. anthropologists argue that people rather than business should be the heart of analysis of tourism.
- b. anthropology as a discipline offers critical analysis of tourism by recognising the economic, environmental and social domains within the bigger framework of today's globalised world.
- c. with its in depth, qualitative approach, anthropology stands in a unique position to study human dynamics and tourism.
- d. as a discipline with a field based and ethnographic approach, anthropology seeks to gain primary information on the impacts of tourism; helps in studying the variety of phenomena in different locations in order to gain an insight on the common trends in tourism; and
- e. with its holistic approach, anthropology allows the study of cross-cultural encounters and social transactions that happen in a touristic activity.

The current anthropological thinking is that, tourism is too complex and there is a need to thread together a number of issues. There is a need to see the cultural impact of tourism and also have deeper understanding of local-global relationships shaped by tourism. Various anthropological perspectives have been employed to have a greater understanding of the nature of tourism and its effect on the structure of the society.

Check Your Progress 2

- 3. List the different avenues from which anthropologists have studied tourism.

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4. Describe how anthropology can be useful for the study of tourism?

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1.3 ANTHROPOLOGICAL PERSPECTIVES ON TOURISM

Anthropological interest in tourism began in the 1970's and today it is a well-established area of inquiry with hopeful signs of future development in both basic and applied research. As a subject, tourism fits easily into anthropological concerns as both the disciplines involve humans and their culture. The study of tourism in anthropology has arisen from an anthropological concern with **culture contact** and **culture change**.

Anthropologists began to see the tourist, 'as an agent of contact between cultures and directly or indirectly the cause of change particularly in the less developed regions of the world (Nash 1989: 37). In their studies on tourism, anthropologists have tried to define tourism as a form of 'leisure activity' and tourist to be 'leisured travelers'. With this preliminary understanding it is now known that tourism is to be seen as a practice and tourists are seen as people who travel to other places where they encounter hosts and such a give-and-take affects the tourists, their hosts and their home cultures. And also, this touristic activity can become a touristic system as it is embedded in the larger social context (Nash 1981: 462).

The anthropologists initially limited their concerns with the transactions between the tourists and the hosts, studied the culture contact and its influences particularly on the host society and this touristic influence had practical implications for host governments and international agencies who were involved in development. But further research revealed that it was this one-sided conclusion seen from a host country's point of view, tourism was seen to have both good and bad sides. As Cohen (1979a: 32) in his report on the impact of tourism on a Thai upland village, initially had opined that the influence of tourism on the region was bad for the Thai host, but after the conclusion of his study he was of the opinion that tourism would not have a destructive impact on the host society in the near future.

Using the lens of tourism, anthropologists have asked many questions. For example, Nash (1981) has talked of cross-cultural meanings of work and leisure and according to him tourists might be thought of as people at leisure and tourism as the activities they engage in while in this state. Nunez (1989) has studied the dynamics and impacts of intercultural contact between tourists and locals and Mansperger (1995) showed how indigenous societies change as they become integrated in the tourism market. During 1990's the shift was towards the issues of conserving natural areas and cultural traditions for the benefit of local host communities (Eadington and Smith 1992; Honey 1999; Lindberg 1991).

The studies done by anthropologists can be divided conceptually into two halves, one that focuses on understanding the origins of tourism and the other that aims to analyse the impacts of tourism. The studies done about the origins of tourism (Adler 1989; Towner and Wall 1991) or why people travel as tourist in the modern era (Mac Cannell 1976) or why some tourists seek particular kinds of destinations or experiences (Cohen 1988) tend to focus on tourists and thus, we

lack an understanding of the local host population. On the other side, when we examine the impacts of tourism the work tends to focus more on locals than on tourists leading to partial analysis. For instance, studies have revealed how communities tend to change in the aftermath of tourism or how local economies tend to become either strengthened from employment opportunities (Mansperger 1995) or made more dependent on tourist dollars (Erisman 1983). Also, how the local traditions and values become meaningless (Greenwood 1977) or more significant (Van den Berghe 1994) once they are commodified in tourism. While examining the impacts of tourism anthropologists have often written ethnographic accounts of how tourism has affected the host communities. The effects of tourism on the economic and socio-cultural landscapes of the host community have recorded signs like altered human behavior, changes in the infrastructure, employment and economic situation, environmental changes, changes in the built environment, etc. Based on the above studied aspects let's try to understand the socio-economic impacts of tourism in the next section.

Check Your Progress 3

5. Anthropologists see tourists as 'an agent of contact between cultures'. Explain.

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6. Do you think that anthropological studies on tourism help us better understand tourism and the tourist?

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1.4 IMPACT OF TOURISM

A great deal of research has been directed on the fuller understanding of the impacts of tourism. It has been recorded that although the impacts of tourism are both positive and negative, they may be evaluated differently by different people and there may be considerable disagreement as to what is actually desirable and undesirable.

1.4.1 Economic Consequences

The major stimulus for the development of tourism is economic and it was understood that tourism was a powerful beneficial agent for economic and social change. The tourism industry stimulated employment, entrepreneurial activity and modified land use and economic structure. Most studies have emphasised the economic benefits that accrue to the destination areas particularly the developing countries which usually have low level of income, uneven distribution of wealth and income, high levels of unemployment, heavy dependence on agriculture and subsistence activities. An evaluation of the economic impact provided valuable information that further helped in the formulation of tourism development policies. Many developing countries and remote destinations that have opened up as tourist destinations have seen economic changes especially in the employment pattern. Since tourism is a labour intensive service industry, it employs large number of

semi-skilled and unskilled labour who with little training join this hospitality industry either as tourist guides, tour operators, transporters etc. Many farmers and wage earners leave the agricultural jobs to pursue more lucrative jobs in tourism in urban areas.

The structural change from agriculture to tourism also creates changes in land use patterns. Anthropological studies have revealed that though it created wage labour opportunities, yet it destroyed agriculture and subsistence activities. Mansperger (1995) analysed how tourism among Pacific islanders led to the cessation of subsistence activities and made locals more dependent on the outside world. Rosenberg (1988) argued that tourism contributed to the demise of agriculture in a small mountain village in France, where grazing animals came to be used mainly for clearing ski slopes. Tourism also increases the competition for land, raising land prices and also contributing towards the fragmentation of landholdings. For instance, tourism may result in escalating real estate prices which may create difficulty for locals who intend to purchase property.

The research emphasis on the positive economic impacts of tourism has contributed to the widespread optimism among policy makers concerning the potential of tourism to stimulate economic development. But it is seen that various economic benefits come with a variety of costs which have been largely ignored by the policy makers. Anthropologists have researched on the changing economies, high inflation and land speculation, overdependence on outside economies, problems due to seasonal nature of the industry etc. to show that we need to have a more balanced perspective and measure both benefits and costs.

1.4.2 Social Consequences

The research on the social and cultural impacts of tourism fall into three different categories:

1. *The tourist – here the research is focussed on the demand of touristic activities, the motivations, attitudes and expectations of tourists and their corresponding purchasing decisions.*
2. *The host- looks at the inhabitants of the destination areas, the labour engaged in providing services and the local organisation of the tourist industry.*
3. *Tourist-host interrelationships- the research deals with the nature of the contacts between hosts and guests and the consequences of the contact.*

The social consequences of tourism basically enumerate the ways in which touristic activity has contributed towards the changes in value system, individual behaviour, family structure and relationships, collective lifestyles, moral conduct, traditional ceremonies and community organisations. The host-tourist encounter which is transitory in nature, is often superficial; lacks in-depth communication/interaction; is mainly confined to 'tourist ghettos' (hotels and resorts) is of unequal nature. The tourist-host interaction can be both positive and negative. Factors that affect the host-guest interaction are – length of stay, physical isolation of tourists (to hotels/resorts), language and communication etc.

Relationship between hosts and guests and how they are formed and change over time is of profound importance to the anthropological study of tourism. The cross-cultural interactions and the commercial transaction that occurs between the hosts and the guests illuminates how tourism affects the host's society. On one hand tourism brings business and thus generates more employment opportunities for the host population. There are a number of other factors that affect the complex nature of interactions occurring when strangers coming from different cultures or

subcultures interact. The length of the stay of the guest, attitudes and expectations (of both the host and guests), the length of the season and the role of the 'cultural brokers' or 'marginal men' are the focus of studies that are based on the host and guest relationship.

Cultural-brokers or marginal-men (Smith 1977) are defined as multilingual and innovative mediators who control or manipulate local culture for tourist's purposes. Their role is often crucial in setting an entrepreneurial contest for tourism development. These cultural brokers can bring in change within their society. They may develop certain levels of control over the amount and quality of communication between the hosts and guests. As Nunez (1989: 267) noted that the acquisition of a second language for purposes of catering to tourists often results in economic mobility for people in service positions: interpreters, tour guides, bilingual waiters, clerks and police are often more highly compensated than the monolinguals of their community. It is seen that tourists are less to borrow from their hosts than their hosts are from them thus precipitating a chain of change in the host community. One striking example has been language acquisition by certain members of the host community.

1.4.3 Language

Nunez (1989) noted that linguistic acculturation in which usually the less literate host population produces a number of bilingual individuals. The cadre of bilingual individuals in a tourist-oriented community or country are usually rewarded. According to Mathieson and Wall (1982: 163) 'the cultural-brokers/ bilinguals are in a position to manipulate local culture for tourist purposes without affecting the culture identity of the host society in a detrimental manner. Here a little discussion on language becomes essential as it is seen to have impact on tourism. It is appropriate to examine the socio-cultural role of language in society and its relationship with tourism. Language is a vehicle of communication and it is a part of the social and cultural attributes of any population. Wagner (1958:86) stresses 'language exercises a decisive influence on the composition and distribution of inter-communicating social units- on who talks to whom- and thus on the activities in which men are able to participate in groups'. Language is an important factor in an analysis of social and cultural change and could be a useful indicator of the social impact of international tourism. Only a few studies (Butler 1978; Cohen and Cooper 1986; Huisman and Moore 1999; White 1974) were done which identified the effects of tourism on the use of language.

White (1974) examined the relationships between the growth of tourism and social change, using language as an index of the latter. He presented a conceptual model which identifies three ways in which tourism can lead to language change:

1. *Through economic change*- The new jobs like that of tour guides, interpreters, transporters etc. associated with the expanding tourism lead to increased number of locals learning the language of the tourists and act as mediators between tourists and hosts population.
2. *Through the demonstration effect*-Tourist's portrayal of their material and financial background, their attitudes and behaviour may introduce new viewpoints within the indigenous community. Aspirations of achieving similar status on the part of hosts may prompt them to replace their own language with that of the tourists.
3. *Through direct social contact*-The direct communication between the tourists and the host (for instance workers in the retail or service sector may be required to converse in the language spoken by the tourist as the tourist may not be able to speak the local language) may result in the decline of usage of the host's language.

Another study by Butler (1978) of the rural Scotland indicated that tourism activities act to displace the indigenous language by that of the tourists. Butler and White had also found that tourists staying in private homes, farmhouses and locally based accommodation units had less impact on the linguistic loyalties of their hosts than those staying in hotels or motels. Both studies illustrated that the linguistic solidarity of host cultures is seriously threatened by the assimilating forces of tourist development. Cohen and Cooper (1986) suggested that changes in host language are also related to the nature of tourist-host relationship and the socio-economic characteristics of the interacting groups. It is known that tourists are temporary visitors whose contact with the host society is superficial and brief. Anthropologists have also believed that the linguistic interactions between tourists and locals is also a reflection of a 'power relationship', the level of education of both groups, and also on the degree of dispersal of the tourist beyond the normal tourist areas.

More detailed investigations are required for different cultural and linguistic groups, and different geographical locations before we can conclude about the changing nature of tourism in contemporary times where because of open market economy the tourism industry has profound impacts especially on the host population.

Check Your Progress 4

- 7. Briefly discuss the economic and social consequences of Tourism on the host community.

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- 8. Define cultural brokers. How does linguistic acculturation help the tourism potential of the host community?

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1.5 SUMMARY

In this unit the learner has been introduced to the concept of anthropology and tourism in brief. Since anthropology primarily focuses on humans in their cultural and social settings, an anthropological analysis of tourism likewise understands tourism primarily from a relational and cultural perspective. The anthropologists have understood tourism as a human activity and analysed the motivations and actions of both the tourists and their hosts. They have also tried to assess the impact of strangers entering into cultures and societies and the impact of such human contacts.

As is quite obvious, when outsiders come into a culture, as tourists, they enter it in a positive way, unlike other forms of contact, tourism is one where one expects both sides to have a benign and peaceful attitude. The tourist helps to gain pleasure and may be gather new knowledge; while the hosts are primarily interested in monetary benefit that they hope to gain from tourism, There, are places in the world, where tourism is the primary means of a livelihood. Yet, even benign presence may trigger unwanted impacts like prostitution or break down of family

relations or have negative economic impact on local people by rising prices and shortage of essential goods that may be diverted to the tourist.

The advantage of an anthropological approach lies in the anthropological methodology being suitable for identifying and analysing many factors that are not obvious on the surface but become visible only with in depth and qualitative analysis. There may be hidden aspects of tourism that become apparent with a field based study.

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1.7 ANSWERS TO CHECK YOUR PROGRESS

1. See section 1.1.1
2. See section 1.1.2
3. See section 1.2
4. See section 1.2
5. For details check section 1.3
6. Read section 1.3 and write what your perspectives are on the topic
7. See section 1.4.1 and 1.4.2
8. See section 1.4.3