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1-Jafar Jafari is Editor - in - chief of Annals of Tourism Research : A Social Sciences Journal (pergamon Press Oxford , UK); Chief Editor of the Tourism Social Science Series (abook series ; Pergamon Press , Oxford, UK); Chief Editor of Encyclopedia of Tourism (Scheduled to appear in Septemner 2000; Roultedge , London ,UK); Consulting and Founding Editor of Information Technology & Tourism : Applications, Methodologies , Techniques (Cognizant Communication Corporation, New York, USA); and Founding President of the International Acedemy for the study of Tourism (Madrid, Spain). Aculture anthropologist (PhD from University of Minnesota, USA) and a hospitality and tourism graduate (BS and MS from Cornell University, USA), with an honorary doctorate from Universitat de les Illes Balears (Palma de Mallorca, Spain), he is a faculty member of the University of Wisconsin- Stout Department of Hospitality and Tourism (Menomonic WI 54751, USA.Email , jafar2_uwstout.edu >)

Structuring influence of culture in tourism studies . The Silver Anniversary supplement of Annals and the Encyclopedia of Tourism , among other sources, as ready references , are the provide "inventories" of the present store of knowledge and to mark its scope : all setting the stage to more fully study tourism , to continue redefining and guiding the development and expansion of its multidisciplinary landscape of knowledge , with culture as its bedrock and undersoul.

Acknowledgement - This paper was originally presented at the UNESCO round table on "Culture , Tourism, Development: Crucial Issues for the 21 Century" (Paris ,1996) . Dr . Peter Keller , President of AIEST , who was the co-organizer of this UNESCO seminar , suggested that this paper speaks directly to the theme of the 2000 meeting of the Association and invited the auther to present an updated version of it at its 50 anniversary congress, to be held in China .

outlined in this paper, among others , will continue to define and redefine tourism , including its inward and outward relationships and connectivities. Cultural maintenance , historical restoration , host - guest interaction, staged authenticity , sustainable development, impact, etc. are among the conceptual frames and/ or operational fields which will continue to influence tourism and be influenced by it. All relevant issues and concerns will have to be identified and placed on a research agenda rooted in retrospective insights and guided with prospective views on what tourism is and can be in this new century.

The sheer magnitude of tourism and its societal institutionalization a universal culture calls for its full multidisciplinary investigation and contextualization in today's global community in which tourism is a visible common denomination and whose near and far corner are connected and integrated by these very tourists networks and apparatus. UNESCO, with its commitment to human's collective culture and heritage of the past, present , and future , has a definitive role to play in formulating a comprehensive and informed proactive agenda. AIEST, dedicated to research and scholarship for fifty years now (along with many other academic bodies in tourism), is obligated to continue influencing and guiding tourism research . Annals and many other leading journals , each in its own unique way, are expected to continue revealing (through their published contributions) the

depending on which cultural texts and contexts are used to frame and analyze a research question. In the final analysis, no matter where one travels on the landscape of knowledge, culture exerts its bedrock presence and undersoul hold, without which many research findings remain unfounded.

In short

The above complexities and paradoxical relationships between culture and tourism are a small sample of cultural issues and options relevant to the congress theme. There are many more, as a quick thumbing of the anniversary issue of *Annals* and the encyclopedial would suggest. Despite the vastness of the subject and diversity of views on it, one thing is definite: tourism is here to stay. If there are still countries which can or want to do without tourism, tourists and societies cannot. The act of going away has become an institutionalized must for almost all. In an economic vein, tourism is regarded as the largest industry in the world (and actually has not yet reached its full maturity), especially since developing countries, with the bulk of world land and population belonging to them, have so far had limited participation in it. Whether regarded as a phenomenon or an industry (which has its own will to grow, with government backing), tourism demands dedicated attention, with special focus on making its development and operation sustainable (in the broad sense of the term). The generalized cultural questions, forms and forces briefly

research on tourism becomes more comprehensive . Sustainability can be "tool and culture its "engine" to guide future growth and development of tourism . Is sustainability feasible if there is no culture to favor it? Are the consuming culture of tourism and conserving culture of sustainability compatible ? Are tourists - who have saved their time, money , and "the world" back home- willing to follow the same principles when on the road? The literature does not hesitate to support the notion and practice of sustainability , but the culture of doing so among operators, developers, administrators, and tourists is still lacking . What needs to be done to bring about this culture or practice , and who is going to make this move and at which front? Questions are many , with answers barely forthcoming.

Impacts of Tourism

Finally, based on the review article analyzing 25 years of *Annals of Tourism Research* (1998-991-1014) , "impact " was the leading entry in the anniversary subject index, with a very large number of its articles dealing with it . The term covers impacts of tourism on culture , lifestyle , arts , economy, employment , nature , and many more, But how is impact defined and from whose point of view is it assessed? what may be regarded as impact in one culture has no significance in another. What is considered positive can be neutral or even negative when seen through other cultural eyes. What is authentic, what is sustainable , and what is.... change meaning , depth , and magnitude ,

functions according to its internal operational and managerial culture. While each country may want to favor its traditional systems of hospitality, the industry is universalizing its own practices and brands. Many factors contribute to this transformation. Among others, multicultural companies, mostly headquartered in the developed countries which generate the bulk of tourists, are very influential in shaping and controlling the process. In the meantime, many destinations, especially those in the developing countries, are becoming increasingly dependent on tourism. What consequences should one expect from this dependency? Is tourism another form of cultural and economic "imperialism"? What other trade options are available to the many countries now fully committed to tourism? Does tourism hold the same / similar promise for different cultures, different peoples, different countries? In today's global community, does a country have the choice to keep out of tourism- both as a generating market and a receiving destination? If so, what would be the consequences of this self-imposed isolation? Once again, tourism is more than an economic proposition and requires sociocultural treatments to be understood.

Sustainable Development

As a review of articles published in *Annals* (per its anniversary index) suggests, the issue of sustainable development has received increasing attention during recent years. This popularity is nature, as

a group or nation or to the whole of mankind? such questions bring all above topics into interplay, with culture as the infrastructure among them- a theme which was pursued during the 1992 Aiest congress dealing with "The Freedom of Traveling in the Year 2000: Rights and Duties of the Tourists."

Cultural Diversity in the Face of Uniformity

The above factor contribute to a process which is at the same time pulling the host culture in two opposite directions . on the one hand, the host is enticed to become reacquainted with and build new bridges to its "glorious" past . on the other hand, by bringing the world to one's backyard via tourism, the external forms and forces begin to establish acculturative relationships with the host. What would this simultaneous inward and outward movement do to the host and its culture? As such , is tourism a force to bring out native colors or to camouflage all cultural lines into one ? If the latter , then what would this process do to the very existence of tourism, Which is mobilized more in search of diversity than familiarity? Is the process of globalization served or severed by tourism?

The Tourism Industry

Tourism , now a universal practice , has gradually developed into a structure and institution unique to itself , a system of operations able to make waves of its own felt shores apart. In addition to the aforementioned host, tourist , and carry- on cultures, tourism

reiterated . In general, this practice is regarded by many as unethical , artificial , synthetic and at best pseudo- development or staged authenticity. What would this artificiality and "disneyfication" of the past, or even the present, do to or for the host population and their community? What consequences would this process have on the legitimacy or sacredness of a culture and every fabric of it? Again, who- the government, entrepreneur, or both- decide what should remain "buried" and what should be resurrectingly staged? Stepping away from these forces, is tourism the only industry which commercializes , consumes, and destroys ? The study of the culture once more lies at the foundation of all such issues.

What Goes Public, What Remains private

Still from a different vista, each culture features both private and public domains - and whatever falls in between. All or no part of these cultural and spatial zones may be shared with tourists. But who- local people , their government, or the tourism industry- decide which ones can become accessible to tourists? How deep can tourists penetrate into cultural and spatial layers of the host? How are the rights and privileges of community members redefined because of such developments? On the reverse side of the coin, if some or most destinations are sealed off , then what about the "rights" of the tourists who wish to experience the inner world of the host - authentic and nature as it comes? Does a cultural form or monument belong to

culture which would begin to answer these and other questions.

Patrimonial preservation

Tourism is also credited by many researchers and practitioners for its ability to revive, redevelop, and / or preserve the built inheritance of the host. Castles, historical buildings, monuments, heritage centers, and even artifacts of many types reportedly owe much to tourism for their revival and maintenance - a sustenance process to which UNESCO in principle is committed. But who decides which patrimonies are to be revived, repaired, maintained, and/or promoted (internally and externally)? At what cost and who pays for it? What if this fortification of the past brings back what the host is trying to forget or leave behind in order to move forward? Viewed from an opposite angle, how many monuments would have been diminished, ruined, and buried forever if there had been no tourism demand for them? What would happen to future preservation attempts - in both built and natural domains - if tourism demands were lessened? Research answers have been mixed, with the integrity of the host culture as the debated issue.

Staged Authenticity

The above cultural practice and patrimony revivals, refortification, and/ or redevelopment have received continuous attention worldwide. Here the commercial interest of tourism to commercialize these unearthed past treasures and sell them all by the pound should be

studying the bedrock and its sub-terrain currents , and by gradually getting to understand its undersoul.

Cultural Revitalization

Tourism can interfere with the working of the host culture by revising some of its bygone cultural patterns and practices , despite or because of its own wishes , as documented in many publications . This interference has not necessarily been for the sake of the host culture , but often for tourists seeking cultural experiences to wishing to encounter past traditions found only in historical books. The real internet of this cultural revival has been to increase economic gains generated from the resulting traffic . This understudied and unchecked process begs many questions. Who decides what is to be revived and what is left alone? To what extent can the resurrected lifestyles/souls merge with the present patterns of the host culture ? What in ward and outward (Mixed) messages might this cultural juxtaposition of the past and present generate? For whose benefit or consumption are these actions aimed ? Turning the coin over, if it were not for tourism, how many past lifestyles, traditions , and practice would have been totally forgotten and thus lost? What roles can these touristically generated and constructed bridges to the past play for the host (and the guest) populations? And in what ways can the unearthed cultural similarities and differences help with the formation of global Community? It is the study of tourism within the holistic context of

be attracted , received, and accommodated: in order to increase economic gains from tourism. rather than to understand the forms and forces of this carry- on cultural baggage, which always leave its imprint on the tourism landscape.

Host Culture

As already noted , tourism has the tendency of commercializing the host culture- commoditizing, deodorizing it for the consumption of tourists in and out of their lives and turf. This process - documented in many contributions appearing particularly in *Annals* - is not acceptable to many host populations and , perhaps, tourist types themselves. How would this manipulation of the host culture influence its integrity, its very structure and existence? To what extent can its contents and boundaries be defined and redefined ? Should people and their culture be "Frozen" in time and space for the sake of tourists? What would be some of the emic and etic views on this homogenization process to which the culture is touristically subjected? How can the resulting influences be minimized in the face of mass tourism, with a growing number of tourists sincerely desiring to sample culture far afield (and with as many locals and / or their governments willing to oblige)? How similar are the cultural and physical carrying capacities of different destinations? Here is where anthropology has made its full and pronounced entrance to the tourism landscape of knowledge, by spreading its wings above it , by

back home? What can tourism and this culture , with its endless liberating and unwinding patterns, do for the stationary person? To what extent do this unbounded culture of the guest and the structured culture of the host establish an acculturative relationship? Which of the two cultures bends, shifts , and adapts? What resulting consequences repair and which ones add insults to injuries?

Carry - on Cultural Baggage

Each nationality travels with some of its own nativistic cultural norms and expectations. The Law of market "demands" an understanding of these market - segmented tendencies. How do these cultural imports through each tourism- generating market influence the local host culture ? How can a host simultaneously sustain its own culture in the face of internal and external influences forcing its transformation in every which way to offer hospitality and play options expected by each tourism market? On the contrary , how can each tourist type totally relax, let go , recreate, and learn, if the host medium , if the host medium is rigid and unaccommodating? In a broader sense, since people have traditionally been studied in their own community / national settings , would studying them as tourists - away from their ordinary rules, roles , and bounds- shed new light on their hidden cultural selves, manifested and observable only away from home? In any of these questions were asked in the past , the intent was often to explore how tourists from different nationalities can best

playgrounds for the big tourism generating markets of mostly developed countries ? Is the apparent monetary compensation a fair return for the socioeconomic investment that a host destination makes in tourism? This very point was among the questions asked and partly answered during the 2000 ATLAS conference on "North -South : Contrasts and Connections in Global Tourism' (held in savonlinna, Finland). Viewed differently , if limited or no tourism is accommodated, then what would happen to the tired minds and bodies - and consequently to their sociocultural functions and economic productivity - if travel and Vacation outlets were sealed or reduced? Can today's society function in its now - externalized touristic channels are policed or shut off? Can a culture of today's global community turn in ward in order to come up with its own homegrown touristic options? Again, Culture rests at the foundation and is the undersoul for these rather untreated searching questions.

Tourist Culture

Tourism Operates according to its own Culture , with certain practices common among tourists everywhere . Their free-floating animated and unstructured practices often stand in contrast to the rather "rigid" cultural norms of their destinations. This tourist culture is a lifestyle - a cultural pattern- in its own right, and like other cultures can be observed and studied . Is this emancipating and uninhibiting culture a remedy for the cumulative pressures at work

activity practiced by the privileged few, but as a Sociocultural norm desired by all . This shift, though not uniform everywhere (with many developing countries at its early stage and developed ones nearing its end), still indicates that tourism has become a cultural institution in itself, a rite in its own right. This Worldwide development poses many important questions. What is to be understood about this rising universal expectation , the societal requirement? Who should respond to this socio culturally induced need? What fostering role and responsibility should the government play in this respect? Or, on the contrary , should this ubiquitous tourism be controlled , curtailed , or diminished ? What would be the consequences of such a measure ? None of these or other related questions can be addressed outside and independent of the realm of culture- the landscape's undersoul through which answers can be sought . Thus, it is this cultural context which can shed light on tourism as a whole , with economics simply quantifying in magnitude.

Tourism in action functions as an unwinding process , or an escape outlet for people from their bounded and rigid ordinary/ daily lives . Often tourists from the developed countries find themselves in less developed ones, doing whatever it takes to undo their home-grown fatigue, dumping it on shores afield . To what extent should the host countries absorb these often- unwelcome touristic exhalations? Is it fair to destinations to act as the recreational satellites of and

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that tourism is more than an economic activity. As studies dealing with its complex inward / outward functions and structures show , tourism is most and foremost a socio culturally embedded phenomenon with diverse dimensions and untold influences, of which economics is but one.

For a holistic view of tourism and in support of the congress theme, this paper aims at stepping away from the better - known strong economic foot - hold and instead travels throughout the landscape of knowledge for a fuller explanation and understanding of this phenomenon . To move in this direction , the paper names a few of its cultural "Sites" , poses a number of contextualized searching questions or paradoxical situations , and thus suggests some of the tourism notions and constructs which best relate to the theme and scope of this congress.

Minimally, such a treatment would help to detect complexities and interconnectedness within the tourism system and its landscape of knowledge, with culture as its undersoul and bedrock, like a living lava continually shaping its configuration . This process in turn can suggest new research challenges and opportunities , some discussed during the course of this congress and more emerging - as the landscape is further explanded , mapped , and named in years ahead.

Travel as a Need

Recent research reveals that tourism is no longer considered as an

A review of the Encyclopedia of Tourism (Jafari, 2000), which maps the tourism landscape and inventorizes its multidisciplinary body of knowledge, further supports the tenets of these UNESCO and AIEST conferences.

In retrospect, the earlier and still somewhat prevalent economic treatments of tourism as a business, as a trade, or as an industry- have in the main influenced the present thinking on the subject. The economic forces of this mega-industry and the study of its potentials have undoubtedly been instrumental in bringing it to the national and international forefront: as an attractive economic tool for developed and developing countries alike. But, unfortunately, this very singularized and popularized economic dimension and its pronounced supply and demand axioms have conditioned its whole, whether viewed conceptually or operationally. For example, when culture, the key theme of this AIEST congress, is viewed from the demand/ supply point of view, it is suddenly reduced to a commodity: an attraction which influences the destination choice of tourists, where they almost all consume supposedly the same experience the destination choice of tourist, where they almost all consume supposedly the same experience, where cultural productions are shaped by the wishes of the markets, where the visited population is cast and animated in certain projected images, and where the supply - side host and the demand - side guest interact. But even this very dichotomy suggests

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meeting , tourism is "an important factor of cultural change as the world continues shrinking to become a "global village".

Considering the great importance of culture in the motivation that lead to tourism , the latter is more than Just part of a changing world culture. This renaissance in cultural values provide an opportunity for the development of a more humane and to lerant form of tourism..."

Both the UNESCO and AIEST conference program s , along with many other world wide academic gatheings dealing with the relationship between culture and tourism - a selected number of which are reported in *Annals (1973-2000)*- regard the study of culture as the key to unlocking research questions that would eventually lead to a full understanding of the tourism phenomenon and the industry created in its name . Culture , with its holistically influenced and influencing paradigms , can best explain tourism's nature , scope , structure , and Function, offer an accommodating text and context for its analysis, emancipate it from its long- held economic bounds of the past century , and finally augment it into a comprehensive landscape which more fully represents its multidisciplinary system and composition . Many contributions published in *Annals of Tourism Research: A Social Sciences Journal* , as well its 1973-1998 subject index, Published as silver Anniversary Supplement (*Annals 1998*), document the inseparability of culture and tourism , with the former unfolding the latter into a mainly sociocultural concept and practive .

Culture As The Bedrock of Tourism's Multidisciplinary Landscape of Knowledge

Jafar Jafari

Editor in chief : *Annals of Tourism Research*.

Abstract:

At the closing of the 20th century, benefiting from many years of research and scholarship on tourism , UNESCO's documents outlining the scope and nature of its 1996 Paris seminar on *Culture , Tourism , Development:Crucial Issues for the 21stCentury* declared that "tourism would not exist without culture ". According to its seminar program , culture is one of the principal motivations for the tourist movement , and any form of tourism provokes a cultural effect on both the host and guest Culture and Tourism.

At the dawn of the new century , this *sine qua non* relationship between culture and tourism has stood the test of the time. The 2000 AIEST's congress program , celebrating the 50th anniversary of the association , appropriately returns to this research theme . According to the percongress documents mailed to the membership prior to the