

Title: Tourism Studies and Theaters of Palliative Possibility: Disruption in the Interests of Posthumanism

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Abstract:

This presentation covers a range of critical weaknesses of practice and shortfalls of attention in the ontology and epistemology of Tourism Studies (and, o.k., o.k., in the axiology and methodology of the contemporary field).

Constituting an extension of the recent work of Hollinshead and Suleman (2016) on the restorative reach and power of tourism, it calls for much more prevalent *adisciplinary / extradisciplinary cognition* in Tourism Studies, and is also premised on the view of Chambers—delivered at The World Congress of Sociology in Yokohama (Japan) in 2014—that the field of Tourism Studies is in much need of decolonisation. This Ibiza delivery thereby seeks to explore what such acts or matters of decolonisation would / could / should indeed entail. In so doing, the manuscript aims to consolidate recent advances in new wave / new sense understandings towards decolonisation by developing an informed and open to the future conceptual glossary to help Tourism Studies researchers (and investigators in related fields) towards improved awareness about the cosmologies of ‘other,’ ‘distant,’ or ‘under-recognised’ *still-colonised* populations, and towards more pertinent research agendas into the cosmologies and aspirations of such so called ‘different’ peoples.

In examining the so-called global provocations of tourism, the glossarial manuscript being presented (in Ibiza) advances the view that the increasing dominion of tourism / Tourism Studies over matters of culture, heritage, and nature has not only been largely carried out according to *eurocentric* canons, but has been bolstered by *theoretically feudal forms of knowing which ought to be disrupted*.

To this end, the paper therefore principally questions:

- 1 Which priority areas of concern in international tourism should indeed be disrupted and decolonialised?
- 2 What would / should / could the disruption cum decolonisation of Tourism Studies principally entail or mainly consist of?
- 3 Who should be involved in the so called disruptive and decolonialising ‘cleansing’ of Tourism Studies?
- 4 How would / should / could the disruption cum decolonisation of Tourism / Tourism Studies be substantiated educationally (in the schooling of practitioners and of researchers who currently drive international tourism)?

The main supposition of this glossarial paper is that the decolonisation of the so-called bleached realm of tourism (after Pfaelzer’s term “bleached” field / “bleached” understandings) would involve considerable disruption—or rather, *conceptual and operational unsettlement*—for many of those who work in Tourism Studies / Tourism Management. Much of the required re-

oriented understanding would indeed be *corrective* (as the industry's internal and collaborative sinews of oppression are identified). Hence, a more fluid acumen is critically demanded vis-a-vis the field's "improved conversation with the world" (after Bauman), where the productive / collaborative genius latent within it can be positively used much more strategically and frequently for distant / removed / colonised populations *in their own found interests*.

Consonantly, this THEATRES OF POSSIBILITY presentation will cover a number of important glossarial terms and concepts which address the following matters of disruption and creative enunciation which have slowly begun to arise in the literature of decolonisation in Tourism Studies, as the field leadenly takes on board more *posthuman* imperatives:

- The toxic reach of tourism
 - Tourism and psychic violence
 - Critical multilogicality
 - Cultural pedagogy
 - Tourism and the power of possibility
 - Academic capitalism
 - The cognitive imperialism of tourism
 - The dialectical relations of tourism
 - Deep listening
 - Critical pedagogy
 - Tourism and capacity-building
 - The schooled mind of tourism.
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