

2019

## Tourism and Overcoded Being / Tourism and Liberated Becoming: Deleuze and Non- Dogmatic Thinking

Keith Hollinshead

*Independent Scholar: England and Australia*

Follow this and additional works at: <https://digitalcommons.library.tru.ca/cts-proceedings>

 Part of the [Tourism and Travel Commons](#)

---

### Recommended Citation

Hollinshead, Keith (2019) "Tourism and Overcoded Being / Tourism and Liberated Becoming: Deleuze and Non- Dogmatic Thinking," *Critical Tourism Studies Proceedings*: Vol. 2019 , Article 55.

Available at: <https://digitalcommons.library.tru.ca/cts-proceedings/vol2019/iss1/55>

This Abstract is brought to you for free and open access by Digital Commons @ TRU Library. It has been accepted for inclusion in Critical Tourism Studies Proceedings by an authorized editor of Digital Commons @ TRU Library. For more information, please contact [apaterson@tru.ca](mailto:apaterson@tru.ca).

CTS 2019

**Title:** Tourism and Overcoded Being / Tourism and Liberated Becoming: Deleuze and Non-Dogmatic Thinking

**Author:**

Keith Hollinshead  
Independent Scholar: England and Australia

**Abstract:**

#### INTRODUCTION: DELEUZE AND OVERCODED TOURISM STUDIES

The French philosopher Gilles Deleuze is something of a maverick thinker whose nonconformist conceptions have recently had an oxygenating impact on a number of social science fields. In such Deleuzian light, this Ibiza presentation thereby critically examines the power of tourism / Tourism Studies to authenticate and authorise the public culture / the public heritage / the public nature of places and spaces, and it will inspect certain contemporary paradoxes of and about tourism via Deleuzian vistas of being and becoming. In order to synthesise such found paradoxes, Deleuzian conceptions will be harnessed to help assess not only who is apparently doing what to whom and which through tourism, but (more significantly) how else might peoples, places, pasts or presents indeed be more productively inscribed / projected / declared through tourism. And thus, in the Ibiza delivery, Deleuze will be brought on board ontologically—where ontology (in the paradoxical Deleuzian sense) comprises not what is already created but what may be or what could be otherwise discovered. Such will be the conceptual service of Deleuze, the arch conceptualist against consolidated / overcoded in-house common-sense, or otherwise (according to Williams) the lead ethicist of ‘ventillated thinking.’

#### BACKGROUND: DELEUZE AND THE DOGMATIC IMAGE OF THOUGHT

In order to assess how Deleuzian concepts can indeed be employed to gauge the expectations, the cross-expectations, and the un-expectations of tourism, the presentation will develop insight into Deleuze’s own regimes of thinking vis-à-vis his distaste for over-secure (or dogmatic) institutional knowledge, per se. Principally, Deleuze will be posited as a philosopher who probes how else one might live or work, that is exist and operate in a richer and more creative fashion. Although he did not specifically write about tourism, ipso facto, one may assume that he would regard ‘tourism’/ ‘travel’ akin to the way he regarded art, that is as productive force that can enlighten life once tourism / travel is not so much recognised as merely a strong and stable industry cum business (viz., in his own favoured terms as ‘a molar machine’), but rather as a vibratory event or vantage-point that does not just represent life but opens up understandings about it and possibilities for it. The presentation thus seeks to show that what is important to Deleuze is thereby the capacity of individuals in any field to release themselves from their own normalised imagination, or rather to free themselves from the received figurations (i.e., the droning prefigurations) which routinely constrain their thinking about life.

CTS 2019

## TOURISM AND THE FLUX OF LIFE: DELEUZE AND PALPATED THINKING

The philosophy of Deleuze—especially when working with Guattari—is far from conventional, and it has only rarely ever been adapted to tourism / Tourism Studies. This Ibiza presentation thereby argues that his philosophical insights do not constitute a cohesive body of tightly reasoned singular sets of arguments for readymade deployment in the domain, but rather comprise a distinct mix of new ways of encouraging open and rich reflection about the world. Following Spinoza, he did not seek to generate a pool of self-contained expostulations or general prescriptions about fixed subjects, but rather sought to build up an interleaved mix of assertions about the world where it is not seen as external object ‘out-there-apart-from-us’ (there to be concretely judged) but as a protean plane of forces which operate not-so-predictably within and upon us. Hence for Deleuze, philosophy is not a foundational matter but is potentially a dynamic happening which can mirror the rich mobility of life. In this kaleidoscopic and scizophrenic light, the philosophy of Deleuze is a raft of liquid conceptualisations which can inspire new trajectories for thinking (or new rhizomatic styles of possibility) for tourism / Tourism Studies, as it can for any domain. For Deleuze, it is the teeming relatability of things that counts, or otherwise the coupling and the not-yet-imagined conjointment of ‘ideas’ / of ‘possibilities’ / of ‘futures.’ Such are the mutable Deleuzean ‘planes of thought’ about becoming-cultures, about becoming-heritages, and about becoming-natures. And this presentation in Ibiza will show how such imbricated Deleuzean connections for things can be profitably palpated (i.e., creatively and productively applied) to aspirational worlds / to converted realms / to not-yet-thought experiences.

---