

Title: Toward Hospitable Methodologies in Tourism

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Abstract:

In our journeys toward understanding, predicting, questioning, and deconstructing the pleasurable and perilous phenomena we call tourism, researchers become entangled in a variety of host/guest-like performances and responsibilities. Our imaginations are trained to visit new ideas and experiences; we are socialized to explore or ramble with our curiosities about peoples, places, and destinations; we make space for new questions, answers, imaginaries, and information encountered in the field; we try to leave the door open to both the expected and unexpected, to what and whom we've anticipated in the invitation of our research proposals but also to the strangers who arrive unanticipated. In conducting our tourism research, we leave behind many of our habits of home to mingle as visitors in other places, with hosts and other guests. Simultaneously, we invariably bring along with us our ideological, discursive, and value-laden baggage (e.g., Caton & Santos, 2009; Dunkin & Grimwood, 2016) but also, as Cooke (2018) illuminates, other travel companions influential to our broader social identities and subjectivities.

The notions of hospitality and welcome can be used to describe, disrupt and shape social imaginings and arrangements between ourselves (Germann Molz & Gibson 2007; Kuokkanen 2007; Lynch et al 2011; Veijola et al. 2014). It wasn't that long ago when ethnographers, among other scholarly subjects to be sure, were accused of being quite arrogant guests, who, over a relatively short period of time, visit other peoples' homes, communities, and places to collect information and make interpretations. In such scenarios, the researchers would seem to assume an unconditional welcome to visit and stay, leaning on the sense of entitlement and expertise they carried and bringing back from the field epistemic souvenirs like "new" disciplinary or ethnocultural insights (e.g. Höckert 2018). These kinds of research settings have been problematized in critical tourism studies, pointing out the risks of epistemic violence when research is conducted on or about, instead of with or by, host communities and participants (e.g. Chambers & Buzinde 2015; Grimwood et al., 2012; Pritchard, Morgan, & Ateljevic, 2011).

In this paper, we invite complementary moves by theorizing and enacting hospitable methodologies in tourism. Starting with Levinas' (1969) philosophical framing of hospitality as making space for otherness, we orient hospitable methodologies towards the possibilities and challenges of welcoming and taking care of multiple ways of knowing and being in research. To situate and envision research as a practice of welcome, we ask: What does it mean to be hospitable in and through research? What kind of roles, responsibilities, and critical positionalities do hospitable epistemologies and methodologies enable? What do hospitable

methodologies *do* in relation to the production of tourism knowledge or the critical project of creating just and sustainable tourism worlds? Why are hospitable methodologies relevant to critical tourism studies? Bringing into dialogue reflections on our respective past, current, and future research, we illustrate the conceptual and empirical promise of hospitable methodologies in relation to research with cross-cultural, familial, and more-than-human others.

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