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TOURISM ANTHROPOLOGY

B.A.N.S.-183

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By: Anand Prakash Srivastava



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**Sample Preview
of the
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QUESTION PAPER

June – 2023

(Solved)

TOURISM ANTHROPOLOGY

B.A.N.S.-183

Time: 2 Hours]

[Maximum Marks : 50

Note: Attempt *five* questions in all. Attempt at least *two* questions from each Section.

SECTION-I

Q. 1. Define anthropology. Discuss the study of tourism through an anthropological lens.

Ans. Ref.: See Chapter-1, Page No. 5, Q. No. 1 and Page No. 6. Q. No. 3.

Q. 2. Write a note on different types of tourism.

Ans. Ref.: See Chapter-2, Page No. 16, 'Types of Tourism and Tourist'.

Q. 3. Define and discuss authenticity within the context of tourism.

Ans. Ref.: See Chapter-4, Page No. 50, Q. No. 5.

Q. 4. Write short notes on the following:

(a) The tourist spot

Ans. Ref.: See Chapter-3, Page No. 33, 'The Field Site/The Tourist Spot'.

(b) Cultural drift

Ans. Ref.: See Chapter-4, Page No. 49, Q. No. 3.

(c) Commodification of Heritage site

Ans. Ref.: See Chapter-5, Page No. 70, 'Commodification of Heritage Site'.

SECTION-B

Q. 5. Write a note on tourism and globalisation.

Ans. Ref.: See Chapter-10, Page No. 142, Q. No. 2.

Q. 6. Discuss the revival and preservation project going on at the Taj Mahal.

Ans. Ref.: See Chapter-7, Page No. 93, 'Revival and Preservation Projects Case Study-I, Tal Mahal'.

Q. 7. With reference to ecotourism, write a note on empowerment and disempowerment.

Ans. Ref.: See Chapter-9, Page No. 122, 'Defining Ecotourism' and 'Empowerment and Disempowerment'.

Q. 8. Write short notes on any two of the following:

(a) Local environment

Ans. Ref.: See Chapter-10, Page No. 141, Q. No. 1.

(b) Museums as cultural heritage

Ans. Ref.: See Chapter-8, Page No. 108, 'Museums as Cultural Heritage'.

(c) Sustainable development

Ans. Ref.: See Chapter-10, Page No. 144, Q. No. 4.



QUESTION PAPER

December – 2022

(Solved)

TOURISM ANTHROPOLOGY

B.A.N.S.-183

Time: 2 Hours]

[Maximum Marks : 50

Note: Attempt *five* questions in all. Attempt at least *two* questions from each Section.

SECTION-A

Q. 1. Define anthropology. Discuss the role of biological and cultural anthropology in the study of tourism.

Ans. Ref.: See Chapter-1, Page No. 5, Q. No. 1 and Page No. 7, Q. No. 4.

Q. 2. Discuss the concept of migration and its relation to tourism.

Ans. Ref.: See Chapter-2, Page No. 19, 'Tourism and Migration', Page No. 26, Q. No. 6 and Page No. 27, Q. No. 2.

Q. 3. Define tourist and the different types of tourism.

Ans. Ref.: See Chapter-2, Page No. 16, 'Tourist' and 'Types of Tourism and Tourist'.

Q. 4. Write short notes on the following:

(a) Cultural Drift

Ans. Ref.: See Chapter-4, Page No. 49, Q. No. 3.

(b) Commodification of Culture

Ans. Ref.: See Chapter-5, Page No. 69, Q. No. 5 Page No. 64, 'Case Study 2'.

(c) The Host and the Guest

Ans. Ref.: See Chapter-1, Page No. 10, Q. No. 8 and Chapter-4, Page No. 45, 'Cross-Cultural Interaction: The Acculturation Debate'.

SECTION-B

Q. 5. Explain political economy of tourism. Discuss its major focus areas.

Ans. Ref.: See Chapter-6, Page No. 78, 'Political Economy Approach' and Page No. 84, Q. No. 5.

Q. 6. Explain how the revival and preservation of heritage sites is being done, with suitable examples from India.

Ans. Ref.: See Chapter-7, Page No. 93, 'Revival and Preservation Projects'.

Q. 7. Define ecotourism and discuss two cases from North-East India as examples.

Ans. Ref.: See Chapter-9, Page No. 122, 'Defining Ecotourism', Page No. 124, 'Nagaland: Community Participation' and Page No. 126, 'Assam: Potentials and Challenges'.

Q. 8. Write short notes on the following:

(a) Food as Heritage

Ans. Ref.: See Chapter-8, Page No. 106, 'Food as Heritage'.

(b) Tourism and Globalisation

Ans. Ref.: See Chapter-5, Page No. 67, Q. No. 3.

(c) Intangible Cultural Heritage

Ans. Ref.: See Chapter-8, Page No. 110, Q. No. 2.



Sample Preview of The Chapter

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TOURISM ANTHROPOLOGY

BLOCK-1 UNDERSTANDING TOURISM

Introduction to Anthropology and Tourism



INTRODUCTION

Memories of the most recent vacation in this area. What about the trip do you remember the most? Depending on the location went the natural beauty, the cuisine, the sunrise or sunset, or the historical landmarks.

Not to mention the photos that preserved all of your memories forever. These images might have once again been shared on a variety of social media platforms and have now merged with actual memories. At this point, how these memories relate to a course on tourism anthropology. That a variety of operations were taking place in the background as soon as you began making plans for a vacation, including looking up destinations online, purchasing tickets, making accommodations for your stay, organizing local transportation, etc., Tourism anthropology investigates all of these unseen actions connecting travel with the local political, social and economic systems. Additionally, it investigates how tourism influences host and visitor cultures, sometimes referred to as guests in the tourism sector and tourism anthropology. In this lesson, define anthropology and tourism before discussing the fundamentals of studying tourism in anthropology, including its anthropological perspective. The unit would continue to investigate the implications, potential and effects of tourism.

CHAPTER AT A GLANCE

ANTHROPOLOGY AND TOURISM: CONCEPTS AND DEFINITIONS

Defining Anthropology

What is anthropology?: The goal of anthropology is to comprehend the lives of people throughout geography and time. Time essentially corresponds to

the geological time scale, which is used to examine the growth, evolution and variation of humans. Space examines the biological and environmental connections between the many human communities that live on planet.

The study of ancient cultures and how contemporary cultures are thriving is another aspect of anthropology. In contrast to other subjects, where only one aspect of human beings is considered, such as history, which deals with what happened in the past, psychology, which analyses the human mind, etc., it is the study of humans as a whole.

The Greek terms ‘Anthropos’, which means ‘(Hu)man’, and ‘Logos’, which means ‘study or science’, are the roots of the word ‘anthropology.’

What we study in anthropology?: The academic field of anthropology first emerged at the turn of the 20th century. The field of anthropology has four primary areas – physical or biological anthropology, social and cultural anthropology, archaeological anthropology and linguistic anthropology. These branches look at humankind from both, scientific and humanistic views.

The origin, evolution, variety and development of the human species are of interest to physical and biological anthropologists. They enquire about the existence of human variation and attempt to uncover scientific reasons for such differences out of their natural interest to know why there are variances in skin, eye and hair colour, among other things.

Archaeological anthropology focuses on the past and how people lived during various cultural eras, which is of interest to anthropologists. Through the analysis of the many tool types employed by pre-historic human for which, there are no written records,

it is intended to recreate the history of humanity. The study of cave art, the analysis of stone tools from the Paleolithic, Mesolithic and Neolithic periods, the arts and artefacts from the Chalcolithic periods and earlier civilizations and the use of absolute and relative dating techniques are a few of the techniques used to reconstruct pre-historic human life.

Culture is often said to travel through language. However, neither a single culture nor language exists. However, communication between speakers of different languages has always existed. Languages that have served as a means of communication among members of various linguistic groups are the subject of linguistic anthropology. It incorporates both body and sign language in addition to spoken languages. A town in Turkey, where residents communicate via whistling has been documented in a recent study.

How we study anthropology?: The European exploration and colonization of the East is where anthropology first emerged. The 'arm-chair anthropologists' did not go into the field to gather data in the early years, earning them the nickname. The earliest written reports, like Sir James Frazer's *Golden Bough*, which was published in 1890, were based on the narrators of travellers, administrators, missionaries and others, who ventured to remote locations and returned with "strange" tales of the countries, peoples and their customs.

With time, anthropology began to be recognized as a science of the field and fieldwork came to represent the core of anthropological enquiry. Malinowski's work with the Trobriand Islanders is regarded as paving the way for future participant observation, interview and case-study fieldwork among the 'natives'. Living with the people being studied for a long time—ideally a year—and speaking their language are two lessons from Malinowski's work that still serve as the foundation for anthropological research today.

Defining Tourism

Human cultures have long practised tourism. It's crucial to modern society. One of the world's biggest industries, helps many third-world countries flourish (Nash and Smith 1991:12). In the preface of 'Hosts and Guests: The Anthropology of Tourism' (1989), Smith defines a tourist as "a temporary leisured individual who freely visits a place for the aim of experiencing a change." Tourism = Leisure time + discretionary income + favourable local sanctions, she says. People travel for different reasons.

Tourism gives people breaks from work. Tourism is "a study of man away from his usual habitat, of the business which responds to his wants and the impact that both he/she and the industry have on the host socio-cultural, economic and physical settings", according to J. Jafari (1977). In 'Tourism: Economic, Physical and Social Impacts, Mathieson and Wall' (1982) described tourism as "a multi-faceted phenomena, which involves migration to and stay in destinations beyond the regular place of residency and comprises dynamic, static and consequential elements." Mathieson and Wall defined tourism as a phenomenon, while Jafari defines it holistically. Tourism has been called "the large scale movement of goods, services and people that humanity has perhaps ever seen" by Greenwood (1989: 171) and Lett (1989: 275). Anthropologists struggle to define tourism, since it has many dimensions, but 'Van Hassrel in *Tourism: An Exploration*' (1994) identified four main components. They are:

- Demand for tourism
- Middlemen
- Destination influences
- Range of affects.

Tourism was described post modernly and humanistically in the 1990s. Ryan (1991) described tourism as an experience of location.

The size of the tourism sector, the complexity of tourist motivations and expectations and the variety of cultural responses to tourism makes it hard to define tourism.

However, social scientists—especially anthropologists—have studied tourism. We'll cover tourist anthropology's history and perspectives in the next part.

HISTORY OF TOURISM ANTHROPOLOGY

Tourism anthropology began in the 1960s and 1970s as a new field of research in academic and applied anthropology. Since Valene Smith (1977), Malcolm Crick (1995, 1989), Dennison Nash (1977, 1981), Nelson Graburn (1977, 1983a) and Erik Cohen (1974, 1979b, 1984) brought attention to the topic, anthropological tourism research has increased significantly. Tourism may have scared off earlier anthropologists because it was too similar to what they did in the field (Crick, 1995). Valene Smith's 1977 book 'Hosts and Guests: The Anthropology of Tourism' introduced tourism to anthropology. In 1989, the second edition of the book popularised tourism anthropology as a viable, applied field of study.

INTRODUCTION TO ANTHROPOLOGY AND TOURISM / 3

Tourism anthropology has expanded, thanks to journals like 'The Annals of Tourism Research' and anthropological validity. Scholars like Philip Pearce 1982, Graburn 1977, Nash's work, Selwyn 1994, Urry 1990 and Boissev studied tourism from economic, political, social and cultural perspectives. These studies advanced tourism anthropology.

Brief summary of the anthropological publications mentioned above regarding the use of anthropology to tourist studies:

1. Anthropologists contend that the focus of any analysis of tourism should be on people rather than commerce.
2. By recognizing the economic, environmental and social dimensions within the larger context of today's globalized world, anthropology as a field offers critical study of tourism.
3. Anthropology is in a unique position to investigate human dynamics and tourism due to its in-depth, qualitative methodology.
4. As a field-based and ethnographic discipline, anthropology aims to get first-hand information on the effects of tourism. It assists in researching a range of phenomena in many places to gain insight into general tourist patterns.
5. Because of its all-encompassing perspective, anthropology enables the investigation of social interactions and cross-cultural interactions that take place during tourism.

According to current anthropological thinking, tourism is too complex and a variety of factors need to be connected. It is important to understand how tourism affects culture, as well as how it shapes local and global interactions. In order to comprehend the nature of tourism and how it affects the social structure, various anthropological views have been used.

ANTHROPOLOGICAL PERSPECTIVES ON TOURISM

Tourism anthropology began in the 1970s and has shown promising growth in basic and applied research. Tourism, like anthropology, is about people and culture. Anthropologists examine tourism to understand culture contact and change. Anthropologists saw tourists as "agents of contact between civilizations and directly or indirectly the cause of change notably, in the less-developed regions of the world" (Nash 1989: 37). Anthropologists have defined tourism as "leisure activity" and tourists as "leisure travellers." With this

fundamental understanding, tourism is now regarded as a practice and tourists as people who travel to other locations and meet hosts, a give-and-take that impacts tourists, hosts and their home cultures. Further research showed that from a host country's perspective, tourism has both pros and cons. In his assessment on the impact of tourism on a Thai upland village, Cohen (1979a: 32) first believed that tourism was negative for the Thai host but he later concluded that tourism would not harm the host society in the near future.

Anthropologists have asked several tourism-related questions. According to Nash (1981), visitors are people at leisure and tourism is what they do when in this state. Nunez (1989) examined how tourists and natives interact, while Mansperger (1995) examined how indigenous civilizations evolve as they enter the tourism business. The 1990s focused on maintaining natural resources and cultural practices for local host populations (Eadington and Smith 1992; Honey 1999; Lindberg 1991).

Anthropologists study tourism in two ways: its origins and its effects. The origins of tourism (Adler 1989; Towner and Wall 1991), why people travel as tourists today (Mac Cannell 1976) and why some visitors seek particular sites or experiences (Cohen 1988) tend to focus on tourists and not the local host community. However, tourism studies focus more on residents than tourists, resulting in limited analysis. Tourism has been shown to change communities and local economies (Mansperger 1995) (Erisman 1983). How tourism commodifies local traditions and values, making them meaningless (Greenwood 1977) or more relevant (Van den Berghe 1994). Anthropologists write ethnographic accounts of how tourism affects host communities. Tourism has changed human behaviour, infrastructure, employment, economics, the built environment and the environment of the host community.

IMPACT OF TOURISM

Many studies have been conducted to gain a deeper understanding of the effects of tourism. It has been noted that although there are both positive and negative effects of tourism, various people may assess these effects differently and there may be substantial debate as to what is genuinely desirable and unwanted.

Economic Consequences

Economic factors have largely fuelled the growth of the tourism industry and it has long been recognized that the industry can be a tremendous force for good in both the social and economic spheres. The tourism

sector promoted employment, entrepreneurship and changed the way that land is used and the way that the economy is structured. The majority of studies have emphasized the economic advantages that accrue to the destination regions, particularly the developing nations that typically have low income levels, unequal wealth and income distribution, high rates of unemployment and significant reliance on agriculture and subsistence activities. The construction of tourism development policies benefitted from the useful information that was offered by an assessment of the economic impact.

Economic shifts, particularly in the employment pattern, have been observed in many developing nations and distant locations that have opened up as tourist attractions.

Since tourism is a labour-intensive service business, it employs a lot of semi-skilled and unskilled labourers who, with minimal training, work as tour guides, transporters, or other hospitality-related jobs. Many wage workers and farmers abandon the rural sector in search of more profitable employment in urban tourism. Anthropological research has shown that when wage employment options were developed, subsistence farming and other practices were abolished. Mansperger (1995) examined how tourism among Pacific islanders caused subsistence activities to cease and increased natives' dependence on the outside world.

According to Rosenberg (1988), tourism was a factor in the decline of agriculture in a French mountain community, where grazing animals were mostly employed for grooming ski slopes. The demand for land is also increased by tourism, which drives up land prices and contributes to the fragmentation of landholdings. The emphasis placed in the studies on the beneficial effects of tourism on the economy has contributed to the general optimism among policymakers on the potential of tourism to spur economic development. But it is clear that different economic advantages have a range of costs as well, which policymakers have generally overlooked. Anthropologists have conducted research on issues such as shifting economies, high inflation and land speculation, over-dependence on foreign economies, difficulties arising from the industry's seasonal nature, etc., to demonstrate the need for a more balanced viewpoint and the measurement of both benefits and costs.

Social Consequences

Three categories can be used to classify the studies on the social and cultural effects of tourism:

1. The traveller-in this case, the research is concentrated on the demand for tourism activities, traveller motivations, attitudes and expectations, as well as the corresponding purchase decisions made by travellers.
2. The host observes the locals who live in the tourist destinations, the workers who perform the services and the local tourism industry organization.
3. Tourist-host interactions: This research examines the nature of interactions between hosts and visitors, as well as their outcomes.

The social effects of tourism generally list the ways that tourism-related activity has influenced changes in people's moral codes, personal behaviours, family structures, interpersonal relationships, collective lifestyles, traditional rituals and community organizations. The host-tourist relationship, which is brief, frequently superficial, devoid of in-depth dialogue or interaction and primarily restricted to "tourist ghettos" (hotels and resorts), is unequal in nature. Both positive and negative interactions between guests and hosts are possible. The length of the visit, the tourists' physical seclusion (in hotels or resorts), language and communication, among other things, are factors that influence the host-guest interaction. On the one hand, tourism increases business, which leads to increased job prospects for the local populace. The complexity of interactions that arise when strangers from other cultures or sub-cultures encounter depends on a variety of additional elements. Studies based on the host-guest interaction are focused on the length of the guest's stay, attitudes and expectations, the length of the season and the function of the "culture brokers" or "marginal males." Cultural-brokers, also known as marginal men or multilingual mediators, are said to manage or dominate local culture for the benefit of tourists (Smith, 1977).

They frequently play a key role in organizing a business competition for tourism growth. These cultural intermediaries have the power to affect change in their community. The quantity and calibre of communication between hosts and guests may come under some degree of their control. As noted by Nunez (1989: 267), learning a second language for the purpose of providing services to tourists frequently leads to economic mobility for those working in the service industry. For example, bilingual waiters, clerks, tour guides, interpreters and police officers frequently earn higher salaries than their community's monolinguals.