Tourism and the Making of the World
The Dynamics of Our Contemporary Tribal Lives

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Dr. Keith Hollinshead is one of those rare individuals who has moved from the operational world of tourism management to the transdisciplinary realms of public culture/cultural studies. As a cross-disciplinary scholar he now investigates the anthropological, political, and philosophical issues spawned by the expansion of travel and tourism around the globe.

He first studied ancient history at Leeds University in England, and then completed the M.Sc. in Management Studies at Loughborough University, also in England, before completing the Ph.D. in Tourism Sciences at Texas A&M University. He now brings broad interdisciplinary and critical counter-disciplinary outlooks to the study of public culture, heritage studies, and tourism sciences. He is Vice President (for International Tourism) of the International Sociological Association and Associate Editor of the following three specialist international peer review journals: Tourism Analysis, Tourism, Culture and Communication, and Current Issues in Tourism. Moreover, he serves on the editorial boards of Tourism Management and the Journal of Travel and Tourism Marketing.

Dr. Hollinshead has spent most of his "applied" career in Australia, including as the first Promotions Manager of the huge Yulara International Tourist Resort (alongside Ayers Rock/Uluru National Park) in the Northern Territory's Red Center. He also has been a tourism and leisure consultant in Australia and Wales, as well as in Colorado and Texas. A citizen of both Australia and England, he currently is Professor of Public Culture at the Luton Business School at the University of Luton in England.

Foreword

People travel the globe for many reasons -- as immigrants and emigrants, as refugees, for business, for diplomacy, as soldiers. And as tourists. All these people use "maps," in the largest metaphorical sense, pictures and descriptions of the worlds into which they go. These maps tell us what the territory is, where the mountains and rivers are, and the cities and roads. They tell us how to get there. They tell us who lives where, and what kinds of people they might be. They tell us about customs, and, if the maps are good, about the procedures we will need to get things done, big and small. If the maps are good, we can go about our business. We can assume that the bridge over the creek near the end of the dirt road is there, and that we can get on our way to Grandmother's house. We can trust that the boundaries are there for a reason and that the legend speaks the truth. Maybe there are dragons out there in terra incognita.

But "maps" don't just fall from the sky or wash up in bottles. People do cartography for various purposes -- to guide, to inform, but also to define and control. Descriptions of the world, especially if they can be taken for granted as transparent, unquestioned truths, build a world which we can take to be normal and unremarkable. Given the "facts," we just go about our business.

Perhaps the most effective shared cartographic program is carried out by the world's various tourist industries. It is in tourist brochures, films, advertisements, touristic presentations, and such that the world's various places and peoples are presented to those who might be enticed to visit. Here is one place where the world is "made," where people learn what is "out there."

In the Honors College's second Excellence Lecture, the first such lecture at the Biscayne Bay Campus, Dr. Keith Hollinshead, Professor of Public Culture in the Department of Tourism Studies, Luton Business School, University of Luton,
United Kingdom, calls our attention to the power that the tourism industry wields in "Worldmaking." He asks us to understand that the tourism industry is not just frivolous, something to be considered only when we plan to "take time out" from our everyday, serious activities. It is, rather, one of the key "truth-makers" of our time. It is a cartographic enterprise that "makes" the world for us.

As such, it is an enterprise that requires the utmost consideration. Professor Hollinshead offers those who are engaged in the industry -- and those who watch it with interest and participate in its creations -- a significant argument and some cogent guidelines for thinking critically and creatively about the ways in which practitioners "create" the world for touristic purposes. These guidelines for thought and action deserve serious consideration by all of us.

The faculty, administration, and staff of the Honors College believe that what we do in the classroom is deeply connected to what we and our students are to do as global citizens. Our Excellence Lecture Series provides a format in which we can bring our concerns to the greater University community.

In that spirit, we offer you Professor Keith Hollinshead.

Stephen M. Fjellman, Ph.D.
Associate Dean of The Honors College
Professor of Anthropology
Introduction:
The Thinking Vocabulary of Tourism Studies

It is with considerable pleasure that I have accepted the invitation of Dean Ivelaw Griffith (Dean of the Honors College and Professor of Political Science here at Florida International University (FIU)) to give the Spring 2002 Honors Excellence Lecture here in Miami. I have had much fun going over my past and present experiences in the U.K., Australia, and North America in what I see as the twin fields of Tourism Studies and Public Culture (Studies) in order to throw some personal insight for you all today on the enlarging domain of tourism. It is an exciting field, and I have thoroughly enjoyed my years as, variously, a country park planner in Wales --- where one of ‘my’ sites (the National Welsh Miners Museum at Cynonville) was the Prince of Wales Tourism Project of the year in 1976; as a Promotions Manager for the huge A$400m. Yulara International Tourism Resort adjoining Uluru National Park in ‘Centralia’ --- at the arid ‘southern’ or ‘desert’ end of The Northern Territory, in the Red Centre of the dry-continent (Australia); as a ‘Troubleshooting’ Tourism Studies Specialist for Governor Romer’s Department of Local Affairs in Colorado --- working for the three summers of 1988 / 1989 / 1990 out of Denver and Boulder all across the rural communities of the pancake-flat eastern half and the multi-peaked western half of Colorado; and, as a Professor of Public Culture at one of England’s newest universities --- serving in a small but richly-talented team of Professors / Readers / Senior Researchers who have just earned the highest score across the country in the Year 2001 National R.A.E. (Research Assessment Exercise) on research output quantity and quality in Tourism Studies.

Those of you who have chosen to work in tourism are wise. Most of you will indeed get more than your fair share of the globe while you manage, consult, or investigate your way around the destinations of the world. Here and there you will roam, as you perhaps will seek out your market niche sites to service, or as you will perhaps seek out your sustainable areas to protect, whatever your own angles and interests in tourism or travel may be. But it is my aim today to get you to think a little more reflectively about the globe you will be scurrying across and (perhaps) corporately conquering. Those who work in tourism not only facilitate the ease by which others may travel the world, they travel the world themselves; those who journey about the world as they work in tourism, not only travel the world, they help ‘make’ the world. So, my concept for tonight is WORLDMAKING. I want to examine the imaginative universe of tourism which you inhabit and work in. I want to scrutinize your actual or potential role in conjuring up visions of the world, in providing access to the world, and in
revealing realities about the world for the golden hordes whose journeying you will be enabling and may be also empowering. So … the Year 2002 Honors Excellence Lecture here at F.I.U. is about WORLDMAKING --- viz., it is about the manner in which those who work in tourism do not just represent or open up the world to others, they actually routinely redefine, routinely reconstitute, and routinely re-fabricate that very universe. So, under this inspection of WORLD-MAKING, we will examine not just the world as it is, but we will reflect on the world as we in Tourism Management / Tourism Studies make it --- sorry, as you (honored students) will be making it. Along the way, we will be inspecting the tourized world from two principle outlooks: firstly we will examine WORLD-MAKING critically --- i.e., by inspecting who is doing what to whom and what the consequences are. Secondly, we will examine WORLDMAKING creatively --- i.e., given what we have learned critically, we will examine what we now can do more imaginatively or rewardingly in our positions within the industry. So … I do hope you are sitting comfortably … let the self-rapport thinking about WORLDMAKING commence … let the self-reflection about your own central 'worldly' roles begin.

World Making Revealed:
The Imaginative World of Tourism

This paper argues that the destinations and drawcards of tourism are almost invariably places of deep-seated significatory importance to one or more populations. Such places and sites are frequently highly important symbolic entities, often to old tribal groups (whose longing and dreams have persisted resonantly into the modern day). But they can otherwise register strongly with emanant or fashionable new tribes of becoming (whose au courant preferences of interest, hobby, or persuasion can suddenly rise up to register just as tenaciously and unshakably as those of long-time 'traditional' lineages). Since tourism destinations and tourism drawcards are frequently representatively potent, they often speak to one or more such tribal fellowship against the collective / kindred interests of other associative populations. The paper therefore acknowledges that those who work in tourism and travel often end up not only refereeing contests over such significations of local, regional, or national public culture between 'warring' factions, but often also have to 'play' in that very worldmaking game, too. It is hard to 'referee' or 'umpire' in such society-sustaining games of collective inheritance and hope --- particularly when the modern world is so publically and culturally dynamic. The boundaries for precious sites, and the ownership of precious objects can soon change. Meanings can rapidly alter. Identifications
can fast implode as esteemed doxa (i.e., precious beliefs and held warrants about the world) are corporately remolded and / or commodified.

Every 'tribe' wants its own heritage: Each 'tribe' likes that inheritance to be pure and unsullied by any distinct mark from, or the interfering presence of, aliens or unbelievers. Therefore, those who work in tourism and travel must know not only the meanings of the larger iconographic signs and the grander iconic settings which pertain to the public cultures they protect, project, or promote, but they should take pains to map the constituency geography of those represented entities. Management practitioners in tourism and travel and researchers in Tourism Studies must regularly ask themselves which 'tribes' they are helping up (iconologically), and which 'tribes' they are helping down (by symbolically disenfranchising them), as they articulate narratives about the cultural patrimony and the natural resource inheritances of the world.

As a Professor of Public Culture (within a Department of Tourism Studies) I often ruminate upon what the principal focus of my work is. Quite frequently -- but not always … it is a diverse and panoramic field!! --- I conclude that my own research, my own advocacy, and my own teaching agendas revolve around ‘public thinking’, or more precisely ‘societal thinking about place and inheritance’, or otherwise ‘cultural and cosmological thought and being and identity’. That is, I am drawn to a quest in historic dimensions as to how different societies have thought about their special / celebrated / sacred things through time, and I am drawn to a quest in geographic dimensions as to how different societies think about whatever they revere today. Thus, when one considers how people think in a given place, one is magnetized towards the examination of what cultures, subcultures, and affinitous populations value, and what the particular groups / communities / institutions of that place choose to worship / to protect / to reveal about themselves or of the grand narratives held about the world. Thus, as a Professor of Public Culture, I tend to ruminate upon the spiritual and material cosmology (or the cosmologies!) of populations. I therefore tend to probe in an Appadurian fervor about the socio-political life or meta-cultural health of esteemed places and pasts (Appadurai 1996). I tend to probe what can be gleaned about the given population today, particularly in terms of what is visible / manifest / discernable about that population through the revered sites we can visit, the revered buildings or objects we can spy, and the revered events we can witness. Such are the consciousnesses of public culture that I am inclined to wallow in. Hence, I query how distinct the encountered population appears to be … or, to what degree it is receptive to large flows of spiritual, or social, or economic enterprise emanating from or through other neighboring or other distant populations,
and is therefore a fast changing hub or corner of cross-national endeavor. That in a nutshell is what Public Culture specialists in or alongside Tourism Studies focus upon --- the viewable or presented life and societal energy of the city / the region / the nation / the ethnic group / the wherever.

And throughout, it should be realized that what is deemed to be the encountered or the true public culture of a place or people has always inevitably been politically mediated by all sorts of guardians, appointed protectors, and self-appointed worthies of various sorts. Someone’s version, some group’s version, some institutional version of the societal heartbeat of a place is always going to be dominant at any point in time over other versions of that heritage ‘inheritance’ and that cultural ‘contemporaneity’. This is so, even if those charged with the responsibility of conserving, articulating, or projecting that public culture do not themselves recognize their own mediative role. It is so even if such playmakers see that which they project as being naturally selected. It is so, even if they do not comprehend the degree to which they have themselves heavily or lightly privileged certain special home society outlooks (and thereby advantaged the framing of some special places, buildings, events) and have coterminously suppressed or silenced certain other home society outlooks.

To my mind, this emergent insight into and on public culture is, or ought to be, a central concern for those who want to build a career in tourism. To my mind, this work on the ordinary and the ubiquitous processes of WORLDMAKING --- the processes which produce / which invent / which render the exhibited culture and the manifest chemistry of places --- ought to be a cardinal part of the educational curricula of all or most Tourism Studies / Tourism Management programs of study. Each place has its public culture. Every place has its worldmaking intrigues and its worldmaking outrigues, even cosmopolitan Miami… even heavenly Fort Lauderdale… even, yes obviously, racy and brash Orlando.

And the guardians, protectors, and worthies are not just other senior dignitaries, other aged destiny-seekers, and other hidden elder-folk destination-makers in the community whom one can slowly observe at their local cultural flirtations, at their local heritage chicaneries, and at their local environmental manipulations. They are increasingly you --- in quiet or under-suspected but ongoing collaboration with them!! Managers / developers / operators in tourism are increasingly part of the local heritage-making and culture-declaring cabal. If they (i.e., you) are not, they (i.e., you) will not be able to function rapidly, resourcefully, or … important word this … rightly, in retaining the local social and the home territory political preferences of the day.
So, a comprehension of and about what Kirshenblatt-Gimblett (1998) calls the *madeness* of places is of immense importance to those who want to work in or who already work in the tourism development of, or the travel promotion to, particular destinations. Let me dwell on these matters then --- ruminating first critically and then creatively in each instance:

The Imaginative Universe of Tourism: 
Thinking Critically About The Madeness Of Places

Meethan (2002:161) maintains that too much schooling, management, and research work in Tourism Studies is platformed uncritically, and consequently students, operators, and consultants (amongst others) fail to deeply evaluate the broader effects of tourism in and across societies. The transdisciplinary understandings --- based perhaps on insights from sociology, anthropology, cultural studies, communications studies, political science, consumer behavior, philosophy, history, et cetera --- can help remedy that shortfall of cognition and appreciation. The Tourism Studies ‘academy’ has a rich mix of disciplinary approaches potentially feeding it, and potentially cross-fertilizing within it.

Now if a curriculum designer in Tourism Studies here at F.I.U., or anywhere else in North America, needs to find a number of essential readings to start off any ‘course’ (viz., ‘module’ in the U.K., ‘unit’ in Australia) in ‘Public Culture’ or in ‘Worldmaking’, he / she could consider the following recent works:

Kirshenblatt-Gimblett’s (1998) text itself gives a well-evidenced account of the *madeness* and the *hereness*, ipso facto, of places. Her book is a penetrative account of how certain objects or themes become favored through the prevailing imaginal vision of places, and opens up the reader to the power of, but also the limitations of, ‘the ethnographic’, ‘the professional’, and ‘the civic’ signification of destinations.

McKay’s (1994) text is a thorough historical study of the ways in which local, provincial, and national visions (of what is precious in places) changed during the latter half of the twentieth century. Set in nova Scotia, McKay considers who has been instrumental in communally and / or hegemonic delineations of ‘the real’ public culture of various Canadian seaboard townships, and who has been officially active in prescribing ‘the true’ representations of culture, heritage, and nature which formally constitute the agreed iconography and tourismography of
Buck’s (1993) manuscript is a theoretical but very readable account of the presence and agency of outsiders on the determination of what the viewable culture of Hawaii is. Enquiring deeply into iconological matters of mythopoesis, Buck examines what has happened to music, to chant, and to hula as the islands of Hawaii are transformed through tourism into a playground for the world, and she literally details the manner by which diverse sorts of indigenous responses have variously floundered and succeeded against the corporate appropriation of, or the external authorization of, ‘Aloha’ culture.

Rothman’s (1998) work is an acerbic commentary on the significance of ‘Western’ identity (i.e., of identifications pertaining to the American Wild West) with the held vision of ‘America’. In presenting a series of nuanced case studies about lead drawcards such as The Grand Canyon, Santa Fe, and ‘Indian Country’, Rothman disturbingly reveals what in his view is the incredible colonizing power of tourism to transform towns and territories. The real significance of tourism to Rothman lies in the ways in which it works to underpin other economic forces to render places a corporate or controlled image of themselves.

In these distinct fashions, the works of Kirshenblatt-Gimblett, McKay, Buck, and Rothman uncover how all tourism is *scripted industrial tourism*.* They each comprise late but brilliant treatments of the psychic and social impetus of tourism, and of the affirmative power through which dominant representations of public culture compose the imaginal vision of tourized places. In the main, these four books are accessible and insight-laden assessments of domestic / tribal politics at play. They collectively show what particular iconic places appear to mean to tourists, and how key host / local / national players have pre-figure the projection of places to milk those cardinal iconographic appeals.

**Capturing Universes:**
**Thinking Creatively About The Madeness Of Places**

Horne (1992:121-131) writes somewhat less circumspectly than Kirshenblatt-Gimblett, McKay, Buck, or Rothman, which is possibly attests to his longtime occupation as a journalist. But Horne’s work is replete with pungent observations about the spirit and meaning of places and things in tourism. His work might lack a modicum of conceptual polish --- clearly being hurriedly penned as Horne himself scurried to prominent tourism destinations across the continents -
-- but it can be read as a most useful contemporary evaluation of the sadly over-
formulaic and sterile nature of place-making in tourism.

Horne judges that the tourism industry in almost every country is generally much
too simplistic in the ways it frames the places, the storylines, the events it reveals.
He suggests that the current tendency is for the tourism industry to deal in com-
fortable and uninquisitive interpretations which trivialize places, which do not
build up the visitors awe about and respect for the particular sites visited, and
which just treat the tourist as an ‘unintelligent’ (and merely a dollar-dropping!)
individual. What Horne calls for is the reduction of unchallenging and deadening
interpretations of peoples, places, and pasts, and instead, the development of per-
ceptive and enlightening interpretations through tourism, so that sites / settings /
scenes can be not merely sight seen but more valuably sight experienced. Horne
recognizes that such important framing of places is demanding of familiarized
knowledge and deviceful skill. And the government planner or corporate pro-
grammer who knows his or her local / regional public culture is much more like-
ly to know what vernacular places indeed mean for different populations, and
how the valuations of those subcultures / communities / affinity groups various-
ly compete and contest.

In summary, the aim of this April 2002 presentation is therefore to encourage
(within Tourism Studies) the development of a richer / broader / deeper thinking
vocabulary about not only the sites we visit when we travel, but of the very act
of tourism site-making (ergo, the very act of worldmaking), itself. To repeat the
point, to my mind Tourism Studies has been an under-theorized subject. To my
mind, tourism is an important facet of our lives which we have all just not
thought thoroughly about anywhere near exhaustively or sufficiently enough. It
is my view that the forms of tourism which people engage in is of rich cumula-
tive significance in many under-gauged senses. Tourism is not just important for
the welfare of refreshed travelling individuals, it is important for the condition
and health of local communities, regional areas, nations, and supra-national ‘eth-
nic’, ‘spiritual’, and other associative realms. So again, let us reflect upon what
all of this might mean ‘critically’ and ‘creatively’.

The Imaginative Universe of Tourism:
Thinking Critically About The Increasing
Jurisdictional and Representational ‘Sovereignty’ of Tourism

Almost a decade ago, C.M. Hall (1994) condemned the routine reliance on value-
free one-dimensional approaches to the understanding of tourism in general, and in research methods for Tourism Studies, in particular. In the last decade we have come to increasingly realize that tourism is an immense vehicle of cultural production, and we must have more rigorous and robust critical means of understanding geared to monitor how tourism conceivably works centrally and dialectically in its varied sociocultural, transnational, and globalizing contexts. In many senses, tourism now sits in sovereign representational authority over the heritage of places. It can not only articulate the cultural repertoire of groups, settlements, and metropolitan areas, but it can de- and re-articulate them (Grossberg 1997).

In toto, tourism may still predominantly have a ‘Western’ / ‘urban-industrial’ / ‘North Atlantic’ engine-room and tourist-generating impetus, but as an industry, it is becoming increasingly targeted by so called ‘non-Western’ / ‘developing nation’ / ‘peripheral area’ populations for the economic and other benefits it increasingly appears to bestow. In many senses, the centre of growth of the international industry is moving to the consolidating economies of the Asia-Pacific region. And all the ‘other benefits’ which tourism can yield for rising states, nations, regions --- and for nascent or renaissant people-hoods --- demand incisive critical attention.

For instance, in his landmark text *The Location of Culture*, Homi Bhabha (1994) has shown us that a huge proportion of the word’s aggregate population live in difficult ‘halfway’ psychic circumstances. There, these Third Space populations existing uncertainly, ‘in-between’ the received notions which the world’s imperial or mainstream societies used to hold (and still, in many respects, support?). In and from these tenuously-held ‘old-tribal’ / ‘new-tribal’ or ‘old community’ / ‘new community’ minefields of identificatory standpoints, these new, highly variable, and highly ephemeral populations are notably restless. In particular, those caught under predicaments of certain forms or styles of half-baked postcolonialism commonly seek to redefine themselves and re-announce themselves to the rest of the world. Or, if the said restless ‘third space’ group or community has not been allowed elbow room on the world stage, they are inclined to seek to newly and coherently declare themselves, and thereby virginaly announce their new-selves to anyone proximal to them. Thus, such emergent, ambiguously-identified, transitionalizing populations --- viz., Aboriginal communities in Australia, island state elites in Oceania, and ‘Native Indian’ groups in North America --- may want to endorse tourism predominantly for its capacity to articulate the heritage and the future-hopes of their frequently longstanding but now disturbed ‘interstitial’ populations. Let us briefly inspect some of these sorts of psychic group or com-

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munal agitations which that nowadays are refracted or mobilized through tourism.

On the dry continent, Aboriginal communities may want to use tourism as a communicative mouthpiece to explain their ancestral spiritualities to visitors, whom they hope overtime can exert pressure on the Australian government so that they (the indigenous peoples of Australia) can get their lost traditional lands back (Hollinshead 1996). One has only to inspect the new *Lonely Planet guide to Aboriginal Australia* (Singh, et al. 2001) to see evidence of the new cultural energy and the sometimes-confident / sometimes-unsure experimentation that is catching fire amongst certain indigenous settlements and associations in rural or outback Australia --- notably amongst the new tourism cooperative ventures of the adverse ‘third-space’ locations of Queensland and the Northern Territory.

Further east, on the wide blue ocean, certain traditionally-minded Polynesian and Melanesian groups in Fiji may want to gain a stronger voice in the tourism industry of that country in order to ensure that Fiji ostensibly remains an intact or coherent indigenous Polynesian-Melanesian entity. Such diehard traditionalists fear the loss of total control over their Oceanic orb, and do not relish the idea of Fiji steadily drifting into becoming a mixed-race republic under consolidating Indic (i.e., Indo-Fijian) influence, or being externally string-pulled as a non-traditional ‘democracy’ based on what they see as unsuitable or non-nested international (and therefore non-Pacific) concepts of patrimony (Lawson 1993). Such proud Polynesian-Melanesian elites watch and examine the representational repertoire of tourism intently. Their influence is still foundational in Fiji, and certain of them have been in important facilitative support of the so called ‘indigenous’ groups which lead the two 1987 and the 2001 coups against what they saw as the ‘over-liberated’ / ‘falsely-democratic’ governments of Suva, Fiji’s capital city. Hence, in tourism and travel publicity, for instance, one has not seen many Indic images or representations of Indo-Fijian cultural events within the project-ed national tourism publicity of Fiji issued from Suva, even though by the mid 1980s, *Indo-Fijians* almost constituted fifty per cent of the island state population.

And then, here in the New World, American Indian groups in the U.S.A. may want to embrace tourism because they feel it is the only aspirational means left open to them through which they can safeguard their integrated ‘old-tribal’ / ‘new-tribal’ identifications (Hollinshead 1992) as they feel themselves to be ever-essentialized and fast subsumed into ‘White’ America (Bordewich 1996).
All of these restless voices within and through tourism are late but vibrant expressions of Felt Culture / Deep Culture / Public Culture. Tourism thus has a burgeoning representational and jurisdictional role to play in helping such halfway 'Third Space' (Bhabha 1994) populations to enunciate themselves (i.e., to freshly, correctly, and invigoratingly announce themselves (Hollinshead 1998/A: 1998/B:71)) across the wider world. Currently, across the globe, we do not teach such matters of enunciation in existing Tourism Management / Tourism Studies courses. But we must teach matters of enunciation in our future Public Culture courses. We must learn to know who mediates the narratives and significations of tourism, and what tourism planners and practitioners themselves might increasingly be sitting in judgement over.

**Capturing Universes:**
Thinking Creatively About The Increasing Representational and Jurisdictional 'Sovereignty' of Tourism

But enunciation ought not just be a dry matter of pure ‘academic’ understanding about the new legitimating agency / authority of ‘tourism’ in our lives: it can also offer or open up entrepreneurial options for the management board / development operator in tourism.

Thinking about the possibilities of enunciation can help both governments and corporations alike ponder what, representatively, is missing, what otherwise can be new, or what could be freshening in terms of broadcast narratives, projected neo-nationalities, and articulated people-hoods. Hence, tourism is not just a matter of the marketplace provision of opportunities for travellers to idle and lounge deserved days in fabulous locations. Tourism can represent and de-represent the human-historical and natural inheritances of the world, and coterminously enervate both ‘individuals’ and ‘the collective society’.

Through tourism, in many if not all places, locals are signposted towards that which they should celebrate: it is the exhibitry of tourism that declares for them what their own decent or appropriate civility is, or rather should be. And through the interpretations of the lead or newfangled sites of tourism, we can learn, in so many places, which populations are newly becoming in the world. We can observe which displaced populations are now in a position to want to disseminate fresh intelligence about new emergent ‘hybrid’ or ‘diasporic’ realms of the world. We can grow to appreciate what the new ‘fantasmatics’ (Hollinshead 1998/B: 71) are that emergent populations have about heritage / nature / their landed territories, and what are the new acts of communal confidence, and ‘becoming’. We
can learn which Newly Imagined Populations have been borne into the world, or otherwise have coalesced on one continent or other as older colonial powers withdraw and fade. We can observe the places where previously marginalized groups wish to project ‘new-sense’ about themselves in rejecting the old, worn out monological or the tired chronotype cognitions of yesteryear (Sampson 1993). And, overall, we can grow to know which formally ‘othered’ groups and communities are now --- through tourism, in large part --- a subject (subjects) of rising interest to the watching world public. There are creative options enwrapped within all of the above questions for knowing or alert entrepreneurs at the cutting edge of adventure tourism and special interest forms of cultural tourism.

To summarize, it is my specific purpose today to encourage you to see how tourism is not just a self-contained industrial system --- a thing only to be financially or economically managed --- but it is a phenomenon (and a noumenon!!) which is sometimes latently connected and sometimes manifestly and vibrantly coupled with all of our other life-spaces, life-styles, and life-hopes. My major message is that tourism matters not so much as the lead service sector industry of our time (a matter of industrial revolution), but it matters for what it affirms through the force and ubiquity of its systematic projective practices for people about their own location and identity in their world and in the world of other people (a matter of industrial revelation).

Accordingly, we need to recognize how tourism is indeed potentially connected to all of our industries, to all of our civilities, and to all of our other aspirations. Perhaps the commentator who has given evidence of this in surest fashion is Auliana Poon within her work on competitive advantage in tourism development in the Caribbean (1989; 1993). In her studies of the economy of island nations, Poon calls for a more informed understanding of tourism which recognizes the axial connections the field has with technology, with agriculture, and with a host of other sectors of the economy. We need to acknowledge these reverberating, enabling, and ennobling axialities within our educational and vocational training centers for Tourism Studies --- such as F.I.U. --- around the world. We must stop regarding tourism as a distinct, or an isolated, or a self-contained domain.

And these very axialities have been brought strongly to the fore in the United Kingdom over the past twelve months. One year ago, the foot-and-mouth epidemic struck the farms of England and Wales, and much of rural Britain was under considerable distress. Whole swathes of the countryside were declared out-of-bounds, cattle and sheep were slaughtered, the tourists stayed away, and
the rural economy coughed and spluttered. At once in 2001 --- just one year ago --- strident public demand arose that the poor farmers be governmentally supported, and immediately so. All manner of union clamor, local government pressure, and media outcry was raised, collectively insisting that the agricultural sector be rescued by central authorities (i.e., by Westminster government) from the crippling financial calamity that foot-and-mouth had brought about. And the economic difficulties lingered throughout 2001: and the rural economy of the United Kingdom clearly hemorrhaged.

But yet, an odd thing has happened, thereafter. By March 2002 (at the time of writing) the claims and agitations for central government support of the rural economy persists, but now it is not the farmers who are the predominant target-ed recipients of that aid: it is the countryside tourism businesses and operations. The (national) Labor government of the U.K. has gradually realized that the major sufferer during the foot-and-mouth crises has in fact been the rural tourism sector. The Labor government in Westminster has itself published figures which show that whilst farming generated a new income of £1.7 billion in England and Wales in the last measured year, countryside tourism (alone) produced £14 billion just in England (Leeke 2002:8). Consequently, the Labor government has announced a brand-new ameliorative post foot-and-mouth campaign entitled "Your countryside, You’re Welcome": through it, the agriculturally-ravaged tourism industry is to be saved by the virtues of ‘the cool Britannia’ talents of Joan Collins (whom all American soap lovers know) and Geri Halliwell (whom all American spice lovers know).

In these official figures, it appears that even in rural-agricultural-Great-Britain, the farming industry is only 1/10th the economic size of the tourism industry. The man on the U.K. street did not know that; the woman in the U.K. supermarket did not realize that; the urbane and liberal chap who had been running the U.K. government from Downing Street clearly had no prior idea, either. Ergo, ladies and gentlemen, tourism is important, and tourism is inevitably connected everywhere: tourism now matters in all kinds of serene nooks and secret crannies, not just in conspicuous sun-lust locations.

Thinking metaphorically, then, the tourism industry of the United Kingdom functions in many ways like the top Irish – International band U2, which I was reading about in a recent weekly news-magazine: The way U2 works is maybe like a painter in that we don’t have a structure: we just start to improvise and discover the song whilst singing it. [Bono, lead singer of U2 – cited in The Guardian]
Let me translate that U2-ology on songmaking to worldmaking in tourism. We thereby have found that tourism does not just convey us to paradise, we have suddenly discovered ‘the song of tourism’ --- that it has been helping make that paradise (or rather, those perspectival paradises) all along!! It does not merely whirl us off to beach, to basilica, and to battle-site, it has been unsuspectingly been making that very whirl’d (world). Just as U2 songs make themselves and cultivate their own meanings in self-referential bliss, so the song of tourism helps cultivate the self-identifications and the self-affinities its world-shapers want and cherish. We must learn that tourism is not just the transportation industry to places: it is also one of the world’s leading manufacturing industries of place and of the people at those desti-nations, desti-regions, and desti-cities.

Thus, the effects of tourism tend the work themselves out stealthily because tourism is a highly splintered and fractured sphere of activity: it has acted in the past almost anonymously (despite its scale) and amorphously (on account of its scale). In this light, we must recognize that there is conceivably nowhere in the world today where tourism works via a resource-laden, fully-administratively-fledged, national structure. There is no such comprehensive scaffolding here in the USA, and I think I am correct in stating that because of that lack of perceived national oversight, Uncle Sam is indeed still not a full member of the W.T.O. (the World Tourism Organization).

In the UK, we have just started to discover the spread parameters of the tentacular industry only gradually, or only as soon as Our Prized Lambs go down, or only when Our National Treasure Spice Girls are called into emergency, garrison-state, service. Ladies and gentlemen of the U.S. tourism industry, when Michael Jackson or Britney Spears is sequestered to hit the road for an equivalent “Your Sierra / Your Savannah, You’re Welcome” national barnstorm for tourism, you will know that the travel trade indeed significantly matters here in the U.S., too.

The Imaginative Universe of Tourism:
Thinking Critically About The Cahoots Industry

So what does all this musing over farming epidemics and the profile of Joan Collins mean critically for Tourism Studies? It means tourism is slowly being identified as a immense complex industry, as the associative industry of our time. Tourism is not just about its own internal matters of sun, sand, and sex, it is a constant matter of axial intercourse --- that is, of reciprocal society-producing intercourse --- with other sections of the economy and with other areas of human
being. And critically, for a novitiate Foucauldian thought-monger like myself, to understand what tourism helps inspire and helps generate indeed requires the tracing the sorts of thinking that in each place have become routinely normalized and naturalized through the business of tourism as it works in cahoots with other industries. It is a question of identifying what the images, the insights, and the instigations of and about the world are that reside within the velcro-dynamics of tourism and travel as its influence adheres to, or underpins, other entrenched social and political processes.

To discern these axial significances, we must peep into what Foucault calls petty power (i.e., into those small and seemingly inconsequential everyday decisions which people make that can additively constitute overtime an immense mobilization of bias one way or another). And we must pry into the opaque power (i.e., into that very cumulative bodyweight of all that petty power and the under-recognized directions it favors --- and the hurt it occasions --- in aggregate) (Morris and Patton 1979; Foucault 1980) through the workings of the apparatus of --- in this case --- the splintered and fractured field of tourism. It is a question of learning how to disentangle what tourism privileges, either itself or through its fraternizing industries and its multiple cooperative partners. Accordingly, in concert with these partner industries and activities, tourism slowly and steadily helps construct, reconstruct, and deconstruct places. But sometimes, those re-fabricated consequences can be activated or ‘transpire’ overnight, such as occurred with the effect of the Dances With Wolves film on visitation to the Dakotas (Thomas 1994:178). Maybe the new National Museum of the American Indian (King 1998:112) might indeed have similar rapid transformational effects for understanding of and interest in visiting the renewed Amer-indian tribal-doms of the U.S.A.

Capturing Universes:
Thinking Creatively About The Cahoots Industry

But, Foucauldian thought (about the normalizing eye of power of institutions) is no exclusively esoteric vocabulary of knowing: I have found nothing so applicable to my own work as a researcher in tourism or to my inspections of what tourism planners / programmers / packagers on the ground do, day-by-day. In 2002, just as the police forces of Britain are fast learning to translate Foucauldian thinking about dominance / subjugation, and about normalization / suppression, to their own work in helping to clean up London and other big cities (Mears 2001), so tourism decision-takers can similarly self-inspect the hegemonies
inherent in their own everyday work. In 2002, just as the U.K. police forces have suddenly become keen to translate Foucauldian insight on subject-making / object-making to the regimes of thinking which quietly course through their own petty and opaque institutional actions, so the tourism industry decision-takers can be similarly self-vigilant about their own small but aggregating panoptic (i.e., Foucauldian institutional biases) of surveillance. Executives in the public and private sector of tourism can learn to acknowledge what they axiomatically entitle and what they correspondingly nullify through the routine mongering of privilege which is conceivably embedded within their day-by-day talk and deeds --- or, put another way, within their everyday ‘specular’ activity.

Moreover, just as the police do not generally address such matters of unsuspected and undersuspected sanction and suppression in Foucauldian terms, per se, so the tourism industry leaders do not have to use the Foucauldian terminology of petty power, docile bodies, and panoptic power (eye-of-power regulation) (Hollinshead 1999), et cetera, ipso facto. What counts is whether the general message about the quotidian (i.e., the everyday) likelihood of institutional surveillance (i.e., of the habitual agency or authority bias) is being understood in the field of and about such normalizing or specular action. Assuming that it is helpful that all who operate, develop, and strategize in such objectifying fashions (as in any industry) are decently conscious about the effects and consequences of their work, then it is good for those who work in the travel marketplace to reflect with a Foucauldian eye upon their own role in cahoots with others in making peoples / places / pasts A-B-C-D dominant, whilst (in this zero-sum game of representation) simultaneously suppressing peoples / places / pasts W-X-Y-Z. Such regular self-surveillance would inspect, for instance:

• which peoples / places / pasts they normalize (advantage) over others?
• who is permitted or encouraged to work within the ongoing apparatus of tourism site selection, destination, or theme authorization, and who is not?
• which understandings about local culture circulate in recurring fashion amongst tourism management place-makers, and which ‘cultural truths’ do not ever get going amongst as the local drawcards are programmed and packaged?
• which Bhabhian counter-narratives (counter-themes / counter-sites) are rising up in new importance in society, but have not yet been locally identified or regionally harnessed by the prevailing institutional apparatus of tourism --- that is, by the existing host society placemakers?
• how do current management boards and co-coordinating agencies for tourism talk about (i.e., project and promote) places, and in what styles of ‘talk’ or ‘alternative outlook’ are they not (or not yet) competent?
• which particular destinations are always ‘up’ in received promotional attention and which are always ‘down’ in such broadcasting?
• which subjugated / suppressed / never-thought-about special interest groups could nowadays be approached to enrich the institutional planning teams in position to capture visitation to the given city / region?
• which sorts of culture / nature / heritage do tourists themselves actually gaze upon in the visited locality, and which environmental or inheritance features are they currently not commonly drawn towards under their own mix of objectifying preferences?
• what particular stories about history or nature have been routinely ‘unthought’ (i.e., virtually ostracized), but which might indeed have an important local-host or external-visitor constituency ‘out there’?
• which sorts of ethnic / environmental / religious commonplaces have been privileged in the interpretation of sites and sights, and which sorts of ‘voices’, ‘pre-understandings’, ‘cosmologies’ have been routinely bypassed?

Those are some of the central questions to ask if a meaningful culture gene bank (after Horne 1994) / heritage gene bank / history gene bank / contemporary-society gene bank audit is to ever be conducted in or for any place. This is all a vast opportunity for creative thinking, limited only by the available imaginations. It is not just an exercise in critical thinking. Such imaginative local questioning can open up the lateral possibilities of opportunity, and can render the seemingly tangential theme or outlying approach doable and profitable.

SUMMARY:
WORLDMAKING --- F.I.U. AT THE HELM

In this presentation, I have been making the case that there is considerable scope for certain universities that have a critical mass in the humanities to venture into the other half of tourism studies (that is, to pioneer the way into the first half of the field!). There, they can set up a public culture approach to understanding what Kirshenblatt-Gimblett suggests is the exhibitionary logic of tourism and its related industries. I have been putting the argument that it is now timely to re-scope and to re-scale our curriculum approaches to Tourism Studies via such a Gimblettian grasp of the meditative force of tourism. Or, it is time for us to indulge in an Appadurian analytic (after Appadurai 1986) cum Hornian harvesting (after Horne 1992) of possibilities. Given what we are learning about cultural representation and societal signification in neighboring domains, it is time for certain brave and resourceful curriculum designers (at universities fuelled on a
spirit of strategic but well-measured enterprise!) to establish an open-ended treatment of tourism and its cousin concerns. It is time for campuses to offer a reflexive but rigorous program of studies (at both tertiary and in-service levels of service) on or into the transdisciplinary realms of *worldmaking* through tourism, of *worldmaking* through display, and of *worldmaking* through the manufacture of felt difference. Oops, there I go again … I mean 'differences', plural.

In offering the above outlook, I have put the case that too many current programs of study of 'tourism and travel' follow hackneyed uni-dimensional or limited-dimensional approaches to the subject, usually offering a lukewarm or a cold-blooded, managerialist approach to the subject. There is nothing wrong with a or the managerialist approach, per se, but there is something wrong with having *only* managerialist approaches which do not decently inspect tourism critically, nor do they decently weigh up the connective human and the creative socio-cultural / socio-political collaborative genius of the oh-so-absorbent and oh-so-axial field.

In building the argument for a Public Culture / Worldmaking attack on tourism and its bedfellow subjects, I decidedly join Meethan (2001) in proclaiming that current classifications in Tourism Studies of the meaning and consequence of tourism activity tend to be weakly derived. We must improve our conceptual lexicon if we are to more profoundly understand what tourism (which is conceivably both our largest global industry, and our most important individual preferred use-of-time) is doing to our dynamics of seeing, experiencing, meaning, knowing, and being (Jamal and Hollinshead 2001). Put another way, we must improve our cognition of what the imaginal universes of tourism are doing to us --- or rather, what we ourselves are doing to those important tribal matters of existence *through tourism*. What I have been calling for is the recognition that tourism is not just a very large economic activity, but a very large turning point or transformative activity --- and thereby, a political activity, too. The worldmaking mediations of transnational corporations, of instrumentalities of government, and of voluntary agencies do not just reflect the world, they carve and forge the world, too: they de-manufacture it, and they re-manufacture it. Those in tourism who engage in worldmaking --- *that is all of us ... we are all 'guilty' ... we are all active mediators* --- but, where was I? … those who work in or engage in worldmaking redefine the social and spatial world through the petty and the aggregate details of their (i.e., our) everyday projective activities.

As practitioners in tourism management, we are tribally didactic, inherently. When we write the brochure, we define the tribal nation! When we dramatize the
living history streetscene, we make the tribal culture! Those who work in or engage in worldmaking have symbolic authority within us in terms of what visitors visit, recognize, participate in, and buy, and also in what local / host populations cherish or come to celebrate. But yet, in current programs of Tourism Studies / Tourism Management, we scarcely touch these paramount tribal matters: few curricula in Tourism Studies embrace 'the symbolic economy' of tourism. Instead, we tend to isolate the subject of tourism from most of its axi-alities, routinely considering it is a detached industry --- that is, as a self-contained material order rather than as an open-ended representational order.

So … in sailing into new undergraduate latitudes for the subject, and in now (apparently) venturing further into uncharted Masters longitudes, F.I.U. has the chance to cover tourism in all or much of its industrial connectivities and in its human / social / political trajectories. F.I.U. has the happytunity to sail strategically into new latitudes of disciplinarity / transdisciplinarity and into new longitudes of consciousness about tourism. F.I.U. can start by rejecting the cramped cliches about tourism being wholly ‘good’ or wholly ‘bad’ for host populations. And F.I.U. can help by taking a more panoramic outlook on and over tourism, abandoning some of the false gods which have over-occupied individuals in the domain on campuses over the world over the past two to three decades. For instance, F.I.U. --- and indeed, all of in Tourism Studies --- can reject that sterile notion of impact assessments (where tourism is perpetually positioned in vacuo as a removed / detached / unconnected ‘thing’ (Lanfant 1995)). Impact assessment evaluations tend to lack dimensionality and directionality, and have had their day, as has the trite and artificial labeling of the so called front and back regions of tourism places. As if there is someone anywhere who can meaningfully tell the difference between these two so called zones! Instead, we must recognize the infinitous interpretability of life, and admit the perspectival nature of understanding about what is going on in tourism and through the axi-alities of tourism. We need more emic, warmer, multidimensional, dialogical, and plurivocal understandings of and about the world-quakes tourism originates, or rather is somehow concerned in. And in parallel, need less etic, cold, clinical, singular, and omnipotent classifications of the field's messy doings and dealings.

Endnote on Imaginative Universes:
F.I.U. Graduates on the High Seas (The High C’s)

Let me sum up for you what I have been trying to say in terms of your own thinking vocabularies, and your own diverse missions to tourize the world. Let me
synthesize for you the key issues which I have been addressing on the high seas of local, international, and imaginal tourism which you will be shortly sallying across. If the alliterative pun may be permitted, let me provide an endnote on the two high ‘C’s’ of CRITICAL and CREATIVE thinking about the subtle suasions of the field you have begun to swim into. I now proffer ten short ‘prospects’ --- or points of contemplation on and promise for worldmaking --- to guide your own individual futures, as you swim on from destination to destination, and (for most of you) across the oceans of understanding from continent to continent:

1 ~ Know the plurality of world’s tourisms:

Beware of treating tourism only as a singular type of ‘leisure’ or ‘economic’ or ‘trivial-timefree’ pursuit. Understand that there are boundless sorts of tourisms, plural. Do not limit other people’s hopes and freedoms by continually focusing upon a singular sort of lifted-out / detachable tourism.

2 ~ Respect the mercuriality of the world’s tourists:

Beware each time you say or do anything as a tourism planner / programmer / packaging expert that you might at that very moment be imposing your own shadowy or unsuspected prejudices on the hopeful journeyers assembled in front of you. Understand that different people seek different benefits from their travelling, and different people negotiate different meanings from the peoples, places, and pasts you have served up for them.

3 ~ Respect the radiating power of tourism:

Beware the multiple and frequently reinforcing values which flow through tourism. Understand that tourism is a central life-activity, and a pivotal civic undertaking in our time. Do not forget that one group’s idle interlude at a pleasant place of historical or natural charm may actually be another group’s vital moment to propagandize and fight for a vital or threatened patrimony. Different functions of being and becoming will always stream and surge through tourism. But be suspicious of singular interpretations to things cultural --- that is, with regard to what tourism is supposed to be, or to have itself caused.

4 ~ Respect the catalytic effects of tourism:

Beware that tourism alone does not bring about this loss or that gain. Understand that tourism, solo, can scarcely be independently causative for anything bad or
anything good: it is itself rarely the sole agent of change, and is best seen as something indicative of lots of other ongoing social / cultural / political processes. But do not forget that tourism can help amplify effects which are already in process elsewhere, and can help catalyze all sorts of different metamorphoses in seemingly unconnected realms: its influence and involvements are notoriously difficult to disentangle or disaggregate. Do not overlook the cardinal need for multi-fronted transdisciplinarity, or rather, adisciplinary assaults on the field.

5 ~ Know the pervasive clout of our old tribes:

Beware the strength through which people can be primordially attached to a place, or to a certain version of history. Understand that ancient tribal ties may be in rigid repercussive contest with other worldviews. Do not forget that all kinds of steel-webs of seed, society, and sort may bond individuals and institutions to the thinking that may come with unbending lineages. And do not forget that your own pet and seemingly neutral tourism project may indeed threaten something very sacred to the public culture of a particular established caste, clan, or class.

6 ~ Respect the budding magnetism of our new tribes:

Beware the efflorescent character (but also the immediate and hard-resolve!) of the new tribes of our contemporary age of peripatetic being and liquid locomotion. Understand that while certain old ties of territory and dynasty might be in decay, people are today fast-mustering themselves into newly-spread or virtually-imagined tribes of interest, of affinity, and of preference. Do not forget to self-audit your project work and your image projections frequently for their fit with the agendas of new tribes of hope and aspiration which are constituting themselves around fresh, farther, furtherest versions of public culture to the right and / or the left of you.

7 ~ Respect the quickening ferment of uncertain / inbetween populations:

Beware the restlessness of many of the globe’s visited populations: beware the restlessnesses within your very own (personal) felt-communalities. Understand that those distant or remote ‘interesting people’ you have labeled in accordance with time-honored fashion may have played little part in that received projected classification. Do not forget to continually check the typologies with which you signify other peoples, other places, and other pasts. And do not forget that many of the populations you might want to represent as ‘one’ often consist of a misty
myriad of interstitial subcultures or incoherent subgroups: many of these halfway peoples will be swaying ambivalently between old colonial cultural warrants of imposed ways of being and new post-colonial or throbbing ways of becoming. Therefore, send your tourists to such places with big buckets of discreet and prudent regard!

8 ~ Know thyself --- mediator and maker:

Beware your quiet and quotidian worldmaking powers. Understand that space/place is mediated by every company, every government body, and every special interest group that works in tourism and travel. Do not forget that there are no innocent tourism practitioners, anywhere: each one of us is (to varying degrees) a people-maker, a place-maker, and a past-maker many times over --- we all inadvertently de- and re-contextualize the world in our work, as we breathe. Each of us is also naturally ethnocentric. Thus, each one us just needs to have self-rapport about what we might indeed be fabricating, and whom we might indeed be manufacturing. Know the danger of becoming (through thy prominent tourism positions) a professional ethnocentric. Know thyself to be an artisanal forger and carver of tribal places and tribal spaces. Sense that one is playing in, and sometimes refereeing, an ancient tribal game.

9 ~ Know thy petty but productive jurisdictions:

Beware the limitless range by which you could be engaging in the subtle arts and simple practices of worldmaking, for each object, each site, and each event can speak to a claimed objectivity of or for something or other. Understand that what can serve to galvanize particular tribal interpretations of the world are often small, singular, or scanty things. Do not forget that the worldmaking devil lies not only in the Monster Millennium Celebration, but in the delicate detail of this very moment's minor word and minor deed. Do not overlook the realization that these details are additive in effect. And stay alert to the fact that Tribal Culture in not always something external, captured and reproduced (i.e., mirrored) through tourism, it can instead be made anew, performatively, in tourism --- especially within the raw drama of live presentation or within the few reality-rendering words and images of the site brochure you are currently working on.
10 ~ Know thy under-recognized sovereignties:

Beware that when you work in tourism positions, culture, heritage, and nature are frequently put in security to you. Understand that as you work under the so-called tourist gaze (i.e., under the eye-of-power of tourism), you have what Professor Fjellman (1992) calls the microveracious power to project what is real, what is true, what is seen to be there. Do not forget to be continually vigilant as to how you use that microveracity when narrating accounts of other peoples, other lands, other inheritances. And be especially careful about speaking about cultural topics which are not tribally yours to reveal. Be watchful, too, about appropriating the sacred-secret cultural beliefs of populations for unbridled use in quite different settings. Take heed not only how you make the world of others, but what you take from the private tribal world of others.

In Tourism Management, in Tourism Studies, and in tourism research, you will have a large responsibility for not only the felt culture of your own world, but for the precious inheritances of the universe of waning others, and of rival, restless, rising others. It will frequently require fine levels of discernment to stop a Communal Celebration of some kind or a Tribal Site-show / Tribal Sight-show for curious visitors from becoming a small Inter-Tribal ‘War’. Such are the Appadurian dynamics of becoming and the powerful possibilities of creation you will be mongering in terms of our received and our contemporary tribal lives.

Are you ready for these critical public responsibilities? Even Homi Bhabha, when he sought and wrote The Location of Culture forgot to look into tourism for the culture productivity it might contain. He underestimated what is commonly and ubiquitously there. Duly informed, you surely will not. The earth and its heritages --- our lived and loved worlds --- are indeed deeply-rooted within the gene banks --- manifest and latent --- of tourism. They are there for you to identify, to protect, and to cultivate. They are there, in trust to you.

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The Honors College

The Honors College at Florida International University is a small community of outstanding students, dedicated scholars, and committed teachers who work together in an atmosphere usually associated with small private colleges. Yet, they do so with all the resources of a major state university, which is one of the nation's top doctoral / research extensive universities. Only 152 universities in the United States hold this superior rank.

The undergraduate experience provided by the college is significantly enhanced by the broad transdisciplinary nature of the curriculum and opportunities to work closely with expert faculty and in the community. The opportunities for graduate or professional study and for employment are greatly expanded because of the range of unique activities and academic experiences made available to students in the College. Students may pursue almost any major available in the University and at the same time complete the Honors curriculum.

All classes are interdisciplinary and most are team-taught. Years I and II are structured similarly: students and faculty at each level meet in a large group session one day each week for activities such as lectures, panel discussions, case studies, and student presentations; the other class meeting each week is spent in small group preceptorials. Professors meet with the same small group throughout the year. Senior seminars meet as independent classes with an emphasis on synthesizing the students' experiences during the previous two years and introducing them to graduate level research activities, among other things.

The curriculum emphasizes the following activities:

- Critical, integrative, and creative thinking;
- Group and independent research;
- Oral presentation;
- Close contact between students and faculty;
- Integration of class work with the broader community.

The College brings together professors of different disciplines not so much to present a catalog of competing worldviews as to offer faculty and students the opportunity to answer the big questions all humans face. Year I asks: "Where did we come from?"; year II, "Who are we?"; year III, "What is worthwhile?"; year IV, "Where are we going?". The paths followed are transdisciplinary, going beyond the traditional divisions of intellectual activity to encompass the differ-
ent facets of human thought and human creativity. Unity in diversity is the model for our students, our faculty, and our academic program.

Carefully selected from the more than 1,400 faculty members at the University for their accomplishments as both teachers and scholars, members of the Honors faculty take great pride in their close association with their students and are committed to excellence.

The Honors Place at Florida International University is a dedicated wing of Panther Hall designed to provide Honors College students with special programming, student mentoring, social events, service learning projects and the convenience of being advised and taking courses in the same place. The unique curriculum of the College promotes learning outside of the classroom. The Honors Place living arrangement accommodates access to Honors College colleagues and fosters academic and social exchange among project partners.

The Honors College currently offers three study abroad programs to its students in the summer; one to Spain, one to Italy, and a new program to the Caribbean. The Spain program incorporates Madrid, Santiago de Compostela, and Barcelona in its itinerary. This program offers students the opportunity to experience international travel while pursuing a rigorous academic program integrated with the Honors curriculum. The Italy Program is also a four week interdisciplinary study-travel experience. It takes participants to four cities as centers of investigation in this academic tour. They are Rome, Florence, Sorrento, and Padua/Venice. In the Caribbean Program students experience the physical environments of Caribbean countries and learn how the interactive role of the geologic or environmental setting of the region has played a significant role in its history, and the blend of European, African, Asian and Taino cultures.

The Honors College Pre-Collegiate Summer Institute at Florida International University offers high school students the exciting opportunity to attend college classes during the summer prior to their senior year in high school. Hosted at University Park, the Honors College Pre-Collegiate Summer Institute is highly competitive. A limited number of academically talented students are accepted annually into the program. All students take one class together: Modes of Inquiry, ENG 2001. This course provides an introduction to the diverse ways in which people and groups view the world, and the different means of investigating those views. Students also select a second course from virtually any area appropriate to their interests and needs.
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