

# **Tourist Camps: An Ordering Power of the nomos of the world**

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Söker du en bok om upplevelseindustrin, en handbok i att designa autentiska platser, tips om hur du marknadsför en attraktiv destination, en manual för eventfixare – då håller du i fel bok. Om du däremot efterlyser skildringar av turismens grepp över tillvaron, har du hittat rätt.

*Det globala reseprivilegiet* bidrar till en växande skolbildning av kritiska studier av turism. Mobilitet handlar om makt och rum. Här ställs en rad frågor om privilegierad rörlighet – om vem som reser, varifrån, varthän och varför – inte minst utifrån klass, kön, etnicitet och medborgarskap. Författarna framställer turism som en territorialiseringskraft. Turismen erövrar, omkodar och nyttiggör allt mellan havsbotten och yttre rymden: platser, kulturer, livsekvenser.

Turism innebär att den naturliga och mänskliga miljön tas i besittning av kapitalismen, som logiskt utvecklar sig till ett absolut herravälde och som nu både kan och måste stoppa om hela rummet till sin egen dekor, för att parafrasera Guy Debord. I en genomturistifierad värld blir vi alla turister och fostras till att se, uppleva och handla därefter – vare sig vi vill eller inte. I den världsordningen som inrättas framstår turisten som den ideala människan; inget är politik, allt är upplevelse.



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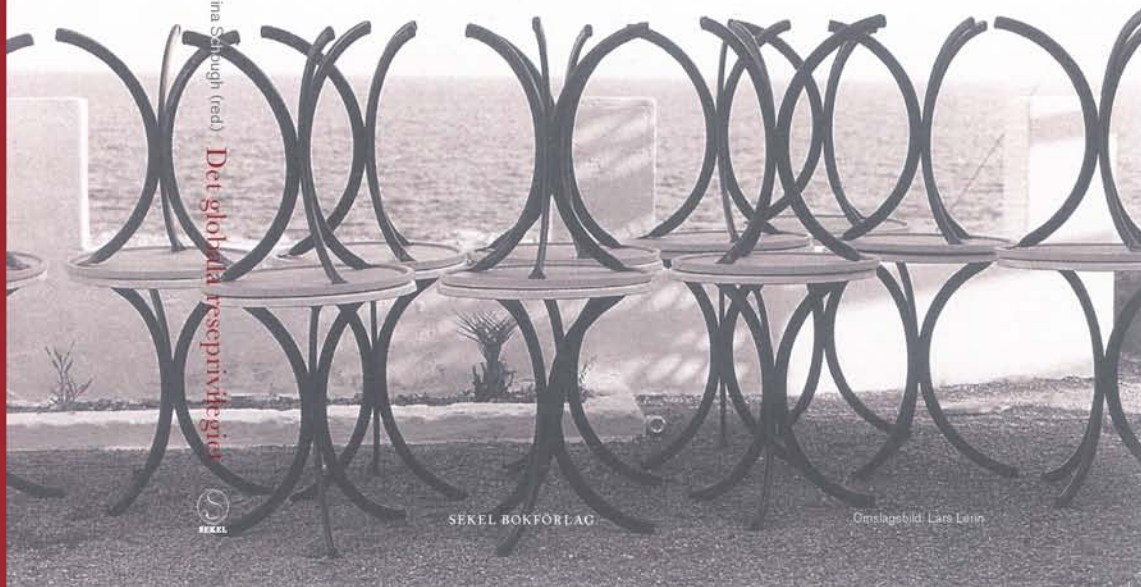
Mekonnen Testafahoney & Katarina Schough (red.) *Det globala reseprivilegiet*



# Det globala reseprivilegiet

Mekonnen Testafahoney & Katarina Schough (red.)

Richard Ek  
Khalid Khayati  
Lars Lerin  
Katarina Mattsson  
Katarina Schough  
Josefina Syssner  
Mekonnen Testafahoney



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Ömslagbild: Lars Lerin

# Analyze and problematize the spatiality of all-inclusive tourism [AIT]

- Reasons for this:
- 1. All-inclusive tourism is a form of tourism that increases quickly.
- 2. Tourism has consequences on the view on democracy and citizenship - it enhances the post-political contemporary
- This is done through three vignettes/arguments:
  - 1. AIT need to be seen as an ordering force *of* society, not only as a phenomena *in* society
  - 2. The relation between AIT's logos and eros are reordered
  - 3. AIT rests on the logic of the camp, a political ontology that tourism studies need to address more systematically.

# Contextualization

- Two main forms of AIT: cruise tourism and AI-establishments on the ground
- Expresses an asymmetry between the mobile tourist organization and the stationary tourist destination
- Constitute a network of stationary and mobile nodes more or less isolated from its physical surroundings
- A very profitable concept for the tourist organizations



# Vignette 1: AIT is an ordering force *of* society

- Traditional view on tourism: emphasis on relief, physical distance, tangible borders, society as container - ontology based on absolute and relative space)
- Adrian Franklin among others: tourism **is** society, is a practice that orders the societal (express an emphasis on non-metric properties, relations, connectivity based on an ontology of relational space)
- The network of AIT topographically dispersed but topologically inward-looking, based on the logic of the camp (enclosed space, under surveillance, controlled, its mobility canalized).
- Indicates the growth of the camp as a new organizing paradigm - the hidden shadow of the *polis* that thrive as neoliberal practices and rhetoric undermine the idea of society

## Vignette 2: AIT's eros and logos

- Ning Wang: tourism is marked by an ambivalence between *logos* and *eros*, reason and desire.
- The relation between logos and eros is topological, they express the same side of tourism, not separate sides (customization of tourist experience).
- The expansion of AIT indicates that this topology takes place within a distinct spatial shape - the introvert hedonistic camp.



## Vignette 2: AIT's eros and logos, continued

- The spatial logic of the camp is supplemented by a hedonistic overcoat, in which AIT co-creates human subjects, and in the continuation, political subjects.
- Enter a passive nihilism (related to a radical nihilism according to Bülent Diken) in which intoxication and flight remain. Place-based engagement (politics) becomes passé.

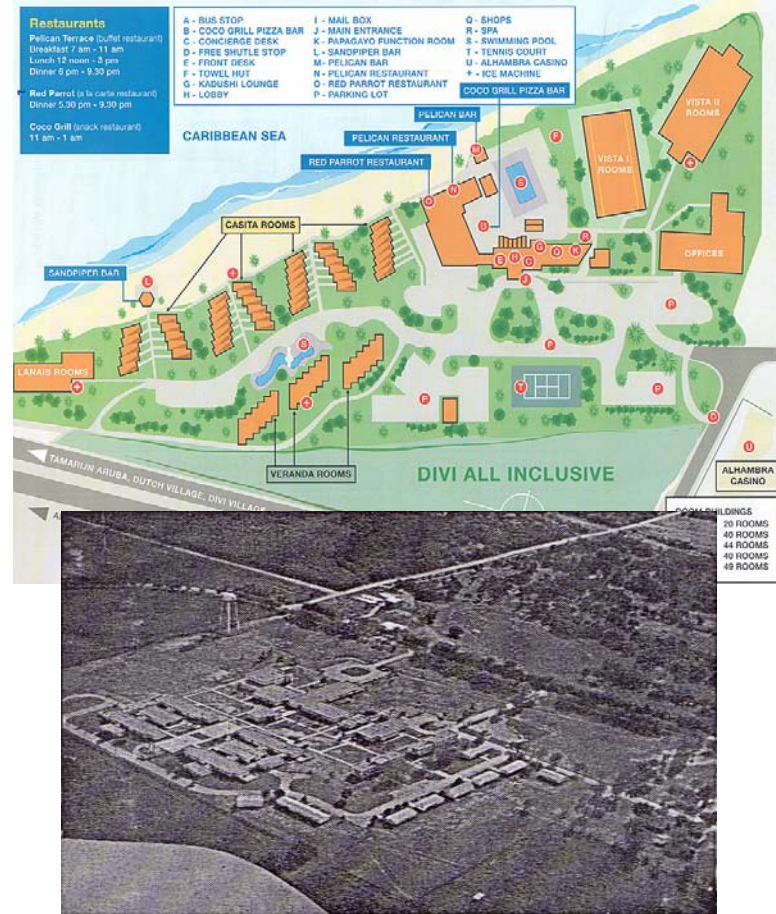


## Vignette 2: AIT's eros and logos, continued

- *Hedonism Resorts, 'the pleasure seekers ultimate super-inclusive playground':*
- *Sleep in. Stay up late. Give up counting calories. Have a drink before noon. Give up mineral water. Dine in shorts. Talk to strangers. Don't make your bed. Go skinny-dipping. Don't call your mother. Let your hair down...And with absolutely everything included in one upfront price you never have to think about money. Not even tips. Just what to do next. And when. And with whom at one of two Hedonism resorts to chose from, the original Hedonism II in Negril and the new Hedonism III in Runaway Bay.*
- But at the same time: *Eros* and *logos* is blended and packaged as an unity, the rational path to happiness is to leave the wallet at home, the hedonistic condition can be reached through different possible alternatives; *Hedonism II* or *Hedonism III*. *Hedonism II* costs 50\$ for women, 100\$ for men for each day- or night pass, *Hedonism III* costs 65\$ for men and women (day pass) alternatively 75\$ for men and women (night pass).

# Vignette 3: The topography and topology of the tourist camp

- Tourism is a part of nomos, and thus a biopolitical practice (ordering through territorialization and subjectification).
- Agamben (based on Arendt): the spatial principle of the camp is the most suitable way to manage a population, in a democracy as well as in a totalitarian system.
- AIT is a privileged camp, embedded in a securitized and aesthetized mobility apparatus



*This is said to be a photo of a U.S. civilian concentration camp at El Reno, Okla.*

# Vignette 3: The topography and topology of the tourist camp, continued

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# Conclusion

- As the spatial logic of the camp becomes increasingly influential (partly due to AIT), the spatial and political status of citizenship is rearranged.
- Citizenship is less connected to an universal idea but due to biopolitical ideas on economic and other kinds of value, ideas on equity and solidarity is downgraded.
- As a citizen you are encouraged to behave like a (AI) tourist all the time, and have a touristic approach towards your everyday places (as in the 'experience economy' idea).
- All-inclusive tourism is a political and spatial practice that defines politics as something else (an experience, an escape, a vacation) and the citizen as something else (customer, tourist, guest), thus, all-inclusive tourism is also a post-political practice.
- Tourism studies need to address tourism practices as (post)political practices, in order to be able to invest these questions on democracy and citizenship further.

Thank you for your attention