CrossMark
click for updates

PHILOSOPHICAL TEXTS ON TRAVELS: CHRONICLES AND TESTIMONIES OF TRAVELLERS

Maximiliano E Korstanje[1] --- Lourdes Cisneros Mustellier[2]

[1]Department of Economics, University of Argentina, Argentina

[2]Department of Tourism, University of la Habana, Cuba

ABSTRACT

The present essay review explores the role played by travels to form cultures as well as the use of travel writing in the social science. Over centuries, intellectuals rested their reflections on the testimonies of travels as they have been formulated by other travelers. Whether medieval or pre-industrial travel experiences were used to delineate the epistemology of the whole social sciences in Europe, the viewpoint of tourist is neglected as naïve or subject to the lack of objectivity. Why travels now are not taken into consideration for the epistemologists?. Are modern tourists more naïve or enrooted in a great variety of prejudices? Are ancient travellers very different to tourists?

Keywords: Travels, Social sciences, Epistemology, Experiences.

Contribution/ Originality

This study contributes in the existing literature adding a new point of entry in the history of travels, which have been employed by social sciences to construct their epistemological objects. Additionally, if the ancient traveler's chronicles were used as historical sources today, why tourist-based experience is trivialized as liable source of research is an interesting issue which deserves to be discussed.

1. INTRODUCTION

Travels are undoubtedly of great importance for civilizations. Though many scholars preclude that travels resulted from the technology coined by culture, others like us prefer to think that cultures are construes determined by the travels. Over centuries, humans have migrated from one to another point of the planet creating substantial changes in the geography of the new lands. At some extent, the discovery as the conquest corresponds with a rite of baptism. This was the reason why, a plenty of mythologies referred to the first travel, as the main act of creation. The

first journey of founding parents starts the civilization and of course, gives some additional explanations how the problems should be solved by the next generations (Korstanje, 2006a; 2011b). The cultural life in Americas stems from Colon´s discovery hundred of years ago, which prompted the inevitable arrival of Spanish Empire. Although the conquest was cruel and bloody, we are taught from childhood, that Colon civilized Americas. The archetype of America's discovery not only represents a powerful myth, but also instils a covered message which means that moving is a way of appropriation (Korstanje, 2006a). The social structures does not facilitate journeys, they are previously determined by them. Travel, in consequence, may be understood as a founding act for all human existence. Nobody is native where today dwells, its ancestors came from any point of the world. In the threshold of time, the archetype of the first journey is emulated in all every-day practices legalized by the societal order (Korstanje, 2011a). This means that there are some mobilities which are allowed, while others are repressed. For example, going on vacation to a beach is a legal activity encouraged by state, while the prisoner escapes from jail are constrained.   Historically, the diverse forms of imperialisms have instilled the belief that people may progress or go forward, but at the bottom they are subject to a complete immobility. Travels have been the maiden of empires, as well as the scientific curiosity. Nonetheless, they have represented a substantial advance for knowledge. The epistemological value introduced in West by travels not only re-channelled the interests of capital-owners but also invented an ideology to claim the superiority of West over the rest of the world, the science.

Starting from the premise that travel experiences and writing were of paramount importance for social science, the present review-study is oriented to describe and examine the value of testimonies for scientific paradigm. Being there was a significant value for social scientists. Linton (1989), a senior psychologist alerts that travels enable our curiosity in discovering new cultures and landscapes, as well as the stories this displacement generates. The originality of those narratives rests on the main aspect one valorises from travellers. Travels were conducive to the production of knowledge which was used by social sciences. To what extent, these disciplines have taken this as object of study is what we want to discover in this essay-review. Travels beyond the familiarity of home validate previous beliefs, assumptions or hypothesis in the empirical fields. The present essay review explores not only the roots of journeys as valid resources to generate knowledge, but some misunderstandings given by the American school of sociology which concerned on tourism in last decades.

2. PRELIMINARY DEBATE

The habits of travelling are common-sense to all cultures of the globe. As noted, many theories have been developed thanks to the experiences and stories derived from these practices. In his book on America, F Chateaubriand notes, the founding parents, like us, had two types of travellers, those who going though earth and others who launched to explore the seas. Main of human discoveries that today sheds light on our geographies, derived from their courage to go

61

beyond the boundaries of their respective civilizations (Chateaubriand, 1944). One of the main problems to understand the potential power of travel writing depends on the attention this genre receives from generation to generation. Nonetheless, the question if tourism is synonymous or should be defined form diverse pathways is of capital important to go ahead in this discussion. Epistemologically, the term tourism comes from the old Anglo-Saxon torn (England), which means a tour-around travel during XIIth century (Fernández Fuster, 1978). In the middle of XVIIIth century, the British nobility employed the word *turn* to signal those displacements in quest of education and high-culture. Young nobles were obliged to learn on the customs and habits of their people. Moving away from the comfort of kingdom was a pedagogic mechanism that not only showed the potential realities they would face at a later day, but also reconfigured symbolic instruments of governance. This travel was rapidly denominated as Grand-Tour; emulated by wealthy landed gentry on Protestant nations almost three hundred years back. One of original goals of this tour was to give original and particular education to the future elite (Guzman, 1986; Korstanje, 2007). With the passing of centuries, these leisure displacements were legalized by states in what some specialists recognizes as "the democratization of tourism". Tourism flourished only when it expanded to all strata of population (Khatchikian, 2000; Sampaio, 2004; Wallingre, 2007; Pastoriza, 2011; Dachary and Arnaiz, 2012). Fortunately, the discussion on the roots of tourism still is not closed. Other waves, as initiated by Arthur Houlot (1961) agree tourism comes from the Semitic word *tur*, which refers to journeys in the Old Testament. When Moses goes thru Canaan lands, this term was employed by first time to denote discovery and exploration. Rather, Neil Leiper developed a contrasting model to understand the roots of tourism. He posed the idea that the origins of the word comes from a French aristocrat name, Dela Tour, a privileged family who monopolized by mandate of the King Charles V, the first commercial travel in 1516. This project led some English traders to France to bolster covenants, and meetings. Leiper acknowledges this antecedent reveals how the first commercial journey was organized (Leiper, 1983). After reading that one more than intriguing question arise, ¿what is tourism?

Some specialists have questioned the historical studies considering that they take to much attention to cultural factors. They allude that journeys and tourism are the same thing. The only little different rests on the fact tourism entails a turn-around travel. A. Sessa (1979) argued that the goals of travel should not define if travels are or not touristic. The economic factor defines the motives of travelling. On contrast, Barucci (1974) understands that tourism does not depend on mobility, but as an expression of leisure. One may move from one to another point of the globe, but this does not mean tourism. It represents a social institution, which is determined by the organization of labour, the conditions of existence of work-force as well as the income. Kurt Kraft (1954) not only validates an assumption of this calibre, but focuses on the pleasurable nature of tourism. Some essential economic factors coadyuvates to create tourism but this is not limited to. This does not entail that tourism should be deemed as a lucrative activity alone.

In this vein, Jost Krippendorf (2009), a Swiss scholar who devoted his life trying to expand the current understanding of the issue, said that tourism is based on the needs of escapement from daily life. As a mobile activity, it exhibits a strong connection with pleasure, but appeals to the dichotomy between work/rest. This way, tourism not only transcends the boundaries of time, and cultures, but also the economies. In Krippendorf´s model the economic growth is linked to consumption. The broader the consumption, greater the economy of a country. Political system regulates the monopoly of violence to grant the harmony among actors. The socio-cultural system educates to the future members of society. At the time, economies (third subsystem) reproduce the material conditions of work, ecological subsystem mobilizes the necessary human resources.

The human psychology found that the person is subject to two contrasting trends, the needs of resting avoiding hostile environment and the needs of discovering to set apart from routine. Krippendorf says there is a point of dissatisfaction, of rupture, where the equilibrium breaks. The social function of holidays confers to worker the necessary revitalization to reassume the labor at a later day.

The second point in importance in this hot debate seems to be the encounter between hosts and guests, although the author does not use these terms. Krippendorf recognizes that holidays, as social construes, exert considerable influence at time of shaping the tourist consciousness. If travelers rest beyond the boundaries of home, this represents a tri-partite fragmentation among the following three axiomas: working there, dwelling on here, and rest in another place. The act of traveling emulates the psychological need of extolling the responsibility toward the boundaries of self. In third place, the possibility of traveling opens the doors to social recognition and a higher status. Since holiday's gives status to worker, if anyone who rejects to face this experience, a great variety of stigmas are surfaced. The social forces not only reify but frame the psychological drives to be systematically fulfilled. The drive of escapement is validated throughout the rites of holidays. This happens because the tourist-drive is set on a stage that seeks emulating a perfect life free of suffering and problems but he adds, this industry, anyway, has a dark-side when commoditizes people as object of consumption.

From 60s on, the sociology of tourism formulated attempts to classify the tourist behavior to understand the connection between drive, desire and attitude. The motives of sightseeing ranges from the recovery need to meet new friends or experiencing new situations.

In his studies, Krippendorf argues convincingly that we travel for these motives all combined. This demonstrates how problematic turns to harmonize tourist experience. Since tourist behavior not always is moved by egocentrism or egoism, he poses his hope in a tourism that helps changing the world, the value of material world. With the benefits of hindsight, he does not ignore the first contradictory idea on this, if tourists look for peace and calm, why tourist ghettos are fraught of traffic jams, vicious, prostitutions, and so forth. Tourists would replicate, even in the need of evasion, the whole urban practices in the tourist destination.

2.1. A classification of Travels

Citing Oberg, Rachel Irwin (2007) alludes to the encounter among ethnicities as a culture shock, which ranges from a stage of understanding to a profound crisis –honeymoon, crisis, recovery and adjustment. While tourists generally are embedded into a honeymoon phase, where the other native is exacerbated as a polite and gorgeous friend, explorers, anthropologists and aid-workers face another more disappointing facet. The radical crisis of identity may take some months. When this arrives, the foreigner has serious problems to cope with native. Depending on how this is resolved, the visitor will return to home or stay. The process of recovery consists in the feeding of all information, customs and practices to survive in this new society. If this stage successfully is ended, the adjustment will take place. Depending on how the guest is negotiating with natives, the knowledge has further value for others. Tourists for example are subject to peripheral and superfluous meeting with natives while anthropologists produce another kind of knowledge.

Travels can be classified in two types, depending on the knowledge it generates. Some of them are oriented to institutional stability, while others points out to the social change. The former signals to events happened to keep the status quo, whereas the latter one refers to social facts that somehow destabilize the legitimacy of status quo. For example, Chronicles oriented to social change are the texts from travellers who visited Buenos Aires in 1905, where the city experienced substantial cultural shifts.

It is more than important not to loose the sight that chronicles based to describe stable moments of political life were preferably employed by social science to re-construct their epistemology. Within this classification falls those books, narrative, stories or memories oriented to give travellers some security so that they can discover a new theory or to validate some hypothesis. Examples of this are Lucas Bridges, Angelo de Gubernatis, Julio Argentino Roca, and even Charles Darwin. All his theses or discoveries were possible thanks to the stable conditions of work, in the field. Their travels were limited to give much deeper but stable descriptions of customs, landscapes and forms of life, some of them very different to travellers one. Documented by Felix Luna, Argentine president Julio A Roca was astonished by the opulence of British Empire in one of this travel to London. He recommends not only the spectacle, but give priority to punctuality which is a sign of civilization. The concerns of Roca was to replicate the British values in Buenos Aires first, and Argentina later. His admiration by United Kingdom was not covered, but what is important to debate is stable institutional travels are conducive to descriptions, most of them done by aristocrat traveller who want to plant one world into another (Luna, 1991). Possibly, Roca replicates the Anglo-archetype in Latin America his travels played a pivotal role for that. Colonization has success in replicating the loyalty of peripheries to centre thanks to two major aspects, the cultural journeys organized to enjoy of the culture of metropolis, and the trade which connected the factories with its industrial centers. As we will see in next section, Science pivoted the expansion of empires ideologically.

Other examples lead us to the trips of Max Weber throughout US. The whole of his argument on capitalism was extracted from the experience in his early travel to America. Following the example of Tocqueville, Weber (1978) knows on the importance of religion in the country, whenever a businessman confessed, "*I do not care what make people from their life, but I will not borrow money to people who lack from a faith*". This paragraph sheds light on the thesis of predestination and secular world in Weber. Let remind readers that the condition of observance where Weber planned his work was stable. Similar observation can be done respecting to the exploration of Darwin to Buenos Aires. However, in some other conditions, the social shifts alter the rules of research leading traveller to infer three relevant aspects.

The chronicles which are written in context of uncertainty and institutional instability pivot in social research, if the context is dangerous for researchers. In sharp contrast with the text examined in the earlier section, there are some remainders which are written in context of turbulence, or social change. This ranges from revolts, revolution, civil wars, or mass-migration. Unlike the other text, where author emulates a conceptual model to describe a situation, this literature offers an asymmetry between observed and observer. Travellers go there to unsafe places only to obtain explanation to their previous thesis. Description not only is not a valid genre, but to take a moral judgement on the situation. Examples of this are the different testimonies of travellers who opined on the inferiority of American aborigines in the process of conquest, or created a veil of suspicions on the rationale of colonized agents. Ethnologist and anthropologist know perfectly the situation can change in some geography from a moment to stability to instability anytime. In 1942, catholic father Henry Miguel situated in a reserve in Manchukuo (Japan) wrote private letters post the attacks to Pearl Harbor, which is self explanatory.

> "*After our dinner at six o'clock, I make a rapid visit to our shrine so that it remains closed on the night. Since we were next to Christmas, we wanted to do this immediately so that we, Peter and I, may plan the activity of next day… half hour later, my home was under-sieged by police and detectives, who pressed me to confess I was not a spy. I suspected something was happened, but I did not know what… My hospitality for them learn me that the war between US and Japan Empire started.. they had the order to jail all Native Americans living in the island*"
> (Misioneros de Maryknoll),

At a close look, we realize that social scientists not always face threats like Father Michael that put in danger their life. This task is reserved by missionaries, journalists, or UN rescue workers. Texts produced in conditions of violence and uncertainty, serve as historical informational resource for other social scientists. Although the validity or originally of this information is valorised, they are not collated in the presence of researchers. They had to limit to other secondary testimonies, which entails a great effort because of two main reasons. On one hand, the observer should integrate the evidence into a coherent framework already existent that validate the proof. A text may be dated from 1.000 years ago, by the technique of radio-carbon

dating, but it was written as a fake. To validate the content of the text, researchers should compare a lot of conceptual and empirical background which go in the same direction. On another, researchers are not witnessing the process they observe. The reconstruction of knowledge should be by inference, and not by deduction.

2.2. Anthropology and Being There

The American economist, Robert L Heilbroner considers the imperialism as a project was inextricably intertwined to capitalism. Following this pungent argument, he claims that three key factors were important to consolidate the project of conquest that accompanied Europe over the last centuries. The faith in the discovery campaigns that ended with the discovery of Americas. Secondly, the decline of religion as an all-encompassing moral institution that regulated the daily life, and finally the science which gave to lay-people a particular passion for new experiments and the quest of truth (Heilbroner, 1995).

One of the disciplines that encouraged the displacement of its researchers was anthropology. To the methods of classical positive social sciences, anthropology (B. Malinowski) learned from the importance the observer moves to the lands of observed people. Two main assumptions inspired these new forms of making science. The first was the belief that people lie or simply sometimes do not recognize their drives and behaviour. Researchers are obliged to be there, contrasting the speech with non-verbal practices. The first anthropologists who launched to study exotic travels were involuntarily manipulated by governors or officials who read their ethnologies to create efficient plans of native control (Palmer, 1994; Teng, 2004; Bandyopadhyay and Morais, 2005; Korstanje, 2006a; Busby *et al.*, 2011; Pratt, 2011; Korstanje, 2012a).

Mary L. Pratt (2011) explores the imperial discourses situating conceptual instrument to understand how the identity of others are created. The dominated group interprets its inferiority in favour of dominators. Literature of travels as well as travel itself is of paramount importance to create an archetype of Europeanness. The conflicting encounters flourish in zones of contact where a real process of transculturation surfaces. The ideology of dominators, as Adam in the paradise, captivates and enjoy of everything while going, marking the others, while it keeps unmarked. The passion for travels and discoveries starts with Carl Linneo who in 1735 publishes his book *sistema naturae (natural system)*. This project encouraged many botanic-specialists to classify the herbaceous species in the world to create an all encompassing system that explains the diversity and evolutions of plants. Following this classificatory system, the first scientific travels were oriented to describe customs, cultures and any other aspect whose attention merits the time of experts. Colonialism not only was helped by social science to expand the trades of European countries world-wide, but also portrayed the other non-white, as an irrational actor to civilize. The civilization or European cultural values not only were necessary, they were good for aborigines. That way, literature and travel writings, Pratt adds, encouraged the imperial values everywhere, paving the pathways for the advance of an ideological colonization that strengthened

the bond between the centre and its periphery. Literature offers visual and symbolic landscapes, where colonial order is sustained by a moral supremacy of West over other cultures. The subordinated role of aboriginal life, respecting to Europe, was one among many other rhetoric arguments to denote a sentiment of superiority of white-writers over the colonial world. The old stereotypes of colonialism has been studied in modern tourism today by some specialists (Burns, 2004; Caton and Santos, 2008; Mansfield, 2008; Busby *et al.*, 2011).

In one of the most brilliant books in the theme, *Traversing Paris*, Charlie Mansfield (2008) seeks for the re-definition travel writing as a genre of literature by means of descriptions of the narratives, projections, expectances and experiences in travels. Cultural habits in France started by Diderot, employed the chronicles of travels to decipher the complexity of human behaviour. This tendency which was conducive to engender a specific epistemology revealed the struggle of subjectivity with objectivity to expand the current understanding of cultures. This was the reason why French sociologists delved in the world of travel writing to develop their models. The novel not only tells a story it bespeaks of a geographical space and time which needs to be discovered by others.

Following the contributions of Chateaubriand, Mansfield indicates that texts work similarly to a souvenir because it is strongly associated to the identity of passengers. Underpinned in the assumption that a souvenir is linked to a wider sentiment of nostalgia, our British scholar leads readers to an under-explored argument: souvenir works as a mechanism of return transforming the physical distance in emotional proximity. After all, "travel writing" comprises a "creative praxis" closing the hermeneutical circle between those events we experience in a daily basis and the individual emotional background (the episteme in a classical Foucaultian sense). His work leads us to the three elements of discovery travels which is enrooted in the modern science, a) the needs of monitoring the external world is based on the western prone to control, b) intellectual appropriation that helps interpreting events is associated to the generation of knowledge as processed information, c) capitalist forms of production extends the life because it covers a much deeper fear of loss or death. All these elements are replicated and renegotiated in the travels.

2.3. Travels in Post-modern Times

The industrialism, as founding parents of sociology envisaged, brought many serious pathological problems for society, ranging from drug abuse, to the irreversible fragmentation of solidarity. This is the reason why, scholarship agrees travels are not generating genuine encounters. Tourism for them is presented as a commercial activity that subordinate the presence of the other, to an inferior condition of existence. This conceptual asymmetry, somehow, would generate hegemony, conflict and resentment (Britton, 1982; Freitag, 1994; Edensor, 2000; Maccannell, 2001; 2003; Urry, 2002; Mbaiwa, 2005; Virilio, 2007).

As the previous backdrop, Laura Rascarolli (2013) warns on the tension between pleasure/displeasure travels. The former signals unproductive displacement that destroys the self;

rather, the latter one leads the traveler to the materialization of hedonism. The goal of this project is aimed at discovering the connection of history and identity. While France originally drew from south to north (Mediterranean culture), today this logic has been upended. This explains the bifurcation of symbolic (soft) and legal (hard) borders. Florian Grandena (2013) argues convincingly that "striated space" is determined by states but nomad spaces exist as a response to the growth of frustrations. Based on a romantic gaze, a nomad-tourist not only breaks out of the capitalist network but seeks to negotiate its identity strolling throughout the nation. By the way, Ewa Mazierska explores the epistemology of past travels to exert criticism on the current social fabric. Mazierska reviews to the existent specialized literature that point out tourism as a hedonistic industry, but she alerts, as cinema or many other cultural industry, there are many ways of exploring the visited spaces. The role of travellers and their way of proximity to the other are of capital importance to consider if tourism is good or bad for society. The discussion is given by the extent curiosity triggers the process of discovery?

She acknowledges that while some doors are open (like the tourism and leisure travels), others are inevitably closed. The past not only facilitates a break in today's ideological discourse, but unravels it into the complexity of nationhood (Mazierska, 2013).

One of the best books respecting to the role played by mobility in modernity is authored by Canadian anthropologist Phillip Vannini (2012). On Ferry Tales, he explains that mobility seems to be controlled and established by capital. While politics encourages mobility in one sense, it bans in another. However, in order for scholars to understand the issue, it is necessary to delve into the connection of technology and mobility. Vannini acknowledges that technologies should be interpreted in connection with those who interact with them, experts and specialists, as well as the technique (tools or instrument employed to lead society to fulfil their goals (ways). Mobile ethnography no matter the nature of travel may be, is more than important to unveil some issues which were silenced by researcher. Vannini not only shows methodologically how people have different ways of travelling, but also how a tourist mean of transport, as ferries may be used to make a valuable ethnography. The act of travelling encompasses diverse ways for the self to appropriate of space and time. After all, this explains that not all tourists seem to be so idiots as Boorstin (1962) precludes.

Last but not least, recently some specialists suggest that one may travel without moving. Haddington *et al.* (2013) argue that travels are determined by the degree of interaction among actors, and not by displacement in the strict sense of the word. To date, the existent specialized literature in mobility and ethno-methodology has agreed that space and sign are determined by the process of social interaction. Linguistics revealed how the body itself seems to be embedded in the roots of language. At time of speaking the other is represented on me and vice-versa (being in this world with). The main thesis originally articulated by them is that there are some ways of being mobile in this world, beyond the walking, riding or any type of movement. The psychical displacement, though important, is not the unique criterion to define how mobility works.

Technology, regardless the goals may encourage or discourage mobility. Stillness, as a peculiar phenomenon, ascribes to specific forms of socialization and control. Formed in seven section and 13 chapters, Haddington *et al.* (2013) provide with a conceptual project that triggers discussion on the social interactions and sociability skills to coordinate mobile action in a real world. In other terms, what is being debated here is the meaning and interpretation of being mobile. This begs an interesting points, is mobility a resource or an epistemic methodology to understand our social behaviour?, are we prepared to make a science of mobility?.

In this token, J. Urry (2002) explained that modernity evolves successfully due to the monopoly to produce signs. Landscapes produce gazes to be visually consumed. Urry was a pioneer among scholars who thought that we are in conditions to forge a discipline aimed at exploring the paradigm of mobilities. Urry acknowledged that travels not only generate specific ways of tourist-gazes, but such gazes are classified by a broader cultural matrix that gives meaning to social system. We move inside the territory we can move, we interpret the events in such a displacement according to the value of our society, by negotiating our identities with others.

Here in this widespread argument we find a big flaw. At a closer look, we do not live in a mobile world. We indeed dwell on a sedentary society, an industrial society which is based on a false consciousness of what means being mobile. Unlike other times where societies wander in quest of new lands and resources for surviving, our society is enrooted in a specific territory. This means that turn-around-travels of today come back always to the same point of departure. In earlier research, Korstanje (2011a; 2011b) equalled tourism and mobility as a carousel (Merry-go-round). This amusing machine is fitted up with horses, cars, planes, that not only connote mobility but the displacement is always on the same axis in a circularly basis. Its function aims to socialize children in the paradigm of mobility, but this mobility is not complete. Travellers (as children) have no opportunity to change the itinerary of their trips, they rather remains subject to the necessary immobility proper of sedentary societies. As Virilio put it, it is no surprising that nomads do not build walls, only sedentary tribes need walls to protect from outside.

2.4. Tourism and Travels, Are We Really Mobile?

Anyway, the act of travelling is not touring. Some experts envisage self-ethnographies as a valid instrument of research (Borm, 2000; White and White, 2007; Miller, 2008; Tribe *et al.*, 2012; Peters, 2013), while others cuts the difference between ethnological travels and tourism. While the former is a real movement where traveller looks to meet the other, tourism seems to be an alienated activity that keeps a great psychological distance between guests and hosts (Augé, 1998b; Ingold, 2000; Urry, 2002; Maccannell, 2003). The problem of what is or not authentic is posed by Dean Maccannell in his book *The Tourist*. The concept of staged authenticity is more than an illusory dream; this represents the encounter between subjective expectances and social structures. Travellers and tourists obtain consciousness of tourist-experience once it has been

consumed (returned to home). Any tourist travel Maccannell adds far from being real creates strong dependency from some nations respecting to a industrial centre. Maccannell rejects the argument of Urry because his simplification about tourism. Not determined by leaving the routine as Urry (or Krippendorf) put it, tourism protects the interests of Empires. The influence of Foucault in Urry seems to be evident, but this does not mean we face a singular tourist gaze. Rather, in tourist practices, there are two types of gazes. The first was installed in the commercialization of tourism while the second one signals to the past of time. The structure confers meaning to travel validating the cultural values of empires which deployed the economic and human source for tourism to be possible.

Maccannell, if one opens the first pages of *Empty Meeting Grounds* turns more radical explaining how market has monopolized the life of lay people. Commoditized to be offered as a product, the social bond has been undermined. Now, subjects are not traveling to discover new landscapes, but by fagocitating their own ethnocentrism. Natives are visually exploited by white-tourists which are delivered from central countries. Maccannell adds, this happens because we are witnessing the end of history:

> "*critical theory, even those branches of it, which want to stand outside of, even beyond history, is fully historical. It was deployed at exactly the same moment in history as the double movement of tourists to the periphery and formerly marginal peoples to the centers. In this double movement and deployment, the human community has been rhetorically reduced to nothing more than a territorial entity with a unified economy, as in the European Community, and perhaps a single race*" (Maccannell, p. 2).

The paradox lies in the fact that modern travellers (tourists) demand an authenticity which not only does not exist, but also needs from a copy to persist. This means that tourism as a staged-industry may be replicated day by day through the imposition of an ideal that valorizes authenticity over other values. The discovery that characterized the travels in former centuries set the pace to the needs of experiencing original spectacles (Maccannell, 2007). One of the main famous contributions of Maccannell to tourism research is the differentiation between the sacred, and profane space. Although, he was responsible for the negative view today many social scientists have developed on tourism (Nogues Pedregal, 2009; Korstanje, 2012b), many scholars have adopted his models to understand tourist destinations. The confusion between modern destination and tourism as a social institution was one of the most criticized problems of Maccannell´s development. He received much criticism because the confusion between tourism as an industry, which is based on the exchange of capital and persons, with the tourism as a social fact.

3. CONCLUSION

Here, we have tested the validity of travel experiences to construct the object of social sciences. Many of the most important theories elaborated in West have been created by

witnessing a long haul travel. As former president D F. Sarmiento or Julio A. Roca, former presidents of Argentina, their travels signified a great transformation not only for the country, but also inspired most of their most important ideas. The displacement and tourism in particular, although post-modern sociologists insist to ridiculize the activity as a form of alienation, have contributed too much in the creation of sociology and anthropology. Being there was a part of the biography of researchers. The validity and credibility for researchers was given by their previous travels. The XXth century brought a significant differentiation between the ethnologist and tourist's travel (Clifford, 1997; Rubiés, 2007). It is important not to loose the sight two contrasting waves disputed epistemology of tourism. The German sociology, which originally was centred in the Marxian dichotomy work/leisure, envisaged that tourism was as a social institution whose function oriented to the balance of psychological frustration. At least, for them, where the maximum figure is Jost Krippendorf, tourism fulfils a basic human needs, escapement. Although the negative effects of industrialism are recognized, they are not accountable to travel industry. Leisure travels work as prophylactic displacement that takes the healthy distance between the rule and self.

Rather, American sociology initiated another view of the activity, more pejorative, associated to the lack of authenticity. The history seems not to be important for American wave. Far from understanding the historical processes of travels, it exhibits an effort to study tourism from present. The theory of alienation and ideology as it has been formulated by first Marxists, takes room in American sociology because of two main influences, Emile Durkheim, and Erwin Goffman. For this wave, the authenticity of travels is determined by how the meeting with the other evolves. The concept of staged authenticity adopted from Goffman by Maccannell is of paramount importance to see in tourism an activity, enrooted in the periphery of pleasure. Last but not least, we do consider tourists and travellers are serious politics actors, ambassadors of their respective cultures which pursue different goals. Although one has accuracy that travels are defined by its goals, all travellers, even tourists express an ideological discourse. This is the content which should be deciphered by social scientist to make their object of research. Journeys denote a text that bespeaks of the society where travellers departed.

4. REFERENCES

Augé, M., 1998b. El viaje imposible: El turismo y sus imágenes. Barcelona: Editorial Gedisa.

Bandyopadhyay, R. and D. Morais, 2005. Representative dissonance: India's self and western image. Annals of Tourism Research, 32(4): 1006-1021.

Barucci, P., 1974. Tourism: ¿the end of myth ? , Firenze: Giunti-Barbera ed. Centro Studi Turistici.

Boorstin, D., 1962. From traveler to tourist: The lost art of travel. The image: Or what happened to the American dream, 1(2): 77-117.

Borm, J., 2000. In-betweeners?—on the travel book and ethnographies. Studies in Travel Writing, 4(1): 78-105.

Britton, S.G., 1982. The political economy of tourism in the third world. Annals of Tourism Research, 9(3): 331-358.

Burns, P.M., 2004. Six postcards from Arabia a visual discourse of colonial travels in the orient. Tourist Studies, 4(3): 255-275.

Busby, G., M.E. Korstanje and C. Mansfield, 2011. Madrid: Literary fiction and the imaginary urban destination. Journal of Tourism Consumption and Practice, 3(2).

Caton, K. and C.A. Santos, 2008. Closing the hermeneutic circle? Photographic encounters with the other. Annals of Tourism Research, 35(1): 7-26.

Chateaubriand, F., 1944. Viaje a América. Buenos Aires: Emecé Editores.

Clifford, J., 1997. Routes. Massachusetts: Cambridge MA: Harvard University Press.

Dachary, A.C. and B.S.M. Arnaiz, 2012. El turismo, ¿un modelo funcional al capitalismo? Revista de Ciencias Sociales, Segunda Época, 21(1): 7-26.

Edensor, T., 2000. Staging tourism: Tourists as performers. Annals of tourism Research, 27(2): 322-344.

Fernández Fuster, L., 1978. Teoría y técnica del turismo. Madrid, Editorial Nacional.

Freitag, T.G., 1994. Enclave tourism development for whom the benefits roll? Annals of Tourism Research, 21(3): 538-554.

Grandena, F., 2013. The constant tourist: Passing incimacy and touristic nomadism in drole de felix. In open roads, closed borders. Edited by Michael Gott, Thibaut Schilt. Chicago: Chicago University Press. pp: 39-54.

Guzman, L.F.J., 1986. Teoría turística: Un enfoque integral del hecho social. Bogotá: Universidad Externado De Colombia.

Haddington, P., L. Mondada and M. Nevile, 2013. Interaction and mobility, language and the body in motion. Berlin: De Gruyter GmbH.

Heilbroner, R.L., 1995. The worldly philosophers. The lives, times and ideas of the great economic thinkers. New York: Touchstone.

Houlot, A., 1961. Le turisme et la biblie. Revue l'Académie Internationale Du Turisme, 1(5): 1-8.

Ingold, T., 2000. The perception of the environment: Essays in livelihood, dwelling and skill. London: Routledge.

Irwin, R., 2007. The culture shock, negotiating feeling in the field. Anthropology Matters, 9(1): 1-11.

Khatchikian, M., 2000. Historia del turismo. Lima: Universidad San Martín Fe Porres.

Korstanje, M., 2006a. Identidad y cultura: Un aporte para comprender la conquista de América. Iberia, Revista de la Antigüedad, 9(1): 191-212.

Korstanje, M., 2007. The origin and meaning of tourism: An ethimologycal study. E- Review of Tourism Research, 5(5): 100-108.

Korstanje, M., 2011a. Primer ensayo de filosofía del turismo: El nacimiento de la calesita. Turydes, Revista de Turismo y Desarrollo, 4(10): 3-21.

Korstanje, M.E., 2011b. Mitologia y turismo: La exégesis como interpretación hermenéutica. Estudios y Perspectivas en Turismo, 20(6): 1258-1280.

Korstanje, M., 2012a. Reconsidering cultural tourism: An anthropologist's perspective. Journal of Heritage Tourism, 7(2): 179-184.

Korstanje, M., 2012b. Maccannell revisited. A critical approach to structuralism. Enlightening Tourism, a Pathmaking Journal, 2(2): 47-71.

Kraft, K., 1954. La notion du turisme. Berna: Revue de Turisme.

Krippendorf, J., 2009. Sociología do turismo. Para uma nova comprensao do lazer e das viagens. Sao Paulo: El Aleph.

Leiper, N., 1983. An etymology of tourism. Annals of Tourism Research, 10(2): 277-280.

Linton, R., 1989. Cultura y personalidad. México: Fondo De Cultura Económica.

Luna, F., 1991. Soy roca. Buenos Aires: Editorial Sudamericana, 15.

Maccannell, D., 2001. Tourist agency. Tourist Studies, 1(1): 23-37.

Maccannell, D., 2003. El turista: Una nueva teoría de la clase ociosa. Barcelona: Melusina Ed.

Maccannell, D., 2007. Empty meeting grounds. Barcelona: Melusina.

Mansfield, C., 2008. Traversing Paris: French travel writing practices in the late twentieth century. Saarsbruck: VDM Verlag.

Mazierska, E., 2013. Tourism and travelling in jean-luc godard´s allemagne 90 neuf zero and eloge de l´amour. In open roads, closed borders. Edited by Michael Gott, Thibaut Schilt. Chicago: Chicago University Press. pp: 119-136.

Mbaiwa, J.E., 2005. Enclave tourism and its socio-economic impacts in the Okavango Delta, Botswana. Tourism Management, 26(2): 157-172.

Miller, D.S., 2008. Disaster tourism and disaster landscape attractions after Hurricane Katrina: An auto-ethnographic journey. International Journal of Culture, Tourism and Hospitality Research, 2(2): 115-131.

Nogues Pedregal, A.M., 2009. Genealogy of troublesome relationship between anthropology and tourism. Pasos, 7(1): 43-56.

Palmer, C.A., 1994. Tourism and colonialism: The experience of the Bahamas. Annals of Tourism Research, 21(4): 792-811.

Pastoriza, E., 2011. La conquista de las vacaciones: Breve historia del turismo en la Argentina. Buenos Aires, Edhasa.

Peters, R., 2013. Anthro-tourism, documentary film and method. Journal of African Cinemas, 5(1): 19-31.

Pratt, M.L., 2011. Ojos imperiales, literatura de viajes y transculturación. Buenos Aires: Fondo Cultura Económica.

Rascarolli, L., 2013. On eve of the journey, Tangier, Tbillisi, Calais. In open roads, closed borders. Edited by Michael Gott, Thibaut Schilt. Chicago: Chicago University Press. pp: 19-38.

Rubiés, J.P., 2007. Travellers and cosmographers: Studies in the history of early modern travel and ethnology (No. CS888). London: Ashgate.

Sampaio, C.A.C., 2004. El turismo como fenómeno histórico. Estudios y Perspectivas del Turismo, 13(3-4): 290-300.

Sessa, A., 1979. El balance de la investigación turística con implicaciones sociales en los últimos 25 años: Ensayos de turismo. Bogotá: Bogotana Impresores.

Teng, E., 2004. Taiwan's imagined geography: Chinese colonial travel writing and pictures. Harvard Univ Asia Center, 230: 1683-1895.

Tribe, J., H. Xiao and D. Chambers, 2012. The reflexive journal: Inside the black box. Annals of Tourism Research, 39(1): 7-35.

Urry, J., 2002. The tourist gaze. London: Sage.

Vannini, P., 2012. Ferry tales: Mobility, places and time on Canada´s West Coast. New York: Routledge.

Virilio, P., 2007. Ciudad pánico: El afuera comienza aquí. Buenos Aires: Libros el Zorzal.

Wallingre, N., 2007. Historia del turismo argentino ediciones. Buenos Aires: Librerias Turisticas.

Weber, M., 1978. Sociología de la religión. Buenos Aires: Editorial Pléyade.

White, N.R. and P.B. White, 2007. Home and away: Tourists in a connected world. Annals of Tourism Research, 34(1): 88-104.

BIBLIOGRAPHY

Korstanje, M., 2006b. El viaje: Una crítica al concepto de no lugares. Athenea Digital, 10(3): 211-238.

Sources. Cartas de los Misioneros de Maryknoll (Letters from Maryknoll misionaries). Desde la China Ensangrentada y otros relatos de misioneros. Página 13. 1945. Buenos Aires: Editorial Difusión.