

Platforma za mobilnost i međunarodnu suradnju etnologa i kulturnih antropologa Odsjek za etnologiju i kulturnu antropologiju Filozofski fakultet Sveučilišta u Zagrebu

Platform for Mobility and International Cooperation of Ethnologists and Cultural Anthropologists
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poziva Vas na predavanje

WHAT HAVE WE LEARNED ABOUT TOURISM SINCE ANTHROPOLOGISTS REALIZED THAT VISITORS ALTER THE SOCIETIES THEY STUDY?

koje će održati

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(Odsjek za društvene i humanističke znanosti, Sveučilište Miguel Hernández, Španjolska)

u ponedjeljak, 6. svibnja 2019. godine u 12:30 h na Filozofskom fakultetu Sveučilišta u Zagrebu, predavaonica A125

Sažetak predavanja: This talk tries to answer this question while presenting five of the most relevant contributions made by social and cultural anthropologists to the understanding of tourism. The basic premise is that anthropology approaches tourism as a complex and fluid set of phenomena that cannot be reduced to one dimension. The first finding is that "tourism is another name of power". Indeed, its ability to have an effect on such a wide range of territories and socio-cultural processes has led some scholars to describe Tourism as capitalism's most perfect and sophisticated creation. The second contribution is that anthropological studies have shown that the complexity of the tourism phenomenon cannot be understood – not even in its most entrepreneurial aspects – without understanding the social and cultural processes that occur in the tourism setting. The fact that Tourism consumes "territory" and not just "space" leads to the third finding: the cultural-ecological processes involved in the construction of territory determine and are determined by social space and as such must be studied with ethnographic profusion. A fourth general conclusion obtained after so many anthropological contributions to tourismology is the following: Tourism is a means of global communication and, as such, it seduces people and creates a body of desires through which socio-cultural groups forge their own frame of sense and identity. A fifth conclusion is that anthropological research shows that there is not only one-way to develop tourism-related activities and businesses. The place's cultural-ecological rhythms, its labour structure and the social distances and networks that make up the local social space determine the economic context of tourism.

O predavaču: Dr Antonio-Miguel Nogués-Pedregal is professor of social anthropology, principal investigator of *Culturdes* research group, and former Head of the Department of Social and Human Sciences at the Universitas Miguel Hernández (Spain). He researches on the relationship between tourism, cultural heritage and development in the Mediterranean and Latin America. He also delivers seminars and carries out research stages as a visiting scholar in various universities: University of Oxford (United Kingdom), KU Leuven (Belgium), Johannes Gutenberg-Universität (Germany), Nova de Lisboa (Portugal) or Univerza v Ljubljani (Slovenia) among many others. He edited *Cultura y turismo* (Signatura ediciones, 2003) and *Culture and society in tourism contexts* (Emerald, 2012). Some of his scientific articles were translated into German, Italian and English. He has been acknowledged as one "of the two most important scholars of the anthropology of tourism in Spain since the 1990s" in *Anthropology News*, the bimonthly publication of the American Anthropological Association. He authored *Etnografía bajo un espacio turístico. Sus procesos de configuración* (Pasos, 2015).

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