*D*ESTINATION *S*LUM!

Reflections on the production and consumption of poverty in tourism

Bristol - 9-11 December 2010

DESTINATION SLUM!

University of the West of England
UWE BRISTOL

Bristol Centre for Leadership and Organizational Ethics (BCLOE)
Bristol Business School

Programme

Thursday 9th December

12.00-14.00	Registration Desk open
14.00-14.30	Conference Opening
	Professor Martin Boddy, Assistant Vice-Chancellor, Research and Business Engagement
	Professor Peter Case, Director of BCLOE
14.30-15.30	*Bianca Freire-Medeiros*: Conference Keynote
15.30-17.00	Paper presentations: Slum Tourism History
	Malte Steinbrink: Doing the Slum: Geographical reflexions on poverty tourism from an historical perspective
	Andy Seaton: Travels with an "Amateur Casual" : Slumming with James Greenwood in late nineteenth century London
	Louis Rice : Slum Tourism and Genealogy
17.00-17.30	Coffee Break
17.30-18.30	Paper Presentations: Slum Discourses and Semantics I
	Karol Kurnicki: Breaking Through the Imaginary. Slum Tourism as a Search for Urban Authenticity
	Danielle Taana Smith: Gangster Tourism: Representations of 'The Ghetto' in the Era of Global Security
19.30-…	Conference Dinner at restaurant 'The Canteen' - Bristol

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Bristol Centre for Leadership and Organizational Ethics (BCLOE)
Bristol Business School

Programme

Friday 10th December

9:00-9.30	Skype Session with Hefei Dual-annual Art Exhibition
9:30-11.00	Paper presentations; Slum Discourses and Semantics II

Peter Dyson: Slum tourism: representing and interpreting 'reality' in Dharavi, Mumbai

Julia Meschkank: Slumming in Mumbai: Dharavi and the tensions between different constructions of reality

Kanika Basu: Slum Tourism: For the poor by the poor

11.00-11.30	Coffee Break
11.30-13.00	Paper presentations; Moralities of Poverty Tourism I

Emilie Crossley: 'Poor but happy': negotiating poverty in a volunteer tourism setting

João Afonso Baptista: Conceptual Poverty (Eradication) in 'Community-Based Tourism'

Eveline Dürr: Slum Tourism and Transnational Lifestyles: A Case Study from Mexico

13.00-14.00	Lunch
14.00-15.30	Paper presentations; Moralities of Poverty Tourism II

Ko Koens: Competition, Co-operation and Collaboration in Township Tourism: Experiences Studies from South Africa

Thomas F. Carter: Stalking the Phantoms of Nostalgia: The Dynamics of Tourism in Habana Vieja, Cuba

David Picard: The Poor Fisherman and his Wives: Ecotourism and the Cultivation of Poverty in the Zanzibar

15.30-16.00	Coffee Break
16.00-18.00	Paper presentations; Slum Tourism and Urban Development

Kim Dovey & Ross King : Informal Urbanism and the Consumption of Slums

Moustafa A. Mekawy: Improving Egyptian Slums' Conditions Through Responsible Tourism Activities

Jasna Stefanovska: Learning from Topaana: Lessons from a neighbourhood where the other 1 % lives

Kisnaphol Wattanawanyoo: Poverty Tourism in old historical Bangkok

18.00-18.30	Inauguration of Slum-Tourism Network
20.00-…	Conference Dinner at restaurant 'The Mud Dock' - Bristol

DESTINATION SLUM!

Bristol Centre for Leadership and Organizational Ethics (BCLOE)
Bristol Business School

Programme

Saturday 11th December

9:00- 9.30   Good Morning!

9:30-11.00   Paper presentations; Commodification of Poverty

Natália De' Carli & Mariano Pérez Humanes: What is shown and what is hidden: Favelatour and the aesthetic dimension of poverty

Uli Linke: Mobile Imaginaries, Portable Signs: The Global Consumption of Iconic Representations of Slum Life

Thomas Frisch: Glimpses of Another World: The Favela and its Transformation from a "Social Exclusion Area" into a Touristic Attraction

11:00-11:30   Coffee Break

11.30-13.00   Paper presentations: Producers and Consumers

Lina Tegtmeyer: But what about the music?

Yannan Ding: "Happy City": beyond the sarcasm toward urbanism in a developing city

Shelley Ruth Butler: Curatorial Interventions in Township Tours: Two Trajectories

13.00-14.00   Lunch

14.00-15.00   *Manfred Rolfes and Fabian Frenzel*: Conference Conclusions

15:00   Conference ends

For people remaining in Bristol Saturday afternoon please be invited to a tour of the city of Bristol in the aftermath of the conference. Please email Fabian.Frenzel@uwe.ac.uk if you are interested in joining.

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Abstracts

João Afonso Baptista
Friday 10th December
11.30-13.00
Moralities of Poverty
Tourism I

Conceptual Poverty (Eradication) in 'Community-Based Tourism'

There have been so many and varied studies addressing the powerless nature of small-scale societies in tourism that the recent rise of models of tourism self-declared as authorized, owned, and controlled by the destination 'communities' acquires a special interest. Of particular importance, for example, is the way in which these 'empowered' 'local communities' create, adapt, apprehend, and appropriate tourism assets and, in turn, commodify them. Faced with a contemporary world ruled by consumption, in which every matter is subject to the same principle of evaluation as all other items of consumption, many 'local communities' commodify their poverty (eradication) and underdevelopment distinctiveness in order to place themselves in the global consumer market; and tourism emerges as the proper vehicle for that purpose. As an agent of post-modernity, tourism helps increase the commodification of what were previously regarded as uncommodified matters of social life. Accordingly, poverty eradication and 'community development' are now tourism commodities in many localities in the so-called 'South', where the tourists, in turn, assume a moral consumer style. In my presentation, I intend to examine a particular case in the Southern African country of Mozambique. More concretely, I have to main aims: first, to conceptualize the ways in which a particular model of tourism, popularly designated as ethical and focused on 'localism', derives from large-scale ideologies and economic systems; second, I wish to identify and analyze the role of one population as conceptual stakeholders of such an ethical tourism business based on poverty eradication. My intention is not to propound an archetypal, but to provide credible and reliable theoretical reflections, resorting for that, but not exclusively, to one empirical case

Kanika Basu
Friday 10th December
9.30-11.00
Slum Discourses and
Semantics II

Slum Tourism: For The Poor By The Poor

Slums reflect abject human misery but it fascinates, incites, excites, frustrates and also inspires people from all walks of life. Since its origin slums have been visited, revisited, researched and reported. This undeterred interest in slums has contributed to the development of slum tourism. In India, the first slum tourism

was reported in Dharavi, Mumbai in 2006. Since then, it is gaining grounds as evident from the increasing number of tourists every year and so is the criticism. The concept of slum tourism has been branded 'exploitative' and 'immoral' and has also been described as 'poverty porn'. This paper (a) explores the ethical and moral concern of slum tourism and (b) attempts a framework that safeguards and promotes slum tourism as pro-poor tourism.

The first section of the paper is an argumentative commentary that ascertains there is inept logic in branding slum tourism as exploitative and voyeuristic. It argues that criticism of slum tourism is denial of poverty and does not necessarily reflect a pro-poor sentiment. Rather, it is an expression of intellectual arrogance since the arguments put forward by professionals are mere suppositions or preconceived notions and not a systematic study of the slum dwellers' perspective on slum tourism. Drawing on data from informal interactions carried out in various slums, it is evident there may be indifference but there is no antipathy towards slum tourism from within the community.

The second section of the paper provides a pragmatic approach to make slum tourism pro-poor in truest sense of the term. Analyzing the inadequacy of the current approaches which is limited to employing guides from the community and profit sharing, this section puts forth a framework for community participation in decision making on all important aspects of slum tourism. The main concern that has been addressed is of 'invasion into privacy and violation of dignity'. The paper also dwells on the issue of efficient 'pricing' that can meaningfully contribute in impacting the quality of life in the slums.

Shelley Ruth Butler
Saturday 11th December
9.30-11.00
Commodification of
Poverty

Curatorial Interventions in Township Tours: Two Trajectories

This paper focuses on contemporary township tours in South Africa, specifically those outside of Cape Town and Johannesburg. I begin by showing that many township tour guides and tourists are invested in a rhetoric of repair, which involves confronting the spectre of voyeurism as well as reforming colonial forms of charity. Such initiatives can never be equivalent to radical social critique or political activism. But despite this, I argue that inventive "curatorial interventions" could push township tours in this direction. I outline and analyze two possible

interventions: the first works in the tradition of "shooting back" and would enable township youth to photograph tourists and initiate dialogues with them, with the help of translators. The second, is a vision inspired by the fiction of Nadine Gordimer, in which the unmarked "white" world is incorporated into the township tour. I will analyze potential problems and benefits of these (imagined) projects, as well as report on initial conversations about them with local stakeholders.

Thomas F. Carter

Friday 10th December
14.00-15.30
Moralities of Poverty
Tourism II

Stalking the Phantoms of Nostalgia: The Dynamics of Tourism in Habana Vieja,

The collapse of the Soviet Union at the beginning of the 1990s presaged the shift in economic strategy conducted by Cuba's economic planners. Tourism became an essential support in the country's economic planning as a way to recover the international trade that disappeared with the dissolution of the Soviet Trading bloc, the principle economic exchange structure by which the Cuba state engaged the rest of the world. Numerous locations around the country were identified for new resorts and development. Cuba, however, also boasted a few World Heritage sites that could also be harnessed to encourage increased tourism. One of those sites is Habana Vieja. Unlike most Cuban tourism sites, however, an established population lived in this throbbing urban borough and made nigh on impossible to segregate the Cuban populace from the corrupting foreigners. Despite its long colonial history, it is tourists' nostalgia for what is rapidly crumbling to dust and otherwise presumably disappearing that is the main attraction. That includes the very residents of the municipal borough who are transformed from living breathing people into what I call phantoms. Phantoms are one of three transformations enacted upon real human beings turning them into s insubstantial commodities. Earlier work examined how the Cuban state is complicit in the commodification of its own citizens (Carter 2008); in contrast, this paper examines the perspectives of tourists that fuel the dissipation of concrete Cuban bodies into imagined phantasms of imperialist nostalgia. Using my ongoing ethnographic fieldwork throughout the capital, this paper examines tourists' perceptions and categorizations of the Cubans in Habana Vieja they encounter, a place and way of life therein presumed to be either already dead or condemned to extinction all the while the poverty remains.

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Emilie Crossley
Friday 10th December
11.30-13.00
Moralities of Poverty
Tourism I

'Poor but happy': negotiating poverty in a volunteer tourism setting

Volunteer tourism provides an opportunity for people to travel to some of the world's poorest parts in a way that is claimed to be ethical and of benefit to hosts and guests alike. By enabling tourists to interact with local people and work on community projects aimed at alleviating socio-economic deprivation, volunteer tourism can be seen as an antidote to touristic practices that induce 'gazing' and apathy in the face of social problems. However, to what extent does volunteer tourism differ from the mainstream in practice and what do volunteer tourists bring away from these experiences of poverty? Drawing on material from an ongoing longitudinal research project examining the psychosocial dimensions of volunteer tourism, this paper seeks to explore how young people desire, experience and negotiate the poverty that they encounter in Eastern Africa. Centrally, it is argued that volunteer tourists manage the threat that poverty poses to their lifestyle and identity by constructing it as an exotic, authentic object that can be admired and consumed. The potential problem is also neutralised by presenting impoverished communities as 'poor but happy'. These psychosocial constructions may act as barriers, preventing the intimate engagement with communities that volunteer tourism promises and lessening the potential of poverty to shock, move and even change people. By taking into consideration volunteer tourists' subjectivities in this way, we start to see the complexities involved in tourist encounters with poverty that may have much wider reaching implications.

Natália De' Carli &
Mariano Pérez
Saturday 11th
December
9.30-11.00
Commodification of
Poverty

What is shown and what is hidden: Favelatour and the aesthetic dimension of poverty

From last century the favelas of Rio de Janeiro, Brazil, have been living two realities that have separated and joined progressively: on one hand, the reality of the day to day, that of scarcity, misery and exclusion; on the other hand, an imaginary reality more and more powerful, the reality of the image of the favela.

In this paper we want to explore the meaning of what is public which in this case refers to what is <visible> or <evident>, in opposition to <hidden> and <dark>. From this point of view what we worry about is to study the limits, tensions and

conflicts between the principle of publicity and the principle of privacy and thinking why the image of the favela is intimately linked to fear and terror.

In this sense, we want to analyse the construction of the image of the favela through the phenomeno Favelatour, started in 1992 in the favela of the Rocinha. The fact that from then on the visits to the favela have been included in the tourist offer of the city has generated an enormous anxiety. Because, what will the tourists see? How is it possible that this place of misery and of horror has become a show? Paying for visiting the favelas means it has become more than a merchandise but a product of culture. Suddenly, that black area, dark and hidden with no interest to be shown has become a sign of identity. For that purpose an image has been built and, mainly, it had to undergo an important aesthetic operation.

This way, we will prove that the Favelatour has become a marketing strategy to reinforce the fame and the image of the favelas and also has taken advantage of the aesthetic dimension of its territory and its inhabitants.

Yannan Ding
Saturday 11th
December
9.30-11.00
Commodification of
Poverty

"Happy City": beyond the sarcasm toward urbanism in a developing city

"Happy City" is an initiative of a few modern artists who attempt to bring art into the Chinese version of slum, villages in the city (ViC), at Hefei city in central China. The 2nd Hefei Contemporary Art Dual-annual Exhibition took place in Huangqiao ViC on May 8 and 9 this year. It was promoted as the first ever art exhibition organized and displayed in a ViC. Causing a lot of controversies aside, the curators of the exhibition made it clear that the space of ViC is not sterilized to artistic activities. Installation works referring to the right of immigrants in cities, educational equality of children, social tensions in the city were displayed. Performance artists and pupils from immigrants' primary school participated in works respectively. Adding to these is the sponsorship from real estate developers, the key figure in the formation of Chinese urban landscape including ViC.

Based on interviews with the organizers and ViC residents, I examined the involvement of artworks in ViC from a retrospective perspective. It revealed the

fact that ViC can be transformed into a space of modern art, providing the scale is limited to a single ViC and the context is truncated to fit the need of an artistic activity. In another word, to ViC, artwork is imposed rather than embedded, is heterogeneous rather than simultaneous. This structural contradiction hampered the integration of art into the life of ViC. In a broader scale, I argue ViC is still the passive part in the interplay of urbanity and modern art.

Kim Dovey & Ross King

Friday 10th December 16.00-18.00 Slum Tourism and Urban Development

Informal Urbanism And The Consumption Of Slums

This paper explores some dilemmas and contradictions concerning the imagery and visibility of informal settlements in developing cities, the rise of slum tourism and the political economy of the urban image. While slums are not synonymous with informality, the rhizomic room-by-room accretions of informal settlements are at once signifiers of slum conditions and attractions of slum tourism. Both the production of the informal settlement and its consumption through slum tourism are enmeshed in a potent politics linking urban visibility to state and market ideologies. Slums generally have negative symbolic capital and place identity (they cut across strategies of place marketing and urban branding) as well as negative political capital (they signify a failure of modern urban planning and governance). Slum tourism paradoxically involves the emergence of the informal settlement as a global brand – but what indeed is the attraction? We suggest it be understood in terms of the sublime – not the bounded formal beauty that submits to the tourist gaze but an anxious and awe-filled pleasure of encounter with an overwhelming informality. There is often a complex mix at work here: shock at the scale of poverty; nostalgia for authentic tradition; the attractions and fears of the labyrinth and of intensive high-density urban life; dialectic juxtapositions of dream images with poverty; fascination with the exotic; the unease of voyeurism and 'pity tourism'. Informality can be imagined and consumed as an authentic urbanism cutting through the spectacle of globalization, modernity and placelessness; as an insurgent urbanism that resists global capitalism and authoritarian politics. A key paradox is that the developing state needs the flows of tourists yet seeks to control the urban image for purposes of branding and to signify law and order. The paper will explore some of these issues in the context of Asian urbanism.

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Eveline Dürr
Friday 10th December
11.30-13.00
Moralities of Poverty
Tourism I

Slum Tourism and Transnational Lifestyles: A Case Study from Mexico

This paper investigates a particular form of slum tourism conducted on a garbage dump in Mazatlán, an established tourist town located at the Pacific coast of northern Mexico. This tour, carried out by a multi-denominational US-based church, is explicitly non-profit oriented and free of charge, thus challenging entrepreneurship and business-like slum tours. Rather, this tour is embedded in philanthropic and Christian ideals, which intertwine urban poverty, tourism and charity. In some ways, the ideological approach of this tour echoes the missionary work of clergymen of the nineteenth century, who were pointing to social inequality in the context of European urbanisation and industrialisation. However, there are considerable differences between these earlier forms of charity-inspired activities in urban poverty districts and today's ambitions, which involve tourism. In my paper, I will show the various ways globalisation, mobility and transnational lifestyles impact on these forms of charity work and produce a particular kind of slum tourism. In the case of Mazatlán, these activities are framed by the complex North American-Mexican relationships which are often shaped by power imbalances and uneven economic conditions.

Peter Dyson
Friday 10th December
9.30-11.00
Slum Discourses and
Semantics II

Slum tourism: representing and interpreting 'reality' in Dharavi, Mumbai

This article examines how Dharavi slum in Mumbai is represented to, and interpreted by, tourists that participate in walking 'slum tours'. Across the world 'the slum' is positioned as a space more authentic and realistic than the artifice of the beach or museum, with the fascination surrounding 'Slumdog Millionaire' being testament to this. By first exploring the complex geography and history of Dharavi, I lay the foundation for arguing that any representation of this place can only ever be subjective, conditional, and uncertain. I contrast this perspective with that of 'Reality Tours' presentation of Dharavi. The tour's message is communicated as the true and correct representation of Dharavi, when in fact it is merely one of many possible images of the slum, Mumbai's urban poor, and poverty more generally. By subsequently analysing how tourists rationalise and

comprehend their observations on 'Reality Tours' in Dharavi, I argue that these tours do have the capacity the transform people's negative perceptions about slums, albeit in a highly individualised context. What techniques allow tour guides to convey this representation? To what extent is the tour transformative? Do tour goers question and contest the tour's representation of Dharavi? The answers to these questions are of vital importance in understanding the phenomenon of slum tourism, and of 'authentic travel' more generally.

The methodology includes three strategies: long interviews with professional tour guides, questionnaires with tour goers, and participant observation of different tours. The article concludes that the tour's ability to transform the negative image of slums is restricted by the techniques it uses to position the slum as a tourist attraction that is the archetype of 'reality'.

Bianca Freire-Medieros

Thursday 9th December

14.30-15.30

Conference Keynote

Favela tourism: Listening to local voices

The ostensible subject of this paper is tourism as seen through the eyes of those who live in Rocinha, advertised as "the largest favela in Latin America". What do the inhabitants of Rocinha think about the presence of tourists in their place of residence? Do they perceive this presence as something that humiliates and objectifies them or as a possibility of empowerment? What nuances are constructed and revealed between total endorsement and unconditional disapproval? The methodology included different strategies: field observation, participant observation in different tours, long interviews with qualified informants, semi-structured interviews with 175 inhabitants from Rocinha, a photoethnographic approach, as well as brief incursions into other poverty-stricken and segregated areas which are also profitable tourist attractions. The paper concludes with some thoughts on the triade poverty/violence/tourism.

Thomas Frisch

Saturday 11th December

9.30-11.00

Commodification of Poverty

Glimpses of Another World: The Favela and its Transformation from a "Social Exclusion Area" into a Touristic Attraction

The favela has been an issue for public discussion since the very beginning of its historic origins in the early 20th century. Since then it has predominantly been perceived as a synonym for poverty, violence and social problems. This paper is

concerned with exploring the processes which turned the favela from a social problem into a touristic attraction. As a basic concept the favela is understood here as a „spatially identified community" (Cardoso/Elias/Pero 2005) and analyzed on three levels.

The first analytical level deals with the historic development of the favela into a consolidated social and geographic space and its manifestation as an international sociological category, which defines a specific place of the urban poor. Interventions of various political actors during the 20th century are taken into account in order to describe the course of this process.

On a second, symbolic level the representations of the favela in public discourse are examined and condensed to two main positions – the problem-centered representation (favela) and the idealized representation (comunidade). Set in the context of a supposed "Culture of Poverty" (Lewis 1966) the significance of these representations for a touristic exploration of the favela is investigated.

On a third level the exploitation of the favela as a touristic space is critically analyzed. Distinctive qualities of the "touristic space favela" are elaborated based on the results of guided interviews with tour operators, guides and participating tourists. The results show that organized "Favela Tourism" in Rio de Janeiro has reached mass tourism dimensions and the status of a "must-see". Its market is characterized by an almost exclusive dominance of external agencies in offensive competition, differentiated and target-group-oriented products, but little (monetary) benefits for the local community. The "favela tourists" do not share many demographic or socio-economic characteristics except for their "Western" origin, but a dominant motive – the search for new, different and authentic experiences.

Hefei Dual-annual Art Exhibition	**Exhibition in slum areas of Hefei**
Friday 10th December 9.00-9.30 Skype Session	On Friday 10th December the conference will connect via Skype to a group of artists and curators of the Chinese city of Hefei who have set up an art exhibition in one of the slum areas of the city.

The discussants include

- Mr. Yuanping ZHANG, artist and critic, curator of the Second Hefei Dual-

annual Art Exhibition;

- Mr. Rong LIU, artist and social activist;
- Mr. Kun WANG, sponsor of the Second Hefei Dual-annual Art Exhibition;
- Mr. Qianqiu WU, art patron, investor of 1958 Art Centre;
- Mr. Jixiang WANG, culture researcher and interpreter

Ko Koens

Friday 10th December

14.00-15.30

Moralities of Poverty

Tourism II

Competition, Co-operation and Collaboration in Township Tourism: Experiences from South Africa

The ethical dimensions of slum tourism have traditionally received much attention. In order to deal with these issues, it has been mentioned that slum tourism ought to be performed in a responsible way. One of the ways that are mentioned to achieve a responsible form of slum tourism is by increasing participation of locally owned small tourism businesses. However, owners of small businesses in the slums argue they have great difficulties in connecting with other tourism businesses. A number of studies has focused on identifying beneficial and constraining factors with regards to creating and maintaining business relationships between slum tourism (or similar) businesses. Such research has been criticised however on grounds of taking insufficient notice of power and wider contextual factors. In the current research the experiences of small business owners of two townships in around Cape Town in South Africa are investigated. A framework is used that classifies business relationships as either competitive, cooperative or collaborative to explore in which ways businesses relate to each other. Its findings show that conflicting interests among small business owners exist and describes a number of ways in which power is used to improve business and business relations. Ignoring such issues leads only to a partial understanding of the ways in which small slum tourism businesses relate to each other and businesses outside of the slum .

Karol Kurnicki

Thursday 9th

December

17.30-18.30

Slum Discourses and

Semantics I

Breaking Through the Imaginary. Slum Tourism as a Search for Urban Authenticity

Cities have always been popular tourism destinations. They have been providing tourist and other visitors with specific images and experiences. By visiting the city people have been able to become acquainted with local culture, meet other

societies and communities and experience differences. We can argue that this search for complex authenticity has always been a prime reason of urban tourism (if not tourism in general).

In my paper I would like to argue that the phenomenon of slum tourism is a result of globalization processes that are underway for the last few decades. Inclusion of urban studies and urban sociology approaches to the analysis of the phenomenon will allow us to see how these general changes of urban environment are interrelated with things such as slum or morbid tourism.

One of the results of globalization of cities is growing imitation of urban landscapes around the world. In the situation of global competition between cities urban policymakers are forced to develop different means to allure visitors. Major cities in developed countries generally are in a better position. However, cities located in poorer countries cannot follow their ways to attract tourists. They rather must concentrate on their vernacular resources to distinguish themselves from other locations.

Another aspect of this problem is the proliferation of urban imagination. While slum is not the symbol with which many cities would like to be associated with, it could be seen as one of the places in which tourists can experience real urban life. Dire as it is, but somehow attractive to those who want to go beyond looking alike "regular" tourist cities. We might therefore comprehend slum tourism as a peculiar search of authenticity in the world dominated by artificially constructed urban images.

Uli Linke Saturday 11th December 9.30-11.00 Commodification of Poverty	**Mobile Imaginaries, Portable Signs: The Global Consumption of Iconic Representations of Slum Life** A globalized world, marked by reform and openness, unsettles old identities and unlocks new imaginaries. From such a perspective, the global order comes into view through the possibilities and signs of motion: mobile populations, permeable borders, transnational flows of capital, and the traffic of culture across space or time. In this paper, I explore how iconic representations of shanty towns are produced for transnational consumption. My focus is on the manner in which the

logics of spectacle and entertainment have come to organize images of urban poverty. Propelled by variable capitalist interests, the iconicity of 'the shanty town' or 'ghetto' is circulated as a popular commodity form by transnational corporations, state institutions, and social movements. Under global capitalism, competing representations of urban poverty are manufactured for public attention by aesthetic, symbolic, and affective means, ranging from the romance of despair or humanitarian compassion to a nostalgic longing for premodern signs of a deprived but simpler life. The portability of the spectacular icons of urban poverty is enabled by specific representational modes, including typification and decontextualization, essentialism, and simulation. In other words, the use of 'the shanty town' as global entertainment spectacle requires that core images be detached from social life, which provides access to a repertoire of free floating emblems and signs that can be variously deployed, assembled, appropriated, and discarded, depending on shifting cultural desires in a capitalist commodity market. My research suggests that a limited register of signs is recycled by artistic installations, photographic exhibits, fashion industries, social movements, and private agents, some of which have built shanty town copies as theme parks in global cities such as Zurich and Berlin. The 'bare life' of these unintended cities is branded for consumer publics that can afford to reimagine and refashion their social identities by physical or symbolic contact with the portable icons of poverty.

Moustafa A. Mekawy

Friday 10th December 16.00-18.00

Slum Tourism and Urban Development

Improving Egyptian Slums' Conditions Through Responsible Tourism Activities

As a tool for poverty reduction, the challenge that remains is how and where tourism can intervene to provide better opportunities, empowerment, and security to the slum people at the local level. Therefore, this presentation thought to introduce responsible tourism activities (RTA) as a mean to bring about these synergies and to meet the challenges related to poverty alleviation in the Egyptian slums as well.

The empirical work will, first, focus on investigating emotional responses of dwellers to slum tourism as a tool for poverty reduction. This will provides a focused analysis into slum tourism experiences that reflect the local people perspectives, and their significance and meaning to slum dwellers themselves.

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Secondly, Selections of the appropriate pro-poor products will be made based on judgments of preferences in terms of their economical and social benefits to slum community by different samples of potential participants, as well as by experts, developers and dwellers. Therefore, this work will study the poverty reduction practices (PRP) of slum tourism that could be developed by the Egyptian authorities at the Informal and Squatter Settlements in Greater Cairo, Egypt.

In this work, I will use a mixed methods approach of both qualitative and quantitative forms. For qualitative data, related literature will be reviewed in order to understanding the best practices of the RTA, PRP and pro-poor products into slums. While for quantitative data, responses from destination slums' stakeholders will be investigated through developed questionnaires to identifying tourism activities and practices (factors) that positively influence the Egyptian slums' conditions. Furthermore, descriptive statistic analysis in addition to appropriate statistical models of the SPSS version 14.0 will be used to test and interpret the research outcomes.

Julia Meschkank

Friday 10th December
9.30-11.00

Slum Discourses and
Semantics II

Slumming in Mumbai: Dharavi and the tensions between different constructions of reality

After Cape Town, Rio de Janeiro, Manila and Nairobi, the phenomenon of slumming poorer quarters of cities in the global south has reached Mumbai, where Reality Tours and Travel have provided professional slum tours since January 2006. The destination of these tours is Dharavi, a well-known inner-city slum in Mumbai. A brief brainstorming and a study of popular media and literature show that the semantic field of Dharavi is dominated by negative place-related semantics which define Dharavi not only as a place of poverty, but also attributes further characteristics such as squalor, desperation, stagnation, crime and diseases. Interestingly, the tour agency's stated main objective is to correct these negative semantics of poverty by showing Dharavi as "a place of enterprise, humour and non-stop activity". But how is this to be achieved?

Assuming tourism to be a functionally differentiated form of societal communication, this contribution investigates the structure of the communication context of the slumming phenomenon in Mumbai by means of an observational-theoretical approach. It seeks to outline the construction of the different place-

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related semantics that are constitutive for the Dharavi slumming-tours' communication context. To this end, I participated in the Dharavi tour several times and conducted qualitative inter-views with tour participants (19) as well as company founders Chris Way and Krishna Poojari. The empirical findings show Reality Tours and Travel respond to the negative semantics of poverty by emphasising alternative observation patterns during the tours. More precisely, they establish the opposed sense to the tourists' expectations as observational schemes. As such, poverty is not explicitly touched upon, but is implicitly present as the opposing side of any distinction the tourists may make in their observation of Dharavi. Finally, the findings gained suggest poverty to be the dominant mode of observation of the slumming context as a whole. This is interesting, as it can be applied to previous studies about township and favela tourism, which too address the role the observation of poverty plays in slumming.

Louis Rice
Thursday 9th
December
15.30-17.00
Slum Tourism History

Slum Genealogy

The slum is consuming the world. Thus slums by virtue of their presence: as a utopian model – always present, everywhere and always the same: have power. They have become more powerful than the formal city, princes and philosophers alike are drawn to them.

Slums as research objects are often criticised as colonialism and/or poorism, but they can be viewed as the mirror/ inverse effect. Slums cannot be ignored, their presence forces itself into the consciousness of the formal world: of the scientific world. Thus power relations are inversed; power is immanent in slums.

Adopting Banham's methodology, this research examines the positive and pedagogic elements of slum tourism. In excavating the slum, a genealogical understanding is generated, with lessons for the formal city.

David Picard
Friday 10th December
14.00-15.30
Moralities of Poverty
Tourism II

The Poor Fisherman and his Wives: Ecotourism and the Cultivation of Poverty in the Zanzibar

In this paper, I will explore the mobilisation of the romantic figure of the 'poor

fisherman' in the fields of international nature conservation and ecotourism. I will focus in particular on the case of a fishing community in the north of Pemba Island, in the Zanzibar, which, over the past 20 years, has been participating in a myriad of coastal development programmes. I wish to show how coastal communities have adapted the initially Western literary figure of the 'poor fisherman' as a means to participate in such programmes and to keep them going. I also wish to show how the mobilisation of this figure, especially within contexts of ecotourism development, feeds into power struggles between the two main islands of the Zanzibar, Pemba and – the politically dominant – Unguja. The paper will question the power of external agencies and ideologies to reformulate and transform 'local life' and the extent to which 'local' social actors are able to resist to, and instrumentalise the narratives of, international development programmes.

Andy Seaton Thursday 9th December 15.30-17.00 Slum Tourism History	**Travels with an "Amateur Casual" : Slumming with James Greenwood in late nineteenth century London**

In the last three decades of the nineteenth century James Greenwood achieved journalistic notoriety as a special correspondent and literary tour guide to an imagined and exoticised otherworld of "low life" mainly in London .

The younger brother of a successful London editor, he made his literary debut in 1866 with a three part series of articles on workhouse life, "A night in a casual ward", that helped to establish his brother's monthly magazine, the Pall Mall Gazette . Thereafter he adopted the nickname "the Amateur Casual", as a kind of branded identity, promising vicarious excursions into the world of the outcast, the down and out, and criminal sub-cultures. He wrote scores of articles for the London daily press that were later collected into books, with titles that suggested itineraries and localities of feral otherness: Seven curses of London (1869), Unsentimental journeys through London, or the Byways of Modern Babylon (1870); In strange company (1881), The wilds of London (1874), and Low life deeps (1881)

The paper examines Greenwood's literary strategies, his research methods and

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journalistic sources and the accuracy of his reporting. The paper locates his work within generic traditions of low life reportage going back to Elizabethan times, but which were vigorously revived in the nineteenth century, due to radical changes in the size and socio-demographic development of London, and the growth of the popular press.

The paper discusses the impact of Greenwood's work upon the perceived social geography of London, and its place alongside other accounts of low life, urban slumming.

Danielle Taana Smith
Thursday 9th December
17.30-18.30
Slum Discourses and Semantics I

Gangster Tourism: Representations of 'The Ghetto' in the Era of Global Security

Global capitalism and the corresponding polarization between power/wealth and poverty has promoted slum tourism as a popular pastime for those who have the desire and means to travel beyond national borders to encounter poverty in Asia, Africa, and Latin America. But in the new millennium, worldwide concerns with terror, border protection, and security have correspondingly altered the enterprise of ghetto tourism. The emergent equation of poverty with criminality and the identification of the ethnicized poor with illegality have given rise to a new global tourist attraction: cities in the United States have become popular sites for 'gangster tourism'. In this paper, I examine the commoditization and consumption of America's urban poor through the new genre of gangster tourism. Under the gaze of the capitalist security state, the 'ghetto' has been redefined as a site of crime, terror, and violence. Gangster tourism in turn appropriates and spectacularizes this very discourse. The ghetto is commoditized as a negative space of drug trafficking, prostitution, homicide, and gang violence. But such a focus on urban criminality diverts attention from the actual economic realities of the poor and predominantly African American and Latino residents. Organized 'gangster tours' intend to provide participants with the titillating experiences that they crave by a focus on criminalized spaces and by presenting illegality and the disintegration of urban civil society as consequences of the transgressive practices of individual members of a racialized community rather than the violence of poverty and economic disenfranchisement. Based on my research in urban North America, I show how this new form of ghetto tourism in the United States

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operates with a discourse of fear and blame that ultimately enhances existing inequalities by perpetuating political discourses of crime, security, and race. The concomitant self-identification of the global gangster tourists as humanitarian and philanthropist actors encourages the denial of complicity in urban poverty and provides a justification for the economic security, spatial gatekeeping, and social stability of the world's more affluent members.

Jasna Stefanovska
Friday 10th December 16.00-18.00
Slum Tourism and Urban Development

Learning From Topaana: Lessons From A Neighborhood Where The Other 1% Lives

Skopje is the largest Roma city in the world. More than 50% of the total Roma population that lives in Macedonia is based in Skopje counting 23,475 people according to the census of 2002. It is estimated however that the actual population is bigger than the census data as there are people that remain unregistered and whose presence is unrecorded in the official documents.

Topaana is an area where a substantial percentage of the Roma people in Skopje live, and although its central position within the city matrix, the area remains marginal to the developments that surround it. The residents themselves, without any official authorization or regulation, are constructing the neighborhood whose housing conditions are substandard and the access to electricity and water is improvised or nonexistent at all. Topaana however, unlike any other Roma settlement offers an insight of a specific culture and way of living in its full diversity and entirety, often being part of a scenography in movies portraying gypsy cultures and frequented by tourists searching for sites that are not part of the typical route.

'Learning from Topaana' aims to document and analyze the physical form of Topaana and explore the problem of Roma people living there correlating it to the legal, social, economic and cultural aspects of their appropriation of a space. The paper should therefore generate an understanding and an insight of the characteristics of Topaana's phenomenon in order to learn critical lessons that shape that habitat. The aim of the paper is to reveal Topaana's assets along with its obvious deficiencies.

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Malte Steinbrink
Thursday 9th
December
15.30-17.00
Slum Tourism History

Doing the Slum: Geographical reflexions on poverty tourism from an historical perspective

Tourism lives on what is new and novel. Its economic implications alone urge it to constantly create new products and open up new segments on the market. Tourism repeatedly looks for new places, inventing sights and sites which are then marketed as tourist attractions. The fact that tourism needs innovations for purposes of self-preservation is by no means new. What is interesting, however, is to take a look beyond this pure logic of market mechanisms in order to find out how, why and with what implications places of tourism are socially constructed. The emergence of a new trend in tourism, too, always gives rise to reflection on why it emerges precisely at a particular point in time and in a particular social context.

Since the 1990s, one such new trend has been observable in long-distance international tourism, a development which has been spreading rapidly on a global basis and which at first sight might look surprising; and that is 'slum tourism' in the Global South. In spite of strong criticism coming from the international media, visits to poor urban areas in big cities in the South are unmistakably gaining in importance both in terms of tourism and in economic terms. How can this development be explained? How and with what consequences are slums constructed as destinations worth touring during a holiday?

Lina Tegtmeyer
Saturday 11th
December
11.30-13.00
Producers and
Consumers

"But what about the music?" Retrieving "the ghetto" in the US-American urban imaginary and the international academic imaginary

The US-American "ghetto" seems to be absent from the field of research that addresses slumming as contemporary tourist practice.

This abstract intends to open an issue for a debate rather than present the findings of a recent research in the field. A question that seems to be necessary to address is the level of expectations we have as researchers when looking at the phenomenon of slumming and spaces of segregation in urban settings in different

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national contexts.

Are we looking at the places of segregation as forms of urban planning, perhaps in relation to urban inequality?

Are we looking at those who live in these spaces? Or do we actually not even look at the places of exclusion but do we research them as phenomena for other strategies, other phenomena which are somehow ignorant towards the slums, ghettos, favelas, townships? If we research tourism to the segregated space - how much do we actually look at that place and how much do we look at what surrounds it?

Does the segregated space become merely a geography of and for our research?

Hoping that the answer to this question can be "No", I would like to use my own research findings on photographs of Detroit and the Bronx in social documentary to look - from the viewpoint of Cultural Studies - at the terminology of Urban Planer Peter Marcuse in order to question my own expectations of what to find.

Marcuse's terms of the "historic black ghetto", the "ethnic enclave" and the "post-Fordist outcast ghetto" might serve to understand relations between tourism and processes of ghettoization. However, are these categories also re-presentations that will enter the urban imaginary and thereby re-construct spaces of segregation within the forms of cultural practices (e.g. photographs, film, music)?

What is the relation between cultural forms that represent urban spaces and our academic debate about the phenomenon of slumming?

Kisnaphol Wattanawanyoo	**Poverty Tourism in old historical Bangkok**
Friday 10th December 16.00-18.00 Slum Tourism and Urban Development	This paper examines the informal settlement in old historic town of Bangkok – Rattanakosin Area, with the development of tourism industry. Slum and informal settlement around the area are adjacent to the back packer area, which attract them to see and wander around these places. As these settlements/slums/communities posses unique characters and are very contradicting with the highlight tourist attractions such as Grand Palace, Temples and Historical buildings. So in one way, it gives an untidiness and disordered

atmosphere, but at one view – it also gives the complete pictures of city and city life, a more authentic one. There are mega projects and top down policy to evacuate these settlements outside such historical core of Bangkok, which could change the urban fabric and affect these urban communities and way of life. So this paper will conclude such duality of binary opposition of co-existence, and maybe draw some suggestions for the future development of poverty tourism in historical context.

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Venues and emergency contact details

Destination Slum Day Venue

Executive Development Centre (EDC)
University of the West of England
Frenchay Campus
Coldharbour Lane
Bristol
BS16 1QY

Thursday 9 December Evening Venue

The Canteen
80 Stokes Croft
Hamilton House
Bristol BS1 3QY
0117 924 9599

Friday 10 December Evening Venue

The Mud Dock
40 The Grove
Bristol
BS1 4RB
0117 929 2151

In case of emergency, please call:

- Fabian Frenzel +44 791 0655610
- Ko Koens +44 787 2607641

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Transport connections

Bus to Frenchay Campus, leaving from 'Lewins Mead'

Thursday/Friday				**Saturday**			
Bus No.	**Dep. Time**	**Destination**	**Est. Arr.**	**Bus No.**	**Dep. Time**	**Destination**	**Est. Arr.**
U5	07:00	UWE Frenchay Campus	07:40	U2	08:27	UWE Frenchay Campus	08:55
U2	07:19	UWE Frenchay Campus	07:46	U5	08:52	UWE Frenchay Campus	09:26
U5	07:33	UWE Frenchay Campus	08:20	U2	10:15	UWE Frenchay Campus	10:43
U5	07:48	UWE Frenchay Campus	08:35				
U2	08:00	UWE Frenchay Campus	08:36				
U5	08:03	UWE Frenchay Campus	08:50				
U2	08:10	UWE Frenchay Campus	08:46				
U2	08:15	UWE Frenchay Campus	08:51				
U5	08:55	UWE Frenchay Campus	09:40				
U2	08:56	UWE Frenchay Campus	09:27				
U5	09:26	UWE Frenchay Campus	10:07				

Bus to Frenchay Campus, leaving from 'Wine Street

Thursday/Friday				Saturday			
Bus No.	Dep. Time	Destination	Est. Arr.	Bus No.	Dep. Time	Destination	Est. Arr.
U1	07:39	UWE Frenchay Campus	08:21				
U4	08:14	UWE Frenchay Campus	08:43				
U4	08:23	UWE Frenchay Campus	08:55				
U4	08:50	UWE Frenchay Campus	09:16				
U1	09:05	UWE Frenchay Campus	09:43				
U1	09:14	UWE Frenchay Campus	09:52				
U4	09:17	UWE Frenchay Campus	09:41				
U4	09:21	UWE Frenchay Campus	09:44				

Note:
1. There may be other buses heading to the Frenchay Campus. These timetables are merely for reference
2. Unfortunately no buses leave from Wine Street on Saturdays to Frenchay Campus

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Transport connections

Bus to City Centre from Frenchay Campus

Thursday/Friday				**Saturday**			
Bus No.	**Dep. Time**	**Destination**	**Est. Arr.**	**Bus No.**	**Dep. Time**	**Destination**	**Est. Arr.**
U2	18:35	Centre (Cc)	19:07	U2	14:00	Centre (Cc)	14:30
U5	18:45	Centre (Cc)	19:22	U3	14:20	Old Market Street	14:43
U3	18:47	Manor Road (College Rd St Matts Campus) 18:57	18:57	U5	14:50	Centre (Cc)	15:29
U1	19:03	Bower Ashton Campus	19:51	U3	15:20	Old Market Street	15:43
U3	19:07	Manor Road (College Rd St Matts Campus) 19:17	19:17	U2	15:35	Centre (Cc)	16:05
U5	19:10	Centre (Cc)	19:50	U5	16:25	Centre (Cc)	17:04
U3	19:35	Manor Road (College Rd St Matts Campus) 19:45	19:45				
U2	19:35	Centre (Cc)	20:08				

Local Taxi Companies
- Bob's Cabs 0117 979 2261
- Euro Taxis 01454 320 101
- Spirit Travel 0117 979 9535
- B&D Taxis 0117 965 2222

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Overview map of Bristol

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City centre map of Bristol

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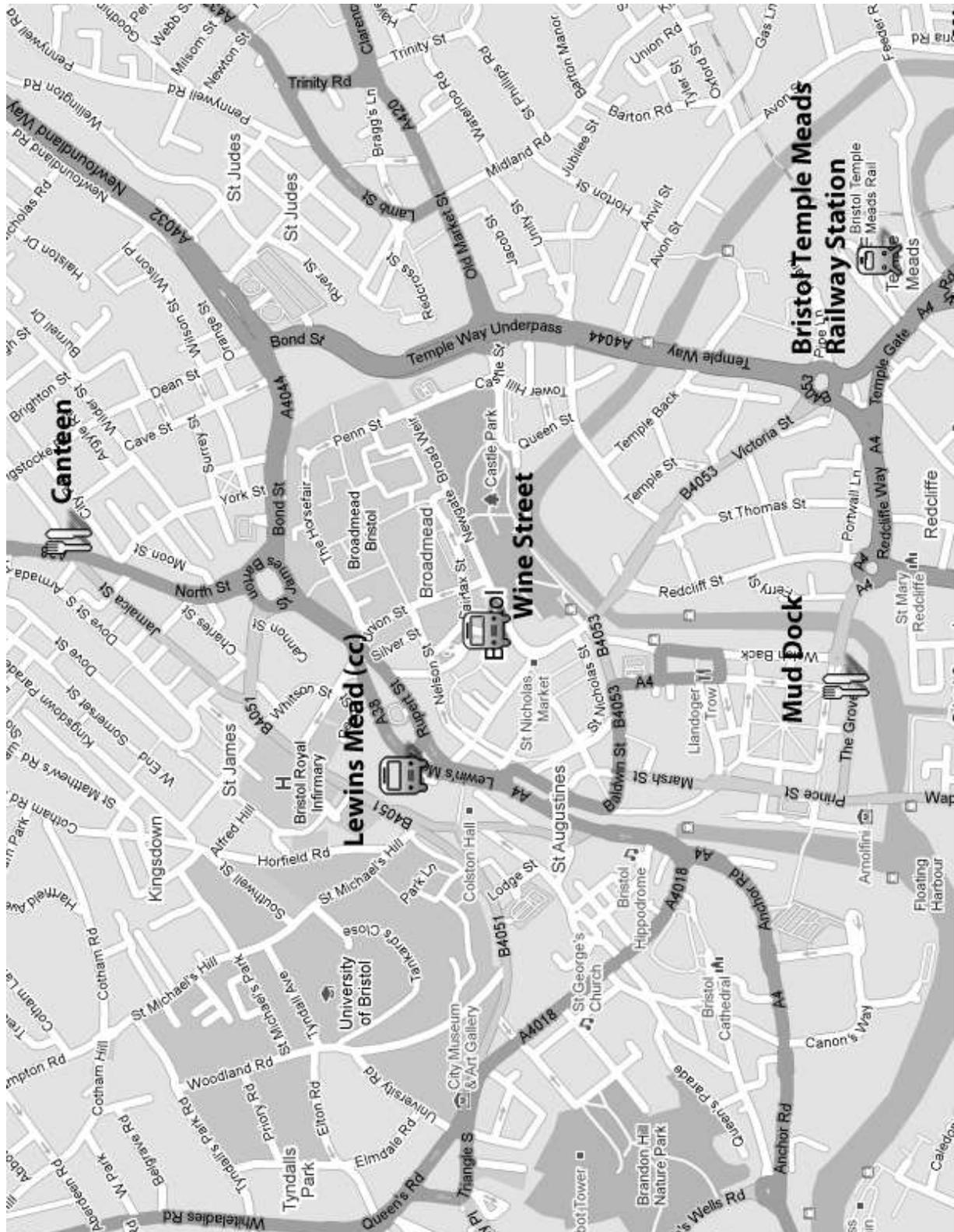## Map of Frenchay Campus