

Academic Travel: Travelling for Work

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ABSTRACT This paper endeavours to show how academics become part of cross-cultural production, cultural circulation and ideological circulation. The stand-point of analysis of this paper is the individualised process of academic participation in tourism and the by-product of their participation. This paper is not intended to make academics that travel to conferences look opportunistic, yet the difference from mainstream tourism is that it is part of academic portfolio. Other tourists travel to places to unwind and rest but with an academic tourist, that point of disconnection is not there. This is part of valuable experience. Once an academic is highly connected that academic becomes highly successful. Attending a conference is not only about presenting a paper but also about connecting with people.

INTRODUCTION

As academics, how do we fit into the global flow of things that is happening? Tourism is one of those areas and the fastest growing not only in economic terms but also in terms of mobility. Scholars have articulated on these large scale interactions and behavior of people and things across space and time (Abu-lughod 1989; Appadurai 1986.). Academia is one of those areas; the movement of people, to attend conferences particularly is a central aspect of academic life. This phenomenon has been aptly described by Appadurai (2005) within the global flow of things as “ideoscapes”; which is a chain of the circulation of ideas composed of elements of the Enlightenment Worldview. Academics become involved in touristic practices consciously or unconsciously and over time, have routinized and normalized these practices in what Pierre Bourdieu (1977, 1990) refer to as “habitus”. Part of what people do is conscious production of its unconscious reproduction which is very prevalent in the acquisition and circulation of ideologies among academics. Thompson (1990) had described this type of behaviour as “naturalizing”. Hence part of what we do becomes intrinsic and naturalized.

The very nature of anthropological inquiry is touristic in orientation. One goes to a community, lives in it, builds rapport with informants, study their lifestyles and experience their culture. Anthropologists have always gone to foreign exotic places and whatever they experienced was almost entirely new to them, whereas the

more they got into what they experienced the more they saw themselves in it, in progressive anthropological terms. It was touristic on the one hand because it was a new place and new people. But it was equally intellectual because they were beginning to rediscover themselves.

Academics migrate from one country to another as well as from one region of their country to another; immersing themselves for shorter periods ranging from a few days to a week for conference purposes, seminars, and international workshops; and for the purpose of sabbatical from six months to one year, experiencing and participating in other systems of knowing and of diagnosing and interpreting and appreciating the physical and socio-cultural and political fibre of other societies and cultures. This impacts in the manner in which knowledge is acquired, processed and introduced in the ideological mind map of participants. As they travel back to their universities, they in turn introduce and spread this knowledge across space, place and time. Academia as a new form of tourism creates new meanings and experiences which now becomes a new form of knowledge (since they are recognised in anthropology as the producers of knowledge) and disseminate for wider readership in books, journals, encyclopaedias, magazines.

Scholarship and Tourism

Getting away from one's normal routine is a release of stress and pressure. Also enjoying the social and political life of the institution

where one is attending a conference or international seminar, is important because wherever one goes to, no matter the ethnic background where one comes from, one is inclined to cross boundaries and meet people. One also has the opportunity to view reality and learn how others are seeing them and on the other hand, confirming what one believes in.

Also, the appointment of a person in to an academic position in any institution of higher learning triggers an unprecedented mobility and a whole new way of life especially for those who have never had the opportunity to travel to other places. One of the major requirements; and very often than not included in their job description is the attendance of both local and international conferences. Also included in this package are other forms of scholarly engagements like: participation in international and local workshops, international and local seminars and sabbatical. Upon accepting these academic positions; academics settle in but remain increasingly mobile for their entire career. Their lifestyle becomes a mixture of mobility and sedentism; scholarly experiences and touristic experiences.

Despite increasing participation of academics in tourism-related activities, it has not yet attracted large scholarship on this appeal and effect. Many academics do not still see themselves as a type of tourist and as a result, fail to theorise on this important angle of scholarship. Moreover, the tourism agenda and governments have not yet identified academics in this light; thereby limiting academic inquiries and engagements in this field. In this paper, the researcher argues that it is impossible to understand and appreciate the contribution of an academic without including the significance and impact of tourism in both their personal and academic lives. Tourism matters in the conceptualisation of the productivity of scholars and plays a huge but un-recognised role in academic life.

Literature on tourism fails to capture academic engagement as part and parcel of touristic behaviour (MacCannell 1976; Burns 2006; Smith 1989). Mathieson and Wall (1982: 1) define tourism as the temporary movement to destinations outside the normal home and workplace, the activities undertaken during the stay, and the facilities created to cater for the needs of tourists. Such a definition clearly leaves out the experiences of an academic, involved in tourism. Some other definitions capture mainly the monetary

value of such engagements. Ryan (1991: 5) defines it as a study of the demand for and supply of accommodation and supportive services for those staying away from, and the resultant patterns of expenditure, income creation, and employment. So far, tourism has been conceptualised from a business perspective. Conversations and interviews with some academics at Universities in KwaZulu-Natal suggest that, tourism encompasses much more than what can be measured in any currency.

Enloe (2000: 28) argue that tourism is as much “ideology as physical movement” and that it represents a “package of ideas about industrial, bureaucratic life...manhood, education and pleasure”. Academics acquire a “package of ideas” about other forms of teaching and learning; both formally and informally in conversations with other people they meet; other cultures and other ways of knowing as they travel to other places. Academic life presents people with the opportunity to experience other ways of life and indulge with them while still “married” to scholarship.

Tourism Defined

The researcher will try to define academic tourism in the context of its intellectual appeal and meaning. To the extent that it does not undermine the purpose of visiting new places. The broad definition of tourism is travel to other places to experience culture and turn the experience into something worthwhile. For instance when Prof Dladla traveled to Italy and lived in Venice for a month, his understanding of “the Merchant of Venice” a novel he had read in high was broadened. When it comes to teaching, our teaching becomes meaningful because it is grounded in lived experiences, which is touristic in nature but highly intellectual because it feeds into the theoretical discourses. Also in terms of the different concepts that will be discussed in the course outlines.

In Anthropology, everything researched is quite touristic. The very interest in understanding the other motivated earlier anthropologist to look at the other and by looking at the other, they realized that they were also looking at themselves. Tourism behaviour is highly anthropological. As academics or scholars we do these whether we travel faraway or not. We always try to package things in a particular way, see things

in a particular way and ordinary things we look at in terms of culture are anthropological and that explains why anthropology and tourism merge together. One of the key concepts we have as anthropologists is culture and heritage and these are touristic things because we all want to look at the past in order to connect to the present and hence understand the future.

METHODOLOGY

This study was positioned in the interpretive framework. Within an interpretive framework the construction of knowledge is a communal process involving presenting the reality of the informants from their own views, the role of the researcher as co-creator of meaning and the types of knowledge frameworks or discourses informing those particular views. The researcher contributes to this project by bringing in her own values and beliefs. She also shapes the project through her curiosities and worldview.

As an academic, the researcher participates in the same social world as the informants. The positioning as an academic and a researcher is crucial because this research has been inherently structured by such subjective positioning. The research process therefore entailed self-reflexivity on my part. Reay (1996: 59-60) describes reflexivity as a continual consideration of the ways in which the researcher's social identity and values affect the data gathered and a picture of the social world produced. The nature of this research allowed me the flexibility to negotiate my identity during the research process and in so doing I was able to observe my own role both as an academic tourist and a researcher and how this either constraint or facilitated the production of knowledge.

Focusing on the experiences and narratives of my informants as well as my own experiences, tourism emerged as a vital aspect in the success of academics rejecting the classroom/seminar rooms as the only way to view academic engagements. Placing tourism at the centre of academic life helps one theorise how this kind of behaviour can influence and add value to intellectual work. Whilst conducting the interviews, the researcher's identity as an academic aided in developing sufficient flexibility that merged with the informant's situations and the researcher was still able to retain the senses as a researcher. The researcher thus approached this research

with the hypothesis that the touristic aspects of academic life needed to be show-cased and highlighted and as a result, be placed at the centre of current understanding. Thus as the data was collected, it shifted from being simply about what is considered as "serious" academic work but also about the narcissistic extensions of the academics. Drawing myself as a researcher into imagining what it would be like to experience the "other" and other aspects of tourism, some senior academics (who were my informants) somehow exerted some kind of control over me and in the process the data became an exchange of experiences. The social reality produced under such circumstances becomes a mixture of the experiences of the informant and researcher at the time of fieldwork. In the process the researcher ended up combining her voice and the voices of informants which was inevitable particularly because of the shared identity.

The study employed un-structured in-depth interviews in order to elicit rich qualitative data. These interviews were essential for understanding how academics view their worlds. According to Rossman and Rallis (1998), in-depth interviews lead to a deeper understanding as both the interviewer and the interviewee construct meaning.

The Distorted Nature of Reality

The Western model is positivistic and linear in orientation. This idea of things being either black or white needs deconstruction because things are not always black or white, it could be both, and it could be neither. This makes it difficult for people to understand that it is possible for someone to be an academic and a tourist at the same time because of the objective nature of knowledge. Schon (1983) had earlier warned against what he termed the "technical rationality" model which dominates professional practice. This, he associates with the promotion of knowledge which is propositional in nature and based on a scientific model at the expense of processed knowledge learnt through interaction. As the researcher went on interviewing academics, it was realized that most were quick to distance themselves from tourists by claiming that they are academics. They were all trying to assert their objectivity that tourism is an area that is subjective and demeaning and so on. But one can be both. Academics need to understand

which takes preference, either intellectual or tourism. One can prefer the intellectual over the touristic, but this still does not mean that they are not touristic. This behavior can best be described as eclectic, where one is not committed only to one form of cosmology, but open to other possibilities. Touristic experiences cannot simply be wiped away because they are not preference. Images, for instance, of the concentration camps in Germany that one has personally experienced cannot simply be taken away. When tourists visit a new place, they take with them tangible artifacts in terms of material culture, souvenirs and photographs. As academics, we also do the same, whether we come with those visible souvenirs or not, we come with intangible ones, in our minds, in our mental maps and these remain with us forever.

Because of the mentality about tourists that if one is a tourist then one is not at work, then one is not a serious scholar. However, the interviews conducted provide evidence that a serious scholar is able to juggle both. One can be a serious academic and married to it. Touristic behaviour is the availability. When one makes a career choice to be an academic, you automatically become a tourist.

Travelling and its Impact on Intellectual Work

Academics have to interact and exchange knowledge with other academics in other parts of the world and this is one of the most important aspects of job satisfaction for academics. Academic life is like a coin with two sides “the head and the tail”, going to a conference to present a paper is one side of the coin and to see the others is the other part. The methodology in the field is now connecting in more practical terms. It does not make sense for an academic to leave an African country and go to attend a conference in Australia and spend two weeks confined in a university conference venue and fly back to Africa without discovering and experiencing Australia.

Academics reify experience through the second gaze and seeing is believing, using their training in the academy for the production of knowledge. This knowledge is created out of the meanings interpreted from their experiences and encounter with a new culture. They are by training responsible for documenting and explaining the meaning and socio-cultural signifi-

cance of cultural products (which most often is highly protected by the local culture or is being exchanged and show-cased to tourist for monetary gains).

One other interesting fact about traveling is that one becomes tolerant and is able to appreciate difference. Traveling gives one the opportunity to appreciate humanity. People around the world are different yet there is a lot of commonality among human beings. There are good and bad people, poor and rich everywhere, but one tries to go along safe passages. One then begins to contextualize things which change our world view and this exactly is what academics do. Examples given below by Prof Reddy (an academic) demonstrates how traveling enriches academic life.

In 1983 Prof Reddy got a scholarship. It was the Nelson Mandela scholarship. It was being offered for the first time. Nelson Mandela won the Nobel Peace prize while he was still being incarcerated. When his lawyer told him that the prize had monetary value attached to it and proposed that Mr. Mandela buy a house with that money, He said that he had a house in his village where he was born, another house in Soweto where he was forced to live under the apartheid regime and since his wife (Winifred Mandela) had been banished to Bradford, outside Bloemfontein, that became his third house. He said he belonged to the African National Congress which has a socialist orientation. He said that if he buys a house with that money, it would have made him a capitalist.

So he told the lawyer to think about other ways of making use of that money. So Mandela was advised to create a scholarship. At that time, the London School of Economics was interested in the developing world and the post-colonial state. So he thought of creating a scholarship linked to the London School of Economics with the Mandela name attached to it. This money would cover travel and living expenses and subsistence for students. Mandela insisted that this money be preferably given to white South African students and the lawyer was intrigued and asked why? He said that London was very cosmopolitan and that the experiences of that student would break his social boundaries.

When I first got my scholarship to go to the London School of Economics in 1983, the committee which sat and decided on my scholarship told me that my supervisor had described

me as an introvert and too much of a book worm. I did not realize that I was actually being observed. He appealed to me that when I go London, I have to go out and experience life in London, which I was not doing in CapeTown. Then I said to myself I was actually missing out on something which had an educational experience. So going out and just sitting in a touristic café area drinking coffee and observing (which is what we anthropologists are thought to do), in its self is an educational experience. When I did that, I found such tremendous differences between London and Cape Town, or any other cities in South Africa but at the same time, so many similarities. Which convinced me about how I am not so different?

In the early 80s, Reddy attended international conferences where the main discussions around that time were studying up and studying within. At that time what post-colonial states were doing was trying to correct what outsiders (colonial masters) wrote about non-Western countries. Many from non-Western countries were encouraged to study from within. So Reddy saw himself as one of them and very importantly for him was that coming from a middle-class background, he always say people of Indian origin as coming from middle-class background. He was told by a religious leader that there was a lot of suffering in the Indian township. His intention was to study and provide food for poor black African children in the black townships. There was also a lot of turmoil in these townships at the time. He started a feeding scheme feeding about 20-25 children in one school in an Indian township which within 6 months grew to feeding about 1500 children per day. In the mid-80s the ANC from outside had planned to make the country ungovernable and the townships became important sites of struggle. The result was that the authorities were not allowing people of 'colour' to enter the townships because they were seen as trouble makers. But it was easy to enter Indian townships because he was of Indian background.

The experiences that he got from these townships were shocking because of the level of poverty he was experiencing first hand which he did not know existed among the Indian population. Secondly he did not know about the history of the people of Indian origin. He always had the idea that Indians were of the middle-class in South Africa and that was what his middle-class

background thought him. It did not expose him to the under-class and working class conditions in Indian dominated townships.

So he began reading into the background of Indian indentured labourers, how they came, how they suffered and how they were equally at the mercy of the colonialist as the South Africans were, it thought him something that he did not know. It thought him to look within. He experienced this in London, in other conferences around the world where he went where people were talking about looking in and building a network of diasporic scholars.

How Studying Within Defined and Changed His Research and Teaching

In 1995, he meet one Indian Prof from India who informed him of a conference that was taking place in Trinidad and Tobago, which he attended, learnt a lot from other conference participants and subsequently made people of Indian origin his career choice. In terms of research and writing and he was happy that there is a community of scholars out there who allowed him to that. Before his exposure, he had not seen himself, intellectually from the community that he came from. He always saw himself in a kind of romanticized background. He has since discovered that there are a lot of contestations and negatives out there that need to be researched among Indian people. He has written a lot since about South African people of Indian origin, a lot of positive things but there are some negative things that he needs to concentrate on.

In 1997 he attended a conference in India in the state of Gujarat (which is seen as the most progressive but at the same the most conservative), progressive in terms of the sense that they are meeting deadlines in service delivery. They organized a conference which he terms the best he has ever attended till date. Gupta (a renowned Anthropologist was the organizer of that conference). It was the most punctual in terms of the sessions, the most interesting variety of food that was prepared, no single meal was ever repeated and the and they cooked for over 400 quests who had come from over 40 countries on the campus. This conference was about innovativeness and local creativity which is where he learnt a lot on sustainable development and indigenous knowledge systems.

As a post conference event which had been organized, they were taken to a village in the desert so he went there. Before they left for the tour, the principal of that college gave them each a banana to eat. He did not want to eat it because every time he ate bananas he would have gas and because he did not want to embarrass himself in the presence of other people, he abstained. Then he saw another colleague from South India eating the banana and then ate a bit of the banana peeling alongside it and he asked him why. He said that when he eats banana, he becomes very gassy and everyone will run away from him. So he eats the banana peeling, it neutralizes the gas.

When they eventually arrived at the desert, there were piles of sand and suddenly they saw fields of yellow flowers, and that was mustard trees in the middle of the desert. And they walked into the village. These people, he reckons, were as traditional as possible but yet they were able to produce mustard seeds which were supplied to Americans stores. Mustard to Americans is an integral part of their business.

What was interesting was the fact that these people were able to juggle the ideas not just from one Indian village to the next but a number of Indian villages in other parts of America. They have a publication called "honey bee" because they say, a bee goes from one tree to the next collecting nectar on the one hand and also dropping the seeds of the trees to ensure the survival of those trees. So they called it the "the honey bee network. So they got academics from around the world to contribute in this journal.

This gave him tremendous ideas on how to develop his courses as well; local knowledge and sustainable development (courses which he has developed and is teaching both at the undergraduate and postgraduate levels).

Reddy invited Gupta to South Africa but he refused and said that Reddy did not understand the honey bee network which they had been taken on the tour to understand. He said he had trained younger academics and suggested that they be invited to South Africa. But in South Africa at the time, Reddy thought, they would not recognise such young academics but would rather prefer those with professorial background. So he discovered and learnt about his concept of mentoring young academics which he is passionate about.

What he also learnt was that India was a land of sharp contrast; you will find extremely rich and poor people. And they practice cremating (when someone dies they don't bury, they burn the body). This makes it difficult for poor people to afford a pile of wood to cremate. So the government has certain areas in terms of sustainability agreements where one is not even allowed to pick up a tree. The wood is genuinely left unattended firstly to allow the flora and fauna to strengthen the top soil and secondly, whatever wood is available, is only available to the poorest of the poor to collect and use in cremating the bodies of dead loved ones.

This type of experiences helps in breaking boundaries between scholars who are of different ethnic and nationalistic backgrounds, and in this way, one is able to relate to people once these experiences come to you, on a humanistic level first before relating on an ethnic level.

In the mid 1980s, the three main areas when P Dladla joined the University of Zimbabwe, one of the main areas is research and the university sponsored at least two conferences each year. They had to present a paper in any part of the world and the Zimbabwean dollar was very strong at the time (almost equivalent to the British Pound) and stronger than the US Dollar.

Dladla has been to a number of Asian countries, Europe, North and South America and Australasia. He has stayed in many countries for a month each because as part of the conditions of service at the time, as a lecturer after serving the university for three years, you were entitled to take a month's leave and as a professor, you were entitled to one month after serving the university of two years. This was paid leave. The university sponsored everything to do with the stay.

Dladla has travelled as an academic and had extended stay in Ethiopia where he assisted in designing curriculum for Masters Degree, firstly in 1999 and also in 2008 and in 2010. He met with the Vice Chancellor of that university at a conference he attended in Europe and also met him in Zimbabwe through networks and while he was there he visited some of the historic sites. Whilst there, he saw physical structures that were like one thousand years old and saw other sites usually visited by tourists.

These ideas that he saw, he brought them back into his teaching and began filtering into the curriculum. The richness in terms of material

culture and tangible heritage in the African continent begin featuring in his teaching.

He went to Ghana in 1989 and spent one month there at the University of Lagon. At that time Ghana was under military rule and there was going to be a one hour debate on national television on bribery and corruption. It was supposed to be from 8 to 9 pm. The only words that the presenter could say on national television as he started were that 'bribery and corruption are English words' and then he was off air. There was a black-out and there was no electricity. It might have been co-incidental or may have been as a result of instructions from the government. But through this, Dladla was exposed to the play of power and democracy.

While there, he also saw where slaves were being transported from during the slave trade era. These structures have remained as lasting monuments and when one visits these places.

Also when one visits other universities, one is exposed to the curriculum. In American universities where he has been, he looked through the curriculum and brought back some useful lessons. These are many texts that he came back and introduced as a result of the exposure.

He said '*as one moves constantly, one is bound to be constantly changing the curriculum. Modify them, make new additions*'. He said that when he did his first and second degrees, concepts like globalization where not there, cell phones, internet etc as one moves along, one incorporate these things.

His research has greatly been impacted as a result of tourism as well. Currently involved in researching on migration and cross-border trading which is highly touristic. In Melbourne, New Zealand, he saw the objects that are made in Zimbabwe and they made a different trajectory in his mind because he could connect and it made greater sense. The way he interprets his data is greatly impacted by the fact that he has personally seen these artifacts traded in different countries by Zimbabweans which will be different from someone who has not been there and seen the artifacts on shelves. His mind has been broadened by travel.

Mental Map Images and Experiences from Conferences/Seminars

Many people come back from conferences and after a while forget about the papers which

were presented but the memories are never forgotten. In the year 2000, the Anthropology Southern African Association organized a conference in Namibia and most of the people I spoke to who attended this conference remember vividly the highlights of the touristic component, which they described as the best part of the conference. They went to the Namibian desert and they spent one night there. There, it is dry, sandy and there, foot prints made three hundred years ago are still visible. Namibia is in Africa but something was hidden, "these foot prints". The indigenous community was brought to the conference venue to perform their culture, in the form of cultural dance. This left a lasting impression on them than the papers which were presented during the four days of the conference.

Conferences organized by the Pan African Anthropological Association also make efforts to include aspects of that country's culture or the performance of it as part of the conference. The cuisines try to capture some aspects of culture. These may not be the authentic cultures of these places but is an enactment of it. It becomes part of the lived experience that conference attendees can take along with them when they leave for their home countries. Some even organize the sale of some artifacts at the conference.

During the 2011 Anthropology Southern Africa Conference, the organisers brought in an interesting item where Afrikaans speaking people; different groups, blacks, whites, coloured; in the form of a drama and they presented different images and what they were trying to say is that each group has a right to be heard, and be appreciated as part of the Afrikaner culture. This was an interesting development because in South Africa, the Afrikaans culture tends to be associated only with the whites. But during these cultural enactments, these people were saying, 'this is the language we know, the culture we live, and we are South Africans'. As it was enacted, they were going on a tour to Netherlands and people from Netherlands were surprised because some were Blacks and their first language is Afrikaans. This was innovative because as Anthropologists when we discuss issues of culture, we are not discussing in abstract terms, but discussing in lived context.

With tourism being on the rise, it will also make sense for people organizing conferences

to include it as part of the package but unfortunately it is not yet a given. There are some conferences where immediately after the papers are presented, people leave for their homes. They do not connect with the culture; they do not gain much in terms of local appreciation.

It is really difficult to separate being an anthropologist and being a tourist on the bases that the very nature of our work is based on observational exercises. And whatever is observed reminds one of surroundings back at home. When we begin to relate to these experiences, we are now open to progressive anthropology which teaches on commonalities and differences. Some informants believe that academics who do not want to be called tourists make themselves look overly serious attending a conference, whereas attending a conference where one has not been before, or an area that is an international harbour, which generates contestable paradigms and theories, one has to live those experiences. The best part of academic experiences takes place around a cup of coffee more than it can take place in a formalized setting like a seminar room. One can actually get a lot more from people by socializing around a cup of coffee or tea rather than thinking that the only place you can get something is in a seminar room. Academics have to learn to be honest and realistic. Visiting a new place and observing and experiencing life there is about bringing back those experiences and sharing them with one's colleagues and students. But if one remains insulated one is not doing justice to the people around them.

If one goes to a place to attend a conference or a seminar and one fails to experience what that place has to offer historically and contemporarily, then what is the point of going there? It makes one a better person. Provided one goes to these places with a constructive mind rather than with the intention of running things down because they are different from one's own.

Can One Separate the Personal from the Professional?

Many academics take advantage of the opportunities afforded them by their various institutions for travelling to places to attend scholarly meetings for both personal and professional aspects of their lives since the two cannot be separated. This is because when one is enriched in terms of personal experiences, it will naturally dovetail into one's professional competences.

The personal is part of the professional. There is no need for a distinction between the personal and the professional. Great theories and concepts have come about as a result of what people experience as they travel rather than what people plan to study.

As academics, while we try, it is difficult to separate our personal experiences, lifestyle, and personal interest from our professional life. That is why it becomes easy to combine these visits; professionally one is going to present a paper and seeing the world. While there, to assimilate as much as possible, the material, the cultural, the historical, the language and soon on. These experiences will also flow into one's teaching. For instance when one reads about authors and historical places and when one has been to those places and met those people, it is a different kind of experience, than it has never been there. To talk of people and know where they once lived and see historic buildings. When one sees, one experiences, appreciates and begins to internalize these experiences, it becomes part of you. Academia becomes more interesting when one takes the touristic angle. Going to places, writing papers and enjoying one's self can only be afforded by academia.

Academic Best Practice

The most successful scholars are those who are not provincial; those who remain in their places, but the ones who connect with the world around them, those who are not confined to their place of residence, to their intellectual classrooms. In other words if one connects with the world out there and brings those worlds into our classrooms, it enriches our intellectual endeavours most certainly. Earlier anthropologist like Bronislaw Malinowski and Radcliff Brown taught in a number of universities around the world. Malinoswki trained many African and Asian scholars and exposed them to a cosmopolitan environment and lifestyle, connecting the local and the global and becoming cosmopolitan in outlook which is part of touristic behaviour. Academics may remain local but highly globalised. In this increasing global world, tourism becomes the agent in the facilitation of the flow of ideas, the flow of artifacts and knowledge. A successful academic is one who has opened up spaces to enable these flows to take place. By being able to connect with the other, by going there makes better meanings and enriches experiences.

CONCLUSION

Academics' participation in tourism has often been taken for granted until now. It was clear from the analysis of their narratives and experiences that tourism enriches academic life in ways that cannot be measured as it is the usual practice in all other forms of touristic practices. The current tendency in studies and activities related to tourism is to measure in tangible terms; for instance, income received and employment generated. The wealth of knowledge in cultural, social, scholarly terms acquired by academics after trips to conferences, sabbatical, international seminars and workshops cannot unfortunately be measured.

Academic tourism can be measured but will not fully be comprehended. If we look at the value in terms of intangible culture and artifacts, sometimes there is no value but yet important. In heritage, there are some things that can be regarded as of higher value and yet does not carry a monetary value. For academics, the touristic experiences can be turned into academic papers. We can also begin to bring touristic thinking, behaviour, and practice into the different courses that we teach. When we theorise from a touristic point of view, we will be talking about different forms of heritages, practices and ways of life. We can package those in the form of publications. Despite the changing that the global economy is going through, tourism is not dying. Every other aspect of life is under siege. What is it that is resilient about tourism? It is the desire to explore? The desire to travel has always been at the epicentre of human activity. The touristic aspect has not been privileged, not been problematised academically but it has always been there.

That explains why migration has become a central aspect of academic studies. Once we talk about mobility, tourism comes in. What has not been done is to problematise it as an academic area of inquiry. When we as academics go to tourism centres, where people perform we can begin to critique and make stories about the enactment of culture and how it is also being turned into a commodity to be marketed and sold, purchased, preserved etc. This is an area of inquiry that is 'pregnant' with possibilities. Touristic thinking is part and parcel of enriching our intellectual endeavours.

Many people believe that the touristic experience does not allow one the opportunity to indulge with a culture because as quickly as the tourist visits a culture, he/she is out. This is misleading because many studies are of this nature. When one conducts research and sends out a questionnaire and spends a few minutes to talk to people and after that a book is written. What is important is for us to know the limitations and short-comings of methodology. There is no methodology in terms of research that is completely holistic but it can add to the body of knowledge. The weakness in terms of the short time of connectedness is not something experienced with touristic behaviour only. It is common with all social sciences and to some extent the natural sciences. It is however important for us to understand that whatever window that is open to gaining knowledge, there are also short-comings.

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