

Call for Papers
9th Sino-European
Conference on Tourism

Intercultural
Tourism and
Intangible
Heritage

In partnership with the Chinese Geography Association

Marrakech, Morocco
7-9 June, 2021

Conferences, Debates, Tours, and Exhibitions
Face-to-face and remote



Tourism was essentially a western practice until the end of the 20th century. As a result, the meeting with indigenous peoples was largely addressed through the concept of acculturation. This approach claimed that the diffusion of tourists was largely orchestrated by the deployment of the capitalist production apparatus and was built in the contexts of colonialism and neo-colonialism. George (1992), for example, subtitled the second volume of his thesis on tourism in the Third World: «The New Holiday Colonies». The metaphor reflects the dominant approach of time. In fact, tourism is part of a relationship between the centre and its peripheries, leading to the integration of practices into a process of symbolic and material domination and expansion of Western societies. According to some authors, this can only result in acculturation (De Kadt, 1979; Mathieson and Wall, 1982; Turner and Ash, 1975). In particular, Crick characterized tourists in 1989 as “barbarians, the suntan destroyers of culture” (p. 309). Some authors pointed out these excesses, and for that reason Mac Canell (1976) stated that «It is intellectually chic nowadays to deride tourists» (p.9).

A second approach is then invented, while authors relativize the importance of tourism, demonstrating that its effects vary according to the modalities with which it is being implemented, but also according to the capacities of companies to seize it (Shaw and Williams, 2002). Michel (1992) went further by questioning the problem of impact, which would deny the capacity of Aboriginal people to respond. Finally, in the 1990s, a new interpretation of social relations based on the concept of Interculturation emerged in the fields of anthropology and cultural psychology (Camilleri and Vinsonneau, 1996; Clanet, 1990; Demorgon, 2002, 2010; Belkaïd and Guerraoui, 2003; Guerraoui, 2009; Blanchet and Coste, 2010), defined as: “all the processes – psychic, relational, group and institutional – generated by the interactions of groups identified as holders of different cultures or claiming belonging to different cultural communities [...]” (Clanet, 1990, p.70). This allows us to analyze co-constituted and yet contradictory phenomena due to a double movement: the transformation of the systems in presence because of their interactions, and the maintenance of these systems because of the desire of each one to preserve its identity. And in this respect, it goes beyond the notion of acculturation, criticized for having a tendency to develop a linear and static conception of change by embedding it in asymmetric relationships between a donor and a recipient (dominant/dominated relationship thought as an obligation for the dominated group to assimilate itself to the dominant culture), despite of the original definition of interdependence of cultures” (Belkaïd and Guerraoui, 2003, p.12). This limit has led French-speaking researchers to emancipate themselves from it by creating a new paradigm.

Yet, unlike anthropology and sociology, geography has still little grasp of this concept of interculturation, which is intrinsically linked to mobility and the spatial-cultural encounters it generates. In this context, the geographical approach to tourism is particularly enlightening, based on an analysis about the effects of linking endogenous and exogenous societies. This process leads to the transformation of the relationships of local societies to space, time, but also to the other and to oneself (especially in relation to the body), favouring the invention of new models through interculturation, between transfers, resistance and innovation. However,

this innovative approach in all its complexity allows to understand the resilience of cultures faced in tourism deserved to be deepened by mobilizing all social and spatial scales. In fact, don't the relationships of domination at all levels of society, of the individual, of the village, of the clan, of the region, of the state, of the supranational play with the strategies of individuals to curb opposition or, on the contrary, favour the appropriation of tourism?

In addition, this conference intends to address this reflection by emphasizing the valuations of intangible heritage. The latter was defined by UNESCO as:

“The practices, representations, expressions, knowledge and know-how — and the associated instruments, objects, artifacts and cultural spaces — that communities, groups and, where applicable, individuals recognize as part of their cultural heritage. This intangible cultural heritage, handed down from generation to generation, is constantly recreated by communities and groups according to their environment, their interaction with nature and their history, and gives them a sense of identity and continuity, thereby promoting respect for cultural diversity and human creativity.” (Convention for the Safeguarding of the Intangible Cultural Heritage, 2003).

This concept is characterized by defining “heritage” in a double synchronic and diachronic dimension, as a transmitted heritage, but also as part of a contemporary culture that contributes to regeneration. It also requires a distance from the community that perpetuates it, as it is necessary for its collective recognition and identification. Thus, it constitutes an innovative concept by inducing a renewal of the involvement of stakeholders in heritage, leading to the notion of “community”. The anthropologist Chiara (2011) also supports this approach by stating that:

“The definition actually emphasizes the role of social actors (“communities, groups and, where appropriate, individuals”) in heritage recognition, not only the historical dimension (“passed on from generation to generation”), but at the same time evolutionary and process of this patrimony («recreated permanently»), on its identity function for the social actors to whom this patrimony would provide a «sense of identity», while limiting itself to practices that are non-discriminatory and consistent with emerging global ethics. (p. 26)

Intercultural relations between individuals, groups and actors, in the logic of co-constitutions between tourism and intangible heritage, will therefore be at the heart of the issues addressed in the conference.

○ **The Scientific Committee Coordinators (in alphabetical order)**

- GUIBERT Christophe, UFR ESTHUA Tourisme et Culture, University of Angers (France)
- SAFAA Larbi, EST Essaouira, Cadi Ayyad University (Morocco)
- ZHANG Jie, University of Nanjing & University of Ningbo (China)

○ **The Scientific Committee Members**

- BAI Kai, Shaanxi Normal University (China)
- BEN MASSOUD Jihane, Cadi Ayyad University (Morocco)
- BENKHALLOUQ Fatima Ez Zahra, Cadi Ayyad University (Morocco)
- BOUAOUINATE Asmae, Hassan II University (Morocco)
- BOUJROUF Said, Cadi Ayyad University (Morocco)
- BOUKHEROUK Mohamed, Cadi Ayyad University (Morocco)
- COEFFE Vincent, UFR ESTHUA Tourisme et Culture, University of Angers (France)
- DUHAMEL Philippe, UFR ESTHUA Tourisme et Culture, University of d'Angers (France)
- GEBRATI Fatima, Mohammed V de Rabat University (Morocco)
- GUERTAOUI Fatima Zahra, Sultan Moulay Slimane University (Morocco)
- GUIBERT Christophe, UFR ESTHUA Tourisme et Culture, University of d'Angers (France)
- HADACH Mohamed, Cadi Ayyad University (Morocco)
- ELAKLAA Mohammed, Cadi Ayyad University (Morocco)
- EL AZZOUZI El Habib, Université Mohammed V de Rabat (Morocco)
- IFLAHEN Fatim-Ezzahra, Cadi Ayyad University (Morocco)
- KADRI Boualem, École des sciences de la gestion, UQAM, (Canada)
- KERTAOUI Hayat, Cadi Ayyad University (Maroc)
- KHOMSI Mohamed Réda, École des sciences de la gestion, UQAM (Canada)
- LEMJIDI Faysal, Cadi Ayyad University (Morocco)
- LISSANEDDINE Abdelillah, Cadi Ayyad University (Morocco)
- LOKRIFA Abdeljalil, Cadi Ayyad University (Maroc)
- MOISSERON Jean-Yves, Institut de recherche pour le développement (France)
- MORICE Jean-René, UFR ESTHUA Tourisme et Culture, Université d'Angers (France)
- MOUSSALIT Hajar, Cadi Ayyad University (Morocco)
- OIRY-VARACCA Mari, Université Paris-Est Marne-la-Vallée (France)
- OMRANE Amina, University of Sfax (Tunisia)
- OUARSAFI Nabil, Hassan Premier University (Morocco)
- PERKUMIEN Dalia, Vytautas-Magnus University (Lithuania)
- PICKEL Sylvine, UFR ESTHUA Tourisme et Culture, Université d'Angers (France)
- SAIR Aziz, Ibn Zohr University (Morocco)

- SHEN Shiwei, Joint Institute of the Universities of Ningbo and Angers / Sino-European Institute of Tourism and Culture, University of Ningbo
- SKOUNTI Ahmed, National Institute of Archaeological and Heritage Sciences (Morocco)
- STOCK Mathis, Université de Lausanne (Switzerland)
- TEBBAA Ouidad, Cadi Ayyad University (Morocco)
- VIOLIER Philippe, UFR ESTHUA Tourisme et Culture, Université d'Angers (France)
- ZERRAD Abdelhak, Cadi Ayyad University (Morocco)

○ **The Organising Committee Members**

- EL HOUSNI Khalid, Cadi Ayyad University (Morocco)
- NACHOUANE Nour Eddine, Mohamed V University (Morocco)
- SADDOU Hicham, Cadi Ayyad University (Morocco)
- WANG Yuejiao, Institut conjoint des universités de Ningbo et d'Angers/Institut sino-européen du Tourisme et de la Culture, Université de Ningbo (China)

○ **Important dates and the Conference proceedings.**

Form A: Abstracts Submission

- Abstracts Submission (1000-2000 words): before March 31st, 2021.
- Notification of Acceptance: before April 25th, 2021.
- First Full Paper Submission: before July 30th, 2021.
- Notification of Modifications to Authors: October 20th, 2021.
- Final Full Paper Submission: November 20th, 2021.

Papers received according to the above schedule will be considered for publication in the following journals:

- Tourism Geographies, by Routledge / Taylor & Francis (États-Unis)
- Mondes du Tourisme, revue de recherche dédiée au tourisme (France)

Abstracts, written in Mandarin, French, English or Arabic, must contain a title and a summary of at least 1000 words and a maximum of 2000 words, 5 keywords (Police Times New Roman, 12 pts, single line spacing, bibliography (APA). The author(s) should indicate their affiliation and their discipline. The summary should clearly highlight the problem of the study, the research hypotheses, the methodological approach and the main expected or observed results.

Form B: Full papers submission

- Full papers submission: before 31st March, 2021.
- Notification of acceptance: before 25th April, 2021.
- Publication: before 8th June, 2021

The selected papers will be considered for publication in the following journals:

- Tourism Science, (China), indexed by the CSSCI and ranked among the top 100 Chinese academic journals in social sciences.
- Tourism Tribune (China), indexed by the CSSCI and supported by the National Social Science Foundation of China since 2012.
- Resources Sciences (China), indexed by the CSSCI, considered one of the best Chinese journals in geography.
- All proposals should be sent to the following contact address:
sinoeuropeen.conference@gmail.com

○ Registration fees

- Professors Researchers: 280€
- Doctoral Students and Jobless Doctors: 100€
- Master Students: 50€

Payment deadline is before 3rd May, 2021.