

## ENTANGLING WITH KEITH HOLLINSHEAD’S WORK: A TRIBUTE

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### Keith Hollinshead Was My Friend

I first encountered Keith’s work as a young(ish) Ph.D. student at the University of Waterloo. His words spun me around like a tilt-o-whirl. For instance, in one of his many critiques of Tourism studies as business-as-usual, Keith wrote:

. . . researchers rarely have a deep or full-toned picture about the condition of given culture was *before* the involved *worldmaking* acts of external (i.e., out-group) “cultural dominance” cum “political coloniality” and the engaged *worldmaking* acts of internal (in--group) “cultural effervescence” or ‘political metamorphosis’ ever began. . . . The benchmark profiles of place appreciation—viz, the cultures, heritages, beings, and meanings of embraced and entangled peoples—are scarcely ever at hand and known to any penetrative degree of richness when tourism comes along to celebrate or to transform its very there-ness. Oops—its there-nesses!! (Hollinshead, 2009, pp. 149–150)

I wondered to myself, what can this be? Where does this playfulness come from, this joyousness in

writing, in exploring ideas, and challenging others to think beyond convention? In this realm of serious academic contemplation, how can there be space to just up and invent new words when it seems that the existing ones will not suffice to adequately express the breadth and scope of new ideas as they emerge? When I confessed to my supervisor that I was feeling bewildered, she laughed and said (something along the lines of), “Oh yes, that’s Keith. You’ll have a lot of fun with him.”

I first met Keith at my first international conference in Croatia in 2015. I was beyond intimidated. This was before I knew that you could actually *speak* with the people that you read. He was surrounded by a group of admiring young scholars, and I half expected him to be borne into the next session on a palanquin. Over the years I met Keith several times more, in Chiang Mai, in Toronto and Waterloo, in Majorca, Ibitza, and this last time in Menorca. I suspect that many people here will speak to Keith’s brilliance, to his contributions to the post-qualitative theorization of Tourism Studies, to his passion for establishing qualitative

methodological foundations for tourism scholarship, to his voluminous writings and endless curiosity and immersion in new ideas. To paraphrase Stephen King, if I may, Keith's was truly a brain that had been taught to misbehave, and his misbehaved brilliantly. My own understanding of the study of tourism has been profoundly influenced by Keith's insights, even as I suspect I will continue to struggle to fully apprehend their full implications for years to come. However, it is Keith's kindness that I will remember and profoundly miss the most. Keith was so, so kind and generous with young scholars. He was so funny and silly. He told me an underwear story this past June that I will *never* forget. And in the same conversation, he astonished me with the breadth of what he was reading and absorbed in as he advised me on approaches to the introduction of this Special Issue. His body was frail, but his mind and his heart never faltered.

He called me The Lady MM. I called him Dr. Hollinshead. Blue skies, Dr. Hollinshead.

Meghan "The Lady MM" Muldoon, Ph.D.

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#### A Few Words on Influences

I find it difficult to encapsulate the ways in which I engaged with Keith Hollinshead's work in a few words, partly because the postmodern and cultural-theoretical agendas he developed related to my early career sojourns in postcolonial otherness, but mainly because his intellectual influence upon my recent work was rarely invasive (and thus it is difficult to do justice to it). As an intellectual "worldmaker," he helped me to clarify and relay differences between plurilogical and inclusive, and closed and unidirectional variations of worldmaking, not only in tourism dynamics, but also more generally, in different cultural systems experiencing crises. Like John Urry, another dear mentor of mine influenced by Marxist and Deleuzian theory alike, he enabled me to refine my approach to community-making in tourism and critical tourism

scholarship. Keith also encouraged me to transform written discourse into visual mappings of ideas and arguments, thus pushing me to reflect anew upon the vicissitudes and virtues of scholarly power/knowledge. It was refreshing and stimulating to enter a dialogue with such a fertile educator on ocular and pragmatic philosophies of travel and tourism. Above all, it was liberating to reconsider the ontological dimensions of such approaches outside discourses that *always* pathologize the gaze. In short, Keith (hopefully!) improved me as an epistemologist but also a *methodologist*: a peripatetic thinker walking the path (*odós*: road, trail) of critical scholarship with him as a guide (*meta*: with and "after" our exchanges).

Rodanthi "Lady Leeds" Tzanelli

#### Hollinshead's Universe

If my encounters with Keith are part of my field encounters, let me start with some reflections. I first met Prof. Keith Hollinshead in Cardiff at the turn of the millennium at a place branding conference. I read some of his works, and so I attended his session. It was profound. I did not engage with him further in the event because he was always surrounded by colleagues, or would I dare to say, groupies. His popularity—grounded in his intellectual prowess and academic acumen—was second to none. But over the years, I met him in sociological, critical tourism studies, and postdisciplinary conferences in Copenhagen, Toronto, Auckland, Ibiza, Palma, and other places. More importantly to me, my engagement with Keith went deeper and more personal than the face-to-face meetings and his "anonymous" and generous reviews of my journal submissions (I just knew it was him).

Keith was a fearless defender of qualitative research, and I can only ride on his coattail as he and his collaborators explained why qualitative methods are not only legitimate but offer precious insights that positivistic approaches could not (e.g., Jamal & Hollinshead, 2001; Wilson & Hollinshead, 2015). His strong conviction to interpretative science and constructionism was the bastion needed for many researchers, like myself, as we make sense of tourism realities through participation, observation, conversations, and engagement at the personal sense-making level. His works provided the ontological and

epistemological foundations that allow us to work confidently in our research (e.g., Ooi, 2019).

Keith's (1998) "Tourism, hybridity, and ambiguity: The relevance of Bhabha's 'third space' cultures" is particularly poignant to me, as he engaged with Bhabha and threw the challenge to the research community in tourism studies to move away from casual ethnocentrism, and the tendency to be essentialistic of people, places, and the pasts in their endeavors. Unfortunately, his call has not been well-heeded, as Hofstede's (2001) cultural dimensions and the idea of authenticity remain central in many tourism studies. I did not pursue social cultural hybridity and ambiguity in the same direction as he did but I am fully cognizant of the pertinent arguments he was making. My focus on Bakhtin's dialogism is my attempt at layering ambiguity, hybridity, and complexity in social realities (e.g., Ooi et al., 2004). I found kindred in him because I think we both found the concepts of ambiguity and hybridity annoying, and yet we could not run away from them because third space tourism-impacted cultures are exciting and demand our attention. We agreed on the fluidity and dynamism of social realities, and they are never stable and yet seemingly stable.

My interaction with Keith continues. He has left a legacy that will provide me, others, and future generations materials to ponder and build upon. It was a privilege and honor to have actually befriended him. He has given us a third space—a Hollinshead's Universe—to engage, to be fearless, and to be vulnerable.

Can-Seng Ooi

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#### With Gratitude

I grew up in Nova Scotia, Canada around the turn of the 21st century, and my first jobs were in the hospitality and tourism sectors (naturally?). Some years later I read the 2009 article, "Tourism state' cultural production: The Re-making of Nova Scotia," while in the process of defining my master's dissertation research. The first thing that struck me about Keith's writing is his generous use of the exclamation mark. And this persuasive punctuation is not misplaced or overused! Rather, it helps to convey the powerful play of tourism's worldmaking authority, a social and conceptual problem upon which he meditated and mused at length. I recall laughing out loud and, simultaneously, wanting to scream. And mostly, I felt validated. As I had suspected, the problematic foundations upon which Nova Scotia's tourism industry is designed are worth questioning and writing about!

Shortly thereafter I met Keith at the CTS VIII conference's opening cocktail at the marina in Ibiza. Surrounded by mega-yachts and a flurry of critical tourism scholars, Keith and I chatted about maritimicity and the underappreciation by tourism scholars of Ian McKay's monograph, "The Quest of the Folk: Antimodernism and Cultural Selection in Twentieth-Century Nova Scotia." Taking in my surroundings, I was almost overwhelmed by the discomfort I felt as I began moving through and learning about dissonant tourism worlds. With Keith's kind words and critical insights fresh in my mind and heart, I moved back to Nova Scotia in 2019 to begin my research journey as a master's student.

Nova Scotia is a small, intimate, and unassuming place with very few degrees of separation between folks, and McKay's work is known and appreciated among local artists, activists, and academics in my midst. Thanks to Keith's admiration of *The Quest of the Folk*, I began tracing entanglements between my intimate social network, the place I visit and sometimes call home, and the CTS community to

which I aspired to belong. It became clear, there is no disconnection between my personal life and the tourism worlds that critical tourism scholars engage with. Indeed, there is no need to travel far in order to experience and question the essentialization and objectification of particular peoples, places, and pasts. Rather, I have been living and working among the powerful worldmaking forces all along, both consciously and unconsciously reproducing (and resisting?) the “authorized” representations of culture for tourism in Nova Scotia!!

I spoke with Keith again in 2022 at the CTS IX conference and, as it turns out, the 2009 article that I cherish is only part of the original paper! To Keith’s dismay, the entire text was not included in the final publication (see Hollinshead, 2009, p. 541). Thus, I cannot help but wonder, what musings, persuasive punctuation, or worldmaking propositions have admiring readers and emerging scholars (such as myself) been deprived of? Alas, as a sort of message in a bottle to the critical tourism studies community far and wide, if any of you have come across the lengthier version, please send it my way!

Myra Coulter

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#### From Palma’s Hotel Lobby to Maple Groves, Keith’s Worldmaking as Line of Flight

I met Keith for the first time at the VII CTS conference. It started with a comment from Keith as a discussant: “More Deleuze! Tourism scholars should read and engage more with Deleuze!” At that time, I was still under the shock of my first attempts at reading Milles Plateaux during the early 2000s.

This intriguing comment sent me back into the work of Deleuze and Guattari, especially the territorialization/deterritorialization process, which was the closest to my previous work on tourism place

and space that I address in French through the concept of territoire. While grasping at Deleuze and Guattari, I paid close attention to Keith’s works on worldmaking. I was finding in them a key to link political economy and discursive representational works in generative and creative ways. Indeed, worldmaking opened up a rhizomatic field to address the entanglement of cultural and symbolic coding processes that entangled with capital accumulation, production processes, and public policies.

As we exchanged emails on Deleuze, Keith acted as a line of flight in my intellectual journey. Moving across planes of knowledge, generating new links, freeing me from past intellectual constructs that I would have previously considered fact. His engagement with qualitative and postqualitative methods entangled with my will to break away from postpositivist, and even neopositivist epistemologies thriving in business schools, like the one where I teach. Calling on us to challenge our methods, our a priori assumptions, our ways of being and understanding, our own deep entanglements with the world, as it constantly folds and unfolds in dynamic worldmaking processes.

With the spring on its way in Eastern Canada, a team of students, colleagues, and I are working on the assemblage of the maple groves, bringing Deleuze to the sugar shack, or to how the sap of a tree makes different worlds possible. Trees entangling with and through people, place, and history, a worldmaking process entangled in a Deleuzian assemblage that I would have looked at mostly through a neomarxist political economy lens before meeting Keith. I would have been overlooking a whole world of understanding about something so familiar to me.

Keith’s passing away is leaving a big hole in the CTS community, and beyond. But just like how a star going extinct keeps sending light to the Heart for many years, Keith’s work will keep entangling with our fieldwork, methods, articles, and meetings, a powerful line of flight in a world in turmoil.

Dominic “Lord Mapleman” Lapointe, Ph.D.