

## GUEST-HOST TENSIONS IN A FRACTURED WORLD

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## Abstract

From its outset, the tourism industry has focused its attention on host-guest's relationships. They were historically characterized by stage of indifference, conflict and harmony. In recent years, some new paradigms have surfaced to hold that tourism should harmonize –although not always happen– the host-guest tensions. After the pandemic, host-guest tensions have been revived while taking radicalized forms. The tourist-phobia, as well as the sentiment of hostility against strangers, is part of a new fractured world where the classic spirit of hospitality is in crisis. The present paper explores the ebbs and flows of the anti-tourist discourse in a post viral context.

**Keywords:** Tourism; Hospitality Crisis; Tourist-phobia; The Other; COVID19 pandemic.

## TENSÕES ENTRE ANFITRIÕES E HÓSPEDES EM UM MUNDO FRATURADO

## Resumo

Desde o seu início, a indústria do turismo tem focado sua atenção nas relações entre anfitriões e hóspedes. Historicamente, essas relações foram caracterizadas por fases de indiferença, conflito e harmonia. Nos últimos anos, surgiram novos paradigmas que propõem que o turismo deveria harmonizar – embora nem sempre isso aconteça – as tensões entre anfitriões e hóspedes. Após a pandemia, essas tensões foram revividas, assumindo formas mais radicalizadas. A turismofobia, assim como o sentimento de hostilidade contra estrangeiros, faz parte de um novo mundo fraturado onde o espírito clássico de hospitalidade está em crise. O presente artigo explora os fluxos e refluxos do discurso anti-turista em um contexto pós-viral.

**Palavras-chave:** Turismo; Crise da Hospitalidade; Turismofobia; O Outro; pandemia de COVID-19.

## TENSIONES ENTRE ANFITRIONES Y HUÉSPEDES EN UN MUNDO FRACTURADO

## Resumen

Desde sus inicios, la industria del turismo ha centrado su atención en las relaciones entre anfitriones y huéspedes. Históricamente, estas relaciones se han caracterizado por fases de indiferencia, conflicto y armonía. En los últimos años, surgieron nuevos paradigmas que proponen que el turismo debería armonizar –aunque no siempre sea así– las tensiones entre anfitriones y huéspedes. Después de la pandemia, estas tensiones se reavivaron, adoptando formas más radicalizadas. La turismofobia, así como el sentimiento de hostilidad hacia los extranjeros, son parte de un nuevo mundo fracturado en el que el espíritu clásico de hospitalidad está en crisis. El presente artículo explora los flujos y reflujos del discurso anti-turista en un contexto post-viral.

**Palabras clave:** Turismo; Crisis de Hospitalidad; Turismofobia; El Otro; pandemia de COVID-19.

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## 1 INTRODUCTION

The recent COVID-19 pandemic not only radically changed our travel behavior but also placed global trade at an unparalleled (never seen) halt. Having said this, some experts have alerted on the decline (if not end) of the tourism industry at least as we know it (Korstanje & George, 2021; Haywood, 2020), while others manifested their worries revolving around the mutations to novel (morbid) forms of consumption (Rajasekaram, Hewege & Perera, 2022; Huang et al. 2021).

In the present conceptual paper, I bring some critical reflections on the evolution and future of tourism in a fractured world. The pandemic has revived long-dormant inter-group conflicts everywhere as well as geopolitical tensions. Foreign tourists, Asian above all, have been demonized as potential dangers, or carrier of a lethal disease (Korstanje 2020; Mostafanezhad, Cheer & Sin, 2020).

In view of this, we interrogate further on the convergence of host-guest's tensions in a post COVID-19 context –phenomenologically located in feudalized world–.

In the first section, we guide readers in a short introduction revolving around host-guest tensions. Secondly, the figure of tourist gaze is closely scrutinized. I have reviewed part of the most important axiom left by British philosopher John Urry. Later, I analyze the problem of tourist-phobia in a post viral world.

Our thesis holds that the spirit of hospitality is facing a radical shift ignited by the recent COVID-19 pandemic. The tourist, who in the past was valorized as an ambassador of liberal democracy and prosperous Society, is today demonized as an undesired guest. The point, which now is captivating the attention of scholars, should need further layouts in the future.



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## 2 HOST-GUEST'S TENSIONS AFTER COVID-19: A SHORT INTRODUCTION

At a closer look, the tourism industry has been historically valorized as an activity that connects people in peace (Farmaki 2017). Tourism not only revitalizes local economies but also shortens human relations in equal conditions of fraternity and harmony (Cho 2007; Litvin 2020). British sociologist John Urry speaks to us of the "tourist gaze," a symbolic mechanism enrooted in a cultural matrix that ultimately punctuates what can be gazed upon or simply avoided (Urry 1992; 2002). This notably changed after COVID-19, a turning point where tourists were labeled undesired guests (Korstanje & George 2021).

Having said this, host-guest's relationships have originally been studied by Valene Smith. Per her stance, tourism should be understood as a liminal rite originated in the human proximity (relationship) between hosts and outsiders guests. In these connections, both engage with much deep sentiment of solidarity, indifference and conflict (Smith 1992). Most certainly, these derived tensions come from the negative effects of the activity in the territory, but it is not limited too. Under some conditions, historical conflicts, inter-ethnic tensions or simply previous material inequalities (between tourists and locals) ignite violent tensions.

While interesting works have emphasized how inter-ethnic conflict increases because of the profits amassed by tourism others focus on how rivalry, competence or nationalism gravitate in mutual sentiment of hostility (Comaroff & Comaroff, 2009; Korstanje, 2011). Whatever the case may be, this arises a more than interesting point: in what way the COVID-19 pandemic insufflates hostility against strangers or tourist-phobia?

### 3 THE TOURIST GAZE

Doubtless, the tourist gaze, at least as it was imagined by John Urry, associates to the rise of modern capitalism – without mentioning the growth of mobility cultures-. Tourism in essence should be estimated as a modern institution. Quite aside from the controversy this point generates, it is safe to say that two factors have historically gravitated to the rise and expansion of capitalism worldwide. One was linked to the working hour reduction based on firm advancement in technological changes. This technological breakthrough not only changed the production-consumption channels but also travels and mobility. The second one referred to the dismantling of European empires just after WWII was finalized (Tzanelli & Yar, 2018; Virilio, 2006). As Paul Virilio (2006) puts it, the revolution of machines, which mainly marks the beginning of modernity, has created more leisure time filled with mass media entertainment, which, in his terms, mobilized a war machine towards the hegemony by the informational system.

This suggests that modernity and mobility are inextricably intertwined. From this point starts John Urry in his interrogations. For Urry, the capitalist system has mutated to a new aesthetic stage where landscapes, cultures and people are commercialized as commodities at a global marketplace. In this world, mobility and leisure are clear signs of status that divide the have from the have-nots. The state

of privilege given by the high-mobility is anyway subject to global risks. Esthetic capitalism draws the world on two opposite poles: risky destinations avoided by tourists and the civilized spaces of consumption (tourist destinations). In consonance with this, what can be gazed at or not depends on the invention of a profound cultural matrix embedded in the core of the capitalist system (Urry, 1992; 2006; 2016; Lash & Urry, 1993; Urry & Larsen 2011).

Henceforth, mobilities should be defined as ideological dispositions –or points of territorialization- enmeshed into the interplay between velocity and technology. The paradox lies in the fact privileged citizens reach technology to move faster, but in so doing, they leave out their autonomy to a mechanized lifestyle (Urry 2006; Sheller & Urry 2000).

The tourist gaze corresponds with a cultural matrix that says what can be observed or not. While travelling, tourists gaze at others, and in so doing, they control them. Per Urry, the tourist gaze should be seen as an instrument of possession that controls the "Other". The concept has been developed through the figure of the Panopticon, a classic design of institutional building where few persons control the entire population. Echoing Urry, the Panopticon which originated in England through the 18<sup>th</sup> century, has been expanded to all lay-citizens. In the postmodern days, people need to see the environment through different dispositifs to feel safe and secure (Lash & Urry 1993).

In a nutshell, the tourist-gaze expropriates the essence of the alterity forming the bodies into a postmodern form of re-education. Social mobility has successfully engendered an excess of service classes monopolized by the tourism industry but paradoxically it recreated the conditions from the exclusion of an underclass from the civilized center. As Urry contends, the growth of travel and the tourism industry does not authorize one to say that people have gained further rights to move or that material inequalities have decreased. Many human groups, which are closely scrutinized, are subject to a climate of violence and immobility. Many states have successfully calibrated efforts to tighten the migratory regulations based on financial support in surveillance-centered technologies (Hannam, Sheller & Urry, 2006). Of course, needless to say, Urry unfortunately never envisaged the devastating effects of COVID-19 in the industry as well as postmodern mobility.

The recent COVID-19 pandemic was a turning point that introduced radical shifts in the mobility culture and our current travel behavior as never before. For some voices, the pandemic opens the doors to more sustainable practices, but as we pinpointed in this text, it goes in the opposite direction. The COVID-19 accelerated changes originated in the terrorist attacks of 2001 in the US, most certainly associated with the crisis of hospitality and the aversion for the non-Western "Other". In few words, tourists became in undesired guests! (Korstanje 2024).

### 4 TERRORISM AND THE UNDESIRE GUEST

As discussed, tourists have been valorized as ambassadors of global capitalism and liberal democracy worldwide (Korstanje 2024). At a closer look, this thesis has been supported by different voices, such as Bianchi & Stepherson (2013), Werry (2011), and Pack (2006), only to

name a few of them. Basically, this axiom rested on the belief that liberal democracy re-organizes –through the warranty of different rights- emerging human relationships that cement stronger democratic institutions. Those nations that failed to create firm political institutions led not only to a state of political instability that impeded the rise of tourism but also to economic underdevelopment.

Having said this, the axiom was placed under unparalleled scrutiny just before the attacks on the World Trade Center in 2001. Per policymakers, terrorism was never an option in developed nations. Months later, this attack took room; Europe experienced a long-lasting whip when European centers such as Madrid, London, and even Paris were under terrorist attacks. This invariably changed how “the Other,” the stranger and migrants, were perceived. Not only did terrorism introduce new security protocols to monitor flights and international tourism, but it also altered our travel behavior.

As a result of this, Western hospitality entered in a crisis. Terrorism doubtless closed the doors of West to migrants hardening further travel bans and migratory controls at the borders. The idea that anyone, anytime, could be a potential terrorist paved the way for the rise of a sentiment of paranoia that changed host-guests’ relations. The foreigner was treated as a potential enemy of public security (Baker, 2014; Korstanje, 2018; Walters, Wallin & Hartley, 2019).

Most plausibly, the extended anxieties provoked by terrorism threatened to weaken social ties. To void a state of fragmentation and fragmentation, society articulates different mechanisms of adaptation. One of them, entitled *social dissociation* was widely studied in the literature by Rodanthi Tzanelli and Maximiliano Korstanje. The social dissociation speaks to us of the fact that communities that historically lived from tourism are expressing sentiments of anger and discontent against tourists. This occurs because communities accept the benefits of the industry while negating the costs (Tzanelli, 2023; Korstanje, 2018; 2024).

This can be observed in countless postmodern products elaborated to negate their own essence. For example, the beer without alcohol or the coffee without caffeine work as a clear example of this dissociation. As Zizek (2007) puts it, consumers often wish for what they do not need or really want! In the tourism industry, tourist-phobia (like racism) is widely supported by a recently-emerged aversion for strangers, a tendency that has accelerated since 2001. Far from reversing the tendency, COVID-19 reaffirmed the crisis of Western hospitality. The point will be discussed with accuracy in the next lines.

## 5 THE TOURIST-PHOBIA

Far from being rational, tourism operates in the unknown fields of emotions. As Mike Robinson (2016) puts it, tourism awakens deep emotions such as the fear of traveling or anti-tourist sentiment a never before. He coins the term Emotional Tourist to describe how tourism engenders positive and negative emotions in the subjects. Doubtless, emotions are often very hard to measure at least empirically. For some reason, scholars are reluctant to accept that tourism may very well ignite negative emotions (like racism or ethnocentrism) (Hollinshead 1993; Kock et al.

2019). Here readers should distinguish tourist phobia from over-tourism.

While the former signals to emotional dispositions culturally interlinked with a sentiment of aversion for strangers, the latter refers to structural failures in the interplay between the demand and the supply (Verissimo, 2020; Seraphin 2020). As I shall explain, the problem of “the Other” relates to the crisis of hospitality in western democracies. Per my viewpoint, the “Other”, the outlander is seen as a potential threat to the system.

Hence tourist-phobia is often accompanied with other similar discourses and sentiments carefully designed to demonize the stranger (Korstanje 2018). Ramos & Bundet (2021) have studied tourist-phobia in Barcelona, Spain. Tourist-phobia can be contextualized as a social malady derived from the negative impacts of tourism in the territory. Various social movements hold protests and demonstrations calling for the end of mass tourism.

This simply happens because the expansion of tourism is not successfully controlled by the Government and the local law. Tourist-phobia is a serious contradiction for the city because it depends on mass tourism, but at the same time, their effects are undesired. Tourist-phobia is a complex phenomenon mutually constructed by different stakeholders –all them with their own interests-.

Tourism phobia comes from different factors, such as the incorporation of digital tech into informal lodging and hospitality, the reduction of travel costs, the higher purchasing powers of the global north, and the lack of regulation by local authorities. However these discourses are often subject to political tergiversations aimed at criminalizing tourism. Foreign tourists are depicted as barbarian (irrational) hordes that vandalize everything at its pace.

Per his imaginary, the tourist-city is placed between the wall and the deep blue sea because of mass tourism but by eliminating tourism the tourist city will invariably die. The evolution of the modern city has been accompanied by the expansion and consolidation of modern tourism. This begs the question to what extent tourist-phobia is a rational or an irrational manifestation.

In her book, *Cultural (im)mobilities and the Virocene*, Rodanthi Tzanelli (2021) describes the grim condition of the postmodern tourism industry before the COVID-19 pandemic. As she eloquently notes, the COVID-19 pandemic grounded not only the tourism industry but also global commerce to a halt. It ignites a low-mobility world marked by frictions, the imposition of virocene, and negating the “Other”.

Tzanelli reviews the original Urry’s axioms to a new understanding of mobilities. She coins the term “Grand mobilities (p. 4)” to denote the fragmentations of voices and discourses originated by the pandemic. These grand mobilities are culturally enrooted in the virocene, a new stage dominated by the itinerary of new viruses and the biomedical discourse. If the violence speaks to us of a plague rushed by the circulation of a lethal virus that ultimately escapes from national control, the viro-politics, dominated by scientific knowledge, punctuates what the practices to be followed are.

The medical discourse is also never questioned, though other unspoken crises are untouched. We have been forgotten the importance of climate change, human trafficking and the serious class asymmetries caused by capitalism.

Although the itinerary of the virus is unpredictable, medical expertise is reaffirmed in its capacity to monitor human life. In this vein, social distancing is understood as the bridge that builds the ontological separation between those who live or die. The circulation of the virus is opposite to the high-mobility of humans. This creates a gap which is filled by the media. Since the pandemic does not recognize classes, wealth or status, it equals all humans to infection. In the virocene, the capital is controlled by an effective antiviral medicine.

Tzanelli overtly acknowledges that the immobility and the lemma of stay-at-home have revived local resentment. The local Government strategies have been questioned by the lay-citizens in two main forms, a radical angry directed against strangers (above all Asian tourists) and political instability derived from the unmet claims against local authorities who eventually failed to manage the negative effects of the pandemic.

She sheds light on the hot debate regarding the future of tourism in a post-viral context. The borders between work and leisure have been altered. She puts that tourism is part of the problem, not the solution to the ecological crisis. At the same time, tourism reduces human relations into mechanized forms. The virus remains invisible to our eyes, taking presence only as a governing form through mass media. We are not gazing the virus itself, but its devastating effects. Catalogued (like terrorism) to a foe to be defeated, the bio-capital culture domesticates the body while offering a simplistic view (description) of the "Other".

Capitalism has mutated into a new form, a new spirit "where the Other is suspected as a threat". Digital technology has undermined the human capacity for communicating cultural diversity on its own terms (with others). As a result of this, geographies and cultures have been systematically reduced to commodities exchanged by a liberal market through the digital media.

Capitalism has invariably entered in a new stage where mobility is dominated by successive crises of cultural representation and host presence (Tzanelli 2023). Her observations lead us to ask about the commonalities or differences between COVID-19 and terrorism. The point will be addressed with accuracy in the next section for the sake of clarity.

## 6 COMMONALITIES BETWEEN 9/11 AND COVID-19

Discussing "the role of alterity" in postmodern society seems to be almost impossible without including Slavoj Žižek and Bruno Latour. Of course, the present section synthesizes an abridged platform where both theories are placed into the foreground. From different lenses both authors have worked on the question of alterity and the radicalisation of the "big Other". This big Other punctuates that everyone is guilty until proven innocent (Korstanje 2018).

For Žižek, the Western democracies fell short of coping with the totalitarian spirit living inside them. Since the Cold War finished, modern politics and terrorism share a similar message, which says, I want you only to do what I want, but I want you to do it if you want to do it! This message ushers citizens into an extreme civility, which nurtures the belief that people move freely.

Behind this ideological discourse, lay-people are entrapped to the scrutiny of the "Big Other". It is important to mention that this Big Other reflects the grammatical norms, rules and social conventions that frame the modern self. The role of the Big Other legitimates labor exploitation in a capitalist society but paradoxically gives more autonomy to citizens (workers).

Simply put, extreme civility emulates freedom when citizens are far from free. Capitalist schizophrenia rests on its capacity to create desire, avoiding the person from the direct consequences of the desire. We often have needs but desire operates in another direction. He gives the example of the person stranded in the desert. He loves to drink a fresh Coke but he does not need it, contrariwise he needs water!

Capitalist expansion dissociates human needs from philological desire. The needs are biologically determined whereas the desire is mediatically packaged. In Žižek's terms, lay people crave –in normal conditions- what they do not need in reality. This suggests that we want coffee but without caffeine; we love beer but without alcohol.

That said, social institutions prohibit, at best in the formal sphere, what their cultural values supposedly champion. Žižek goes on to analyze the torture in the US Army forces. It is not difficult to resist the impression that the law prohibits torture. However, it is not sanctioned in the circles of army forces when soldiers are convinced, they are fighting against the "axis of evilness".

Terrorism and the introduction of its instrumentality are hollowing democracy from within. Institutions erected by the polarization between two bands or groups affirm the supposedly foundational cultural values (Žižek 1994; 1997; 2007; 2008). With the benefit of hindsight, Bruno Latour sheds light on the nature of the state of emergency in global capitalism.

According to Latour, terrorism evokes war drama, putting the nation as a WatchGuard against the rise of barbarity. In a world fraught with global threats such as climate change, human trafficking, or the migratory crisis, we choose against a sentiment that is dormant in us: terror. The opposite is equally true; fundamentalists look to restore a (probable) lost past in the present, but in so doing, a false version of the story is ultimately imposed. Latour questions whether the existence of reality depends more on veracity than the condition of knowledge construction. Historians have divided history between facts and values, but this changed in the post-truth era.

Latour convincingly argues that postmodernism is eradicating the past to be substituted by the saturated present. This creates a state of uncertainty, in which case the danger does not come from excessive confidence in the power of ideology but rather in an excessive distrust about the world (Latour 2004; 2010).

In consonance with this, Jacques Derrida defines the post-9/11 context as a new era that signals capitalism suffers from an auto-immune disease. This particularly occurs when the immune system attacks the healthy cells of different organs by a mistake or poor information. At the societal level, terrorism is a violent act oriented to suppress the "Other" who lives with us.

The suicide attack is more than a type of self-destruction; it is the destruction of the "Other" through us. In

its expansion, modernity repressed different internal tensions, which are revived by terrorism; in other terms, terrorism is a repressed fear of the presence of the alterity (see Borradori 2003). In *Empty Meeting Grounds*, Dean MacCannell (2002) argues convincingly that the crisis of modern capitalism is based on its own incapacity to understand the "Other" beyond the prism of digital media.

Cultural experiences are packaged to include some commercial values while excluding ethics. This dynamic is centered on the logic of the market and the urgency of capital reproduction. The tourist experience is not relational; rather, it is reduced to a mechanized form of consumption. Tourists are motivated to visit authentic sites, but in their quest for authenticity, they finally meet a staged landscape.

To some extent, tourism operates in two dimensions. On one hand, it is the glue of society. Tourism in fact revitalizes not only all fragmentations but also keeps society united. But secondly, it creates alienated forms of relationships where the "Other" is essentialized –if not negated-. In addition, tourism disorganizes human relations dehumanizing the host's lives.

Maccannell goes on to write "*critical theory, even those branches of it, which want to stand outside of, even beyond history, is fully historical. It was deployed at exactly the same moment in history as the double movement of tourists to the periphery and formerly marginal peoples to the centers. In this double movement and deployment, the human community has been rhetorically reduced to nothing more than a territorial entity with a unified economy, as in the European Community, and perhaps a single race*" (Maccannell, 2002: 2).

Tourists look for secure places to expand their frustrations, to push out the borders of their expectancies, but of course, they should dwell in stable grounds or a privatized space. Hence tourists are reluctant to be in contact with other tourists, even compatriots, while connecting with natives. Although this aim is altruistic, their interaction with tourists is controlled by digital media and aesthetic reflexivity. The staged-authenticity mediates between tourists and natives.

As discussed, hospitality appears to be in peril. The curiosity for the non-western cultures that characterized the expansion of European empires in former centuries has been set the pace to a sentiment of hostility directed against foreigners. The question whether the imperial voyages, which preceded modern tourism, inspired a set of emerging literary genres such as travel writing, has developed a type of curiosity for the "Other".

The expansion of capitalism has blurred all known borders making the "Other" a neighbor who is today negated. The sentiment of paranoia introduced by terrorism has erected a symbolic barrier where "the Other" is simply feared. Likewise, terrorism inspired the doctrine of living with the enemy inside, which means that anyone, anywhere and anytime can be a potential victim of terrorism. Terrorism, so to say, accelerated a much deeper crisis in Western hospitality (Korstanje 2018; 2024).

The recent COVID-19 pandemic, which was initially reported in Wuhan, China, far from being new, reaffirmed the same tendency, where the 'Other' is considered an undesired guest. Secondly, as Urry imagined it, the tourist gaze was replaced by a wicked guest. Over decades,

capitalism has expanded according to a cultural matrix indicating what can be toured.

For Urry, this matrix embodies what he termed the tourist gaze. Tourists have been valorized as ambassadors of the capitalist order and liberal democracies. Tourism was considered a growing industry for nations, a critical factor towards sustainable development. During the pandemic and after, tourism was discouraged, and tourists have been targeted as potential carriers of a lethal disease. They have been treated as enemies, affecting public order and sanitary conditions.

Hence, social gatherings and travel have been expressly prohibited during the pandemic. The 'Other' was also treated as a potential spreader (terrorist) who placed the public order in jeopardy. The lockdown and the restrictions to mobilities have been applied because anyone, knowing or not, would be the carrier of a lethal virus, a bomb ready to explode. The virus operated in a fragmented world, demarcating the new frontiers and the geopolitical tensions among nations as a sign of a re-feudalization process. More importantly, the fear of strangers is mainly determined by the crisis of Western Hospitality (Korstanje & George 2021).

## 7 CONCLUSION

Tourism research has been revolved around the host-guest relationships to better the sustainability of the industry. Today, the concept is mainly determined by the idea of conflict. The recent COVID-19 has engendered new radicalized discourses that threaten the future of the tourism industry. Paradoxically, these discourses are not only legitimate but also based on rational axioms. Mass and over tourism are wreaking havoc in consolidated or off-the-beaten-track destinations.

Having said this, the COVID-19 effects can be traced back to the attacks of WTC in 2001. From that moment onwards, the "Other" was envisaged as a potential terrorist who waits to perpetrate the next attack. If terrorism woke up a climate of fear and paranoia, the cycle was closed by the COVID-19 pandemic, where all we become is potential carriers (terrorists) of a lethal virus.

I have exposed the theoretical works of well-known experts who have theorized on the future of tourism in a low-mobility world. The point that captivates the attention of scholarship needs further clarifications and empirical-based discussion in a not-so-long distant future. The paradox lies in a moment where we want tourism but without its derived effects, we love tourism without tourists.

We ponder the economic benefits of tourism while avoiding tourists. Not surprisingly, digital technologies are offering new forms of virtual tourism that not only defy the classic definitions (centered on physical displacement) but also cancel genuine host-guest encounters.

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Term	Definition	Author 1	A2
Conceptualization	Ideas; formulation or evolution of overarching research goals and aims	x	x
Methodology	Development or design of methodology; creation of models	x	x
Software	Programming, software development; designing computer programs; implementation of the computer code and supporting algorithms; testing of existing code components		
Validation	Verification, whether as a part of the activity or separate, of the overall replication/ reproducibility of results/experiments and other research outputs		
Formal analysis	Application of statistical, mathematical, computational, or other formal techniques to analyze or synthesize study data	x	x
Investigation	Conducting a research and investigation process, specifically performing the experiments, or data/evidence collection	x	x
Resources	Provision of study materials, reagents, materials, patients, laboratory samples, animals, instrumentation, computing resources, or other analysis tools		
Data Curation	Management activities to annotate (produce metadata), scrub data and maintain research data (including software code, where it is necessary for interpreting the data itself) for initial use and later reuse	x	x

GUEST-HOST TENSIONS IN A FRACTURED WORLD  
 Maximiliano E Korstanje & Sharad Kumar Kulshreshtha

Term	Definition	Author 1	A2
Writing - Original Draft	Preparation, creation and/or presentation of the published work, specifically writing the initial draft (including substantive translation)	x	x
Writing - Review & Editing	Preparation, creation and/or presentation of the published work by those from the original research group, specifically critical review, commentary or revision – including pre-or post-publication stages	x	x
Visualization	Preparation, creation and/or presentation of the published work, specifically visualization/ data presentation	x	x
Supervision	Oversight and leadership responsibility for the research activity planning and execution, including mentorship external to the core team		
Project administration	Management and coordination responsibility for the research activity planning and execution	x	x
Funding acquisition	Acquisition of the financial support for the project leading to this publication		

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