Considering the similarity of behaviour:

Tourist, traveler and researcher in traditional dwelling

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Paper

Traditional dwelling & tourism

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Tourist travel in traditional dwelling

Architectural research and travel in traditional dwelling

Epilogue: Traveler, tourist and researcher behaviour
Considering the Similarity of Behavior: Tourist, Traveler and Researcher in Traditional Dwelling

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ABSTRACT

This article is an initial theoretical exploration for the research concerning “traditional dwelling and tourism” which is using tourist’s behavior perspective in how the tourist makes sense of what she or he does as tourist in traditional dwelling. By presenting examples from the areas of architectural research practice, tourism discourse, and travel narrative, describes the process of self-discovery and self-representation which results from the gazing into the traditional dwelling and interactions with dweller. Further, this exploration may assist the rethinking of touristic character of place/space as less detached from other context and significance of contemporary life than is generally understood.
Bali

Traditional dwelling of Bali

Betawi

Traditional dwelling of Betawi
Kasepuhan Banten – West Java

Traditional dwelling & tourism
### Traditional dwelling & tourism

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People going places
Why the issue of people going places is important?

- relates to notions of boundary
- inside and outside
- distance and difference
- enter into the construction and renegotiation of the self

only in the context of the relation with dweller concerning what it is not or what it precisely lacks can “identity” be produced and conceptualized (Butler 1993; Derrida 1981; Laclau 1990).

the self is constructed through the image of the other. One reaches a self-realization in view of that from whom he/she differs. Identity is constructed in a way which is analogous to language as is. The unconscious in that, the assignment of meaning takes place within relations of similarity and difference between the words of a language code (Laclau 1990).

Through their descriptions which structure and give meaning to their experiences in the process of narration, travelers can reflect upon their journeys in ways that produce images of self and identity (Neuman 1992: 177-178).
Tourist travel in traditional dwelling

The late 19th century is considered the period when travel declined, with the rise of mass tourism; it is the period when the processes of democratization and commercialization of tourism began (Boorstin 1964).

The separation of popular pleasure from high culture is a characteristic of modernity, which has distinct social practices and rules of division such as between public and private life, home and abroad, art and life (Rojek and Urry 1997: 3).

Tourist type of gaze, “authorized” mainly by the discourse of play and pleasure, can be contrasted to the gaze of travelers like researcher, which was embedded in the discourse of education (the latter meant to heightened experience of self-realization).
the traveler behavior to traditional dwelling represented the “romantic” gaze whose appreciation of the ancient sites and the magnificent landscapes required cultural capital, whereas the mass tourist visiting the country today represents the “collective” tourist gaze. Urry (1990: 86-87)

some of the signs making up traditional dwelling’s tourism image are often used by non-tourist discourses as well; they serve the purpose of marketing programs or commodities which are generated outside traditional dwelling but are either located or carried out within the country

The idea behind the program’s philosophy and marketing rhetoric is that education (and the type of “work” it entails) can take place in non-conventional settings and situations (while traveling and living with host families in a foreign country), and that it can also allow for “leisurely” experiences; this underlying orientation provides evidence of the de-differentiation of spaces and functions, one of the key characteristics of postmodernity (Rojek 1993: 188).

Tourists go aboard on their journeys with already formed images, largely the product of popular cultural representations and of touristic discourse; they also expect to be entertained and exposed to performances which without violating their aesthetics are different from those of their familiar world

Architecturally, a place is transformed into a tourism site through a system of symbolic and structural processes which follow the direction marked by the dominant discourse. The latter influences the way tourists “read”, “appropriate”, and “exploit” the areas they visit

The tourist is then attract with evocations of a place that offers what is missing from one’s ordinary/everyday existence (at “home”) the dream. Dreaming amounts to an imaginative journey which only the unfamiliar, the “alien”, can bring about. The references to traditional dwelling, which also an important role in the dreaming. Further, the religious rituals are mentioned because of an association with traditionalism, sensuality, and mysticism
The advertising discourse seeks to “exoticize” a traditional dwelling and make it “distant”, symbolically, for tourists. This is accomplished through 2 references;

- emphasizes the traditional dwelling's history
- identifies the place with practices fill with the qualities of myth

The impression created is that present-day traditional dwelling is equally important as ancient (mythical) traditional dwelling because it meets the standards of a powerful entity, the ethnic.

Despite the claims made often by the advertising industry that travel has the capacity to transform the tourist's self (Bruner 1991: 241-242), the experience cannot be interpreted in terms of the quest for authenticity (MacCannell 1989).
Tourist who travel in groups tends to surrender the control of his/her journey to others, the architectural researcher is in constant struggle to attain an insight into another culture.

_Dubisch (1995:33):_ That researchers experience things during their research journeys that do not occur at home and this, by implication, differentiates them from tourist _what awareness of himself/herself can the researcher attain because of architectural research travel?_
Malinowski pioneering example has shown that anthropological and architectural research reveals hidden or unknown aspects of the investigator him/herself and, the reverse, that traveling to the traditional dwelling can shed light on architectural research (Stocking 1983); In other words, fieldwork connects an important personal experience with a general field of knowledge.

How to understand the distinct quality of exploration that architectural research travel? One must examine how the relationship with dweller is experienced and revealed, how experience is transformed into authority in the architectural research text, and how the researcher, as a writer, constructs the interpretation of the fieldwork in the report or other kinds of architectural research publication.

The separation of the self and personal narratives from “objective” observations and description was dictated by the long established tradition in western social sciences of assigning the personal (emotional) to the area of the “just anecdote” or the trivial (Okely 1992:6).

Architectural and anthropological research

- 1980 focused on the architectural research dialogue or the encounter with the culture of traditional dweller.
Epilogue: Traveler, tourist and researcher behaviour

Travelers, architectural researchers and tourists can be considered observers who gaze into the elsewhere and the traditional dwelling, while looking for their own reflection. The experience of the self through dweller has ultimately proven to be a quest for and imposition of control and order. In the course of history, colonialism, religious missions, architectural research, and tourism have provided outlets for the quest for self-representation: in the face of modernity's inherent qualities of individualism, mobility and fragmentation, such a quest has been motivated by nostalgia for ideal, integral communities.

The advance of self-reflexive researcher, which involve an awareness of oneself and of the importance of giving due credit to the voice of dweller, lies in their contributing to reduce the problems of subjectivity in participant observation. As part of the self-reflexive trend, some fieldworkers have reported a transformation through the research experience, while others have experienced their research as a journey of self-discovery (Reinhartz 1992).

Architectural researchers interested in the creative use of place-description have recognized first that the identities the architectural researcher carries into the field must not be included or hidden under the scholar and second, that his/ her entrance into another society or ethnic group is accompanied by the crossing of a boundary of self-definition (Okely 1996).
Travelers sense the external world by relying on literary texts and other travelers' accounts, rather than on tour operators and the advertising discourse. This suggests that the textual genre can still compete successfully with the visual media, like television and the Internet, which focus upon the gaze (Dann 1999: 161).

Through the works they produce, travelers generate new images, which are added to the collection of signs that tourists in turn consume. In this sense, they provide additional elements that allow tourists to look for signs of traditional dwelling, typical behavior, typical attitudes of the traditional dweller towards one another and towards strangers, and so on.

Regarding the issue of reflexivity, it can provide an insight into the architectural researchers' and the travelers' behavior analysis of themselves in the context of their engaging with the traditional dwellers. Reflexivity is an aftermath of experience and refers to the conscious use of the self as a resource for making sense of others.

On the other hand, architectural research account provides evidence of the creative use of self-reflexivity; it shows how the architectural researcher can activate various dimensions of self and reveals how dweller becomes a background that reflects the conditions of her own situation back home. It appears that authors-travelers who pass through places in the periphery looking for foreignness, may be aware of the inner dimension of travel but not in a self-reflexive way. They may seek to set themselves apart from the tourist and this concern may be an element of their sense of identity.

### Similarity of behaviors: Beyond people going places

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**Tourism** is considered to actually confirm one's view of the world rather than transforming it. **Travel** is seen as a resource in the endeavor of self-realization. **Tourist** is presented as unadventurous and lacking initiative and discrimination. **Traveler** is associated with the values of discernment, respect, and taste. **Researcher** constructs the interpretation of the fieldwork in the report or other kinds of research publication.
Acknowledgement

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