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“In the foreign country that was Singleton Street he was an entirely different person.” – finds Macon Leary in Anne Tyler’s novel *The Accidental Tourist*. In the present volume, the second in a series of explorative travel reports about the island of Mallorca, the authors discuss the changes affecting their own researcher personae while pursuing immersive field work where (mostly) German tourists encounter those involved in the precarious subsistence economy that scaffolds the touristic universe: beach vendors, sex workers, bathroom attendants. These non-tourists are seekers from the Global South, variously from Nigeria, Senegal, or Mali, but also Indian and Chinese, and they are seeking refuge in the European tourist-

scape in pursuit of minimal income, security, and escape from precarity.

The richness of the personal encounters with the seekers, a humbling and at times disconcerting experience, but also a fun, invigorating and fully human one, inspires the contributions to this multilingual collection of research reports. Reflecting the ongoing deconstruction of the personal versus the public in contemporary discourse, the authors have deliberately put the focus on capturing and expressing their research practices in experiential narratives.

Angelika Mietzner (German language) invites the reader to share her impressions and musings as she moves between beach exposure

and the tourist strip. People and their language, a deep listening narrative is provided here, summed up with the personal reference point of *Karneval* and the *Jeföhl* of the Cologne dialect, that collective term for the assembled togetherness of realities and sensitivities that define the city as a disposition rather than a place.

With Nico Nassenstein (English language), we get to go on a 'linguistic walk,' an innovative sociolinguistic acknowledgment of the dynamic nature of linguistic landscapes. Yes, there are many languages and language fragments and language mixing to witness; Nassenstein gives examples and classifies them, as is standard practice, but he goes beyond such standards in the rich documentation of the interactive context. It is important who he is talking to, and it is important also that he, the researcher from the Global North, is engaged in the interaction – multilingualism exists in people, not in linguistic experience alone.

Janine Traber (German language) turns her gaze onto representations of sexuality in Ballermann tourism. Sex as a reversing ritual, rooted in traditions such as pilgrimages that led catholic German travelers away from the moral strictures of their home contexts, manifests materially; Traber shows how sexualization is all-pervasive, from drink names to wet t-shirt contests to artefacts such as plastic breasts and penises in the shape of glassware or cigarette lighters. Her gaze reveals the whiteness of these products, a whiteness that stands in stark relief to the blackness of the sex workers from Nigeria: reversal in Mallorca is the editing out of the Global South from material culture.

Fatou Cissé Kane (French language) offers up a deep listening account focussed on

conversations with Senegalese compatriots. Their gendered engagement with the tourist economy involves hustling for business on the beaches as vendors (men), or hair dressers providing beauty enhancement (women). Mallorcan living to this group is limited to in-group interaction and chatting up tourists; they cannot invest in Spanish culture and learning the Spanish language. Some women provide sexual services alongside other prostitutes, mostly from Nigeria. Overall, Mallorca's Senegalese would not recommend for others to follow into their footsteps, Kane observes, even though their liminal existence there allows them to support their families back home.

For Nina Schneider (English language) the Mallorcan research visits have stimulated reflection on how to emulate her personal experience in conceptual terms. She shares the difficulty involved in 'cold calling' on people from the Global South; while the group of researchers felt inspired by giving voice to non-tourist workers, white privileged non-tourist academics were not immediately attractive as conversationalists. The initial non-dynamics of such encounters, Schneider reasons, can inspire a new definition of what constitutes 'The Global South:' perhaps first and foremost, it should be thought of as a performative space of personal encounters alongside its economic and geographic underpinnings.

Anne Storch (German language) rounds out the volume by providing what might best be characterized as a hybrid metacommentary, a novel format in sociolinguistic research that at times adopts a voice of critical journalism (as in the account of the heat wave and record tourism in the summer of 2017) subtly underlaid by sarcasm that helps underscore the enor-

mous ecological and economic indifference of the tourist industry and its pseudo-innocent clientele – extreme exploitation of resources, human, natural, and material, in pursuit of fun and ‘relaxation.’ In Mallorca, Storch finds the extreme of the extreme: a ‘tourist gaze’ no longer exists, Ballermann is a non-place offering a narcissistic confrontation of the travelers with their culture in hyper-mode, *beerhalls*, *Schnitzel*, sex and vomit. Experience of any ‘other’ is reduced to encounters with others that are also non-locals; tourists and non-tourists are othered in the service of a touristic experience that is transgressive, immoral, and without responsibility, and linguistic repertoires are variously enlisted to enhance the tourist experience and enable non-encounters in non-places. Against this background, the author shows, notions of being a researcher-bystander at yet another level of non-engagement and innocence face their ultimate challenge. Meaningful research in contexts of terrible banality lies in the small stories, Storch observes, that is in a practice of deep human engagement that belongs in, as well as constitutes, the research manual of deep listening.