Culture and Society of World Cities
URST-3505 (4 credits)

International Honors Program (IHP)
Cities in the 21st Century

This syllabus is representative of a typical semester. Because courses develop and change over time to take advantage of unique learning opportunities, actual course content varies from semester to semester.

Course Description

This course examines the many ways people make urban life meaningful. What historical, political-economic, and socio-cultural contexts frame urban life's opportunities, constraints, and uncertainties? How, in those contexts, do people create a sense of place? Our study of social and cultural urban processes emphasizes the relationship of space to identity and power. The course examines aspects of identity, including race and ethnicity, gender, class, family, community, and citizenship. In each city, we will grapple with conflicts, struggles, and celebrations embedded in and emerging from specific historical, sociocultural, and political-economic contexts. We will examine cities as physical and imagined spaces, exploring how spatial and social life are mutually shaped and how the meanings of cities are multiple and contested by different groups and actors with often incompatible agendas.

Within cities, identities and differences are historically created and reified through cumulative interactions and interpretations, historical and political phenomena, and events. This course tracks the various manifestations of urban identities through the lenses of some critical systems of categorization and difference, specifically race, gender, class, and citizenship. We will explore each of these as systems of exclusion and how they manifest differently in our various sites. The purpose of this course is thus twofold: a) to introduce students to analytical and methodological tools for studying cultural and social dimensions of urban life, and b) to explore articulations of politics, socio-economics, identity, and culture that are ethnographically located in particular urban contexts, yet resonate theoretically toward a comparative understanding of cities and urban life.

Learning Outcomes

Upon completion of the course, students will be able to:

- Describe socio-spatial and cultural expressions political and economic processes
- Discuss cultural processes of identity formation within the analytical frame of historical colonial/global processes.

- Compare and contrast social configurations of class, race, and gender in different urban contexts;
- Apply qualitative research tools to undertake ethnographic inquiries in intercultural settings and engage with local peoples and institutions in reflexive and substantive ways.

Language of Instruction
[Sample Text: This course is taught in English, but students will be exposed to vocabulary related to course content as well as the nuances of economic change and development through in-country expert lectures and field visits in a wide range of venues and regional locales.]

Instructional Methods

Through readings, oral presentations, and class discussions, we will explore how, over time, anthropologists and other social scientists have used theoretical perspectives to understand local, regional, national, transnational, and global processes that converge (and diverge) in cities. Acknowledging cultural diversity and the various perspectives and assumptions about the world and its inhabitants is a crucial dimension of the anthropological lens. Students will be strongly encouraged to recognize their cultural assumptions and to take distance from them to make space for different ways of being in and imagining the world.

Through individual assignments, students will be introduced to qualitative research methods, including ethnography or participant observation, which offer essential tools for a comparative study of urban life. How do we learn from everyday life, careful observations of urban expressions and social interactions in specific urban spaces, and the stories people tell about themselves and their city? Such an ethnographic lens allows for "reading the city," or the study detailed, local accounts of city life. In contrast, a comparative lens enables us to understand urban processes from diverse perspectives and experiences that characterize urbanism.

Materials
Required readings, compiled in individual course folders, will be available on a Google Drive folder. Thematic readings, also in this folder, are provided for further reference and to understand an issue in more depth. *Students are expected to complete required readings before C & S faculty sessions and to use readings for reference in discussions and assignments.* In addition, students are encouraged to use thematic readings and IHP in-country libraries and to investigate local resources, including news media. Reading newspapers regularly in each city offers a valuable resource for understanding current issues and debates. Students are also encouraged to use individual initiative to find supplementary resources. Please remember that the reading assignments may be updated during the semester.

Assignments and Evaluation

Assignment Descriptions and Grading Criteria

1-3) Presentation & Lead Discussion (90%)
Detailed assignment instructions and due dates to be provided in-country.

4) Participation (10%)
Participation means completing all assigned readings before each faculty session, engaging in discussion in class, and asking questions in class.

- Always come to class with 1- 2 critical questions about that week's readings. Prepared questions will be collected during classes.
- Be prepared to speak about what you found most interesting, important, or challenging about the reading assignment and how it does or does not connect to field activities and other IHP program activities.

Assessment
    Buenos Aires: Individual assignment - 30%
    Barcelona: Individual assignment - 30%
    Cape Town: Individual assignment - 30%
    Participation - 10%

Attendance and Participation
Due to the nature of SIT Study Abroad programs, and the importance of student and instructor contributions in each and every class session, attendance at all classes and for all program excursions is required. Criteria for evaluation of student performance include attendance and participation in program activities. Students must fully participate in all program components and courses. Students may not voluntarily opt out of required program activities. Valid reasons for absence – such as illness – must be discussed with the academic director or other designated staff person. Absences impact academic performance, may impact grades, and could result in dismissal from the program.]

Late Assignments
SIT Study Abroad programs integrate traditional classroom lectures and discussion with field-based experiences, site visits and debriefs. The curriculum is designed to build on itself and progress to the culmination (projects, ISP, case studies, internship, etc.). It is critical that students complete assignments in a timely manner to continue to benefit from the sequences in assignments, reflections and experiences throughout the program.
Course assignments are due at the beginning of class. Papers handed in late will drop one percentage point per day unless permission is granted otherwise.

Grading Scale

94-100%   A
90-93%   A-
87-89%   B+
84-86%   B

80-83%	B-
77-79%	C+
74-76%	C
70-73%	C-
67-69%	D+
64-66%	D
below 64	F

Program Expectations

- Show up prepared. Be on time, have your readings completed and points in mind for discussion or clarification. Complying with these elements raises the level of class discussion for everyone.
- Have assignments completed on schedule, printed, and done accordingly to the specified requirements. This will help ensure that your assignments are returned in a timely manner.
- Ask questions in class. Engage the lecturer. These are often very busy professionals who are doing us an honor by coming to speak.
- Comply with academic integrity policies (no plagiarism or cheating, nothing unethical).
- Respect differences of opinion (classmates', lecturers, local constituents engaged with on the visits). You are not expected to agree with everything you hear, but you are expected to listen across difference and consider other perspectives with respect.

SIT Policies and Resources

Please refer to the SIT Study Abroad Handbook and the Policies section of the SIT website for all academic and student affairs policies. Students are accountable for complying with all published policies. Of particular relevance to this course are the policies regarding: academic integrity, Family Educational Rights and Privacy Act (FERPA), research and ethics in field study and internships, late assignments, academic status, academic appeals, diversity and disability, sexual harassment and misconduct, and the student code of conduct.

Please refer to the SIT Study Abroad Handbook and SIT website for information on important resources and services provided through our central administration in Vermont, such as Library resources and research support, Disability Services, Counseling Services, Title IX information, and Equity, Diversity, and Inclusion resources.

Course Schedule

Please be aware that topics and excursions may vary to take advantage of any emerging events, to accommodate changes in our lecturers' availability, and to respect any changes that would affect student safety. Students will be notified if this occurs

NEW YORK CITY

Session 1. New York City: Foundations and global urbanization
In this session, we will cover two historical processes integral to the foundations of New York City and global urbanization: colonization and slavery. The histories of colonization and slavery are often obscured in the popular imagination of the modern city and yet have shaped urban development for centuries and still endure into the present. In this session, we will examine New York City's colonial origins and investigate the conceptual underpinnings behind colonization and slavery that continue to inform urban inequality around the world.

Required readings
- Wallace, M. & E. Burrows. 1998. *Gotham. A History of New York City to 1898.* Oxford University Press. p. 23-28; p. 41-51; p.61-66; p.70-75; p.88-96; Edge to Center p.23; City and Country p.25 ; Municipal Remakings p.27; Where the Lenapes Dwell p. 41; Lazy and Barbarous People p.48; The West India Company p.61; New Amsterdam p. 70; Development p.88; Disaster p.93]
- Harris, L.M. 2004. *In the Shadow of Slavery. African Americans in New York City, 1626-1863.* Chapter 1; p. 11-25. University of Chicago Press.

Suggested further readings
- Wallace, M. & E. Burrows. Gotham. Intro; Chapter 1-3
- L. M. Harris *In the Shadow of Slavery.* Intro; Chapter 1; Chapter 3

Buenos Aires

Session 2. The conformation of Argentine National Identity: Civilization and Barbarism
In this session we will explore the process of nation- and national identity building in Argentina and the specific shape that colonialism and coloniality took in these lands. We will consider national identity as a construct to maintain the status quo, which is always established against an "other" who is excluded, and is supported by "myths" and a local "common sense". Within this framework, we will unpack the myth of a white European Argentina by paying attention to some important landmarks in the building of white national identity and the construction of a racialized "other" (both in people and in spaces). This includes the opposition "civilization/barbarism" with the construction of the image of a desertic space —"empty" land devoid of life— open to conquest, and the production of national timelines in which the "others" are left behind.

Required readings
- Delrio, W.; Lenton, D.; Musante, M.; and Nagy, M. (2010). Discussing Indigenous Genocide in Argentina: Past, Present, and Consequences of Argentinean State Policies toward Native Peoples. *Genocide Studies and Prevention: An International Journal*, 5(2): 138-159.
- Gordillo, G. (2019). "The savage outside of White Argentina." In Alberto, P. and Eduardo E. (Eds). *Rethinking Race in Modern Argentina* (pp. 241-267), Cambridge University Press.

Suggested further readings

- Rufer, M. (2012). The Bicentennial Stamp: Nation and Difference in 2010 Argentinian Celebrations. International Journal of Latin American Studies 2(2): 51-84.
- Gordillo, G., & Hirsch, S. (2003). Indigenous struggles and contested identities in Argentina histories of invisibilization and reemergence. Journal of Latin American Anthropology, 8(3), 4-30.
- Vivaldi, A. and Identidad Marrón collective (2021). Identidad Marrón's Book. Manchester Digital Exhibitions https://www.digitalexhibitions.manchester.ac.uk/s/carla-en/page/identidad-marron-s-book

Session 3. National Identity in the Public Space: Monuments and Memorials
The second session will build on the historical and geographical context deployed in the first one, to focus more specifically on the city and how national identity is at once expressed and produced in the public space. Far from being merely a reference to the past, monuments and memorials serve as a material means to define who is included and excluded in our past, our present and our future. The identities they represent, especially in terms of race, gender and class, are a reflection of the "us" and, by opposition, the "other" projected to the other side of spatial and temporal boundaries. In this session we will examine the material expression of public history in the monuments and memorials mapped by students in their first exploration of downtown Buenos Aires, and learn about the disputes on monuments representing contested historical figures, as well as recent initiatives to bring them down or de-monumentalize in Argentina and Latin America.

Required readings
- Alvarado Lincopi, C. & Quezada Vásquez, I. (2021). "Tearing down, replacing and saturating. Monuments, whiteness, and decolonization". Translation of: "Derribar, sustituir y saturar. Monumentos, blanquitud y descolonización". *Corpus*, 11(1): 1-9.
- Argüello, T. & Bustos, G. (2019). "De-monumentizing Roca': decoloniality from the critique and practice of history- and memory-building". Translation of: "'Desmonumentar a Roca': decolonialidad y descolonialidad desde la crítica y la práctica a la construcción de la historia y la memoria." *Kimün* V(8): 255-276.

Suggested further readings
- Nguyen, C. T. (2019). Monuments as commitments: How art speaks to groups and how groups think in art. Pacific Philosophical Quarterly, 100(4), 971-994.
- Argüello, T. & Bustos, G. (2019). De-monumentizing Roca': decoloniality from the critique and practice of history- and memory-building. Translation of: "'Desmonumentar a Roca': decolonialidad y descolonialidad desde la crítica y la práctica a la construcción de la historia y la memoria". Kimün V(8): 255-276.

Session 4. Reclaiming the Public Space: Resistance and Mobilization
The third session will focus on resistance in the public space, in the form of demonstration, mobilization and occupation of urban space for political purposes. Argentine identity is marked by a history of public mobilization and pride in "poner el cuerpo", or "putting oneself (physically) out there" as a form of political commitment. We will refer to a variety of mobilizations that

marked Argentine recent history, from Madres de Plaza de Mayo to demonstrations in December 2001, feminist mobilizations and various occupations of public space in relation to land claims and the environment. Building on these cases, we will explore what this means in terms of identity, citizenship, and the relation between social movements and the State.

Required readings
- Sutton, B. (2007). "Poner el Cuerpo: Women's Embodiment and Political Resistance in Argentina". *Latin American Politics and Society* 49(3): 129-162.
- Pereyra, S. (2017). "Protest, Social Movements, and Malaise in Political Representation in Argentina". In A. Joignant et al. (eds.), *Malaise in Representation in Latin American Countries* (pp. 235-256), New York: Palgrave.

Suggested further readings
- Aranda, D. (2023). A Malón of Peace to challenge power and false progress. *Pressenza International Press Agency*. https://www.pressenza.com/2023/08/a-malon-of-peace-to-challenge-power-and-false-progress/
- Stacchiola, O., & Seca, M. V. (2023). 'In Defense Of Freedom': Youth Participation towards Liberal/Libertarian Ideas in Mendoza (Argentina). Translation of: "Por la defensa de la libertad: participación juvenil en torno a las ideas liberales/libertarias en Mendoza, Argentina". *Última Década*, 31(60), 71–110. https://doi.org/10.5354/0718-2236.2023.70699

BARCELONA

In these three sessions, we are going to explore different ways in which the cultural hegemony of neoliberalism -which began globally in the 1980s- is currently being reinforced or challenged, through the lens of Barcelona. We are going to do this by focusing on those issues which, according to the official surveys, are perceived as the biggest problems of the city: insecurity, dirtiness/cleanliness, and housing.

Session 5. *On the cultural dominance of zero tolerance and civility paradigms*
How do cities deal with perceptions of insecurity and other associated problems such as dirtiness or noise? In this session we will focus on the neoliberal urban regime based on so-called "zero tolerance policies", which has been expanding since the late 1990s: a way of governing cities that has broadened the notion of what constitutes deviant or "uncivil" behavior in public spaces, which is seen as the cause of insecurity. In Barcelona, this approach was introduced at the turn of the century under the more progressive label of "Civility". The last expression is the Pla Endreça or "Plan to tidy up," the first measure taken by the newly elected mayor in July 2023. While the proclaimed aim of these policies is to generate more quality of life and better social relations, their social effects are the opposite: they tend to foster distrust, more insecurity and they reinforce class and ethnic divisions, while simultaneously concealing them. Instead of talking about "inferior races," civility allows to speak of "lower cultural levels", "lack of education" or "lack of integration" and justifies the stigmatization, control and repression of others. During you visit in Barcelona, you will have different opportunities to see and analyze the impact of this dominant cultural framework: in conversations with local residents, in visits to the three selected neighborhoods, and during the lecture and meeting

with the Popular Unions of Street Vendors. During this session we will also discuss ways in which the dominant framework of zero tolerance and civility can be challenged.

Required Readings
- Galdon, G. (2016) Uncivil cities: Insecurity, policy transfer, tolerance and the case of Barcelona's 'Civility Ordinance'. *Urban Studies*. 53(9): 1-17.
- Lundsteen, M. & M. Fernandez (2021) Zero-Tolerance in Catalonia: Policing the Other in Public Space. *Critical Criminology* 29: 837-852.

Suggested further readings
- Stolcke, V. (1995) Talking culture: new boundaries, new rhetorics of exclusion in Europe. Current Anthropology 36.1: 1–24.

Session 6. The crisis of the Spanish "culture of home ownership" and the new social divide

In 1987, Thatcher famously said: "There's no such thing as society. There are individual men and women and there are families. And no government can do anything except through people, and people must look after themselves first". This statement, which ironically constitutes a particular ideological view of culture and society, came hand in hand with the project of building a democracy of homeowners. In Barcelona and Spain, this project started much earlier, in the 1960s with the Francoist dictatorship. While it was successfully sustained for half a century (virtually everybody could be a homeowner), it went into full-crisis mode in the Great Economic Crisis of 2008. Since then, Barcelona has seen a growing social polarization between those who can access the property system and those who cannot, and this is partly the reason why the cultural hegemony of neoliberalism is today more challenged than it has ever been. In this session we will explore the impacts of the long crisis that has been unfolding for the last 15 years, and the kinds of class and ethnic conflicts that have erupted in its wake. If possible, we will also compare the case of Barcelona with other cities undergoing similar processes, including those of the people participating in the session. We will also talk about how militant or engaged research can challenge dominant narratives while reinforcing the agenda of housing activism. We will do this by looking at a specific example: the Tenant Survey (which we have created and developed at IDRA), the different myths it has debunked, and its public impact.

Required Readings
- Palomera, J. (2014). How did finance capital infiltrate the urban poor. Homeownership and social fragmentation in a Spanish Neighborhood. *International Journal of Urban and Regional Research*. 38(1): 218-235
- IDRA (2023). Generación Inquilina: la gran brecha social. Encuesta sobre las Condiciones de Vida en Barcelona (2018-2022). (The preliminary results of the Tenant Survey led by IDRA, which we will discuss in class. Unfortunately, it is only available in Catalan and Spanish.)

Suggested further readings
- Gil, J. & Martínez, M. (2023) State-Led Actions Reigniting the Financialization of Housing in Spain. Housing, Theory and Society, 40:1, 1-21

- IDRA (2023) ¿Cómo afectará el control del precio de los alquileres a los caseros?
- García-Lamarca and M. Kaika 2016 'Mortgaged lives': the biopolitics of debt and housing financialization. *Transactions of the Institute of British Geographers* 41(3), 313-327.

Session 7. Housing activism against the production of ignorance, and the struggle for cultural hegemony

Over the last decade, real estate prices have skyrocketed and the rate of evictions has remained constant. In this context, the city has become the center of a true cultural and political struggle at Spanish level. On the one hand, we are witnessing the deliberate production of ignorance on an unprecedented scale: disinformation, fabrication, mythology, and propaganda which utterly ignore scientific facts. Over the last years, the largest media conglomerates have fought -and largely managed- to replace the stories of evicted families (so present until 2017) with reports of landlords and homeowners whose properties are usurped by malign okupas ("squatters"), thus presenting the housing crisis as a law-and-order problem and legitimizing rent hikes and displacements. This has come hand in hand with the rise to stardom of private companies of thugs specialized in anti-squatting practices, linked to the far right and real estate corporations. As a result of this campaign, many have been led to think that it is very easy to have your home broken into by okupas, and Spain has become one of the four countries with the highest number of home alarms in the world -only after the US, China and Japan, despite having a much smaller population than the first two, and a much lower criminality rate.

Moreover, university departments and think tanks linked to the real estate sector have produced countless reports defaming public policies that seek to regulate the housing market and protect tenants, always arguing that the only solution is to deregulate and increase the supply -thus dismissing the scientific evidence which proves that these kinds of measures are what caused the crisis in the first place. On the other hand, housing movements have been extremely active in challenging the narratives that legitimize housing inequalities, beyond what we saw in the previous session. Here we will focus on some of the strategies adopted by the Barcelona Tenants Union and other organizations: challenging the "lack-of-supply" argument, stopping rent hikes and evictions, and confronting the okupa mantra. We will discuss to what extent they have been successful and will try to imagine what else can be done.

Required Readings
- Slater, T. (2019). Agnotology. In Keywords in *Radical Geography: Antipode* at 50 (eds. *Antipode* Editorial Collective).
- Martínez, M. & Wissink, B. (2022). The outcomes of residential squatting activism in the context of municipalism and capitalism in Madrid and Barcelona (2015–2019). *Journal of Urban Affairs*, 45 (1), 65–83.
- Palomera, J. (2019) The Barcelona Tenants Union and the struggle for housing in the new cycle of financialization. Draft/Unpublished text. (a short draft on the Barcelona Tenants Union, where there is a specific section on the importance of challenging dominant narratives with counter-hegemonic explanations. We are working on a more up-to-date scientific publication but it is not ready yet)

Suggested further readings

- Martínez, M. & Gil, J. (2022) Grassroots struggles challenging housing financialization in Spain, Housing Studies, DOI: 10.1080/02673037.2022.2036328

CAPE TOWN

Session 8. Race and citizenship
This session unveils the contemporary legacies of colonization in Cape Town (from the Cape Colony in the 17th to British imperialism, Afrikaner Christian nationalism, and the apartheid regime). We will explore the production of racial and ethnic categories and their subsequent reproduction and contestation. We will discuss the fractures caused by the brutally enforced identities and the practices of exclusion beyond the illusion of the "rainbow nation" while acknowledging the various senses of belonging that was shaped along the way. The texts expose the constructions of race and ethnicity in colonial and postcolonial Africa and unpack contemporary expressions of racism and xenophobia in South Africa.

Required Readings
- Mamdani, M. 2001. Beyond Settler and Native as Political Identities: Overcoming the Political Legacy of Colonialism in *Comparative Studies in Society and History*, Vol. 43, No. 4 (Oct), 651-664.
- Ndlovu-Gatsheni S and B. Ngcaweni. 2021. *The Contested Idea of South Africa* (Chapters 2-3). Taylor and Francis.

Suggested further readings
- Ramutsindela, M. 1997. National identity in South Africa: The search for harmony. *GeoJournal*, 43(1), 99-110.

Session 9. Claiming land and indigeneity
This session contemplates the multiple identities of Khoisan descendants in Cape Town, and their involvement in land reclamation movements in the city and beyond (#landback). Khoisan are the indigenous people of the Western Cape. We will investigate the exceptional deployment of indigenous rights instruments in South Africa. In the continent, the concept is rarely mobilized, in opposition to the more common and controversial concept of autochthony. We will also consider the history of the Khoisan revival in connection to changes in the heterogenous coloured community. The texts with help us contextualize the complex intersections between their diverse paths to belonging.

Required Readings
- Adhikari, M. 2006. Hope, Fear, Shame, Frustration: Continuity and Change in the Expression of Coloured Identity in White Supremacist South Africa, 1910-1994. *Journal of Southern African Studies* 32, no. 3, 467-87.
- Sato, Ch. 2018. Khoisan revivalism and the land question in Post-Apartheid South Africa in G. Mkodzongi & F. Brandt, *Land Reform Revisited: Democracy, State Making and Agrarian Transformation in Post-Apartheid South Africa*. Brill, Leiden,199-221

Suggested further readings
- Q. Gausset, J. Kenrick and R. Gibb. 2011. "Indigeneity and autochthony: a couple of false twins?", *Social Anthropology* 19(2), 135-142.

- P. Geschiere and S. Jackson. 2006. 'Autochthony and the Crisis of Citizenship: Democratization, Decentralization, and the Politics of Belonging". *African Studies Review* , Volue 49 , Issu 2: *Autochthony and the Crisis of Citizenship* , SeptmbSeptember

Session 10: Legacies of slavery and urban memoryscapes

The session examines Cape Town urban's memoryscapes with a particular focus on the memory of slavery. A large section of Cape Town population recognizes their slave ancestry. The enslaved men are women that built the Cape Colony from the 17th century were indigenous or black Africans ; others originated in Indian Ocean islands (from Madagascar to the Malay Archipelago). The descendants of the later form the Cape Muslims (or Cape Malays) community. Still, this history remains less visible than the monuments erected to celebrate those who colonized the land and used slave labor. The texts will help us understand the many ways slavery still haunt Cape Town and the role of ritual practices and religious faith in the experience and transmission of the memory of slavery. We will discuss nonverbal memorization of traumatic pasts and the possible consequences of those silences for effective restorative justice.

Required Readings
- Shepherd, N. 2013. Ruin memory. The hauntology of Cape Town. A. Gonzalez-Ruibal. *Reclaiming Archaeology: Beyond the tropes of modernity.*
- Tayob, A. 2004. Muslim Public Claiming Heritage in Post-Apartheid Cape Town. *Journal for Islamic Studies* Vol. 24&25, 78-104

Suggested further readings
- Perez, J. E. 2021. 'They still call us drosters': performing the memory of maroons and slavery with formerly-incarcerated men in Cape Town, Research in Drama Education: The Journal of Applied Theatre and Performance, 26:3, 442-460
- North, S. 2017. Museums as Tools for Understanding Slavery and its Legacies in South Africa, *South African Historical Journal*, 69:1, 82-100.

Session 11. Performing Africa

The session explores the production of stereotypical representations of Africa within the tourist industry. A certain image of the continent was invented by explorers, ethnographers, colonial administrators and missionaries. From the end of the 19th century onwards, tourists and the designers of tourist experiences contributed to the representations and their perpetuation. In Cape Town, Africa is performed by artists, artisans, merchants and guides. In Africa, the resulting spectacles have participated in the formation (and sometimes essentialization) of ethnic, national and continental identities. Cape Town, as one of the most popular tourist destinations in Africa, offers both an atypical African experience and a quintessential spectacle of Africanity. The session will serve as an introduction to the Case studies that will focus on tourism.

Required Readings
- Bruner, E. 2001. The Maasai and the Lion King: Authenticity, Nationalism, and Globalization in African Tourism. *American Ethnologist*, 28(4), 881-908.
- L. Baxter. 2001. Continuity and Change in Cape Town's Coon Carnival: The 1960s and 1970s, *African Studies*, 60:1, 87-105.

Suggested further readings

- Smith, V. 1989. Introduction. *Host and guest. The anthropology of tourism.* The University of Pennsylvania press.
- Press, P. 1999. Tourists as pilgrims. Commercial Fashioning of Transatlantic Politics, *American Ethnologist.* Vol. 26, No. 4, Nov, 910-932.