







a a b e e
a a e a de

Since the 1990s as individuals recognized the potential consequences of mass tourism a niche market of tourism focused on ethics and sustainability has grown Volunteer tourism or ~~voluntourism~~ is one such form of alternative tourism and involves individuals travelling to foreign regions to engage in volunteer work ranging from building houses to conducting wildlife research as tourists Although most voluntourism programs require individuals to pay to travel others do not and may even pay skilled individuals to attend Guttentag 2000 The ease of international travel and a cosmopolitan value of global citizenry have led to voluntourism becoming a dominant form of niche travel and leisure Individuals engage in volunteer programs typically in the Global South impoverished regions of the developing world out of a desire to do good help others learn and grow as a person Sustainable long term travel volunteer activities engaged in by experts and qualified individuals such as medical doctors and professional teachers tend to be beneficial for local host regions In contrast short term voluntourism for unskilled young adults can do more harm than good These programs neglect the interests and needs of local communities lack awareness of local cultures and lifestyles and harm local economies by increasing reliance on free labour thereby perpetuating unequal neo colonial beliefs and power dynamics This essay will 1 provide an overview of the emergence and forms of voluntourism 2 describe the benefits of voluntourism trips 3 illustrate the potential negative consequences of short trips taken by unskilled volunteers 4 connect the consequences to larger issues of

neocolonialism and suggest alternatives to voluntourism

EMERGENCE AND FORMS OF VOLUNTOURISM

Although missionary and humanitarian work has existed for hundreds of years the increased presence of globalization in the late 20th century has led to the emergence of the global citizen an individual who understands their life to be linked to a wider globalized world values diversity is outraged by social injustice and is willing to take action on the local and global levels to make the world more equitable and sustainable for all Davies 2000 In the 1990s belief in the value of global citizenship held particularly by young individuals in metropolises in the West led to an increased interest in travelling in a sustainable and altruistic way including by engaging in volunteer work abroad Callanan and Thomas 2000 The presence of neoliberalism a form of governance based on free markets and deregulation has led to a decreased emphasis on values of global inclusivity and social support and a greater focus on individual competition Quiggin 2000 Despite this the deregulation central to neoliberalism has also allowed for advances in the opening of borders and markets increasing the ease of travel and permitting more individuals to engage in volunteer work abroad Quiggin 2000 On average approximately 1 million individuals participate in voluntourism each year and more than 1 000 voluntourism programs are offered around the world run by non governmental organizations NGOs charities and for profit tourism companies Henderson and Presley 2000 Callanan and Thomas 2000 The neoliberal competition between volunteer programs to attract customers means that programs go out of their way to ensure that volunteers are well

...enjoyable time
...Henderson and Presley 200
Many programs provide flights tickets
travel to destinations and accommodations
making it easy for individuals to engage in
voluntourism GVI 2020 Most
individuals who participate in voluntourism
programs tend to be young adults from the
middle upper and upper socio economic
levels who live in wealthy countries
including Canada the United States and the
United Kingdom A large portion of
participants attend voluntourism trips as a
gap year program in between high school
and university or after completing university
and before entering the labour market
Lyons et al 2012

œif^e
noticdi a

Callanan and Thomas 200 classify
volunteer activities as shallow deep and
intermediate. They propose that the
duration of a trip is the best indicator of
the extent of volunteer
involvement skills and qualifications
required and thus long duration
communities demand a high ratio

can be problematic if improperly planned
To ensure that long term deep programs
are effective greater emphasis must be
placed on empowering local communities
understanding local cultures and
esta

there has been a decrease in the demand for local paid labourers. Moreover, the presence of free foreign volunteer labour has created a cycle of dependency on volunteers from the Global North. This has had the effect of disrupting local economies and curtailing local self-sufficiency. Park 201

VOLUNTOURISM AS A REFLECTION OF NEO-COLONIALISM

Beginning in the 19th century, European powers, particularly the United Kingdom, France, and Spain, dominated weak countries around the world. They used these colonies to export raw materials and income and settled on land belonging to those they deemed uncivilized. Stanford Encyclopedia 200. As colonies gained independence in the 19th and 20th centuries, the period of formal colonialism was replaced with a more subtle neo-colonialism, whereby instead of maintaining settlements on foreign land, powerful countries, including the United States, began to extract resources and engage in economic exploitation for national gain abroad. Callinicos 200. As mentioned earlier, the majority of individuals who engage in voluntourism projects come from powerful and wealthy countries in the Global North, and the majority of volunteer projects are located in impoverished periphery regions of the Global South. As a result, the relationship between volunteer tourists and locals in host communities reflects larger neo-colonial relationships present on the global scale. Abrash 200. Cultural ideologies of Euro-American social and ethnic superiority, which emerged through colonial discourse, persist in stereotypes held by voluntourism organizations and volunteer tourists. Promotional material for voluntourism trips tends to highlight the otherness of locals, pointing to the unbelievable poverty, disease, hunger, that volunteers will witness

first-hand, unlike anything they have seen before. Guttentag 200. Likewise, volunteers tend to describe locals as poor but happy, in justifying poverty by suggesting that locals are content with their socio-economic situation as they do not know otherwise. Guttentag 200. Similar stereotypical discourses of cultural otherness have existed on the large scale for several centuries in a trend known as Orientalism, illustrated by Edward Said 1. According to Said 1, individuals in powerful Western countries have othered the East through art, literature, and discourse, romanticizing the cultures and lifestyles of those different from themselves.

As discussed earlier, volunteer organizations often coerce locals into agreeing with the Global North values and interests that volunteers hold, restricting local sovereignty. Park 201. Sovereignty, the right of a people to govern themselves in a culturally appropriate manner, without the interference of foreign interest, has been similarly restricted on the global level, economically, politically, and culturally since the start of the Colonial Period. Hardt and Negri 2000. Local groups around the world, such as the Amugme and Kamoro peoples of Papua, Indonesia, have had their basic human rights stripped away because powerful Global North countries and organizations have forced communities to give up their sovereignty and power. Abrash 200. Additionally, the dependency of locals upon Global North volunteer tourists reflects dependencies

interest p

~~Voluntourism~~ tourism has become an attractive alternative to mainstream mass tourism and over the last three decades has grown into a successful niche tourism industry. Individuals typically engage in voluntourism because of a desire to do good, help others, learn and grow. While long-term voluntourism programs, such as Mission Sans Frontières, are essential for the survival of impoverished regions in the Global South, short-term programs designed for unskilled young adults can harm local communities, cultures, and economies, perpetuating neocolonial inequalities and ideologies. By recognizing the harm voluntourism can have on local host communities, potential volunteer tourists may be more likely to reconsider their decision to engage in these trips or to be more selective about the trips they do take.

References

Ahmed, Faheem, Madeline Grade, Carl Malm, Sophia Michelen, and Na'eem Ahmed. 2011. "Surgical Volunteerism or Voluntourism: Are We Doing More Harm than Good?"

Lyons o

aware of society's view of their condition and must navigate their way through life while combatting negativity associated with being deaf. Throughout this review, I will provide the historical context and clarify the specific stigmas related to hearing loss, discuss the differing scholarly views of where these stigmatizing experiences take place and by whom, the differing views regarding the approach to tackle deafness stigmas, limitations to the study of deafness and its related stigma, and finally, future research to be done within this realm of study.

HISTORICAL CONTEXT

To explore the relationship between deafness and stigma, it is first crucial to gain a basic understanding of the realities of deafness. Deafness has largely been seen as a damaging factor to one's being and a blemished characteristic in need of fixing.

Following a supportive environment

technology because of their familiarity to other forms of technology

2011 0 Within control societies there is an illusion of freedom as citizens are free to make their own decisions though they are tracked monitored and sorted without much consent ibid Just as the Big Other operates on dehumanized methods of assessment that reduces individuals to variables control societies de individualize and de humanize individuals by targeting them as representations and data bodies that can be moulded into consumers Gali et al 201 1 Zuboff 201 21 In the eyes of surveillance capitalists there are no individuals just codes and constituents Essentially individual autonomy is stripped as human experience is claimed as raw

Life of LUCY (SC)
Injustice to which lack of economic resource
determined by targeted ads limits social
participation Cinnamon 201 1
Maldistribution and misrecognition work
hand in hand as misrecognition manifests
the production of inequalities In this

a**, y* ž/ a, +&\$ ač f j% žž/žfi&fi
' & /)i t7& ,~a, #, OMWWS; 9afifi)-Q
POOT: PTuAa%& č ž \$ ž% &#/* ž/
/#\$/%* &fiž žžOž)& fiž ž/
&\$ %ž y*/%/ &fiž/ . a+ž/), ž/ ~&\$' # ž
-žž žžO&fi*, V~*, a% ž/ ~&%* a%
a**, \$' žž%&fi& */)-ažž% Ožž*/ /žfi
. a+ž/| t>a%ž ža, POU: POU-POU Hžž#
ž/ y a) ~&%ž žfi' /)*' / ~ž/ * &fi
. ž/ ž/)' a%ž č ž \$ ~a%\$/ a' ž&)ž a##O./
, */| +&/% a' *, #a ž a| žžž#/)a &fi
,)-/žž%/, : a)fi/ žžž+*,)-/žž%/
~a' žažž\$ žž* *žž#) a** / ~* +&a' a%ž č
\$ &/#a* ž/ 3žfi@ž/) +&. žž ž
,)-/žž%/, ~a' žažž\$ |/' /% * &% a* žžž
a%a##*//žfi' & /) žžž+žž \$ a žžž#Q
a%ž%O\$ & "ž %

EŽŽ /%až# %&+!, *+, %/)*-a% žfi#%fižO
')ž-a~O~&%)a~+')/*%/। . Ž/%a~/**žfi
ž/ a% ~)/a-žfi')&f#* , +/\$ a% žfi-ž/
a. žžO&ž-a-/ a*aOa. & +ž/. aO* ž%. Žž Ž
। a-a//ž-a, *+a% । a-a। & #* a)/ ~&#~ /। ,
)fiž/। , a% ~&\$ \$ & žž/ ž%, ~ž a. aO-ž-a+
\$ & žž* /ž-a-ž,) t-a\$ fi)/% POCWRUu
7,)-ž/) ž~, **ž%#ž* ž-ž/ 3fi@ž/) a%
ž& -žž fi&)/ &fi, %&%/ * / /) a -ž%a%
~&%)&#\$ aO. / \$ a%afY। a** ,)- /ž#a% /
~a' ž-a#ž\$ । /' /% * &%ž+žž ž .: RSu
EŽ / \$ /) fi) % / &fi ,)- /ž#a% /
~a' ž-a#ž% "

<a/

Un

~&)+1/\$ &%*)a#i #)fY 2% &%*Z %Z*
t=& /1POOT:%' .u 7&)Z*)/a*&%' &#/
, & O~a\$/)a* **/\$/i a%a' ')&)Za/

Ež/ i žŋ)/%/ /./+ //%) ,/
' a%& žž\$/

D\$ #h) #Q 4a%ai a Ža* ž* & %
')& # \$ a-ž a% i a)" Žž +&)Ož% &# žfi+ž/
÷/a+\$/%&fi3:A@4, *' /~

7&afK."

-žã#0t>a`8)/f&):POOV:OTVu EŽž
`&%/' +&f&-/)~&%,\$' -ž&%ž \$ a)"/¥1 ž%
' a/ . Ž/¥ . a¥) ž)/ai ž0a-ažh. #,
. Žž Ž ž# *)a¥* Ž& ž/ a`/' a. #
~&%,\$' -ž&%)a`ž/**,))& % žfi. a¥)
-a)O./+ //%fY&f)a' Žž a# &%/ /+.
8/ &f)a' Ž0a#&' #0* a%/**/%žã#
)&# ž%-ž/ a-ažh. ž#0&fi Ža+ &+#1 . a¥)
')& , `+` a%./`&%,\$/1 . HŽž# */#` žfi
, &+#1 . a¥) .)a% * ž')ž a)ž0` &%+)až/1
, O-a*¥, ž+ž a#&`&%+)až/1 . O. Ža+
)a% * a)/ a-ažh. # f&)' ,)`Ža*/. >a%0

=a1a), *, 5a-ž . POPO hj& , i &"%& ža+, ž%
\$ &*+~ a*/*, &+#i . a+) ž !, *+a'
. a+)ž i =&* 2%ž/#* Ež/*,
D' ≠\$./) PV. C/ž -/i A

~& # %&#&" a. aOG

./Z% ~#*/| | &&)*. >a)z%g f)*+Z, * a%

P000 4,))%#0-Ž/ ./ *+. a0&fīā Ž

**Journal of
Research in Crime and
Delinquency**

Journal of

**Prisons, Punishment, and the
Family: Towards a New Sociology of
Punishment?**

Quarterly

Justice

Criminal Justice Policy Review

W/S Kt SZ 0000 f Gison stinon GOrta
DmC at face LR
Ornie: year!! Cze Thral Da

American Journal of Sociology

*American Journal of
Orthopsychiatry*

CanadianFamilies

Today: NewPerspectives



end !

The birth of the prison

Stigma

11

Interaction ritual

**The
Concise Encyclopedia of Sociology**

**The Concise Encyclopedia of
Sociology**

**The Concise
Encyclopedia of Sociology**

**The
Concise Encyclopedia of Sociology**

€€ G
F

Đ ã Đ ¢ ı

μ

λε Ε

Đ à

