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#### paper text:

COVERING HOSPITALITY. THE CASE OF MARTIN AND SOLEDAD IN AUSTRALIA Abstract This research examines from a qualitative view the public opinion stance along with the case of Martin that shocked the imaginary after contracting the Guillen-Barre syndrome in Australia. A couple in their honeymoon (Martin and Carolina) has chosen the spending island of Tasmania without knowing the nightmare they will face. Martin sickened a very uncanny virus provoked by an outsider pathogenic organism inoculated in a vaccine against flu. With the passing of days, martin loosened the mobility and was finally hospitalized in emergency. Doctors induced Martin to coma temporarily because his muscles were paralyzed by action of this virus. The very expensive treatment obliged to call for help in argentine embassy and chancellery that compromised to give assistance to Martin in Australia. After this event, we study the anthropological role played by hospitality as well as the role played by mass media. Key Words: Illness, Hospitality, Abroad, Tourism, Drama. Introduction Marriage represents the stepping stone of patriarchal society, founding the social bonds and kinships so that families may survive (Alberdi-Alonso, 1981). E. Durkheim thought the family as a significant actor of social life to determine the individual perception of environment. This process of transformation, or rite of passage, is enthralled by a means of a travel (honey-moon) where the couple consolidates its project in a long run. As previous backdrop, honey moon exhibits considerable efforts to protect the safety of the new familiar unit. As a rite of passage, wedding and honey-moon indicate the consensus to give birth and new potential arms to join the workforce. For that, this unit is protected by the society. Societies build cultural archetypes to explain the events which affect their

economic scaffoldings. Whenever some of the cultural values that hold society are not granted, terror surfaces. This happens for example in the terror movies such as *Hostel* or *Texas Massacre Chainsaw* where the protagonists (most of them beauty teenagers) are prey of psycho-killers whose goals are aimed to inflict suffering to more vulnerable tourists without any reasonable explanation. The protection of strangers has been a divine mandate from immemorial times. Since honey-moon is lived as an outstanding event in the life of people, if anyone is killed during this rite, it enables a great symbolic contradiction for the society. Two persons, who opt to unite to give further life, encounter death. The biological principle of reproduction not only is at stake, but also the possibilities of society to persist in the threshold of time. To put this in another way, capitalist societies protect children, women and teenagers because they represent their biological reservation for work and consumption (Korstanje & Olsen, 2011). This exactly seems to be the story of Carolina Santori and Martin Renzacci who married in 2011. The couple decided to travel Tasmania Island to enjoy of their honey-moon but Martin, once there, caught the Guillain-Barre syndrome, which rapidly deteriorated all his basic signs. Stranded in an unfamiliar country, Australia where the hospitalization of tourist should be paid, unlike in Argentina where this service is free, the couple faced its worse nightmare. The Australian health system asked for Martin's family to pay the medical treatment and admission since the traveler insurance was not enough to absorb the expensive costs. Beyond the possibilities to pay that, Carolina resorted to the Argentinean Chancellery and the media. The former were pressured to negotiate with Australia an alternative course of action to assist Martin while the latter silenced the case so that panic does not flourish. This study case not only reminds that Australia and Argentina developed diverse types of hospitalities, but also how media is conducive to national interests whenever the message they transmit may jeopardize the social order. Let me explain that the roots of the problem lie in discrepancies in the way Australia and Argentina understood the health system. As the British tradition, Australia has developed a restricted hospitality by means hospitalization should be paid no matter than the patient's resources or their status. Rather, in Argentina public hospitals give attention and hospitalization at no cost not only by natives but strangers. These views contrasted notably creating a conceptual tension between Mediterranean and Anglo-world. The universal access to health is not granted in Anglo-speaking countries. This seems to be the point of departure of this review. The fear of dying in the Media West has created a negative image on death representing one of its major fears. One of the first philosophers who tackled the problem of death was Thomas Hobbes. Per his view people move in two contradicting premises. The first refers to the need of possession; the second alludes to the drive of preservation. The introduction of state regulates for good or bad, the social behavior avoiding the war of all against all, but what is important to debate is that fear does not dilute. It remains by other means working in the social values (Hobbes, 1998). In this vein, G. Schwartz (2011) explains the concept of risk is determined by the rule. Video-Game players may trivialize serious risk when the punishment is abstract. In the capitalist societies, media exerts influence on the frames thousands of people have of the world. Its success depends on the way the risk is communicated. We spend considerable time watching how tragedy and risk affect other instead of us. On a closer look, this reality led George Mead (1999) to deepen the dependency of audience and media in industrial mind. The mass-media, for the father of symbolic interactionism, signaled to appreciate the suffering of others. In doing so, the personhood exorcises the danger from itself. Detractors of media claim journalism to portray events which are geographically dispersed into an all-encompassing frame conferring to audience a weak argument of what they are watching. Mc Chesney (1994) explores the history of Media in US considering that they achieved a rapid consolidation thanks to the elite's support. Although, in an outset, the media were not commercial with the passing of time, American aristocracy envisaged the possibility to coin a message for lay-people. The market of broadcasting is financed by the same business corporations it benefits. Quite aside from this, media and journalism posed leadership in creating and providing believes to people to construct a specific cosmology respecting to the environmental world. Whenever the society faces a problem, media describes,

not more accurately, the situation introducing stereotypes which although simplify the reality, makes the world safer (Lippmann, 1922; Enteman, 1996). In view of that, travelling is socialized as a good principle, but the risk or dangers are facing in that rite are not. From 9/11 onwards, more scholars have devoted attention to the risk of travel industries. The act by abandoning home signals to a symbolic rupture between familiarity and unfamiliarity, here and there, us and them. Since travels are subject to countless risk (Korstanje, 2010), hospitality is the institution created to regulate the traveller's safety. We move because it entails a controlled risk, which give arousal to our spirit. The sense of adventure, as Elias and Dunning put it, needs of little threats. Any trip needs from emotions, certain level of uncertainty and risk. R. Fletcher (2011) suggests that the tourist destination attractiveness depends on a pervasive story where safety is combined with adventure. The meaning of discovery only is granted by the controlled-risk. Being in a dangerous place confers to traveler prestige and status. R. Falconer studied widely the role of women back-packers to consider the historical argument around the travel evokes the needs of danger. Back packers are led to go beyond their own ethnocentrism, meeting with unfamiliar landscapes, people and customs, but sometimes they face serious problems. Tourism works as an instrument to sublimate the connection between the guilt to belong to industrial states with a radicalized sense of fear. Lastly, George, Inbarakan and Poyyamoli (2010) argue convincingly that one of primary characteristics of tourist travel is the sedentary needs of inhabiting a home, coupled with the need to explore others. The former refers to the nativist while the latter is the tourist-drive. The balance of both grants the tourist displacement, but once one of them takes more gravity on psychological mind things change. If the nativist-drive overcomes to tourist, people experience the needs of returning home. M. Korstanje (2012) delved into the Pomar's tragedy, a mediated road accident where an argentine family died, showing that audience tends to demonize by means of rumors whenever there is no rational explanation for the facts. Starting from the idea all we can be victims, the vulnerability of state to give protection to their citizens in the highways or abroad is veiled blaming the victim. The sense of Hospitality Anthropologists agree hospitality resulted from the gift-exchange theory of M. Mauss.

**1 Ethnicity was associated to a much broader process of territorialization enrooted in the doctrine of division of labor. The process of identity reinforced economically the exchange of goods and other merchandises among clans. Anthropology realized that primitive societies were fertile sources for enhancing the investigation and understanding the essence of industrialized countries. The social bond started to be considered a key factor in the politic fields of communities. The first entry in the discussion has been originally placed by Marcel Mauss who in his respective studies noted that society is united by a sentiment of solidarity (theory of gifts) based on three previous assumptions: a) gifts are never free and involve a material exchange between receiver and giver, b) the power of giver resides in the given object, and c) the exchange of gifts engenders a liaison of reciprocity among members of clans (Mauss, 1979; Sahlins, 1972; Weiner, 1992). The main contributions of Mauss, undoubtedly, paved the pathways for a considerable volume of books and studies in ethnology and anthropology for many years.**

The exchange of gifts is based on a primary drive where giver and receiver construct a bond and logically, a dynamic, which triggers the economy of a community. As M Sahlins explained,

**1 Theory of reciprocity emphasizes on the needs of weaving alliances not only to protect the soil (sovereignty) but also to encourage the trade and travels. The ancient hospitality has been created as a strategic net of alliances to improve the material conditions and duties of clans during periods of peace and war-fare. It is important to note that reciprocity would play an important role in**

**1 preventing the social fragmentation. Following this explanation, reciprocity can be classified in three different types: a) generalized (loan), balanced (exchange) and negative (robbery).**

Hospitality is firstly reciprocal and secondly allows weaving alliance among states. The pact of hospitality was often celebrated after a battle-ground or in moment of general famine. In perspective, it represents a valid effort to coordinate with others to survive. Over years, hospitality has moved and evolved in diverse ways, such as the visa. Based on the Latin word Visum that means to see, the visa is aimed at scrutinizing the guest before its introduction to the country.

**1 This document poses two or more countries in similar conditions to celebrate a covenant with the end of protecting and guiding their citizens abroad. A visa, very well, can be understood as a residual instrument of ancient hospitality because of many reasons, but two are of paramount importance: a) it can be symmetrical**

**1 or asymmetrical depending on the wealth or degree of materiality among involved Nation- States (reciprocity in the visas), and b) it is subject to the management of time of the permission to enter in an unknown soil (expiry date of visa). Following this, the principle of visa seems to be an inter-tribal covenant. One of the aspects that characterized the hospitality was the protection of strangers because they were seen as messengers of gods. Starting from the premise travelers who stood in transit lacked of a citizenship, hospitality bestowed to them a transitory protection during their travels. With this background in mind, Balbin Chamorro contemplates that the transitory transference of citizenship to foreigners (a rite were the preconditions for modern hospitality. (Balbin Chamorro, 2006). In sharp**

contrast with Mommsen's contributions, Chamorro inclines to say that hospitality was a natural product resulted from the needs of mutual protection. Ethimologically, the term hospitality stems from the formula hostis and pet. The former is related to the presence of enemies while the latter were certainly used in circumstances characterized by kindness or sympathy. Chamorro questions the thesis that hostis symbolized the natural prone to violence and conflict of human beings. From her perspective, hospitium is a result of the human nature by equaling forces to mitigate the negative effects of social conflict by means of dissuasion. To some extent, Chamorro notes that hospes means "Master of guest" but she gives not further references about the reasons behind. This moot-point reminds that the vulnerability of guests who are often introduced in an unknown land was somehow transformed in a need of expropriation. Underpinned in the supposition that home emulates symbolic attachment of people with their territory, Waldenfels (2005) argues that home can be considered a site wherein converges the work, blood, soil and kinship. To some extent, our home can be interpreted as the root of political life. As previously mentioned, in Ancient Europe, hospitality was used as a form of communication between tribes in two different ways. From a religious perspective, strangers were welcomed as messengers of divinity: religious and political. Whereas the former refers to the idea that foreigner travelers should be honored the latter facilitated the celebration of different covenants aimed at strengthening the defense of the own territory. Hypothetically, Ramos y Loscertales (1948) supposes that these preventive measures helped in creating diverse nets of alliances in case of an outsider's aggressions or attacks (Rivero, 1993). In the mid of twentieth century, Alvaro D'ors brilliantly analyzed the evolution of hospitium as institution in Spain validating the previous findings of Ramos and Loscertales. The thesis here seems to be that hospitality has been historically utilized to harness the geographical boundaries and prevent the onslaughts of other tribes (D'ors, 1953). Ettiene, La Roux and Tranoy (1987) collected hard archeological evidence that proves the previous assumption in respect to hospitality. Once again, hospitality engenders a double risk that should be symbolized by means of

1 rites of passages such as the migration clearance or visa requests. Whenever the ontological security of people is in danger, displacement and tourism represent prophylactic alternatives to recover the sentiment of

**security. The violence exerted over guests can be proportional to its own vulnerability.** Travelling beyond **the** boundaries of

home, abroad, presupposes a dislocation. Although, images and visual marketing pivot the connection between self, narrative and destination, it is clear, as the investigation of Araujo Perazzolo, Capellano Dos Santos and Pereira (2013) shows, other psychological drives are involved in the same process. Certainly, tourists should develop an attachment to certain territory, which may be real or imagined-one. This rite of passages is moved by the desire of welcome that is still enrooted in the principle of hospitality. If this principle must be ensured, whatever the reason may be, traveller adopts a nativist attitude. It is possible that globalization paves the ways for the acceleration of travels, but this may engender conflict and despair. Castrogiovanni (2007) is not wrong when relates tourism to a rite of passage based on a linguistic re-introduction. Tourist space is something else than a geographical space, because it defies the logic principle. Tourist space works in a dialogical nature nuancing opposed values such as good, bad, order, disorder, high and low. The conceptual dichotomies are redeemed according to a narrative which is politically built. Tourism engenders an objective-subjective re-structuration that appeals to a much broader hierarchal order. Touring can be considered a political practice where domination and legitimacy converge. The communication allows the construction and interpretation of a site which is symbolically negotiated. Not surprisingly, any site is enrooted in a process of communication that gives to it certain sense.

**1 Tourism as a modern practice seems to be a result of two combined factors, hospitality and leisure. While the former creates discontent and conflict, the latter revitalizes the broken tendons in order to prevent the social fragmentation. From the conquest of America, to the rise of most important Empires, almost all human allegories are circumscribed to hospitality. Being hospitable is a divine mandate, present in all cultures. Under such a context, we must understand hospitality as a rite that facilitates the acceptance of otherness reducing the risks and uncertainty. Of course, Hospitality depends upon many factors but travels and political alliances are in fact instruments that orchestrate the sense of community. Coming across the history, one might realize that tourism and hospitality has been inextricably intertwined. Following this explanation, hospitality should be considered the object of study of tourism-related research. Exploring the diverse ways communities accept or neglect the otherness is always a way to understand their economic or politic orders.**

**1 From its inception, the tourism disciplinary research emphasizes on the importance of hospitality to facilitate the encounter of tourists and residents. Hospitality has been considered a term inextricably intertwined to tourism and leisure (Lashley and Morrison, 2001; Santos Filho, 2008; Gallarza and Gil,**



12008). Originally, E. Cohen (1972) proposed that tourism should be viewed as a form of commercialized hospitality where hosts and guests re-negotiate their own identities. This type of approach is based on hospitality as a continuance of human relationships. With the passing of years, this view has been changed to more elaborated forms. Unfortunately, the current view of hospitality has nothing to do with its historical roots. Being hospitable now means a way of enhancing business and profits. Rather, hospitality seems to be a millenarian institution that reduces and controls the uncertainty that supposes an inter-ethnic encounter. The tourists-receiving as well as tourist-delivering communities need from protection whenever an alien is introduced to their soil. Hospitality works not only scrutinizing the travellers but also giving to them a safe-site to be. This means that the hospitality seems to be associated to the risk engendered by uncertainty. J. Derrida argues that there are two types of hospitality, conditioned and absolute. Whilst the former refers to the protection exerted only for those who travels with a patrimony, the latter demands hosts to open the home to any alien in any conditions. Nation states today do not offer absolute hospitality simply because the protection is superseded to the purchasing power of travellers (Derrida, 2006). In this vein, O’Gorman contends that industrial countries construct significant barriers to deter mobilities but at the same time, encourages tourism as a privileged form of travelling to peripheral areas. These types of conditioned hospitalities, enrooted in the capital hegemony, not only open the doors to economic asymmetries, but also to resentment and terrorism. Tourism as an industry of services seems to be unable to offer an absolute hospitality. At some extent, Derrida’s contributions become in fertile source to consider the moral view of hospitality (O’Gorman, 2007).

1As the previous argument given, Andrews, Roberts & Selwyn assertively emphasize on the conflictive nature of hospitality. Our own penchant to visit other sites is explained by the curiosity but these rites of passages should be conditioned under a framework of stability and safety. Hospitality facilitates travels defining the boundaries across inter-personal connection. This encounter is often honored as a divine doctrine. Those communities who provide aliens with support and assistance are compensated by the Gods. F. Amuquandoh addressed how ancient hospitality in Ghana (mythical archetype) not only paved the ways for the commercialization of tourism but also posed a



**view of strangers as messengers of Gods. These communities developed the beliefs that disasters, misfortunes and other unlucky events is a product of spirits anger. Whenever travellers or strangers are mistreated whatever the reason may be, this gets furious to gods. The religious life seems to be a primary factor of hospitality. Similarly, the British Anthropologist J. Goody (1995) observed how Lodagaa, another African tribes bring to outlanders a diversity of food and beer to celebrate hospitality. Otherwise, demons may put a curse on the children of community. This ritual works as a mechanism that help intellectualize the otherness, the uncertainty that wake up any alien because Gods protect strangers. G. Visser (1991) acknowledges that food is a sign of well gesture that characterizes the hospitality from other practices. Basically, civilizations are not possible without food, and what is at stake during welcome rites is the luck for the next hunting. However, sometimes the travellers cross some limit that leads involving actors to conflict. As a form of abeyance, authors see in hospitality and eroticism a mechanism to regulate the hostility. Korstanje**

(2010) explored the anthropological roots of hospitality to conclude that 1- Hospitality represents an ancient institution aimed at reducing the traveler's risk or to potentiate alliance among tribes. 2- From a spiritual point of view, the alcoholic beverage offered to tourist or the welcome drinks emulate the protection given to strangers by the Gods. 3- The money (as a balanced-type of hospitality) mediates between host and guest enabling a conditional hospitality, demanding the guest-return to home. Risk by guest and hosts, is reduced by the introduction of hospitality. Host alludes to know who is the stranger, while guest ask for state for protection during its stay. The visa allows state to know first how the solicitant is as well as its trajectory and biography. Police exhibits the boundaries the tourist should follow not to break the hosting law. Nonetheless, as we will see, there are some situations where the forms of hospitality do not converge. To put this in a nutshell, one might admit that Australia developed a conditioned sense of hospitality, while Argentina is based on offering an "absolute" hospitality to strangers. Both systems not only contrast, but also were in tension alongside Martin's case. Martin and Soledad abroad. On 27 July of 2011 a new was widely broadcasted by the media shocking public opinion. Two argentine citizens are stranded in Australia where they stayed by honey-moon. Martin, the husband, caught Gullian-Barre syndrome after a regular vaccination in Buenos Aires. The vital signs of Martin were deteriorated to the extent to doctors opt to induce his comma. Tasmania, a dreaming destination, becomes in hours in an iron cage for the youth couple. Hospitalized at the royal Hobart hospital, the medical treatment alluded to 6 months of immobility to know if Martin evolves successfully to medicines. The exorbitant costs of this admission ranged from 5.000 to 7.000 dollars per day. This not only put Soledad between the wall and blue sea, but also exceeded the limits of the contracted traveler insurance. Relative of Soledad urgently conducted a caring financial campaign to receive donors and money in Buenos Aires to support Martin abroad. Gullian Barre syndrome affects 1 from 100.000 vaccinated persons, affecting directly the nervous system of victim. If the respiratory capacity is seriously compromised, the patient may die. Technically, this syndrome is induced by a vaccine producing the deterioration of myelin, a source which gives mobility to muscles. In a couple of day, the patient looses the sensibility in the extremities, and after that falls in comma. Basically, experts consider that this syndrome represents a response of the body to an external

pathogen. Before to this situation, media faced two great quandaries. On one hand, expanding the news of how the syndrome triggers, entails to impose the idea that travellers do not need vaccination when they travel abroad. Secondly, to allude to the lack of hospitality of Australia to retain Martin, would lead to a diplomat tension between Buenos Aires and Canberra. The dichotomy in the way Argentina and Australia develop their sense of hospitality leads the discussion to a dead- point. The news of Martin was not covered by Argentine media although the Chancellery in secret mediated with Australia to cover all medicines he needed, in secrecy because other similarly-ill travellers may asked for the same protection to argentine state. This reveals the idea that media plays a moral role in covering those news by which they had a previous response. The function of press and journalism is to give a solution for a problem. As ethical instrument of control media, creates a message which is portrayed to all society. However things may be not easier than thought, under some outstanding conditions, the media does not make the new public to preserve the social order. The restricted hospitality of Australia contrasts directly the rules of Argentina in two senses. The travel-insurance is unable to absorb the costs of hospitalization. This neither means nor state neither the tourist market may give protection to Martin. Starting from the premise his basic needs are not granted, this may trigger a negative advertisement for Australia in Argentine demands, do not travel to Australia. On another hand, it is the duty of argentine state to assist any citizens when they are in danger. This opens the discussion on two relevant aspects of hospitality, the concept of authority and legitimacy. The support of Argentina to negotiate with Australia was silenced in view of the potential consequences the case may generate. Unless otherwise resolved, media did not want to transmit that argenines do not travel abroad, to Anglo-countries. Secondly, the state did not like to be seen as vulnerable, as impotent to a situation that exceeds its possibilities. This noted incongruence affected directly the primary cultural value of society, and for that was not covered. There is no response to this problem. Last but not least, media and journalism occupied of Martin 6 months later when he returned to Argentina applauded at airports as a national cause. This case reveals media does not problemize where there is no solution, or alternative explanation for audience. At the bottom what Martin experienced, was an outstanding event. To fulfill the gap, other news was portrayed, the killing of two French tourists in Salta. In sharp contrast to these types of viruses, the local crime exhibits familiarity for the media. The audience not only is immune but also do not enter in panic because they are familiar with the events. Crime, as a visible and urban issue, is controllable by the implantation of a previous narrative which is widely accepted by every actors of society. Rather, virus runs in another direction. Irrespective of age, or status, if affects any person besides the ocular possibility of detection. Since viruses engender panic the media-cover is discretional. Conclusion The present essay-review attempted to install a hot-debate according to how the solidarity is enabled as well as the way risk and hospitality is inextricably intertwined. Martin & Carolina faced a nightmare when they at least expected. This case defied not only the cultural values of two societies, Argentina and Australia, but their models of hospitality. The lack of hospitality constitutes an ancient primitive fear that transcends all cultures and times. After all it is not accident, that hospitality, hostility and hospital share the same etymological root. States construct their legitimacy according to the protection they can perform for their citizens abroad. Far from being enemies of state, this case shows how media are conducive to cover some path-breaking news that can collapse the social system. As a regulatory instrument of access to reality, media creates a fiction which is internationally consumed and criticized but at some extent they play a vital role to avoid the social disintegration. This paper helps to analysts to appreciate that.

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