

# Tourist Mobility



Deaf familiarity in unfamiliar settings:

**different but same**

Networks of deaf tourists and locals:

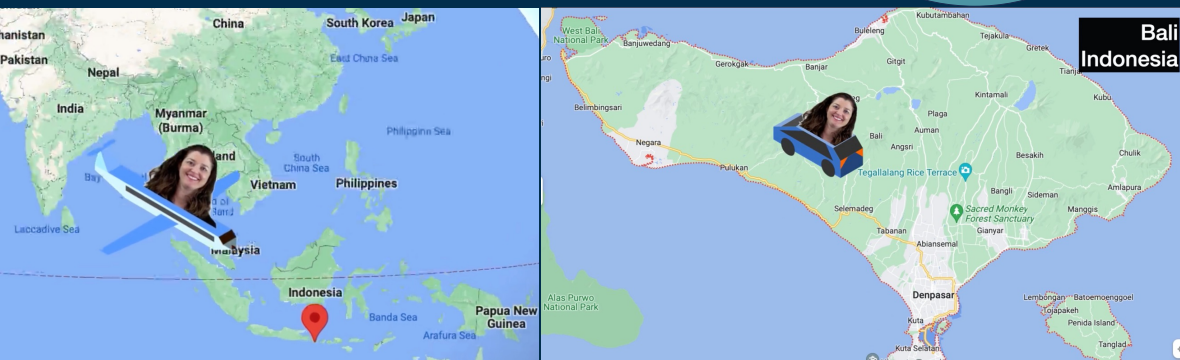
**the translocal deaf circuit**

Neoliberal deaf entrepreneurship and consumption:

**the deaf ecosystem**



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## Deaf Encounters: Strategies for Access



### Access to customers:

In Bali, there is a strict system of who can drive where to pick up tourists: Wahyu is an exception because he is a deaf guide / driver who works with deaf tourists



### Access to fellow tourists:

A tourist travels with photos from his previous trips to help him connect with hearing people

### Access to capital:

Interactions between locals and tourists, like comparing sign languages, are key in tourism and provide cultural exchange value



Flexible accumulation: Guides and hosts calibrate to different tourists by deploying resources from ASL, Auslan, BSL, Kata Kolok, and so on



Language & Communication  
Journal homepage: www.sterling.com/location/lamcom

"Sign to me, not the children": Ideologies of language contamination at a deaf tourist site in Bali

Erin Moriarty <sup>1</sup>

**ABSTRACT**  
Critical moments of sign language interaction have led to the dissemination of ideologies of language contamination at a deaf tourist site in Bali. This article examines the ways in which these ideologies are produced and reproduced through the interaction of hearing and deaf tourists, and how they are used to justify the exclusion of deaf tourists from the site. The article also explores the ways in which deaf tourists are able to challenge these ideologies and create a space for their own sign language practices. The article concludes by discussing the implications of these findings for the development of more inclusive and accessible tourism experiences for deaf tourists.

INTERNATIONAL JOURNAL OF MULTILINGUALISM  
Routledge  
Deaf cosmopolitanism: calibrating as a moral process

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**ABSTRACT**  
Cosmopolitanism has recently been developed as a moral process, one that involves the negotiation of difference and the recognition of the value of other cultures. This article explores the ways in which deaf tourists and hosts in Bali calibrate to different tourists by deploying resources from ASL, Auslan, BSL, Kata Kolok, and so on. The article discusses the ways in which these resources are used to create a space for deaf tourists and how they are used to challenge the ways in which hearing tourists are able to dominate the site. The article concludes by discussing the implications of these findings for the development of more inclusive and accessible tourism experiences for deaf tourists.

ERIN MORIARTY

Filmmaking in a Linguistic Ethnography of Deaf Tourist Encounters

**Abstract**  
Mobile filmmaking as a methodology in linguistic ethnography of deaf language practices results in multilingual "thick" data that moves analysis beyond bounded sign languages. These recordings allow us to examine what people do rather than what they say. This ethnographic film is not only documentation, or dissemination of research; it is also an opportunity to elicit multilingual data through reflexive discussions with audiences about the language practices shown in the film. The use of film showcases the data itself, allowing for an analysis of the diversity of communication repertoires and modalities used by people as they communicate with each other. This film is a will to live as a struggle from my fieldwork in Indonesia, linking to an uploaded video of an encounter between a deaf tourist and hearing workers in the Ubud Monkey Forest that shows how deaf people are able to rapidly move from strategy/modality to strategy/modality (e.g., pointing, using a smartphone to type a note or create a word, gesturing, and mouthing). The use of filmmaking in mobile ethnography reveals the spatial, modal, and semantic affordances and constraints in individual communicative encounters, as well as the ways in which deaf people leverage or surmount them. Finally, mobile ethnographic filmmaking draws attention to the research participants themselves and their perspectives, showing what they do as they communicate, which can later be used to elicit more data during audience reception discussions. This is especially

#deaftravel

Deaf Tourism in Bali

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