

NATURIST TOURISM: A BET ABOUT MARGINAL TOURISM. THE CASE OF THE NATURIST QUARTER OF CAP D'AGDE IN FRANCE

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The first chapter («*Naturism and naturist tourism*») explains how the boom in tourism has experienced, in recent decades in Europe, has meant that many tourist destinations to diversify their specific products for each particular group, who wishes give meaning to their leisure time.

This is the case of naturist tourism, which combines the natural style with sun and beach, and it is expanding in a new society with great mobility, consumption and holidays increasingly segmented. This tourism began in Germany in the early twentieth century, as a secondary phenomenon of social hygiene, naturalism and the mystification of nature.

This search for the return to nature, in order to regenerate to the society, had two referrals, one germanic, that emphasized outdoor sports, natural medicine, health and hygiene, and life without alcohol or snuff, and other french-american, more oriented to development of large resorts and leisure tourism practice (Jaurand, 2007). For both tracks, in the second half of the twentieth century has been developed a new type of low-density tourism, based on a physical and social nudism, with community areas of leisure and social relationship where nudity is the norm.

Therefore, naturism is an institutional and ideological movement, by concept of harmony with nature and equality among people, practicing collective nudity in all acts of everyday life, promoting tolerance and respect for oneself, others and the environment (Norrild, 2007), without discrimination between men and women, although in practice there are more men practicing, maintaining a clear difference in gender roles.

In the second chapter («*The swingers and the erotic tourism*») set out the basic principles of swinger tourism, which produces a temporary exchange of pairs, where eroticism and sexual arousal are essential to break taboos, creating an atmosphere of symbolic sexual freedom and transgression, that historically was reserved for upper-class, with occasional use of prostitutes to satisfy the many single men who frequented these environments (Valensin, 1973; Welter-Lang, 1998) but since 90's has spread to the middle class and young couples.

It's a patriarchal form of sexual activity, not without frustrations and dissatisfactions, where some women are introduced as proof of love but with some fear of losing his partner, under a strong male dominance to release the pressures and social strategies as a contemporary form of male polygamy, and, usually, the men are the first in order to do the steps, though, over time, women tend to be more selective in its choice of partner.

One of the features of the modernization of society lies in the realization of the inadequacy of directly coercive practices that ensured the invisibility of the transgressions, real and potential, and now predominantly a mixed system that combines these coercive systems and technical and scientific practices, representing swinging one of the largest developments of this process, from the assumption offender to be agents of their own social control, adopting the policy space of monogamous society and establishing a short holiday in the context of polygamous normative world (Pons, 1998), ceasing to be the main element promiscuity, since it was reduced to being an instrument for strengthening some monogamy, conventional and formal functions as social space, under the guidelines oldest anthropological social control.

It's a symbolic representation that seeks to avoid fundamental violation of monogamy, being around new limits, to better conceal visible inside, as compulsory step door hidden spaces of certain places or private residences libertines, and isolation from the external uncertainty. In exchange, they highlight the idea of voluntary and temporary transfer of ownership patriarchal, but actually inside these spaces there are norms and rules, explicit or not, corseted behaviors and create another standard form social control.

In the third chapter presents the case of the naturist quarter of Cap d'Agde, the leading european nudist tourism center, in the Languedoc-Roussillon (France). It's a gated, well marked, with terraced houses and large apartment buildings, hotel, camping, shops, restaurants, bars and terraces, swingers and gay clubs, saunas, sports and leisure, swimming pools, children's playgrounds, marina, beach (over 2000 m. in length), privates car parking, gardens and walkways, first aid, places of prayer, ..., and all accompanied by a discreet but effective network of private security guards and local police, because the complex receives a summer population of more than 40,000 people, with important socio-economic implications in the region, as the local community has felt the economic boost that tourism has represented them.

It's a little town inside an another more great town, as a ghetto with two different types of tourism marginal competing for the same spaces, naturists and swingers, causing some social tensions among the different touristic groups. Thus, the beach is a topological organization of space, with three major groups: the family area, the gay area and the swinger area, with spaces of permeabilization between groups, and changes in the space occupation, with significant difference between day and night, because by night the beach becomes an domain almost exclusive of couples, homosexual, heterosexual or swingers.

But not only is a spatial division of the beach, but it also manifests itself in all spaces in the naturist district, that can be temporary and casual relationships, regardless of age, race, nationality or social class, air open or closed, in public or private, sexual relations or simply acts of exhibitionism, with a gradient of erotic behavior.

In the fourth chapter («*Naturist tourism and erotic tourism*») presents the various approaches in the geography of gender, focusing on social practices and inequalities between

men and women and in the geography of sex, focusing on the gendered representation of space in relation to the sexuality of individuals and groups.

The relationship between sex and tourism has become very important as an object of academic research in recent years (Cohen, 1982; Dahles, 1998; Kampadoo, 1999, Seabrook, 2001, Jeffreys, 2003; Beddoe, 2003; Monterrubio, 2008), because the sexual activity is a crucial motivator for some travelers, helped by advertising claims that promote explicit sexual encounters, casual or commercial, and establishing the urgent need for experts to identify these cars marginal (Hughes, 2006), and a lot of the academic studies have been concentrated about economic aspects of these relationships, ignoring other features are also relevant, as the actual and potential host communities (Wall & Mathieson, 2006; Monterrubio, 2008), relations between agents, gay travel (Leung 2003), drug abuse or developmental effects of venereal diseases.

At the end, in the last chapter («*Conclusions*»), it's emphasized that the place is a particular articulation of the social process, meaning «*the location of particular sets of intersecting social relations*» (Massey, 1995), with a constantly evolving process, establishing and restoring permanently as the activities carried out there as the connections that are up, so that social relations not only build places but they, in turn, are also active builders of social processes (Massey, 1994, Cresswell, 1996) giving meaning to the activities carried out there.

Naturist tourism and swinger tourism are two offers about marginal tourism, combining nature, sun and sand, but differing by the erotic component, and unequal relations in the territory, as the region as a human construction of a discontinuous space formed by flow relationships, interactions and connectivity (Allen et al., 1998), so that nude beaches are specialized according to their users, with positive aspects for the local community, mainly economic, but also tensions in the use of spaces, particularly in the areas of permeabilization.

In the current globalization, in developing new tourism marginal, we have a new role of places and regions, with some asymmetry, social change and, above all, a great complexity of the relations (Paasio, 2002), transforming the place into a dynamic entity, singular and structured, with flows and networks of economic and social relations, with an accelerated time-space compression, a rapid movement of goods, services, money, people and information, an increase of social relations and an increase in inequality of all kinds (Massey, 1994), and the population has gradually accepted the new urbanism developed in the city to identify practically with the virtues of the new urban model.

The new spaces inside the town, as the naturist quarter in Cap d'Agde, have been gradually accepted by the locals through a process of acceptance is not spontaneous, but supported from public bodies and officers involved with institutional advertising medium, forming a negligible trade that feedback is to create an ease of the process of accepting the policy of urban restructuring, so that, throughout this process, the naturist district has fulfilled its function of entertainment, walk or rest, and also because of its high symbolic content, is expressly viewed as objects of consumption by people not nude, just as it is a museum or an exhibition.

