

A New Perspective of Beach Boys and their Life Strategies in Tourism

—Case Study of Hikkaduwa, Sri Lanka—

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The objective of this study was to offer a new perspective toward beach boys analyzing their motivations and perceptions of the general public more broadly. Existing concepts of sex tourism and romance tourism were also rearranged in view of the hypothesis that beach boys' and female tourists' relationship is closer to the concept of romance tourism. Findings revealed that beach boys' motivations and their relationships with tourists have changed through inner and outer influences. Although former beach boys chose international marriages as a 'survival strategy' so as to overcome destitution, current beach boys focus on it as an 'advancement strategy' and their reason for choosing migration through international marriages is advancement of their life. Further, it could be identified that due to an increase of beach boys' motivations and their empowerment, perceptions within general society have also changed from negative to favorable.

Keywords : Beach Boys, Female Tourists, Romance Tourism, International Marriage,
Sri Lanka

1. BACKGROUND OF THE STUDY

Beach boys and their relations with female tourists have been discussed under the context of sex tourism or romance tourism, but existing studies within both sex tourism and romance tourism are problematic. There had been a close connection between tourism and sex from the first phase of tourism development. Reports were written on tourism-oriented prostitution even by the time of 1960's and 1970's. But, detailed studies began to conduct with the spread of negative impacts due to rapid growth of tourism in entire world as a lucrative income generating option. In most cases, both domestic and international (foreign-oriented) prostitution are linked with war (military bases, military related prostitution), R & R (Rest & Recreation) sites, colonialism and sometimes with its own cultural, historical and political background of the coun-

try (Cohen, 1982; Harrison, 1994; Ryan and Hall, 2001).

Onset of sex tourism has been marked by affluent male tourists, who visited less developed countries in order to find exotic pleasures. Studies related to sex tourism have explored different issues such as exploitation/trafficking of women and children for sex work (Jeffreys, 2000; Ryan and Hall, 2001), child sex tourism (Leung, 2003; O'Connell, 2000), spread of Sexually Transmitted Diseases and HIV/AIDS (Cohen, 1988; Forsythe *et al.*, 1998).

However, until the 1990's earlier literature focused almost exclusively on female prostitution and male sex tourism. In contrast, sexual relationships between European female tourists and local men have been noticed upon since the 1980's, with the increase of female tourists travel around the globe. But it began to draw attention of the scholars during the mid 1990's (Brown,

1992; Meish, 1995; Pruitt and LaFont, 1995). At that point, the new phenomenon called 'romance tourism' emerged in order to discuss such relationships involving female tourists and local men (sex workers, beach boys). Most of the studies examined such relationships, emphasized emotional attachments between both parties, which is beyond just sex. Similarly, monetary exchange has also been highlighted stating that local men do not demand for money as an exchange for sex, but expecting to have a long-term relationship with female tourists in order to gain more secure benefits (Dahles and Bras, 1999; Herold, et al, 2001; Nyanzi, et al, 2005; Pruitt and La-Font, 1995).

Even though there can be seen scholars who have broadly argued the aspects of sex tourism (Clift and Carter, 2000; Cohen, 1983, 2003; Ryan and Hall 2001), all of them have ended up analyzing multifaceted sexual relationships in tourism (commercial/non-commercial, voluntary/exploited) under the context of sex tourism. For instance, Oppemann (1999) presented a multidimensional framework for sex tourism in a broader view, to understand 'sex tourism' beyond the typical definition of 'sex tourism as tourism for commercial sex purposes'. He argued six parameters related to sex tourism including travel purpose, monetary exchange, length of time spent together, sex seeker-provider relationship, sexual encounter and the question of who travels. In discussing these parameters he has focused on differentiating sex tourism from prostitution. Ryan (2000) has also discussed romance between regular partners on travel, sexual encounters among travellers as a part of sex tourism paradigms. Ryan and Hall (2001) have also included holiday romance (with no sex worker) and casual encounters, when arguing sex tourism encounters and paradigms of sex tourism. They have analyzed all the non-commercial, commercial, voluntary and exploited dimensions of sexual encounters under

the context of sex tourism. But, I assume more complicated and protracted relationships between tourists and locals should be understood in a different way than the existing view of sex tourism. Thus, I suggest the concept of romance tourism should also be involved when discussing sexual relations in tourism.

With regard to romance tourism, mainly female tourists and local men's relationships have been discussed under that phenomenon. Specifically, Pruitt and LaFont have claimed that female tourists expect a romantic relationship than just satisfying their sexual needs, and such long-term relationships cannot be found in sex tourism, which male tourists practice (Pruitt and LaFont, 1995). But, some acknowledged that long-term relationships and even international marriages between male tourists and local women (sex workers) could be found (Brennan, 2001; Cabezas, 2004; Cohen, 1982, 2003). Thus, it become apparent that 'romance tourism', which Pruitt and LaFont (1995) discussed, requires further research.

On the other hand, there can be seen some studies, which argued that female tourists also practice the same sex tourism just as male tourists (Albuquerque, 1998; Kempadoo, 2001; Sanchez, 2001, 2006). Their findings can be true with sexual behavior of certain female tourists, but these studies have raised their arguments placing particular attention to the concepts of female 'romance tourism' and male 'sex tourism', and have ended up justifying female tourists are also 'sex tourists' who practice sex tourism similar to male tourists. But, the group that asserts their relationship is 'real love' or 'romance' has been totally neglected in these studies. Therefore, I assume there should be new theoretical approaches to address these gaps in the sexual relationships in tourism. Further Dahles and Bras (1999) and Herold et al (2001) claimed that relationships between female tourists and local men (beach boys) should be discussed in a

broader view beyond existing sex tourism and romance tourism concepts. But, ultimately those studies also have not offered a theoretical approach beyond sex tourism to understand their arguments more precisely.

2. RESEARCH OBJECTIVES

This study assumes that some elements of sexual relations in tourism cannot be discussed under sex tourism itself, and the concept of romance tourism should also be involved in order to gain a wider understanding of these relations. Accordingly, this study hypothesizes that the relationship between female tourists and beach boys at present is closer to the concept of romance tourism rather than sex tourism. Therefore, one of the objectives of this study is to argue that hypothesis, rearranging existing concepts of sex tourism and romance tourism.

By rearranging existing concepts of sex tourism and romance tourism, this study mainly focused on the relationship involving beach boys and female tourists. As far as studies related to beach boys are concerned, it can be said that the term 'beach boy' has been identified in the academic history from early 1990's (Albuquerque, 1998a; Arachchi, 2011; Beddoe, 1998; Brown, 1992; Cabezas, 2004; Herold *et al.*, 2002; Kempadoo, 2001; Miller, 2011; Nyanzi *et al.*, 2005; Sanchez, 2001). Most of the studies have identified beach boys' role in tourism and their motivations (Arachchi, 2011; Brown, 1992; Cabezas, 2004; Dahles and Bras, 1999; Herold *et al.*, 2001; Miller, 2011; Nyanzi *et al.*, 2005; Sanchez, 2001). At the same time, some have discussed perceptions of local community (Brown, 1992), outsiders' view in detail (Nyanzi *et al.*, 2005). However, it can be said that although some studies have discussed beach boys and their relationships with female tourists broadly (Dahles & Bras, 1999; Herold *et al.*, 2001), still there can be seen a lack in theoretical analysis.

Further, none of the studies have discussed international marriages involving beach boys and female tourists in detail. Hence, to understand tourists' and local people's relationships in a broader view; this study specifically discusses beach boys, their international marriages with female tourists, and beach boys' empowerment in the community. Beddoe (1998) argued that beach boys in Sri Lanka provided marijuana to the hippies in the 1970s, batik and gems to the mass tourists in the 1980s, and children to the pedophiles in the 1990s. According to this argument it can be assumed that the role of the today's beach boy is also different than the 1990s.

Hence, secondly this study hypothesizes that beach boys' motivations change with time in terms of the circumstances on their side, and as well as the tourists' side, and at present their involvement in tourism is an advancement strategy rather than a survival strategy. Thirdly due to an increase of beach boys' motivations and their empowerment, perceptions of general society have changed from negative to more favorable ones. Thus, the second objective of this study is to offer a new perspective of beach boys by clarifying these hypotheses.

3. METHODOLOGY

Both theoretical survey and empirical survey were utilized in order to explore above objectives. Previous studies related to sex tourism and romance tourism, beach boys, tourism related international marriages and migration were analyzed to understand the theoretical view of the study.

On the other hand empirical survey took place over the course of intermittent visits to Hikkaduwa, Sri Lanka from 2013 to 2015 lasting approximately a month. To evaluate attitudes of general public towards beach boys and their activities, a questionnaire survey was also conducted and quantitative methods were used

when doing overall analysis. Basically, current beach boys, former beach boys who are already married to female tourists, foreign female spouses, tourism related people, non-tourism related people in Hikkaduwa, people residing in outer cities and government officials were interviewed or included to the questionnaire survey. A questionnaire of same content was administered to both tourism related and non-tourism related people in Hikkaduwa, as they know more about beach boys and their international marriages.

I interviewed 27 current beach boys and in depth interviews were taken place with 8 of them. With regard to participants in local community, out of 42 participants of tourism related people, I directly interviewed 26 of them, and out of 75 of non-tourism related people, I could directly discuss with 21 of them. Others were examined through a questionnaire survey. For that I used 5 research assistances. Moreover, I informally interviewed 17 foreigners to examine their view on the term beach boy. Although this study mainly focused on beach boys, 7 female spouses who are married to beach boys and 6 female tourists who are currently having relationships with beach boys were also interviewed in order to explore female tourists motives. To thoroughly understand beach boys' motives 14 former beach boys were also interviewed. As far as general public is concerned, I frequently conducted informal conversations on this subject (attitudes on beach boys, sexual relations in Sri Lanka) from the beginning of this research in 2013, but in the fourth field study in 2015, I carried out a formal questionnaire survey by distributing a total number of 386 questionnaires to Sri Lankans in different cities, and some people residing overseas. Responses were collected via email, Facebook and Viber as well. The breakdown of the sample according to the regions was as follows: Southern region 122, Colombo 131, cities in the midland 79 and overseas 54 (Japan 34, Australia 15, England 5). O/L and

A/L students (between the age of 16-18 years) were also included in the sample.

Further to understand legal stance on child sex work and beach boys, interviews were held with Retired Chief Inspector of Police W.D.T Wijesena, who was the Officer in charge of the Special Police Investigation Unit in National Child Protection Authority, Officer in Charge of Police Tourist Unit, Narigama, Hikkaduwa, and with the officials in Sri Lanka Tourism Development Authority (SLTDA). Analyzed data were frequently reconfirmed and reformulated comparing with the responses of each category and with participant observation as well.

4. FINDINGS

In arguing previous studies, this study rearranged the concepts of sex tourism and romance tourism. There can be seen a whole range of sexual relationships, which takes place under the context of tourism. It can be commercial, non-commercial, exploited, voluntary or mutually beneficial. Even the sexual encounter may occur with a new or existing partners such as tourism sector workers including sex workers, locals who have no involvement in tourism, other tourists, spouses and lovers who traveled together, extramarital partners, and the above mentioned partners with whom extending an ongoing relationship. Hence, this study argue sex tourism is not 'sex + travel', and all the sexual relationships which occur in tourism, cannot be discussed under the context of sex tourism. This study points out that sex activities, which takes place during travel, should be understood under the context of both sex tourism and romance tourism; while one part is sharing both contexts, there is another part, which differs from each other, that mainly focus on sex and mainly focus on romance.

Hence, study claims sex tourism occurs, when having sexual intercourse or other sexual plea-

tures for a direct or indirect monetary exchange, with a prior intention or having no prior intention, and as a one-time experience or as a continuous act. Both male tourists and female tourists practice sex tourism even though the scale of female sex tourism is smaller when compared with male tourists. Although, mostly this category of sex tourism occurs upon a direct monetary exchange, specifically female tourists may tend to make veiled transactions. In addition, this can be limited to one-time encounter, or there can be continuous encounters, but only focusing on satisfying their sexual desires.

On the contrary, romance tourism occurs, when a person travels with a prior intention or having no prior intention, but eventually engages in a sexual, emotional relationship, which extends to a long-term relationship or a marriage. In this case, no direct monetary exchanges take place but veiled transactions, and at times there is no economic basis at all, since the sexual activities take place in the form of casual sex or as a part of the long-term relationship. Opposing to Pruitt and LaFont (1995), this study acknowledges not only female tourists, but also male tourists participate in romance tourism by establishing protracted relationships and international marriages (Brennan, 2001, 2004; Cabesaz, 2004; Cohen, 1982, 2003). Main Differences with the category of sex tourism are possibility of no monetary exchange, sexual pleasure is not considered as the main intention and leading to a romantic relationship or a marriage. At times there is no economic basis at all, since the sexual activities take place in the form of casual sex or as a part of the long-term relationship. Thus, emotional bonds with other tourists and local men/ women beside the people affiliated with tourism sector can also be included in the category of romance tourism. As Herold et al (2001) acknowledged, most men tend to have sex on a commercial basis, and most women prefer to en-

gage in sex within an emotional relationship. But, both men and women tourists may practice either sex tourism or romance tourism.

Having rearranged the existing concepts of sex tourism and romance tourism, this study explored the beach boys and their relationship with female tourists.

With regard to the usage of term beach boy in Sri Lanka, it became apparent that term is generally known in academic work, general public and among tourists who visit coastal areas. Two equivalent Sinhala terms could also be identified, 'weralala lamaï' and 'welle kollo'. 'Weralala lamaï' was stated in Ratnapala's study (2000), rather a formal referent to beach boys, and 'welle kollo' was mentioned during the fieldwork, mostly a colloquial term.

Further, it could be identified that most of the beach boys in the sample were between the age of 21-30 years (74%), and 44% of them (12) were in 21-25 age group. Nearly 90% of the beach boys were from Hikkaduwa and its environs such as Sinigama, Kumarakanda and Patuwatta. Four boys were residing within 500 m from the main road, while 13 of them were in 1 km-2 kms inland, and 7 were from neighboring areas. Only three boys have come from outside of Hikkaduwa. Except the three boys who have finished high school, the rest were school dropouts. More than half of the boys have completed Ordinary Level and that implies most of them have joined tourism related work on fulltime basis from the age of 16 or above. Furthermore, generally beach boys are considered to be multilingual. While all of them could speak English, almost all (25) could converse at least in other foreign language such as German, Japanese or Russian. Basically I chose bachelors for beach boy sample, but during the survey 3 of them got married to female tourists. With regard to monthly income, most of them get Rs.20,000-40,000 in the tourist season, but it varies according to the season and their fortune, as tips from

satisfied customers can highly affect their final outcome.

As far as beach boys' role in tourism is concerned, all of the beach boys in sample are employed, as guides, restaurant workers or marine sports (diving/ surfing/ snorkeling) instructors. But, their work is not sharply divided, therefore most of them engaged in different activities at the request of tourists. For instance, in this study there were 6 guides, 5 restaurant workers and 16 marine sports' instructors, but while stating one of those as their main work most of them were simultaneously engaged in another work. It should be noted that generally beach boys render their service not only to female tourists but also a whole range of other tourists as well.

The second hypothesis of this study was confirmed revealing three reasons to claim that beach boys' involvement in tourism is an advancement strategy ; 1.their reasons for being a beach boy have changed, 2.their main motivation is migration through an international marriage, and 3.their empowerment especially as a fact, which proves their advancement.

The main motivation of both former beach boys and current beach boys in focusing on international marriages is migration, in the hope of improving their life conditions. Further, Hikkaduwa beach boys are specifically motivated by the fact that being able to migrate to European/ developed countries, even majority of the wider society can hardly achieve. But, in analyzing the factors in both groups it was apparent that although former beach boys have opted international marriages as a 'survival strategy', current beach boys rather focusing on it as an 'advancement strategy'. Former beach boys' reason for choosing migration through international marriages was found to be destitution. Then, they had been able to fulfill their basic needs in life, and eventually advanced their life conditions. But, with regard to current beach

boys, their reason for choosing migration itself is advancement of their life, specifically seeing the success of former beach boys in the community. Although these boys are poor compared with other families in touristic area, their motivation for international marriages is not to fulfill their basic needs such as food, clothes, place to live as Miller (2011) and Ratnapala (1999) stated, but to advance their life ; to go up in the economic ladder in order to achieve same standards that the successful people in the community possess.

All most all beach boys migrate after marriage and they begin to work there with the purpose of earning more money to become economically stable. Most of them do not expect to depend on their wives throughout their life ; rather they make efforts to become economically independent and maintain their gender scripts in the community as a 'man'. Some people, who already possessed a small-scale business or a land in touristic area, have returned to Hikkaduwa in order to start up a business of their own. There can be seen successful businessmen among them, and they have constructed guest-houses, restaurants, have built luxurious houses for them and purchased vehicles. Those who still living abroad have also fulfilled their dream of being successful. Most of them come back to Hikkaduwa in their vacation individually or with their families, and they have also purchased lands and constructed houses in Hikkaduwa. Hence, it become clear that they have become economically successful as an individual. Further, it was revealed that they have become socially empowered by gaining good social status with the economical advancement followed by international marriages and migration and eventually that advancement has been connected to their psychological empowerment as well.

Subsequently, to explore the existing understanding of beach boys, this study analyzed the perceptions of general society. In analyzing atti-

tudes of local community in Hikkaduwa, it became apparent that significantly large number of tourism related people had favorable attitudes toward beach boys responding that beach boys are 'good' (64%). With regard to non-tourism related people, exactly half of them indicated that beach boys are not bad (50%) and their views were almost favorable to beach boys. With regard to the general public, more than half of the people in outer regions perceived beach boys negatively (54%), and this fact significantly differed from the perceptions of people in Hikkaduwa.

In analyzing their responses for their negative attitudes, two main reasons could be identified: 1) erosion of culture, and 2) social corruption. They had emphasized beach boys' appearance, drug addiction, sexual behavior and their perception because beach boys are unemployed. On the contrary, although tourism related people are also aware of beach boys' appearance, drug use and sexual behaviors, they have perceived beach boys' activities more broadly than the people in general society claimed. In explaining their drug use and sexual behavior, most of them stated that those acts are not limited only to beach boys, but people in wider society also got into such habits. Investigations of this study also confirmed that fact. It can be said that these findings accepted the third hypothesis of this study, that due to increase of beach boys' motivations and their empowerment, perceptions of general society have also been changed from negative to more favorable ones. But, as previously mentioned this differs according to the possibility of accessing beach boys' day-to-day life. Tourism related people had the most favorable attitudes on beach boys (64%- good), and they were the people who knew beach boys, their activities and their empowerment better than the other groups.

Further, it became apparent that beach boys are neither child/male sex workers nor devi-

ants, but young men similar to the men in general society who attempt to gain a secure future. Thus findings of this study claimed for a new perspective of beach boys.

5. CONCLUSION

This study clarified a new perspective of beach boys, rearranging existing concepts of sex tourism and romance tourism in a broader perspective. First it discussed the background of the study analyzing previous studies pertaining to sex tourism, romance tourism, beach boys and sexual relations in Sri Lanka in order to clarify the objectives of the study. There were three hypotheses; 1. The relationship between female tourists and beach boys is rather similar to the concept of romance tourism, 2. Beach boys' involvement in tourism has changed to an advancement strategy, rather than a survival strategy, 3. Due an increase of beach boys' motivations and their empowerment, perceptions of general society have also changed from negative to more favorable ones, and all of the hypotheses were accepted by the findings. Having analyzed previous studies, the beach boys in Hikkaduwa, their international marriages, their empowerment, and the perceptions of general public and legal authorities; it became apparent that beach boys should be understood in a broader perspective than the existing understanding.

In analyzing overall relations, it became apparent that beach boys' and female tourists' relationship is not merely a sexual one as widely understood until now. Most relationships involve some kind of emotional attachment, an involvement of romantic, intimate feeling or companionship. Hence, most of their relationships could be identified as closer to romance tourism as defined in this study. As far as the economic and romantic base of the relationship is concerned, it was revealed that beach boys do not focus on short-term benefits, especially when they are in

a protracted relationship, since they are aware of maintaining the 'romantic base' of the relationship.

Hence, their relationship was identified as a reciprocal relationship, which is formed and nurtured through a process of fulfilling each other's dissatisfactions in life. While beach boys try to fulfill their economic needs, female tourists try to fulfill their emotional needs through this relationship. However, it was revealed that although beach boys' main intention is economic advancement, they do not expect to depend on female tourists throughout their life. Instead, they want to work abroad and become economically independent. And once they became economically advanced, as husbands, they attend economical needs of the female tourist (their foreign wife) as well. After the marriage, most of the boys have materialized the economical success that they longed for, and leading a good family life either settling in Hikkaduwa or overseas. Hence, their successful international marriages can be given as one of the main facts, which demonstrates that beach boys' and female tourists' relationship in Hikkaduwa is not merely a sexual one, but rather similar to the concept of romance tourism. Thus, it can be said that these emotional and sexual activities in tourism embody deeper meanings, just as it does with other people in general.

Finally, this study defined 'beach boy' as 'a young man of age 16-30 years, who works as a guide, restaurant worker or a instructor of marine sports etc., while seeking for opportunities to establish a long-term relationship with female tourists which eventually extends to a marriage, in order to empower himself both economically and socially. In this case sexual acts with female tourists take place as casual sex or as a part of the romantic relationship. Hence beach boy is not merely a sex provider, but a young man who tries to gain a more secure future and social standards within limited opportunities

opened for him in the tourism industry. But, this concept of 'beach boy' varies from place to place according to legal, sociocultural aspects and the scope of the existing sex industry'. Through further discussions it was revealed that, beach boys' activities and motivations might vary not only due to the nature of tourist industry, scope of the sex industry in each country, but also according to the nature of tourist destination within the country.

As far as beach boys in Hikkaduwa are concerned, ultimately it could be argued that they have rewritten the script of beach boys by being empowered economically, socially and psychologically. Further, it should be noted that they have got that opportunity through tourism and, unless that pathway was not open to them in their local community, their life could have been more different. Although Hikkaduwa is criticized as an unplanned tourist destination, that nature has paved specifically low/medium class people a way to success. Therefore, while accepting some parts of beach boy activities need to be formulated, this study emphasizes the importance of prioritizing local people and community involvement when initiating new tourism plans. ■

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観光の場におけるビーチボーイとその生活戦略の新たな視点

—スリランカ・ヒッカドゥワを事例として—

ニルマラ・ラナシンハ

本論考は、スリランカにおけるビーチボーイと称される現地の男性の観光産業へのモチベーションや女性観光客との関係・国際結婚について、ロマンスツーリズムの概念から明らかにしたものである。

ビーチボーイと女性観光客との関係は、今まで主にセックスツーリズムの文脈で議論されてきたが、1990年代の半ばにおいてPruittとLaFont(1995)は、彼らの関係をロマンスツーリズムという新たな概念の下で把握すべきだと指摘した。ロマンスツーリズムの議論では、直接的な金銭交換を行わないことや両者の間の感情的な結びつきがあることなどが強調されている。しかしこういった議論を否定し、女性観光客も男性観光客と同様にセックスツーリズムを行っていると主張した研究もみられる。そのため、セックスツーリズムとロマンスツーリズムの現象は、研究者によってその議論があいまいであることが分かる。

したがって、本研究の第1の目的は、セックスツーリズムとロマンスツーリズムを再整理することによりビーチボーイと女性観光客との関係を明らかにすることである。第2の目的は、ビーチボーイの役割、国際結婚とその思惑、外部社会の意識を広く議論し、ビーチボーイを改めて認識することである。

さらに、本研究の議論では1.ビーチボーイと女性観光客との関係はセックスツーリズムよりロマンスツーリズムに近いものである、2.ビーチボーイの生活戦略の目的が「生存」から「向上」へ変わっている、3.ビーチボーイのモチベーションの上昇とエンパワーメントによって、ビーチボーイに対する外部社会の意識が否定的な意識から好意的な意識に変わっているという3つの仮説が論証された。

かつてのビーチボーイと現在のビーチボーイは両方とも、国際結婚を目指す主要因として国際移住を考えている。スリランカでは特に、一般社会において多くの人が望んでいても、実際には非常に難しい「ヨーロッパ・先進国に移住できる」ということによっても、ビーチボーイは強く動機づけられている。ビーチボーイの主な目的は国際移住にあたって、海外で働いてお金を入手し、既に結婚しているかつてのビーチボーイのように成功することであり、彼らは一生女性観光客に経済的に依存する意思がないということが分かった。結婚までのプロセスと結婚後の生活を観察した場合、成功しなかった結婚の例もいくつか報告されるが、ほとんどのビーチボーイが国際結婚による移住を通して成功していると述べられている。

最終的に、現在ほとんどの場合ヒッカドゥワのビーチボーイと女性観光客間との関係は、単なる金銭交換による性的な関係ではなく、お互いの不満足の部分を満たしていく互恵関係だといえる。さらに、ビーチボーイの国際結婚へのモチベーション、エンパワーメントや一般社会の認識を分析したうえで、ビーチボーイは児童・男性セックスワーカーでも逸脱者でもなく、一般社会にいる男性と同様に、安定した人生を確保しようとしている若い男性であるということが指摘できる。

キーワード：ビーチボーイ、女性観光客、ロマンスツーリズム、国際結婚、スリランカ