

## Book Reviews

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The Framed World: Tourism, Tourists and Photography  
Edited by Mike Robinson and David Picard  
Ashgate Publishing, UK, 2009  
Pp. 263+x; Price: £60 (Hbk); ISBN: 978-0-7546-7368-2

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It is true to say that the relationship between tourism and its photographic analogue has been largely the subject of disparate research. However, apart from the conference dedicated to *Tourism and Photography: Still Visions, Changing Lives*, held in Sheffield, UK in 2003, to which some of the papers in this volume owe their origins, this is perhaps the first time that the two realities have been brought together in such a systematic manner, thereby becoming available to a wider audience. The project is wide and varied, the countries and regions included in the various case studies range globally from Australia, Denmark, England, Greece, Hawaii, India, Indonesia, Israel, New Mexico, New Zealand, Rwanda and Uganda, to Zambia and Zaire. As for the photographs themselves, they are considered (albeit in different terms) as representations of tourees, tourists and the tourist industry, as affirmations of identity both of the visitor and the visited, as held imagery or imposed imagery, as promotion or demotion.

The initial chapter by the editors is a useful introduction to understanding the often complex 'relationship between tourism, tourists and photography' (p.2) that is said to have been the subject of investigation for the past three decades. Indeed, this intricate and tantalizing subfield involves the reader in asking and attempting to respond to such questions as "Why do tourists take photographs?", and by way of paraphrase, Why do they frame certain things and not others?, How do they go about this task?, What does it mean when they capture something or someone on film? Who controls and owns the resulting images?, and, possibly the most difficult of all, albeit stated alternatively, Do these pictures have semiotic autonomy or do they require a little help from the language of tourism? (emphases in original). It is this last question which offers possible, though here unexplored, connections to Roland Barthes' semiological linkage of picture and text via the mechanisms of anchorage and relay, that is to say pictures rely for their connoted meaning on external interpretation. Other points of interest raised by this overview comprise the observation that academic attention has tended in the past to focus on the professional photograph rather than that taken by the amateur tourist (p. 9) (in the same sort of manner as individual tourism tends to be privileged by scholars in preference to

the study of mass tourism), as well as the generalization that tourists are frequently told in a variety of ways (p. 16) what they should photograph, in addition to the circumstantial how, where and when of the command. (Maybe here the editors for a bit of light relief could have referred to the familiar UK road sign depicting a camera as a speed monitoring device which some overseas visitors interpret as an imminent photo opportunity). There is also an interesting reference to photographs performing a similar role to sacred relics (p. 21), as spiritual perhaps as the rite of tourism itself. Yet, strangely enough, neither the editors, nor indeed any of the authors, refer to the otherwise much quoted Susan Sontag as noting the memento mori qualities of photography, in other words that many of the pictures contained in family albums refer to people who are no longer alive, but who can be regarded nostalgically via memory as forming part of a tourist's transitory repertoire of continuous identity with one foot in the past. It is this exclusion which brings up the question of significant omission in general and with it the issue of what should be included but actually is absent in the framing of reality. Yet, there have been analyses of what has been left out of iconographical representations, particularly in relation to advertising and brochures (media covered by some of the authors of this volume). The much quoted John Urry (1990), for example, has pointed out, though not cited for this reason in the present volume, that minorities are frequently missing from pictures of normal happy tourists on account of the awkward presence of such types as the physically handicapped, the poor, the elderly and those of African origin who should otherwise be proportionately featured on the grounds of statistical representativeness in any given population.

Turning to the contributors, apart from the necessary inclusion of one or two stalwarts (such as Patricia Albers and Marie-Françoise Lanfant) who have been associated with tourism research for many years, it is refreshing to be introduced to others who have maybe laboured outside the traditional conference circuit and in different disciplines from the customary diet of sociology and anthropology. Many of these authors direct their attention to the increasingly important trans-disciplinary realm of postcolonial studies (see especially chapters 4, 5, 6, and 8 respectively treating the western conception of Africa, the focus on pygmies, the question of race, and the effects of taking pictures in terms of blood letting and soul stealing in Indonesia), an extension of the possibly more familiar trope of Orientalism that figures so prominently and so uncritically in tourism studies. But there are also chapters dealing with the so-called developed world of Stonehenge, the Great Barrier Reef and how Taiwanese view the United Kingdom. In between the developing and developed worlds lies Israel, especially as

looked at by citizens of the diaspora residing in America. Yet strangely, in spite of this strong and fascinating postcolonial focus, or indeed of its initial use in photography by Kodak, there is no awareness of O'Barr's classic treatment of what he calls "photographic colonialism" (1994: 41) in the depiction of emperor-like tourists atop an elephant in Jaipur looking down as sahibs and memsahibs upon a turbaned mahout and a further five attendants arranged subserviently below, with the caption 'Sitting pretty in the pink city' (1994: 37). Yet the irony of the situation is that the picture is used as an advertisement by the Government of India Tourist Office in a sort of imperial appeal to the times of the Raj and the rule of the Royal Empress, Queen Victoria.

However, and apart from the introduction, two other chapters differ from the rest. The first, chapter 12, is a much needed methodological contribution to photography as a data gathering technique. Here the focus is on snapshots taken by tourists in Denmark, as opposed to those investigations that concentrate on pictures from tourism brochures and catalogues as a stimulus to open-ended a posteriori, on-trip responses to induced imagery.

The second, chapter 14, is an almost autobiographical approach to the theory underpinning *Le Regard* which followers of John Urry will know as *The Tourist Gaze*. This necessarily complex essay on the origins of this sociological variant of tourism theory traces the beginnings of its understanding through the writings of such Continental European thinkers as Husserl, Heidegger, Bataille, Bachelard, Canguilhem, Sartre, Merleau-Ponty, Fink, Foucault and Lacan. However, the account is not simply an exploration of the messages behind such names (many of them compatriots), that marks out this chapter from the rest, or even its unapologetic and welcome focus on theory, as the realization that most of the references are to works in French and German. Indeed out of a total of 48 references, 26 are to titles not in English, while a further 14 are to writings that have been translated into English. Such a patterning, it has recently been argued (Dann and Liebman Parrinello 2009) is as it should be, given that the origins of much theorizing in tourism have their genesis, not in the 1970s' United States and Great Britain, as some might erroneously suppose, but in the 1930s and 1950s of Germany and France. It is for this reason that a check with the contrasting reference lists for the remaining chapters reveals that apart from reliance on a number of works that have been translated into English, chapter 1 has a reference to one work in French, chapter 3 to one work in Greek, chapter 4 to one work in French, chapter 5 to two works in French, and chapter 12 to one work in Swedish, while the remaining chapters are limited solely to the citing of works in English. Perhaps a clue as to why this

should be the case, apart from the obvious reason that the contributors are either unwilling or unable to source material other than in English, is that they may be under the mistaken impression that English is the lingua franca of tourism research and hence anything else is somehow as "foreign" as those magazines featuring photographs of non-Anglophone tourists (p. 32). For that reason, it might be better to explain early on that the treatment of tourism photography in all but the last chapter is restricted to works that are in English or English translation so that there are not too many disappointed readers.

Indeed, lack of reference to works other than in English may in itself constitute a significant omission in this important field. For example, authors such as Laurent (1967) were examining the depiction of sunshine in brochures back in the 60s while Cazes (1976) was writing about Francophone imagery in Third World publicity a decade later, to be subsequently joined by fellow countrymen such as Thurot (1981) and Tresse (1990) in the 80s and 90s. Relevant works of two of the last three named authors are all available in the *Cahiers du Tourisme* which is also a source conspicuous by its absence. There are additionally works from roughly the same period that relate to the imagery of Spain (Febas 1978; Poutet 1992), Germany (Armanski 1978; Schivelbusch 1977) and Switzerland (Fink 1970). Meanwhile, over in Scandinavia one finds the Danish Schmidt (1984) documenting tourism through photographs and postcards. Then there is fellow countryman Hansen (1982) referring to tourism in his *Fotografi og familie* (Photography and the Family) where vacation snapshots view the destination almost like private property, as well as compatriot Øllgard (1984), the latter anticipating Urry's gaze by some six years. Yet none of these sources, many of which feature in Jacobsen (1983, 2009), and which represent only the tip of the iceberg, are to be found in the relevant chapters of *The Framed World*. The point being made here is that such an oversight which panders to Anglophone monolingualism may not simply constitute evidence of lack of familiarity with the field, but that the resulting omission could have an adverse effect on claims to originality.

Nevertheless, and in spite of these misgivings, this collection of essays marks an important contribution to the field. A great deal of time and toil has gone into this joint production, so much so that the editors (p. xi) candidly admit that several of the invited authors have aged considerably in the process. Like many works of this genre, as this reviewer well knows, the editors have grown even older and grey haired through the efforts they have expended in bringing such a volume to the light of day.

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### Tourism and Welfare: Ethics, Responsibility and Sustained Well-being

By Derek Hall and Frances Brown

CABI, Wallingford, UK, 2006

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This book has not reached this reviewer close to its time of publication. In fact it is likely to be almost five years between the book's completion date and the appearance of this review. It is necessary therefore to be at least considerate of the timing of the book's publication and to give it a positive report for its early appearance in this field. In the interim,

volumes by Bushell and Sheldon (2009) and Erfurt-Cooper and Cooper (2009) have explored the same topics but with different conceptual approaches. Importantly, Hall and Brown's book offered a set of integrated perspectives at the time when few existed and when only a special issue of *Tourism Recreation Research* amongst the tourism journals was assembling a detailed and devoted issue to health and wellness.

Casting aside the issue of timing, it can be suggested that this is a stimulating book, partly because it displays some annoying characteristics. Depending on the readers' sensitivities these points of irritation can be a motivating agent which fosters a keen desire to argue with the authors, debate perspectives and conduct research to show the limitations of some of the points of view espoused. A brief rendition of the book's contents and a brief selection of its more controversial statements will provide a resource for evaluating Hall and Brown's efforts.

Appreciating what is meant by welfare and welfare in the context of tourism is the key to understanding the volume. For the authors welfare is the quality of well-being that can be enhanced, maintained or threatened by interaction with external agencies. The authors seek in particular to 'recognize and locate the ethical dimensions and dilemmas that underlie decision-making processes' (2006: 6). Individual chapters explore key components of tourist access and participation (a core welfare concern), the welfare of tourists, workers and communities in tourism destinations, pro-poor tourism, non-human actors in tourism and the industry's responsibilities. These are all sound and sensible areas to cover. The irritation arrives in several guises.

While the scholarship and references are rewarding and as for all books a reviewer needs to record an appreciation of the time and effort to compose the volume, there is a tendency to preach and promulgate fairly personal views. The efforts to reduce the footprint of transport are referred to as a conspiracy of procrastination, the value of the sustainability framework is viewed as a diversion and the 'tourism and travel industries barely acknowledge there might be global questions...but rather prefer to perpetuate marketing ploys and conscience soothing palliatives' (2006: 181). One can answer possibly. Clearly, if one disagrees strongly, then it is a scholarly task to review the evidence and draw fresh conclusions.

The irritation does extend to two further little points. I tend to dislike the frequent use of dot points to summarize arguments. It functions rather like the now much challenged PowerPoint presentation system. ...Plato in 4 easy points. I also find the work to be markedly European and while there

is a sprinkling of Asian and Oceanic examples the North American literature on tourism seems to me to be considerably neglected.

Finally, though there is an endorsement that the publisher and even the authors might like to hear. As a reviewer I was offered the task using the online ebook format which cannot be downloaded. I found it too difficult to undertake the review one page at a time and so spent my own money to buy the book. Perhaps that is all that a reviewer needs to say as a point of recommendation. You might want to argue with the authors but it is worth "shelving out" to have it on the shelf if you have any interest in the health and wellness area.

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### Tourism Development Revisited: Concepts, Issues and Paradigms

Edited by Sutheeshna Babu, S., Sitikantha Mishra and Bivraj Bhusan Parida

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This is a book containing 22 chapters divided into five sub-themes. Section A: *Tourism Development Concepts, Issues and Process* examines subjects including tourism disciplinarity, industrial structure, dynamics of tourism in post-modern society and post-colonial tourism. This is a very wide range of themes and issues, a format which is followed in other sections. In Chapter 1, Babu. S. examines 'Tourism as a Discipline and Industry: Some Comments on the Progressing Debates' which explores some of the main literature on this subject and to the reader tends to suggest that the debate is stagnant. In Chapter 2, Richard Butler speculates on 'Modern Tourism and its Development in a Post-Modern Age' which contains much of interest particularly in suggesting that tourism has been 'subject to evolutionary rather than revolutionary change' (p. 58) implying that more of the same pattern of development might characterize the industry in the future. Peter Burns in Chapter 4 offers 'Some Reflections on Tourism and Post-Colonialism, noting the affects of post-colonial development of tourism and many of its problems but suggesting little in the way of

solutions. In Chapter 5, Nina Rao writes on 'Trends in Tourism: Spectres of New Displacement' from long experience on community development and tourism planning, or rather the lack of it, in India. Anders Sorensen and Babu S. in Chapter 6 consider 'Tourism and the Informal Sector: Notes on the Case of Backpacker Tourism,' which examines the importance of the informal sector in tourism development. There is much of interest in the first six chapters but much of this is obscured by many generalized claims and repetition of received knowledge. For example, Babu S. suggests that '...efforts then must be directed to evolve successful development models and paradigms, capable of capturing the intricate, inexplicit relations existing in the tourism development process and between tourism and development' (p. 18.) For the reader, a more fundamental question might be: 'why do we need such a model and given the complexity of tourism, is a model a realistic possibility?'

Section B, *Tourism Products, the Gaze and Tourism Experience*, contains five chapters aiming at 'contextualizing the broader processes and paradigms of product evolution, metaphor of tourism gazing and resultant experiences.' (p 20). The section begins in chapter 7 with a case study of Andalućia - 'Rural Tourism in Andalućia: Recent Evolution and Normative Regulation' written by Antonio Morales and Maria Toledano analysing rural tourism development, which it is suggested might be a 'better option' for many less developed countries. In Chapter 8, Stephen Royle considers 'Mainland and 'Entry Islands': Distinctions in Island Tourism' and from a Spanish example, notes how the location of islands can influence their impact on tourists dispersion patterns. In Chapter 9, Stephen Wearing considers 'Marketing National Parks Using Ecotourism as a Catalyst: Towards a Theory and Practice' using an Australian example. In chapter 10, John Urry develops his previous writings to examine the globalization of the tourism gaze and using destinations as experience platforms. This is followed in Chapter 11 by Yeoryios Stamboulis considering 'Destinations as Experience Stages: A Systems View' examining the role of experience in developing competitive strategy and asserting that 'value in the tourist product is experienced based' (p. 162).

Section C, *Emerging Development Paradigms* contains five chapters. Babu S. in Chapter 12 writes on 'Tourism Development and its Emerging Paradigms: A Synthesis' and gives an overview of 'development paradigms' and again seeks 'to find a more acceptable and representative model' (p. 22) to further the growth and development of tourism. Miguela Mena (Chapter 13) repeats much of what is already known about 'International Tourism and Developing Countries' and in Chapter 14, Sue Broad and Rochelle

Spencer present 'Shifting Paradigms: The Convergence of Tourism, Conservation and Development' and provide case studies from Thailand and Cuba that suggest that 'New Tourism provides opportunities to target specialist markets, in this case volunteer tourism in Thailand and NGO tours in Cuba'. In Chapter 15, Linyung Zhang and Xiaoqiu Ma consider 'Stagnation and Way Out: A Case Study of Tourism Development in China from the Perspective of New Institution Economics' and suggest how the structure of the Chinese tourism industry has developed, why it has historically been controlled through bureaucratic excess and suggests a future enhanced role for the private sector in that country. At a micro level in Chapter 16, Dripto Mukhopadhyay is 'Exploring the Linkage between Tourism and Community Development: A Case Study of the Artisans in Rajasthan' which provides new research material on this important sector in many countries in the developing world.

Section D, Analytical Tools for Tourism, contains four chapters. In Chapter 17, 'Estimating the Impact of Tourism Shocks: A Paradigm Shift in Technique', Larry Dwyer et al. advocate the case for General Equilibrium Modelling as an improved method of estimating how changes in tourism expenditures can have effects on the general economy and considers how the approach can contribute to policy formulation. In Chapter 18, Rob Law and Catherine Cheung are 'Analysing China-Based Hotel Websites' and provide a good technical analysis of appropriate techniques and the growing importance of the website to future hotel reservations and sales. Babu S. explores in Chapter 19, 'Spatial Dimensions of Tourism in India: A Macro-Level Perspective' and considers how spatial distribution of tourists can be an important input to planning. In Chapter 20, Babu George considers 'Holiday Attachment: The Construct and its Measurement' which 'sought to develop a valid and reliable instrument to measure tourists' attachment to holidays' (p. 318).

Section E, Changing Human Resource Practices, contains two chapters. In Chapter 21, Kevin Lyons considers 'The Professionalization of Tourism: Preparing the Way for the Portfolio Careerist in Australia' in which he explores the problems of defining what a tourism professional might be, identifying what a body of professional knowledge might be, and suggesting that career mobility and the prevalence of SMEs in tourism might require a portfolio of skills and related attributes to develop a career path. In Chapter 22, Michael Christie and Peter Mason present a case study of guide training entitled 'The Good Guide: Identifying and Engendering Generic Skills in the Training of Tourist Guides' based on research carried out in Sweden.

From this brief survey of the chapter contents it will be appreciated that this book is very broad in scope. Although the editors assert (p. 18) '...the primary objective of this volume was to document the divergent views and paradigms on different dimensions of tourism development in order to develop convergent perspectives, so that the readers benefit from retrospection and prospecting the theories presented', this has not been achieved. The sheer divergence of the material included demonstrates the need for a much more rigorous editorial process; why were certain topics included and how did they contribute to the espoused theme of the book? In a sense, the book is a collection of essays, many of which are of interest but in total, do not develop the book's main theme which is to consider tourism development – or is it tourism in the development process? Perhaps a missing chapter would be to consider the descriptive nomenclature of tourism and development as uncertainty on descriptions, e.g., 'new tourism', sustainability, communities, development', continue to bedevil our interpretation of the subject. These ambiguities lead to the perpetuation of general assumptions which further cloud our vision of tourism.

As noted previously, the book has much of interest, but the editors do not indicate a target market and therefore it is difficult to know who would buy the book. Libraries should certainly have a reference copy and it will provide students of tourism with a wide perspective of various aspects of tourism.

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### Philosophical Issues in Tourism

Edited by John Tribe

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Despite the growing breadth and depth of the study of tourism, which now includes consideration of the political ramifications and ethics of tourism activity, there has been no overarching examination of its philosophical implications. *Philosophical Issues in Tourism* aims to rectify this situation by providing a comprehensive treatment of the various philosophical questions to which tourism and its development give rise. In the main, it is successful in this endeavour.

The book is an edited collection with a geographically wide range of contributors, including a few welcome representatives from philosophy and other non-tourism

departments. Perhaps only continental Europe is under-represented, with no input from France – surely the philosophical nation par excellence? The text is divided into three parts, preceded by an introduction, each highlighting one of philosophy's key concerns: truth, beauty and virtue. While this division feels slightly contrived (what 'truth' does tourism tell us, you might wonder), it just about works by focusing on the nature of reality – of what tourism and tourists are and of how we produce knowledge about them; on aesthetics and its importance to tourists; and on living a good life (by, here, being a 'good' tourist).

The introductory chapter sets the scene by providing a brief presentation of the subject matter of philosophy and the way it can be used in the analysis of tourism, noting that, notwithstanding such utility, there has been little attempt to consider the philosophical issues that tourism represents. The chapter then presents an extensive rundown of the following chapters; indeed, the really desperate could probably bluff their way through a discussion of the book on the strength of John Tribe's summaries here. Lest anyone think that your reviewer has neglected to read the remainder of the book, however, I am happy to report that it proved interesting and thought-provoking enough to make reading every chapter (and, as ever with an edited collection, some are better than others) far from the chore that some book reviewing can be.

The chapters in the second part focus on philosophical interpretations of reality in terms of definitions and understandings of tourism and tourists and of the academic study of tourism. Scott McCabe's consideration of who is a tourist, while partly a re-run of the old traveller/tourist dichotomy, becomes more interesting when it discusses new ways of conceptualizing tourists – for instance through membership categorization analysis – and when it points out the need to take into account tourists' own self-categorization and to be alert for the problem of researcher bias. Alexandre Panosso Netto examines various definitions and theories of tourism, arguing that 'there is no unique theory able to join researchers in the same methodology' and providing a basic critique of the main positions. He discusses the fundamental principles that are the essence of tourism (motivation, displacement, hospitality, etc.) and the desirable principles that he believes lead to the better conduct of tourism (sustainability, ethics, and respect for difference or alterity) before providing his own definition. The latter seems perfectly reasonable but contains no earthshattering insights.

The following three chapters analyse the way tourism is studied. Maureen Ayikoru provides a clear and interesting discussion of the theories of the production of tourism knowledge, aimed at helping academics defend themselves

from 'attack'. There has been a clear progression from the use of simple quantitative methods to recognition of the social and political forces at work in the production of tourism knowledge, which legitimize some understandings while marginalizing others, to efforts actually to deconstruct the power political processes through which tourism knowledge is produced. I'm always slightly surprised that the constructed nature of (tourism) knowledge still needs to be pointed out; the contingent (on who holds economic and political power, what language is used, various divisions of labour, etc.) nature of 'reality' and of (all, certainly not just tourism) knowledge was surely widely acknowledged by the mid-1980s and regularly invoked within, say, feminism and the study of International Relations.

Nevertheless this theme is continued, but built upon, in the following chapter, by Tim Coles, Michael Hall and David Duval, who advocate dealing with the shortcomings of rigid disciplines, which they argue cannot be fully avoided even with inter-disciplinary efforts, through a post-disciplinary approach. The post-disciplinary approach 'allows scholars to free themselves from the intellectual shackles applied by disciplinary policing' (p. 87) and is shaped by critical reference to the merits of earlier approaches and by what are considered the more flexible terms of reference of (shared) interests, competencies [sic], general assumptions about reality and assumptions of what should be involved in the field (p. 89). Coles et al. then show how post-disciplinarity can be fruitfully applied in the pressing case of climate change by providing a critique of the Stern report on the economics of climate change. They note that the report's emphasis on economics and science leaves too little room for consideration of ethics questions or of exploring how to achieve the behavioural change that will be required if mitigation of the effects of climate change is to be achieved. In addition, 'one of [its] dismal features... is just how little reference is made to tourism': a post-disciplinary approach, they imply, would have ensured that tourism's 'contribution' to climate and environmental change was fully acknowledged.

The final chapter in this section, by Kevin Hannam, introduces the fashionable mobilities paradigm and demonstrates how it might be applied in contemporary research in general and in tourism in particular. After all, Hannam asserts, tourism implicitly involves being mobile, even if the tourist is sedentary in a moving vehicle, while mobility in general has become a feature of 21<sup>st</sup> century life: 'Most people travel – academics, terrorists, tourists, military people, business people, homeless people, celebrities, migrants, refugees, backpackers, commuters, students, friends...' (p. 107). Hannam thus proposes viewing tourism as part of a wider system of mobilities. This would allow us

to examine questions about (return) migration, transnationalism and tourism and about the different modes of travel that tourists undertake, modes which are not necessarily separate from their tourism activities. He does, however, caution against romanticising the figure of the nomad.

Well-being, aesthetics and art are the subjects of the 'Beauty' section, with an examination of the first of these in chapters by Balvinder Kaur Kler and by Shalini and Tej Vir Singh. Dr Kler takes attention restoration theory (ART) as a new explanation of motivation, exemplified through the trend for nature-based tourism and the (rather old?) need to seek relaxation. According to environmental psychology (and obvious to most, I'd imagine) nature is a prime source of relaxation, freeing one from mental activity that requires directed attention and thus allowing restoration. Kler suggests that the tourism industry can use this finding by promoting more short breaks. The Singhs ask whether a synthesis between non-material spirituality and tourism, which is normally concerned with material pleasure, is possible. They believe it is and show how tourism, especially New Age tourism, resembles religious pilgrimages. They point out the themes common to the world religions (e.g., awe of nature, especially mountains) and note the increasing number of (volunteering, solidarity, educational, etc.) holidays that may provide spiritually meaningful experiences. While acknowledging the touristic commercialization of many religious sites (but not the religious commercialization of places such as Lourdes), they do not really offer a solution to it.

The next two chapters cover the aesthetics of nature and the built environment, respectively. In a particularly stimulating chapter, philosophy lecturer Cain Samuel Todd presents a potted history of aesthetics, including a critique of the picturesque, and discusses how aesthetic appreciation, especially as applied to nature, may (or may not) be undertaken in tourism. He manages to link aesthetics and ethics through a discussion of 'trivial' and 'serious' appreciation and the types of tourism that either aid or thwart this: 'Insofar as such [trivial] modes of appreciation hinder or impoverish richer, deeper, more valuable aesthetic experiences of nature, they are to that extent aesthetically undesirable, and hence so too are the types of tourism which encourage them...there may well be...aesthetic (not just ethical) reasons for preferring some types of tourism...in nature over others.'

Robert Maitland and Andrew Smith highlight the importance of 'attractive' built environments for tourism and present a history of architectural movements and the way they have been carried out with or without tourists in mind.

I was surprised (and not wholly convinced) to learn of the apparent catering to tourists of the garden city movement, which I had assumed was to improve life for local residents, but cannot argue with their analysis of the influence of tourism in postmodern cities, nor with their assertion that tourists have often adopted foreign styles seen on their travels once back home.

In the section's final chapter, Brian Wheeler takes some typically entertaining pot shots at tourism and the arts. His eclectic, scattergun approach hits a fair few targets but seems wide of the mark with others. He highlights tourism's appropriation and commodification of the arts and the fact that art may portray tourism areas in a poor light, as well as discussing how the high art/low art divide mirrors the so-called traveller/tourist split. He also shows how art can enliven and assist tourism teaching. But in (rightly) arguing that low culture tells us much and deserves its place at the arts table, Wheeler nevertheless uses some fairly selective examples: his beloved Brian Wilson and Leonard Cohen are both in a different class from, say, the Bay City Rollers or the Sex Pistols, while Donald McGill's seaside postcards have become classics. And it is not overly original to note that popular culture should be of its time – 16th century madrigals don't do it for most people today (interestingly though Robert Burns probably does – though not for the English). Personally, I don't see why one can't enjoy both high and low art. I love Shakespeare but am an avid fan of the world's least cool radio soap, *The Archers*. Sometimes I want to listen to Brian Wilson, sometimes Miles Davis, sometimes Monteverdi (and occasionally even the Sex Pistols). Perhaps it's time we stopped fussing over other people's taste.

While the majority of the chapters in the preceding two sections are helpfully explanatory, providing introductions to topics that students and researchers in tourism may be unfamiliar with, the final section, on virtue and ethics, offers more in the way of opinion and/or suggestions for practical action, which sometimes makes for livelier reading. David Fennell's claim that ethics has only recently been acknowledged in tourism might have been true 10 years ago but is surely no longer the case. Indeed, Fennell himself is well known as a champion of ethics in tourism. Here he contrasts morality with ethics, the former a universal and natural inclination to do good, the latter a means of finding out how to do good. He explains three schools of ethics and their subsystems and gives examples of ways these could be manifested in tourism. While ethical codes of practice have been the most common interface between tourism and ethics to date, Fennell believes that a stronger understanding of values and how they link to ethical traditions are a better preparation for ethical tourism.

Tazim Jamal and Christopher Menzel analyse what constitute good and bad actions, as envisaged by three philosophical traditions, in general and how these can be translated into tourism in particular. They provide examples of good, bad and ambiguous tourism actions, although the latter are not clearly explained. To some extent echoing Fennell, they see virtue ethics, based on Aristotle's notion of living well through the application of practical wisdom, as most helpful in achieving 'good' tourism.

A second scattergun approach (following Brian Wheeler's) follows in Jim Butcher's blast 'Against "ethical tourism"'. It too finds its mark in places but either misses elsewhere or fails even to see the other side's more accurate sharpshooter in others. Butcher follows Wheeler in arguing that much 'alternative' tourism is too small-scale to make a difference to the supposed deleterious effects of tourism as a whole. He also argues that the economic progress that tourism brings is left out of ethical debates (without acknowledging that early research on tourism concentrated on the economics to the exclusion of all else) and praises the equalizing and democratizing possibilities of mass travel. I suspect most Africans might demur on this point, and his laudable proposal that 'we should aspire to' travel and other opportunities 'being made available for all' does not explain how (after centuries of exploitation) this should be done. Nor does it engage with the proposition that such opportunities are in fact dependent upon the economic, cultural, etc. subjection of others. I agree with his assertion that the world's peoples have much in common; but not to acknowledge that differences inevitably exist among cultures (thank goodness – the world has already become far too homogenized) and that these may be problematic, if only through ignorance, seems naïve. As is assuming that all tourists are interested in cultural exchange when many couldn't give a flying apsarā – if they knew what one was.

A riposte to Butcher forms part of the next chapter on development and its discontents by Mick Smith. Smith's counter to Butcher's views draws largely on an earlier book by the latter rather than on the preceding chapter and, taking Freud as a guide, it lands a number of effective punches. Some rather enigmatic footnotes did make me wonder if there wasn't some private agenda also at work here, however. Whatever the case, Smith's subsequent exploration of the way ethics is understood – as an integral part of being human and not an imposed restriction – is worthwhile and demonstrates how ethics should not be thought of as anti-enjoyment but as an integral and necessary component of tourism.

I approached Irena Ateljevic's final chapter on transmodernity with some trepidation, as I've found her

jargon-laced writing hard to follow in the past. However, I was pleasantly surprised by its interesting and clear introduction to this post-9/11 concept. Transmodernity aims to take the best of modernity and postmodernity but to go beyond both to forge a new, less materialistic, less patriarchal, less techno-bound and more caring way of living. Interest in eco- and other niche forms of tourism are examples of this. Transmodernity also offers new ways of teaching and researching tourism by allowing a richer understanding of tourism in the broader context of material, discursive and social practices (p. 291) and through the possibility of 'transgressing' oppressive teaching and research structures (echoes of Coles et al.'s chapter here). It sounds great but is probably somewhat over-optimistic: even though Ateljevic acknowledges the continuing structural inequalities of the international system, she perhaps underestimates the extent of the interests likely to work actively against such change. Nevertheless, her chapter provides a hopeful and inspiring ending to the book.

One or two of the chapters would have benefited from some editorial intervention to improve and tighten the English and there are a couple of potentially actionable howlers: in Wheeler's chapter (p. 202) the cruise-ship victim of a Palestinian hijacking was a wheelchair-bound Jewish tourist, not a terrorist as the text has it; on page 248 Butcher calls a character from David Lodge's novel *Paradise News* Rupert instead of Roger Sheldrake. Rupert Sheldrake is in fact a distinguished, if controversial, biologist. The publisher must change these errors in any reprint or new edition.

The mere fact that I have tapped away at such length here when I could be tending my garden and/or listening to an Ashes test match (are these activities high or low culture I wonder?) demonstrates how well *Philosophical Issues in Tourism* has succeeded. Not only did I learn something about philosophy from its pages, I enjoyed doing so and was given plenty of pause for thought. The book should provide an excellent guide for students, as well as a stimulating addition to their teachers' bookshelves.

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*Tourism: Between Place and Performance*  
Edited by Simon Coleman and Mike Crang  
Berghahn Books, New York and Oxford, 2008  
Pp. x + 246; Price: US\$ 29.95 (Pbk); ISBN: 1-57181-746-8

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The book was first published in 2002 and appears to be based on a conference held at Durham University, England, in 1998. There are 15 authors, including the two

editors, who are affiliated primarily to British, American and New Zealand universities. No further details are provided about their backgrounds.

An opening account by the editors introduces the principal themes of the book which pertain to the concepts of place and performance and their cultural relationships within the context of tourism. Central theories underpinning the collection are made reference to, setting the scene for 13 subsequent chapters (although they are not labelled as such or numbered) which are organized into four sections. These are entitled 'The Place of Nature', 'Back to the City', 'Distanced Places' and 'Bringing it All Back Home' in which the authors consider how tourism affects places and the people who live there and the manner in which they are represented and understood through performances by both residents and tourists. Destinations emerge as locations which are not static and can be embodied and performed in addition to being visualized and textualized. The world is depicted as an exhibition of physical and cultural landscapes, presented in assorted forms for multiple audiences in pursuit of economic and political as well as cultural and social agendas and seen and experienced in many different ways.

Such phenomena and processes are examined in a range of situations suggested by the section headings. The use and abuse of New Zealand's countryside for the purposes of adventure and extreme sports tourism, nineteenth century artistic interpretations of the Grand Canyon in the USA and the spectacle of the Scottish Highlands where visitor expectations do not always accord with actual conditions is discussed by individual authors. Festivals in Italian towns, involving revived rituals, and the participation of locals and visitors are the subject of two contributions which explain how such events are as much a stage for assertions of citizen identity as entertainment for tourists. Reviews follow of representations of the city of Athens in guidebooks, exposing the forces which direct dominant narratives, and the complexities and contradictions of tourist experiences of an East End London district with a diverse and contested history. Cave dwelling communities in the Central Turkish region of Cappadocia which associate themselves willingly, albeit ironically, with the cartoon world of the Flintstones to amuse tourists, the much advertised and over-stated Wall Drug Store in South Dakota and a Japanese recreation of an American baseball field featured in a Hollywood film are all assessed in the third section. The book ends with essays about the place of metaphor in tourism theory and the notion of tourism as an embodied encounter with space.

The scope of the book is thus wide ranging, although

the geographical focus is on the West with the exception of the Japanese case, and it covers many key issues which are critical to an understanding of tourism's cultural meanings and standing in society. These include questions of authenticity, identity and globalization. The numerous ideas and opinions put forward throughout the book are stimulating and communicated with authority, but there is a tendency towards the employment of technical language which can obscure rather than illuminate for those less familiar with the specialized terminology of sociologists, anthropologists, ethnographers and geographers. Debates about some topics have evolved since the book's completion and it would have been interesting if selected material had been revisited and perhaps revised. There is also an occasional readiness to condemn tourism for its damaging impacts and generalize about insensitive tourists and exploited destination inhabitants and environments which can seem unfair and inaccurate. Approaches differ, however, and this diversity is to be welcomed, although it can lead to inconsistencies which are reflected in aspects of presentation with contrasts in the extent of referencing, for example. Only a few chapters have visual illustrations and more of these would have been helpful.

Overall, the book will probably be most appreciated by scholars who are especially interested in the application to tourism of theories grounded in sociology and related disciplines. Nevertheless, it is a useful summary of a particular perspective on thinking about tourism at the end of the twentieth century and a reminder of the depth and dynamism of an important field of enquiry.

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Ecotourism Impacts, Potentials, and Possibilities –  
Reconsidered After a Decade  
By Stephen Wearing and John Neil  
Elsevier, Oxford, UK, 2009  
Pp: 286+; Price: US\$ 60.95 (Pbk); ISBN: 978-0-7506-6249-9

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The second edition of this text contains no major changes from the first edition in either structure or content. As noted in the authors' preface: the bibliography has been updated; each chapter now contains a couple of recommendations for further reading; and there is a new chapter consisting of three case studies. There are 10 chapters in this edition. The first reviews definitions, and the second summarizes philosophies. The third introduces policy issues, the fourth considers tourism in parks, the fifth focuses on interpretation, and the sixth looks at links with local

communities. Chapter Seven presents case studies of the Kokoda Trail in Papua New Guinea, trekking porters in Nepal, and surf tourism in Indonesia's Mentawai Islands. The last three chapters cover marketing, tourist motivations, and tourism-based development models. There is also a glossary and a list of websites.

This is very much a teaching text rather than a reference volume, and colleagues who have prescribed it for their courses say that students like it because it is basic and easily understandable. From my own perspective as someone involved in ecotourism research as well as teaching, it does have some deficiencies. The main one is that it is not really up to date. There is new material and references, but the update is far from comprehensive. The examples used and references added are a rather eclectic mix, and they are not always evaluated critically. One gets the impression that in many cases, older materials may have been included just because there were conveniently available. Older literature is presented as though it were accepted doctrine, without critical comment by these authors themselves.

For example, there is a case study on Australian government policy (p. 42), but it reflects the position in the mid 1990s, with no update or more recent references. There is a case study of the Canadian tourism industry (p. 57) which consists, in its entirety, of a single 38-word sentence drawn from a decade-old consultant report. There is a case study of funding for US national parks (p. 67) where both the budget numbers and the political context are from 1997, more than a decade ago. If nothing has changed, why a new edition? And if a new edition is needed, why is it not fully updated?

The lack of critical evaluation is also shown in the reproduction of text sections drawn from proprietary marketing materials, as on p. 85 and p. 129. These may or may not be reliable, but we would mark our students down for such uncritical citation from non-academic sources. Surely, then, we should not set them a bad example within a textbook itself. There are also statements which may be correct in a limited context, but as generalizations are simply wrong. On p. 93, for example, there is a quote claiming that '[park] user fees ... cover management costs'. In fact, however, this is quite rare. Whilst there are indeed some parks which derive substantial proportions of their revenue from fees, it is much more commonplace that user fees barely cover administration costs for the fee collection system.

Of the three case studies presented in Chapter 7, it happens that I have some familiarity with two. No doubt there have indeed been many historical and indeed contemporary cases where porters have not been well treated,

and not only in Nepal. Equally, however, there are many cases where porters are well paid, well treated, and later invite their clients to visit their own villages as friends. Our own student field courses in Nepal, for example – hardly an upmarket tourist product – pay porters several times the rates quoted in this volume.

The case study of the Mentawais is couched in somewhat political terms and ignores both history and context. Of course, the rights of local inhabitants should be respected. But current residents of the Mentawai coastlines and coral islands are not the indigenous inhabitants: they are historical colonists from elsewhere in Indonesia who pushed the original Mentawai peoples into the forested uplands of the larger islands such as Pulau Siberut. Copra is not a subsistence crop: it is a colonial-era cash crop which is now of very low value, unless grown and processed at boutique quality for the cosmetics industry. The move from boat-based to land-based surf tourism operations was made in part at the urging of the Mentawai local government, specifically to provide financial connections for local residents. And the Mentawai Islands are under far greater threat from logging, oil-palm plantations and industrial fisheries than they are from surf tourism. Certainly, there are individual surf tourism operators which have behaved badly towards each other, towards locals, and towards the Mentawai government. This would also apply, however, for tourism development everywhere in the world. So whilst this case study is no doubt correct to draw attention to the concerns of the local inhabitants, it does not provide a proper context for those concerns to be evaluated. Instead, it presents a stereotypical caricature of rapacious tour operators and victimized locals. It does not even analyse the internal disputes within the surf tourism sector, which has been a key issue in their attempts to acquire land-based development rights.

The criticisms raised above do not imply that the book as a whole is weak. It is indeed a solid presentation of its authors' views, albeit somewhat eclectic and idiosyncratic. My concern is that this second edition does not always display the level of scholarship that we want to inculcate in our students. For an uncritical student, perhaps that does not matter: they may not pay attention anyway. But some at least of our ecotourism students are both highly intelligent and highly motivated, and they will graduate to work in ecotourism research, professional practice or interpretation. Should we not be careful to provide them with the best possible models to emulate? If I were reading this edition as a student, I should find it hard to separate fact from opinion, history from present practice, questions from conclusions. There is a great deal of good material in this volume, but

many of the new additions seem to be tacked on to the original structure rather than woven fully into the fabric.

But perhaps, in any event, we are all taking ourselves too seriously. My favourite sentence in this book is a quote (p. 122) taken from a 2007 article by Stroma Cole, published in *Annals of Tourism Research* 34: 943–960. It notes that for villagers on the island of Flores in Indonesia, tourists are welcome because... wait for it... they provide entertainment for the locals! And in conclusion, I note that the front cover

of this new second edition features a pair of zebra, and the same image is repeated at the start of each new chapter. It is intriguing to speculate what wildlife triad may grace the pages of any future third edition: the three penguins from the movie *Madagascar*, perhaps? Just as long as it is not the legendary 3-L llama.

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