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Introduction: The Evolution and Contemporary Positioning of Tourism as a Focus of Study

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The Purpose of Tourism Studies

At first glance the idea of tourism as a focal point for serious academic enquiry does appear rather incongruous. Intellectualizing a seemingly frivolous leisure practice, rather feels like stretching things a little far. Studying people's vacations, from whatever perspective, sounds somewhat inconsequential, if not vaguely voyeuristic. And yet, here we are offering a *Handbook.* For while the idea of studying tourism can still conjure up concerns regarding its legitimacy, both among the tourism sector and the wider academy, it continues to flourish after a period of over 35 years; the very time when the patterns and processes of international tourism were being firmly established and enacted. However, as Hall and Page (2005) address, the study of tourism within the social sciences, in an Anglo-American context, can be traced back to the 1920s. More recently the emergence of tourism studies, and what Rojek and Urry (1997)

discuss as a process of institutionalization, has been tracked and discussed by the likes of Airey and Johnson (1999), Evans (2001) and Hall et al. (2004). Adjacent to such studies are a series of generally inconclusive "discussions," which have picked up on the issues surrounding the positioning of tourism studies and indeed, the questioning of its status and its relationships to other disciplines (see, for instance, Echtner and Jamal, 1997; Jafari, 1990; Jamal and Kim, 2005; Leiper, 1981; Ryan, 1997; Squire, 1994; Tribe, 1997, 2000) and the tourism sector itself (Ryan, 2001).

Semantics play a part here. The mobilization of the term "tourism studies" implies the status of a discipline or, at the very least, the aspiration to become a discipline. Such a position tends to invoke reactions from the traditional disciplines, ranging from wholesale appropriation, where the study of tourism is said to have always been a feature of inquiry and subsequently can never be "owned" outside of a particular methodological

approach and must be interpreted via the accepted canonical literature of that discipline, to refusal to deal with tourism without selectively reconstructing in order that it can fit as an appendage of more salient and "worthy" phenomena. Tourism studies is of course not unique in this respect. The same debates have raged with regard to leisure, sports, management, cultural, environmental, and development studies. But interesting and important as such discussions are, they all generally fail to interrogate the very purpose of tourism studies, and bypass questions as to why study tourism and why there should be a handbook of tourism studies at all. Employing the idea of tourism as a *field* of study is perhaps a tactic of pragmatism rather than philosophical principle, for even without delving into the philosophical aspects, one can identify a number of good reasons for bringing tourism into the academic world. First, because tourism is, by any standard, a global phenomenon, with causes and consequences for populations that extend beyond the ranks of those which operate and practice it. Second, is that studying tourism allows the exploration of meaning from the experiences of *being* a tourist and *doing* tourism. Third, studying tourism allows us to engage with some of the key issues of globalization and modernity. The organization and doing of tourism, involving as it does transborder mobilities and structures problematizes notions of identity, nationalism and tradition and the variety of sociocultural and political processes that are bound up with such concepts. Fourth, studying tourism is increasingly necessary as, in theory at least, it should go to inform policy making at both national and international level (in addition to the local and regional level). These reasons for engaging with the study of tourism are now briefly discussed.

Global Importance of Tourism

The sheer scale of tourism as an organized activity and its global reach, coupled with its environmental and social impacts within and beyond the destinations and communities it focuses on, and its complexity demand, the attention of the academic community. MacCannell (1999: 46) notes that: "Taken together, tourist attractions and the behavior surrounding them are one of the most complex and orderly of the several universal codes that constitute modern society." Certainly, as an organized form of human activity, in its production and consumption, tourism is an immensely successful and truly global endeavor. Few places on the planet have escaped the curiosity of the tourist, or the ability of the tour operator to package even the most remote or dangerous location. Estimates from the World Tourism Organization (2005) anticipate that, by the year 2020 international arrivals are expected to reach over 1.56 billion. This figure will comprise 1.2 billion intraregional arrivals and 0.4 billion long-haul travelers. Europe is scheduled to be the top receiving region with 717 million tourists, followed by East Asia and the Pacific with 397 million, the Americas with 282 million, and Africa, the Middle East, and South Asia. Above average growth regions are predicted to be East Asia and the Pacific, South Asia, the Middle East and Africa.

However, while such statistics are useful, it is both difficult and unwise to consider tourism to be some unified economic sector or as a "catch-all" term for people's behavior while on holiday (Bruner, 2004). While Paul Fussell (1980: 49) definitively announced: "We are all tourists now, there is no escape," and Urry (1995) has suggested that we are all tourists all of the time, it has been increasingly revealed not to be the case and some qualification is required. Saying that tourism is global in its scope and influence does not take account of the fact that a significant majority of the world's population does not engage in tourism as tourists; despite this, communities are increasingly projected into the role of "hosts" *for* tourists. A further related point, which is not reflected in the notion of a "global tourism," is that it does not reflect the reality of a substantive imbalance

in the benefits of tourism to the advantage of the developed over the developing world. Even within the context of extant asymmetry within global relations and against the background of the United Nation's Millennium Development Goals (United Nations, 2000) it is tourism that is widely heralded as a means to redress global economic and social imbalances. Hence, we have witnessed over recent years the rise of pro-poor tourism, not only as a practical mechanism through which disadvantaged and marginal communities with limited resources can participate in the development process, but also as a symbolic demonstration of the linkages that exist between environmental degradation, social injustice, and poverty, and the ways to tackle these. Several authors in this *Handbook* expand on the related issues of social and environmental injustices produced, accentuated, and, in some cases, addressed through tourism.

Finding Meaning Through Tourism

The world as known today exists as testimony to, and evidence of, the fact that people travel. The factors that shaped early patterns of travel were fundamentally directed by basic human needs (finding food and shelter), exchange (trade), relationships with natural phenomena (developing new settlements, escaping droughts or floods, etc.), and the result of conquest and conflict (occupation, expulsion, forced migration, and resettlement). Such factors still exert considerable influence on a large proportion of the world's population today, with contemporary pilgrimage routes relatively easy to identify, and tourism frequently building on established trading relationships and patterns of diaspora and relocation.

From the late seventeenth and well into the twentieth centuries, motivations such as curiosity education, and social betterment took over as "essential" travel evolved into discretionary, leisure travel, gradually moving from a pursuit of the social elite of the developed world, to a widespread activity of the masses of the developed world, supported by a highly complex network of support structures and services. It is all too easy to dismiss contemporary international tourism as a leisure activity somehow separate and below more "worthy" social practices. As a leisure activity, tourism is carried out in "leisure time," as a temporary discretionary activity, and as a form of "reward" for, or counter to, daily work (Spode, 1994). However, the value of tourism cannot be solely judged in terms of the hedonistic recompense it brings to the individual. Nor can its value be solely expressed in relation to the economic benefits that it can undoubtedly generate. Tourism is centered on the fundamental principles of exchange between peoples and is both an expression and experience of culture (Appadurai, 2002). Tourism is cultural; its practices and structures are very much an extension of the normative cultural framing from which it emerges. As such it has a vital part to play in helping us understand ourselves and the multilayered relationships between humanity and the material and non-material world we occupy and journey through (Robinson and Phipps, 2004). Recognizing tourism as an intrinsically cultural phenomenon, and understanding how this plays out in everyday practices and through interconnected local to global economic and political structures is an important priority in tourism studies that a number of authors have taken up in this *Handbook*.

The business (large and small) dimension of international tourism can sometimes be seen as remote and impersonal; almost disconnected from the actual experience of "being" a tourist. For at its heart tourism is constructed around a series of very personal and intimate experiences as tourists encounter new and different cultures (Cohen, 2004). Tourists can be impressed and emotionally moved by a work of art, a festival, a musical performance, a building, or an object in a museum. These tangible and intangible expressions of culture act as triggers for interpreting the

world past and present (Canestrini, 2001). But tourists also encounter "living" culture through a variety of other forms and media which express culture, and which embody both tradition and change, for example, experiencing varieties of "authentic" ethnic cuisine in different cities around the world, or traditional and religious ceremonies enacted around the world by the cultural groups practicing them, or experiencing them online through the Internet.

Being away from home—a necessity for a tourist—generates reflection on the meaning of home in relation the wider world (Harrison, 2003). Being among people who use a different language, eat different foods, and behave in different ways is at the very heart of tourism. Experiencing directly different "ways of life" can have a valuable educational function that stretches beyond tourism (Jack and Phipps, 2005), and despite advances in communicative and virtual reality technologies is difficult to emulate except through basic human contact, encounter, and exchange. In a world where much conflict is a product of cultural misunderstanding, miscommunication, and a basic lack of knowledge of the "hows and whys" cultures are different, exposure to, and experience of, a wide variety of cultures in the most ordinary of ways is essential. How these experiences are commodified (Cohen, 1998; Greenwood, 1989; Shepherd, 2002; Wang, 2000) or mediated by various intermediaries and providers (Boorstin, 1964; Dann, 1996; Strain, 2003), and how they change through their telling and retelling, and through various communicative mechanisms and information technologies, is taken up in the *Handbook*.

It would be a mistake to suggest that the search for different cultural experiences lies at the root of all international tourism, as Cohen's (1979) framework on the phenomenology of tourism experience sought to show. Clearly, there are a vast number of tourists that seek escape from some aspects of their own environments (Enzensberger, 1958), but not all, preferring instead to remain in the environmental "bubble" that is sometimes associated with "mass tourism." This is not to say that the individuals that go to make up so-called "mass" tourism are somehow devoid of any interest in culture(s) (Wagner, 1977). But it does remind us that tourism reflects a certain degree of polarization between the persistence of culture as somehow elevated and special in society, and the culture of the ordinary and the everyday.

For a substantial percentage of tourists, experiences of different or "other" cultures in the settings of ordinary life presents its own challenges. As tourists, and as people, in a globalizing world, we are increasingly in contact with "other" cultures, able to experience the uniqueness of each and the commonalities of all. Tourism can be a powerful mechanism to understanding other places, peoples, and pasts, not through selective, high profile cultural sites and activities that may not necessarily be representative of the societies they operate in, but through a more democratic and ubiquitous approach to cultures (Bouchenaki, 2004). In these terms even mass tourism has important and forgotten cultural elements. Our first encounter with another culture is most likely to be through the food on the menu and the language of the waiter.

Tourism as an Entry Point to Understanding Globalization and Modernity

It is a trite but important point to remember that, as the practices of tourism have developed, so too has intellectual enquiry into these practices developed. When Hans Magnus Enzensberger published his *Theory of Tourism* in 1958, it was at a time of unprecedented movement of peoples for leisure purposes. While Enzensberger critiques tourism as a form of deception, importantly he was keen to highlight the inseparability of tourism from the wider globalizing processes of human development and modernity; tourism as a reflection of society. A number of chapters in this *Handbook* address this

particular concern, situating tourism with wider global and cultural processes, while other chapters touch upon or elaborate on several of the above aspects.

Tourism is very much at the center of a substantive and increasingly rapid, transitory, but seemingly unending, process of transnational flows of peoples and cultures for leisure and business purposes, and is now one of the major outputs and driving forces for the complex and semantically slippery concept of globalization. Tourism operates at various levels and displays various paradoxes and tensions in the way it is organized and operates. It is a highly structured and globally interconnected industry, operating in a globalized world of flows of transnational capital, multinational organizations, and liberal movements of people, and ideas (Lanfant et al., 1995). Despite the apparent "de-territorialization" that would seem to underpin international tourism, the reality is still one of an industry built around the concept of the nation-state. Each country, with their own institutions and political systems, economic needs, and social/cultural capital, are all essentially competing with one another for the wealth and symbolic status that tourism can create. Against this inherent nationalist agenda can be contrasted the fact that tourists themselves are wonderfully bad at not recognizing boundaries and administrative divides. They work in the imprecise realm of "place" and loosely defined immediacy.

Understanding Tourism to Inform Policy

In Jafari's (2001) "four platform model" of the development of tourism studies, in which he identifies four positions taken by researchers,[1] it would be all to easy to see the "advocacy position," whereby research into the economic contribution of tourism is dominant and feeds the development of tourism as a thing of the past. Research around the measurement of tourism's economic impact remains very much a powerful feature of contemporary study and is both endorsed and mobilized by government agencies at various levels. Whatever the debate within the academy between the ethics and efficacy of quantitative or qualitative approaches to research, the reality is one of continuing research into the economic impacts of tourism so that policy decisions can be taken. However, over the years, approaches to *understanding* tourism as part of a much more complex and wide ranging cultural phenomena, have supplemented mere measurement approaches, to feed an emergent policy framework for tourism development and management at national, sub-national and international scales.

Tourism as a mode of development impinges directly upon issues of power relations, the ways in which external capital is accommodated in national contexts, the legitimacies of planning procedures, land rights, ownership, access, and the legacies of social inclusion and social exclusion. These interrelationships between tourism and substantive matters of development have become focal points for policy at regional, national, and international level. In policy and planning terms much has been done to "protect" culture, heritage resources and related natural environments from the excesses of unplanned and uncoordinated tourism development (Robinson and Boniface, 1999). Focus has very much been on attempting to alleviate the unwanted consequences of tourism (de Kadt, 1979). However, as our understandings on the complexities of culture have evolved, and the pace and extent of change has increased within the context of globalization, so too have new challenges emerged, and so new ways of addressing problems are required.

Since the landmark UNESCO (1972) "Convention Concerning the Protection of the World Cultural and Natural Heritage," we can broadly identify four key changes relating to the tourism–culture–environment interface and how these are being mobilized to shape policy. First, our understanding of culture as a concept and its fundamental importance for

the construction of social identity has both broadened and deepened considerably. For instance, the definition of cultural heritage now also relates not only to material expressions such as sites and objects, but also to intangible expressions such as language and oral tradition, social practices, rituals, festive, and performative events. Culture is seen much more to refer to "ways of life" and everyday practice as well as being manifest in buildings, sites, and monuments. Moreover, the diversity of culture(s) is recognized to be fundamental to, and in line with, the principles of sustainable development and thus something which needs to be both "recognized and affirmed for future generations" (UNESCO, 2005).

Second, we understand better the close interrelationships between culture and natural environments and in protecting each we are helping to enable both to protect and re-create their resources. Cultural diversity relates strongly to the concept of biodiversity in that it shapes the landscapes in which genetic diversity, species diversity, and ecological diversity occur and interact. Indeed, there is a link between the social, economic, and health issues of indigenous peoples living in sites of significant biodiversity and the conservation and evolution of this biodiversity. This interrelationship, what Posey (1999) has termed the "inextricable link," is also at the center of the sustainable development concept. Tourists, in consuming the natural environment, may also be consuming culture in terms of the various local cultural values that may have been ascribed to a particular landscape or natural site. It is also important to recognize that tourists, in approaching natural sites, do so armed with their own sets of values and categories, which can conflict with those of the local community.

Third, in recognizing the fact that international tourism continues to expand, we also need to recognize that it is continually changing the ways in which it operates. While the global tourism sector is highly complex and fragmented in its operations, it has significantly changed its attitudes to the cultural resources and communities it depends upon. Clearly there is still substantive variation among the practices of the sector, but it is far more willing to engage in the sustainable development agenda and this relates to its increasing ability to segment the market reflecting growth in sectors such as cultural, heritage, and ecologically based tourism. This ongoing process of market segmentation and product differentiation fits well with programs of developing cultural tourism and is especially important for less developed countries, whose infrastructure or environmental/cultural fragility may only support limited numbers of tourists.

Fourth, and importantly, policy and planning goals are shifting away from solely dealing with tourism's "impacts" on various aspects of culture and the environment towards a more proactive role, whereby tourism is integrated with other development aims and instruments to deliver key sustainable development outcomes (Rauschelbach et al., 2002). There is a growing network of stakeholders involved in tourism development, including local, national, and international organizations eager to assist in monitoring and ameliorating any detrimental impacts on culture and also in mobilizing tourism as a force for sustaining and developing culture and economy.

Such changes are symptomatic of policy agendas which are being driven in part by research, and at the same time require further research. A number of these changes are picked up in the chapters of this *Handbook*. The relationships between research communities, particularly those within universities, and policy makers, vary considerably across the world. Routeways between independent, rigorous scholarship, and the dynamics of policy and politics are frequently long, winding, opaque, and fraught with impediments cast from both sides, however, the need for a deeper and holistic understanding tourism continues to increase in line with the complexities and global extents of its development.

A Field of Fragmented Importance

As the importance of tourism continues to reveal itself across the disciplines, so do the

latter continue to develop and experiment with ways of interrogating tourism and its routeways into multiplicitous other fields. It is wholly consistent with the very nature of tourism that it is addressed via different disciplines and differing methodologies. As tourism itself is labeled and thematized in practice so is this reflected in the emergence of new subfields or genres. Despite inevitable problems of definition, and the setting and overlapping of boundaries, there are now many different ways of breaking down tourism as a focus for study. These range from the highly specific, such as backpacker tourism (Hannam and Ateljevic, 2008), royal tourism (Long and Palmer, 2008), gay tourism (Waitt and Markwell, 2006), tourism in the Third Reich (Baranowski, 2004), sex tourism (Ryan and Hall, 2001), literary tourism (Robinson and Andersen, 2004), to more encompassing labels, such as cultural tourism (Richards, 2007; Smith and Robinson, 2006), niche tourism (Novelli, 2005), heritage tourism (Corsane, 2004; Timothy, 2007), and ecotourism (Fennell, 2007). At the same time tourism continues to be examined spatially, producing area studies of tourism and related development, such as, for example: Mediterranean tourism (Apostolopoulos et al., 2001), Asian tourism (Cochrane, 2008), tourism in China (Lew and Yu, 2002; Oakes, 1998), tourism in the Middle East (Daher, 2006), and tourism in the Caribbean (Daye et al., 2008; Ward, 2008).

The concept of genre in the world of tourism studies looks likely to prove particularly useful as even more subfields of interest emerge, closely tailing developments and trends in the tourism sector. It becomes too easy to see that in a handbook such as this, the selection of themes and topics and the categorization of chapters is problematic in the face of an extant and rapidly evolving range of categories, mirroring a similarly diverse disciplinary perspectives. Selectivity is inevitable. However, the overall issue of having such a long list of potential themes and topics only further illustrates the importance of the field.

Overview of the *Handbook*

The relationship between tourism and culture is one of the predominant lenses through which the study of tourism is studied by various authors in this handbook, regardless of the "disciplinary" orientation of the researcher/scholar. Some authors also add a critical lens to this, resulting in a critical cultural analysis of their topic. David Bell's Chapter 2 on *hospitality* commences Part I—Approaches to Tourism Studies and not only to addresses a valuable subject (hospitality) but also extends hospitality to the readers by familiarizing them with one of the more common approaches used by authors in this handbook. Bell's chapter in Part I and Hollinshead's Chapter 16 in Part II are illustrative of contributions that attempt to problematize common notions such as "hospitality" and pleasurable entertainment spaces such as "theme parks." Bell addresses aspects ranging from spaces of hospitality, foodscapes, drinkscapes, and restscapes, to theoretical discussion of philosopher Jacques Derrida's writings on hospitality which are perhaps less known to some in tourism studies.

Naomi Leite and Nelson Graburn (Chapter 3) provide a thorough and comprehensive review of "anthropological interventions" in Part I that illustrate not only the remarkable accomplishments made in the study of tourism, but also the interdisciplinarity of the topic. As they note, addressing the anthropology of tourism by way of reviewing the anthropological methods and approaches used may do better justice to the wide-ranging disciplines that draw upon them than focusing on contributions by anthropologists within the "anthropology of tourism." Their review spans the classic concerns that occupied the early decades of tourism research through to the present, and examines how recent changes to anthropological theory and practice have influenced emphases and emerging directions in tourism-related research. Their chapter is followed consecutively by two others that address tourism and culture from different orientations. Adrian Franklin (Chapter 4) on the sociology of tourism, charts how sociology came to tourism studies, followed by the

principal sociological theories of tourism that dominated the field until a "new wave" brought much needed critiques, debates, and fresh insights into the complex phenomenon encapsulated by the single word "tourism." David Crouch (Chapter 5) goes on to show the valuable theoretical contributions that cultural studies can bring to conceptualizing the cultural processes and cultural politics in tourism, including issues of class, race, ethnicity, and gender.

Disciplinary perspectives to the study of tourism are addressed by many authors in Part I, though it should be noted that there are several chapters here that approach tourism from multidisciplinary viewpoints such as cultural studies (Chapter 5, David Crouch) and specializations such as that of development studies (Chapter 9, David Telfer). Philip Long and Mike Robinson (Chapter 6) interweave the study of popular culture with the role of the media as a communicative mechanism and as a form of entertainment and enjoyment. The idea of the popular, alternative understandings of media "effects," categories of media tourism, tourism's interrelations with various media forms (consider, for instance, film-induced tourism, popular cultural tourism) and research gaps are discussed. John Walton (Chapter 7) on the histories of tourism, presents a historical lens on the development and evolution of tourism, an examination of key debates and issues such as the ongoing and contentious relationship between history and the "heritage industry." He touches on numerous trends and themes (e.g., on literature, arts, transportation, modernization, national identity) to illustrate the importance of historical analysis and the work of historians to tourism studies. Sanjay Nepal (Chapter 8) reviews the contribution of geography, including perspectives from Anglo-American, German, French, and Chinese tourism geographies, as well as recent trends and challenges. David Telfer (Chapter 9) on development studies and tourism, discusses neoliberalism as one of four major paradigms, and also notes the recent focus of development on poverty alleviation as evident

in the UN Millennium Goals. John Fletcher (Chapter 10) on the economics of international tourism, reviews various approaches including tourism satellite accounts, multipliers, input–output models, as well as global and regional significances of international tourism, competitive and comparative advantage, and the associated economic and socioeconomic impacts of international tourism. Richter (Chapter 11) reviews power, stakeholders, the politicization of tourism, plus various inequities and issues ranging from health safety to medical travel. As Richter notes, many core issues of political science inquiry are relevant to tourism, but serious attention by political scientists to the politics of tourism continues to lag.

The two chapters towards the end of Part I are placed there in order to present some important topics that are picked up in different ways in Part II by various authors. The chapter on tourism and natural resources by Andrew Holden (Chapter 12) precedes that by Nigel Evans (Chapter 13) on strategic tourism business operations. Holden's chapter introduces the role of environmental studies and proceeds to trace the environmental problems over the last 50 years and responses to them, including the rise of environmental nongovernmental organizations (NGOs), key publications, and policy responses. Tourism's role as an agent of conservation, environmental ethic for tourism businesses and the consumer role are also discussed by Holden. Nigel Evan's chapter addresses the relationship between business studies and tourism studies, management challenges related to the nature of the tourism "product" and the local-global tourism system, trends and impacts, as well as human resources, strategic management approaches and strategic marketing issues. A number of issues and concerns raised by both Holden and Evans in their chapters are taken up in Part II—Key Topics in Tourism.

Part II begins by examining a few key types and sectors of tourism and moves on to consider issues of conservation, sustainability, planning, and organization/management. Readers will note that the critical perspectives, theoretical discussions, and critiques of

tourism studies past and present are interspersed here with more applied chapters or chapters addressing practical issues. The first chapters in Part II continue the strong cultural theme evident in a number of chapters in Part I. The first chapter in Part II by Richard Sharpley (Chapter 14) explores the meaning-making potential of tourism and is situated adjacent to Wearing and Ponting's chapter (Chapter 15). It provides an in-depth look at forms of tourism that are religiously or spiritually motivated—a growing sector of the international tourism market and surprisingly under-researched as Sharpley notes. Secular religion/spirituality in relation to tourism is a key focus of the chapter, which addresses theological perspectives on tourism, spiritual dimensions of journeys, religious sites, and touristic places, and notes the lack of attention to situating "tourism as religion" discourses within contemporary theological perspectives on spirituality and religion, as well as the lack of empirical research here. Wearing and Ponting position volunteer tourism as a shift away from commodified, neoliberal approaches and provide examples of both commodified and decommodified (volunteer) forms of surfing tourism in the Mentawai Islands off the west coast of Sumatra to illustrate and explore the power relationships involved. Distinguishing deep and shallow types of volunteer tourism, their chapter draws upon Homi Bhaba's notion of "Third Space" to argue for the potential of volunteer tourism to resist and negotiate hegemonic constructions and dominant discourses, and enact self-reflexive, sharing, dialogue, and cultural interactions. Their chapter thus opens the possibility of exploring the spiritual potentiality of volunteer tourism spaces.

Keith Hollinshead (Chapter 16) on theme parks, addresses a popular topic from a critical cultural perspective. He targets his analysis to the design and management of theme parks, and provides a detailed examination of relations of culture and power, as well as the political consequences that theme parks are able to influence. His chapter calls upon not only those interested in cultural studies and tourism, but also upon management and development specialists (generally trained in noncritical traditions and often unaware of the above) to recognize theme parks as agents of a received symbolic order or preferred cultural change, as he presents it. Robert Mugerauer Jr. (Chapter 17) notes a different type of neglect; that between urban studies and urban tourism scholars. He provides what he calls an "effective history" of urban destinations, and discusses many different facilities, services, and attractions (retail, museums, special events, heritage sites, etc.). The latter part of his chapter addresses problems of distributive justice (segregated spaces, benefits, and burdens), theorization and methodological challenges and shortcomings, as well as future directions and issues. Mugerauer's chapter is followed by Aylin Orbaşlı and Simon Woodward's review and discussion of cultural heritage, conservation and tourism, focusing on the relationship between the built environment and tourism (Chapter 18). They address various aspects of heritage protection and management, as well as types of cultural heritage attractions, cultural tourism and heritage tourism (in the context of built cultural heritage), visitor impacts and authenticity issues. The cultural heritage and conservation theme of this chapter is complemented by Joseph Mbaiwa's and Amanda Stronza's chapter on sustainable tourism and ecotourism (Chapter 19) and are related to broader themes of environmental, social, and economic sustainability discussed elsewhere in the *Handbook*.

Mbaiwa and Stronza's chapter reviews sustainable tourism and ecotourism (including definitions, principles, impacts, management tools, certification, plus the notion of responsible tourism). They also discuss international tourism impacts and economic dependencies between developed and developing regions/ countries, and illustrate some key sustainability principles through an examination of international tourism impacts on developing countries and describe a community-based

conservation program in Botswana. Bernard Lane (Chapter 20) on rural tourism, traces the evolution of rural tourism and the varied attempts at defining, and describing, a diverse activity that he suggests may be better viewed as an umbrella term encompassing a number of forms and types of tourism (these are summarized in the chapter). Lane also reviews impacts, supply side issues and demand side opportunities, transportation, organization and support (including various interest groups), as well as future uncertainties and challenges. The themes of integrated management, destination management organizations, and "green" holidays that he mentions under future considerations, are picked up by subsequent chapters in Part II.

Stephen Page and Yue Ge in Chapter 21 provide a comprehensive coverage of transportation and tourism. Relationships with leisure and recreation, conceptualization of the transportation–tourism relationship, trends, and different modes of transportation are covered, followed by a section on sustainability issues in transportation and tourism (ranging from environmental impacts to policy and planning issues). Four short examples are offered in relation to these sustainability issues: (1) integrated planning for urban tourism in Wuxi City located in Jiangsu Province, China; (2) sugar cane ethanol biofuels in Brazil; (3) heritage street cars in USA; and (4) cycling in Europe. Kathy Rettie, A.P. (Tony) Clevenger, and Adam Ford (Chapter 22) discuss environmental conservation and transportation issues in the context of national parks and protected areas. Their chapter traces the policy change and priority shift towards ecological integrity in the Canada National Parks Act, as well as the history of tourism growth and describes a unique initiative to bring the public together with scientific experts and park managers to address wildlife mortality on a major transportation corridor in Banff National Park (one of four mountain parks constituting a UNESCO World Heritage Site). Insights on methods and processes for visitor education and resident/stakeholder involvement, plus highway mitigation and monitoring performance, are provided.

Planning, conservation, and sustainability are therefore addressed from multiple perspectives and form a significant theme in Part II. Brian King and Michael Pearlman (Chapter 23) present a review of tourism planning at the local and regional levels. Economic development and planning, physical/spatial planning, community planning, and integrated tourism planning are discussed. In addition, convergences in the planning domain, planning structures and frameworks, stakeholder management and implementation issues, indigenous representation, and other future issues are presented. Organizations involved in destination management are taken up from two different perspectives in the subsequent two chapters in Part II. In Chapter 24 Robert Ford and William Peeper review the historic evolution, activities, operations, and changing trends facing local destination marketing organizations. While their chapter focuses primarily on US Convention and Visitors Bureaus (a brief comparison with organizations providing tourism services outside of North America is provided), the challenges faced by these organizations point to the need for a more inclusive form of destination marketing organization that is grounded in destination management. This is the argument presented by Richard Harrill in his chapter on destination management (Chapter 25), which commences by summarizing some key characteristics and issues facing tourism destinations. His review of destination management issues and challenges, and his call for integrated destination management, builds on several existing arguments and research studies, and is further supported by two case examples he provides at the local and county level: the Juneau Convention and Visitors Bureau in Alaska; and the Queen Anne's County Office of Tourism in Maryland, USA. Noting various local to global issues facing tourism destinations, Harrill argues for the use the term destination management organization rather than destination marketing organization to

indicate the more active management role being taken up by local and area-based tourism organizations. Peter Tarlow (Chapter 26) discusses safety and security in travel and tourism, and provides detailed "how to" management-oriented guidelines for implementing safety and security principles and measures at the destination level. Crime and terrorism, policing, various subfields of tourism security and safety (note the term *tourism surety* here), lodging, attractions, urban and rural security, port security, and cruise travel, are among the topics he covers.

Part III—Critical Issues and Emerging Perspectives—picks up themes from Parts I and II, as well as presenting several new perspectives. It contains a diverse range of topics, ranging from critical and theoretical perspectives to new emerging topics and methodological considerations. Bernadette Quinn (Chapter 27) on festivals and events in tourism, offers a detailed analysis of this study area. Commencing with the historical trajectory and a review of definitions, two dominant themes in festivals and events research are then laid out: (1) a synthesis of management perspectives (which includes a review of topics related to impacts, planning, evaluation, marketing, motivation, resident and stakeholder relationships); and (2) a critical review of social sciences and humanities perspectives related to festivals and events (including tradition and modernity: processes of cultural change, local and global: reproducing place, politics of identity and representation, relationships between leisure and tourism, production–consumption). Quinn's conclusions, which call for a multidisciplinary approach to research and improved linkages into contextual environments, reflect strong themes identified in many chapters.

Two other emerging areas in need of greater theoretical and empirical attention in tourism studies are situated in Part III: postcolonialism and thanatourism/dark tourism. Postcolonial theory and critique is a large robust inquiry that has seen surprisingly little engagement by tourism scholars until more recently, as Hazel Tucker and John Akama

note (Chapter 28). Their chapter draws upon postcolonial theory to illustrate the ways in which tourism relations may be embedded in colonial discourses and continue to reinforce them, and also how tourism research itself can perpetuate colonial processes and narratives. This leads the authors then to propose a move towards critical postcolonialism that offers counter-narratives of resistance to colonial relationships, including to "First World" representations of developing countries, and other discursive forms of power and control. This chapter points out the importance of postcolonial studies in understanding forms of cultural inequalities and domination. Chapter 29 examines the history and development of what appears to be another "dark" topic, Thanatourism. Tony Seaton discusses the debate over naming the phenomenon of dark tourism/thanatourism, supply side (site type) and demand side (visitor type/ motivation) characterizations, origins and transformations, as well as issues and directions for future research.

Issues of representation, performance, and embodiment, as discussed by David Crouch in Part I (Chapter 5), are elaborated on in other chapters, notably the theoretically oriented chapter on tourism and performance by Tim Edensor in Chapter 30, which also offers critique and analysis of spaces in tourism (*enclavic* and *heterogeneous* spaces, to use Edensor's terms). Ulrike Gretzel and Dan Fesenmaier (Chapter 31) on information technology and tourism, offer an in-depth understanding of the dramatically different spaces being shaped with respect to producer– consumer transactions, travel distribution, tourism marketing, and tourism experiences. Changes related to Internet-based technologies in the pre-consumption, consumption, and post-consumption process are detailed. As described in this chapter, the role of various information and communication technologies in increasingly mediating tourism experiences, changing and prolonging them, communicating and sharing then via consumer-generated media and new mobile technologies reveal new types of experiences in the making.

The "new" tourism consumers (as described by the authors), new technologies, new forms and characteristics of tourist experiences raise opportunities and challenges for researchers and providers, which are summarized by Gretzel and Fesenmaier.

The challenges posed by globalization, and the increasing dominance of global tourism businesses through neoliberalism and global free trade agreements, is a concern noticeable in several chapters. Fletcher's review (Chapter 10) of the economics of international tourism in Part I mentions the role of GATS (General Agreement on Trade in Services), of which a trenchant critique can be found in Wood's work (Chapter 33) on international tourism policy. Wood's critique of the neoliberal agenda, especially as demonstrated in his research on the international cruise industry, is drawn upon by a couple of other authors. Keith Debbage and Suzanne Gallaway (Chapter 32) review the trends in global tourist business operations, particularly in the airlines, hotel, and cruise industries, and raise neoFordism as a possible framework for understanding global production–consumption spaces of travel and tourism. The above authors discuss alternatives to neoliberalism in their chapters.

Mick Smith takes up the ethical perspectives and the ethical landscape of tourism in Chapter 34. He points out that ethics in tourism involves much more than normative and regulatory dimensions, and provides a strong critique of the moralization of tourism (as done by both researchers and organizations). Moral theories, rights, responsibilities and justice, environmental ethics and ecotourism, authenticity, and Heidegger's ethical ideas are among the topics discussed in this chapter, which offers other ways of understanding ethical tourism and the ethical body in relationship with others. Cara Aitchison, in Chapter 35 following, reviews theoretical contribution to tourism studies on feminist and gendered perspectives on the body. She chronologically traces gender and tourism research from the feminist empiricism of the 1970s through emancipatory Marxist and social feminism perspectives in the late 1980s and early 1990s, to the fragmented poststructuralist critiques of the late 1990s and 2000s, leading to the "rematerialized" body in the latter part of the current decade. Her discussion of Foucault, poststructural feminism, and French feminist theory, and her use of sex tourism as an illustrative example to demonstrate the efficacy of particular feminist perspectives, offer useful directions for much needed theory building in this topic area.

The final three chapters in Part III engage with methodological issues and new ways of approaching the study of tourism. Mišela Mavrič and John Urry, Chapter 36, argue for a new mobilities paradigm. They provide a concise tracing of the history of tourism research, noting key problems, markers, and changes, including *sedetarist* and *nomadic* perspectives on place and space. This sets the ground for a theoretically structured presentation of the new mobilities paradigm and methodological approaches for studying new mobile tourism phenomena, relationships, performances, practices, and experiences. Alison Phipps, Chapter 37, engages with the body and embodied spaces differently through language; the discourse she uses attempts an "other" way to present the voice and work of tourism scholars. Gayle Jennings, Chapter 38, provides an overview of historical perspectives influencing the development of tourism studies and tourism research, along with a critique reflecting the domination of positivistic and post-positivistic approaches, and the marginalization of alternative culture and indigenous approaches. Jafari's (1990) four platforms of tourism research and scholarship are drawn upon by Jennings, as well as by Mavrič and Urry, and noted by Evans in his discussion of the multi-disciplinary nature of tourism studies and its situation in business/management studies.

Charting this Moment in Tourism Studies

The range of critical, descriptive, and applied chapters in Parts I and II, plus the mix of theoretical, analytical, new/emergent topics,

and methodological critique in Part III, call attention to the complex phenomenon called tourism, and the multifaceted, multidisciplinary perspectives needed to address the theoretical *and* applied demands of this field that is loosely referred to as "tourism studies." While some readers may grapple with the more theoretically dense chapters and appreciate the more applied chapters, others may question the lack of theoretical content in the more applied chapters. Arguably, this reflects the very nature of the field of tourism studies at present and indeed, its historical development. This *Handbook* reflects the contributions as well as the tensions and struggles of its "community of scholars" (noting Kuhn's [1970] discussion of how disciplines evolve). Holistically, the handbook charts the historical concerns of early scholars, the shift to the "cultural turn" and to new critical, theoretical explorations (bringing much needed attention to topics such as postcolonialism, and new approaches such as poststructuralism and feminist theories to study power relationships), but also marks out practical "real world" concerns, such as the impacts of globalization and GATS on tourism, destination management in the face of technological change and sustainability challenges, etc. In this sense, the *Handbook* documents a key moment in the development of the field—a moment where issues related to cultural critique and methodologies for cultural studies are preoccupying many scholars, and where global governance, neoliberal agendas, ethical and sustainability/conservation related issues are concerning many others. In the concluding chapter, we come back to some of these concerns and revisit the field of *tourism studies*.

Tourism Studies and Tourism Knowledge

The range of styles and structure contained in the chapters, together with the span between the theoretical and applied approaches, illustrates a diversity which brings us back to the question that we raised at the beginning of the chapter about the purpose of tourism studies: why study tourism and why should there be a handbook of tourism studies? In addition to the reasons cited earlier, a further one is worth considering in the light of the diversity contained within this Handbook. Tribe (2005) provides a valuable discussion of the tourism phenomenon in relation to tourism knowledge and curricula dealing with tourism. As Tribe argues, there is a flow from both knowledge and curriculum back to the phenomenon of tourism itself. The elaboration of theories and their transmission to the wider world through tourism education leads to the possibilities for change in the phenomenon itself. A similar argument was advanced by Jamal (2005) with respect to tourism pedagogy, specifically, teaching the theoretical constructs and principles of sustainable tourism in tourism curricula, facilitating learning via case studies and practical (field-based) experience, hence enabling the development of practical wisdom (Aristotelean *phronesis*) and *good* actions in tourism. In a similar vein, Jamal and Everett (2004) applied Habermas' notion on knowledge-constitutive interests to argue for greater attention to critical tourism research and critically reflexive *praxis* (change) oriented scholarship.

As "mainstream" tourism studies becomes increasingly informed by critical, reflexive research, and accepting of more traditional, mainstream as well as applied practitioners, the knowledge base will continue to change as should tourism curricula. Tribe (2005), noting the rise of new study approaches and methodologies (e.g., critical and interpretivist methodologies used by researchers working in areas like gender studies), identified two camps, one hosting the view of tourism as a business phenomenon (giving rise to curricula for vocational ends) and the other viewing tourism from a nonbusiness perspective, giving rise to liberal curricula. The current knowledge base presented in the *Handbook* reflects these changing moments and diverse perspectives, and the challenges facing tourism students and researchers to become familiar with the tensions and the trajectories of this area of study.

Of course, the coverage of the handbook is only partial. The power of editorial authority is limited by the practicalities of binding. The selection from the expansive knowledge base of tourism studies in the *Handbook* does exclude a number of topics and themes. We are aware for instance of omissions such as, for instance, specific topics such as retail tourism and sport tourism and, more explicit discussions of recreation, intercultural dialogue, and environmental justice, for example. However, we do hope the views of tourism studies provided in this *Handbook* offer a record of the field's theoretical and methodological evolutions, emerging cultural critiques, sustainability challenges being addressed, types of tourism that illustrate new theoretical insights and ethical criticisms, and hence a window into the future possibilities awaiting tourism studies.

Notes

1 Jafari discusses four perspectives/positions, broadly chronologically positioned as the "advocacy platform" of the 1950s and 1960s, the "cautionary platform" of the 1970s, the "adaptancy platform" of the 1980s and early 1990s, and the "knowledge platform" of the late 1990s and into the 21st century.

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