Concept of violence at the first glance appears to be unrelated to tourism however the intervention between these has a long history dating back to the Roman time. The ongoing discussions among scholars demonstrate how closely tourism and violence are intertwined, and how pleasure and leisure have been involved with the violently macabre. As Hazel Andrews mentioned in her book violence could manifest in different aspects of touristic practices including violence between individuals, violence as an attraction and the interconnection of violence and tourism with structural inequalities. The connection between tourism and violence has been widely documented in the existing literature centred on the following themes 1. Political stability and its relation with terrorism (Bhattarai et al. 2005) 2. Safety and security (George, 2003) and 3. Crime (Brunt et al.2000). There also has been considerable focus on dark tourism and connection with war, death and suffering within different contexts. The nature of tourism industry has a fertile ground for violence impacts and the supply and demand sides are extremely sensitive to events such as terrorism or political violence.

Violence has been discussed widely in the tourism literature connected to human conflicts and political instability and the impacts of terrorism on consumer choices and tourism decisions (Ender and Sandler, 1991; Enders et al., 1992; Pizam and Mansfeld, 1996). However, there is a clear gap when it comes to the understanding of violence and its impacts both in physical and symbolic ways. On this note, it is quite welcoming to see a study in the form of this edited book by Hazel Andrews authored by 19 international scholars who, in their different ways, are engaging with the concept of violence within touristic settings and practices. Tourism and Violence book with an attractive cover, drawing on a range of case studies demonstrates the relationship between tourism and violence both in its overt physical form and in the social structures and symbolic landscapes that underpin touristic activity. The structure of this book is well suited to the topic as it provides theoretical as well as real examples from around the world.

The book contains 13 chapters including an introduction written by the editor that outlines the previous studies on this topic and the structure of the book. Chapter 2 focuses on the Violence of Non Places from Augé and examines the intersection of violence in travel in non-places. The author using a selection of cinema, textile, and ethnographic spaces of transit explores the violence of non-places and casts closer critical reflection on the spatial anthropology of these landscapes as space of violence. Chapter 3 is based on India, as an example looking at violence as it manifests in tourists search for otherness. The author also explored the violence done by travellers to the places and people they visited with specific examples from India. Chapter 4 as written by the editor focuses on the popular charter tourism destinations of Mediterranean Islands of Mallorca and Menorca. The first example is taken from Menorca and the second example is based on Mallorca based on the ethnographic field work and the author argues that non-explicit form of violence found in both places reflect and inform power relations within society and often serve to legitimise those relations. Chapter 5 is based on Liverpool as the case study. Before being awarded the title of European Capital of Culture in 2008, the city was an undesirable destination suffered from economy and urban decay, crime, riots, poverty and radical politics. Based on an
ethnographic study of the city during 2008 and 2009, the author argues that the city used the award to try to reinvent and reimagine its image. The chapter further discusses how linguistic and symbolic violence became myth and stereotypes which impact on the Liverpudlian identity.

In chapter 6, the French historiography of First World War is investigated by the author where she asks about the factors that can make a battlefield to be a touristic place which she argues that it is a process that great multiplicity of actors. She contends that choices of the representation of war violence are complex: the role of national traditions but also the image of the way fighting that each nation intends to show to the world through the eyes of tourists. In chapter 7, the author reflects on the connection between tourism and violence using the context of Bourdieu’s and Passeron’s (1997) concept of symbolic violence as it relates to education. Talking about violence, Palestine is one the first victim destinations coming to the mind and in chapter 8, Rami Isaac uses Palestine as the case study talks about the violence, tension and political instability since 1948 and examine the process and instruments in shifting from religious tourism to other type of tourism in particular atrocities tourism. In chapter 9, the authors put a focus on the rapid process of modernisation, indoctrinations and demographic growth in Brazil city of Caraguatatuba and try to demonstrate the ways that unplanned tourism and significant migrant labour caused social problems such as violence. Chapter 10 draws the reader’s attention to tourism statistics from previous surveys and also various aspects of crisis management. Chapter 11 focuses on violence in backpackers. The authors explore the connection between tourism and violence in the Carins city at Australia and provide evidence from an extensive research project into alcohol related violence and illustrateing how these mechanisms interact. Finally, the authors summarise their critical realist explanations and consider the implications. Chapter 12 is an extended focuses on transplant and medical tourism, organ trade and medical migrations. Chapter 13 draws out some of the main themes presented in this book.

There is no doubt that a single book cannot paint the full picture of tourism and violence but undoubtedly this volume achieves what it is set out to accomplish and demonstrates the relationship between tourism and violence in different contexts both in its overt physical form and in the social structures. Each chapter deals with a specific aspect of violence and there are a wide range of definitions based each chapter’s context with good use of photos and statistics to visualise the case studies. A minor criticism of the book that can be addressed in future editions is the ordering of the chapters and there could have been an attempt to group the chapters into common themes which could be, for examples, based on the main three themes discussed earlier and the editor also mentioned themes in the chapter 1. This would help the logical flow of the book and would allow specialist researchers to dip into chapters that are of particular interest to them. In the current format it is, at times, difficult to follow the discussions in the chapters and they seem to be unrelated at some parts. The book is generally readable without grammar mistakes. Nevertheless this is unique volume which provides valuable contribution for anyone wanting to gain a greater insight into violence and tourism.

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References


