

NB: This is author's preliminary version of the paper. For the final version, please see:

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Antonio Miguel Nogués-Pedregal (Ed.),
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Tourism in the Mediterranean; socio-cultural anthropology; cultural identity; tourism and migration; globalization; leisure mobilities

Tourism has always been regarded as a factor which can influence political, economic and social changes and contributes to new ideological and spatial transformations in many destinations (Urry & Larsen, 2011; Meethan, 2001). The Mediterranean has long been a frontier place of tourism being the most developed and popular region for leisure and recreation (Manera, Segreto & Pohl, 2009). However, the region is also a place where cultural and social transformations are articulated into local and national dimensions.

Culture and Society in Tourism Contexts is an edited volume which explores the social and cultural processes associated with the development of tourism in the Mediterranean. The volume is largely related to social and anthropological dimensions of tourism and includes some important debates and discussions concerning globalization, leisure and culture mobilities, cosmopolitanism, cultural identities and nation branding. The book is comprised of seven chapters which draw on ethnographic examples and case studies from Spain, Morocco, Germany, Lebanon, Croatia, Greece and France. Unlike many other volumes solely based on economic, social and environmental implications of tourism, this book adopts a new socio-cultural approach which treats tourism as an ideological reflection of global and mobile dynamics, cultural identities and collective memories. The chapters represent the work of a great variety of researchers from various background – sociologists, cultural anthropologists and human geographers, who use various research techniques to explore the role of culture and society in tourism contexts.

In Chapter 1, Scott ('Instrumental Cosmopolitanism: The "Valorization of Heritage and Sociality in Mediterranean Cities') explores how tourism contributes to the question of mobility and intercultural narratives associated with representation of local heritage. Drawing on ethnographic examples from fieldwork conducted in Beirut, Mallorca and Marseille, she examines how heritage has become a new model of production and collective memory in the Mediterranean region. The chapter is based on *Mediterranean Voices*, a project related to intangible cultural heritage of the Mediterranean and aimed at improving the level of collaboration between different stakeholder groups in the region. The main aim of the paper

is to address the “cosmopolitan heritage” and composition of socio-spatial relations of urban societies.

In Chapter 2, Cocco (‘Touring the Frontier: Reinventing the Eastern Adriatic for Tourism’) draws on the relationship between tourism, cultural identities, migration and cosmopolitanism in Eastern Adriatic. The author initiates a critical dialogue about the role of tourism for nation branding and the construction of tourist images by illustrating examples from his personal fieldwork as well as other ethnographic studies conducted in the region. The chapter provides a comprehensive historical overview about Eastern Adriatic and frames the interrelationship between post-war economic development and social-cultural changes which have occurred as a result of political conflicts and institutional instability. Tourism is by no means a delicate and sensitive topic, but it is also a vital tool for creating and reconstructing national identities (Hall, 2002). This notion is further addressed by the author, who argues that Adriatic region is a frontier place largely influenced by cultural imaginaries and symbolic reconstruction. As noted by Hall (2002), after the legacy of Yugoslavia, the newly independent states tried to reframe and rebuild their national identities and to adopt new models largely influenced by Western ideologies. However, cultural ambivalences and social tensions are still present in Eastern Adriatic, but international tourism is regarded as an opportunity for promoting their culture, history and new ideologies. The chapter is well-organized and a good source of references to all interested in post-war imaginaries, cultural identities and tourism development in post-Yugoslav countries.

In Chapter 3, Nogués-Pedregal (‘When the Desirable and the Feasible Converge Through Tourism Space’) introduces the notion of tourism space as a mediator of social construction and symbolic representation. The author illustrates ethnographic data gathered from his fieldwork in Berlin and Seville and argues that the image of a place is a construction of social realities and depends on “perceptual and expressive world of the potential tourists”.

In Chapter 4, Wagner and Minca (‘Negotiating Marrakech: Postcolonial Travels in Morocco’) explores the relationship between tourism and migration with a particular reference on cosmopolitan leisure and consumption of culture in Marrakech. The chapter reflects on the diversity of travel motivations, experiences and practices between international mass tourists and diasporic European Moroccans and regard Marrakech as an “enchanted landscape” which represents the real “soul” of Morocco, but also as a cosmopolitan hub for cultural consumption and cosmopolitan leisure.

In Chapter 5, Aledo, Jacobsen and Selstad (‘Building Tourism in Costa Blanca: Second Homes, Second Chances?’) explores various changes and challenges which have occurred as a result of second-homes development in Costa Blanca. The authors try to conceptualize various leisure mobilities, such as retirement, seasonal migration and international tourism. The chapter provides a thorough understanding of “building” or “residential” tourism and investigates various political and economic implications of this phenomenon. The paper explains the impact of second-homes development and exemplifies that urbanization of Costa Blanca has wider social and cultural consequences than hotel-based holiday making.

In Chapter 6, Römhild ('Across Social Categories and Boundaries: Transnational Mobilities and Interculturality') provides a discussion focused on transnational movements, cultural mobilities and migration in the island of Crete. The study is a result of an ethnography-based research and primarily explores how migrants communicate between different social and cultural worlds. The research findings suggest that tourism has altered various changes in terms of social and economic dimensions of the island and consequently has changed the imagination and cosmopolitanism of the destination.

In Chapter 7, Cabot and Lenz ('Borders of (In)visibility in the Greek Aegean'), explore the discourses associated with tourism and immigration policies. Drawing on case studies from the Greek islands of Crete and Lesvos, the study examines how tourism can be translated into multiple gazes and tensions. The chapter includes rich and diverse data, which demonstrates the complementarity of tourism and immigration.

In conclusion, the entire book is a well-structured and organized volume and represents a useful reading to all students, researchers and practitioners interested in social and anthropological aspects of tourism. However, the volume has several weaknesses which should be addressed. Most of the studies are based on ethnography provide descriptive data rather than critical reflection. Additionally, the book is not very easy to read and requires substantial subject knowledge which suggests that it is more suitable for experienced researchers and academics.

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