Book Review

International Hand-Book on Tourism and Peace

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This book is divided into four major parts and annex, comprising altogether 21 papers, closely interconnected yet discusses around eclectic areas of peace i.e. appropriate planning, international cooperation, peace through tourism, tourism for peace, tourism in conflict-ridden areas, avoiding potential negative impacts of tourism and mitigating existing ones, tourism and human rights, peace museums, tourism and attitude change, etc." The introductory chapter elaborates on the rationale of the handbook and is followed by the first theoretical frame Tourism, Ethics and Peace consisting of three papers. Tourism, Development and Peace-building is the second conceptual part of this book, which unifies five papers that explain and discuss different conceptual considerations for tourism and peace through several project based, community-led, national tourism and peace linkage induced case studies and best practices form different parts of the world. The third part of the book, Tourism, Democracy and Conflict Resolution, consists of seven chapters, which brings case study that elaborates the distinctive role of tourism being either the solution for a political conflict or a trigger of conflict if not managed properly. The fourth part 'Culture, heritage and education', unites six chapters that discuss and demonstrate tourism's role in peace education. By provision and expansion of conceptual definitions of tourism and peace.

In the first part of the book, Wintersteiner and Wohlmuther's 'Peace sensitive tourism: how tourism can contribute to peace' supplicates for 'peace-sensitive tourism', an artistic and a less ambitious expression than the 'peace-through-tourism' idea (p.31) by examining a set of terms and definitions regarding tourism and peace from the perspective of critical western intellectuals who claim tourism

is inheritor of both, hospitality and warfare justifying through campaigns of Alexander the Great to the wars of the (European) Migration Period, from the Mongolians to Tamburlaine's campaigns, from the Crusades to Napoleon's conquests – until today. The limited paradigm of the so- called contact hypothesis in tourism and peace research is relativized, claiming that the rhetoric should be aligned less with the 'optimistic' and 'assertive' and more with the 'realistic and evidence-based' formulations. Despite the differences in power between host and guest, "tourism can become a very empowering vehicle of self-representation, and local people may deliberately choose to culturally reinvent themselves through time, modifying how they are seen and perceived by different groups of tourists" (Salazar). Editors showcase the relationship between tourism, peace and global citizenship through instances of rich countries trying to stop the migration flow and presents Immanuel Kant's (1795) global right to hospitality which mentions that "The Law of World Citizenship Shall Be Limited to Conditions of Universal Hospitality." Which could be possible by adapting concept of global citizenship that politically transforms world system by restricting the law of the rulers through the rule of law and democratization of international relations.

Peter Van Den Dungen's paper entitled 'Peace tourism', mentions of cities which suffered greatly in war and subsequently resolved to dedicate themselves to its prevention, called 'peace city'. Hiroshima and Nagasaki, Flemish city, German cities of Osnabrück and Münster, The Hague- 'international city of peace and justice, Geneva- Mecca for peace tourists, Oslo where every Nobel Peace Prize is awarded, New York have become important for peace tourism etc. (p.64). Dungen, mentions several museums and centers existing around the world devoted to peace laureates who struggled for peace and enlightened the later generations to reinforce their commitment to struggle for freedom, justice, reconciliation, and promote culture of peace through cooperation, nonviolence, tolerance, justice, human rights, equality in more visible platforms – in school textbooks, in the media, in the public sphere – and also in tourism as a peace tourist. In contrary to peace tourist practices writer mentions of 'war tourists' who are never short of destinations (p.63). Although there are undoubtedly points of convergence, at times war tourism and peace tourism may have little in common, and appeal to largely different publics. Similar to this context, Edwards W. Lollis's 'peace as a destination: peace tourism around the world' defines peace tourism as travelling to experience places that authentically represent peace stories and peacemakers of the past and present. Peace activities require varying degrees of planning and preparation but peace places, primarily monuments and museums, are static and available to the tourist most of the time. Lollis enlists number of peace themes with 86 examples being named in the article which prevents peace tourism from competing with simpler tourism 'brands'. A case study is presented to

demonstrate that peace tourism can also take place on a regional scale. A 360-mile highway corridor in the United States of America and Canada contains one hundred peace monuments that 'authentically represents' ten different peace stories and at least 36 notable historic peacemakers. Many cities and corridors with concentrations of peace monuments are sufficient to sustain peace tourism. To increase visitors' appreciation, the artists, city fathers, and museum curators responsible for peace monuments and museums should work together. Throngs of tourists visit 'peace-cities' but how many call themselves a 'peace tourists'? can be an outline drawn from Dungen's and Lollis's retrospection.

In 'Cornerstones for a better world: peace, tourism and sustainable development', Dawid De Viliers endorse the words of Oliver Williams who encourages application of Global Codes of Conduct that provides an ethical road map to guides, tourists and the various role-players, in the tourism landscape. It was against this background that the World Tourism Organization (UNWTO) introduced 'The Global Code of Ethics for Tourism' in 1999.Writer concludes with a question about the application of some of the principles contained in the Global Code of Ethics for Tourism and its possible implication on micro level business engagements. Similar to this context, chapter named 'peace sensitivity in tourism codes of conduct at destinations in conflict: a case study of partnership actions in Pokhara (Upadhayaya, p.230) traces the importance of institutionalizing responsible tourism awareness and practices, making tourist destinations responsive to peace by formulation of codes of conduct based on partnerships and a transdisciplinary approach and integrated strategy to achieve peace, prosperity and societal stability.

In the second part of this book, there is one paper entitled 'Responsible tourism and development in the context of peace-building' by Rami Issac, through a brief overview on alternative forms of tourism, examines how responsible tourism can contribute to peace-building in conflict regions The writer discusses about transformation in knowledge production as a global phenomenon through the so-called Modes 1, 2, and 3 of knowledge production. Mode 1 as 'the traditional center for knowledge production', Mode 2 anticipated as taking place outside university structure, Mode 3 focuses on moral virtue, compassion, inner strength, and other sources of existential fulfilment the remain important for all generations in a variety of places and regions (p.93).Responsible tourism an ideological form adapts Mode 3 discussions, inspirational alternative that is realistic for face-to-face contacts between hosts and responsible tourists, which may contribute to the creation of hope in conflict regions (p.97). Scholars have advocated that tourism has strength of reducing tensions and dispute by influencing national politics, international relations and world peace hence writer cites Kim and Compton (1990) who introduced the concept of two-track diplomacy. The first is described as the official level – government-to-

government relations, whereas the second is an unofficial means of people-to-people relations through tourism as a part of responsible tourism.

Alluri et.al., on 'Understanding economic effects of violent conflicts on tourism: empirical reflections from Croatia, Rwanda and Sri lanka', focus on understanding the role, interest of the tourism sector three conflict-affected countries and analyze the increasing interest from policy makers, researchers and advocacy organizations on the roles that private businesses play in conflict contexts through two dominant lines of thought. One line focused on the conflict-aggravating influence and other emphasizes on the positive impact in peace-building and conflict transformation and key issues on this regard are the impact of tourism on the local people, supporting fair labor and employment strategies, addressing economic inequality and environmental resources. The main challenges of (re)developing tourism in the post-conflict phase are linked to a tainted reputation and loss of confidence in the destination, high level travel warnings in key source markets, corruption as a result of weak state institutions, destroyed infrastructure, lack of accommodation, lack of skilled local staff, unclear land ownership processes etc. The knowledge gap on how companies can strategically integrate peace issues into their core businesses in conflict contexts is expected to be minimized through 10 point action plan that includes behavior guidelines, private sector activities, improving policy options, creating 'win-win' opportunities, strengthening associative structures, empowering political and economic interest, active integration of tourism in reconstruction, promoting CSR strategies, dialogues etc.

Susanne Fischer's, 'Religious tourism – business for peace in the holy land?' discusses on corporate engagement in conflict ridden areas through, Type 1- 'just doing business', where you have to fulfil your urgent needs at first, Type 2-'unsystematic activities' have no substantial relation to the corporation's core business but address socio-political and environmental issues, Type 3- 'corporate governance contributions', where governance is characterized by : a guiding actor acting to implement binding rules. Writer emphasizes that positive dynamics in the Holy Land should be achieved through "do no harm" or "conflict-prevention" and "peace-building" and mentions corporate initiatives like Holy Land Incoming Tour Operator Association (HLITOA) a private institution that became major catalyst in developing the Palestinian Holy-land based tourism industry despite the diminishing Israel- Palestine relation. It is noteworthy how in spite being caught between a powerful Israeli administration and a weak Palestinian government the multi-stakeholder engagement could occur. This demonstrates that – to a certain degree – the expectation that non-state participants complement or substitute governmental functions.

Natalia Naranjo Ramos's communitarian ecotourism in the 'Colombian Darién and Urabá region: an opportunity for peace-building' is based upon violence and uprooting history of the region caused due to strategic location, failure of government

in providing equitable access to land and political participation stigmatizing a beautiful place, diverse in people and nature. Ramos cites an investigation, where the territory acted as a corridor to North America for drugs, weapons and other illegal items. The economic potential, and the environmental richness, made the control of the territory an important military objective for different forces. Then, tourist initiatives emerged from rural communities, who suffered the repression. When people started working together, it created an internal process for the development of confidence and self-esteem. The article justifies that indigenous development models are essential for local communities that integrates personal, communitarian, commercial and territorial aspects leading to social change.

Emmanuel J. Bwasiri's paper on 'Conflict among local people and hunting tourism companies in Northern Tanzania', explores the cause of conflicts between the Ministry of Natural Resources and Tourism through the Wildlife Department, the indigenous people (the Masai) and tourism companies working in the LGCA (Loliondo Game Controlled Area). Government's decision to give land to the hunting companies without consulting local people was the source of 21 years of unresolved conflict. The paper provides recommendations of how game areas in Tanzania could be controlled and, in particular, how the LGCA could be managed in order to keep its attractiveness for tourists. Where through co-governance or the joint management between all key stakeholders is solution identified to balance the interests of the Government authorities responsible for management of the LGCA, the pastoralist groups, the tourism / hunting companies and the non-government institutions.

Coming to the part three, Webster and Ivanov's 'Tourism as a force for political stability', gives examples from Cyprus, Korea and Ireland where tourism's role in political stability are attained through practical measures. Writer highlights upon the differences that state have in defining tourism, i.e. an afterthought for realists, since it occurs outside the realm of the central purposes of the state. Writer mentions two different strands of idealism where tourism play an important role in either generating peace and stability (liberalism) or under mining them (neo-Marxism), and highlights the success stories of liberal tourism where political forces coordinate to market something that the world will be interested in and achieve political stability and economic interdependence. The article recommends governments to put emphasis on both inbound and outbound international tourism, establish cross-border tourism, make countries more accessible through simplified visa issue procedures and focus on non-conventional concept of tourism i.e. dark / political tourism related to the legacy of the 'Troubles', although such portrayal of conflicting heritage is not accepted unambiguously but visiting places of tragedy and atrocity for greater understanding of how such events came to take place is evolving as concept of dark tourism.

Hausler and Baumgartner's paper on 'Myanmar on its way to responsible tourism management: the important role of stakeholder dialogues' showcases the willingness of both the government and the private-sector representatives to contribute and get involved in dialogues and discourses. It is so important to work on a tourism policy while a country is under a transformation process, different actors need to communicate respectfully, appreciate each other, despite serious differences in opinion' to achieve sustainable development, such as peace-building, democratization, sustainable economic development, and good governance, all of which are important elements of responsible tourism development. The article concludes by stating that there is no 'one-size-fits-all' solution, but a process based on transparency, open dialogue, reliability, mutual understanding, and participation in tourism will make an invaluable contribution to the process of internal peace-building in conflict ridden zones like Myanmar.

'Tourism and peace: the role of election period tourism operating procedures in promoting peaceful elections in Kenya' (Lagat et al.) depicts a case study of the successes and failures of the Kenya's Election Period Tourism Operating Procedures (EPOP) that became instrumental in designing and possibly replicating a model program; in countries whose tourism sector is effected due to political tensions. This article traces that general elections in Kenya, marked with apprehension that interrupted tourism growth and recovery efforts required a lot of resources. And explains how inception of EPOP shielded tourists from electoral violence by providing an early warning system that has kept tourists out of electoral violence hot-spots, up-to-date information on general security around the tourist circuits during the electoral period. It is recommended as a successful model to prevent tourist from being victimized by election-related violence.

Suntikul and Butler's 'War and peace – and tourism in Southeast Asia' is based upon the six countries along Southeast Asia's Mekong River which suffered greatly from conflict, formation of Greater Mekong Subregion (GMS) has been promoting policies, cooperation and linkages among nations. The writers mention two example i.e. the construction Viengxay museum in the Laotian communist headquarters and hidden city during the 'secret war' that demonstrates power of peace sites in developing countries that can rally for international attention. And the case of The Preah Vihear, depicts the consequences and missed opportunities with the re-enforcement, rather than divisive nature of boundaries and highlights the jointly managed Khmer temple at the border between Thailand and Cambodia-an ideal site that embodies bonds between these two countries linked by shared cultural heritage and common vision of integrated future. GMS envisions absence of xenophobic nationalism and petty politics that led to the disruptions and promotes integrative logic of the regional network that reveals potentials that could not be discerned within the frame of reference of exclusive sovereignty.

Rosalind Newland's 'the role of the tourist guide in promotion of dialogue between civilizations' is based on South Caucasus i.e. Armenia, Azerbaijan and Georgia which has a rich diversity of cultural and natural heritage, within relatively short distances. The article highlights that tourist guides must interpret in a neutral way without prejudice or propaganda which will help in gaining real understanding of culture, promotion of cultural dialogue and cooperation. Since, tourist guides are often the only people that visitors actually speak to, they influence tourist's perception. Writer notes WFTGA experience which shows that tourist guides are very keen to work in an intra-cultural way but there is funding deficiency for training and implicit or explicit restrictions.

Gordon Sillence's- 'Mainstreaming sustainability through peace-building at large-scale tourism events' incorporates the case of the Olympic games. This article links the peace and sustainability efforts over the Agenda 21 decades from Rio de Janeiro in 1992 to the 20-year review process known as Rio+20, including the parallel development of the quadrennial United Nations-supported Olympic Truce process. It weighs how large-scale events contribute to sustainability, poverty alleviation through practical strategy to implement the UN resolution based on the Beijing 2008 and London 2012 experiences, especially when organizers have value systems that support highly militarized global economy and influence the world's largest sports tourism event, i.e. the International Olympic Committee, the host country, the United Nations and the corporate sponsors. The article explores how we can move the global economy from a state of tolerating low-level warfare and violence to a peace-based, green economy using larger scale Olympic tourism events to make the necessary impact and to move from a culture of violence to implementing Agenda 21 a culture of peace.

In part four, Moufakkir and Kelly's 'Tourism as peace education: a role for interpretation' sheds light upon two aspects of tourism and peace proposition: maintaining peace in tourism; and making, promoting and contributing to peace through tourism. While the latter is concerned with tourism as an agent of peace, the former's focus relates more to the impacts of tourism. Several scholars offer different arguments on peace, peace in relation to presence rather than absence of war suggests five thematic expressions of peace as presence: justice in relationships, respect for human rights, caring for the common good, protection of global security, and engagement in actions which promote peace. Writers trace upon UNESCO's culture of peace promotion through pragmatic mechanism of tourism education knowing the fact that instructors find it difficult to incorporate peace through tourism as a causal relationship between the two is not always evident. To advance the contribution of tourism to peace, tourism educators need to recognize the differing implications for tourism of negative peace, positive peace, and participatory peace. Processes for including peace through tourism in tourism education courses were reviewed and

it was figured that student involvement in these topics facilitates trans-perceptual learning that develops an ability to perceive reality through the eyes of others.

Geert Bourgeois's 'Remembering flanders fields 2014–2018: commemorating the past and inspiring the future' is based upon territory named Flanders which endured senseless attacks, deliberate destruction of cities and cultural heritage during first world war whose landscape are still littered with the physical remnants of conflict. This article surrounds upon Flanders preparation of commemorating the 100th anniversary of the First World War by raising awareness of the events to the public at large and the younger generations as specific target groups and developing the visitor economy, through concept of 'tourism+' ('tourismPLUS'). In order to embed the Great War's heritage in a sustainable manner, Flemish administration developed a four-track strategy. The first track concerns research into the architectural, landscape and archaeological war heritage as a scientific basis for the next tracks. The second track deals with the traditional protection and spatial integration of a selection of the war heritage. The third track comprises the development of a management vision in terms of the restoration, maintenance and opening up of the heritage. The fourth track underscores the importance of our war heritage by actively pursuing UNESCO World Heritage recognition for the most important relics. The synergy between the four tracks envisions to pass the heritage of the First World War, to future generations.

Wohlmuther and Wintersteiner's 'Connected by the trails that used to divide us: peace trails in the Alps-Adriatic region' explores the potential of using 'mountain' tourism as an instrument for peace-building efforts in the region. The Alps-Adriatic Region had to face many significant realignments of borders which led to mass displacement and created new minorities and endless struggles about minority rights, even until recent times. This article outlines the development of reconciliation and cooperation after 1945, including examples of tourism-based cooperation in the region. The focus is so-called 'Peace Trails' in the Alps -Adriatic Region, officially launched in 2012. The writers symbolize peace-trail as a path for mutual dialogue which connects villages, regions and societies and lead to economic and cultural exchange and enrichment. Case study mentions of trekking trail running from the highest mountain in Austria – the Grossglockner – to the Adriatic Sea, in 46 stages, and going through all three countries. In the joint project, the relevant national or regional tourism offices were involved and met on a regular basis.

Harald A. Friedl's 'I had a good fight with my buddy! systemic conflict training in tourism education as a paradigmatic approach to stimulating peace competence' depicts interrelation between conflicts amongst tourist stakeholders and sheds light upon how they perceive their personal 'reality' and figures the scope of communication and perception training competences to improve the ability to communicate constructively, respectfully and willingly. Friedl claims that no holiday brochure or travel guide can ever

present the 'full' or 'true' picture and meeting a local person for a short time can never be enough to understand their life, motives, needs and problems. Locals are a part of the 'play', as long as everybody in this 'play' gets what he needs, it will be fine. But as soon as the expectations of any of the stakeholders are not met, then there will be a growing risk of conflict which leads to potential collapse of the local or regional tourism system (p.336). The art of peaceful conflict management is rooted in a general attitude of respect, which differs fundamentally from our common culture of competition. Friedl recommends preferences i.e. observing instead of reacting, asking instead of telling, listening instead of explaining, understanding instead of instructing, creating together instead of establishing oneself, controlling the quality of our 'knowledge' according to its 'viability' etc.

Louis D'Amore's 'Peace through tourism: an historical and future perspective' provides chronological progress of peace through tourism paradigm for which the important marker was, International Institute for Peace through Tourism (IIPT) in the mid-1970's with a vision of "Travel and Tourism becoming the world's first "Global Peace Industry" – and that every traveler is potentially an "Ambassador for Peace." IIPT's concept of "Peace" embraces six dimensions: peace and tranquility within ourselves; peace with others, from our neighbors next door to our neighbors in the global village; collaboration among nations; peace with nature and our common home – planet earth; peace with past generations – by which we honor our respective cultures, heritage and achievements of past generations; peace with future generations – through sustainable lifestyles and practices; and peace with our Creator – by practicing the universal principle of all faith and humanity. D'Amore depicts world at present through brutal terrorist attacks, where less than one half the world's current military budget would be sufficient to end all the primary causes of poverty in the world. Despite progress made in technology and institutional arrangements, the human ecological footprint has continued to increase. And few things to look forward is UN General Assembly Resolution A/65/L.86, introduced by Bhutan calling for a "holistic approach to development" to nurture human happiness and the wellbeing of all life on earth".

In the annex of this book, Cordula Wholmuther has historically traced different events and years related to tourism and peace in international and non-govermental organizations.

Overall, this handbook highlights the two sub-propositions in peace and tourism namely peace through tourism and peace in tourism which will be an important source for tourism and peace scholars. Scholarships like Peace and Conflict Studies (PACS) focuses on understanding conventional academic concepts on war, conflict and international relations and focus changed to study of causes and prevention of regional and low-intensity warfare, research on community, racial, ethnic, tribal and religious conflicts, and intra and inter-regional violence and terrorism.

Peace is a process, because it can never be absolute, final or complete which creates optimum environment for human growth. The handbook traces the constraints of confusion between normative goals and empirical facts in tourism and peace research where oftentimes impressions are based on wishful thinking rather than evidence-based statement and challenges portrayal of tourism as 'white industry', the creator of wealth with no negative environmental and social effects. Article explains the phenomenon of shifting the burden, e.g. pollution, from industrial states or economic, powerful centers with more stringent environmental regulations to poor states or to the peripheral, poorer and powerless regions with more relaxed legal frameworks, as the expression of the modern economic paradigm realizing 'economic efficiency'.

This handbook is not just a compilation review of academic publications or systematic in-depth field research but, rather, it reflects the authors' subjective, first-hand experiences of a country in the process of transition. It describes the processes, experiences, and lessons learned in connection with the development of the policies on peace-sensitive tourism through concepts like responsible tourism, reconciliation tourism, dark tourism, poverty tourism, community involvement in tourism, tourism as tool for promoting democracy and peace in the country of transition, peace tourism, formation of code of conducts, multiple-stakeholders interplay and role of tourists an ambassador for peace, peace- tourist, critical consumer, responsible-tourist has been underscored. It succinctly portrays few widely accepted notion of tourism. Firstly, tourism as an experience of the 'otherness' is believed to open minds of people and teach that the world has more to offer than just one model of living: a critically revised and limited version of the contact hypothesis. Secondly, mutual cross-border tourism to pay attention to the narratives of the other side, and eventually overcome their strict opposition. Thirdly, it helps to learn from the history of war and the history of important peace makers and remarks sad irony of war deterring tourism, the relics and memories of war serve to attract tourists in ever increasing numbers.

Although international in scope, the book does not represent of all regions of the world as the case-studies are limited to UNWTO's project area. Overall, the book provides a collection of peace tourism perspectives that is highly recommended to the students, scholars, researchers, policy makers, tourism planners and journalists who will find educational and thought provoking.

References

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