SIGNPOSTS TO RESPONSIVE TRAVEL
- some Biblical insights

Roger Millman

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CHAPTER 1:
TOURISM AND THE DEVELOPMENT DEBATE

By the year 2000, tourism will be on some criteria the largest industry in the world, bigger even than the global oil, drugs and arms trade. As the 'global village' gains an ever-bigger service economy, so tourism, with its numerous forms and linkages, is taking an ever-larger slice of that economy.

In the early 21st century, there will probably be about 800 million international tourists (that is, people travelling mainly or wholly for leisure purposes), mostly travelling by aircraft and in motor vehicles. On top of that, there will be huge increases in domestic tourism in many countries. Already, the net income from world tourism exceeds US $3 trillion a year, and about 1 in 9 of those in work around the world are involved in some way or other in tourism.

Tourism has fast-growing, often contentious, impacts on local peoples, cultures, economies and environments. Whether we are ourselves tourists, tourism professionals, or more or less willing hosts, tourism now affects every part of our lives. In the mid 1990s, it was estimated that, at any one time, an average of 250,000 were airborne somewhere around the world, many of them tourists: many business passengers also take in some tourist activities during their journeys. Tourism is one of the outstanding economic, social and cultural phenomena of the late 20th century. Such is the economic strength of tourism that tourism planning, development and impacts can also now have considerable political implications.

This little book seeks to explore some Biblical insights into tourism. This doesn't mean that it is specifically about tours to Israel/Palestine or to some other parts of the Near and Middle East, nor does it focus on activities like excursion tours to Europe's great pilgrimage centres and cathedrals. Sometimes reference will be made briefly to such things, but my aim is really to dig deeper to explore the development and impact of, and prospects for, global tourism in the light of the Bible. This book is very much a personal view, although it acknowledges the contributions of several leading commentators along the way. In the process, lines of discussion are developed which are likely at times to be speculative, and issues raised and conclusions offered which are likely to be contentious. Any exploration towards a theology of tourism is bound to involve some hazardous intellectual travel, but the rewards are surely worthwhile.

Even so, to many tourists, the idea of theology having any place in the study of tourism, let alone a claim to shed light on the meaning and content of such tourists' motives and pleasures, might seem at best an irrelevance or at worst an impertinence or even a monumental 'switch off'! Yet, if these pages encourage others interested further to develop and refine the debate on tourism from a Biblical standpoint, it will have achieved its aim.

Some people may think this a rather narrow approach to take in a multi-faith, multi-cultural world. Yet in acknowledging such plurality, my purpose is to show how a delight in this world's variety of people and places - a variety which in itself forms so much of the resource base for tourism - is best seen as part of God's creation mandate for human beings which is superbly expressed in the opening chapters of the Book of Genesis, the Psalms and not a few other places in the Bible. There, people are seen as made by God in His image: we are all meant to be in partnership with God in

our work and rest and in re-creation. We are all created to praise and glorify God, and to enjoy Him forever. Our life is intended to be a life of wor(th)ship and service to God. This involves respect and valuing of each other, and indeed, of all creation, and a fair and wholesome sharing of His bounty. It is meant to be a life, which revels in creation's mysteries, design and diversity, in deep gratitude to God for His providence, goodness and grace. Uniquely, the Bible contends that God's nature is fully and finally revealed in Jesus Christ: God yearns to share Himself in Jesus by the Holy Spirit, Who gives to all who heed His invitation the truly abundant life. Even the most secular of tourists, if they allow themselves both the pain and the pleasure of honest reflection on their travels, would be wise to ponder some Biblical insights. From these, albeit some times by inference, we understand that a healthy part of our desire to travel comes from our God-given creativity and curiosity: this includes a yearning to explore and discover, or reveal things, to savour, to delight in and to share the richness and variety of God's world. Generally we find the best travel experiences involve seeing new places, meeting new people, encountering new cultures, and trying new things: every one of these may be very different from those familiar to us. Alternatively, we can explore and enjoy local delights, maybe amid very familiar and (apparently) very ordinary things, which, curiously, we have overlooked or not yet discovered in our home area.

All these things are meant to play a big part in our sharing in the life of God the Holy Trinity. This involves being open to God and to others so as to revel in His primal, yet ever present and effervescent joy, humour, creative freedom and playfulness which infuse the universe. This God invites us to share in His joy-sourced humour, fun, irony and delight to surprise. The whole creation, especially human relationships, are filled with bold and subtle, wide and deep, expressions of these things. In and through these, too, God begins to offer us His saving, healing grace for true re-creation. Pure laughter is indeed the best medicine! All the best poets, including the psalmists of old, express this sense of God's mirth, and indeed (for such is the mystery of divine love!) His great risk in creating and sustaining this universe and completing, in His time, its costly redemption and consummation in, through and for Jesus Christ. In this we, made in His image, may share in all kinds of ways, great and small, in the hazards and pains, in the joys and romance, of discovery and adventure into new experiences, following the trails blazed by explorers and pilgrims of old.

Yet where, when and how has so much of this travel and touring activity become mis-focussed, and why? And what are the implications for the future of tourism? Are what many now see as the misdirected and problematic aspects and impact of global tourism redeemable? If so, how?

We know in our daily experience 'Paradise lost' only too well, but can changed attitudes and policies and new forms of sustainable travel and tourism really start pointing us towards God's full and final goal of more than Paradise restored?

Many famous divines showed that true travel and exploration of God's world comes only within the spirit of prayer such that our 'inner' and 'outer' journeys, our spiritual and physical movement towards God and others, become one as we travel about the world that He has made. One thing is clear: as and how God the Holy Spirit leads us, many more Christians should take the initiative boldly to extend Christ's kingdom into what is now the world's largest enterprise.

We must, of course, acknowledge that other great religious traditions and cultural ways and wisdoms also offer much of value on life's journey, and we would be wise to give due heed to such

as these. These insights may in many ways be erroneous, distorted or incomplete as seen from a Biblical standpoint, but they should by no means be ignored. On the Emmaus Road of life, Jesus meets with all life's travellers where, as and how they are. Nevertheless, I would agree, as would many others, with St Paul, in one of his last letters, to the young pastor Timothy, that *"all Scripture is inspired by God and is useful...so that everyone of God's people may be thoroughly equipped."* for life and service and for the shared use and enjoyment of His world. (2 Timothy 3:16)

This stance is helpful in two ways: it shows us how to seek out and how to receive and share, the best that God intends for us both in developing tourism and in our own travels, as tourists. It also reveals times, places and circumstances in which tourism planners, people living in holiday areas, and all of us at different times as tourists, have not heeded God's common grace and special gifts with reverence and joy, nor followed His loving guidelines for living, travelling and sharing in the world which He has put into our care. All too often, it seems, and all too easily, we can distort, or ignore, or diminish the sense of His presence and the powers of decision and control (stewardship) which He has given us. And this is how so many development strategies and projects, and so many tourism ventures in particular, can end up a mixed blessing at the best of times.

All around the world we see variations on a familiar theme. Tourism undoubtedly brings jobs, wealth and opportunity to a great many people. It can help with modernisation and development. It can bring exciting new opportunities for heritage presentation and even environmental conservation. Yet badly planned and poorly managed, tourism can bring a polarisation of work, income and political advantage. Many people can become deprived of their livelihoods and basic amenities, and have to make some painful lifestyle changes, even lose their homes, to make way for tourism developments which they do not always perceive to be bringing real and lasting benefits to them. Such tourism can cause both rapid and visible - and more insidious - damage to the environment. It can seriously distort local economies and destabilise local communities and power balances. While both change in nature and in human culture, economy and society is normal, indeed ultimately unavoidable, the scale, speed and impacts of such change as a result of tourism developments (and other forms of modernisation) may sometimes be highly problematic.

The impacts of tourism are most clearly seen in the so-called Developing World, or 'South' countries, using the Brandt Commission's (1987) terminology. There, the cultural contrasts between tourists and locals, and the gap between the visitor's conspicuous wealth and the weak local economy are often greatest. Everywhere we see that tourism benefits some people materially, yet somehow benefits do not trickle down to many others. For example, who often loses out first when there is a water shortage in a tropical country, or even on some parts of the Mediterranean shoreline? Is it the tourists in the hotel swimming pool, or on the well-watered golf course built on the site of a farming or fishing villages? Or is it the local people, who often lack political power? Considerable, sometimes traumatic, cultural changes, social divisions and new economic measures may be foisted on to local people without their consent, with little or no proper consultation. Tourism, along with mass mobility and the mass media, is maybe one of the most powerful agents of modernity.

Today, especially for people in the materially rich countries, global travel and communications offer unprecedented scope for tourism. It is intriguing, even ironic, in this context to recall that several of the 'founding fathers' of tourism, such as Thomas Cook, or Henry Lunn, or more recently, the Dutch inventor of Center Parcs, were either Christians or had some broadly similar

humanitarian vision. Yet one wonders what the Victorian promoters of tourism for the middle classes, and of excursions for factory and office workers, would think about the global airborne migrations or weekend traffic jams down scenic rural roads that we have today? Soon, unless the unprecedented opportunities for travel and tourism are properly planned and managed, the blessing of tourism will become a bane - the dream of popular travel will become a nightmare.

All around the world, the same question sooner or later comes with tourism as with all other forms of development and modernisation: who gains, who loses, and on what terms? All around the world, the same question sooner or later is asked about tourism as with other forms of development and modernisation: who gains, who loses, and on what terms? Tourism is, of course, an industry: we are all, it seems, more or less willingly, becoming participants in it - either as planners, managers, as 'hosts' and 'guests', or as producers and consumers. (Here the big difference between tourism and other businesses is that in tourism the market comes to the product, and not vice-versa!

This book can only tackle some of the pressing moral and ethical issues in what is a hugely complex business research, planning, marketing and management operation. Everywhere we are bombarded by glossy advertising, professional jargon, by media hype, by figures, by rosy reports and mission statements, and also, one suspects, by a good deal of innocent and unwitting, or more cynical deception on the part of politicians, officials and business people.

Of course, the tourism industry includes very many genuine, well-informed and dedicated people who want to give the best service and conditions both to tourists and to the people and places they call 'products' and 'holiday destinations'. However, as Dr Johnson once tersely quipped over two centuries ago (he was an early tourist in the Scottish Highlands, following the clansmen's defeat at Culloden) *"the road to hell is paved with good intentions"*.

In view of this, and since tourism has now become integrally involved in the global development debate, we need first of all to take a good look at the visions, the assumptions, the attitudes and the motives which we bring to our thoughts and discussions about tourism, and that underlie our behaviour as 'hosts', or 'guests', or as workers in the tourism industry.

From this, we may begin better to appreciate the urgent need, on the basis of 1 Corinthians 3:11, for the church's mission to extend into every aspect of the global tourism industry. This mission needs to be founded upon a sound biblical understanding of how, properly, tourism development should fit into the wider quest for a just, participatory and sustainable world order. This Biblical view is that all development ought, as its ultimate goal, to help bring in the Kingdom of God (that realm in which all comes freely to accord with God's will).

In reality, tourism is inextricably part - arguably, often the most visible part - of a highly problematic and humanistic agenda of modernity in the increasingly service-orientated and electronically linked 'global village' Within tourism, people, communities, and the structures and relationships which bind them and link them together are sorely in need of redemption (2 Corinthians 10: 3-5). Yet unless we have a really rigorous Biblical critique of the status quo within the tourist industry and within its wider linkages to the global economy, society and ecology, we will not have a sound enough basis for bringing the gospel of redemption into tourism.

CHAPTER 2:
TOURISM TODAY - SOME CULTURAL INSIGHTS

For many people, tourism appears to be something undertaken as much for the purpose of self-affirmation as for recreation. The desire for the 'feel good' factor seems to be closely bound up with the quest to find, to define, or to rediscover, one's sense of identity, worth and purpose - one's home, roots, security, consolation and destiny - whilst feeling alienated in an increasingly relativistic and self-referenced world. The cult of 'been there, done that, got the T-shirt' (or, among 'back- packers', 'got the parasite') is not just a genial game of one-upmanship: for many, often subliminally, it is part of an urgent task of rediscovery, an attempt at a self-referenced re-invention of themselves and their painfully dysfunctional relations with the world around them.

Despite their best efforts and intentions, the result, for many of such people, may be far more an attempt to escape from a welter of tensions, frustrations and contradictions than a wholesome use of opportunities for recreation (re-creation) which God intends for us. Fifteen centuries ago the famous Christian theologian Augustine identified and commented upon this widespread present-day problem with these words: *"Lord you have made us for Yourself, and our hearts are restless until they find their (true) rest in You".* This, at the hands of our loving Creator and Redeemer, is meant to be our real means of recreation, though for individuals assenting to this truth, this may be expressed in very many different ways, since we are each unique in our characters born of our nature, nurture and needs.

Given the variety of people, cultures and societies, travel motivations and behaviours now found in global tourism, it is no wonder that this field has become so attractive to psychologists, sociologists and anthropologists. Among these, as the global tourism industry has rapidly grown, several distinguished anthropologists have made studies of tourism and tourists, to explore motives, attitudes and behaviours and their consequences for all concerned - including the people who work in the industry and/or who live in destination areas.

Not all of these researchers have been sympathetic to the Biblical view of people and the world: none the less, taken together, their observations, seen in the light of the Scriptures, especially books like Ecclesiastes and certain parts of Paul's letters, are very thought provoking, even sometimes disturbing.

The short series of documentaries entitled The Tourist - first screened on the UK BBC2 television channel in early 1996 -was given an extensive and lucid introduction by Dean MacCannell, a US professor of sociology and anthropology, who has made studies of tourism over three decades. MacCannell and many others in his field would find it very difficult to distinguish between tourism, the media, the growth of airborne and car- based transportation and scientific and technical industries and mass consumerism as the chief agencies shaping modernity. Nevertheless, he contends that tourism has been the ground for the production of a new global culture. In so doing, tourism has coated almost the entire world with decorative traces of the cultures it has consumed.

MacCannell's thesis deserves some closer observation before we can go on to probe deeper our motives, attitudes, behaviours and impacts as tourists in the light of Biblical revelation. Firstly, he

notes that the present day "global culture of tourism" can result in a trip to a destination area which increasingly resembles the place that one has left behind. Moreover, "virtual tourism", using computer linked headsets, may well in time offer multi-sensory experiences of "somewhere else" to come to us. Indeed, if this becomes the case, why then leave home in the first place?

Further, MacCannell contends that the act of travelling no longer holds the sense of adventure experienced by the first tourists (or before them, the early explorers and travellers) since tourist travel is now rarely, if ever, an experience which can be pioneered by the tourist. Indeed, he argues that for very many people today returning home is at least as much, if not more, of a prime motive for the tourist as having an adventure: one goes only to return, and to affirm (although this might not always be openly, even willingly stated) that there is often "no place like home".

MacCannell's writing, and that of some other researchers, e.g. Eric Cohen, also raises of question of interest to any discerning tourist: what do we understand to be "authentic" and how authentic an experience of other places and people can we have as tourists? In the settings which are organised for tourist visits, contacts between tourists and local people can be stilted and the problems on the road to cross-cultural understanding formidable. Often, there may be problems when the tourism industry tries to cater for tourists' expectations of experiencing faraway places as "authentic" or "natural" when their actual experience is of artificial habitats constructed entirely for their visit.

But, MacCannell argues, if the places that tourists visit increasingly resemble, beneath the local "trappings", the places they have left behind, will this eventually destroy the reason to travel? Moreover, is global tourism sustainable in its present form, or is it a self- defeating enterprise? Some people think that "virtual travel" - in cyberspace - might soon become refined as a popular niche form of tourism in its own right within a global information society. But could it ever eventually replace actual travel for many who want to leave home ultimately so as to know the comfort and re-affirmation which comes to them through returning home?

In reality, we are all in some way or other tourists, and/or more or less willing 'hosts' to tourists from elsewhere. All tourists share the feeling that they must seek for what MacCannell calls "otherness" - i.e., for something at least superficially different from everyday life: this includes pleasure sought away from the daily routines, distractions and responsibilities of home and work. And yet...as we have seen, we venture forth, only to return.

Today, any sense of traversing space and of encountering local distinctiveness (and thus delighting in God's creation and affirmation of variety) is increasingly absent from the travel experience. We are now able to travel around the world without leaving a unified protective envelope of travel and tourist infrastructure - hotels, airports, planes, buses etc. As travel becomes more and more uniform and generic, tourists become nostalgic for any travel experience that might be seen as "real" or "authentic", and travellers becomes hard- pressed to find anywhere in the world that is not already set up to accommodate them. This leads us on to consider motives for travel. There have been numerous attempts to classify tourists according their motives, choices and behaviours, and in the end generalisations must give way to the fact that we are all unique individuals. However, for many tourists their first contact with a destination area is often either in a magazine or book, or perhaps a picture in a calendar, a colour travel brochure, an informational travelogue film, website, or maybe friends or relatives colour slides or videos. After seeing such images or reading or

hearing about the tourist area, tourists will want to make their own visit. This has always been at the centre of any tourist's motive for travel. However, this motive, as MacCannell is careful to note, is always conditional in that it does not require a permanent relocation from the tourist's everyday life. It is (of psychological necessity) only a temporary change based on the assumption of a safe return home. Thus, tourist travel starts out with an image, or maybe a dream or a memory in which the tourist places him/herself at some attraction. Yet the actual experience gained at that attraction is something quite different. Every tourist goes to the destination wanting to see it as a perfect picture - just like the one seen, perhaps, as a panorama on a restaurant wall or in the travel agency's brochure - only with themselves in it. Given this, it is not difficult to see how tourists can quickly become the dominant element in every tourist landscape, and how even the most remote attractions sooner or later become entirely organised around their function as an attraction. Not for nought did Gore Vidal, the American writer, observe how Venice (once home to his forebears) "has become a kind of Disneyland in which tourists come to see themselves reflected." Even hard, sometimes dangerous activities like farming and fishing which traditionally characterised what is now a tourist inland or coastal resort can be photogenically rearranged as the basis of picturesque, romanticised images to adorn our homes, or be the decor theme for shops, bars, hotels and restaurants nurturing tourists' fantasies. Yet God's gifts of fantasy and imagination can be both richly used and sorely abused. Just how far are tourists in Benidorm or Bali from the escapades of Marie Antoinette and her maids in her make-believe rustic village at Versailles?

The erosion of what is special, unique in tourism destinations and its replacement by a homogenous culture of tourism arises through the transformation of local economies, habitats and societies. Most tourist attractions now meet the tourist more than halfway. Indeed, as MacCannell observes, the drive to embrace everything that once provided a sense of place or local distinction is central to tourism. Global capital has the power to erase history and to build up generic localities, or packaged identities. Moreover, the drive within tourism to reproduce the past, nature or cultures as travel themes, or more specifically, in theme designs, themed events or theme parks, seems to be motivated by an insatiable desire for more "otherness": however, this is an otherness under control, one that is comforting and domesticated. By this means, tourism, as MacCannell further observes, "becomes the primary engine of (a new, globalised, homogenised) culture in the making...As the places one can visit increasingly resemble the place one is coming from, the motive for travel increasingly becomes narcissistic or a matter of pure vanity: one travels only to have travelled...Tourists are evolving into pure consumers, spending billions and ending up with nothing to show for it."

Inherent in the homogenisation of tourism culture is tourism's great vulnerability since the more every place essentially comes to resemble every other, and the more life for the tourist resembles home from home, the harder it is to justify travelling at all. Global travel and tourism is also at risk from a growing and willing popular acceptance of "virtuality" and awareness that (filtered) media images of "other- ness" (history, culture, nature, and notably, the exotic) are often superior to any actual experience of visiting places (dangerous terrain, fierce animals, hostile tribespeople, tropical slums, over- priced, tacky beach resorts etc.). Tourism destinations may also quickly lose their appeal (maybe to competitors) through things like sudden (disadvantageous) changes in exchange rates, recessions in countries sending tourists, civil unrest, coups, rising crime rates and /or natural disasters of various kinds.

If by such means, tourism (destined soon to be the world's largest industry - on several criteria) sows the seeds of its own destruction, that demise is surely being hastened by pre-occupation with aspects of culture that are dead or dying (e.g. peasant life, pristine jungles or vanished civilisations) as forms of entertainment rather than natural or cultural history. However, there is a good deal more to tourism than this. If MacCannell is right, and that "one travels only to return", then "tourism literally makes one's own place, one's own 'home', into the final destination." In a world which is fast becoming crowded, ordered, "rigid and homogeneous, leaving home is the only way to mark it as distinct from other places...This realisation can serve either to kill tourism, or make touristy travel all the more frenzied. What better way of marking status differences in a world in which we must 'stay in our places' than by having visited just about every place? As tourists we come home, making 'our place' the most important place of all."

Is it possible to create a new kind of motivation for travel and tourism which is based more on the world as it is today, i.e. on the present, looking to the future, rather than what seems sometimes to be an obsessive search for comfort and security in the past? Jost Krippendorf, in the Holiday Makers (1987) may have some of the guide- lines towards a truly sustainable kind of tourism needed in the future: they are rooted in a fundamental change of tourists' attitudes.

"The key to humanisation of travel is the new all-round individual. Not just a holiday-person, but also a human being; aware of him/herself (and of others) and of his/her travel motives and desires: one who has learnt to be self-critical and to use his/her experience of other cultures to see him/herself in a new light. The person will have undertaken, or be prepared to undertake, what we may call an inner journey, on the way acquiring knowledge, humility and a willingness to share these qualities. Only then shall we be able to bring to travel more humanity."

The difference between this tourist attitude, and that which appears to underlie so much of the global tourism industry and tourism motives described by MacCannell is seen, in the Bible, in the contrasts between Cain and the first of the old Jewish patriarchs, Abraham.

Cain (see Genesis Chapter 4) is described as a wanderer and a fugitive: deep down, he is spiritually homeless, as J.A. Walter observes (in A Long Way from Home 1978). Cain - the Cain who is in all of us - is alienated by sin from God, his fellows and from a still beautiful, but now hostile world, yet he still tries to express his God-imaged creativity and fulfil his creation mandate. However both are now tainted and misdirected by the Fall, and in consequence life in the world is full of "thorns and thistles" (e.g. tedious, seemingly pointless toil, frustrations and contradictions). Nevertheless the archetypal Cain tries to dominate the world and to make himself at home in it, cosy and secure, on his own terms, even if this often means doting on material possessions and shaping economies, societies and cultures into surrogate props of meaning in a life without acknowledging God and his true home in God's presence.

It is because of this that so often, and despite the best intentions, life at work or play ends up as a fervent, yet futile, even pathetic, bid to try and "paper over the cracks" - that is, to try and cover up life's tensions, absurdity, alienation and violence in an idyllic, fictional, but sullied surrogate for paradise lost. By contrast, Abraham is a pilgrim figure, called by God to step out in faith, to know God and to be his friend. God was with Abraham through all his life's journeyings, and far from trying (vainly) to flee from God, like Cain, Abraham knows an ever-greater reality in the riches and blessings of God's joy, often paradoxically in the midst of adversity. As he does this, as

he heeds God's call and sufficiency in every part of the adventure, so he himself is transformed by God through his experiences on life's journey. Through the stories of the Garden of Eden, of Cain and Abraham, the ancient Hebrews moving to the Promised Land, and above all the accounts of the travelling ministry of Jesus and later journeys of the apostle Paul, the Bible goes right "back to basics" to offer us a firm, theological framework within which to study both contemporary tourism and to plan for sustainable tourism in the future.

So far, we have seen that Dean MacCannell contends that tourists go on holiday in order cognitively to create, or recreate structures which they feel modernity has destroyed. This is their search for "otherness" or the "other" which some writers have seen tentatively to be a search for places and conditions in which the meaning and wholeness of life can be recreated - redeemed - if only somehow tourists could regain something of paradise lost in the Fall. Such structures are seen by Tom Selwyn in his edited volume The Tourist Image to be mythical structures - or tourist myths - which have their own associated imagery. Thus con- temporary tourists try chase myths in order to reconstruct a surrogate paradise on their own terms. God, and his loving, joyous and glorious plan for humanity's rescue and re-creation from the pain, futility and bondage of the Fall, are too often fundamentally ignored. By contrast, real travel is a journey towards God and each other, savouring and sharing the rich variety of the world and knowing deeply and personally and with each other true recreation (re-creation) in God's love, grace and joy. This is far more than Paradise restored: we only have fleeting glimpses in this life, but the glorious recreation for the redeemed is imaged in the Bible's closing chapters in the Book of Revelation. Yet this new life - on the way to wholeness - can begin now, for anyone who chooses, often starting through taking sheer delight in very ordinary, simple things - the real stuff of life, not myths. In this, a holiday becomes a holy day, a means towards healing and wholeness. As that shrewd observer of human nature, G.K. Chesterton once observed "The tourist comes to see what he wants to see: the visitor comes to see what is there." The contrast is one of attitude and motivation, in heart and mind.

Oversimplified? In a relativistic age, many would say that there are as many motives, attitudes and behaviours to be seen, as there are tourists - and in once respect that is very true, defying many social scientists attempts at simplified classifications. However, cut all the economic, social and cultural externalities away (as do many of the psalms which comment so incisively through all the ages on the human condition) and God's glory and gracious purpose of remedy, and comments like those of GKC, make a good deal more sense...!

MacCannell, in The Tourist (1976) and Empty Meeting Grounds (1994), notes that tourists habitually locate the "Other" or "Otherness" encountered in the course of a holiday in a realm which is in some way more whole, structured and authentic (and frequently pre-modern) than the every day, familiar world they live in and seek to make sense of life in for most of the year. MacCannell contends "that the tourist goes on holiday in order cognitively to create or recreate structures which modernity is felt to have demolished." (Tom Selwyn, The Tourist Image 1996, p2). These structures, observes Selwyn, are mythical structures, or tourist myths, and they have some powerful imagery associated with them, as advertisers know well.

However, MacCannell is not without his critics. Among them, Eric Cohen (1988, cited by Selwyn, 1966, p3) who contends that there is no such person as the tourist but, rather, many different kinds of tourist, some of whom are looking for no more than "mere recreation". He argues that it is simply not convincing to see all tourists as seekers after mythological structures. The second

criticism, also voiced by Cohen and discussed by Crick (1989, cited by Selwyn, 1996, p3) and others, is that the idea that the tourist is a seeker after structure, authenticity etc. is based on assumptions about alienation in the modern world which are outdated in the post-modern world, in which consumerism has triumphed. Rather, today, as Baudrillard (1988, cited in Selwyn 1996, p3) observes, tourists are passive respondents of thorough "indoctrination into systematic and organised consumption."

In 1979, Emmanuel de Kadt edited *Tourism: Passport to development?* in which the chapter authors asked how the people of tourism destinations might use the tourism industry to their overall advantage within a changing world economic order. De Kadt took up these questions again in his seminal work "Making the alternative sustainable: lessons from development for tourism" published in 1990. However, among anthropological studies, probably the best volume to date, from an ethnographic point of view, is Boissevain's *Coping with Tourists 1996*: this study promises to usher in a new genre of such studies.

THE AUTHENTICITY DEBATE

The debate over "authenticity" is becoming important among social anthropologists studying tourism. To start with, both MacCannell and Cohen, already cited, use the term "authenticity" in two different senses. Dean MacCannell contends that the tourist, like the pilgrim, is searching for a sense of the "authentically social" in order to reclaim what has been lost by the isolating and fracturing aspects of post-modern life. Cohen shares this view: "the greater the alienation of the tourist, the greater the search for authenticity" (1988, cited in Selwyn, 1996, p7).

However, MacCannell and Cohen also use the term "authenticity" in a quite different sense. Thus MacCannell, in his book The Tourist (1976) used the expression "staged authenticity": this refers to the those people who are seeking the authentic, as it were, "back stage" view of a holiday area: yet even there, as Boorstin noted (1964, quoted by Selwyn 1996, p7) they may encounter another performance which is staged - another "pseudo-event", such as a marriage ceremony, or ritual dance enacted for the tourists.

This discussion on authenticity is important in a number of ways to the purpose of this book, as will become apparent in later sections. For the moment, in order to advance the argument, we would do well to follow Selwyn and make a clear distinction between two different senses of the term "authenticity". In one sense, the word "authentic" is used to refer to the feelings, or projections of feelings, of social solidarity sought after by tourists. In the other sense, the "authentic" refers to the knowledge of -say- the nature, culture and society of tourist destinations which is both sought out by tourists and served up to them by people like museum staff, tour guides and other so-called "participant observers" (the anthropologist Eric Cohen calls them "intellectuals") - who are either working in, or commenting upon, the tourism industry.

Selwyn (1996) puts it differently. "If we agree with MacCannell and others that tourists seek the authentic, we need to add that such authenticity has two aspects, one of which is to do with feeling, the other with knowledge." In other words, "the tourist is after both authentic social relations and sociability (which would certainly include an authentically 'good time') as well as some sort of know- ledge about the nature and society of the chosen destination."

This line of discussion soon leads on to issues like whether, and thence how far, one can distinguish clearly between "authentic history" and "heritage" (John Urry, The Tourist Gaze 1990, p110). Urry goes on to suggest that "the heritage industry has the effect of making history more accessible, popular and democratic; historians more accountable and, generally, of softening the distinctions between history and heritage." Indeed, as Selwyn (1996, p8) observes, "There is, it may seem at first, much that is attractive about these ideas. Urry's assertion that there is no simple route to historical authenticity is unquestionably correct, but the notion that history is socially constructed, just like heritage, is deeply problematic..." Moreover, when we are considering the interaction of tourists and local people in tourism destinations Selwyn further asserts (ibid. p8) that "It is now quite clear that the term 'host' is ultimately too simple a term in a complex world." (The same might be equally true of 'guest').

Dean MacCannell (1989) observed that contemporary global tourism is organised on "axes" of so-called "centres" and "peripheries": this involves the movement of tourists from the world's metropolitan centres to its peripheries. However, neither these centres nor peripheries are fixed in an historical or geographical sense. Selwyn (1996, p9) further notes that tourism is both defined by, and in itself helps to define, global consumer culture, and that much of tourism seems to be taken up with the quest for the authentic (in both the senses already identified).

In broad terms, tourism can be considered both a result of and a manifestation of the relationships (economic, cultural and political) between the "centres" and "peripheries" already described. Anthropologists are often interested in tourists' search for what Eric Cohen has called the "primitive and remote". Indeed, as Bruner (1989) has helpfully, if somewhat oversimply, observed, much of tourist activity "reflects a world in which one segment, affluent, civilised and industrial, projects its desires onto another segment, poorer, more primitive, less developed."

As Selwyn goes on to observe (1996, p12) "A picture is developing, then, in which tourism appears as a system which articulates relationships of politico-economic and cultural dependency of (predominantly tourist- receiving) peripheries upon (predominantly tourist-sending) centres." However, Selwyn continues, "Although it can hardly be denied that peripheries are, to a large extent, indeed dependent on centres, this dependence is by no means unchallenged". As the contributors to Selwyn's edited volume seek to show, "there is considerable evidence about the ways in which tourism-related activities also play significant roles in challenging that dependency."(1996, p13) "Indeed, it is quite possible to imagine a future in which tourism came to play a central role in the movement of tourism-receiving regions of the South away from the periphery and the dependence associated with that position. After all, the natural and cultural resources of tourist- receiving areas, including those in the Southern peripheries, are highly desirable to tourists from the Northern centres and the industries which service them. Some might even argue that, having failed to redress the imbalance of trade in raw materials and manufactured goods between North and South which has persisted through the last several hundred years, the South, in tourism, has a new opportunity to review the situation afresh. Countries of the South might start with a review of the cultural terms of trade which underpin the tourist system." (pp13-14)

Many tourist destinations, especially warm, sunny and exotic ones, are described in tourism advertising as various kinds of paradise. Many cultures and religions have embedded within them ideal lifestyles and locations and as Dann, in Selwyn's volume, observes "the idea of paradise in

the Christian tradition has a long history (and) it is instructive to contemplate how the idea (of paradise) and its associated imagery have come, in the tourist literature of the late 20th century, to be transformed to stand for idealised settings for consumption. It is interesting too that a main aspect of these settings should be the relationship between predominantly white tourist consumers and predominantly black local residents." Moreover, "destination landscapes also seem to offer a version of paradise in which the tourist may not only be pampered and served but also, and arguably above all, acknowledged as a person." "...at the very least ...the processes of commoditisation and consumerism are more complex than we might have recognised." (Selwyn, 1996, p18).

This seems a good point to return to the authenticity debate, since Cohen (1988) has for some time contended that "the place of the authentic in the tourism field needs exploration within the same framework as consideration of commoditisation and consumerism."

Earlier we raised the question, as does John Urry, as to how far it is possible to make a clear distinction between authentic history and heritage. (Urry, 1990, p110). Selwyn (1996, p19) notes that "As far as distinctions between history and heritage are concerned, Urry argues that while contemporary sites may well be subject to historical research, tourism professionals have needed to persuade new visitors to them, and have thus needed to make sites into attractive 'spectacles'." But it should not be thought, argues Urry, that such spectacles are 'inauthentic', for what the making of sites into spectacles shows is that there is no one simple "authentic reconstruction of history...(for) all involve various kinds of accommodation and interpretation" and that one important consequence of all this is the "democratisation of the tourist gaze." (Urry, 1990, p155-6).

While, as Selwyn points out, there is no necessary association between post-modernity in contemporary culture and any real sort of democracy, it is nonetheless in this cultural context, Urry argues, that the tourist "knows that tourism is a game, or rather a whole series of games with multiple texts and no single, authentic tourist experience." (Urry, 1990, p100). Brown, writing in Selwyn (1996), notes the tension which exists "between the twin quests by the tourist for the authentic Other and for the authentic Self (that) forms part of the dynamic underlying tourism. Selwyn suggests that this Self, and hence the myth of Self being chased by tourists, may take a variety of forms. (1996, p24) Furthermore, Urry (1990) contends "that contemporary museum practices are evidence of a new 'accommodation' between such realms as heritage and history, scholarly and popular narrative, mythology and truth." (Selwyn, 1996, p25).

What are the implications of all this for tourism? Selwyn helpfully concludes (1996, p28) that "Tourism is about the invention and re- invention of tradition. It is about the production and consumption of myths and staged inauthenticities. It also has far-reaching economic, political and social consequences at levels ranging from the household to the nation." Selwyn and his co-authors argue "that tourist myths have one sort of authenticity and serious historical, economic and political constructions another. The trick is to keep them apart so that consenting adults may engage in the exchange of myths without endangering those who choose, for whatever reason, not to consent. There is, there- fore, a need to distinguish clearly between two types of authenticity which, in most if not quite all respects, are analytically quite separate... Unless there is the ability to distinguish between the myths and fantasies of tourists (authentic in some senses as these may be), on the one hand, and politico-economic and socio-cultural processes, on the other, there may

in the end, as Baudrillard (1988) has warned, be no way out of an eventual wholesale Disneyfication of one part of the world built on the wasteland of the other." (1996, p30).

As the following chapters show, there are a number of Biblical texts and passages which together offer the basis for both a robust theology of tourism and a framework of insights within which deeper, spiritual issues underlying the observations and discourses earlier cited can be identified and discussed. Thereafter ways are suggested, modelled on the experiences of travellers in faith like Abraham and St Paul, and notably, on the itinerant ministry of Jesus, whereby tourism can be redeemed and transformed to be a wholesome delight and participation in a bountiful and varied world offering scope for rich encounters of learning and sharing between diverse peoples and cultures. Such form the basis for a truly humane tourism playing a major role in the quest for a just, participatory and sustainable world order.

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CHAPTER 3:
PARADISE LOST: THE CAUSES AND CONSEQUENCES OF SPIRITUAL EXILE

In the previous chapter, we saw that anthropologists have been doing some valuable research into tourists' motivations and behaviours and into some of the consequences of tourism developments for residents of destination areas. However, for those seeking a deeper understanding of the origins, characteristics and impacts of the tourism phenomenon some Biblical insights are needed. In particular, we learn from the Bible about the nature and consequences of humankind's Fall from bliss in Eden, and then God's plan for rescue, redemption and renewal in and through Jesus Christ. This has implications for all aspects of the "human project" on planet Earth, and tourism is no exception.

The story of Paradise lost, and of people's search to regain it runs like a motif throughout the whole of history, especially in music, literature, drama, the visual arts and travel. Latterly, this has come to include tourism. At first sight, we might well ask what, if any part of the discussion which follows has to do with global tourism today, but as we shall see, there is much of relevance which is not initially obvious.

The Book of Genesis tells us that God in His love made people to be partners with Himself in stewarding creation: to be pro-creators, managing the world. Human beings were made in the image of the Creator to be, as a species, viceroys and guardians of the material creation, i.e., God-like, sentient, with freedom of choice and responsibility. But Man (as seen in the story of Adam and Eve) was tempted by the devil (who had earlier flouted God's command in deeply mysterious circumstances) to become, in effect, his own god.

Ever since, there has in all human experience been a fine line between sublime creativity and the subtlest or hideous perversion or degradation or destruction of everything made, or ultimately intended to be, good and acceptable and perfect. Tragically, through sin and its effects, this boundary line is all too easily crossed: history records the consequences. The result, though the original creation mandate remains, is that all of us have become, at root, and left to ourselves, spiritual "exiles" from the blissful obedience of Paradise. Indeed, from the Bible account we might surmise that Paradise was not so much a place, or a planet, but a quality of relationship, of deep security and trust in love, with the Creator. Thus, with the Fall began the conundrum of spiritual homelessness, loneliness, and alienation from God, each other and the rest of Creation (see Genesis Chapter 3).

Little wonder, then, that next (in Genesis, Chapter 4) we meet the archetypal character Cain: he is a fugitive, a wanderer, frustrated and confused, who is in search of security, meaning, comfort and destiny, but who is exiled from God. But ever since the Fall, people have had the ingrained habit of seeking to be their own god(s) and then trying to work out their own happiness and ambitions (the human project) and to make themselves comfortable, at home on the Earth, without real reference to God. They have always done this by subtly twisting their God-given stewardship of the earth (meant for the proper health and wealth of the nations) so as to make elaborate cocoons of consolation, meaning and welfare.

Thus Man's great capacity, in God's image, for using his technical skills in every conceivable way became perverted to build frameworks of self-delusion: great empires of commerce and of military might, complex bureaucracies, and a myriad Arcadian and Utopian dreams and activities. In part these have been attempts to regain Paradise but also to stave off meaningless and fear and a welter of painful contradictions in relationships. In the process, wants, needs and desires often become confused and estranged. The joy and light labour of the Garden of Eden are turned into "thorns and thistles", into drudgery and bondage, which are the bitter fruits of disobedience. Whereas once there was perfect harmony in love, Man is now restless, afraid at once of God, the natural realm, his fellows and even of himself. His idolatrous quest for autonomous, god-like, reason and power always ultimately enslaves individuals, communities, institutions and nations. This state of affairs is graphically described by the writer of the Book of Ecclesiastes, through whom God shows that human- kind is always teetering between the tragic, the comic and the absurd.

Clearly, people cannot continue in this mode. Besides, physical death haunts us as a great cul-de-sac such that our bid for immortality makes us devise all kinds of surrogate religious myths and rituals concerned with the afterlife. Thus all aspects of life are now manipulated to nurture, preserve and revere the self-made, ultimately self-centred framework of values, beliefs and activities which are humanity's false haven for itself in a world in which people now feel deeply alienated, anxious and insecure.

Thus Man, who was meant to be the crown of creation (see Psalm 8) is now at odds with the Creator and with Creation and, in a sense, Man brings down judgement on himself through his rebellion. Yet God's compassion never ends: the long arm of His common grace has sustained and beckoned humanity all through history, pointing especially to Jesus Christ, His special means of grace for the redemption of the world.

So far, so good, but what has any or all of this to do with tourism? The answer to this question requires some further exposition and lateral thinking. When, by this means, we have built up a clearer picture of Man's hopes, predicament and prospects, we may thereby gain a better framework for our understanding of modern tourism.

The Bible bids us never to think too little or too much about sin, the devil and his activities, yet we need to give due heed to the eternal seriousness of the consequences. While the effects of sin are universal, they seem especially visible in Western-style, suburban, post- industrial culture wherever this is propagated. Trouble is, without God, even the good things, born of good intentions, which this life- style can bring to those who can afford them, sooner or later end up somehow becoming the enemy of the best which God really intends for us.

So it is that, in their search for "own brand" substitutes for a lost eternity, people continue to build their ziggurats of ambitions and illusions, their towers of Babel, only to be scattered by pride into confusion and division such that they end up living daily in the futility described in Ecclesiastes. Thus the carefully built earthly surrogates of Eden, the "high-risers to heaven" of individuals, families, tribes, business empires and nations end up as dystopias.

In Man's fall from grace, the Edenic harmony was blown apart. His paradisiacal stewardship has become more like a global, self-referenced human project, enshrining noble self-affirming myths of progress, yet fatally flawed. In this fallen order we are all weak and mortal: we are prey to

manipulation and exploitation: in as much as we seek to make our own false havens, our "counterfeit paradises", we risk building unhealthy dependencies in all manner of relationships.

It is hardly surprising that the constant frictions between people and God, nature and each other has resulted in growing injustice, suffering and death. In a perverse triangle of circumstance, idolatry, injustice and the misappraisal and misuse of people and the earth's resources abound. Goals held sacred by the powerful are forever being vaunted over people and things deemed profane, and ends risk justifying whatever means are used to achieve them. Tourism development is certainly no stranger to these things.

From what we have seen so far, history could be perceived as a record of humankind's spiritual homelessness: in it, we see people seeking to employ, and even consume, more and more of material creation in a reductionist quest to build up a surrogate home for themselves in a world now estranged from God through sin and its consequences. People "hijack" all manner of objects and ideas - and celebrate anything new or sensational - in a bid to make self-reference, idolatrous frameworks of identity, meaning, worth and purpose to make a womb, or cocoon, of self-assurance to try and shut out the pain, the hell of living spiritually cut off from the God of truth and trust and love. Moreover, since everyone is now continually aware of their mortality, this project has all to be done in a hurry - as if on a huge conveyor belt.

But still the reader may well wonder - what has all this to do with tourism? Yet since tourism is so much part of the present cult(ure) of conspicuous consumption, we would be wise to explore further some of the links between idolatry, injustice and consumerism before attempting a fuller theological and social critique of the phenomenon of tourism itself.

Humankind seeks comfort in cosiness, in a self-built tower of illusions surrounded by ideological stage sets in which the props are comprised of choice and reverenced material delights. The result is a proud, futile construction, albeit paved with good intentions. In this human project, all of us - though often subliminally - chase powerful, idolised myths: sooner or later we are carried along, and even seductively enslaved by them. Such myths are created, nurtured and courted by spiritual exiles from Eden for consolation and the fashioning of a surrogate self-esteem. In this, we see the age-long cults of nature, of romance, and of fertility, the quest for security and significance, reverence of status, power and performance; and devotion to "sacred" persons, causes and objects, and the nurture and persistence of elitism. Conversely, we see a contrived disdain of, and separation from, all things - and even people - considered ordinary, commonplace and profane. Not least, Man's haunting fear of death mixed with pride of achievement yields to a continual quest to leave monuments to his own glory: religious systems, ideologies, doctrines, philosophies, fashions, political programs, building schemes, development projects and much else.

So it is that Cain, (see Genesis Chapter 4) raises his family, builds his city and develops his culture to console him in his spiritual wanderings. These efforts spawn multiples of the Tower of Babel, every- where. Such is the fallen-ness in all of us that everyone in human society is busy - some more, and with greater awareness, than others - building these edifices (see Genesis Chapter 11:1-9). Some people, on account of their natural gifts, training, experience and ability (be these seen to be from God or not) may be highly adept at building such personal or corporate edifices - as parts of the grander human Babel. Such people - despite their best intentions - risk turning God's benevolent delegation of authority through all human affairs into an insidious authoritarianism.

Others, as in a zero sum game (for we live in a finite world of resources and opportunities) lose out, or are pushed down, in a pernicious game of life. Millions of people are frustrated and disempowered, and natural and human resources ignored or misdirected, in what becomes the "creeping hell" of the "status ladder" which seems essential to building and maintaining a measure of law, order and public welfare in the human "homemaker's" deified, elitist tower of illusions.

Thus we see that within this "status ladder" is a system of manipulation based on gaining and wielding power, through acquiring and keeping, or withholding, knowledge as the key to power, wealth, privilege and advantage at the expense of others. This breeds covetousness, promotes unfair, often ruthless competition and both unwitting and deliberate constraints on resources and life development opportunities for millions of people. Countless individuals, factions, corporate bodies and governments propagate what might be termed "structural sin": they flaunt their own idolised ambitions (and in the process denigrate similar efforts by rivals): they constantly strive with each other, spawning confusion, pain, destruction and division. The scars multiply in lives and landscapes throughout the world with each new generation.

But there is more: through the process just described the great mass of people both contribute to, and become conditioned by, the hidden agenda and curriculum of such a "tower of Babel" society. This includes personal and societal abrogation of moral absolutes and responsibility, the cult of powerful activist groups and of individualism, and a culture of increasing litigation: meanwhile, many, if not most people, resigned to the status quo both seek, and are manipulated into, the soft "cosy home" option in life. This both stems from, and in turn perpetuates, ever-spreading hierarchical webs of exploitative, dependent relationships. How is it that the prime time TV advertisement researchers and presenters know us, and manipulate us, only too well?

It is but a short step from this scenario towards either a collectivist or corporatist authoritarian society. This could be a welfarist, "popularist" democracy or some form of elective dictatorship oozing with liberal humanist intentions or, just as easily, a stern or benevolent despotism. Yet all of these political systems somehow espouse the same basic aim - to build and secure the individual's and society's surrogate "home from home": this is a vain antidote to spiritual exile from God.

There is one outcome from all this which, along with frequent attempts at "quick technical fixes" (see Genesis 3:7!) and worship of human achievement, has considerable relevance for tourism, since it is now the world's largest industry. That is, decisions about investments and resource use tend to favour large scale, capital intensive, highly automated projects which aim to make the greatest profit and to avoid dealing with a politicised labour force. They avoid the kind of devolvement of decision-making and resource management that would help more people to think and plan and work together, with a fairer share of rewards and opportunities. Thus corporate "towers of Babel" - despite their best motives - can soon lead to structural, i.e. institutional, or societal, injustices. Such can include rising unemployment or underemployment, marginalisation and disaffection among millions of people. Such people have few, if any, of the perks and status that accrue to an elite in satisfying and well-paid work within a society modelled much like a stepped, or ziggurat "tower rising to the heavens" (see Genesis 11:1-9). Almost Orwellian, perhaps? At a time when ease of travel and instant electronic communications beckon us faster to the concept of "global village" or "world city", I. Raban's words (in Soft City, 1974, Hamish Hamilton) make sobering reading:

"The city, our great modern form, is soft, amenable to
a dazzling and libidinous variety of lives, dreams and
interpretations. But the very plastic qualities which
make the city the great liberator of human identity also
cause it to be especially vulnerable to psychosis and
totalitarian nightmare." (page 8)
"to live in a city is to live in a community of people who
are strangers to each other." (page 7)

The nub of the matter seems to be that material wealth is good in itself, yet if it is overtly or subtly deified, and thence often risks being greedily and unjustly acquired, it soon divides us and/or insidiously cocoons us from reality. For in our quest for comfort in our illusions, we sooner or later create, and/or help others to build, pyramids of economic, social and political injustice. In turn, this breeds envy and violence as the rich become ever more anxious, with a desire to retain control, by manipulation and force of arms if necessary, and the poor ever more envious and desperate with a desire to wrest power from the rich. Then the cycle of dis-ease and violence becomes entrenched and we are all, more or less innocently, caught up in it to become either the oppressors or the oppressed.

Thus powerful people benefit from Babel - the archetypal city of Cain: the powerless are too often victims of this city, and power, wealth and opportunity are unevenly distributed in human society. In consequence throughout history there seems to run a motif in which the oppressed periodically rise up, but then quickly themselves become the oppressors. The only sure antidote to this is real repentance and reconciliation, which are the building bricks, by God's grace in Christ, for redeemed individuals and societies.

Meanwhile, we continue to see, for the reasons outlined, many places around the world where the worth of individuals, societies and nations is both by design and far more perhaps, by default, being grievously diminished and debased. This too, can be assisted by tourism, although in practice many agents of both tradition and modernity may often work side by side to influence change by controversial means and with problematic outcomes.

We see, for example, how much of modern technology and the mass diffusion of ideas, goods and services have both developed in, and serve to perpetuate, a designer-led commercialisation of the myth of progress and of "one-upmanship" - alias the "Jones and Robinson" syndrome. Thus mass-produced, hotly-competitive clones of fashionable clothes, shows, CDs, videos, house styles, car models, furniture, interior decor schemes, garden accoutrements, business and leisure travel packages and countless other items are sold, often from vast warehouse-style "temples of consumerism" set in huge parking lots on highway intersections at the edge of towns. For many people these sites are among the chief modern places of worship and pilgrimage - by car. They offer all who think they can afford it the ultimate commoditised experience - the sanitised, stereotyped, homogenised trappings of Western affluence - a finely "price-checked", and "portion-controlled" range of brightly-wrapped products and services for devotees of surrogate spiritual home-making who are frenetically bulk-buying or comparison goods shopping in a global hypermarket of illusions.
Even the "home-maker's" quest for surrogate "roots" (security, identity and purpose) in nature and

history risks ending up in a cult of romanticised, idealised and commoditised heritage. This we use to help lie to ourselves that we can be comfortable and sovereign in the world without God.

Is this part of what is meant by gaining the whole world and losing one's own soul? If so, then, tragically, it is the true price and penalty for human idolatry which causes the noblest parts of the "human (development) project for society and planet earth to be riddled with conundrums, contradictions and confusion (allusions again here to the Tower of Babel syndrome and the message of Ecclesiastes).

This is well seen in current debates on sustainability, a topic wholly relevant to future tourism development. Arguably, sustainability is one of society's most potent (idolised) myths at the turn of century. It has been created and espoused by an ever more technically sophisticated Western(ised) society which sees itself in many ways deeply alienated from, and unsettled in, the world: people are also seen to be increasingly estranged from each other.

From this, it could be argued that the myth of sustainability has been nurtured to help people to feel more comfortable with themselves and within a world which many perceive to be fast becoming imperilled through the misappraisal and misuse of its resources. We shall consider such issues more closely in Chapter 5. Before then, however, we need to take a closer look at some current attempts which people make - as tourists - to try and reclaim their lost innocence.

CHAPTER 4:
EFFORTS TO RECLAIM LOST INNOCENCE

"The tourist comes to see what he wants to see: the visitor comes to see what is there."

    G.K. Chesterton

"Modern man has been condemned to look...everywhere for his authenticity, to see if he can catch a glimpse of it reflected in the simplicity, poverty, chastity or purity of others."

    Dean MacCannell: The Tourist (1976) p 41

"Venice (has become) a sort of Disneyland in which tourists come to see themselves reflected."

    Gore Vidal

"Deep down, a lot of people travel to arrive where they have come from. And if it's an improvement on the reality, hyper-real, an idealised version in terms of facilities, then so much the better."

    Priscilla Boniface and Peter Fowler (1993)
    Heritage and Tourism in the Global Village: Routledge

"There once was in man a true happiness of which now remain to him only the mark and empty trace, which he in vain tries to fill from all his surroundings, seeking from things absent the help he does not obtain from things present. But these are all inadequate, because the infinite abyss can only be filled by an infinite, and immutable object, that is to say, only by God Himself."

    Blaise Pascal (17th century).

Humankind's fall from grace and exclusion from Eden has resulted in many pains and frustrations, yet we none of us have wholly lost our God-imaged creativity, sense of order and organisation and desire to worship. Indeed, through the application, though perhaps more often, misdirection of such innate powers, mankind has become most adept at nurturing a great range of comforting, consoling fictions of Paradise in which to act out both the crudest and most enchanting myths of our elusive lost innocence.

In Eden, youth and adult play were a fully educative venture in tune with the joy of creation and with the wonder and mystery of life shared with the Creator. Though now fallen, people still know through grace a shadow of this former bliss, yet in their impatience to try and regain all of it on their own terms - even apparently with the best of motives - they continually vainly seek temporal substitutes, as Pascal's incisive thoughts reveal.

It was in the search for such artifices that the British countryside was "discovered" on foot, then bicycle, train, bus and car by the (sub)urbanite looking for Arcadian surroundings. (S)he seeks not just rest and recreation but temporary escapes, for days, half days, weekends and vacations, from the often barely disguised boredom or tensions of suburban living. Those with time and money will buy an Edenic retreat, a "second home" - or perhaps a time share flat or rented cottage - in some delightful rural or coastal spot as the perfect complement to the working week's "pad" in town. Moreover in this idyll, the privacy, status and convenience of the car provides a mobile

extension of home comforts and outdoor leisure activity transfers from urban garden to coast or countryside. To avoid misunderstanding, we must acknowledge that all these things are good and right in themselves (see 1 Timothy 6:17; 1 Corinthians 10:31). Moreover, reflection on many passages in the Psalms (e.g., Ps 27:4; Ps 16:11) reveals that at once both for individuals and for society, the worship of God, in its totality, begets true re-creation.

In the start of the Book of Genesis, God is pictured as resting on the seventh day of creation. Hence people, in his image, are made for work and for play, for periods of co-operative, creative labour with God and with one another and times of rest and renewal within the daily, weekly and seasonal rhythms of life, and adjusted to each stage in the life cycle. Still, despite the Fall, God in His grace still wants us in work, in learning, in rest and in play of many different kinds to share in His joy in creating and sustaining, and if we will, in and through Christ, redeeming the world for God's service to His praise and glory and for the well-being of all people and nature. However, problems begin - as always, when that given or intended as good gets some- how "hijacked" as "god". Thus, many people in post-modern, post- industrial society may see leisure as sacred - to be separated from work deemed largely mundane, or even sometimes "profane". Babel's builders seek leisure not simply as a very right, good and necessary part of living, but somehow as a right, a cherished, autonomous end in itself. (By some people, for example, professional, "high flying", "workaholics", work may be thus viewed, in a complementary way.) This risks not only a reductionist, hence dehumanising, parody on the whole rich, joyous meaning and purpose that God planned for us in His world, but also the opening up of one of the subtle, pernicious divisions (in this case between "work" and "leisure") with which the artifice of Babel is riddled. We have already begun to see how the spirit of Cain within us risks moving more into the business of escapist reassurance and consolation than of true re-creation. Through our innately spiritual nature, powerful forces are able to help us build our diverse artifices of consolation. We may scarcely be aware of these, but media advertisers, through their market researchers, most certainly are. So they seek to convince us, through powerful means of persuasion, that their products can help us feel more at home, happier in a beautiful but tainted and often anxious world.

So we see that increasingly urbanised people cherish privacy and freedom in fine countryside and coastal areas just as they do back in the suburbs. Little wonder, then, once everyone seeking their own private - and sometimes communal - paradises comes in on the act, we find the same problems of defending sacreds against defilement arise in crowded, scenic coasts and countryside - and, through the extension of "world city", over the whole earth - as occur back in leafy suburbia. The root of the problem is idolatry, albeit often very cleverly disguised!

Today, through media advertising and mass travel facilities, the suburban syndrome, within its framework of cosy deities for consolation and gratification, is being spread worldwide. Along with it, there has diffused fast through the world's scenery and cultures, like a tidal surge, the phenomenon of international tourism. This is what Louis Turner and John Ash in their book published back in 1975 (The Golden Hordes) dubbed the "Pleasure Periphery". Put another way, the search for lost innocence began in palaces, summer villas, mansions, stately and intimate gardens, penthouses, suburban villas and second homes. It spread to the seaside and countryside, but some now find crowded home and foreign coasts and rural areas are no longer satisfying. So as the mobile "suburban dream", and containing the same innate spiritual and cultural contradictions, the "pleasure periphery" sweeps on, past Benidorm, on through Bali, and to the

ends of the earth. The spirit of Cain, inventive, inquisitive, fugitive and petulant, is still wandering in search of substitutes for his true home.

Ever since cave men's hunting forays, people have discovered that one means for spiritual exiles to make the world a more cosy, secure place in which to live is to explore it, and to name it. This combines a natural curiosity to discover things with an equally innate desire to rule and manage created things. However, as already seen in the previous chapter, this is now corrupted by an urge to dominate and exploit creation for less than the best of motives. Thus, from earliest times, exploration and conquest has involved in some measure the "taming" of other places and peoples - or at least, returning from distant journeys with trophies, alias mementoes or souvenirs, perhaps to bolster status gained through one's exploits, or as keepsakes from some "enchanted place" for one's loved ones.

The myths and legends of traditional societies, classical civilisations and modern "sci-fi" abound with hero adventurers over- coming great adversaries, enduring hardships, discovering and conquering new lands and peoples and returning with captives and booty to prove it. Veni, Vidi, Vici. The Greeks and the Romans were certainly intrepid explorers, and the cultivated travellers of their day aimed to see as many as possible of the so-called Seven Wonders of the World. These were fabled and prestigious architectural wonders in distant lands - including the Hanging Gardens of Babylon. We see here, perhaps, classical antecedents of the Post-Renaissance Grand Tour.

Thus, in the 16th, 17th and 18th centuries, the cult of the exotic led to a popularisation among northern European aristocrats of the so-called "grand tour" around the cultural treasures - and for not a few also, the "fleshpots" - of cities in Italy. The tour appealed especially to young gentlemen, and to their fathers intent on their son's "proper education", if only to channel youthful energies and inquisitiveness and stave off boredom and mischief at home. (Has this not plenty of modern counter- parts?). The fashion preceded modern tourism as an attempt to re- create the world on one's own terms so as to try and feel more at ease, or less alienated, in it. A pre-requisite was a movement, or an itinerary, between places aimed at collecting tangible, authentic (or, at least, sold as genuine) keepsakes as one went along with which to furnish one's estate upon return. Somehow the search for something exotic, challenging and mysterious became all-important.

In the 19th and 20th centuries, the railway, steamship, tour bus, car, aircraft and the democratisation of affluence and education brought the world of the grand tourists and of the explorers to millions of people. During the 19th century, one famous pioneer facilitator, entrepreneur and initiator of what we now know as inclusive, or "package" tourism was Thomas Cook. As a young man, Cook worked for a while as a Baptist missioner and secretary of a temperance society. Then, following his success in organising day outings and excursions for temperance societies and other clients on the new railways, he pioneered tours around Britain, on the Continent of Europe and later, further a field to the Middle East, Africa and India that were comfortable and afford- able for his mainly upper and middle class clients. They were keen to visit a wide range of secure, fashionable and commodious European destinations and to follow the trails blazed by famous explorers in more distant lands. Cook transferred his missionary zeal into his vision for travel: he was also a commercial opportunist, and in many other ways a man for his time.

Today, hundreds of millions of people travel within and between countries for business and/or leisure reasons every year and tourism, together with quicker, cheaper and easier means of travel, electronic instant communications and the mass media, is helping to shape the lifestyles and landscapes of the "global village". Through economies of scale in the "packaging" of tourist travel and destinations, and the promotion of an ever-widening range of both popular volume and special interest holidays, millions of people in the affluent West and Western Pacific Rim, some South country elites, and not a few citizens of former communist countries now go in search of exotic - yet not too strange - places and faces. They are now clients of an industry run in some ways like a gigantic hypermarket. The products on offer range from individual or group venture-trek travel for people in several age categories through to sand, sun and sex packages in the Mediterranean or tropical "paradises" through to cultural and activity and exchange holidays and so-called "incentive tours" offered to good customers or to staff as rewards for good performance by business corporations. People seem forever to be searching for new, different, challenging and/or suddenly prestigious and fashionable destinations all over the world. However, such places then risk soon losing their "sacred" status among those claiming to be more discerning travellers, just as fashionable spas, seaside resorts and rural retreats became "profaned" by the "lower orders aping their betters" through cheap rail travel, and later motor transport in the 19th and early 20th centuries. (Note how often the "profane" seeks to catch up with, or camp close to, the "sacred" in Cain the wanderer's pursuit of his grand illusions.)

All over the world, we see that wherever "sacred" tourist landscapes and cultural heritage are defended by purist travellers, the baying hounds of "profanation" - frequently rival deified goals such as "modernisation" and "development"- are often at the door. So, not surprisingly, perhaps, we see the consequences of ill-arbitrated conflict between reverenced goals of conservation and development along great lengths of the world's tourist shore- lines. Coastlands like that of Florida well illustrate the conundrum: powerful groups of "sun-worshippers" compete for land, leaving those devoted to conservation causes sandwiched perilously in between them. Great ribbons of holiday and retirement condominiums along the ocean shore and along congested, parallel highways inland jostle for scarce land and water supplies with fast-growing, silicon chip-based "sun belt" industries and the commercial citrus groves. Conservationists fight what is probably a losing battle to save the remaining, much loved, Everglade swamplands and any undeveloped shoreline from urban sprawl, falling water tables, garbage disposal pressures and more subtle, insidious forms of pollution. In Britain, depending on the criteria used, between a quarter and a third of the coastline is already developed by resorts, ports and heavy and light industries.

An innate curiosity and desire to explore, yoked uncomfortably with the fashions and frustrations, and sometimes boredom, of modern urban lifestyles, may prompt many people in rich countries to think real happiness is only possible in styles of leisure which somehow simulate the "innocence" of childhood. Are they, perhaps, hankering after the innocence lost in Eden? Holiday brochures about "far away places" seek to attract people who want to flee as far as possible from the daily round of life seen as stultifying. They may feel trapped in the secular "dead ground" in their search for security, significance and happiness beyond the confines of work, home and neighbourhood. The lure of sun, sea, sand and sex and carefully packaged vignettes of local scenery and culture are especially powerful.

The images, rather than the reality, of far away places as sensuous substitutes for lost paradise appear to offer the traveller choices and licence not possible, or only fleetingly or furtively

available, at home. So the travel advertisers conjure landscapes of lost innocence for the exiles from Eden. There, people can indulge in "innocent" curiosity to explore an enchanting fiction of a perfect world, savouring a glimpse of Adam and Eve's life-style before their tragic disobedience. (However, as we shall later see, when tourists' licentious fantasies offend against Shanghri La's local cultural sensibilities big problems may occur!).

But we cannot regain paradise unaided: our sin renders us quite helpless to do so. Nevertheless people, ancient and modern, have made excursions into cults of naive innocence and the primitive. Indeed, such diversions are now technically available to all who can afford to act out the same illusory dramas on the whole world as a stage. In this way, the South countries, especially, are seen as offering important props, even supporting actors, through their exotic and mysterious landscapes and deceptive simplicity of lifestyle. In the spontaneity, colour, and vibrancy of their cultures, many materially poor people still seem to offer Western visitors values, a dignity and authenticity which they feel they have lost or seen defiled in their tense, complex and affluent suburban lifestyles.

A theologian or anthropologist might see in this phenomenon how the deities of wealthy urban lifestyles are usually frantically shuffled, old and familiar "sacreds". To these, fallen human beings - now locked into this finite life - artfully misapply their God-given creativity to give them ever-new disguises. People constantly, restlessly, seek out new sacreds by shuffling and serving as new and ever more varied the ones first offered by Satan, pictured as the tempting serpent, in Eden, viz., knowledge as power, sensuality (sensation) and consumerist self-delusion (see Genesis 3:6). Moreover, boredom for the "children of Cain" is now intolerable lest it open up an aching void to face them with mortality and with their true spiritual exile from God. Yet truly, only God creates "all things new" in penitent, redeemed people and a whole renewed creation (2 Corinthians 5:17-19; Revelation 21: 1 &5). Trouble is, the Cain in all of us is forever trying to fool himself that he is comfortable with pale and perverse substitutes for this glorious new order. Media advertisers, according to their own lights, know this only too well, for therein lie all the ingredients for one of the most problematic of modern illusions: the romanticism of simple, colourful poverty. From this it is only a short step to thinking of coral fringed islands, or the jungles or savannahs of South America or Africa, or the culture of Bali as a primitive Elysium. From the above discussion, we are now, arguably, better able to consider how post-industrial (sub)urban people picture the world. Rather, it seems they seek, almost reverentially, to image the world through carefully selected, oversimplified and self-convincing abstractions of it. This may help to explain "Cain's children's" all embracing aim to seek out, capture and even "consume" scenery, nature, buildings, history, people and culture whilst touring - especially in exotic locations. This activity helps such people to prop up their elaborately fashioned, yet highly precarious, constructs of surrogate security, comfort and status. Not least, we see this expressed in the relationships, or perhaps lack of relationship, of Western(ised) tourists to exotic peoples and places through the viewfinders of their cameras.

The exciting, almost magical, contrasts in landscapes and life- styles between a tourist destination and their own locality is often what lures Western(ised) tourists to exotic places. However, given their inevitable import of their own consumer lifestyle, a cultural conflict seems almost inevitable. Underlying this may be a clash between each culture's revered construct of goals, meaning and values, together with a mutual concern to defend one's own mores against the risk of profanation by the other's. For example, the local people may disdain tourists' topless or nude bathing on public

beaches, or fingering or smelling of votive offerings in temples, and the tourists abhor spitting, begging, Oriental men holding hands, women breast-feeding in public and other offences against their sensibilities.

It seems that affluent First World people, in particular, implicitly view the world as a supermarket of stage props - preferably pre-processed and packaged - from which to choose the constituents of their personal or household universes. If so, it follows that they will want to buy and to taste the things on offer in the least demanding way. This is never so true as in tourism. Tourism may be used as a means to build a "fig leaf" world, i.e., as an attempt to cover up their spiritual nakedness (see Genesis 3:7), like choosing items from shelves stacked with well-packaged, consoling illusions. The easiest way for tourists to build their images of a new location is to start with its scenery and historic buildings, folklore and artefacts. But they need both a filter and an interpreter to help them abstract and refine their images of reality. The tour guides, and the skilful design, packaging and marketing of their "product" by the local tourist industry and the tour operators, together with the tourists' own hurried sorties with their cameras, will conspire to achieve this. Together these will ensure that the tourists feel that they have gained the essence of the place, culture and country. The tourist destination area is becoming "themed", with packaged/managed experiences presented to meet visitors' preconceptions and expectations. This can be as true for the Pyramids or the Mayan or Cambodian temples or Venice as for the rural or urban settings of TV serial dramas, soap operas or classic films. If the James Herriot country or Coronation Street do not really exist local enterprise and the regional tourist board can synthesise them and encourage locals who meet with tourists to adopt themed role-plays, for the sake of the income. However, in some locations, such as developing countries or parts of North American or European inner cities, tourism personnel and the tourists' own use of their cameras will ensure sufficient distance between the tourists and disturbing reality - e.g. slums, crime, disease, mal- formed children, military rule and beggars - so as to filter back to them the reassuring images they deeply desire. This will help the tourists to build their own serene, cosy and felicitous view of the holiday venue, and of the world in general: this can then be imparted to others e.g. in slide or video shows on winter evenings back home. (This, in turn helps them to feel more comfort- able about returning home and to re-affirm the values of "normal life" back at home: see Dean MacCannell's observation that "people travel in order to return home".)

From the above discussion, we see how a carefully maintained distance may be achieved between many tourists and local people. We have also seen how technology - in this case, the tourists' cameras and camcorders - may be used to help reduce live places and faces and events to carefully "filtered" backdrops and the stuff of travellers' tales. In turn, this helps homo touristicus to seek after a staged authenticity and moral detachment from the real world. Indeed, insensitively used, the camera can help to create a strong barrier - not just "distance" - between tourists and local people and places. In this, the slide, or print, or video footage risks aiding their degradation through reducing them to consumable images. This way, local people, cultures, craft products and places are liable to be reduced by consumerist tourist attitudes into "commodities". As we have seen, they resemble pre-cooked, hygienically-wrapped, "ready-to-serve" lines on the grocery store shelves: they can be easily imbibed to help build and maintain fond illusions for reassurance.

In this commoditisation process, the tourists - in their search for fictions of paradise - risk becoming "voyeurs": local people internalise tourists' powerfully imported consumerist values to become "poseurs" and the tourism personnel become the "pimps" in the business. Put another way,

the devotees of desire vainly searching for lost innocence are not simply found in sex tours to Manila or Bangkok. (Besides, the cult of temple prostitution of old was but one facet of a much broader social practice of licence in futile sensual and intellectual quests for lost innocence. Likewise, sex tourism today is but the much-publicised tip of a huge, insidiously dangerous "iceberg", viz., "Cain's children's" sacred quest for authenticity.)

Today, in many and various ways, but powerfully in tourism, people continue to pursue Cain's authenticity quest worldwide. In so doing, tourists risk not only profaning themselves but also, in ignorance, assaulting the sanctity and lifestyles of many others. For what is so disturbing about the cult of consumerism which seems to be spreading throughout world tourism is that it risks dehumanising all involved. That is not to say that tourism is in itself evil: far from it. (Remember, its "founding father", Thomas Cook, was previously a travelling Gospel preacher and Temperance League secretary).

Tourism is already showing signs that properly handled, it has great humanitarian potential, of the kind which Thomas Cook envisaged. As we shall see later, those aspects of tourism and landscapes and cultures scoured and remodelled by "Cain's children" in their quest for lost innocence can be wondrously redeemed. Of course, ongoing change in unique environments, cultures and lifestyles is inevitable, even essential - but we have now the means to monitor and plan creatively for development and change in ways which respect local people and landscapes. Such imaginative innovations in tourism now include a widening range of "appropriate" promotions, including "special interest" and "meet the people" tours, programmes including homestays, exchange schemes, and young people's work camps. There are even schemes whereby people booking popular "fly and flop" (on a beach) holidays can spend a bit of time, with the help of guides, on local familiarisation. All these initiatives aim to facilitate more just, participatory and sustainable and reciprocal modes of travel and holidaymaking (as distinct from holiday-taking): in these, more and more tourists are turned into visitors, such that guests, tourist personnel and local hosts can all begin relating to one another in much richer, more enjoyable, more human ways. Above all, the aim is for tourist receiving communities to feel that they have, from the outset, a full say and fair deal in the development of tourism in their midst. This way, tourism no longer risks being the "cuckoo in the nest" and all involved - tourists, hosts, business people and officials - are seen as subjects, with feelings and dignity, and not as pawns, or objects to be consumed.

So far we have seen how tourists, especially when using their cameras, risk turning people and places into art objects, and distance themselves from unpleasant things which contradict their quest to make their home on planet Earth a surrogate paradise. Reducing as much as possible to the visual greatly aids this activity since it allows observation from a safe privileged position i.e., mainly on one's own terms. However, as we shall see in Chapter 6, this is the very opposite of the choice which Jesus made (i.e. the Incarnation) which involves open-ness and risk in living, and travelling in, and stewarding, and healing the world.

So we see how, in the modern cult of "pretty places", tourism and the camera are powerful allies. In seeking to reduce as much as possible to comforting, consoling, picturesque illusions, fallen human nature has excessive - even obsessive - recourse to the visual sense. However, if we downplay our other innate faculties, we risk denying, even defiling, our God-imaged humanity, for God meant all five (or is it six?) senses together to be fully used in worship and in relationships

of love and service. (The visual and sensual means of temptation, and subsequent pathetic "quick-fix" attempt at a visual "cover up" in Eden [see Genesis 3:6-7] are worth some reflection here!)

But there is, indeed, more to all this that meets the eye. Once a landscape or a people have been reduced to the visual - into something that can be "snapped", "tamed", or "shot", like a hunting trophy - they can be reproduced, packaged and sent, or shown (as slides, videos or souvenirs) to the "folks back home". It is then possible to start imbibing or inventing glowing mythologies about places and the people that now, or once, lived in them as further props for one's self-staged drama of authenticity.

But all this has to be done in a hurry: for fallen man, whose life is finite, closed by physical death, time is precious. It is all-important. So, as far as bank balance, mobility and technical and other developments allow, everything must be savoured - experienced - everywhere, in the shortest possible time. Man must have as many as possible of life's cherished good things flowing past his senses as if on a conveyor belt. Paradisiacal man was meant to linger, share, and enjoy with praise and thanks to God, all of His Creation, with all his God-given senses, for eternity. But now man, in his mortality, vainly craves to gain experience of the forbidden fruit of Eden with the greatest efficiency. Yet man soon finds such a cult of experience leads to boredom, frustration and various forms of bondage. No wonder D.H. Lawrence once remarked, *"Everywhere has been seen to death"*.

Much of what has been said so far may on first reading appear rather cynical. Yet the issues raised here have - arguably - profound implications for many aspects of global development -not just tourism - which cannot further be explored here. Suffice to say that if we are to see tourism - now one of the world's most powerful and problematic agents for development - redeemed so as to give real freedom and opportunity to all involved in it, we must begin with a basic change of attitudes. For many, this may be somewhat painful. However, only this fiat of political will and good planning can begin to bring true healing of people and relationships. For it is the meeting of people, places and cultures in exciting new encounters and relationships that is the essence of travel and tourism. The challenge is to turn Cain's wandering, fugitive, tourist spirit into the faith of Abraham journeying to the Promised Land. But this pre-supposes our personal and collective willingness to accept and experience re-creation on our Maker's own terms. Once consequence of this would be a profound change in the ways in which we perceive and use the resources of natural and cultural heritage upon which so much of tourism is in one way or another dependent for its present and future success. This is the subject of the next chapter.

CHAPTER 5:
HERITAGE AND THE QUEST FOR SUSTAINABLE TOURISM.

"The historical sense is the only valid foundation upon which to build the future."

      T.S. Eliot

From what we have seen so far, it is possible that certain aspects of tourism may form part of people's quest for control of them- selves and of their Babel-like world, since tourism may assist their flight from reality. In the earlier discussion, we saw how the Western(ised) suburban dream of small private paradises becomes - in crowded, limited, spaces - a nightmare of disillusion. To escape, we are lured to seek temporary heavens on earth, often in far-away package tours or venture treks to the last unsullied Edens, or in a rural or coastal cottage or in some other cultural "wonderland" near, or far, contrived for us, and sold to us, by the TV ads. To be true, love of fantasy, mystery and an urge to explore are rightly part of what it is to be human: however problems begin in that such traits are often too easily misdirected. Moreover, outside the exotic, ring-fenced commercial Edens, beyond the tinted tour bus windows, the world's marginalized peoples dream their own illusions of paradise bred by a mixture of fantasy and envy, and even despair. They look on, powerless, incredulous and desperate - seeing a widening gap between them and visiting tourists and ruling capital city-based elites, whatever ideology the latter claim to espouse.

Recent decades have seen an outpouring of popular and professional writing on tourism almost as phenomenal as the growth of the industry itself. Both, in part at least, may derive from a common source and motive for much human endeavour, viz., romance, curiosity and a concern to fulfil diverse quests for "advancement". Today, in what seems a secular and sophisticated age, some readers of scholars like Emile Durkheim, Valene Smith, Eric Cohen and Dean MacCannell might conclude that tourism has many trappings of a mass, secular, surrogate religion, with its own creeds, rituals, worshippers, priesthood and liturgies.

For those involved with it, tourism risks becoming - despite the best intentions - a powerful form of human bondage. Put another way, tourism, like drugs, sexual desire and so much else, risks becoming misused as a way to try and escape from our dystrophies into either Arcadias or utopias. Humanity, in its search for a God-less paradise, seeks to regain lost liberty by its own efforts, but ends up enslaved by its own illusions. Willingly or not, we all in some way become "voyeurs", "poseurs" or even "pimps", lusting for self-styled images which sell out our true dignity (created in God's image). Rather than seeking, and heeding reality, rather than joyful reverence of the Creator, we idolise the creature. (Romans 1: 18-25)

From this, we may better appraise the great difference (as first mentioned in the previous chapter) between travel in the spirit of Cain (who became a wanderer and a fugitive over the face of the earth) and a journey in the spirit of Abraham, made as a pilgrimage in God-ward faith. The former is escapist, chasing after romanticised images of paradise, for the illusions of a self-made frame of meaning, security and destiny: the latter is seeking rich encounters, in faith and assurance from God, with Himself and with others, in deepening joy. True travel, pictured like the Hebrews'

exodus from Egypt, led by God's pillar of smoke and fire towards the Promised Land, leads from bondage to liberation.

True travel may take a great many forms, and the planning and making of the journey - be this done alone or with others - may need real effort and sacrifice. Yet the result is mutually enriching to both travellers and hosts. We cannot bring heaven on earth, but by God's grace, we may glimpse many foretastes!

Crucially important here is our attitude to travel: we make a journey which is in the large sense a pilgrimage -fun, yes! And an adventure, one open to God, even to the risk of some pain: it is a journey in which - maybe often unawares - we can both share in, and share on, the Good News of Christ.

Thus redeemed, travel can play a key role in all that makes for a just, sustainable and participatory new order which is a tangible foretaste of God's renewal of all things. The New Testament model of real travel might be the Emmaus Road (Luke 24: 13-35), for - just as the two disciples came to realise at their journey's end that it was the risen Jesus who had walked home with them - so will the true traveller shed his/her pains of deep homelessness and know, like the prodigal in another well-known story (Luke 15: 11-32) the true joy of coming home to the forgiving father. Sure, we each have a long way to travel on this road, yet "faith is the assurance of things hoped for, the conviction of things not seen", we are challenged to "live by faith, not by sight", and we have here "no continuing city, but look for the one that is to come." (Hebrews 11:1; 2 Corinthians 5: 7; Hebrews 13: 14). Anticipation, therefore, is what should strongly motivate us on our journeyings in this world: as Robert Louis Stevenson noted, in his Travels with a Donkey "T'is better to travel hopefully than to arrive".

So much for tourism - but what of the natural and cultural "heritage" on which so much of tourism is supposedly based? If, as we have seen, tourism has become used by so many people as a self-referenced search for identity, renewal and liberation that risks ending up as a bondage to cherished surrogates of reality, what happens, in that process, to the inheritance we are meant to be stewarding for God?

Sooner or later, this inheritance of nature, moulded and modified by millennia of work on the human project by the exiles from Eden (who seek - as J.A. Walter, 1978, shrewdly observes - to make the earth their home) becomes surrounded and subsumed by powerful myths and surrogate meanings. Such is the scope for human creativity, though now in many ways and degrees distorted from the Maker's intentions, that this may occur in the most sophisticated and enchanting, grandiose and ordinary, noble and intimate forms in our search for self-defined meaning, security, worth, comfort and posterity in a changing, suffering, sometimes ugly and violent, yet still hauntingly beautiful world.

Among today's revered goals such as the pursuit of knowledge and technology (both, one suspects, too often to gain power and unfair advantage over others) there are frequent casualties. Prominent among these are many unique local people, places and cultures around the world. From this, it is hardly surprising, though information technology has "shrunken" global distances, that our knowledge of, and means of empathy with, many people in areas problematically impacted by tourism is still woefully inadequate. At present, despite a steady growth in professional research

in the heritage field, a huge gap in knowledge and information exists in the field of minorities heritage. This is precisely at the time when we are seeing some exciting, yet also deeply concerning, impacts and prospects for local people arising through tourism development. This needs to be set in the context of the growing sustainability debate.

Today, amid a powerful global development myth, there is a dire risk, despite an ever more sophisticated "green rhetoric", that so much of what is rich and diverse, unique and valuable, in the people and places of Planet Earth will be profaned or sacrificed on the altar of post-modernity. No one would wish to deny the best of modern health, education, welfare and other material advances to traditional peoples: the problems which arise often seem far more to do with the attitudes and actions of even some of the most caring outsiders. Even worse, arguably, such values become internalised in ways deemed unhelpful among the peoples themselves.

From this, it is hardly surprising, as we seek to identify and conserve, manage and interpret, the closely meshed natural and cultural heritages of the planet that questions/conundrums soon arise. What exactly do we mean by heritage? And whose heritage is it anyway? And who is qualified to record, conserve and interpret it, and for whom and on what criteria? And what of attempts to ascribe absolute meaning and value to heritage without reference to the Creator?

Moreover, defining terms like "minority" and "heritage", "ethnic" and "indigenous" is no easy task. Like "culture", "conservation" and "sustainability" these words often become casually used in everyday speech, with different shades of meaning more or less consciously assumed in different contexts by both speaker and listener. Professional subject specialists strive for more precise formal definitions, but in the end they may experience problems of mutual intelligibility: in large measure these arise through a lack of a truly interdisciplinary approach within and between the sciences and humanities. Furthermore, just as culture is a living organic entity which is constantly changing and evolving (surely, as a product of human diversity and creativity) so is the use - or misuse - of technical terms in and out of their proper context. Resolution of such problems is not helped when terms like those already cited can be used ambiguously among professionals themselves! (In all of this, are not the frustrated outcomes of the great Tower of Babel "heritage project" still with us?) In the end, it may be best to take each situation as it comes, noting where and how people place and define themselves, as well as how they are seen and defined by various outside observers.

From this, it is clear - however careful one is - that any attempt to make general statements about tourism's impacts on, and prospects for, local people who take part more or less willingly in development schemes is fraught with difficulty along with giving scope for opportunity. Such is the ambivalence and contradict- ion in human nature that Tim O'Riordan observes (Major projects and the environment, Geographical Journal 156(2) 141-8, 1990), "Every human society exhibits a tension between a desire to exploit (now) and an obligation to protect (for the future). Some turn to the Gods to help them, some to more natural orders, others to science, technology and managerial ingenuity." This is a humanist observation, but none the less, a shrewd one. In any event, whatever their beliefs and morality, the appraisal of, and selective transfer and use of, outside influences and artefacts by local people is in some sense unique. This has special relevance to the concept and definition of "heritage". Here we need firstly to be reminded of the essentially dynamic nature of culture, and of the constant changes occurring at various scales and rates within and between society and the environment. Nothing has been, is or ever will be static. Secondly,

the way in which those steeped in Western ideas understand the significance, ownership and use of land (territory) and the concept of time may be quite different, even alien, from the perception of these things by indigenous peoples. Thus, thirdly, and following on closely from this, we must acknowledge widely contrasting views about the nature and significance of "heritage" and the ways and extent that such heritage can be managed sustainably as a major tourism resource.

Today, within the fast-growing tourism industry, Heritage Tourism (HT) a business comprised of a diverse range of "products" and "markets" - is growing rapidly. It is now a key element in attracting both domestic and overseas tourists in Britain and in many other states. Yet despite a growing body of literature on HT, we are still unclear about what many people, often from different backgrounds, understand by "heritage", why people visit heritage sites/attractions and what understanding/appreciation such people have of what is on offer and what they experience when they visit such places. Clearly, "heritage" is an "experiential" product, but we must be very wary of making generalised observations about what it is, or about heritage tourists, or about how to plan and manage HT.

In Western countries, as old industries have declined and unemployment has risen, heritage tourism is offering a new means of livelihood in many places, serving day visitors and tourists who want to relax, yet also be informed, educated and entertained.

Heritage, however, is a sensitive topic: whichever way heritage is defined, the inherited past is a fragile concept. Today's keen debate on issues of preservation and conservation has arisen in response to this sensitivity and through the responsibility which people now feel for passing on the valued (natural and/or cultural) heritage to the next generation. Not surprisingly, therefore, those people who see preserving this heritage as the over-riding priority see heritage tourism as threat. In any event, controls of some kind on such tourism are invariably needed.

In this debate, the proliferation of heritage artefacts, tourism products and visitor experiences has prompted some key questions:

∗   What is, and what is not, heritage? and

∗   How can we know the difference? and hence

∗   How can we select what is presented to visitors, and how it is presented to them?

But all this begs such basic, often contentious, questions such as:

∗   Whose heritage is it, anyway? Who "owns" the past? Can anyone?

This again should cause heritage managers to ask:

∗   How they can select what is presented, and show it, in a fair way, meaningful to both local people and tourists and in ways that encourage a better respect and rapport between them?

As D.T. Herbert (1995) observes:

"However incoherently expressed, it is increasingly evident that a struggle is occurring for control of the past, what it should be, where it should be and how it should be used, and that tourism is a major player in this struggle... Tourism in particular, because of its need for easily recognisable and rapidly consumed heritage experiences, is charged with distorted ahistorical pastiches."

Not surprisingly, tourists are often cast in the role of being (albeit unintentionally) the looter and despoiler of someone else's heritage.

Richard Prentice, an active academic researcher of HT, suggests that the aim of HT is to facilitate "day dream land", yet without trivialising cultures and peoples past and present. However, given inevitable constraints on people making short visits, there is a need to simplify heritage presentations. Many concerned over the confusion of simplification with trivialisation may miss this point. Yet if badly handled, simplification in HT presentations could greatly risk creating demeaning forms of trivialisation.

This obliges us to consider:

* whose heritage risks (if only inadvertently) being downplayed, omitted or caricatured in a (inevitably) selective heritage presentation, how and why?

It also raises again the issue of authenticity, earlier discussed in the context of anthropologists' studies of tourism (see Chapter 2). As D.T.Herbert (1995) in his preface observes:

"The issue of authenticity (is) problematic since, as heritage tourism has grown, the idea of the "heritage site" has changed. Dangers arise because it is relatively easy to invent history and turn heritage into a marketable product without proper regard for rigour, honesty and factual accuracy in the presentation of heritage. Some of the more scholarly critiques of heritage tourism such as David Lowenthal's The Past is a Foreign Country (1985) revolve around this issue of authenticity and the superficiality of much of what is presented as heritage."

This, in turn, points up both how naively, or how with imagination and sometimes great sophistication, we can launder, redesign or "manufacture" the past to help prop up our own self-referenced, surrogate paradise. In this process people, in their spiritual exile, consume (rather then gratefully use and delight in) the world in a quest to reinvent roots, identity, comfort and meaning in a vain attempt to live without serious reference or commitment to God. As Lowenthal - a humanist! - observes (1985), "By changing the relics and records of former times, we change ourselves as well; the revised past in turn alters our own identity." Is this the ultimate price that tourists, and those who plan and provide for them, may have to - even want to - pay so as to nurture their illusions?

Let us be clear: there is a valid place and use for our God-given capacity for fiction, for fantasy, and thence for so-called "Disneyfications" - for "Magic Kingdoms", for many other kinds of theme parks and for exploring "virtual reality". However, when fantasy becomes distorted or unbridled into sheer escapism such that vast amounts of nature and heritage - even ultimately, maybe - the whole world, becomes a theme park in which we seek to hide among our fictions, then something has surely gone seriously awry.

In view of this, it seems hardly surprising that, as Tricia Barnett observes, (Tourism in Focus, Winter 1997, p3):

"The sharp distinction between museums and heritage sites on the one hand and theme parks on the other is gradually evaporating. They already borrow ideas and concepts from one another..."

Given this, heritage managers have both a challenge and an opportunity. As F.J. Schouten (1995) in D.T. Herbert (ed) op.cit., observes:

"Heritage and museum experts do not have to invent stories and recreate historical environments to attract visitors: their assets are already in place. The only thing that experts in the field of museums and historic sites must ensure is that the exhibits they create for the heritage experience are based on artefacts and the historical facts as we now know them, and that they are presented in an attractive way..."

Given this, (continues Schouten):

"Heritage as a historical reality can only exist by virtue of interpretation. But that interpretation is - like the study of history itself - subject to fashion, taste, ideology and - last, but not least, personal preferences. This sometimes puts those professionally engaged in the art of interpretation in a difficult position. They have to navigate the Scylla and Charybdis of "evidence" and "attractiveness", the more so because nowadays there is increasing emphasis in the heritage industry on income generating activities..." "Historical reality does not pop up from the remains of the past: it has to be created...but with an input of imagination and good research, the output can be marvellous...Interpretation is the art that makes history "real"..."

These observations have much relevance whether one is managing natural and/or cultural heritage. Not least, they have much significance for Christian congregations and dioceses wanting to present their historic churches, cathedrals and other religious buildings, traditions and lifestyles to both Christian and non-Christian visitors. The role of the guide(s) as well as that of the site manager(s) are crucial in this regard.

In this, and many other aspects of HT, we must have more and better research monitoring and professional debate if we are to gain the solid base on which better to plan and to manage HT locations and enterprises. Of course, by no means all aspects of the landscape(s) or natural and cultural history of Britain and other countries are, or are ever likely to become, tourist attractions, but many of the most famous sites will continue to feel the impact. Clearly, there is an ongoing need for development and innovation if the HT product is to remain sustainable and marketable.

Thus, while the potential for heritage tourism in urban and rural locations is great, HT will continue to pose many problems which need to be overcome. In the end, the future of HT in Britain and worldwide will depend on who is making the crucial planning/ management decisions, and on what basis. Given this, there is a clear need, in Britain and many other countries, for better researched, more co-ordinated national policy on HT. Moreover, since prediction is a notoriously risky business, we cannot be sure how future generations will judge what we now value and try to manage as heritage, and the heritage we ourselves are making. Moreover, with growing, often problematic, impacts of tourism on environments, cultures and communities, how can we retain the essential quality and uniqueness of heritage places and spaces knowing that, as David

Lowenthal once soberingly noted, "to put a value on the past is inevitably to alter it" in some way(s) sooner or later? For each generation perceives, and conceives of, heritage through the lens of the present, and this present is but the past of some future. How can we balance diversity and continuity with inevitable, if not essential change? There are no simple answers to this!

One big problem arises through the tendency of the Western(ised) mind to detach, even divorce, aspects of traditional cultures (such as dances, clothes, art, musical instruments, work tools, legends and religious artefacts) and sometimes even the people themselves from their context, so that they are seen as objects, products, or consumables (see Chapter 4). These days, traditional people may be shot, like trophies, with a camera, for which some form of payment may, or may not, be given: In this, and other ways, people, their culture and environment - the very spirit of a place and soul of its people - may be bought and sold, trivialised, commoditised and dehumanised, as Dennis O'Rourke brilliantly showed in his video documentary "classic" Cannibal Tours (1989). However, some cultures - at least in the short term - appear to be more resilient, or adaptable, than others to changes from outside.

This points up many related questions. For example, what, and where are the opportunities for local people - particularly those deemed indigenous or ethnic minorities - for participation in various forms of sustainable tourism development? If their life- style, culture and environment are to be seen as primary resources for tourism, is some form of "staged authenticity" inevitable - even desirable - for both hosts and guests - at a time of unstoppable cultural change? Good relations and a real partnership between locals and tourism professionals might give tourists the right kind of preparation before their visits and/or a commentary from a good local guide, for example, the better to contextualise a condensed dance routine during a short stop on a bus tour or in a floor show after dinner back at the hotel. Yet still the question remains, will the promotion of heritage presentations, locally guided tours, or the creation or regeneration of craft industries and markets geared to souvenirs really help cultural survival or revival?

In "heritage tourism", whether the venue is Tayside, Tyrol or Tuvalu, it seems that the role of indigenous tour guides and locally-based tour company reps. and the size, composition, preparation and leadership of visiting tour groups is crucial in enhancing the quality of contact between 'hosts' and 'guests'. (NB: some anthropologists have reservations about the unqualified use of such terms to describe tourists and local residents who are either more or less willing participants in tourism.) For this, if partnerships between local people and outside governmental, development agency and tourism interests are to be realistic and meaningful, local people need to be trained in ways which they can relate to and understand.

Above all, patient observation of, and listening to, the ways in which local people view the problems and prospects for tourism - as for all forms of development - is crucial. There are many "entry points" for development, but not all local communities may be equally suited to various kinds of development projects, or be at the same stage of readiness for such projects. This includes different tourism development options. Finding what is appropriate for each group of people, culture and place is often problematic, but essential. Above all, whether the initial development option is for tourism, or whatever, the local people must feel that they own the initiative - even if the concepts, goals and the ways of achieving them have largely or wholly come from outside. The local people need to feel that they are the subjects of their own development, owning every choice and action at each stage in the process, where development is both a goal and a process. To the

extent that this is possible, one may lessen the risk of the best goals and efforts of local people becoming "hijacked" by the naive good intentions (or sometimes nakedly scheming designs) of local business people and/or community leaders in the thrall of outside governmental and/or commercial interests who manipulate both traditional local power bases and Westernised political practices cynically to exploit their own people. However, as Janet Cochrane (1996) observes arguably "the most insensitive perpetrators of cultural manipulation may be compatriots of the tribal group who are from a different ethnic background". Full consultation in culturally appropriate ways with local people is surely the best antidote to this. Cultural, economic and environmental change is arguably both essential and inevitable, but how can such people truly own their own change and development? The need to discover what is special, indeed, unique, about people and places in a fast-changing world is growing everywhere more urgent, especially in the "developing" countries.

From this, we see that in a world of change, and through inherent human creativity, culture is essentially dynamic. This has many implications for tourism based on the resources of "heritage". For example, is it ever really possible fully to enter into the mindset, the perspectives, the perceptions, of our forebears? Always we see the past through the lens of the present. This is eloquently summed up by the cultural geographer David Lowenthal (cited earlier in this chapter): "to value the past is to alter the past...When we identify and preserve...surviving... landscapes, we affect the very nature of the past, altering its meaning." This observation surely applies to a much fuller notion of heritage than simply the cultural creations we identify by the term "landscapes".

From this, we can see that any attempt to define "heritage" meets with considerable difficulties. Further, we may begin to appreciate how the development of tourism based upon such a problem-laden definition of the heritage resource, and upon similarly contentious concepts such as "authenticity" and even upon familiar, but widely-debated ideas such as "sustainable developement", without proper reference to the Biblical view of the Creator and creation and of people made in His image, risks sooner or later foundering in a welter of contradictions.

Given this, the Biblical view of tourism surely subsumes one of the prime aims in the quest for authentic development which is to redeem the heritage, i.e., to put God and the proper stewardship and dominion of humankind firmly back at "centre stage" where "the chief end and duty of Man is to glorify God and enjoy Him forever". (Westminster Shorter Catechism, 1649)

We do not know how, exactly, in the paradisical state, humankind would have interpreted God's command, guidance and empowerment to procreate the species, develop its cultural capacity and steward its God-trusted inheritance in loving communion with God. However ever since Man's fall from grace, the task of perpetuating family lineage and race and of building and maintaining cultural identity has become an urgent quest for surrogate immortality. The nature of folk myths and memories, and the protection of cultural heritage as a construct of identity, security and affirmation of worth and uniqueness by people who feel beleaguered by what they see as profaning changes from outside may become caught up in this humanistic project. Equally, "outsiders", such as tourists, may try to retain "stage props", or romantic images of traditional culture (detached from their real context) to help their self-referenced search for lost innocence. Both have earnest - and to a degree, even laudable, motives, yet these risk highly problematic results, since such hopes are based on the "shifting sands" of relative, rather than Biblical absolute, values. (There is, of

course, much room for heated, ongoing discussion and dispute among anthropologists, theologians and others on the issues raised here!)

Meantime, is there not always the risk that cultures may be changed - arguably, not always for the better - by tourism and by other, closely-linked, forms of modernisation such as the global transport and media communications revolutions? Not least among the dilemmas of modernisation is the phenomenon of commoditisation. In this, given spiritually homeless humanity's search for surrogates of Eden's bliss, we see how heritage - meant to be a gift and promise from God, to His glory and for the joy and dignity of people - now risks becoming a commoditised "crutch" used by a society pained by uncertainty and hooked on material delights vainly trying to cover up the spiritual void of the Fall with a cult of consumerism. In this process heritage becomes an idol, reducing both itself and its captive devotees to commodities. Do we see here Esau, selling his birth-right for a bowl of stew?

However the problem, as depicted in the Biblical narrative, really begins much earlier, with the first human pair's attempts to sew fig leaves together in Eden (in a pathetic attempt to cover up their essentially moral and spiritual nakedness revealed by sin - see Genesis 3:7). Inheritance and heritage are concepts surely ripe for redemption: throughout history, and especially in today's rapidly-urbanising world, we see them hijacked too often - to become idolised, hence soon sadly debased, props for less- anxious, more secure living. This practice will continue until the Second Coming of Christ described in vivid imagery in the Bible. Meantime, those affirming and sharing the Good News of Jesus must also stress that we can never really define, use, adapt or even invent or manufacture heritage to save us from ourselves, to rescue us from our fallen predicament. Indeed, our cult of heritage needs de-bunking and our ideas about the meaning and purpose of heritage need urgent liberation. Whenever, wherever possible, as God's rule and God's reign are proclaimed and lived by the power of the Holy Spirit, the God-ward focus of heritage needs to be reaffirmed. Then we might all become better equipped to tackle the issues earlier mentioned and to promote real partnerships for appropriate tourism and other forms of sustainable development between local residents and "outsiders" anywhere in the world. However, whilst the basic biblical principles and models may be clear enough, there are no neat and simple formulas for this, nor does God intend there to be. Rather each and together, we are challenged to look to Him for both His general and special purpose and leading in every part of His world.

We know from the Bible that in the end God will judge, winnow, redeem and transform all Man's efforts - in his "vain city", to try and regain, or re-create heaven by his own works and on his own terms - within God's new creation of the perfect city, coming down from heaven. In this city - by what is truly in the Mystery of Love which is God Himself, in three Persons, yet One - God's high view of Man and of human activity will be reflected in all the true richness and diversity of redeemed nature, and of nations and cultures from throughout human history which will shine there in unimaginable splendour. Such is the scope of redemption.

But the road towards this ultimately authentic development begins now: on it, Cain, the wanderer and fugitive, becomes responsive traveller and pilgrim tourist. As tourism claims an ever-larger share of the world economy, we see how travel of the kind which mutually enriches hosts and guests can play a highly visible part in bringing about a more just, participatory and sustainable world order. Such is seen by many as part of the outward and visible, daily advance of the Kingdom of God. Many commentators see the need for developing countries to harness the best aspects of

modern Western models of development in ways compatible with the conservation of the unique culture, heritage, traditions and lifestyles of local people and places. Tourism, rightly seen, can play a key role in enabling this, but the need to research and constantly to review, the goals and processes involved remains.

However, we have also seen how the laudable goal of sustainability risks becoming idolised as one of the powerful myths born and nurtured by society - especially Western(ised) society - which perceives itself to be deeply alienated from the world and from fellow humans. Given this, it is easier to see how the sustain- ability myth - and all of the "green culture" myth - has been nurtured, if not born, to help people feel more at ease with themselves within a world which is fast becoming emperiled through growing resource mis-appraisal and misuse.

Seen in this light, people quest(s) for sustainable management/ development formulas have become rather like the Medievals' fervent search for the Holy Grail. Arguably, it is the problem of idolisation which causes so many attempts by vested interest groups (often with well-meant, but almost sacredised aims) to hi- jack sustainability to help legitimise their goals. Also sustain- ability risks becoming a tool of groups with rival ambitions to help them entrench and legitimise their dearly-held positions: this may exacerbate, instead of resolve, conservation/development conflicts and thus have profound implications for authentic development. Desacredisation - the unmasking - of the myth of sustainability is urgently needed. Indeed, tourism itself may well conceal a hydra-headed idolatry in urgent need of unmasking and deconstruction before a truly sustainable tourism becomes both conceivable and achievable.

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CHAPTER 6:
TOURISM REDEEMED - TOWARDS MORE THAN PARADISE RESTORED.

"The Earth was given to man, with this condition, that he should occupy himself with its cultivation... The custody of the garden was given in charge to Adam, to show that we possess the things which God has committed into our hands, on condition that, being content with the frugal and moderate use of them, we should take care of what shall remain.

Let him who possesses a field so partake of its yearly fruits, that he may not suffer the ground to be injured by his negligence, but let him endeavour to hand it down to posterity as he received it, or even better cultivated.

Let him so feed on its fruits, that he neither dissipates it by luxury, nor permits it to be marred or ruined by neglect. Moreover, that this economy, and this diligence, with respect to those good things which God has given us to enjoy, may flourish among us; let everyone regard himself as the steward of God in all things he possesses. Then he will neither conduct himself dissolutely, nor corrupt by abuse those things which God requires to be preserved."

> John Calvin: Genesis 1564 (extract of his commentary on Genesis Chapter 2 verse 15)

"What humans need is to move in a rhythm of adoration of God, resting in His presence, to action in the world which speaks of God's presence. All action in the world should point to God, whether it explicitly tells people the words of Christ or demonstrates those words. As St Francis of Assisi said 'Preach Christ at all times, and when necessary use words.' The rhythm of adoration and action... is a single dynamic sweep or movement... Worship means literally service offered to God... All life should be worshipful."

> Luke Bretherton: Ethos magazine, October 1996

"Courageously, we need to articulate new, more human ways to live. We should take exception to the modern psychosis that defines people by how much they can produce or what they can earn. We should experiment with bold new alterations to the present death giving system. The spiritual discipline of simplicity is not a lost dream but a recurrent vision throughout history. It can be recaptured today. It must be."

> Richard Foster: Celebration of Discipline 1979 p 71.

"The use of travelling is to regulate imagination by reality and instead of thinking how things may be, to see them as they are"

> Dr Samuel Johnson, 18th century

We have seen that there is far more to modern tourism than first meets the eye. The Bible challenges us to look deeper into the attitudes and motivations behind all individual and societal choices and activities, and tourism is no exception. Moreover, if we are to see basic changes towards more sustainable tourism, as indeed towards an altogether more sustainable global human project, root changes of vision and behaviour are needed.

From the Biblical record, we see that ever since the first deceit in Eden, Man's forfeit of Paradise and the conceit revealed in the Tower of Babel story, people have lived in tensions and pain between the tragic, comic and the absurd. But God's redeeming act at Calvary and Christ's victory power revealed in His resurrection has broken that historic conundrum and the devil's dominion as is demonstrated in and through all those who choose God's new and living way in Jesus. However, the wiles of the adversary will remain strong and active until Christ's second coming. One result of this is that in every Man-centred, Babel-like, kind of enterprise, the ends always try to justify any means of achieving them, and the good always risks becoming the enemy of the best. Moreover, the best always seems agonisingly beyond our reach. But in the Kingdom of God now, and when it eventually becomes fully consummated, the best is somehow both ever present and always yet to be. The age-old Tantalus syndrome is replaced by the constantly outstretched hand of blessing from the Life of the Best - God Himself.

The really good news today, contrary to many outward appearances, is that the Kingdom of God, the coming true Commonwealth of Heaven, turns humanity's historic Babel-like project to dominate planet Earth inside out and upside down. No wonder, when St Paul brought this message to Thessalonica (see Acts Chapter 17, verse 6) some of its leading citizens were so alarmed, as indeed their counterparts often are today. (Here Isaiah Chapter 29 verses 13 to 21 also make sobering reading!).

It is, as we have earlier seen, unwise, indeed, impossible, to separate tourism initiatives from the wider context of global development. Further, by extension from Jesus' teaching on the Kingdom, we see that true development creates a commonwealth of shareholders in the love and life of God (The Trinity) Himself: in this, willing participants identify more and more individually and together in Christ's incarnation, passion and resurrection. It is truly open to each and all who will come, for we are made in God's image to be both responsible and response-able. This may not at first sight appear to have any relevance to tourism, yet in truth the life which God offers in Christ is a new creation, or re-creation: the seekers after this, with a pilgrim spirit, however, whenever and wherever they travel, will surely be rewarded (see 2 Corinthians 5:7 and Hebrews 11 verses 1 and 6). Moreover, since we are all, whether we recognise it or not, made in God's image, God speaks through the windows and mortar cracks in Man's Babel-tower world: He speaks in beauty and joy, truth and love, the workings of conscience, disappointments, disasters, sufferings and much else. Holiday area chaplains and religious tour leaders will know this well (a reminder to us of the vital role they, and appropriately trained tour guides, have in the redemption of tourism and tourists). Much more, long before God's special grace in Jesus is heeded by anyone, He can point countless millions of tourists, whatever their cultural or religious or 'secular' backgrounds, towards more just, participatory and sustainable forms of tourism since they are often already starting to be sensitised to ecology and development issues by the mass media.

This is the road to true liberation and re-creation. The everyday world of work and relationships, and attempts to escape from their tensions, machinations, root fears and uncertainties is replaceable by perfect - mature, complete - love, which casts out all fear. St Augustine again comes to our aid in challenging the sun, sand, and sex syndrome of the Mediterranean and tropical 'Costas': *"love God and do as you like..."* for then to do as we like is to do as we ought. This brings freedom to do what is right, rather than bondage through licence to do as we please. It is to know the truth, that God and His commands are wholly loving, just and good, and the power of truth to make us free (John 8: 32). From Micah 6:8, that marvellous summation of so much that is best in the Old

Testament, we may know clearly what is good: to do justly, to love mercy and to walk in true humility before God. If we add to this Jesus summary of the OT Law and Prophets, viz we should love God with all we have and are from Him and others as ourselves, we may better understand that the 'human project' is properly a praying partnership, a sharing in the work, rest and play of the Creator, where the best results, in tourism as in all else, come only from heeding the Creator's instructions. Gone is the vain striving to climb up our Babel Towers to God on rickety ladders of good intentions: that - we all know, basically, can never satisfy. Far better, if we delight ourselves in God, he will indeed give us our true heart's desire, in Brixton or Bath, Bognor, Benidorm or Bali, or anywhere else. (Psalm 37, verse 4)

Here we see God's love in action, and how those who know and love Him in Jesus can part of that action today, meeting with and ministering to people and situation as and where they are, as Jesus Himself did on His own ministry travels. The tourism industry needs many more of them since it is often when people are away from home, maybe seeking not just respite from tedium or stress at work but from trauma and crisis in their lives, by a beach or a hotel pool, up a mountain or in a rural beauty spot, on some kind of personal or organised retreat, or even - perhaps especially - when visiting an historic church, abbey or cathedral, that they may be most vulnerable, yet most open to consider the real issues of life. Given the right kind of approach by trained pastors and counsellors at such venues, people seeking first to escape from work pressures and/or tangled lives and relationships may be brought into touch with God's loving plan and purposes for their lives. There are also plenty of ministry opportunities among local people affected by tourism and among tourism professionals.

God's new society and new ordering of things can change people and professional and personal relationships whether it is in a busy airport complex, a restaurant, tourist association, grand hotel or bed and breakfast, as many already knowing Christ on the 'inside' of the industry in its many parts will testify. For in this and in all manner of other, everyday ways God's new order of things is breaking in to a world that is fallen, hurting and chafing at futile goals. In its place, Christians in tourism are demonstrating how changed lives and relationships bring in a new sense of responsibility and responsive- ness, and a proper, healthy balance in the industry between competition and co-operation in which little by little people, communities, institutions and businesses are starting to be restored, to be re- created into the Triune image and likeness of God.

Now the precise means and end by which and to which all this transformation is being achieved through the Holy Spirit's work among us is a mystery which we, finite and fallen, can nowhere fully know in this life. Yet we do know that those who start out new on their travels to know God now will go on to know ever more thrilling discoveries about God in His love throughout eternity. Whereas sadly, now, for so many there is tedium both in the normal round of life and (sooner or later) on holiday, God's answer, for all who will ask, starting right now, is Te Deum! Boredom and its attendant ills are our invention, not God's!

God's final purpose (of which we may catch only occasional hints in normal life or holiday experiences) is yet more glorious than Eden, or Paradise, restored. In any case, from the inference of the whole Bible, it is clear that the original creation, though "very good", was not perfect, and certainly not complete. Again, we are dealing with real mysteries here which God (no doubt in part at least through our finite, now sinful state) is not pleased to reveal to us in this life (Romans

8: 18-25; 1 Corinthians 13:12). However, the Triune God, the Ultimate Mystery, has in His loving wisdom revealed plenty enough in the Bible to answer our real life questions.

Human beings were meant, in Eden, to share God's love, life, work and rest in worship and service in perfecting and completing creation. That ordinance stands: they still do. Meantime, as we have earlier seen, fallen disgraced humanity has vainly tried to make many kinds of Utopias (which often become, through innate tensions and contradictions, Dystopias) as earthly surrogates for our lost "home" in Paradise. However noble, they are somehow perverse, shadowy substitutes of Eden.

But the wonder is - and again, finally, this is a deep mystery - that God in the end takes up and judges, winnows, redeems and transfigures even Man's proud, but pathetic and pain-racked attempts to be god and regain Paradise on his own terms as a homeless exiles in the world (through his society, city and culture: see Genesis 4:10-16 and 11:1-9) into the city which comes down from Heaven. This is the new, four- sided, "garden city" of Jerusalem (Revelation Chapters 21 and 22). Jesus in His life and death and resurrection won the decisive victory over the devil, his adversary, and thus forged the bridgehead in His cosmic strategy to be completed at His return in glory. Jesus and work, which He continues by the Holy Spirit through His extended family of saved people who are His Body in the world today are the first fruits, the vanguard of this new creation.

But what has all this to do with tourism?

From this, we may see how, properly, from the Bible's viewpoint, the re-creation we should be seeking, and receiving, through many different forms of rest from our normal labours and routines of life should lead to us becoming new creations as part of God's coming Kingdom, God's new order of things, earlier described. God takes the initiative, but for this to happen, we must individually and collectively respond. Trouble is, in our fallen nature, which forever tries to be its own god, or manipulate God, or climb up to God, by "building (in our hearts) a city, with a tower reaching the heavens" we forever try to kid ourselves that "seeing is believing", whereas God's way is the other way around. Properly, "we walk by faith, not by sight" and we have here "no lasting city, but we seek the city which is to come" (2 Cor 5:7;Hebrews 13:14).

Thus God's work by His Spirit can begin now in each one of us and is aimed for eternity. Just as Jesus Christ totally identified Himself with sinful Man, so all who heed His call can identify with Him in His total saving plan. This is the restoration of the four-fold relationship between God and people, people and people, people and nature and people within themselves. This was blown apart by the Fall, and as a result of this our wants and desires are forever becoming separated from, and at odds with, our real needs.

In daily life, and not just on holiday, we are all on a journey. God lovingly searches for us, and graciously receives those who return to Him, to enjoy with Him and with each other a partnership of changing things and being changed by Him, in work, rest and play, helping to bring in God's new order of things. Above all, in and through re-creation (of lives and relationships) God enables us to help Him bring in His new creation. In this, not least for all involved in tourism, renewed hearts and minds are needed.

However, as we have seen, much modern tourism, despite best intentions, continues to risk open or subtle exploitation, cultural prostitution and political manipulation, especially in areas or

countries with weak economies and administrations. By contrast, redeemed tourism seeks to nurture fair-trading, and variety in nature and nations, instead of over-commercialised stereotypes of people, places and cultures. There are now plenty of "model" projects or programmes (e.g. those known to, or operated by, members of the international networks concerned for responsible tourism: see appendix) which signpost towards the ideals earlier described with varying degrees of success.

"Just travel", as it is sometimes called, promotes the richness and uniqueness of people whom God seeks to restore into His likeness in Jesus Christ. Humane travel aims at shared benefits to both tourists and residents. It offers more opportunities really to meet and share with people in other regions or countries, to see places and situations at first hand, and from a local viewpoint, to celebrate diversity and difference, and to make many new, truly mutual lasting friendships which help to heal the rift that often now exists between tourists and local residents. This way, tourists can become responsible guests, and local people willing and responsive hosts. Thus, the future of tourism must be "high touch" as well as "high tech".

All this, in turn, can both signpost to, and be expressive of, the richness and joy of God's gift of fellowship of love with Himself in His Son, which is our true re-creation. In this, wor(th)ship, prayer and life become one in a celebration of God's love, resting in the beauty of His holiness (whole-some-ness). In this context, we see that the souvenir, be it plundered specimen, hard-bargained-for trinket or priceless artefact, or mass-produced, overpriced junk, brought back to remind others or ourselves of some cherished, but fragile paradise, can now become fully a love gift, to help recall and share deeply a gamut of rich experiences of people and places. These can help remind us, and point others, in faith and gratitude to God's goodness and grace.

One thing is vitally important for a truly sustainable tourism: this is a proper appreciation through both personal and group experience of the deep joy, infectious humour, and the playfulness that is an essential, integral part of God's nature and, hence, human nature. This is revealed in countless ways in both nature and cultures around the world. Variety is, indeed, the spice of life!

The playfulness and bounty of God is a motif which runs throughout creation, along with a sense of order, design and attention to detail. We can even sense with the Persons of the Trinity perfectly balanced co-operation and competition, each with the other: a creative, inquisitive, intrepid and wholly good-humoured virtuosity to be love and to show love, each to the other and to all His creatures. (Moreover in this, also, the attributes we know as male and female are perfectly manifest). We see this imaged perfectly in the life on earth of the Second Adam, Jesus: he was clearly an experienced traveller, although within the very limited confines of Palestine, who yet could well adapt himself to the different people and places He visited and situations He found Himself in: He enjoyed good company and was a popular guest at weddings, festivals and feasts, who was brilliant in teaching and argument, with a ready source of stories and a notable sense of irony in his humour; One who delighted to surprise.

Sustainable tourism development requires a partnership of equals in which all parties involved have discovered that they genuinely need each other. In this is revealed real strength, that is, the kind that can only be born and nurtured through mutual recognition of weakness. The following quote relates to the whole topic of development, but is equally specifically relevant to tourism, given some lateral thinking.

"Authentic partnership is actually between two crippled beggars - the blind and the lame - who cannot go on a journey unless the lame person provides eyes for the blind and the blind person provides legs for the lame. Most partnership is not worked out by sitting and talking about it. It is worked out by setting out on a journey." "We have come to see that the goal of transformation is best described by the biblical vision of the Kingdom of God. This new way of being human in submission to the Lord of all has many facets. In particular, it means striving to bring peace among individuals, races and nations by overcoming prejudices, fears and preconceived ideas about others. It means sharing basic resources like food, water, the means of healing and knowledge. It also means working for a greater participation of people in the decisions which affect their lives, making possible an equal receiving from others and giving of themselves. Finally, it means growing up into Christ in all things as a body of people dependent upon the work of the Holy Spirit and upon each other." (from Grove Booklet on Ethics No 62, edited by Vinay Samuel and Chris Sugden, published by Eerdmans/Paternoster 1987)

In a world too often and too easily 'hooked' on a cult of good things, the best that God intends for us can become an irritating inconvenience. The status quo is often cosy and comfortable, cocooning us in our complacency and vain illusions. By contrast, it is amid our weakness, even folly, as travellers on the road of life, that God's loving wisdom and grace can prove all-sufficient, if we are really open to change, and to be changed, with others, to be more God-like. True development of any kind, not least, the art of travel, involves challenge, hazard and joy in adventure and even, strangely at times, trauma. For responsive travel embraces some measure of faith and doubt, even of risk and suffering. It includes the awe, mystery, excitement and wonder, though at first sometimes disconcerting, of experiencing a death to old things and old ways, and new birth, growth and change, a means of sharing in Jesus' death and resurrection.

Above all, the life of prayer, worship and service, working and resting, while travelling in the joy of God the Holy Spirit is the true journey towards re-creation. We are never meant to settle finally in this life. In this life, all is changing, and we are always being changed. A time to change is often an opportunity to grow, but such change invariably involves some kind of sacrifice. The main purpose of being able to cope with, indeed, thrive on, change is to be able to embrace the greatest change in life - death - which brings forth (for the Christian) a life infinitely better than the present one. A prime aim of travel is to grow and to change. It involves moving away from a world hooked on the material, institutional and psychological securities and familiarities of this life on which (in the frailty of fallen human nature) we all too easily become dependent. Instead, we are challenged, like Peter, to step out of the boat and walk upon the water, looking to Jesus. It means moving out of the past, and letting go, so as to discover and to embrace new things. One need not physically travel very far to do this, though for many, the prospect of a trip to Bali is vastly more exciting than a ride on the London "Tube" to Balham or Crouch End. Yet it is possible, for those who ask, to know God's refreshment on both journeys - the one apparently sublime, the other tediously mundane. It is the heart knowledge of God, journeying in Jesus to meet us, and our movement towards, and then into, God Himself in Christ that makes the crucial difference in spiritual terms between tourist and traveller. From this comes, in time, a completely new way of thinking about, and doing, our travelling - and a redeemed tourism.

Truly sustainable tourism can assist the healing of the nations, and its fruits contribute to the true glory of the nations fully and finally to be revealed within the eternal home of God's new society - far more than Paradise restored - in the New Jerusalem.

POSTSCRIPT: SIGNPOSTS TO RESPONSIVE TRAVEL

"God...richly provides us with everything for our enjoyment."

> The Bible: 1 Timothy 6:17

"To travel properly, you have to ignore external inconveniences and surrender yourself entirely to the experience. You must blend into your surroundings and accept what comes. In this way, you become part of the land, and that is where the reward comes."

> Dame Freya Stark

In the past decade, especially since the so-called Earth Summit in 1992 in Rio de Janeiro, Brazil, there has been a lot of talk, and a certain amount of experimental action, about achieving a more just, participatory and sustainable world order. Yet, paradoxically, and despite political rhetoric, we live in times where big institutions and pressure groups seem to have ever more real power. At the same time, when things go wrong, many people are busy trying to shuffle off as much personal or corporate responsibility on to others as possible. That attitude is surely a recipe for ever more manipulation, consumerism and litigation. It is certainly not helpful for campaigns like that for more responsible tourism - or responsive travel.

Nevertheless, we need to try and plan and act creatively, and look to the longer term. Both tourists and those in various ways involved in tourism industries need urgently to ask, and actively seek answers to, a number of questions. Among these:

* What is our vision for tourism, as travellers, as tourism staff, or as local residents in scenic urban, rural or coastal places?
* Where, why and how do we want to travel?
* What kind of attitude(s) do locals have, or should they have, towards holiday visitors?
* And what of the values and motives of those who actually work in the leisure and tourism industries, from airline executives to hotel staff and tour guides?
* Is it really possible to have participation in tourism planning and management between local people, public officials and tourism professionals?
* And is the idea and goal of "sustainable tourism" an illusion or reality?
* Can we really have forms of so-called "ecotourism" or "alternative tourism" which do not - adversely - "alter-the-natives"?

These, and many related issues need especially to be addressed in both areas new to tourism and those with long experience of receiving visitors. In a significant number of places around the world, local religious bodies, notably churches, such as those linked to the Ecumenical Coalition on Third World Tourism and its European, Australasia and North American counterparts, are taking a lead in this debate. They are seeking ways of forging active partnerships between the tourism business and local residents who are in various ways involved with tourism. The aim - though this is often hard to define, let alone achieve - is to ensure that local people maintain a key role in all aspects of tourism development and that ways are found both to sell and to keep the special, indeed unique qualities of an area and its people which form its real tourism resources.

We live in times of rapid change, in what seems like a rat-race world, where both people and places risk being treated more and more as products, or commodities. At the same time, it is the genius loci, the spirit of place, vernacular buildings and traditions, and caring, lively hospitality, which are the enduring attraction for visitors, whatever their background and holiday interests. Of course, change in any holiday area, like anywhere else, is inevitable. But the true worth of a destination area is something which endures, to be savoured, then drunk deep, like a fine wine. It is something to which people will want to return, and bring others. And as anyone in business knows, one's best mobile advertisers are satisfied customers.

From a Christian standpoint, the way forward to a truly sustainable tourism, and to real caring partnerships of enterprise, to the mutual delight and benefit of hosts and guests, lies in developing a robust theology of tourism, grounded in prayer, worship, in reflection, discussion and action. In this, we are all on a learning curve together, and can help each other to signpost new directions in tourism.

The Earth is the Lord's and the fullness thereof, and God gives us all good things richly to enjoy. It is through knowing this, and glimpsing, and sharing, even a little of the soaring Biblical vision of healing, of wholeness and of redemption, that true recreation - re-creation - comes. And these things can start being real for us, as tourists, hosts and tourism staff, often in very ordinary ways. Sometimes, to our delight and surprise, when we least expect it!

At sometime or other, we are all tourists, and to be a good tourist we need a good tour guide - one that can show us the things we really need to see, and hear and do, to experience and to understand - whatever our background and interests. A guide to help us to give of our best so as to get the greatest joy through being where we are, and who we are, through meeting and sharing with others or through whatever we are doing.

There is one sense in which the Bible is our best universal tour guide. Among many other signposts for consumers, all claiming to lead towards the truly more abundant life (!), this Book talks about a wholesome rhythm of creation and work, rest and re-creation. It talks about the joy of using all our available faculties, not least, prayer and a healthy imagination, to know the joy of exploration and of discovering things: nature, people, cultures, scenery, to be in harmony with the deep joy of creation and the loving wisdom of the Creator. This encourages us to be playful, and challenges us to be open, to risk being vulnerable, to new encounters and to new experiences, even to the point of gentle embarrassment or hilarious laughter.

Every true holiday is in some sense a holy-day - an encounter with something new, something wonderful, mysterious, even miraculous - inviting a sense of worship and contact with the numinous. This can, for some people, like Brother Lawrence, come whilst washing dishes in the kitchen, but so much more so to people visiting the world's wild spaces, historic or exotic places, or vibrant and teeming cities.

True re-creation rewards anyone who somehow travels in a pilgrim spirit. This does not mean we all have to wear hair shirts, be church or temple architecture junkies or go on tours to shrines or to the Holy Land. It goes far wider than that, for the essential model for travel in the pilgrim spirit is found in the accounts of Jesus' "meet the people" tours in the gospels. Much food for thought there, whether we are more or less willing hosts, of guests, or people in the tourism business!

But where does all this take us, back in today's world - a world which, like so much of tourism itself, can be both so beautiful and yet so ugly at the same time? Often it seems that many people go on holiday more to escape than for re-creation; and with the world and life for so many the way it is, who can blame them?

But what is the result of this escapism, this quest to seek out, or to take for ourselves, surrogates of paradise lost? It is that places and lifestyles like those found in the James Herriot country, or the Himalayas, or the South Seas, soon get idealised, even idolised, seen almost as substitutes for heaven itself. The consequent publicity, popularity and sheer visitor pressure then becomes a dilemma for planners and national park managers, and a nightmare for the locals! (Thus noble aims collapse into fraught contradictions! Are the message of Ecclesiastes, and the Tower of Babel syndrome, forever with us, even in tourism planning?)

But this is no argument for simply stopping, or crudely rationing, visits to such attractive places. Rather, it challenges all of us, as tourists, hosts and tourism professionals, to work together better to prepare tourists for what they can enjoy seeing and doing. Hosts can find better ways of welcoming visitors. Planners and managers can continue to seek imaginative, sustainable means of matching provision with need, to protect most favoured and pressured places.

Local churches in tourist areas have a key-enabling role to play in all of such matters through the lives and service of both their staff and their members. There are at least five ways in which this input can be of benefit: each and together, these need to be the focus of ongoing discussion and experiments in local participation and responsible action for sustainable tourism.

(1) Ways in which local people can be helped, and help themselves, to know the uniqueness of their "product" and how to maintain it and present it to tourists.

(2) Ways in which tourists can be welcomed and encouraged better to explore, to "discover", and relate to, local people and places. How tourist information services, the churches and local residents wishing to be involved in various ways in tourism, can help visitors - whatever their background and interests - to savour the spirit of place in a wholesome, truly memorable and sustainable way. (The role of local tour guides may be crucial in this regard: likewise the complementary need for good tourist guidebooks)

(3) The lessons of many local tourism experiments being documented from around Britain and abroad will doubtless be helpful towards devising, and adapting, new models for participation between local people, voluntary bodies, public officials and the tourism industry. Such partnerships need to aim at promotion and provision for tourism, yet also fair distribution of the benefits, and protection of the essential character of the locality and its people. However, the extent to which, and ways in which, this can really be achieved will likely generate much debate!

(4) Ways in which local communities in popular, scenic rural areas and also many historic urban centres can manage inevitable, sometimes essential change (e.g. modernising basic utilities provision, building standards and traffic flow in places like Venice, Old Jerusalem, Old Cairo, Quito, or many British or Continental market towns and cathedral cities). Is sustainability a myth - or something really achievable?

(5) Ways and means of educating the expectations of tourists and residents, each of the other, for better relations based on mutual understanding.

Travel encounters and exchanges need to be fun if they are to be the prime ingredient for true learning - of the kind which can lead to change in all of us - and which makes for a better world. But this involves a desire really to listen and to see - a process which needs to involve all our faculties, not just looking and hearing.

Travel can broaden the mind, but only given the right preparation and attitude. To get the best out of a visit there needs to be a real sharing in all ways and at every point in the development of new relationships with people, places and cultures. Just travelling and meeting people is not enough. Travellers, hosts and tourism professionals all need to be able to reflect upon, and to evaluate, their encounters in order to grow and to change.