

rationale for specific definitions is consistent with other dictionaries, there are so many instances where the definition is sufficiently idiosyncratic that one begins to wonder how the definition was developed.

As a result, this dictionary should not be considered to be an authoritative academic reference. Overall, though, the book could lead to some excellent pub discussions among tourism academics arguing about its definitions. Indeed, the text did lead to some interesting discussions among my colleagues and me. We noted, for example, an apparent need for tourism academics to develop more terminology that begin with the letters X (4 entries), Y (8 entries), and Z (6 entries). More seriously, while *The Tourism Society's: Dictionary for the Tourism Industry, 3<sup>rd</sup> Edition* is not appropriate for classroom or scholarly purposes, it is enjoyable to read and has potential that could yet be realized if some of the entries were based on more established (and explicit) sources in future editions. **A**

**Wayne W. Smith:** Department of Hospitality and Tourism Management, College of Charleston, Charleston, SC, USA 29424, E-mail: <smithww@cofc.edu>

## REFERENCES

Merriam-Webster

2008 Ecotourism <http://www.merriam-webster.com/dictionary/ecotourism> (18 December 2008).

The International Ecotourism Society

2008 The International Ecotourism Society—Definitions & Principles—ecotourism [http://www.ecotourism.org/webmodules/webarticlesnet/templates/eco\\_template.aspx?articleid=95&zzoneid=2](http://www.ecotourism.org/webmodules/webarticlesnet/templates/eco_template.aspx?articleid=95&zzoneid=2) (18 December 2008).

Fennell, D. A.

2001 A Content Analysis of Ecotourism Definitions. *Current Issues in Tourism* 4:403–414.

UNWTO

1994 Recommendations on Tourism Statistics. Madrid: UNWTO.

*Assigned 13 November 2008. Submitted 18 January 2009. Accepted 19 January 2009.*

**doi:10.1016/j.annals.2008.07.006**

*Annals of Tourism Research*, Vol. 36, No. 3, pp. 545–547, 2009  
Printed in Great Britain

## A Narrative Community: The Voices of Israeli Backpackers

By Chaim Noy. Wayne State University Press, Detroit, Michigan, USA 48201 <<http://wsupress.wayne.edu>> 2007, xii + 238 pp (appendices, references, subject index, author index) \$29.95 Hbk. ISBN 978-0-8143-3176-7

**Wendy Hillman**  
CQUniversity, Australia

*A Narrative Community: The Voices of Israeli Backpackers* is part of the *Raphael Patai Series in Jewish Folklore and Anthropology* of the Wayne State University Press. The

book was written about the community of Israeli backpackers and the stories from their journeys that form a foundation for their narratives. These narratives then become part of a wider discourse surrounding travel and experiences or events that changed the backpackers. In this case, the narratives were extracted from, and formed the basis of, the author's PhD research, where he realised early in the research that "the structure of the travel narratives was related to their content" (p. vii). Therefore, *A Narrative Community* is about how the performances of travel stories were socially produced. It examines how the performance of the narratives produced particular effects on the listeners, the implications of this for the audiences who heard the narratives with regard to the particular ideologies that were promoted in the "specific discursive sociocultural context" (p. viii), and the role the specific travel narratives played in these performances.

Furthermore, as it is widely held that tourism research does not have a "systematic theoretical framework" (p. viii), this book seeks to rectify that position and to provide the reader with a comprehensive contribution to "the particularities of the language(s) of tourists" (p. viii). Thus, this book focuses on what is unique in Israeli backpacker's descriptions of their experiences.

Forty-four Israeli backpackers were interviewed upon their return from overseas travel. The book links the backpackers' stories through textual analysis and thus serves as a form of interpersonal connectors where the voices of others persuasively weave the individuals into a closely bound tourist community, giving those who have undertaken the "great journey" (as the author calls it) a sense of with communal authority and a sought-after sense of shared communal experience and belonging. Within the context of this monograph, the Israeli backpacker experience is a metaphor for an evangelistic, religious, or born-again rite of passage. It is also a sociolinguistic journey observed through the lens of metalinguistics. Ultimately, it is also a narration itself.

Enthusiasts of Foucault, Bordieu, Barthes, Derrida, Goffman, Bakhtin, Simmel, Lucan, and Bauman will benefit from the theoretical linkages utilised throughout the work. Likewise, admirers of Cohen, Crang, Adler, Riley, Urry, Lash, Pearce, MacCannell, Dann, and Elsrud will be enthralled by the intricate weave of research and related issues to backpacking experiences through the employment of connections to their scholarly work on tourism in general and backpackers in particular.

This book is essentially about the narrative and discursive practices of the Israeli backpacking community and how this community performs the narratives of their backpacking journeys after they have returned from their "great journey". The method used to gain insight into the performances of the narratives is one of meta-discursive analysis, based on the framing of both the backpackers themselves and their travel experiences. "The book brings together knowledge and methods from the fields of linguistic anthropology, discourse analysis and communication" (p. ix) in which ethnographies of speech and performance are used to deconstruct the tales of backpacking experiences.

*A Narrative Community* is divided into nine chapters with an epilogue to conclude the book. It is also divided into "Sites" where the Introduction (Chapters One and Two) form the first site. This section addresses how backpackers and others who hear their narrated travel stories are seduced into trying the journey for themselves. Site two is comprised of the quotations of the backpackers who narrate their tales of physical, mental, and personal growth. This section also provides quotations from their personal narrative journeys and provides an insight into the development of a backpacking narrative community. Site Three is the Conclusion, where the tales of transformation through privation, dedication, and perseverance are brought to a close. Finally, the Epilogue draws all the narrative threads together and presents us with a cohesive, self-transformed Israeli backpacking community.

The book is clearly written and is logically presented in deconstructionist terms. The style and structure of the book is appropriate to the topic and sets out, with ingenuity, the journey from lone backpacker to backpacker community, and all the stages of growth and self-transformation or discovery in between. The description of the creation of snowball stemmata (Appendix A) is appropriate to the book, as it shows the reader how respondents were identified and the interviews undertaken. The reference list, subject index, and author index will be helpful in directing scholars to other relevant works.

This book will be an excellent text for use by researchers, scholars, and students of tourism and related studies who have more than a passing interest in the subculture of the backpacking community. While this book is specifically written about Israeli backpackers, the findings can be applied to all backpacking communities and backpackers. This book is a worthwhile excavation into the life and driving force behind backpackers and their *raison d'être*. I recommend this work to all those who research backpackers and their communities in any capacity. **A**

**Wendy Hillman:** Department of Behavioural and Social Sciences, CQUniversity, Rockhampton, Queensland, 4702, Australia. Email: <w.hillman@cqu.edu.au>

*Assigned 18 November 2008. Review submitted: 14 January 2009. Accepted: 16 January 2009.*

doi:10.1016/j.annals.2009.01.009

*Annals of Tourism Research*, Vol. 36, No. 3, pp. 547–549, 2009  
Printed in Great Britain

## **The Study of Tourism: Anthropological and Sociological Beginnings**

Edited by Dennison Nash. Elsevier <[http://www.elsevier.com/wps/find/bookseriesdescription.cws\\_home/BS\\_TSSS/description](http://www.elsevier.com/wps/find/bookseriesdescription.cws_home/BS_TSSS/description)> 2007  
xii + 305 pp (appendix, references, index) \$120.00 Pbk. ISBN 978 0 08 044240 2

**Edward M. Bruner**  
University of Illinois, USA

This is the most interesting book on tourism that I have read in years. The aim of the volume is to trace the early development of tourism studies in anthropology and sociology. The editor invited thirteen scholars to write personal histories of how they first got interested in tourism, to describe the institutional contexts in which their studies developed, to discuss the intellectual currents at the time, and to tell how their research has changed up to the present. Before the 70s, there was no discernible anthropology or sociology of tourism, so what we have here is an account of the beginnings presented by the pioneers in the field, and in their own words.

The accounts are so fascinating to me not only because of what we learn about the emergence of tourism studies, but also because of what they tell us about the interplay of the personal and the conceptual. Life stories intersect with academic