Kevin D O'Gorman
Strathclyde Business School, University of Strathclyde, 199 Cathedral Street, Glasgow
kevin.ogorman@stath.ac.uk

The eleventh century philosopher and Archbishop of Canterbury St Anselm wrote, "I do not seek to understand so that I may believe, but I believe so that I may understand" (Anselm *Proslogion* 154-5). Anselm was asserting that, from a philosophical stance, nothing is achieved or ascertained by merely speculating from the sidelines; a certain level of committed thought and involvement is necessary. The editor and authors of this book have written an enlightening, refreshing text which exhibits that commitment to which St Anselm refers. The text does not speculate from the sidelines, but rather the authors, no doubt due to the clear direction of the editor, aim to immerse themselves in the considerable gap in understanding some of the philosophical issues that underpin contemporary comprehension of tourism.

The text is subdivided into three main sections, each with five chapters, exploring (1) Truth: Reality, Knowledge and Disciplines; (2) Beauty: Well-being, Aesthetics and Art; and (3) Virtue: Ethics, Values and The Good Life. Therefore, through the use of three Aristotelian transcendental entities, truth (*verum*) beauty (*pulchrum*) and virtue (*bonum*) Tribe attempts, and succeeds, in unravelling the independent existence of the social world that is tourism. Even from that very short summary of the contents it should already be clear that this book significantly advances the conceptual and methodological study of tourism.

Truth

The first section, 'Truth', explores the fundamentals of terminology, epistemology, ontology, disciplinarity, and conceptualisation of tourism. The five chapters stand alone, but also splendidly coalesce as a whole. This section, through a critical analysis of tourism, develops Aristotle's theory of independent existence of the social world; something exists apart from the concrete thing:

> "If, on the one hand, there is nothing apart from individual beings, and the individuals are infinite in number, how is it possible to get knowledge of the infinite individuals? For all things that we know, we know in so far as they have some unity and identity, and in so far as some attribute belongs to them universally. But if this is necessary, and there must be something apart from the individuals, it will be necessary that something exists apart from the concrete thing" (Aristotle *Metaphysics* [999a25 – 28]).

The authors, in each of their chapters, scrutinise the process of tourism knowledge production and then use that scrutiny to consider what it means to know. As Tribe observes in his introduction, reflecting on the fundamentals is critical in an age in which a simple Google search gives 166 million hits for tourism! In Chapter 5 there is the reluctant and somewhat depressing acceptance that however interdisciplinary the intellectual boundaries of the study of tourism may be, the administrative boundaries placed around them by the University system may serve to restrict it; we are left with the uncomfortable truth that the study of tourism has yet to fit easily within academic research assessment exercises.

Truth becomes Beauty

The restorative, transcendental, and aesthetic aspects of beauty in tourism are explored. The section concludes with a chapter that, according to the author, is a 'personal, value-laden, anecdotal perspective based on experience' view of art and tourism – however, this chapter causes the reader to engage in a high level of analytical reflection. These chapters may seem avant-garde in tourism, however this philosophical view is supported by Kant.

In publishing his 'Critique of Pure Reason' Kant (1780/1998) caused a Copernican revolution in philosophy, arguing that there are ways of knowing about the world other than through direct observation: tourists, like everyone else, use these all the time. Kant's view proposes considering not how our representations may necessarily conform to objects as such, but rather how objects may necessarily conform to our representations. From a pre-Copernican view, objects are considered just by themselves, totally apart from any intrinsic cognitive relation to our representations; it is mysterious how they could ever be determined *a priori*. Kant theorised that things could be considered just as *phenomena* (objects of experience) rather than *noumena* (things in themselves specified negatively as unknown beyond our experience).

The phenomenon that is tourism is truly an object of experience and it is experienced by the traveller in many different ways. This much we all would acknowledge.

In Beauty there is Virtue

The final section disentangles the concept of virtue in tourism; virtue in the sense of moral excellence, goodness, and ethics that explore right conduct and the consideration of the good life. The chapters explore: ethics and tourism; good actions in tourism; over-moralisation of tourism; the place for ethical tourism; and finally the ends of tourism in themselves.

Consecutive chapters offer two slightly different perspectives on and translations of the concept *eudaimonia*. In one chapter it is translated as 'to flourish' and then in the next one 'happiness or living well'. An initial attempt at elucidation was less than successful, as Liddell *et al* (1996, p. 708) offer the translation 'to be blessed with a good genius', thus somewhat compounding the confusion.

Etymologically, *eudaimonia* is an abstract noun derived from the adjective, *eudaimon* which contains the Greek words 'eu' (good or well being) and 'daimōn' (minor or guardian spirit); thus it means to live well, protected and looked after by a benevolent spirit. However, from texts, for example Aristotle's *Nicomachean Ethics*, (1095a15-22) *eudaimonia* is 'doing and living well', which is, of course, flourishing! Despite the etymology, *eudaimonia* in Classical Greek ethics is normally independent of any super-natural significance. So, who had the 'correct' translation? Well, they both did!

One chapter that stands out is Butcher (Chapter 14) and his presentation of a thoroughly delightful criticism and rebuttal of the tedious preaching by the disciples of ethical tourism; he observes that people should not be moralising about our holidays! No doubt the proponents of ethical tourism would have even criticised Richard Burton for his clandestine forays into Medina and Mecca. Refreshingly, Butcher offers a modern day equivalent of the educational grand tour, or even the disguised explorer (the contemporary businessman) rather than the traditional explorer in disguise, and reminds us that we should all aspire to the benefits that travel, for whatever reason, offers. The final chapter (Chapter 16) ends with the virtuous hope that tourism itself will be remade thus allowing tourism to help remake the world. Although a future for ethics in tourism is unclear, one can but hope, after all, as Aristotle (*Poetics* 9:1451B) observed "a likely impossibility is always preferable to an unconvincing possibility."

(The missing) One?

Finally, having explored and reviewed truth, beauty and virtue there is the temptation to complain that there is no reference in the text to the fourth transcendental: One (*unum*). However, the editor has strengthened both the distinctiveness and integrity of the individual chapters and therefore the book as a conceptual whole by resisting the temptation to try and bring it together in an afterword that presents a new universal theory of tourism, all nicely packaged in the last chapter. The absence of this universal theory is gratifying on two counts. First, it would have applied the same transcendentals to tourism that theologians apply to God but, much more importantly, it would also have closed down a debate that needs to flourish. The study of tourism is multi-disciplinary and hopefully this kind of publication will entice theologians, philosophers, classicalists, historians and a wide range of other authors from their own disciplines to explore the philosophy of tourism.

Of course, when reviewing an innovative and groundbreaking book there is always the temptation to look for missing topics which are often the particular penchants of the reviewer. Indeed, this reviewer is no different: the history of philosophy is littered with philosophers who treated the traveller differently. Plato in his 'Laws' (12:952d–953e), stratified the provision for travellers in the Greek city-states. St Benedict, on the other hand, explicitly codified large scale provision of accommodation for travellers in the monastic guesthouse, this time stratifying it on Christian religious ontological orientation. Also Shāh   Abbās I of Persia, from the Islamic philosophical tradition, established a comprehensive system of caravanserais all across his empire and throughout the Islamic world, providing hospitality and care for travellers, pilgrims and strangers alike. There is much more that can be learned from how different philosophies treat the tourist, traveller and

nomad... There is of course the danger that this type of classical and religious philosophy would have made the text esoteric and possibly alienated readers. These comments should not detract in any way from the irrefutable fact that the aim of the book, to begin to close the gap in understanding some of the philosophical issues that underpin contemporary comprehension of tourism, emphatically has been fulfilled.

As an afterthought, just as I was putting the reviewer's copy on my bookshelf, I was amused and delighted by the enigmatic image on the front cover and left wondering if the editor, with both a sense of humour and mischievousness, is waiting to rebut those critics who accuse him of tilting at windmills with this book. However, although the windmills in the photo are in Mykonos, the windmills of La Mancha come to mind, and like the quests of Miguel de Cervantes' 'Don Quixote', attempting to provide a truthful philosophical base for tourism is both beautiful and indeed virtuous. The book is a firm foundation on which to begin this quest.

References

References to classical texts employ the standard English-language citation system: the author's name; followed by the conventional name for the work, spelled out in full rather than abbreviated; and followed by Arabic numerals that guide the reader to chapter, paragraph, and line.

Kant, I. (Ed.). (1780/1998). *Kritik der Reinen Vernunft. Critique of Pure Reason*. Cambridge: Cambridge University Press.
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