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Notes

PREFACE

1. My approach may be anathema to those who make a business of clinical psychoanalytic practice, who treat patients one-by-one, who depend on the unconscious seeming to operate like a faulty organ. I do not think I stray further than clinicians from the original promise of psychoanalysis. The materials I deal with have an additional beneficial quality of being out in the open, accessible to all.

2. A notable exception is Lisa Wynn's chapter on "Ethics and Methodology of a Transnational Anthropology" in her *Pyramids and Nightclubs: A Travel Ethnography of Arab and Western Imaginations of Egypt*, (Austin: University of Texas, 2007).

3. Dean MacCannell, "The Fate of the Symbolic in Architecture for Tourism: Piranesi, Disney, Gehry," in *Learning from the Bilbao Guggenheim*, eds. Anna M. Guasch and Joseba Zulaika, 21–36 (Reno: Center for Basque Studies Conference Papers, 2005); Dean MacCannell, "Staged Authenticity Today," in *Indefensible Space: The Architecture of the National Security State*, ed. Michael Sorokin, 259–76 (London: Routledge, 2008); Dean MacCannell, "Tourist Agency," *Tourist Studies* 1:1 (2001): 23–37.

PROLOGUE

1. First, in readings of specific cultural attractions, e.g., Dean MacCannell, "Marilyn Monroe Was Not a Man," *Diacritics* (Summer 1987): 114–27; or Dean MacCannell, "The Vietnam Memorial in Washington, D.C.," in *Empty Meeting Grounds: The Tourist Papers* (London: Routledge, 1992), 280–82. Later, in conceptual models of the tourist experience, e.g., Dean MacCannell, "The Ego Factor in Tourism," *Journal of Consumer Research* 29: 1 (2002): 146–51.

2. For a detailed account of Freud's departure from Vienna, see Peter Gay's "Introduction" in *Sigmund Freud and Art: His Personal Collection of Antiquities*, ed. Lynn Gamwell and Richard Wells (Binghamton, NY: State University of New York, 1989), 15–19.

3. The Belgian newspaper, *Le Soir*, under Nazi occupation control in 1941, laid out the Fascist brief against Freud in a special supplement, "*Une doctrine juive: Le Freudisme*." Its thesis: morality is necessary for hierarchy, hierarchy is necessary for an orderly society, and Freudian psychoanalytic theory undermines morality and therefore the foundations of civilization. It deems Freud's writings a "scholastics of pornography," and "subtle poison destructive of all morality." It warns against the "seductive but pernicious influence of a decadent hyperanalysis." This article (not written by de Man but appearing next to one by him) is reproduced in *Wartime Journalism, 1939–1943 by Paul de Man*, eds. Werner Hamacher et. al., (Lincoln and London: University of Nebraska, 1988), 291. Nazi provocateurs burning books were especially enthusiastic when they threw Freud's writings into the fires. They made speeches "against the soul destroying glorification of the instinctual life." See Mark Edmundson, *The Death of Sigmund Freud: The Legacy of His Last Days* (New York: Bloomsbury, 2008), 10.

4. Sigmund Freud and William Christian Bullitt, *Woodrow Wilson: A Psychological Study* (Boston: Houghton Mifflin, 1967).

5. *Freud and Art*, 12.

6. Much sightseeing is about ghosts and the unseen. The role of ghosts in tourism may be handled tactfully as the spirit of Abraham Lincoln was by Ed Bruner in his *Culture on Tour: Ethnographies of Travel* (Chicago: University of Chicago, 2005). Or it may be handled sensationally. See, e.g., the entries under "hauntings" in Dr. Weirde, *Dr. Weirde's Weirde Tours: A Guide to Mysterious San Francisco* (San Francisco: Barrett-James, 1994), 177ff.

7. Sigmund Freud, *The Interpretation of Dreams (First Part)*, vol. 4, ed. James Strachey, *The Standard Edition of the Complete Psychological Works of Sigmund Freud* (London: Hogarth, 1900, 1953, 1958), 195.

CHAPTER 1

Gamwell and Wells, eds., *Freud and Art*, 24.

1. Mesela Mavric and John Urry, "Tourist Studies and the New Mobilities Paradigm," in *Handbook of Tourism Studies* eds. Tazim Jamal and Mike Robinson, 645–57 (London: Sage, 2009). Bente Heimtum argues tourism may be "depathologized" by taking into account that tourists travel with family and friends and their failures to connect socially with their host contexts are off-set by the ways tourism strengthens their bonds with their traveling companions. See his "Depathologizing the Tourist Syndrome," *Tourist Studies* 7:3 (December 2007): 271–93. This formulation leaves open questions of the tourists' connections to peoples and places they visit. The discussion on tourism research as a moral science is taken up again in the "Appendix" of this book.

2. Louis Turner and John Ash, *The Golden Hordes: International Tourism and the Pleasure Periphery* (New York: St. Martins, 1975).

3. Erving Goffman, *Relations in Public: Microstudies of the Public Order* (New York: Basic Books, 1971), xvi.

4. Tom Selanniemä, “Couples on Holiday: (En)gendered or Endangered Experiences,” in *Gender/Tourism/Fun(?)*, eds. Margaret Swain and Janet Momsen (New York: Cognizant, 2002), 15–23.

5. Erik H. Cohen in collaboration with Elnat Bar On-Cohen and Allison Ofanansky, *Youth Tourism to Israel: Educational Experiences of the Diaspora* (Clevedon: Channel View, 2007), 118–20.

6. In her study of Saudi tourism in Egypt, Lisa Wynn argues that tourism researchers assume Westerners are tourists and people from other parts of the world, those visited, are not. She mentions my work to make her point. I regret having inadvertently given the impression that I believe(d) tourism and sight-seeing to be the exclusive province of Westerners. Wynn’s book demonstrates that tourists come from both Western and non-Western cultures, an argument I aim to provide more theoretical grounding for here. See L.L. Wynn, *Pyramids and Nightclubs*, esp. 13.

7. Mark Twain, *Innocents Abroad* (New York: Harper and Row, 1966), 91–95.

8. Jean-Jacques Rousseau, *The Confessions*, trans. J.M. Cohen (London: Penguin, 1953).

9. Mike Davis has pointed out (in correspondence) that the first European to gaze upon the Grand Canyon, in 1540, stayed for a few moments then retreated in horror, afterwards refusing to discuss it. No existing model for human experience fit the vista. Garcia Lopez de Cardenas was literally dumbfounded.

10. Jacques Derrida, *Of Grammatology*, trans. Gayatri Chakravorty Spivak, corrected edition (Baltimore: Johns Hopkins, 1998), 139–40. Emphasis and spelling as in original.

11. Edward Said, *Orientalism* (New York: Random House, 1979).

12. *Ibid.*, 177–78.

13. *Ibid.*, 188. This passage echoes Denis de Rougemont’s general thesis in his *Love in the Western World* (Princeton, NJ: Princeton University Press, 1983).

14. *Ibid.*, 5.

15. *Ibid.*, 21. Said’s emphasis.

16. E.g., “The Orient’s actual identity is withered away into a set of consecutive fragments.” *Ibid.*, 179.

17. Use of this terminology began to appear in tourism research about fifteen years ago. See e.g., Pierre L. Van den Berghe, *The Quest for the Other: Ethnic Tourism in San Cristobal, Mexico* (Seattle: University of Washington, 1994). Note that all “Orientalist” discourse is subject to Lisa Wynn’s criticism, discussed in note 6 above.

18. Said, *Orientalism*, 3. The same point is central in Rosine Lefort and Robert Lefort’s study, *Birth of the Other* (Chicago: University of Illinois, 1980). The Leforts argue that their clinical subjects’ grasp of every form of otherness is a function of the ultimate other—the unconscious.

19. Juliet Flower MacCannell developed this formulary in several papers on psychoanalysis and urban design. See Juliet Flower MacCannell, “Las Vegas:

The Post-Cinematic City,” *Performance Research* 6:1 (2001): 46–64; and “Death Drive in Venice: Or, Sophie Calle as Guide to the Future of Cities,” (a): *the journal of culture and the unconscious* II: (2002): 55–79.

20. The risk of subjective disintegration is evidenced by three sightseeing specific, medically recognized (and fortunately treatable) mental aberrations discussed in a following chapter: the Stendhal Syndrome, the Paris Syndrome, and the Jerusalem Syndrome.

21. Stendhal, *The Life of Henry Brulard*, trans. Jean Stewart and B.C.J.G. Knight, (Chicago: University of Chicago, 1958), 1.

CHAPTER 2

Luke Kummer, “How Real is that Ruin? Don’t Ask the Locals Say,” *New York Times*, March 21, 2006.

1. For more details on Celebration, see my “New Urbanism and its Discontents” in *Giving Ground: The Politics of Propinquity*, eds. Joan Copjec and Michael Sorkin (London and New York: Verso, 1999), 106–128.

2. *Ibid.*, 111–12.

3. There is evidence for an intellectual bond between Goffman and Freud. We can be certain that Goffman thought himself Freud’s intellectual heir, beginning with the echo of Freud’s *Psychopathology of Everyday Life* in the title of his first published book. In the Conclusion of *The Presentation of Self in Everyday Life* (Garden City, New York: Doubleday, 1959) on p. 247, Goffman refers to his concept of “back region” as “society’s id,” a gesture I repeat here. In an autobiographical essay, a classmate who went on to become a respected sociologist remembers Goffman “defending Freud” to the other graduate students at the University of Chicago. See Dennis Wrong, “Imagining the Real,” in *Authors of their Own Lives: Intellectual Autobiographies by Twenty American Sociologists*, ed. Bennett M. Berger (Berkeley: California, 1990), 9.

4. Erving Goffman, *Encounters: Two Studies in the Sociology of Interaction* (Indianapolis: Bobbs-Merrill, 1961), 25.

5. Goffman, *Presentation*, 112.

6. Goffman, *Encounters*, 68.

7. Goffman, *Presentation*, 9.

8. Goffman, *Encounters*, 152.

9. *Ibid.*, 115.

10. For a study of the economic advantage of representing tourist experience as “authentic,” intimate, and revelatory see Agnes Gannon, “Rural Tourism as a Factor in Rural Community Economic Development for Economies in Transition,” *Journal of Sustainable Tourism* 2:1–2 (1994): 51–60.

11. Michel Foucault, *The Birth of the Clinic: An Archaeology of Medical Perception* (New York: Vintage, 1975), 39, 195.

12. *Ibid.*, 108.

13. *Ibid.*, 167.

14. *Ibid.*, 102.

15. Consider as evidence the case of Charles Velez, who retired at age thirty-five from the software company he founded to pursue his dream of visit-

ing every place on the face of the earth. “Over the past nine years . . . he’s logged almost three million miles and spent nearly \$2 million in an effort, as he puts it, ‘to go everywhere in the world.’” Rolf Potts, “Mister Universe: What Makes Someone Want to be the World’s Most Traveled Man?” *New York Times Travel Magazine*, Winter 2008, 84–85.

16. Jacques Lacan, *The Seminar of Jacques Lacan, Book Three: The Psychoses, 1955–1956*, trans. Russell Grigg (New York: Norton, 1993), 19–20.

17. Foucault, *Birth of the Clinic*, 169. Italics as in original.

18. Lacan, *Seminar*, 86ff.

19. *Ibid.*, 254ff.

20. See chapter 13 for a more detailed account of Lacan’s “second gaze” and its potential for renewing ethics.

21. Erving Goffman, *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates* (New York: Doubleday, 1961).

22. Under the heading “make dos,” Goffman describes entertaining oneself and fellow inmates by playing checkers with bottle caps and a chalked grid, playing poker with an improvised deck of homemade cards, using radiators to brew tea for unscheduled breaks, shorting electrical outlets to light cigarettes, and other furtive ways of being human while socially classed as insane.

23. As I send this manuscript to press, the global economic situation is undergoing a downturn that might result in changing tastes in automobiles—a positive sign.

24. For this and other insights on Bentham, I am indebted to Janet Semple’s fine Introduction to her compilation of his writings on incarceration. See Janet Semple, *Bentham’s Prison: A Study of the Panopticon Penitentiary* (Oxford: Clarendon, 1993).

25. *Ibid.*, 145.

26. *Ibid.*, 152.

27. *Ibid.*, 141. Bentham’s emphasis.

28. *Ibid.*, 141.

29. *Ibid.*, 143.

30. *Ibid.*, 142.

31. Iona Spens, ed., *The Architecture of Incarceration* (London: Academy, 1994).

PART 2

1. There are two or three economics textbooks focusing on tourism from before 1970, and a like number of histories. See, e.g., Mike Peters, *International Tourism: The Economics and Development of International Tourist Trade* (London: Hutchinson, 1969); J. White, *History of Tourism* (London: Leisure Art, 1967); and John Forster, “The Sociological Consequences of Tourism,” *International Journal of Comparative Sociology* 5:2 (1964): 217–27. But it was not until about 1972 that a field of study began to assert itself as such. The first journal articles were Erik Cohen, “Toward a Sociology of International Tourism,” *Social Research* 39:2 (1972): 164–82; and Davydd Greenwood, “Tourism an Agent of Change: A Spanish Basque Case,” *Ethnology* 11 (1972): 80–91.

Robert McIntosh published his pioneering textbook the same year, *Tourism: Principles, Practices, Philosophies* (Columbus, Ohio: Grid Books), 1972. These were quickly followed by Eric Cohen, “Nomads of Affluence: Notes on the Phenomenon of Drifter Tourism,” *International Journal of Comparative Sociology* 14 (1973): 89–103; Louis Perez’s report on the role of tourism in the persistence of underdevelopment in the Caribbean, “Aspects of Underdevelopment: Tourism in the West Indies,” *Science and Society* 37 (1973): 473–80; and my article “Staged Authenticity: Arrangements of Social Space in Tourist Settings,” *The American Journal of Sociology* 79 (1973): 589–603. In 1974, Jafar Jafari’s new journal *Annals of Tourism Research* (founded one year earlier) began a regular schedule of quarterly publication, and the number of articles in *ATR* and older, established discipline journals grew in volume beyond the point of easy summary.

The first scholarly monographs also appeared at this time. George Young published *Tourism: Blessing or Blight* (Harmondsworth: Penguin, 1973). An excellent, limited distribution edited volume came out in 1975, B. Finney and K. Watson, eds., *A New Kind of Sugar: Tourism in the Pacific* (Honolulu: East West Center, 1975). Louis Turner and John Ash published *The Golden Hordes: International Tourism and the Pleasure Periphery* (New York: St. Martins, 1975). The following year saw Nelson Graburn’s *Ethnic and Tourist Art: Cultural Expressions from the Fourth World* (Berkeley: University of California Press, 1976); and my book *The Tourist: A New Theory of the Leisure Class* (New York: Schocken, 1976, Berkeley: University of California Press, 1999).

2. Exemplary in this phase is Louis Marin’s superb study, “Utopic Degeneration: Disneyland,” in his *Utopics: Spatial Play* (London: Macmillan, 1984).

3. Forster was strong in his 1964 critique of the impacts of tourism on communities, labeling those who marketed their culture for tourism “phony folk.”

4. MacCannell, “Staged Authenticity”; and Dean MacCannell, “Negative Solidarity,” *Human Organization* 36:3 (1977): 301–04.

5. Davydd Greenwood, “Culture by the Pound,” reprinted in Valene Smith, ed., *Hosts and Guests: The Anthropology of Tourism* (Philadelphia: University of Pennsylvania Press, 1977), 171–86.

6. Erik Cohen, “Sociology,” in *Encyclopedia of Tourism*, ed. Jafar Jafari, 544–47 (London: Routledge, 2000).

7. John Urry, *The Tourist Gaze* (London: Sage, 1990), 10.

8. Susan Fainstein and Dennis Judd, “Cities as Places to Play,” in *The Tourist City*, eds. Dean Judd and Susan Fainstein (New Haven, Yale University Press, 1999), 261–72.

9. Edward M. Bruner, *Culture on Tour: Ethnographies of Travel* (Chicago: University of Chicago Press, 2005), 206–08. Professor Bruner has asked me in correspondence not to identify him completely with the postmodernists.

10. See his Epilogue to a reprint of his classic 1972 article in Sharon Gmelch, ed., *Tourists and Tourism* (Long Grove, IL: Waveland Press, 2004), 165–69.

11. Jafari, *Encyclopedia*, 444.

12. WTTC, WTO, and Earth Council, *Agenda 21 for the Travel and Tourism Industry: Towards Environmentally Sustainable Development* (London: World

Travel and Tourism Council, 1995). As quoted in Jim Butcher, *The Moralization of Tourism: Sun, Sand . . . And Saving the World* (London: Routledge, 2003), 8–9.

13. *Ibid.*, 10.

14. See, e.g., Butcher, *Moralization of Tourism*; or J. Croall, *Preserve or Destroy: Tourism and the Environment* (London: Calouste Gulbenkian Foundation, 1995); G. Neale, *The Green Travel Guide* (London: Earthscan, 1998); or articles published in the *Journal of Sustainable Tourism*.

15. La Jolla: Classic Journeys, 2007, 10.

16. Reprinted in David B. Weaver, *Ecotourism in the Less Developed World* (New York: CAB International, 1998), 29.

17. Quoted in Gmelch, *Tourists and Tourism*, 470–78.

18. *Ibid.*, 471–72.

CHAPTER 3

Claude Lévi-Strauss, *The Raw and the Cooked*, trans. John and Doreen Weightman, vol. 1, *Introduction to the Science of Mythology* (New York: Harper, 1969), 301.

1. Robert Mugerauer, “Architecture and Urban Planning: Practical and Theoretical Contributions,” in *Handbook of Tourism Studies*, eds. Tazim Jamal and Mike Robinson, 719–771 (London: Sage, 2009), 734.

2. I make no claim to distinction in adopting this position. It is central to John Urry’s study, *The Tourist Gaze*; to David M. Wrobel and Patrick Long’s edited volume *Seeing and Being Seen: Tourism in the American West* (Lawrence, KS: University of Kansas, 2001); and to numerous other studies.

3. The global evidence for prehistoric population movements, migrations, and immigration is exhaustively reviewed in Irving Rouse, *Migrations in Prehistory: Inferring Population Movement from Cultural Remains* (New Haven: Yale, 1986).

4. This drives the narrative of the myth of an Arapaho chief’s philandering brother and all its variants, M762a–b, in Claude Lévi-Strauss, *The Naked Man*, trans. John and Doreen Weightman, vol. 4, *Introduction to a Science of Mythology* (New York: Harper, 1971), 504ff.

5. Claude Lévi-Strauss, *Tristes Tropiques*, New York: Atheneum, 1968, p. 17.

6. Chehalis myth (M649a) reproduced in Claude Lévi-Strauss, *The Naked Man*, 319.

7. *Ibid.*, 328.

8. *Ibid.*, 303.

9. *Ibid.*, 264.

CHAPTER 4

1. Edmond L. Andrews, “Interior Department blasted for ethics breaches,” originally reported in the *New York Times*, reprinted in the *San Francisco Chronicle*, September 14, 2006.

2. See the Appendix for a more complete treatment of morality and tourism.
3. Aristotle, *The Nicomachean Ethics*, trans. J.A.K. Thompson, (Harmondsworth: Penguin, 1953). Alain Badiou, *Ethics: An Essay on the Understanding of Evil* (London: Verso, 2001). Badiou does not specifically refer to “pleasure” in connection to ethics. He uses the more Christian term “joy.”
4. Aristotle, *Nicomachean Ethics*, 31, 55.
5. Aristotle specifically excluded *wealth* from his consideration of ethics. Wealth, he said, is only a means to an end, and not an end (or “good”) in itself. Accordingly, a businessman is incapable of ethical action in so far as his goal is to accumulate wealth. If his eye is only on profit, he has restricted his freedom of choice and action, which is the sine qua non of ethical behavior. *Ibid.*, 31.
6. *Ibid.*, 26.
7. Implications of the shift of the general moral imperative from “No!” to “Enjoy!” have been subject to earlier analyses. Its significance for feminist theory, art, and law has been laid out in detail by Juliet Flower MacCannell. See her *Figuring Lacan: Criticism and the Cultural Unconscious* (London & Lincoln: Nebraska and Croom Helm, 1986), 8ff, 113ff; see also her *Regime of the Brother: After the Patriarchy* (London: Routledge, 1991), especially 19ff.; also *The Hysteric’s Guide to the Future Female Subject* (Minneapolis: University of Minnesota Press, 2000); and “Between Two Fears,” *The Cardozo Law Review* 24:6 (2003): 2393–2420, especially the section on “Noir and the Modern Moral Order: The Right to Jouissance.” The same theme is taken up by Slavoj Žižek in *Enjoy Your Symptom* (London: Routledge, 2001), especially 182ff.
8. Sigmund Freud, *The Ego and the Id*, vol. 19, eds. James Strachey et al., *The Standard Edition of the Complete Psychological Works of Sigmund Freud* (London: Hogarth, 1974).
9. The difficulties here are reflected in the title and nervous orthography of Margaret B. Swain and Janet H. Momsen’s edited volume *Gender/Tourism/Fun(?)*.
10. Aristotle, *Nicomachean Ethics*, 55ff.
11. In a helpful article, Tobin Siebers argues that not merely ethical behavior but the field of ethics itself is founded on repetition—the only basis for ethical action is a constant reexamination of the effects of similar past actions. This condemns us to a nauseating sense that nothing ever happens. Siebers, “Ethics Ad Nauseum,” in *American Literary History* 6:4 (1994): 756–778. He comments: “Ethics confronts the sickening repetition of [moral] conflict in human history. Etymology, of course, connects ethics to repetition, suggesting that ethics has always had something to do with recurring gestures, habits, nostalgic returns, and the repetition of experience. . . . We are condemned to repeat our gestures, conflicts and arguments ad nauseam, running through the same maze, occasionally fooling ourselves that we have found a new path, finding again the same markers, coming upon our own footprints” (758). Siebers overstated one pole of the dialectics of habit, but in so doing he provides a good description of certain realms of experience. The realm inhabited by John, for example.
12. Discussed in greater detail in chapter 13.
13. See my article, “Staged Authenticity.”

14. For a more complete discussion see “The Liberty Restoration Project,” in MacCannell, *Empty Meeting Grounds*, 147–57.

15. For more on the imagery of travel see chapter 12.

16. Robert Andrews, *Rough Guide to Sardinia* (London: Rough Guides Ltd., 2000), 323.

17. *Ibid.*, 324.

CHAPTER 5

1. One company that offers an Everest summit for thirty thousand dollars (not including travel to and from Tibet) advises that it does not provide emergency evacuation services: “Make sure you have adequate travelers medical and evacuation insurance for coverage should you have a problem during the trip. Medical care and evacuation from Everest can be expensive.” www.peakfreaks.com/everest_north.htm, November 23, 2008.

2. “Death tourism” is only an apparent exception. Some tourists decide to end their lives at famous sites, favoring national parks and monuments. They express (in their suicide notes) that life has more meaning when ended at some famous place. Their notes suggest they imagine their final act to be a kind of ultimate return. See Ernie Grimm, “Suicide Tourism,” *The San Diego Reader*, August 20, 2008, www.sandiegoreader.com/news/2008/aug/20/cover/. Recently exposed “death tours” are more problematical. Tour operators promise to take prospective suicides to countries where drugs thought to provide “painless death” are available without prescription. These tourists do not make it home, but the tour operator has made good on the promise of minimizing risk. At least the tour went as planned.

3. Bodil Stilling Blitchfeldt, in a study of Danish holiday makers, not unexpectedly found that only those tourists planning a new (for them) type of vacation to a new destination engaged in extensive research. Tourists making repeated returns to the same place devote little time and effort to planning. Bodil Stilling Blitchfeldt, “The Habit of Holidays,” *Tourist Studies* 7:3 (2007): 249–69.

4. Control can become controversial. Police armed with riot shields were needed to subdue one hundred Chinese tourists in Macao. The tourists physically attacked their guides for failing to take them to sufficient numbers of cultural and heritage sites. They were bitter about the guides’ overemphasis on shopping venues to the detriment of historic attractions. Associated Press, “China: Tourists Riot Over Shopping Trip,” *The New York Times*, December 6, 2007, www.nytimes.com/2007/12/06/world/asia/06briefs-macao.html?_r=1.

5. William Least Heat-Moon, *Blue Highways* (New York: Little Brown, 1983), 3; and in personal conversation.

6. *Ibid.*, 417.

7. For Lacan, the elementary form of desire is “*le désir d’autre chose*” (the desire for something else). Jacques Lacan, *Le Séminaire IV: La Relation d’objet* (Paris: Les Éditions du Seuil, 1994), 303.

8. In the argot of transportation planners, popular tourist attractions are called “honeypots” and are thought of as little more than “congestion problems.”

See Stephen Page and Yue Ge, “Transportation and Tourism: A Symbiotic Relationship?” in Jamal and Robinson, eds., *Handbook of Tourism Studies*, 903–53.

9. As a child, camping in state parks in Washington, Oregon, and California, I noted my parents’ palpable disappointment not merely when one of our favorite campgrounds was full, but even when our favored campsite in a campground was already occupied.

10. Erving Goffman, *Encounters*, 19–20.

11. Page and Ge propose a continuum of tourist travel from “low intrinsic value” (flying coach, modest hotels and restaurants) to “luxury.” They suggest travel arrangements are motivating factors only at the luxury end of their scale. Page and Ge, “Transportation and Tourism” in Jamal and Robinson, eds., *Handbook of Tourism Studies*, esp. 914.

12. Christine Haughney and Eric Konigsberg, “Even When Times Get Tough, the Ultrarich Keep Spending,” *The New York Times*, April 14, 2008.

13. An important exception is Stephanie Hom Cary’s insightful article “The Tourist Moment,” *Annals of Tourism Research* 32:1 (2004): 61–77.

14. See the Afterword to the 1999 edition of MacCannell, *The Tourist*.

15. See Judd and Fainstein, *The Tourist City*; or Marling, *The Architecture of Reassurance* (Paris and New York: Flammarion, 1997).

16. Vicky Kennedy Overfelt, “That Stupa Moment,” www.uponthemountain.org (accessed February 2004). My student Valerie Vaughan brought this site and posting to my attention.

17. Hom Cary, “The Tourist Moment.”

18. “Extreme” tourism injects virtuous skill into sightseeing events that happen e.g. while rock climbing or whitewater kayaking. Calling it “extreme” underscores the point that these skills are not expected of ordinary tourists.

19. Youngkill Lee, “Qualitative Measurement of Immediately Recalled Tourist Experience,” *International Journal of Tourism Sciences* 1:1 (2000): 59.

PART 3

1. Jean-Jacques Rousseau, *On the Social Contract: Discourse on the Origins of Inequality; and Discourse on Political Economy*, trans. Donald A. Cress (Indianapolis: Hackett, 1983), 17.

2. For a review of the literature that advances this position see Katherine N. Hayles, *How We Became Posthuman: Virtual Bodies in Cybernetics, Literature, and Informatics* (Chicago: University of Chicago, 1999).

3. Henry Fountain, “The Great Outdoors, Tailored to Your Needs,” *New York Times*, July 9, 2006.

4. Claude Lévi-Strauss provides a superb ethnographic account of this principle in action in his description of a shaman’s use of song to intervene in difficult childbirth. See his “The Effectiveness of Symbols,” in *Structural Anthropology* (Garden City: Doubleday, 1967), 181–201.

5. Gilles Deleuze and Felix Guattari, *A Thousand Plateaus* (Minneapolis: University of Minnesota, 1987). Lacan, *Télévision* (Paris: Éditions du Seuil, 1974), 6, puts it this way, six years before Deleuze and Guattari: “[Man] thinks

as a consequence of the fact that a structure, that of language—the word implies it—carves up his body, a structure that has nothing to do with anatomy.”

6. Willy Apollon in conversation.

7. Judith Butler, *Gender Trouble* (New York, Routledge, 1990).

8. Joan Copjec, *Read My Desire: Lacan Against the Historicists* (Cambridge: MIT, 1994), especially her final chapter, “Sex and the Euthanasia of Reason.”

9. Note that radical feminists who argue against bio-determinism are often found hiding in one of its back rooms. While claiming to oppose genetic definitions of social roles, they also argue that social role definitions are arbitrary and feeble and individuals are free to enact any identities they want. Sociologists have not been able to fully embrace a feminist agenda because they continue to believe that the social trumps individual desires *and* biological imperatives. Otherwise, there would be no “Protestant ethic,” or suicide, or any of the other forms sociologists concern themselves with.

CHAPTER 6

Epigraph from Jean-Luc Nancy, *The Experience of Freedom*, trans. B. McDonald (Palo Alto, CA: Stanford University Press, 1993), 84. An earlier version of this chapter was originally given as the keynote address to the 1993 Congress on the Future of the World City in Osaka, Japan and has been previously published in Japanese.

1. Michael Sorkin, ed., *Variations on a Theme Park: The New American City and the End of Public Space* (New York: Hill and Wang, 1992), xiv.

2. Judd and Fainstein, *The Tourist City*, 21.

3. *Ibid.*, 39.

4. Quoted in Karal Marling, *Designing Disney's Theme Parks: The Architecture of Reassurance* (Montreal: Canadian Centre for Architecture, 1997), 170.

5. Saskia Sassen and Frank Roost, “The City: Strategic Site for the Global Entertainment Industry,” in Judd and Fainstein, *The Tourist City*, 143.

6. The authors clearly do not intend for their choice of terms to remind us of the “dot-com bubble,” the “real estate bubble,” or the “sub-prime finance bubble.”

7. *Ibid.*, 266.

8. *Ibid.*, 36.

9. *Ibid.*, 269.

10. John Brinkerhoff Jackson, “The Strangers Path,” in *Landscape In Sight: Looking at America*, ed. Helen Lefkowitz Horowitz (New Haven: Yale, 1997), 22–23.

11. Maya Angelou, *I Know Why the Caged Bird Sings* (New York: Bantam, 1971), 179–80. I thank Juliet Flower MacCannell for bringing this passage to my attention.

12. *Ibid.*, p. 180.

13. Michel de Certeau, *The Practice of Everyday Life*, trans. S.F. Rendall (Berkeley: University of California, 1984), 91ff.

14. In 1994 artist Bernie Lubell, Juliet Flower MacCannell, and I conceived and directed an alternative tour of San Francisco for Headlands Center for the

Arts. We made a few of the standard tourist stops but mainly to contrast these with a number of other attractions not found on any tourist itinerary. We reported our thinking behind the tour and the making of it in B. Lubell, J.F. MacCannell, and D. MacCannell, “You are Here You Think: A San Francisco Bus Tour,” in *Reclaiming San Francisco: History Politics, Culture*, eds. James Brook et al. (San Francisco: City Lights Books, 1998), 137–50.

15. See Bennetta Jules-Rosette’s innovative study, *Josephine Baker in Art and Life* (Urbana: The University of Illinois, 2007), 219.

16. Karl Marx, *Capital*, vol. 1 (Moscow: Progress Publishers, 1965), 35.

17. This was one of the points made by Juliet Flower MacCannell in her “The City at the End of History,” in *Urban Politics Now: Re-Imagining Democracy in the Neo-Liberal City*, ed. BAVO (Maastricht: Netherlands Architectural Institute, 2007), 162–81.

18. For a more thoroughgoing discussion of this relationship between democracy and capitalism, see Juliet Flower MacCannell, *Regime of the Brother*. See also my “Democracy’s Turn: On Homeless Noir,” in *Shades of Noir*, ed. Joan Copjec (London and New York: Verso, 1993).

19. Margaret Crawford, “The World in a Shopping Mall,” in *Variations on a Theme Park*, ed. Michael Sorkin (New York: Hill and Wang, 1992), 3–4.

20. The layered reference here is to Marshall Berman referencing Marx in *All That’s Solid Melts into Air* (London: Verso, 1983). Berman laid much of the foundation for the kind of interpretation of urban forms I am continuing here. He was also one of the first to recognize the importance of tourism in modernity. See, e.g. his *Politics of Authenticity* (New York: Atheneum, 1970).

21. See Juliet Flower MacCannell, *Regime of the Brother*, 43–72.

22. Umberto Eco, *Travels in Hyperreality*, trans. W. Weaver (New York: Harcourt Brace Jovanovich, 1986); Fred Jameson, “Postmodernism or the Cultural Logic of Late Capitalism,” *New Left Review* 146 (1984) 53–92; Mike Davis, *City of Quartz* (London: Verso, 1990); Ed Soja, *Postmodern Geographies* (London: Verso, 1989); Soja, “Inside Exopolis: Scenes from Orange County,” in Sorkin, ed., *Variations*, 94–122.

23. Walter Benjamin, *Reflections* (New York: Harcourt Brace Jovanovich, 1978), 97–101.

24. We might note with a nod to Stendhal and Baudelaire that this was not the sole purpose of Benjamin’s trip. He was attempting to reconnect with Asja Lacis, who went before him to Moscow. He wanted to restart their failed love affair. His observations of street life were made as he waited in vain outside her apartment for her to agree to see him. See Walter Benjamin, *Moscow Diary*, ed. Gary Smith, trans. Richard Seiburth (Cambridge: Harvard, 1986), 5ff.

25. *Ibid.*, 146.

26. I am indebted here to a helpful paper by Masao Yamaguchi, “The Poetics of Exhibition in Japanese Culture” in *Exhibiting Cultures: The Poetics and Politics of Museum Display*, eds. I. Karp and S.D. Lavine (Washington and London: Smithsonian Institution Press, 1991), 57–67.

27. *Ibid.*, 148.

28. De Certeau, *The Practice of Everyday Life*.

29. Quoted in Richard Macksey and Eugenio Donato, eds., *The Structuralist Controversy: The Language of Criticism and the Sciences of Man* (Baltimore: Johns Hopkins, 1970), 189.

30. One consequence of following Benjamin's spirituality is to drift to the "Judeo" side of "Judeo-Christian" ethics, especially on the matter of "creation." It is said of the Judeo-Christian god that after making the heavens and the earth and all the creatures therein, on the seventh day, He rested. Scripture is vague as to the eighth day. Christians believe He was pleased with what He had just made and continued to rest, probably on a gold throne supported on a white cloud in heaven. Jews believe that on the eighth day He went back to work, mainly pleased but concerned about the details.

31. Jacques Lacan, *The Ethics of Psychoanalysis, 1959–1960*, vol. 7, *The Seminar of Jacques Lacan*, ed. Jacques-Alain Miller, trans. Dennis Porter (New York: Norton, 1992), 139ff.

32. Walter Benjamin, *Illuminations* (New York: Schocken, 1969), 157.

33. Davis, *City of Quartz*, 3.

34. Chris Taylor, Robert S. Strauss, and Tony Wheeler, *Japan*, 5th ed. (Oakland, CA: Lonely Planet, 1994), 447–48.

35. Roland Barthes, *Empire of Signs*, trans. R. Howard (New York: Hill and Wang, 1984), 30–31.

36. For a number of examples see Lucy Lippard's account of the role of artists in tourism, especially their interventions in the ways cities are perceived. Lucy Lippard, *On the Beaten Track: Tourism, Art and Place* (New York: The New Press, 1999).

37. Here again I am indebted to Juliet Flower MacCannell. See her *Figuring Lacan*, especially 167.

38. John Urry, Erik Cohen, and others describe the ego position of what they call "post-tourists," who look down on mere tourists stupid enough to believe in things like "authenticity" or the representational strategies in the "tourist bubble" designed to gull them. This permits the post-tourist ego to enter the bubble while seeming to float above it, to enjoy guilty pleasures untainted by any critique of them. For fine-grained ethnographic descriptions of the motives and behaviors of post-tourists see Edward Bruner's excellent *Culture on Tour*.

39. Also New Orleans. The nation recoiled in horror at the lack of effective federal government response to the devastation of hurricane Katrina because so many millions of the rest of us had been warmly taken in by the city and its people. Through tourism, the jazz, food, and eroticism of New Orleans became part of everyone's subjectivity. Katrina hit all of us.

40. Taylor, Strauss, and Wheeler, *Japan*, 449.

CHAPTER 7

The audience for the lecture on which this chapter is based was artists, art historians, museum curators, tourism marketers and developers, and the Cornish

public. I have let stand most of the references I made to their professional and regional interests.

1. Jackson, *Landscape In Sight*, 23.
2. Roland Barthes, *Mythologies* (New York: Hill and Wang, 1972), 74.
3. Robert Hunt, *Cornish Legends* (Truro: Tor Mark, 1871 and 1969), 39.
4. Jacques Derrida, *Of Grammatology*, 71.
5. An inferior landscape artist like Thomas Kinkade (“the painter of light”) does not believe even the most spectacular effects of the sun are sufficient. He pushes the color of sunlight toward the bronze and gives it a kind of Barthesian mythic emphasis.
6. I addressed the question of the relationship of cultural identity to place in greater detail in my article “Geographies of the Unconscious,” *Cultural Geographies* 9:1 (2002): 3–14.
7. Jack Pender as quoted in Denys Val Baker, *Britain’s Art Colony by the Sea* (London: Sansom, 1959), 15.
8. For a discussion specific to Cornwall see Philip Payton, *The Making of Modern Cornwall: Historical Experience and the Persistence of Difference* (Redruth: Dyllansow Truran, 1992).
9. Alison M. Johnson provides several observations and case analyses of the ways the happy-face version of tourism in traditional areas can go wrong. See Alison M. Johnson, *Is the Sacred for Sale? Tourism and Indigenous Peoples* (London: Earthscan, 2006). She comments, “There are currently some 60,000 protected areas of the world, the majority of which have been established on Indigenous Peoples’ lands without their consent. The world’s most profitable ecotourism destinations are affixed to these ancestral lands. Although corporate governments say it is a symbiotic relationship, most target communities see a parasite and close cousin to other industries,” 137.
10. These observation were made by Jens Jacobsen in his helpful article “The Making of an Attraction: The Case of North Cape,” *Annals of Tourism Research* 24:2 (1997): 341–56.
11. Jean Rhys, *Wide Sargasso Sea* (New York: Norton, 1966), 141.
12. *Ibid.*, 141.
13. See especially the chapter on “Love Outside the Limits of the Law,” in Juliet Flower MacCannell, *Hysteric’s Guide to the Future Female Subject* (Minneapolis: University of Minnesota, 2000), 235–58.
14. Quoted in Val Baker, *Britain’s Art Colony*, 18.
15. W.G.V. Balchin, *The Cornish Landscape* (London: Hodder and Stoughton, 1983).
16. *Ibid.*, 140.
17. *Ibid.*, 209.
18. E.g., the evocative Harry Carter, *Autobiography of a Cornish Smuggler—Captain Harry Carter of Prussian Cove 1749–1809* (Truro: Joseph Pollard, 1894).
19. Balchin, *Cornish Landscape*, 39–40.
20. *Ibid.*, 210.
21. Quoted in Balchin, *Cornish Landscape*, 51.
22. Still the best analysis of this particular social dialectic is Victor Turner, *The Ritual Process: Structure and Anti-structure* (Glenside: Aldine, 1969).

23. Charles Harrison, *English Art and Modernism: 1900–1939* (New Haven: Yale, 1981), 291.

24. Emile Durkheim, *The Elementary Forms of the Religious Life*, trans. J.W. Swain (New York: The Free Press, 1965), 128.

25. Here again I am indebted to Ed Bruner's precise and detailed ethnographic reports on tourist attractions. See his "Lincoln's New Salem as a Contested Site," in *Culture on Tour*, 127–44.

26. I have commented on the relationship of art and the landscape in Chadds Ford before in *Empty Meeting Grounds*, 287ff. Here as before I am indebted to John D. Dorst's study, *The Written Suburb: An American Site, An Ethnographic Dilemma* (Philadelphia: University of Pennsylvania, 1989). Dorst explains that at the center of what only superficially seems to be a postmodern pastiche there is a cult of personality. He interprets the separation of the works of Andrew Wyeth from those of other artists, including his sons, at the Brandywine Heritage Museum: "That the area containing his paintings is beyond the gallery exit and thus separated from the other sections on this level not only creates the climactic impression of entering the holy of holies, but lifts the artist out of the foregoing narrative sequence" (183).

27. Though it has become a high calling in postmodernity, I am still repulsed when I observe a person or a group volunteering to become a commodity.

28. Val Baker, 50.

29. *Ibid.*, 14.

30. *Ibid.*, 15.

31. *Ibid.*, 17. My emphasis.

32. Harrison, *English Art and Modernism*, 291.

33. I expanded on this in my study of differing attitudes of American anthropologists toward Native American concepts of space and place. "Geographies of the Unconscious: Robert F. Heizer versus Alfred Kroeber on the Drawing of American Indian Territorial boundaries," *Cultural Geographies* 9 (2002): 3–14.

CHAPTER 8

1. See John Wilton-Ely, *The Mind and Art of Giovanni Battista Piranesi* (London: Thames and Hudson, 1978), 11. Funding ran out during construction of the Trevi. The tourist custom of throwing coins in the fountain to assure one's return to Rome was devised as a scheme to collect money to be used to complete the work.

2. A. Hyatt Mayor describes the financial situation in northern Italy during Piranesi's day and its effect on young artists and architects. See A. Hyatt Mayor, *Giovanni Battista Piranesi* (New York: H. Bittner, 1952), 5.

3. See Manfredo Tafuri, *The Sphere and the Labyrinth: Avant-Gardes and Architecture from Piranesi to the 1970s* (Cambridge, MA: MIT Press, 1987). Tafuri argues that Piranesi belongs at the head of the procession of the "avant-garde."

4. See Wilton-Ely, *The Mind and Art*, ch. 1, for a discussion of the antecedents of Piranesi's manipulation of space and objects.

5. Piranesi, quoted in Wilton-Ely, *The Mind and Art*, 12.
6. Tafuri, *The Sphere and the Labyrinth*, 26.
7. *Ibid.*, 31.
8. Wilton-Ely, *The Mind and Art*, 29.
9. Sergei Eisenstein, quoted in Tafuri, *The Sphere and the Labyrinth*, 85.
10. Eisenstein, quoted in Tafuri, 70. It is evident from the quote that Eisenstein has one of Piranesi's prison fantasies in front of him. Elsewhere he takes care to distance the "genius" of the *carceri* from the "banality" of "the more prosaic *vedute*, of the public construction of his contemporary city," (73). Studying them in a tourist framework puts the innovation and dramatic impact of the *vedute* on a par with the *carceri*.
11. Mayor comments, "Piranesi's visions of fallen grandeur invaded the north of Europe like railroad posters that set people in a fever to pack their bags for Rome. But while his etchings startled the imagination, the actual ruins did not. Goethe complained that the Baths of Caracalla and Diocletian did not live up to Piranesi's view of them, and Flaxman told Farington that he had found the ruins of Rome 'on a smaller scale, and less striking, than he had been accustomed to suppose them after having seen the prints of Piranesi.'" See Mayor, *Giovanni Battista Piranesi*, 27.
12. From the signage at the exhibition "I Came, I Saw, I Shopped: Piranesi and the Tourist Art of Rome," Phoebe A. Hearst Museum of Anthropology, 1995, unattributed except as to authorship.
13. See Michel Serres, *Rome: The Book of Foundations* (Stanford: Stanford University Press, 1991), in which he rereads the founding myths and histories of Rome together—treating the myths as history and the histories as myth.
14. Bianconi, quoted in Mayor, *Giovanni Battista Piranesi*, 27.

CHAPTER 9

1. My student Gregory Shaw used an online instrument to gather data for his study of architectural tourism. Many potential respondents refused to answer the survey, citing resistance to its assumption they were "tourists." Yes, they had gone to see the famous building or monument, but as "students of architecture" or "design," not as "mere tourists." Reaction against the classification of "tourist" proved to be a significant methodological issue. Gregory Shaw, "Tourism by Design: An Analysis of Architectural Tourism and Its Influence on Urban Design from 1997 to 2007" (PhD. diss., University of California at Davis, 2008).
2. For this I want to thank Martha Muhs and other museum staff, especially Eugene Prince who patiently made me superb photographs of the Piranesi prints and other objects on display.
3. And a number of other things as well, including a kitschy life-sized marble statue of the then ten-year-old William Randolph Hearst commissioned by his mother and also on display in "I Came, I Saw, I Shopped."
4. Phoebe Hearst's authorized biographer states that Phoebe and "Willy" did not adopt a "touristic attitude" in the presence of the great European masterpieces: "All America was reading [Twain's] *Innocents Abroad* and laughing. . . .

Mrs. Hearst and her son were no Innocents Abroad—they didn't laugh at the old masters—they knew and loved them. . . . They studied every pose and made themselves acquainted with beauty. . . . There were no Cook's tours in those days, and if there had been, Mrs. Hearst would not have been one of the tourists." Winifred Black Bonfils, *The Life and Personality of Phoebe Apperson Hearst* (San Francisco: privately printed for William Randolph Hearst by John Henry Nash, 1927), 37. Note that Cook's Tours had been operating for thirty-two years at the time of Phoebe Hearst's first European visit.

5. Thanks mainly to the teaching, research, and tireless advocacy of Professor Nelson Graburn who was a key consultant to the museum as it put together this exhibition—and very likely the one who proposed that I should be asked to give a lecture opening the show.

6. Dean MacCannell, "The Semiotics of Attraction," in *The Tourist*, 109–133.

7. This and the other wall quotes reproduced here were not attributed beyond naming their authors and sometimes the title of the book they appear in.

8. "Ed e fra i ponti antichi l'unico rimasto interro a nostri tempi," my translation.

CHAPTER 10

1. Elsewhere I reported on the Vietnam Memorial in Washington, D.C., also exemplary in the way it fulfills its symbolic promise. See my *Empty Meeting Grounds*, 280–82.

2. According to Karl Baedeker, *Paris and its Environs: Handbook for Travelers* (New York: Macmillan Travel, 1995), 222.

3. Quoted in Frank O. Gehry: *Individual Imagination and Cultural Conservatism*, ed. Charles Jencks et al. (London: Academy Editions, 1995), 71.

4. For analysis of Celebration see Dean MacCannell, "New Urbanism and its Discontents," in Joan Copjec and Michael Sorkin, eds., *Giving Ground*, 106–130. For the Mall of the Americas, see Margaret Crawford, "The World in a Shopping Mall," in Michael Sorkin, ed., *Variations*, 3–30.

5. I am indebted for the following to both Bill Douglass and my student and informant, Julie Lacy, who speaks Euskara and who was resident in Bilbao during the building of the museum. See also Julie A. Lacy and William A. Douglass, "Beyond Authenticity: The Meanings and Uses of Cultural Tourism," *Tourist Studies* 2:1 (2002): 5–21.

6. Julie Lacy in conversation.

7. See McGraw Hill's Architectural Record web page at <http://archrecord.construction.com> (accessed January 11, 2005).

8. "Laying the Cornerstone for a City's Dream," *Christian Science Monitor*, July 2, 1997.

9. Quoted in Usha Lee McFarling, "Beauty and the Beastly Project," *Los Angeles Times*, August 6, 2001.

10. Mario Gandelsonas, "From Structure to Subject: The Formation of an Architectural Language," in *House X*, ed. Peter Eisenman (New York: Rizzoli, 1982), 7.

11. Calvin Thomas, "The Maverick," *The New Yorker*, July 7, 1997.
12. Goffman, *The Presentation of Self*.
13. Marling, *Designing Disney's Theme Parks*.
14. Lucy Lippard, in *On the Beaten Path*, argues that there is untapped potential in the array of tourist attractions to open dialogue on questions of culture, history, and the environment.
15. Thomas, "The Maverick," 44.
16. Charles Jencks, 46.

CHAPTER 11

Tamiki Hara was a famous and beloved Japanese poet in the prewar years. This is the way his story was told to me. He became despondent in 1944 when his wife died. A year later he was burned by the Hiroshima bomb and decided to commit suicide. He changed his mind when he came to believe he had not sufficiently honored his wife's memory or grieved her death. So he decided to write one poem a day for her for at least a year and then commit suicide. He eventually did kill himself after several years. This is one of the poems. It is inscribed on a stone tablet at ground zero in Hiroshima and is famous in all of Japan. My chapter on "Painful Memory" was originally given as a lecture in Japan where I did not need to provide any supporting apparatus for my use of the Hara poem. I discovered the cenotaph on one of my early trips to Japan, so it is difficult for me to provide its actual provenance in my notes. I relate the circumstances and the story as given by my Japanese guides-colleagues. A slightly different account of the poem, the monument, and Hara—one that emphasizes his anti-nuclear weapons stance over his romantic attachment to his wife—can be found on the web at [www://.pfc.city.hiroshima.jp/virtual/VirtualMuseum_e/tour_e/ireihi/tour_41_e.html](http://www.pfc.city.hiroshima.jp/virtual/VirtualMuseum_e/tour_e/ireihi/tour_41_e.html) (accessed August 20, 2010). I prefer the story the way it was told to me.

1. Until modern times, city mayors in England and Protestant ministers in Scotland could and did condemn individuals to death without trial. Paid attendance at public hangings of unfortunates who displeased the powerful was the norm in early modern Europe and England.

2. Shinji Yamashita, *Bali and Beyond: Explorations in the Anthropology of Tourism*, trans. J.S. Eades (New York: Berghahn, 2003).

3. Jochen Spielmann, "Auschwitz is Debated in Oswiecim: The Topography of Remembrance" in *The Art of Memory: Holocaust Memorials in History*, ed. James Young (Munich: Prestel-Verlag, 1994).

4. See Barbara Kirshenblatt-Gimblett, *Destination Culture: Tourism, Museums, and Heritage* (Berkeley: California, 1998), 144.

5. I attempted to provide an account of the faulty logic that leads to the decision to use nuclear weapons on civilian populations in my article "Baltimore in the Morning . . . After: On the Forms of Post-Nuclear Leadership," *Diacritics* 14:2 (Summer 1984): 33–46.

6. Quoted without further attribution by Andreas Huyssen, *Twilight Memories: Marking Time in a Culture of Amnesia* (New York: Routledge, 1995), 9.

7. Benjamin, *Illuminations*, 256.
8. *Ibid.*, 256–57.
9. Stephan Schmidt-Wulffen, “The Monument Vanishes: A Conversation with Esther and Jochen Gerz,” in Young, ed., *Art of Memory*, 69–75.
10. Michael Lewis and Jacqueline Serbu, “Kommemorating the Ku Klux Klan,” *The Sociological Quarterly* 40:1 (1999): 139–57, quote from 151.
11. See Joel Sternfeld, *On this Site: Landscape in Memoriam* (San Francisco: Chronicle Books, 1997).
12. Kenneth Baker, “Scenes of the Crimes: Photos show the land remembers long after memory fades,” *The San Francisco Chronicle*, March 30, 1996.
13. Young, ed., *Art of Memory*, 19–38, 260.
14. Pierre Nora, “The Era of Commemoration,” in *Realms of Memory: The Construction of the French Past*, ed. Lawrence D. Kritzman (New York: Columbia University, 1998), 609–707.
15. Andreas Huyssen, “Monument and Memory in a Post-Modern Age,” in Young, ed., *Art of Memory*, 9.
16. Edward Bruner argues that all of tourism is more dependent on narrative than has been acknowledged in the literature. See his *Culture on Tour*.
17. Barbara Kirschenblatt-Gimblett’s study, *Destination Culture*, of the agency and confusion of display is still the best work on the subject.
18. *Ibid.*
19. This is not trivial and must not be assumed, as the legions of Holocaust deniers incessantly remind us.
20. Jacques Derrida, *Memoires for Paul de Man* (New York: Columbia, 1986), 32–33.

CHAPTER 12

1. La Jolla: Classic Journeys, LLC, n.d.
2. Roland Barthes, *Camera Lucida: Reflections on Photography* (New York: Hill and Wang, 1981), 5ff.
3. Jean-Paul Sartre, *The Psychology of the Imagination* (New York: Washington Square, 1966), 10.
4. Susan Lendroth, “First encounter with a place, as with love, is one you never forget,” *San Francisco Chronicle*, April 1, 2007.
5. John Flinn, “Sightseeing can’t compete with miracle of everyday lives,” *San Francisco Chronicle*, April 8, 2007.
6. *Classic Journeys*, 36.
7. Alain de Botton, *The Art of Travel* (New York: Vintage, 2004), 8–9.
8. Seth Sherwood, “The Soul of Morocco,” *New York Times*, April 8, 2007.
9. Christopher Reynolds, “The new glass bridge at Grand Canyon,” *San Francisco Chronicle*, March 24, 2007.
10. Dean MacCannell, *The Tourist*, 142.
11. Paul Cloke and Harvey C. Perkins, “Cracking the Canyon with the Awesome Foursome: Representations of Adventure Tourism in New Zealand,” *Environment and Planning D: Society and Space* 16:2 (1998): 189. Italics as in the original.

12. Graham Dann and Jens K.S. Jacobsen, “Tourism Smellscapes,” *Tourism Geographies* 5:1 (2003): 3–25.

13. Connie Atkinson argues that music defines the tourist space of New Orleans. See her “Whose New Orleans? Music’s Place in the Packaging of New Orleans for Tourism,” in *Tourists and Tourism: Identifying with People and Places*, eds. Simone Abram, Jacqueline Waldron et al (New York: Berg, 1997), 91–106.

14. I wanted to include a model of “spectacles as attractions” in *The Tourist* but left it out. Eventually I returned to my notes on spectacles and the ways they model all the senses. See Dean MacCannell, “Sights and Spectacles” in *Iconicity: Essays on the Nature of Culture: Festschrift for Thomas A. Sebeok*, eds. Paul Bouissac, Michael Herzfeld, and Roland Posner (Berlin: Stauffenburg Verlag, 1986), 421–37.

15. David Crouch and Luke Desforges, “The Sensuous in the Tourist Encounter,” *Tourist Studies* 3:1 (2003): 5–22.

16. MacCannell, *The Tourist*, 110ff.

17. Sartre, *Imagination*, 26.

18. Barthes, *Camera Lucida*, 49.

19. Stendhal, *Memoirs of a Tourist* (Evanston: Northwestern University Press, 1962), 229.

CHAPTER 13

1. Erik Cohen, “A Phenomenology of Tourist Types,” *Sociology* 13 (1996): 179–201.

2. Urry, *The Tourist Gaze*, 12.

3. *Ibid.*, 14.

4. For reasons already given I do not accept the equation of tourists with consumers. I repeat this usage by others here only to avoid awkwardness in reproducing their position, with which I disagree.

5. Urry, *The Tourist Gaze*, 3.

6. *Ibid.*, 11.

7. There may be class difference in these two types of tourists, but the relationship to class is only statistical. Working-class people whose everyday lives are too exciting get bored on tour and take up slack time playing cards, etc., things they do at home. Note that the work-leisure, pleasure-unpleasure dialectics are treated in detail in chapter 4.

8. Urry, *The Tourist Gaze*, 12.

9. Judd and Fainstein, *The Tourist City*, 39.

10. *Ibid.*, 39.

11. Strauss, Taylor, and Wheeler, *Japan*, 489–90.

12. *Ibid.*, 158.

13. *Ibid.*, 219.

14. Foucault, *Birth of the Clinic*, 89.

15. *Ibid.*, 162.

16. Michel Foucault, *Discipline and Punish: The Birth of the Prison* (New York: Vintage, 1977).

17. Joan Copjec, *Read My Desire*. Here and elsewhere I have benefited from Copjec's readings of Lacan, especially his concept of the gaze.
18. See Urry, *The Tourist Gaze*, 135ff.
19. *Ibid.*, 140.
20. Jacques Lacan, *The Four Fundamental Concepts of Psychoanalysis* (New York: Norton, 1981), 92ff.
21. MacCannell, *The Tourist*, 112ff.
22. Stendhal, *Memoirs of a Tourist*, 62.
23. *Ibid.*, 25.
24. *Ibid.*, 141–42.
25. *Ibid.*, 31.
26. *Ibid.*, 155.
27. *Ibid.*, 56.
28. *Ibid.*, 57.
29. *Ibid.*, 109.
30. *Ibid.*, 278.
31. *Ibid.*, 79, 81.
32. *Ibid.*, 113.
33. *Ibid.*, 99.
34. *Ibid.*, 39.
35. *Ibid.*, 22.
36. This can be taken as aesthetic judgment, an interpretation Stendhal is at pains to encourage with his discussion of “wooded slopes” and “venerable English elms,” etc. It is also likely a rough barb aimed directly at Napoleon. Fontainebleau was the emperor's favorite retreat. He and his court were often in residence. He signed his first abdication there. “Too bad it wasn't an English woods.”
37. Stendhal, *Memoirs of a Tourist*, 64.
38. *Ibid.*, 38.
39. *Ibid.*, 83–84.
40. *Ibid.*, 121.
41. Kirschenblatt-Gimblett, *Destination Culture*.
42. Lippard, *On the Beaten Track*, 12.

APPENDIX

1. Butcher, *Moralization of Tourism*, 21.
2. Daniel Boorstin, *The Image: A Guide to Pseudo-Events in America* (New York: Harper and Row, 1961).
3. See, e.g., MacCannell, “Staged Authenticity”; Eric Gable and Richard Handler, “Horatio Alger and the Tourist's Quest for Authenticity, or, Optimism, Pessimism, and Middle-Class American Personhood,” *Anthropology and Humanism* 30:2 (December 2005): 124–32.
4. Much research after the first articles in the 1970s has been detailed description of tourist behavior. This literature is too vast to be summarized here. In general it is laudable for filling out the picture of what tourists do.

5. A reason we make much of the “without borders” phenomenon, including “artists without borders” or “doctors without borders,” is that borders usually define and constrain the practice of art and medicine. See David Bacon, *Communities Without Borders* (Ithaca: Cornell, 2006). This same constraint and its routine violation defines tourism, as reflected in the ludicrous idea of “tourists without borders.”

6. Several of these appear in “The Semiotics of Tourism,” special issue, *Annals of Tourism Research* 15:1 (1989). See especially Judith Adler, “Origins of Sightseeing,” 7–29; Jill Sweet, “Burlesquing ‘The Other’ in Pueblo Performance,” 62–75; and Deirdre Evans-Pritchard, “How ‘They’ See ‘Us’: Native American Images of Tourists,” 89–105.

7. Erving Goffman, *Behavior in Public Places: Notes on the Social Organization of Gatherings* (Glencoe: The Free Press, 1963), 8.

8. John Brinckerhoff Jackson made this predilection a principle of urban design. See his comments on “wickedness” and “Saturday Night—Bright Lights” in “The Almost Perfect Town” in *Landscape In Sight*, 31–42.

9. Or, all of the above combined. Royal Caribbean has a new cruise ship equal in displacement to the *Queen Mary 2* and the *Queen Elizabeth 2* combined (220,000 tons). It has 5,400 staterooms in linear high-rise “apartment buildings,” port and starboard, on either side of a 320-foot-long “street” running the length of the ship, open at both ends and to the sky. The “street” has several themed “neighborhoods.” At “ground” level are boutique stores, restaurants, bars, art galleries, nightclubs, sidewalk cafes, and a replica of Central Park. The more expensive staterooms are two-story “urban lofts” with floor to ceiling windows overlooking the street, the park, or out to sea. At the stern is a beach and a “lake,” “the largest freshwater pool at sea.” The design program takes Goffman’s concept of a “total institution” to its logical extremes, conflating travel, destination, and home into a singular unity. Described by Spud Hilton, “Cruise Briefing: Oasis of the Seas Dwarfs both the Queen Marys,” *San Francisco Chronicle*, Sunday June 29, 2008.

10. Gable and Handler, “Horatio Alger and the Tourist’s Quest for Authenticity, or, Optimism, Pessimism, and Middle-Class Personhood,” *Anthropology and Humanism* 10:2 (December 2005): 124–132.

11. Originally reported by Kimi Yoshino in the *Los Angeles Times*. Her story is reprinted, “Purists feeling queasy as Disney revamps ride,” *The San Francisco Chronicle*, March 31 2008.

12. D. Clelland, “Tourism and Future Heritage,” *Built Environment* 26:2 (2000): 99–116, argues somewhat more broadly that tourism “filters experience” and cannot provide meaningful “engagement with the world” (109). My aim here is not to reinforce this claim, but to expose the moral arrangements on which it is based.

13. Judd and Fainstein, eds., *The Tourist City*, contains practical advice on how officials can do this to their cities. The standout exception is the chapter by Bruce Ehrlich and Peter Dreier, who argue that tourism in Boston benefits from and coexists symbiotically with educational institutions, industry, and a range of urban residential types. They state, against the grain of the other contributions, that “Boston’s competitive advantage in tourism lies in the fact that it is

still a *city*, where the past present and future coexist in reality and the imagination” (161, their emphasis).

14. Some travelers, even when the moral gradient is slight or nonexistent, feel compelled to transgress. *The New York Times* reports that business travelers use their time off away from home to engage in a range of indecorous behaviors: “‘You’re in the same industry, you go to the same shows and that’s when it happens,’ said Jeffry Pataky, vice president for sales at a software company in Phoenix, describing what he often saw on the road. ‘Everyone is just sleeping around. It’s funny and it’s sad.’ Ian Sanders . . . says work often felt as if he were on the road with a rock ‘n’ roll band. ‘You’d have a meeting until 10 p.m., then everyone would go to the bar and occasionally you’d end up in bed with someone. . . . Married or single. You’re at a hotel, another destination, flirting is a part of the territory and maybe you end up in bed.” Claire Atkinson, “The Business Trip (X-Rated): After Work is Done, Some Executives Are Just Getting Started,” February 12, 2008.

15. In chapter 2, I suggested that structural shifts at the level of the entire society are erasing moral difference between inside and outside the home, and between society’s front and back regions. Expect a dramatic expansion of the domain of touristic attitudes.

16. Erving Goffman, *Frame Analysis* (New York: Harper, 1974), 55 makes the point that pornography is only a matter of the location of the sex act.

17. Tourist attractions succeed in delicately balancing quasi-sacredness and ordinary acceptability. Belden C. Lane observes that sacred places are rarely experienced as such because their mythic intensity is masked by an overlay of assumptions about ordinary everydayness. See Belden C. Lane, *Landscapes of the Sacred: Geography and Narrative in American Spirituality* (New York: Paulist, 1988).

18. Phaedra Pezzulo has demonstrated this arrangement can be turned inside out. Her study of “toxic tourism” analyzes tours that purposefully strip away the tourists’ moral insulation, making them hyper-aware of social norms and the industries that break them, toward the end of fundamentally altering tourist awareness of the world as it *might be*. She studies tours that redirect conventional moralities and destabilize arrangements, enabling environmental damage by gross polluters and others. See her *Toxic Tourism: Rhetorics of Pollution, Travel and Environmental Justice* (Tuscaloosa: University of Alabama, 2007).

19. Gmelch, *Tourists and Tourism*, 199.

20. *Ibid.*, 200.

21. Decca Aitkenhead, “Lovely Girls, Very Cheap,” *Granta: The Magazine of New Writing* 73 (Spring 2001): 125–50. The passages quoted here are 149–50.

22. Joanna Kakissis, “Across the cultural divide, what did the Lebanese boy want?” *San Francisco Chronicle*, December 16, 2007.

23. Jeffrey Tayler, “Glimpses of veiled passion on unexpected wagon ride,” *San Francisco Chronicle*, October 14, 2007.

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