Book Review

On an earlier occasion, Whitford and Ruhanen (2016) contend in their article that academic researchers need to take more open and exploratory approaches in order to go beyond ready-made research agendas and should give a place to indigenous people's voices in indigenous tourism research. This book may be evaluated as an attempt to answer this call. Suggesting that indigenous tourism has both favourable and unfavourable consequences for indigenous people, this book provides valuable insights into the divergent indigenous tourism practices. The book is split into two parts that focuses on case studies from Australia (Chapters 2–9) and New Zealand (Chapters 10–13). The introductory chapter provides an approach that deems indigenous tourism to be a niche tourism market in which a pendulum swings between economic gains and cultural imagery.

Chapter 2 outlines the development of indigenous tourism in Australia. By grasping autonomy as the core principle of empowerment and sustainable indigenous tourism enterprises, the discussion underlines that policies and success factors in the Australian context should not be evaluated in light of the overseas literature. In addition to the obstacles to acquiring accurate data and knowledge in the market analysis of indigenous tourism, Ruhanen and Whitford demonstrate the tensions arising from stereotypes and inherent racism. In the same vein as the second chapter, Chapter 3 also stresses the issue of autonomy. The educational tourism enterprise case study outlined in this chapter examines the consequences of Aboriginal tourism operators' development aspirations. The case reveals that involvement of Aboriginal people in the process of control and planning in tourism not only stimulates Aboriginal social and economic development but provides an unstructured and authentic tourist experience that is shaped through the needs of each specific group.

The fourth chapter offers insights into the opportunities and challenges that have been brought about by joint management in an aboriginal-led tourism initiative within a National Park. Shibish, Dowling and Willson illustrate that, even though there are bureaucratic difficulties, and conflicting objectives and agendas among stakeholders, it is possible to have better conservation outcomes through shared knowledge, and to improve cross-cultural understanding through joint management. This chapter also draws the readers' attention to the strategic importance of building capacity in Aboriginal enterprises and its links with an authentic and rewarding tourism experience.

Chapter 5 is dedicated to the discussion of the essential components for undertaking a sustainable business in indigenous tourism. Russell-Mundine places emphasis upon nurturing autonomy as a developmental approach to enable a decision-making process which is directed by community aspirations. While kin and cultural obligations, financial barriers and lack of infrastructure are identified as obstacles to

favourable outcomes, preservation of the community's own character and vision is shown as a key element to overcome those obstacles. Preserving the rights of indigenous Australians is addressed again in Chapter 6, this time from a different angle, that of food supply and the restaurant sector. Higgings-Desbiolles, Vilkinas, Wijesinghe and Gifford offer a critical view of how non-indigenous chefs' and farms' participation in the native foods industry might turn into a controversial issue that is induced by discourteousness toward indigenous culinary epistemology. They conclude that processes of prior informed consent and benefit-sharing are vitally important to facilitate an efficacious government intervention.

Hales and Higgings-Desbiolles (Chapter 7) use Fraser's justice framework to examine indigenous tourism. This approach is chosen in order to adopt a stance that resists the neoliberal logic which does not leave enough room for indigenous self-determination. One of the cases examined unveils a struggle for cultural respect in the same vein as Chapter 6. All cases together demonstrate how the indigenous ways of being (such as kinship, language and ceremony) and law interact. In addition, the distinction between the dynamics of Aboriginal economies and Western capitalism is clear. The emphasis on the distinction between the current Western paradigm and the social values of indigenous peoples is sustained in Chapter 8 as well. The norms and values that frame the nexus between the understanding of tourism and its cultural features are examined through Australian and New Zealand contexts in this chapter. Considering indigenous people's engagement with tourism as a vehicle for achieving mutual understanding between indigenous and non-indigenous peoples, Higgings-Desbiolles, Howison and Sun underscore the significance of indigenous values' contribution to tourism activities.

Chapter 9 shifts the focus of attention from Australian cases to the New Zealand context. This chapter offers an overview of the history of Maori tourism development, and the need for active participation of the Maori as tourism entrepreneurs is stressed again. In terms of the scope of the analysis, the discussion covers language, stories and performances of the Maori as elements underpinning their cultural identity and the promise of these features for economic and social development through tourism. Chapter 10 scrutinizes cultural elements of the Maori and the economic value of identity in connection with Maori tourism in New Zealand. By combining social theories of identity with Maori epistemology, Amoamo aims to embrace an approach that illuminates indigenous tourism development in the light of ambiguous/hybrid postcolonial settings. The discussion of indigenous knowledge about places and its role in the tourist experience emerges as a similarity with Chapters 3 and 4. The next chapter also benefits from the ties between place and identity phenomenon in the light of indigenous values and beliefs. It reflects on recent tourism developments on the Chatham Islands of New Zealand. Both the voices of Chatham Island tourism operators and visitor impressions are considered in the chapter. Indigenous people's "sense of belonging" and the consequences of the changes in place ownership are discussed. Cardow and Wiltshire point concomitantly to the barriers to, and opportunities for, indigenous development.

Chapter 12 grasps the dialectical nature of indigenous tourism which includes tourism enterprises and the cultural capital of indigenous people from which they benefit. Wikitera and Bremner highlight the tensions and resentment precipitated by this situation through the metaphor of a fence which divides the valley. The chapter criticizes those tourism operations that confine the agency of the tribal members. The authors conclude that a successful indigenous tourism destination does not always mean tourism entrepreneurship that provides favourable outcomes for indigenous economic and social development. Chapter 13 provides a case study of the value chain innovation. The value chain brings together divergent activities and the individual suppliers that provide them. By using that method, individual enterprises seize a chance to enhance their opportunities while becoming more effective by being attached to each other through their values.

As a conclusion, the last chapter steps back and explores the way forward for indigenous tourism and provides some insights from two leaders in indigenous tourism in Australia and New Zealand.

In the scrutiny of indigenous tourism, giving voice to indigenous people, placing the research issue and the subject in a larger framework, and evaluating it from the nexus of politics, identity and representation, may help us to enlighten the elements that trigger development, rather than solely economics (Bunten & Graburn, 2018; Burns, 2004). Even though only a few chapters interrogate the predicaments of indigenous tourism through a theoretical lens of critical tourism studies, all chapters demonstrate issues associated with local politics, identity and agency of indigenous people. Most of the chapters are more practice-oriented and adopt a business or marketing approach, yet the book still touches on issues such as native foods, economics of identity, inclusion, empowerment, self-determination, authenticity, cross-cultural understanding and respect.

It is stressed in the book that an indigenist research paradigm must be adopted in the examination of indigenous tourism. Whilst the book seems to apply the principles of indigenist methodologies as embracing cultural protocols, values and behaviours, none of chapters mention the dissemination of the research findings back to indigenous people, or to what degree or what contribution the research made for them, as indigenist researches aim to do (Smith, 2012).

Overall, the book offers real-life experiences in an accessible manner, and therefore it would make a fruitful inclusion to course reading lists. Further, it is a valuable contribution to the indigenous tourism literature. It may appeal to scholars working in hospitality, heritage tourism, cultural studies and students at all levels.

References

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