

## UC Merced

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*Indigenous Tourism Movements*, Alexis C. Bunten and Nelson H.H. Graburn, eds.; University of Toronto Press, 2018, 288 pp., \$28.01, paper. ISBN 9781442628298.

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This valuable edited volume offers case studies that advance our understanding of the role of tourism for the survival, well-being and imagined futures of indigenous peoples who continue to negotiate their nation-state status amid local and global discourses of indigeneity. Co-editor and author Nelson Graburn first alerted anthropologists to the entanglements of indigenous peoples and tourism through his formative *Ethnic and Tourist Arts: Cultural Expressions from the Fourth World* (1976), with Fourth World referring to “peoples occupying lands that had been overrun by the modern techno-bureaucratic nations of the First, Second, and Third Worlds” (3). Since that publication, the research of Graburn and others continues to document the complex interactions where, for example, expectations and desires of tourists for “authenticity” tracks alongside increased national, regional and local pursuit of tourism-based economies, with indigenous peoples’ reliance on international rights and recognition, and in light of the increasing mobility of indigenous peoples which, forcedly or not, often means they may be far from traditional lands. For *Indigenous Tourism Movements*, Graburn pairs up with co-editor and author, Alexis C. Bunten, anthropologist and Alaska Native who has important experience with indigenous tourism development. They offer a rich selection of relevant case studies. In terms of peoples, included in the edited volume are accounts of contemporary Aboriginal Australians (Bunten), Maasai in Tanzania (Salazar), Chorotega in Costa Rica (Stocker), Emberá in Panama (Theodossopoulos), San in Botswana (Giraud), Dogon in Mali (Douny), Inuit in Canada (Graburn), and Mapuche in Chile (Palomino-Schalscha). Each contribution emphasizes the historical context for comprehending tourism links past and present while analyzing what is novel about present-day situations. Only one chapter on tourism, art and materiality among late 19<sup>th</sup> century Alaska Natives (Bunn-Marcuse) focuses exclusively on a historical perspective. Together, the contributors remind us that while many indigenous populations have a long-standing engagement with tourism, the current context of international rights, pan-Indian collaborations, national re-valuing of indigeneity, the increase of indigenous-owned tourism ventures, and the impacts of neoliberalism bring about unique conditions important for understanding the contemporary indigenous experience.

The argument of the book is that indigeneity is mediated through indigenous cultural tourism developments that illustrate indigenous peoples’ new-found agency, rights-seeking, and efforts to transform their peripherality within the nation-state. In anthropology, the growing use of the concept of indigeneity reminds us that indigenous identities and experiences are always

relational and processual. Rather than freezing indigenous populations and their expressions of self-identity in time and space, indigeneity invites us to approach indigenous ontologies (including identity in the making), as also responding to local and global political and economic contexts. Reflecting a range of changing power dynamics, the varied case studies in this volume offer important updates to the scholarship on indigenous peoples and tourism. The reader is invited to explore the well-being of present-day indigenous populations in local, national and global contexts such as the impact of international indigenous rights that compel nation-states to recognize indigenous populations including their rights to territory and self-determination, and related practices that protest their ongoing marginalization. *Indigenous Tourism Movements* captures these dynamics by situating the role of tourism--its developments, representations, and encounters. Offering diverse ethnographic approaches, case studies examine the experiences of indigenous peoples with some also including the response of tourists to the encounters. The authors note that settler-colonialism, which in the Americas produced the racialized "Indian", provides an understanding of indigeneity that can differ from African and other contexts especially when post-colonial nation-states consider all citizens to be "indigenous". Today this national discourse that can erase ethnicity-based hierarchies and marginalization is being tackled through new discourses of indigeneity and touristic representations .

Nation-states have long relied on indigenous peoples (or ethnic minorities) to symbolize the unique nation, especially for tourism goals. Today, savvy indigenous peoples demonstrate their newfound agency through practices of self-representation including through aboriginal owned or community-based tourism operations (see chapters by Bunten, Stocker, Giraudo, and Palomino-Schalscha). Although there may be more control over their role as "hosts" in interactions with non-indigenous tourist "guests", case studies still reveal the "paradox" (Salazar) or "double-bind" (Giraudo) when indigenous peoples' self-representations respond to tourists' expectations of "authenticity" in ways that do not match the westernized realities of indigenous peoples including desire for modern social mobility. Graburn's chapter situating some Inuit as tourists themselves challenges common assumptions. *Indigenous Tourism Movements* offers an important lens on the possibilities of indigenous peoples to challenge their marginalization through tourism. The book makes an important contribution to understanding how indigenous peoples' movements and futures are bound to tourism.