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***Tourism Paradoxes: Contradictions, Controversies and Challenges.***  
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Reviewed by  
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“*Tourism Paradoxes: Contradictions, Controversies and Challenges*” edited by Erdiñ Çakmak, Hazel Tucker and Keith Hollinshead brings together a collection of chapters related to the paradoxes and inconsistencies inherent in the dynamic social and cultural facets of tourism. As the first collection that deals concretely with the topic of paradoxes in tourism, the overall purpose of the book is to develop scholarship by stimulating critical engagement with the core complexities of the international tourism phenomena.

The book covers a wide range of philosophical and theoretical aspects along with concrete cases of tourism paradoxes in ten well-selected chapters. Çakmak, Tucker and Hollinshead introduce the theme of the volume in Chapter 1 with an illustration of paradoxical tourism happenings in the case of Chiang Mai, Thailand. After demonstrating the meaning of paradoxes in tourism, the editors bring forward the relevance of the theme in relation to current global events, trends, and changing tourist markets that generate new controversies at a local and international level.

Following this, the five central sub-themes that run through the volume are briefly introduced. These are: North Atlantic centrism vis-à-vis non-Western imperatives; Established political apparatus vis-à-vis peoples’ empowerment; Continued colonization vis-à-vis post-colonization and decolonization; Fixed/singular identities vis-à-vis liquid/plural aspirations; and Globally standardized vis-à-vis locally dynamicized. Each of the succeeding chapters draws upon one or several of the five (interrelated) paradoxical areas. As such, the individual contributions coherently relate to the overarching theme of the book whilst, paradoxically, reinforcing the complexities of tourism.

The first theme concerns the point that tourism research is still largely dominated by Anglo-Western theory and knowledge, despite increasing Asian mobilities and diverse tourism phenomena. Several chapters bring forward the need to embrace different epistemologies and ontologies, or to pursue altogether alternate approaches, to encourage more pluralistic discourse and knowledge creation. In Chapter 2, Efi Eftychious for instance uncovers the power of western hegemony in defining and reversing modernity in Cyprus. She argues that this transformation presents the same paradigm as the simultaneously occurring movement from mass to reflexive tourism. Thus, she illustrates the need for tourism scholarship to challenge the dominant Western discourse, which governs less powerful societies like Cyprus and tourism therein, and instead embrace the multiplicity of dynamic analytical categories.

The second theme refers to the paradox between the call to decolonialize international tourism, and the recognized potential of tourism to counter colonial narratives. In Chapter 3, Emmanuelle Peyvel contributes to our understanding of the globalization of tourism and dyad of colonialization and decolonialization from a local perspective. Using the case of former French colony Vietnam, she explores the expansion of the ‘pray, play, pay’ tourism trichotomy of Khinh people to the poorer, peripheral, and previously feared mountain regions with their colonial sites. As highlighted in her study, this involves a triple paradox of spatial, socio-ethnic, and representational transgressions for Khinh people. Linked to the previous chapter, Peyvel’s contribution emphasizes that globalization and colonization should not be viewed solely as the adoption of Western practices and worldviews, but instead involves constant rewriting of such by diverse actors. Keith Kay Hin Tan and Paolo Mura add further to this line of thought in Chapter 4, which explores how tourism can act as a catalyst to renegotiate colonial heritage. Their case study of mission schools in Malaysia shows that tourism-led change of function of these sites can paradoxically facilitate preservation of their heritage, and through this reconstruction process foster social cohesion and nation building.

Theme three concerns the inconsistencies between the cultural elements that run at the civil level and the political apparatus, which enable hegemonic power by dominant groups. Nan Chen, Kevin Burns and Jing Wang exemplify this in Chapter 5, using the case of the Chinese Tourism Law 2013. In a detailed discussion of its paradoxes and ambiguities, the authors showcase that overcoming these and enabling equal protection of interests and rights in tourism requires collective action, self-reflection, and awareness amongst all stakeholder groups.

The fourth paradox refers to assumptions of fixed and singular identities as opposed to the plural and continuous identity construction of people in post-modern society. In Chapter 6, Man Tat Cheng adds to this discourse with his case study of Chinese students and their encounter with people from other cultural backgrounds in the UK. He found that cross-cultural exchange is crucial in triggering personal reflexivity, but that economic motives of tourism providers which are interconnected with socio-ethnic characteristics often govern such encounters and reinforce racial discourse. Cheng's chapter therefore emphasizes the paradox between tourism as a space where culture is reproduced and as an opportunity to challenge prejudices. Following this, Chapter 7 by Rose de Vrieze-McBean discusses how China's contemporary outbound tourism is influenced by the philosophies of Capitalism, Confucianism, Communism and Consumerism. She exhibits various paradoxes that are created as the distinct philosophies form simultaneous pillars in China's modernization process, how these affect people's travel behaviours in often contradictory ways and modify China's image in the world arena.

Paradox five is related to the interconnected process of globalisation and localism, underscoring the increasing pressure on- and value of diversity and uniqueness in an increasingly homogenous world. In Chapter 8, Vincent Platenkamp contributes with a thought-provoking philosophical discussion on the paradoxical challenges in tourism academia. He explores the nature of paradoxes, the paradoxical traps of individual perspectives, and the inherent paradox of an international tourism academia with an Anglo-Saxon centre. The chapter examines how meta-level dialogue may be enable in tourism studies, with English as a lingua franca and integration of diverse languages and cultural perspectives. Rather than criticising the indiscipline of tourism studies, he emphasises that interdisciplinary research, diversity, and rejection of set paradigms come with flexibility and freedom with which we can address the multi-layered reality of tourism.

In Chapter 9, Keith Hollinshead, Rukeya Suleman, Sisi Wang, Bibithalal Balakrishnan Nair, and Alfred Bigboy Yellah furthermore touch upon several paradoxical themes as they apply some of Gilles Deleuze's (1925-1995) insights to international tourism. The authors creatively illustrate the relevance of tourism as a space to explore Deleuzian ontologies of belonging and becoming. Therein, they draw attention to the power of tourism to facilitate reinterpretation of the culture, history, and nature of the world around us. The chapter brings forward how the paradoxical insights of Deleuze may help us to move beyond what already *is* in tourism studies/tourism management and (re)imagine what tourism can generate or empower.

The editors end the book by drawing together the core paradoxes of the volume and by summarising how these may help us in understanding culture, mobility, and tourism. Rather than presenting a conclusion, the chapter offers further challenging reflections and implications of paradoxical thinking. Focal is the call for tourism scholars to not only acknowledge but to embrace paradoxes in order to develop understanding in the field.

Altogether, the book presents a stimulating foundation for this challenge. With the diverse, yet individually detailed contributions it achieves the aim of not just illustrating tourism paradoxes but to

provoke thinking with and through them. The well-considered overarching themes of the volume are of continuous relevance for tourism scholars, though the everchanging nature of these certainly allows for different interpretation and understanding of the book's content over time. Just now, the ongoing Covid 19 pandemic has dramatically changed or reinforced some of the discussed paradoxes and their challenges for international tourism. This makes the reconsideration of conceptual and methodological approaches in tourism academia as called for by the contributors all the more crucial. Considering the recent developments in international travel, the geographically fairly concentrated nature of the case studies in this volume, and the fact that this is the first book that explicitly focuses on tourism paradoxes, further research on this so far little studied topic would be of high interest.

In light of the above and the overall conceptual focus of the book, I would recommend "Tourism Paradoxes: Contradictions, Controversies and Challenges" to researchers and post-graduates in tourism, sociology and related fields.

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