

BOOK REVIEW

From Heritage to Terrorism: Regulating Tourism in An Age of Uncertainty

*Brian Simpson & Cheryl Simpson (2011), New York, Routledge.
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Although, tourism-related studies focus on terrorism as the main threat of industry, others are interested in understanding the fascinating relation between terrorism and tourism. Whilst some specialists consider that terrorism resulted from resentment and poverty, others allude to the inter-cultural shocks, where tourism is embedded with. Whatever the case may be, few scholars have delved into the role of laws and jurisprudence in regulating tourism and terrorism. In view of that, *From Heritage to terrorism*, originally authored by Simpson and Simpson, represents a valuable effort to understand, from a fresh view, the logic of terrorism as well as its commonalities with tourism. Brilliantly, this book explores how the law facilitated the expansion of tourism over years, protecting the interests of capital holders. The existent jurisprudence suggests that tourism was determined by the legal system. It is unfortunate that scholarship preferred to study the economic forces that coexisted to boost tourism worldwide, avoiding a clear diagnosis of the laws. Circumscribing the laws to the local, and tourism to the global, the trivialization of legal comparative studies in tourism research is one of the most troubling obstacles, this book should overcome. Quite aside from this difficulty, it is necessary to trigger a new discussion respecting to the connection of tourism and terrorism.

The main thesis of this pungent project exhibits the need to show tourism is very hard to regulate because of its mobile nature. Touring represents an act of encountering others, a new discovery, which not always is hospitable. In some conditions, travellers are attacked or rejected by natives because their behaviour, or at least by their polemic cultural values. At the time, terrorism seems to be encouraged by discrepancies on the value given to heritage and history, some heritage



“makers” decides what part of history should be or not reminded; acts of atrocities in past are regulated by particular interests, which sometimes generate terrorism. In this vein, Simpson & Simpson’s book starts from a critical question to what extent terrorism should be regulated by the international law?

The paradigm of nation-state shows confidence in the paradoxical belief that that law reduces the conflicts among actors. An open question is also addressed by authors at time citizens become in tourists. They remind that it is important to debate if law can be used to protect the interests of status quo, which encourages the economic asymmetries of this globalized tourist world, or it signals to an desire to respect the ethnic difference and multiculturalism. Unless otherwise resolved, this argument goes on to acknowledge that “law is but a tool that can only be understood in the hands of those who control it”. Nations are today commoditized as products, which confers identity and heritage to a wide international demand. The specialists and experts encourage tourism as an activity of peace, wealth and as an answer to the needs of people. Its importance depends on the hegemony of the market on nations’ autonomy. Rather, others emphasize on tourism as a mechanism of control and alienation, because enlarge the inequalities between tourist-producing and tourist-receiving countries. Following this argument, one might speculate that terrorism resulted from a sentiment of resentment, generated by liberal force of market.

The originality of this book rests on the dichotomy that the same law generates respecting to tourism and mobility. If national jurisprudence declares what type of movement is legal and what type should be banned by state, how can we understand terrorism?. By chance, is terrorism an attack to the law?, or simply a hate-filled sentiment against the effects of mass-tourism traffic?, is control a way towards happiness?

Although the jurisprudence in sustainable tourism tries to regulate the negative aftermaths of the industry, the fact is that the system paradoxically provides the justification to promote tourism and the consequent reasons why it should be constrained. In respective, the disparities of legislation around the world makes very hard to apply the law to citizens from other states. Given this, local law enforcement poses a quandary in an era where uncertainty flourished elsewhere. On one hand, states allude to the protection of tourists ignoring the safety of the local natives. This means that their money is more important than their behaviour. On another, local interests should be amalgamated to much broader policies granted by state. The obsession for heritage consumption results in terrorist attacks because state does not follow sustainable

policies, which take the voice of locals and natives. To reverse these trends, law should be formulated to orchestrate all involving stake-holders interests. At some extent, the neoliberal demand echoes the promises that tourism would serve as an invisible-hand in order for local economies to be enhanced. Further, the doctrine of “free-transit” alludes to the needs of human rights in ensuring a just retribution of wealth. To cut the long story short, law and national jurisprudence plays a crucial role regulating tourism to respect all interests of local agents. In so doing, terrorism has fewer probabilities to have success.

We have delineated the main argument of this book to the study of tourism and terrorism. Nevertheless, there are some points which merit to be discussed. Unlike Simpson & Simpson’s argument, we argue that (modern) tourism is terrorism by other means. Of course, the law plays a vital role in this process but not by the reasons stipulated in this text.

The organization of labour gave to work-force a commercialized leisure to deter their protests and claims. Policies of this calibre rushed anarchism to divide in two sides, one of them inclined to support the unionization of labour in US, the others attacked by bombing officials, and important members of society. The jurisprudence of a capitalized society conferred to workers not only a reason to work, but also rejected the most negative effects of terrorism, which were associated to anarchism, towards the boundaries of society. The right to strike, which was legally given by elite to work-force in the early organization of labour (Wagner act), shares with terrorism certain commonalities, unexplored by specialists (Korstanje & Clayton, 2012; Korstanje, 2013; Korstanje & Skoll, 2013).

To explain further, whenever passengers are stranded at an airport or train stations because of problems between owners and unions, the sense of urgency facilitate the things for stronger ones. Businesses and terrorism organizations are not concerned about the vulnerability or needs of passengers. The latter one are manipulated as means for achieving certain goals (instrumentality). In a world designed to create and satisfy psychological desires, consumers as holders of money, are of paramount importance for the stability of system. The threat that represents the consumers and the derived economic loses are enough to dissuade owners from the worker’s claims. In these types of processes, typified by law, State not only takes intervention mediating between both actors but also is in charge of leading negotiations. But if negotiations fail, the state uses its armed force might to force the workers back to their jobs.

An early historical example is the great rail strike of 1877 when federal troops were withdrawn from the occupied former Confederacy to

kill strikers, terrorizing the mass of rail workers to end the strike. In doing so, first anarchists decided for terrorist acts, until they were disciplined by states. Once done, their forms of violence were mutated to another more symbolic way of protests, the strike. Capitalism owes much to worker unions, more than thought. Whatever the case may be, tourism has extended to the globe, as the well being of industrial societies had advanced. The evolution of tourism, as a mass industry, came from a combination of economic factors, much encouraged by worker unions, such as working hour reduction and a rise in the wages.

Last but not least, industrial societies pave the way for expanding trade in the world, in which tourism plays a crucial role, domestic workers are subject to conditions of exploitation. If anarchism introduced poverty relief in industrial societies, their virulent ideas were not accepted until they were changed to ways acceptable to the state and ruling class. From the ideals of bloody revolution, European societies passed to the working class organizations—unions and political parties. This is the reason why we argue that tourism indirectly resulted from terrorism. Violence exerted by the anarchists was not enough to change the society, or at least its ways of productions, but their ideas not only inspired many artists, but also many syndicalist leaders (Joll, 1979).

The capitalized society needed from a profound organization of human relation to work. The migrants who have arrived to US, in quest of better opportunities brought new ideologies (as anarchism), which organized a particular view of labor system. At time some anarchist organized attacks to officials and top director of police (terrorism), others were dissuaded to manage the worker union struggle. The former ones were jailed or deported, while the latter aspired to new benefits such as working hour reduction and better condition of work. Terrorism was legally disciplined by the introduction of strike, which conferred to work-force the right to stop the production when they rights to be violated. Worker union had success in their claims, capital holders accepted a drastic reduction of working hours and better wages. These benefits disposed to accelerate not only the ways of production, but also the mass consumption of workers. Modern tourism not only resulted from the success of first worker union's dispute, but also it was the precondition to reject terrorism beyond the homeland. However, the ideals of anarchism never were eradicated in America. This is the reason why, tourism is terrorism by other means.

The history of pioneers in anarchism shows us two relevant aspects. First and foremost, states create their boundaries as a barrier to protect their economies. What inside can be denominated “a strike”, beyond is

labeled as “terrorist attack”. Secondly, terrorists, most of them educated in the best Western universities learned our tactics of negotiations, strategies of exploitation and projected to more violent forms of expression. At the time tourism gave to worker unions a reason to work, the social system repelled the most negative aspects of their ideologies towards the boundaries. Actually, terrorists not only have been educated in the best western universities, they are familiar with our style of life. Although it is recommendable by specialist and researchers interested in terrorism, this book ignores precisely what a much broader international audience today fears, which means the bombing to an international resorts in Bali, has been taught by West.

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