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Contesting Antiquity in Egypt

Donald Malcolm Reid

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The sensational discovery in 1922 of Tutankhamun's tomb, close on the heels of Britain's declaration of Egyptian independence, accelerated the growth in Egypt of both Egyptology as a formal discipline and of 'pharaonism'—popular interest in ancient Egypt—as an inspiration in the national struggle for full independence. Emphasizing the three decades from 1922 until Nasser's revolution in 1952, this follow-up to *Whose Pharaohs?* looks at the ways in which Egypt developed its own archaeologies—ancient Egyptian, Greco-Roman, Coptic, and Islamic. Each of these four archaeologies had given birth to, and grown up around, a major antiquities museum in Egypt. Later, Cairo, Alexandria, and Ain Shams universities also joined in shaping these disciplines. The closely-related history of tourism—including Thomas Cook & Son, Nile steamers, and the famous Shepheard's Hotel—also receives careful attention. For Egyptians, developing their own expertise in fields dominated by the French, Germans, and British was often also an expression of nationalism. Egyptians who valued archaeology also had to defend it against the minority of their compatriots for whom pharaonic antiquity represented only alien and idolatrous darkness before the dawning of Islam. In 1952, Nasser's revolution put an end to ninety-four years of French direction of the Egyptian Antiquities Service, and four years later the Suez War rang down the curtain on British colonialism in Egypt.

Resisting Paradise

Angelique V. Nixon

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Resisting Paradise asserts the importance of both tourism and diaspora in shaping Caribbean cultural and sexual identity. It examines Caribbean cultural producers who contend with the region's overdependence on the tourist industry and address the many ways that tourism continues the legacy of colonialism. The book explores the relationship between culture and sex within the production of paradise and investigates the ways in which Caribbean writers, artists, activists, and other cultural producers respond to and powerfully resist this production. Forms of resistance include critiquing exploitation, challenging dominant narratives of history, exposing tourism's influence on cultural and sexual identity in the Caribbean and its diaspora, and offering alternative models of tourism and travel. Resisting Paradise offers an intriguing emphasis on Caribbean and Caribbean diaspora subjects as travelers and as cultural workers contributing to alternative and resistant understandings of tourism in the Caribbean. Through a unique multi-disciplinary approach to comparative literary analysis, interview material, and participant observation, Angelique V. Nixon analyzes the ways Caribbean cultural producers are taking control of representation and sustaining subjectivity. While focused mainly on the Anglophone Caribbean, the study covers a range of geographical territories including Antigua, The Bahamas, Grenada, Haiti, Jamaica, and Trinidad and Tobago. Overall, the book utilizes a transnational feminist postcolonial framework in order to theorize "resisting paradise" and the sexual-cultural politics of tourism. This research posits an intervention within tourism and diaspora studies by making gender and sexuality the center of inquiry and analysis.

Monuments to Absence

Andrew Denson

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The 1830s forced removal of Cherokees from their southeastern homeland became the most famous event in the Indian history of the American South, an episode taken to exemplify a broader experience of injustice suffered by Native peoples. In this book, Andrew Denson explores the public memory of Cherokee removal through an examination of memorials, historic sites, and tourist attractions dating from the early twentieth century to the present. White southerners, Denson argues, embraced the Trail of Tears as a story of Indian disappearance. Commemorating Cherokee removal affirmed white possession of southern places, while granting them the moral satisfaction of acknowledging past wrongs. During segregation and the struggle over black civil rights, removal memorials reinforced whites' authority

to define the South's past and present. Cherokees, however, proved capable of repossessing the removal memory, using it for their own purposes during a time of crucial transformation in tribal politics and U.S. Indian policy. In considering these representations of removal, Denson brings commemoration of the Indian past into the broader discussion of race and memory in the South.

Tales From the Haunted South

Tiya Miles

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This book explores the popular yet troubling phenomenon of “ghost tours,” frequently promoted and experienced at plantations, urban manor homes, and cemeteries throughout the South. As a staple of the tours, guides entertain paying customers by relying on stories of enslaved black specters. Through an examination of popular sites and stories from select ghost tours, this book shows that haunted tales routinely appropriate and skew African American history to produce representations of slavery for commercial gain. “Dark tourism” often highlights the most sensationalist and macabre aspects of slavery, from salacious sexual ties between white masters and black women slaves to the physical abuse and torture of black bodies, to the supposedly exotic nature of African spiritual practices. The book argues that because the realities of slavery are largely absent from these scripted historical experiences, the tours continue to feed problematic “Old South” narratives and erase the hard truths of the Civil War era.

Performing on the International Stage: Tourism to the Capitalist West

Anne E. Gorsuch

in All this is your World: Soviet Tourism at Home and Abroad after Stalin

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Tourists to western Europe served a political function, sent abroad as envoys for "peaceful coexistence" between socialist East and capitalist West. Carefully chosen travelers from various Soviet national republics combined in ensembles meant to perform a new internationalist, post-Stalinist Soviet identity for curious if sometimes hostile audiences. They

sang Soviet songs in trains and on buses, handed out thousands of souvenir pins, met with foreign dignitaries and journalists, answered questions and gave lectures. Tourism as a form of cold war diplomacy differed from other forms of cultural contest in the Cold War, however, in that it required relatively ordinary citizens -- in contrast to the more usual delegates, artists, and scientists -- to perform Soviet identity on the basis of modest training. This chapter considers tourism as theater, issues of surveillance, problem behavior, and the response of locals to Soviet performances.

Fighting the Cold War on the French Riviera

Anne E. Gorsuch

in *All this is your World: Soviet Tourism at Home and Abroad after Stalin*

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Tourism to western Europe in the Cold War was not only about politics and performance, but about the consumption of European culture, leisure experiences, and material items. Soviet vacationers to Great Britain visited factories and lay flowers on the grave of Karl Marx, but also toured Stratford-upon-Avon, the British Museum, and were given time to shop. Chapter Five uses tourism to explore the Khrushchev regime's ambivalent relationship to the capitalist West. Ideologically, competition was clearly called for. But what about culture? about technology? about consumption? This chapter explores the tourist experience to western Europe -- arrival, hotels, tours, cafés, shopping, and sex -- and the impact of experiencing western Europe's consumerist plenitude for privileged travelers fortunate enough to visit Paris or London. Some became oppositionists, but for many in the Khrushchev era, a trip to the West reaffirmed their privileged status within a positively viewed system.

Film Tourism: From Iron Curtain to Silver Screen

Anne E. Gorsuch

in *All this is your World: Soviet Tourism at Home and Abroad after Stalin*

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This chapter explores the distribution of the travel experience at home via film. Easier to monitor than real tourism, yet visually captivating,

films about travel provided a mechanism by which Soviets at home could safely visit and learn from a domesticated elsewhere without leaving the USSR. *Russkii souvenir* [Russian Souvenir] celebrates a more positive and more peaceful relationship between the Soviet Union and the United States. In *I walk around Moscow* [*Ia shagaiu po Moskve*], Moscow is portrayed as a consumer haven, as sophisticated and romantic, and as a tourist destination. These ideals are international, largely imported from postwar, Western consumer models. In *Moi mladshii brat* [My Younger Brother], the beauties of medieval European architecture help make Estonia a socialist “West” for those from the rest of the Union. The final two films explored in this chapter warn Soviet citizens not to take their enthusiasms for the West too far.

Epilogue

Anne E. Gorsuch

in *All this is your World: Soviet Tourism at Home and Abroad after Stalin*

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The 1950s established patterns for Soviet tourism, many of which lasted until the fall of the Soviet Union. Some of these patterns were positive ones. Others reflected bureaucratic inertia and persistent anxiety. Tourism abroad became even more of a status symbol for the Soviet privileged classes, something different, presumably, than what Khrushchev had in mind with his promise to reform Communism and provide a more equitable alternative to capitalism. Ironically, Khrushchev's democratizing of knowledge about the rest of the world set up a comparison with the capitalist West which contributed to consumer disappointment under Brezhnev. In the Khrushchev era, however, the experience of travel abroad did not inevitably lead to anti-Soviet opinions, even as it did offer the possibility for personal as well as political alternatives. All this is *Your World* enrichs our understanding of the vital, and increasingly universal, relationship between experiencing the elsewhere, and finding one's own place at home

‘Fiji is really the Honolulu of the Dominion’

Frances Steel

in *New Zealand's Empire*

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In this chapter the development of tourism is examined as a key aspect of New Zealand imperialism in the wider Pacific region. Given the centrality of transport infrastructure and technology to tourism, this was the particular purview of the Union Steam Ship Company of New Zealand, a key provider of essential shipping services between Pacific ports from the 1880s. This chapter details the Union Company's role in developing and promoting the leisure trades between New Zealand and Fiji, a tourism empire that was framed and understood through American engagements in the northern Pacific. The early decades of tourism development in the Pacific indicate the extent to which New Zealand's interests and ambitions in the region were caught between the two imperial rivals of Britain and the United States.

Professional Communicative Competences: Four Key Industries in Hong Kong

Winnie Cheng

in Professional Communication: Collaboration between Academics and Practitioners

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After Hong Kong was handed over from Britain to China on July 1, 1997, the language policy was modified by the Hong Kong SAR's government to "develop a civil service which is biliterate in English and Chinese and trilingual in English, Cantonese and Putonghua." Beginning 1998, secondary schools aided by the government in Hong Kong were required to teach Cantonese. However, it is important to note that several people still preferred to use English as an instruction medium and the language is still recognized as the country's language of commerce and business. The use of English as a medium in professional and business communication is supported by the Hong Kong Workplace English Campaign (WEC), which aims to encompass all sectors in which possessing English communication skills proves to be important. This chapter particularly concentrates on analyzing web-based information about Financial Services, Trade and Logistics, Tourism, and Professional Services and Other Producers' Services.