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The International Handbook on Tourism and Peace brings new insights to the growing body of literature on tourism and peace. It does not approach tourism as an instrument of peace, but instead, by introducing the term 'peace-sensitive tourism', it becomes 'a part of a huge and historical social transformation towards culture of peace' (p. 20). Moreover, tourism's role becomes much more significant, because it acknowledges its economic and social power and thus social responsibility to contribute 'to the democratization of society concerned, of international relations and of the world system as such' (p. 20). Additionally, the original approach of this book is also seen in presenting current thinking of both academics and practitioners (practitioners, politicians, and representatives of civil society alike), and thus providing a mixture of perspectives, practical experiences and scientific findings on tourism and peace.

The book is divided into four conceptual parts comprising a total of 21 chapters, through which theory and/or practice is reflected within the relevant

theoretical frame. The introductory chapter, which elaborates on the rationale of the Handbook, is followed by the first theoretical frame *Tourism, Ethics and Peace* consisting of three chapters. In the first one, *Peace Sensitive Tourism: How Tourism Can Contribute to Peace,* the authors discuss the complex relationship between tourism and peace. By critically examining a set of terms and definitions regarding tourism and its connection to peace, they establish the rationale for the term 'peace-sensitive tourism'. Further, they provide an evidence-based typology of the papers that follow, so that the reader can understand which specific conditions apply to the relationship between tourism and peace (e.g. tourism as experience to others; mutual cross-border tourism; or peace tourism). In the second paper, *Peace Tourism,* the author provides an overview of peace promoting the establishment of tourist visits and sights, which make tourism become an 'agent' of peace. The last paper of this theoretical frame, authored by De Villiers, exposes the interrelatedness of tourism, peace and sustainable development and its connection to moral and ethical issues.

Tourism, Development and Peace-building is the second conceptual part of this book, which unifies five chapters that explain and discuss different conceptual considerations for tourism and peace through case studies. Rami Isaac, the author of the forth chapter, introduces responsible tourism as a normative framework for tourism development in conflict regions, since '[responsible tourism] is an ethical approach that is not to be understood as a new

type of tourism, […but instead] it is a principle that can and must apply to all forms of tourism' (p. 89). Moreover, the author elaborates on the guiding principles for economic, social and environmental responsibility of tourism at any destination, which serve as a common thread for the chapters that follow. The remaining four chapters deliver numerous case studies that significantly contribute to the understanding of the willingness of different stakeholders (private sector groups, local businesses, local communities etc.) to engage and contribute to peace-building in conflict zones. The described conflict zones are not only those that are affected by war (i.e. the Holy Land, Croatia, Rwanda, Sri Lanka, northern Columbia), but also represent a conflict of local residents and tourism businesses over the use of land (Chapter 9, the case of Tanzania).

The third part of the book, *Tourism, Democracy and Conflict Resolution*, consists of seven chapters, each of which brings at least one case study that elaborates the distinctive role of tourism being either the solution for a political conflict or a trigger of conflict if not managed properly. In Chapter 10, the authors illustrate tourism's role as a supporter of political stability and cooperation in cases of Ireland, Cyprus and Korea. All three cases examine the relationship between tourism and peace-building on an international level between the neighbouring countries. Further, Chapter 11 elaborates on the same relationship, however on the national level between different tourism stakeholders. Here, the authors present the overview of the stakeholder process of developing tourism

policies in Myanmar, which they witnessed. Moreover, they emphasized the importance of small details (i.e. sitting order, neutral location, etc.) that are usually forgotten, but are crucial when stakeholder communication takes place. In Chapter 12, Lagat, Kiarie and Njiraini demonstrate the nonexclusive relationship between tourism and peace, since the latter is perceived as one of the most important factors for tourist when deciding upon visiting a destination. The authors provide with a solution for tourism when political conflicts within a nation are inevitable. In next chapter, *War and Peace – and Tourism in Southeast Asia*, authors Santikul and Butler explore the impacts of conflict upon tourism development in several developing countries in Asia. More, they note that 'tourism in not always the perfect solution for development problems' (p. 227), however, it might be the most beneficial among other development option for 'those countries that have been blighted by war and internal conflicts and have limited resources' (ibid.). Chapter 14 brings to the reader's attention the ethical aspects of tourism through codes of conduct, which include tourism strategic actions, policies and adaptations with the purpose of minimizing conflict's adverse effects and the promotion of peace. However, presenting the case study of Nepal, the author addresses the role of tourism as a trigger of conflict, and he concludes that there is 'the fundamental need of the codes of conflict in tourism to be widely read, circulated, and adopted for the benefit of all forms and levels of tourism' (p. 243), even in media, which is often seen rather as a channel of promotion than a valuable partner for responsible tourism. Additionally, Chapter

15 also reminds us of tourist guides, a group of critical promoters of tourism and peace, which are often neglected in the fostering of good relations between two conflict sides. The objectivity of tourist guides and the natural interpretation of cultural differences are essential for establishing the peace and bringing inter-cultural understanding. The last chapter of this theoretical frame, authored by Gordon Sillence, concludes with the importance of 'employment' of large-scale events, such as Olympic Games, in cultivating tourism and peace processes.

Part IV, *Culture, Heritage and Education*, as the last part of the book, unites six chapters that discuss and demonstrate tourism's role in peace education. By provision and expansion of conceptual definitions of tourism and peace, authors Moufakkir and Kelly in Chapter 16 discuss the questions of whether and how can tourism contribute to peace. They provide examples of the development of peace through tourism through the educative role of different contributors (i.e. tourism educators, travel literature, travel and tour guides). Chapter 17 brings an extensive overview of historic places that serve as destinations of peace, and thus also have an educational role for future generations. This is by no means a great predecessor for the following two chapters, which elaborate on the important role of tourism and heritage through the case of commemoration of the centenary in the WWI in Flanders and heritage trails in the Alps-Adriatic Region, respectively. Following is the Chapter 20, with the discussion of the perception of 'reality' by tourist stakeholders. The author provides with examples of communication and

perception trainings that most certainly lead to the understanding, acceptance and respect of 'otherness', which is one of the most important factors for responsible tourism and its relationship with peace. In the concluding chapter, Louis D'Amore describes the beginnings of the discourse of tourism and peace and concludes with the challenges for tourism development in order to co-create peace.

The value of this book lies in its addressing issues relevant for tourism academics, practitioners and educators in facilitating the relationship of tourism and peace-building across the world. The sophisticated way the in which authors approach the general themes and write about specific examples makes this book a useful addition to the growing literature of sustainable development, which most certainly is possible only if peace is accomplished. Moreover, each chapter in the book is accompanied by an extensive literature review and concludes with recommendations that might also serve as implications for future research with the employment of both qualitative and quantitative methodologies. Additionally, the book encourages researchers to overcome the reluctance to write about tourism and peace by demonstrating through examples that tourism is not the 'magic word' for peace, but nonetheless can contribute to peace in many different ways.