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Chapter Abstracts

Chapter 1 Being and Dwelling

The introductory chapter sets out the focus, purpose and the theoretical framework for the book. It argues that much of the literature about tourism seeks to explore and make sense of tourism by adopting approaches that focus on particularities such as visibility, identity, mobility, myth making, tourism as a type of performance, as a networked ordering of modernity, or as a form of globalised consumption or worldmaking. As important as these approaches are what is missing is a unifying framework capable of uncovering the cosmological significance of tourism, a framing woven out of the theoretical threads of anthropology and philosophy. Drawing on concepts from Ingold and Heidegger I argue that dwelling is a way of being human-in-the-world and tourism enables a particular type of dwelling to occur that shapes the ways in which individuals think, feel and understand what it is to be human. The book is thematically structured to provide an analysis of the foundational elements of dwelling rather

than every possible way in which being and dwelling through tourism can be uncovered.

Chapter 2 Sensuous Dwelling

This chapter focuses on the intimacy of being that results from the dwelling relationship between mind, body and the senses. Sensuous dwelling is an exploration of embodied practices such as moving, thinking, feeling, and doing; practices that create and are played out in and through a variety of social contexts, including the social context of tourism. Sensuous dwelling focuses attention on the relationships that structure and articulate how being human is brought forth through the body of the tourist. My arguments are discussed in relation to the activities of walking and sightseeing, both of which are among the most recognisable of activities representing as they do ways of moving, looking and being a tourist.

Chapter 3 Material Dwelling

Material dwelling concerns the ways in which objects, structures and the settings in which they are to be found are put to use; how they are employed to construct a 'world', and in so doing create and reinforce the fundamental values that define what matters in that world. Through a focus on heritage tourism, specifically *Hever Castle* in England I explore how the objects, buildings and landscapes of heritage are *gathered* together and used to create a world that is essentially English and Protestant, and where individual liberty is a defining characteristic. Dwelling through materiality is a dwelling in relation to heritage time. Heritage time as socially constructed time illustrates the human need to create ways of

locating the self within a wider temporality of people and events. In effect to establish, maintain and perpetuate the lineage of human existence.

Chapter 4 Architectural Dwelling

This chapter explores how the thinking and making function of architecture is a way of organising, knowing and describing the world. Buildings, structures and landscapes are creations of a process of imagining that I refer to as architectural dwelling, a way of being human-in-the-world based on the interweaving strands that connect architecture with human behaviour, thinking and feeling.

Architecture plays a significant role in attracting and structuring the tourist experience. It both draws people towards a destination and provides the structures that support tourism such as hotels and airports. I argue that airports are designed to create a unique sense of place, one that articulates a relationship between people, place and cosmos. In this sense airports are sacred buildings because like churches, temples and mosques they are physical manifestations of the border between life and death.

Chapter 5 Earthly Dwelling

Earthly dwelling focuses on the significance of the human-earth relationship for understanding not just what makes us human but also *how* we are made human in relation to the earth as world. Earthly dwelling highlights the relational totality of being human-in-the-world and by way of illustration I focus on some of the primary meaning making referents through which this relationship is understood, namely, time, place, history and memory. The tourism fourfold is experienced in the places, people, buildings, souvenirs, landscapes, and activities

that are part of what tourists do. By focusing on the museum the chapter argues that the collection and display of culture, nature and ways of thinking and being reflect particular configurations of time, place, history and memory.

Configurations that speak of the diverse ways in which human subjects come to make and remake who they are in the world. In this sense museums are highly visible expressions of particular understandings, and more precisely particular moments, of earthly dwelling.

Chapter 6 Being, Dwelling and Thinking

This chapter synthesises the key themes discussed in the book, themes that reveal the cosmological significance of tourism. Overall, I argue that the chapter should be read as a pause in the argument rather than as a point of closure. This is because the body, things, the built environment and the four interrelated elements of earthly dwelling are not the only examples of being and dwelling through tourism. This chapter sets out ideas for future research and argues that such research should look far and wide to acknowledge other cultures and other ways of being and dwelling through tourism.