

Lean, G., Staiff, R. and Waterton, E. (eds) (2014) Travel and Transformation, Aldershot: Ashgate, (hbk).

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Whilst the notion of transformation through travel is manifest since the very first works of Western literature and broadly accepted within tourism studies, it remains a slippery term as divergent pictures emerge in accounts of movement that are often forced, where movement is restricted or even where there is apparent stillness. In the book "Travel and Transformation" edited by three University of Western Sydney scholars; various perspectives on travel and transformation are brought together through the contributions of geographers, sociologists, cultural researchers, anthropologists, performance researchers, literary scholars and heritage researchers. They hope to more broadly address transformation beyond tourism, which is seen as only one small component of the travel spectrum.

There is a double prelude to the book with Janice Baker in "Flensed" writing a short travel narrative that seeks to show how travel can "rupture the emotional expectations that keep us circling in the past" (p.9). In a second introduction, the editors set out the premise of the book. They describe that in history, individuals and collective movements both affected spaces, places, landscapes and

ecosystems, but also these places acted upon "individuals, collectives, minds, bodies, life-forms and objects"(p.11). Rather than overly delve too deeply into the philosophical underpinning of transformation, its triggers or why it is important; the editors basically argue that anyone can be transformed by corporeal travel.

The book is split into four parts, each containing between two and four chapters. Anderson and Erskine (chapter 2) in the first part, "Transformation Speculation," discuss the self-transformation of so called "lifestyle travellers". Ninnis (chapter 3) in "Travel as Critique and Transgression in Michel Foucault and Colin Thubron" notes the potentially illusory nature of transformation through travel. Influenced by a writer and thinker, the author notes how certain forms of travel may offer limited transformation. Finally, Allon and Koleth (Chapter 4) in "Doing Good: Transforming the Self by Transforming the World" examine self-transformation through 'volunteer travel; and describe framework for business to harness (and exploit) the process.

Part two of the book, "Transformation, Representation, Story," starts with "Saddos and Saddhus: Transcendence as Breakdown in

Geoff Dyer's *Jeff in Venice/Death in Varanasi*" by Leggett (Chapter 5); who seek to explore through the pilgrimage concept, the story of two 40-ish men seeking love and existential meaning. In chapter 6, Sazzad explores the poetry of the exiled Palestinian, Mahmoud Darwish. The final contribution by Walsh (Chapter 7) is developed as part of a documentary film, with a focus on how the refugee, the developer and the migrant moves through a Johannesburg neighbourhood.

Part 3, "Transformation in Motion," describes long-distance walking as secular pilgrimage (chapter 8 by Dawney). In a thoughtful chapter, the author focuses on some of Foucault's writings on technologies of the self in order to think about transformative practices. In chapter 9, "Memories of Forced Transformation through Travel in 1948," Mannik returns to "rites of passage" and Foucault's heterotopia when exploring the forced transformation of a group of Estonian refugees as they crossed the Atlantic from Sweden to Canada. In Chapter 10, "Young Backpackers and the Rite of Passage of Travel: Examining the Transformative Effects of Liminality" Matthews also uses "rites of passage," which is often routinely applied to the backpacking experience. In Chapter 11, by Rodigariis, an artistic exploration of walking and the potential for transformation through a six-week performative walk between Melbourne and Sydney.

Part four of the book, "Marking Transformation," has two contributing chapters. In chapter 12, "Facebook and Facelifts: Communities of Cosmetic Surgery Tourists" the authors explore the transformations happening at home, abroad and online as a corporeal process is enhanced and even co-created by digital communications. Peters, in chapter 13, explores through in-depth interviews, how souvenirs transform and take on new meanings/roles once relocated in the home. Finally, the conclusions set out by the editors in chapter 14 address their own travels, as they reflect upon key themes from the contributions and future directions.

Overall, the book hopes to enable the reader to take stock of the literature regarding travel and transformation. However, while a small number

of chapters look beyond western travellers and focus on the forced, involuntary and non-leisurely journeys of refugees, inner-city nomads and migrants (chapters 7, 9); the book is still dominated by transformative tourism and the perspectives of tourists (backpackers, lifestyle travellers, walkers, medical tourists, spiritual travellers/pilgrims). Experiences are somewhat brought into conversation through the theorizations of transformation, but while Foucault's writings in chapters 3, 8 and 9 do broaden our understanding of transformation, most theorizations in other chapters will not come a surprise (rite of passage, pilgrimage, liminality). It would have also been more enticing if other types and forms of travel were addressed (itinerant-worker, illegal alien, hobo, criminal, international student, cross border sex-worker, second home owner, vagabond, guest worker, hitchhiker, business person, sports star, academic, soldier, scientist).

The book struggles somewhat with the concept and the very existence, triggers and timing of transformation through travel, despite the very apparent knowledge and sensitivity of the editors. While the book will advance debate and add new perspectives on transformation within tourism studies, one is left wondering whether the book could have broadened the debate further, with contributions from psychology and philosophy. The multi-disciplinary account of the intersection between travel and transformation at a first reading seems to draw in too many oft used theories of liminality without fully problematizing or broadening the connection between travel and transformation. One might argue that the association between travel and transformation still remains underexplored and unchallenged. However, this conclusion would be unfair, as the contributors do revisit and remap the travel transformation nexus; with insights and perspectives emerging upon subsequent readings. While the book may not be a thorough overhaul, the thematic threads and diversities running through the contributions do make for an original and timely contribution.