

policy analysis, there is little discussion of the theoretical underpinnings of policy (p. 26). Still, the book makes an important contribution to the burgeoning academic literature on labor migration in Israel and will no doubt become a key text in courses on migration policy.

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LANDSCAPE, TOURISM AND MEANING, edited by Daniel C. Knudsen, Michelle M. Metro-Roland, Anne K. Soper and Charles E. Greer. Hampshire, UK: Ashgate Publishing, 2008

*Landscape, Tourism and Meaning* is one of only a few publications that combine issues of landscape and tourism. The purpose of this book is to re-theorize tourism and the research perspective of the book relies on one of the oldest concepts of geography, that of landscape analysis. Although the authors choose to deal with it in depth, there is a feeling that landscape research did not occupy a very significant role in geographical research in the past and perhaps geographers missed an opportunity to explore new research areas through this method. Landscape analysis is very useful in the study of political processes but this approach has not been adopted by geographers. Thus, though there is nothing new in the adoption of landscape perspective for human-derived processes, this volume is quite refreshing in its application of a landscape research perspective to the study of tourism.

*Landscape, Tourism and Meaning* is divided into eleven chapters that examine the interconnections between identity and landscape on the one hand, and landscape and tourism on the other. The chapters range in scale from regional to national, personal to political and from local residents to international tourists. But the focal points with each chapter are the multiplicity of interpretations and meanings. The chapters cover eight case studies from across the world, which are used to demonstrate the extent to which landscape theory and tourism practice come together within the realm of various countries, regions and cities. However, it is disappointing that an actual segmentation into four parts does not exist in the book itself, as it is logical to break up the eleven chapters into these four parts (as it is explained in the introduction) according to their main focus.

The first two chapters, which could be combined into one: "Landscape, tourism, and meaning: An introduction" (by Daniel C. Knudsen, Anne K. Soper and Michelle M. Metro-Roland) and "Landscape perspective for tourism studies" (by Charles Greer, Shanon Donnelly and Jillian M. Rickly) explore the various philosophical perspectives to the study of landscape, and survey both post-modern notions to the study of landscape and the more traditional approaches: the cultural landscape tradition, the ecological perspective to the study of landscape, the envi-

ronment perspective, and the symbolic meaning of the cultural landscape.

Chapter 3: “Identity and landscape: the reification of place in Strasbourg, France” (by Sean Huff) and Chapter 4: “Landscape change and regional identity in the Copper Canyon region” (by Yamir González-Vélez) primarily focus on the identity-landscape relationships and examine the manner in which historical struggles over identity have created landscapes in France and in Mexico that subsequently became foci for tourism.

Chapter 5: “Mauritian landscapes of culture, identity, and tourism” (by Anne K. Soper), Chapter 6: “Slicing the dobish torte: the 3 layers of tourism in Munich” (by Richard Wolfel) and Chapter 7: “A nostalgia for terror” (by Michelle M. Metro-Roland) all deal with the identity-landscape-tourism nexus and focus on tourist landscapes that remain problematic and potentially contested. Soper for example, deals with the changing cultural dynamics in Mauritius. She notices a shift from “Sand-Sea-Sun tourism” to “cultural heritage tourism” and also describes and analyses a change in the preference of sites within the island.

Chapter 8: “The parallax of landscape: situating Celaque national park, Honduras” (by Benjamin F. Timms); Chapter 9: “Insiders and outsiders in Thy” (by Daniel C. Knudsen) and Chapter 10: “Tourism as a reconnection to the Neolithic past: the Tamgaly rock paintings of Kazakhstan” (by Altynai Yespembetova, Jillian M. Rickly and Lisa C. Braverman) all examine the landscape–tourism linkage from the differing viewpoints of insiders-participants in the landscape itself, and outsiders- external viewers of the landscape.

The last chapter “Landscape, tourism and meaning: a conclusion” (by Daniel C. Knudsen, Michelle M. Metro-Roland and Anne K. Soper) summarizes the different case studies according to their contribution to the landscape-tourism-identity nexus and to the re-theorizing of tourism. The importance and contribution of this summary chapter is noticeable as it offers an integral view connecting the various themes. It also sets an agenda for researching tourism through landscape, and thus constituting the novelty of this book. The chapter helps provide a conceptual framework for understanding the nature of the tourism phenomenon.

The literature reviewed in the book is very rich and diverse. If there are any gaps, they result from limiting the discussion only to humanistic approaches to landscape. The absence of the concept of “the sense of place” is also disappointing. I find this concept to be perfectly suitable for the analysis of the “insider-outsider” discourse in relation to landscape.

*Landscape, Tourism and Meaning* is an important contribution to the academic literature and especially to tourism geographers who have long sought their own unique contribution to current research. Future researchers are sure to benefit from this innovative composition and one can only hope that more geographers will embrace a landscape approach to the study of tourists and places.

The book presents a powerful argument in support of ‘Tourism Geography’. Once the connection between tourism, landscape and identity is analyzed, it becomes very

clear that geography plays an important role in shaping the tourism product. It reminds us of the centrality of 'space' to our understanding of contemporary society and therefore this book transcends the narrow bounds of tourism studies, or even human geography.

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THE GLOBALIZATION OF ISRAEL – MCWORLD IN TEL AVIV, JIHAD IN JERUSALEM, by Uri Ram. New York: Routledge, 2008.

Even to the most casual observer, virtually every significant aspect of Israel has changed in the 60 year period since its independence. Ram seeks to explain the multitude of changes that have occurred in the past 25 years using the concept of globalization as his conceptual framework. His argument is spread over a preface and eight substantive chapters: an introduction, six topical chapters— globalization, polarization, post-Fordism, Americanization, McDonaldization, and Postnationalism—, and then a conclusion. Each chapter is written with the same format: a general observation or thesis is presented in historical context, along with relevant definitions, and alternative theses, often based on the writings of Marx and/or Wallerstein; then the supporting data are described and analyzed employing what Ram refers to as a series of bifurcations, actually dichotomies; each chapter then ends with a recapitulation of the argument presented in the chapter. This format does result in some repetition of material from one chapter to another.

In the Preface, in addition to the usual acknowledgments Ram briefly outlines his major argument: under the impact of globalization, Israel is being divided into two polar "opposites," capitalism versus tribalism, or "McWorld" versus "Jihad." Chronologically, Ram traces the first signs of what will be a continuous process to the 1990s. Key events, processes, and policy initiatives are listed including the growth of the information revolution, the diffusion of neoliberal economic thinking, the expansion of Israeli pop culture ("McDonaldization"), the shifts in Israeli political culture ("Americanization"), Zionism and its critics, the Oslo Accords, the assassination of Prime Minister Yitzhak Rabin in 1995, the second Intifada, and the collapse of the Oslo Accords. In the introductory chapter Ram frames his material on globalization by explicitly rejecting Fukuyama's "end of history" and Huntington's 'clash of civilization' hypotheses in favor of Barber's "McWorld vs. Jihad" conceptualization. He justifies his approach by arguing that Barber's rubric allows for both universalist-neoliberal and particularistic-neofundamental processes to operate in a society in a way that involves both unity and contradictory complementarity, not just ordinary dichotomies. By the end of the introduction Ram concludes that Israel is undergoing two parallel sets of changes: socioeconomic marketization that ties it