
1 Introduction

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The tourism system relies heavily on sustained biocultural diversity and place uniqueness. As many travellers, community members, and tourism academics have experienced, this diversity and uniqueness faces increasing global pressure and is at constant risk of annihilation and homogenisation. Overtourism, lack of or bad planning, corporate domination, economic greed, hegemony, and unequal distribution of power are forces that drive the destruction of people, places, and the planet. Humanity now recognises that we are teetering on the edge of the proverbial tipping point, and we stand in the middle of the cross-roads between conservation and mass destruction. Our human and non-human lives, wellbeing, and indeed the global tourism sector are facing the ramifications of unmanaged overuse of biocultural assets. The quintessential element of sustained existence is found in the minutiae of the intersectionality of all diversity. This diversity sustains our corporeal, spiritual, and intellectual health and is what drives us to experience the world. Yet, consumptive forces that are omnipresent and deeply imbedded in modernity are also driving the climate crisis and the perpetuation of inequalities in power and decision-making. Innovation in thought, economic structures, community resilience, and new approaches to governance are urgently needed. We hope this book serves as an exercise in questioning new approaches to these global and local imbalances.

Therefore, we invite you as the reader to explore this book and the case studies within via a vantage point of both proposed solutions and evolving contentions. We ask that you don a critical lens as you delve into the perspectives represented within this volume. The chapters are unique deconstructions of aspects of the intersection between communities and consumption. The contributing authors offer us the opportunity to understand case studies that call into question the essence

of neolocalism. What is this niche trend and how is it manifesting in diverse places around the world? What are the elements of neolocalism and how can these elements serve to either slow the destruction of place or perpetuate it? Each chapter within this book offers us a distinct opportunity to question this trend and the evolving approach to tourism management, while seeking to understand the underpinnings of tourism philosophy from an applied angle. In truth, this contribution of case studies calls us, as a thought body, to question more deeply the notions of biocultural conservation, the contentions between localism and globalisation, community-based decision-making and entrepreneurship, and approaches to tourism management.

Neolocalism and the history of the term was born from the study of place. Thus, the study of sense of place is the conceptual mother of this trend and requires us to revisit the theory to situate our basic collective definition of the focus of this book. Finally, we ask you, the reader, to engage with this material with an intention to further our collective questioning of community versus corporate power and therefore, the need for economic re-appropriation. As with any approach, there are multiple angles and unavoidable aspects of duality. Within the neolocalism case studies presented in this book, we are shown subjective negative and positive results faced by the stakeholders involved. This type of critical engagement and reflective questioning of the case studies will support a growing body of thought regarding how we can collectively combat overconsumption and overtourism for the goal of conservation of biocultural diversity – the lifeblood of us all.

Revisiting sense of place: The mother of neolocalism

Flack (1997) argues the experiential angst of rootlessness (Tuan, 1980, as cited by Flack, 1997: 38) led to the generation of the cultural zeitgeist known as neolocalism in a discussion artfully connecting sense of place and neolocalism through the evolution of microbreweries. Kline et al. (2017) also link conceptualisations of the relationship between neolocalism and craft beverage tourism with various case studies showcasing local craft beverage production and consumption within two volumes (Slocum et al., 2018). While intrinsic to the introduction of this reimagining of 'local', it was left to future explorations to determine and articulate the intricacies of neolocalism. There are a wide array of viewpoints about sense of place depending upon the authors, perspectives, and dis-

ciplines (for example: Axelsson et al., 2013; Cunsolo Willox et al., 2012; Hays, 1998; Jive'n & Larkham, 2003; Jorgensen & Stedman, 2001; Pretty et al., 2003; Raymond et al., 2010; Sampson & Goodrich, 2009; Semken & Brandt, 2010; Stedman, 2002; Windsor & Mcvey, 2005). Sense of place has been characterised in a variety of ways, melding and morphing perspectives that include meaning, attachment, satisfaction, identity, and regionalisation (for example Cresswell, 2014; Klanicka et al., 2006). Defining sense of place has been problematic. Literature tends to speak of it in terms of related concepts, attributes, and associations (Kyle & Chick, 2007) and much of the research has revolved around place attachment and conceptual distinctions (Lewicka, 2011) without offering a definition. Stedman (2002) provides a concise idea of 'sense of place'; it is the meaning and value assigned to a geographic location.

Flack (1997) argues that the application of neolocalism is a way to establish sense of place, establishing their connection as embodiments of socially constructed ideas about place. Relph proposes (1976: 141), the essence of place 'lies in the largely unselfconscious intentionality that defines places as profound centers of human existence', thereby viewing place as the fusion of human and natural order; the significant center of our experience where humans begin to alter the environment to accommodate their political, economic, and social objectives creating place meaning. Meaning, however, is not inherent. Manzo (2005: 74) contends 'that it is not simply the places themselves that are significant, but rather what can be called "experience-in-place that creates meaning"'. In short, 'sense of place is a natural condition of human existence, an invariant in a changing world' (Lewicka, 2011: 209).

Placelessness is an increasingly common phenomenon. Gertrude Stein's view of placelessness was straightforward: 'when you get there, there's no there there' (Stein, 1937: 289). Essentially, placelessness occurs when the changes to a locale lead to a loss of distinctiveness and meaning (Arefi, 1999; Jackson, 1996; Relph, 1976). Early musings on sense of place have developed into an ever-evolving, ever-expanding conversation increasing in complexity (Liu & Freestone, 2016). The opposition of place and placelessness has evolved into a paradox in which the two are intertwined (Relph, 2016). When the ability/opportunity to engage with an environment is altered through loss of place (for any reason), our connection to it is damaged or lost, which can lead to feelings of rootlessness. Remedying these situations cannot be accomplished through one-size-fits all solutions. Grassroots solutions must be enacted, specific