

## Reseña de Publicaciones

Buda, Dorina M. (2015); *Affective Tourism: dark routes in conflict*. Abingdon: Routledge.

ISBN 978-1138083905

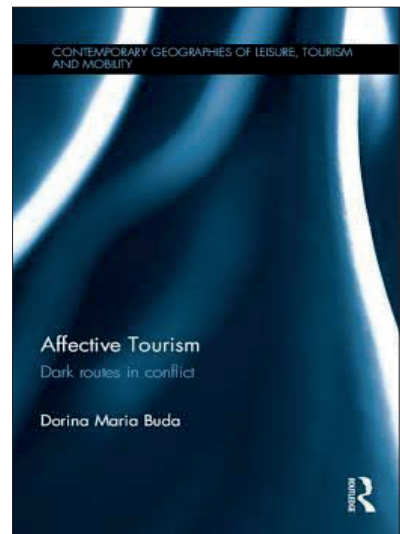
**Maximiliano E. Korstanje\***

University of Palermo (Argentina)

Over recent years, dark tourism has captivated the attention of countless scholars. Though there is a prolific conceptual framework, the roots of dark tourist's motivations still continues to be debated. While some voices incarnated in radical lectures, argue that the issue evinces the arrival of a macabre fashion originally oriented to control work-force, others overtly emphasizes on dark tourism as an anthropological attempt to understand life. In the middle of this mayhem, Maria D. Buda presents a more than intriguing book, where she alternates the theory of psychoanalysis with the geography of dark sites. No less true is that for some reasons, which are very hard to precise now, psychoanalysis historically was not an academic discipline cited and adopted by tourism-related researchers. Most likely, by its complexity, or technical jargonism, tourism scholars remain unfamiliar with the advances of psychoanalysis worldwide. Precisely, it is unfortunate that this discipline fails to taken into consideration by Academia, when really touring and tourism rest on much deeper emotional basis.

As stated above, this book, entitled *affective tourism* interrogates on the fields of dark tourism combining the interplay between psychoanalytic drive to death and socio-spatial affect. In this respect, Buda contends that affective tourism gives further opportunities to explore internal drives, specially associated to death consuming, which merits further explorations. Although psychoanalysis established in death drive a constant and powerful force which is opposed to life, in what Buda innovates is discussing critically in how spaces of death (as in the study-case of Palestine-Israel) paves the ways for the rise of an emotional geography.

As the previous backdrop, Buda pursues three important goals. It is intended to ignite a hotly debate respecting to how feelings as fear or shock engage with spatial borders. Secondly and most important, travels to dangerous and conflictive destinations activate personal traumas which are rechanneled towards death drives. In third, she examines critically the intersection of dark tourism performance with danger-zones. In her text, which is polished and elegantly written, Buda evinces the influence of the language, culture and other biographical background, which leads the self very well to engage with perception. Whenever a destination is chosen as wonder-world or rejected as a nightmare, our



\* Ph. D in Social Psychology (University John. F. Kennedy, Argentina; E-mail: mkorstan@palermo.edu)

inner-world speaks on behalf of us. It is important not to lose the sight that dark tourism, in many senses, represents a fieldwork that exhibits a conflictive nature that is disputed in the world of rituals and symbols.

Combining formal and informal interviews with ethnographic techniques, Buda provides with a convincing argument that is originally aimed at explaining the nature of dark tourism. The nine chapters forming this book can be structured in three different parts. The first introductory section calls for the adoption of psychoanalysis in tourism studies, reminding its strengths and weaknesses. The second part signals to *touring affect* which denotes some fascinating encounters with affects and the emotionality of death. The third section unveils how the epistemological borders of dark tourism are symbolically constructed in Jordan and Middle East.

Though in tourism, studies discussing marketing techniques to protect the organic image of destination abounds, less attention, as Buda puts it, was given to the formation of geographies of death. As we have already discussed in earlier studies, dark tourism seems to be a symptom of a substantial lifestyle changes (Korstanje 2016), which merits to be discussed. In this vein, Buda presents an innovative and for that no less pungent book, where she reimagines the concept of darkness as an internal force which moulds attraction. Last but not least, this more than interesting work starts a discussion which has been historically neglected in dark tourism literature, to what extent tourists are emotionally moved by dark forces as the appetite for destruction or death consumering?.

At some extent, Buda's book expands the current understanding of dark tourism taking death as a creative universal force, that interpellates on human fragilities. This suggests that not only further investigations are needed, but also how the proximity to risk operates in constructing social imaginaries.

Here two assumptions should be done. Though Buda interrogates masterfully on the sociological background that leads humans to figure their own death, less attention is given to the role played by media in configuring such a death-related landscape or in terms of Reijnders (2009) *Trauma-scapes*.

At a first blush, we have coined the term *Thana Capitalism* to explain a postmodern needs of consuming others death. This trend not only escapes to tourism, but also is present in almost all institutions and form of entertainments of global cities. From journalism, press towards realities, the others' death has been exchanged as the main commodities in a society where the belief in here-after is mined by the arrival of skepticism. Following this argument, the life is metaphorically imagined as a long race where competitors struggle with others to survive. In this discussion, Buda leaves us thinking to what extent *Thana-capitalism* derives from an inner-drive, which is emotionally determined in our biography or it is externally imposed to domesticate the alterity. To put this in slightly terms, dark tourism corresponds with a new phenomenon, born in the core of a new stage of capitalism, where the others' suffering is mediatically consumed 24 hours per day. This happens by two main reasons. On one hand, the self feels happiness when others die simply because it reaffirms its sacred-aura. On another, the others' end means a new opportunity to be in race. Last but not least, our theory of Thana-capitalism calibrates the philosophical discussion of Christopher Lasch (1991) regarding to the culture of narcissism. This seems to be from where *Affective Tourism* situates as a must-read research that relates the legacy of psychoanalysis with dark tourism studies.

## Bibliografía

- Korstanje M.  
2016. *The Rise of Thana Capitalism and Tourism*. Abingdon, Routledge.
- Lasch, C.  
1991. *The culture of narcissism: American life in an age of diminishing expectations*. New York, WW Norton & Company.
- Reijnders, S.  
2009. *Watching the detective inside the guilty landscapes of inspector Morse, Baantjer and Wallander*. European journal of communication, 24 (2): 165-181

Recibido: 16/03/2018

Aceptado: 23/06/2018

Sometido a evaluación por pares anónimos