

as models, ideas, or concepts. Among these are K. Griffin's work on pilgrimage tourism and globalization; J. Mulligan's work on "Pilgrimage to Paradise" in the Caribbean, which offers a new perspective of the pilgrimage concept; and V. Ambrosio and M. Pereira's comparable work on four holy Catholic towns in terms of urban development in which they used the life cycle model (Butler 1980).

The absence of a summary is noticeable. It is common practice to include such a chapter in edited books, as it usually offers an integrated view connecting the various themes presented throughout the book. A summary could have proposed an agenda for researching religion and tourism, and thus constituted the novelty of the book. It could also have provided a conceptual framework for understanding the nature of the religious tourism phenomenon. As it is, after finishing the book, we are left with these questions: What is the contribution of the book as a whole? What makes it more than the sum of its parts, diverse and novel as they may be?

The scope of *Religious Tourism and Pilgrimage Management* is wide ranging, offering us a selection of case studies and research projects from around the world, all of which together present a powerful argument in support of religious tourism. Once the connection between tourism and religion is analyzed, it becomes very clear that religion plays an important role in shaping the tourism product.

This book will appeal strongly to an emerging and growing audience, both academics and practitioners in the tourism industry, from both the East and the West, focusing on the ever more important and inspiring narratives of the sacred and the secular, of tourism, pilgrimage, and what lies between them.

The main contribution of *Religious Tourism and Pilgrimage Management* is that it reinforces the importance of the study of tourism from a religion standpoint. It reminds us of the centrality of religion in the past and today to our understanding of contemporary society; therefore, this book transcends the narrow bounds of tourism studies. Key Words: *pilgrimage, religion, religious tourism, tourism*.

New Geographies of the American West: Land Use and the Changing Patterns of Place. William R. Travis. Washington, DC:

Island Press, 2007. xi and 291 pp., maps, photos, figures, tables, endnotes, and index, \$29.95 hardcover (ISBN 1-59726-071-1).

Reviewed by Gundars Rudzitis, Department of Geography, University of Idaho, Moscow, ID.

William R. Travis has written an excellent synthesis of the so-called transformation of the fastest growing region in the United States from an "Old" to a "New" West. Indeed, he is uniquely qualified to do so, as he was the editor of the popular 1997 coffee-table book, *Atlas of the New West: Portrait of a Changing Region* (Riebsame 1997).

The book is organized in three parts with Part One, "Understanding Growth, Development, and the Changing American West," made up of three chapters designed to give an understanding of where the region has been, and where it is going. In chapter 1, Travis challenges the historic boom-and-bust cycle of the West, arguing that although recessions may slow it down, the future will be one of a long boom, and we better start thinking about and taking actions to mitigate the negative effects of such unrestrained growth.

A "New" West built on service industries—attractive to migrants who move to the area in an "amenity gold rush" because they want to live there—has replaced the "Old" West based on commodity extraction. Chapter 2 describes the development geographies that have resulted from in-migration and a corresponding growth boom. These include metro-zones that include the fastest-growing cities in the nation, such as Las Vegas and Phoenix; the exurbs, the next step out from suburbia; the resort zones such as Aspen, Jackson, Sedona, and Sun Valley; and beyond the exurbs and resorts, the gentrified range, the old Von Thunen cattle range, now dotted with hobby ranches and other New West homesteads.

Travis sees a "New West School" of scholars trying to explain and grapple with the causes and consequences of rapid growth and development in the West. These scholars are also deconstructing the neoclassical models of regional growth and development rooted in commodity extraction and export-based economies. Instead, the New West School stresses the importance of the amenity values of the area; the inherent need to protect the environment and

wilderness, as people move to the area because of the physical, social, and cultural amenities; and the need to create jobs and economic opportunities for others who are also attracted to the region. This is in contrast to the traditional economic model where jobs come first, and people follow.

Travis puts these changes into the larger context of enabling forces such as technological innovations, government subsidies, and the influence of the large amount of federal lands in the region. Indeed, I would argue that were it not for the public lands there would be little to differentiate much of what is happening in the West from any other region in the country, however defined. For me, the irony of the West is that it has the most socialized land base in the most antigovernment, yet most subsidized region in the country. It is also the most urbanized part of the country, but the one holding onto and evoking the symbols and myths of a short-lived "cowboy" past while still ignoring or trivializing the presence and culture of the indigenous inhabitants and their sovereign nations.

Chapter 3 focuses on the patterns of development that result from the recent rapid growth, how development follows valley bottoms and is arrayed along mountain fronts.

Travis visually shows the different types of suburban development that take place, from older, dense subdivisions to "horse-property" large-lot suburbanization.

In Part Two, "Making Sense of the West's Development Landscapes," ongoing development is seen as threatening the ecological integrity and the heart and soul of the West by expanding suburbs, resorts, and ranchettes. Chapter 4 addresses issues of how and why Western cities came to be and the debates over whether sprawl is natural, good, or bad. The chapter is replete with discussions of the West's new metropolitan geographies and "megapolitan" areas, including five of the author's own designation.

Chapter 5 takes us beyond the suburban frontier and into the exurban geographies of the "New" West. Although exurbia with its 40-acre lots and 10,000-square-foot log cabins may seem light on the land, roads and communications break up habitats, and exurbs near woods and forests create a need for fire protection and more subsidies for the well off. It also creates

and makes obvious income and class differences in rural areas. These 40-acre hilltop "castles" are slowly encircling my own city of Moscow, Idaho.

Chapter 6 is devoted to resort geographies with the focus on the changing role of the ski industry. "Old" West mining and ranching communities are transfigured into resorts, replete with second homes and tourism-led real estate growth, followed by sprawl. The locals are priced out of the area, and workers are no longer able to live and service the high-end tourists and residents, part-time or not, that result from such growth. It has introduced the term "Aspenization" and reminds me of a quote from gonzo journalist Hunter S. Thompson. "Aspen is now a slavish service community . . . where absentee greedheads are taking over the town like a pack of wild dogs . . . it is a big-time tourist town, and only two kinds of people live here . . . the Users and the Used—and the gap between them gets wider every day" (Thompson 1990, 271–72). It is enough to make one nostalgic for the "Old" West, and, in part, that is what Travis seems to be in the next chapter.

In chapter 7, "The Gentrified Range," the "Old" West's ranches are increasingly being sold off to hobby ranchers and for other uses, creating new and landed gentry attracted by the amenities and quality of life in the rural West. Another variant is to subdivide the ranch into smaller "ranchettes." Travis discusses the debate that has broken out over which is better, keeping the ranch with grazing cows, or selling the ranch, getting rid of the cows, and creating the smaller ranchettes. He sides with keeping the ranch, cows, and a cultural way of life that is now increasingly threatened. This debate will linger for years with "Old" West ranchers, perhaps with new amenity ranchers on one side and more radical environmentalists and preservationists on the other.

In Part Three, "Shaping the Future Geographies of the American West," Travis deals with the reality that traditional land use planning has done little to mitigate, much less prevent, the negative effects of rapid growth. The reality is quite the opposite. Planning, if practiced, in the rural West is about encouraging growth and land development.

In the last two chapters, Travis tries to lay out some strategies for creating more desirable land

use patterns. These include moving beyond single community planning to the regional and landscape level, using multijurisdictional organizations such as councils of governments. He advocates getting people involved in land use planning and nurturing land use advocacy across the region, as well as using geographic information systems (GIS) and other spatial modeling tools to show people potential outcomes and alternatives. He wants to see more use of smart growth principles and to code green infrastructure into the "New" West. A vital element must be enforcement and monitoring of comprehensive plans. Get the public involved.

These are all commendable strategies that have been tried in other areas, although not always, as I would argue, with the success that he attributes to them. Seattle, a growing, spreading mini-Los Angeles is a case in point. Planning may be effective in wealthy or liberal enclaves, but in much of the rural West, at the local level, planning remains a liberal conspiracy and varies by state; for example, Washington and Idaho. Dare I raise the possibility of additional federal planning mandates on public and private lands?

Travis also recognizes the need to move beyond his analysis to include groups left out in his discussion, such as development on tribal lands. Indeed, a curiosity is the lack of any discussion of the role of Indian casinos and their role in and around resort and other communities. Gaming for some tribes in the West has gone hand in hand with increased demands for sovereignty and increased tensions and incidents of racism (Rudzitis 2005). Other issues discussed briefly in his book that offer promise for future researchers include the approach taken by political ecologists assessing the changes taking place in the West. The recent role of Hispanic migrants to formerly lily-white communities also creates conflicts and bears further research.

However, optimism beats pessimism anytime, and I agree with Travis that time is short. If the trends taking place in the West are the result of the rampant consumerism and the social construction of an amenity-based region based on the neoclassical tenet of greed over community, then Travis has done a service in several ways. He has shown clearly what the trends are. The New West School, of which he is a prominent member, has presented a pathway toward

valuing both our environments and the way we live our lives.

He has also shown us of the need in our local communities to speak up and become active, or communities surrounding public lands will likely become surrounded with "junkspaces" similar to those already in parts of the so-called New West. The West and other regions need more geographers writing books aimed both at the academic and general audience, and Travis is to be commended for continuing to lead the way. Key Words: *American West, culture, landscape, regional.*

References

- Riebsame, W. 1997. *Atlas of the new West: Portrait of a changing region*. New York: Norton.
- Rudzitis, G. 2005. Indigenous Indian populations, racist discourses and ongoing conflicts in the American Northwest. In *Exchange: Practices and representations*, ed. P. Lagayette, 171–96. Paris: University of Paris Press.
- Thompson, H. S. 1990. *Songs of the doomed: More notes on the death of the American dream*. Vol. 3 of the *Gonzo Papers*. New York: Summit Books.

The Steamer Parish: The Rise and Fall of Missionary Medicine on an African Frontier. Charles M. Good Jr. Chicago: University of Chicago Press, 2004. xx and 487 pp., maps, photos, tables, notes, and index. \$30.00 cloth (ISBN 0-226-30282-2).

Reviewed by William G. Moseley, Department of Geography, Macalester College, Saint Paul, MN.

I remember visiting the Scottish Presbyterian Mission in Livingstonia on the northwest shore of Lake Malawi in 1996. At the edge of a steep escarpment high above the lake it was, although replete with well-built historic buildings dating to the late nineteenth century, very much an ongoing concern with an active school and dispensary. Operating on the eastern and southern shores of Lake Malawi from the 1880s until the 1960s, a less well-resourced, and arguably less successful, mission enterprise is portrayed by Charles Good in *The Steamer Parish*. In this text, Good blends the history of Christian missionary work in Africa with medical geography. Largely relying on archival research, as well as some oral interviews with church elders,