

Index

- Academic voice, 35
Amusement, 157
Analytical autoethnography, 33–34,
68–69, 151
analytical to evocative
autoethnography, 180
connected and disconnected
emotion, 173–174
deep awe/numinosity, 174–175
descriptive model, 178–179
emotional connection, 169–171
emotional disconnection, 171
evocative autoethnographies,
151–152
graphic models, 175–178
grounded theory, 152–153
inferred emotions, 164–169
keywords and themes, 162–164
lonely/alone, 172–173
reflective or reflexive analysis,
156–160
text analysis, 153–156
theoretical models, 175
in travel and tourism, 53–57
travel emotions, 161
Analytical models, 203–205
Analytical process, 157
Anger, 16, 158
Animals of Rajpur, 117–120
Atom theory, 139
Attention deficit hyperactivity
disorder (ADHD), 34–35
Attraction approach, 7
Autoethnographic/autoethnography,
18, 22, 76, 161
analytical autoethnography in
travel and tourism, 53–57
assessing, 41–43, 198
becoming autoethnographic
researcher, 193–197
case for autoethnography in
tourism research, 200
criticisms, challenges and concerns,
37–41
criticisms of and assessing, 71–72
development as research method,
23–25
early travel and tourism, 59–61
evocative, performance or
analytical, 25–34
evocative travel and tourism, 57–59
final digression, 201
Flâneusing, 21–23
illustrating power of, 34–37
in leisure, 45–47
in leisure, travel and tourism,
69–70
quality of research, 198–200
quality of travel and tourism, 61
reflexive analysis of
methodological process,
197–198
researcher, 193–197
texts, 22
and tourism, 68–70
touristic journeys, 61–63
in travel and tourism, 47–53
warning, 200–201
Awe, 157
Basic emotions, 16
Black Feminist Autoethnography
(BFA), 36
Boundaries, 25
Business approach, 7
Child and traveller, 104–105
Chôra, 13
Chorister, 13
Cinema et Turismo, 60

- Coherent, 155
 Cohesion, 155
 Collaborative autoethnography, 58–59
 Colonizing tourist-cum-researcher, 19
 Confessional tale, 23
 Confused/conflicted, 173
 Connected emotion, 173–174
 Connectedness, 177–178
 Contempt, 158
 Content analysis, 154–155
 Continuum, 175–177
 Critical analysis, 12–13
 Culture, 76–78
 skin of, 81–82
- Data, 199
 Deep awe/numinosity, 174–175
 Definitional approach, 6
 Depth, 66
 Descriptive model, 178–179, 205
 Differential Emotions Scale (DES), 10
 Digressions, 2, 65
 Disconnected emotion, 173–174
 Disgust, 16, 158
- ‘Ellis’ approach, 38
 Embarrassment, 158
 Emodiversity, 11, 157, 159
 Emotional connection, 169
 to culture, 170
 to land, 170–171
 to past, 171
 to people, 169–170
 Emotional disconnection, 171
 Emotional engagement, 56
 Emotional experiences, 84
 tourist experience as, 8–13
 Emotional themes and words, 163
 Emotional tourist, 16–20, 203, 205
 Emotions, 5, 11–12, 87
 qualities, 9
 role in tourist experience, 208–210
 in tourism, 12
 Ethical approach, 199
 Ethics of autoethnography, 40–41
 Evaluative Tradition, 9
- Evocative autoethnography, 26–29,
 68–69, 151–152, 205–208
 analytical to, 180
 outcomes, 181–189
 storytelling, 84
 Evocative travel, 57–59
 Experiencescapes, 7–8, 66
- Fascinans, 19, 166
 Fear, 16, 158
 Feeling Tradition, 9
Flâneur, 21
Flâneuse, 21
 Frisson, 124–125
 12 *Frisson*, *Shivers and Slivers*,
 156
- Ganga*, 102
Ganga Arti, 102–103
 Graphic models, 175, 204–205
 connectedness, 177–178
 continuum, 175–177
 Gratitude, 157
Great Wave off Kanagawa, 123
 Grounded theory, 152–153
 Guest, 93–97
 Guilt, 158
- Happiness, 16
 Hate, 158
Hierarchy of Needs, 6
 Hope, 157
 Humanity, 66
- Immediate approach, 7
 India
 trauma and healing in,
 117–120
 traveling experience in,
 88–89
 Individual tourist experience, 6
 Inferred emotional themes, 164
 Inferred emotions, 158–159, 164–169
 Inspiration, 157
 Interest, 157
 Iterative journey, 158

- Japan, traveling experience in, 89–91
Jerusalem Syndrome, 19
 Journaling, 47
 Journey modes, 6
 Joy, 17, 158

Kanji characters, 106
Katsuobushi, 115–116
Key-themes-in-context, 164
Keywords-in-context, 156, 158
Kumbh Mela, 102

 Leisure, autoethnography in, 45–47,
 69–70
 Literary autoethnography, 23
 Lonely/alone, 172–173
 Love, 158

Man from Snowy River, The (Australian
 classic poem), 78
 Marwari Horse, 98–99
 Memorable experiences, 16
 Memory
 and recall, 66–67
 role and recall in tourist
 experience, 13–16
 work, 15
 Messiness, 12
 Metanoia, 140
 Modes of journey, 6
 Modes of tourist experiences, 65
 Monoamine neurotransmitters, 12
 Motivational Tradition, 9
 Mysterium, 19, 166

 Nakasendo Way, 97–98
 Negative emotions, 19–20
 Neuroscience, 12
 Non-governmental organisation
 (NGO), 127

 Objectivity, 23
Omotenashi, 95
 Open coding, 153

 Peak experiences, 18
 Pedagogical leaning, 151

 Performance autoethnography, 29–33,
 68–69
 Personal research development,
 195–196
 Phases of individual tourist
 experience, 6
 Poetic tourist, 52
 Post hoc
 satisfaction approach, 7
 surveys and recollection, 11
 Power of stories, 199
 Pre-COVID-19 world, 1
 Pride, 158

 Qualities of emotion, 9
 Quality of research, 198–200
 Quality of travel and tourism
 autoethnographies, 61

 Reflection, 156
 Reflective analysis, 156–160
 Reflexive analysis, 156–160
 Reflexivity, 156, 197
 Reliability, 23
 of memory, 14
 Relief Riders International (RRI),
 80, 107
 Religious diversity, 81
 Responsibility, 198–199
 Road Trip, 5

 Sacred travels, 99–104
Sadhus (holy men), 111
 Sadness, 16, 158
 Seeker model, 178–179
 Sense of place, 12
 Serenity, 158
 Shame, 158
Shiokatsuo, 116
 Shivers, 124–125
 Slivers, 124–125
 Sociocultural meanings analysis, 199
 Solo travelling, 83
 Spiritual rejuvenation, 84
 Spirituality, 179
 Stress, 158

- Surprise, 16
- Systematic Self-Observation (SSO), 33
- Temiyage*, 95
- Text analysis, 153
 - content analysis, 154–155
 - thematic and contextual identification, 155–156
- Theoretical modelling, 159–160
- Theory, 59
- Tourism, 10
 - analytical autoethnography in, 53–57
 - marketing, 7
- Tourism Autobiographical Memory Scale (TAMS), 14–15, 67
- Tourism autoethnography, 47–53, 68–70 (*see also* Analytical autoethnography)
 - early travel and tourism, 59–61
 - evocative travel and tourism, 57–59
 - quality of travel and, 61
- Tourism Recreation Research*, 60
- Tourist emotions, 67–68
- Tourist experience, 2, 5–8
 - as emotional experience, 8–13
 - emotional tourist, 16–20
 - and emotions, 65
 - memory and recall, 13–16, 66–67
 - tourist emotions, 67–68
- Trauma and healing in India, 117–120
- Travel, 1, 10
 - analytical autoethnography in, 53–57
 - autoethnography in, 47–53, 69–70
 - emotions, 161
 - modes, 6
 - quality of, 61
- Traveling experience
 - aloha, 136–138
 - animals of Rajpur, 117–120
 - child and traveller, 104–105
 - creating impossible places, 128–131
 - crooked angle, 88
 - experience of Indian wedding, 109–114
 - frisson, shivers and slivers, 124–125
 - grounding emotions, 138–140
 - guest, 93–97
 - ill-health through overwork, 114–115
 - India, 88–89
 - India's last lesson, 133–136
 - Japan, 89–91
 - Katsuobushi*, 115–117
 - lies, 131–133
 - looking from crooked angle, 91–92
 - Marwari Horse, 98–99
 - Nakasendo Way, 97–98
 - oblique obsessions, 120–124
 - ready to scream, 105–109
 - sacred travels, 99–104
 - 'They Came from the Stars', 125–128
 - beyond tired, 92–93
- Traveller, child and, 104–105
- Travelling, solo, 83
- Tremendum, 19, 166
- Uluru, 9–13
- Validity, 23
- Visual autoethnography, 52
- Word repetitions, 155
- World War II (WWII), 23