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Tourist Gaze and Beyond: State of the Art

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Abstract

Purpose – The tourist gaze remains a key concept in tourism research. The main objective of this state of the art paper is to comprehend the theoretical and empirical development of tourist gaze notion and its contributions to tourism knowledge, identifying potential research directions by reviewing and analyzing articles that have defined, refined, and applied the concept of tourist gaze.

Design/methodology/approach – The study identified 109 relevant research papers primarily through the Web of Science and Scopus databases. Google Scholar, ResearchGate.net, and Academia.edu were used to capturing additional work not indexed in the key databases. Qualitative content analysis was used to map the evolution of the concept, distinguish between different perspectives, and identify gaps in the tourist gaze literature.

Findings – This "State of the Art" paper on tourist gaze outlines Foucault's original work on gaze and power, which underpins subsequent theorization within tourism. The study identifies how the tourist gaze operates in different contexts and circumstances allowing the development of gaze theory. Importantly, the evolution of the gaze theory is presented after analyzing the knowledge gaps, the contexts in which it was used, the methodologies with which it was applied. Based on the findings, the study proposes future works of gaze with the use of technology, science, nature, and social media.

Originality/value – This paper is among one of the first state of the art papers in tourism literature that comprehensively analyzes the works on the tourist gaze, tracing its evolution and identifying future research directions to address gaps in existing knowledge.

Keywords *content analysis, host gaze, mutual gaze, tourist gaze, tourism and power, Foucault, literature review*

Paper type *Literature review*

1. Introduction and Methodology

Drawing on Foucault's work on the medical gaze, Urry (1990, 2002) developed the tourist gaze notion to conceptualize tourists' experiences and relationships with people and places encountered within the context of tourism. Tourist gaze principally elucidates construction of visual images that are socially organized and systematized (Urry, 2002; Urry and Larsen, 2011). Urry (1990) argued that "the gaze is constructed through signs, and tourism involves the collection of signs" (p.3). However, tourists' gaze is constrained by imperfections in their knowledge and biases their capacity to comprehend where, when and how to gaze, and how they interpret what they see (Urry, 2002). These become crucial to shaping tourists' perceptions, experiences and subsequent evaluations especially as they often encounter ephemeral social and material stimuli and alien phenomena in destinations.

Urry (1990, 1992b), and Urry and Larsen (2011) investigated on various facets of the gaze that are associated with cultures, societies, service work, economic growth, artificial environments, and finally visual practices and photography, highlighting its versatility and the need to appreciate its past, present, and future applications. Many scholars including Urry (1990, 2002) acknowledged the unavailability of a unified tourist gaze due to various socio-cultural aspects associated with the gaze. The tourist gaze is basically transformed by socio-cultural, economic and environmental forces (Urry, 2002). Further, tourist gaze is also shaped by class, gender, ethnic and age differences (Urry and Larsen, 2011). In addition to that, differing tourist motivations and expectations, including the desire for pleasure, excitement, recreation, spirituality or education construct alternative gazes.

Conceptualizations of the gaze within tourism have become increasingly multifaceted as researchers have acknowledged the shifting roles of gazers and gazees, and distinguished between the notions of Western and Eastern gaze (cf. Larsen, 2014; Wassler & Kirillova, 2019). Debates have also assessed whether the tourist gaze can be thought of as positive, negative or mixed that shoulders on both subject and the object of the gaze (Chan, 2006; Edensor, 2001; Maoz, 2006; Moufakkir, 2011). Lin and Fu (2020) systematically analyzed 34 literature papers directly associated with gaze with the focus of gaze and tourist-host relationship. The analysis has identified both subjective and objective nature of the gaze and they recommend more comprehensive and systematic investigations of the gaze. Given these

developments in the literature, the tourist gaze remains a fruitful and complex area of study. Consequently, this paper analyzes the tourist gaze literature to understand its evolution and contributions, including gaps in current knowledge, identifying fruitful areas of future enquiry.

The study is based on an integrative literature review, which primarily used Web of Science and Scopus databases to locate articles discussing or applying the tourist gaze, and its derivative conceptualizations. The authors also utilized Google Scholar, Emerald Insight, ResearchGate.net, and Academia.edu to identify additional sources not indexed in the two principal databases. Keyword search was primarily employed to track down the relevant articles for an extended period of three decades, i.e. 1990 - 2020. The researchers also paid careful attention to the reference list of the published articles. Accordingly, 105 relevant items were identified, which include research articles, conceptual papers, books, book chapters, and conference papers. The researchers employed content analysis using NVivo (V.12) software to identify the key themes, concepts and debates, emulating the procedures adopted in analogous reviews (cf. Vargas-Sánchez & Moral-Moral, 2019; Rahimi, Köseoglu, Ersoy, & Okumus, 2017).

The study forms a part of the ''State of the Art'' series and pays attention to the theoretical development of gaze mainly over the last three decades that has long been missed in gaze literature. The study begins with Foucault's original work on gaze and power, which underpins subsequent theorization within tourism. It also considers how the tourist gaze operates in different contexts and circumstances including cultural, political, religious, and technological. The discussion examines alternative conceptualizations and applications of the theory including the local, host, mutual, reverse, domestic and non-Western gaze. The study further investigates on the evolution of the gaze and make recommendations on future studies.

2. Conceptual Underpinnings and Tourism Applications of the Gaze

It is important to acknowledge Foucault's (1967, 1976, 1977, 1978, 1982) foundational works on power discourse and society through which conceptualizations of the gaze emerged. According to Foucault, power is diffused throughout the society and exercised through multiple societal agents and institutions; it operates "between every point of a social body, between a man a woman, between the members of a family, between a master and his pupil,

between everyone who knows and everyone who does not" (Foucault, 1978: 187). Importantly, power was enacted through a variety of practices and mechanisms by those seeking to project their influence as much as by those subjected to the discourses of power. For example, in discussing the use of architecture as a means of control in prisons, Foucault (1977) emphasized that prisoners were potentially under constant surveillance, which led them to self-regulate their behavior, and internalizing the power relationship. Correspondingly, in alternative institutional settings, including in domestic ones, the normative "clinical gaze" or "parental gaze" performed by the institutional agents, resulted in patients and children adopting 'accepted' behavioral norms (Foucault, 1977).

Foucault (1978) further argued that the exercise of power should be approached as a "complex strategical situation" (p. 93), consisting of "multiple and mobile field of force relations" (p. 102) that are never fixed or stable. He further stated, "the exercise of power perpetually creates knowledge and, conversely, knowledge constantly induces effects of power'' (Foucault, 1980: 52). With those arguments Foucault sought to examine the relationship between knowledge and power by interrogating how institutions and its agents frame how people and their practices are viewed and classified. The exercise of power is linked to the normalization of certain social practices within the society, and the problematization of others, according to whether and how they serve the interests of particular actors (Holy, 1986). According to Foucault (1977) the knowledge-power dyad functions as networks of societal institutions and actors perpetuate normative discourses.

Intersections of knowledge and power operate in analogous ways in tourism (Hollinshead, 1999). For example, Dann (1996) identified language's capacity in tourism to control the behavior of people and the industry. Dann argued that terms including "health tourism, culinary tourism, or eco-tourism" were used to create expectations and shape the social behaviors of the tourists. Creation of tourist gaze reflects the exercise of power insofar as it highlights attempts to shape how others should conceive a destination or the practices of its inhabitants (Chan, 2006). The original conceptions of the tourist gaze foreground potential power imbalances between those producing the gaze (operators and marketers), including the social orders they reflect, those performing the gaze (tourists) and those who are subjected to it (locals in destinations) (Urry, 1990, 2002).

Tour companies and service providers also contribute to the construction of tourist gaze (Urry, 1990) and Cheong and Miller (2000) later discovered the involvement of locals, travel agents, and guides in the same course. Cheong and Miller (2000) argued that tourists' expectations and perceptions are shaped by multiple actors and guides, who restrict the tourist gaze. Accordingly, guides pre-plan routes and activities to ensure they can exert control over tourists' movements. Further, guides use their expertise as a source of power to prime tourists about encounters with locals. These actors influence purchasing and other decisions made by the tourists including what was seen or not, where they went, what they bought or rejected, and what was experienced. In contrast, it is also important to recognize how locals may respond to the perceived gaze, for example by engaging in practices that conform to the expectations prescribed by touristic agents. This echoes Foucault's work on the role of perceived surveillance and internalization of power by those subjected to the gaze. Urry (1992a) attributed the emergence of this phenomenon to cultural differences between 'hosts' and 'guests', which are reinforced by differing access to resources such as economic and cultural capital. Arguably, it is the ability to accumulate and mobilize resources that perpetuate unequal power relationships between multiple actors involved in tourism.

Original conceptions emphasized the power of tourism actors and tourists in construction of the gaze. However, recent work has acknowledged the agency of a wider set of tourism stakeholders, for example recognizing the existence of the "host gaze" (Cheong and Miller, 2000; Chan, 2006; Maoz, 2006) as locals inspect and objectify tourists. Moreover, associations between the locals and the tourists create the "mutual gaze" (Chan, 2006; Maoz, 2006), which goes further in recognizing the complex and diffused nature of power in tourism relations that can no longer be classified in simplistic static terms. Maoz (2006) identified "local gaze" through the same publication that highlight the power of locals in developing countries whilst contributing to the mutual gaze. "Intra-tourist gaze" (Wang and Xu, 2016; Holloway, 2018) explains how senior tourists attempt to develop a leading and authoritative role while touring. "Reverse gaze" (Gillespie, 2006; Hockert *et al.*, 2018) speaks of the association between the tourist photographers and the locals, the subjects of the photographs, who might exhibit different emotions during the photography. The remaining parts of this review attempt to capture these evolving, increasingly nuanced conceptions of the tourist gaze.

3. Evolving Conceptualizations and Applications of the Gaze

3.1 Fragmented Conceptions in Gaze

The gaze concept is multi-faced and is constructed upon many factors including the factors related to the gazers and general factors. The factors related to the gazers include culture and classes, personalities and characteristics, knowledge, experience, religious beliefs (Maoz, 2006; Holloway, Green and Holloway, 2011; Urry and Larsen, 2011; Dodds, 2020; Samarathunga, Cheng and Weerathunga, 2020). The general factors include: the number of travelers, attributes of the destination, tourism atmosphere, benefits, and the type of experience received (MacCannell, 2001; Larsen and Urry, 2011; Larsen and Svabo, 2014). As a result, it is hard to identify one unified gaze among the gazees.

An early revision of the tourist gaze concept emerging from critical reviews by Leiper (1992), Hollinshead (1994) and Wearing and Wearing (1996) who stressed the interactions, relationships, and active embodied use of space. Importantly, beyond different conceptions of the gaze, which reflect ongoing concerns with how contextual forces and the positions of actors shape what and how they gaze, studies attempted to conceptualize gazing as a part of a wider performative tourism practice. For example, the performative approach of "doing" rather than "seeing" (Perkins and Thorns, 2001) explains the importance of tourist experience in construction of tourist gaze. A similar study was conducted by Thompson et al. (2016) who demonstrated how the tourist gaze can be transformed from experience based, primarily on viewing, to interaction and engagement. Their reconceptualisation echoes the work of Cloke and Perkins (1998) who previously linked notions of gazing with an experience more broadly. Importantly, such critiques of the gaze stressed the need to approach gaze as multi-directional and multi-actor practice, which should be understood in relation to embodied experience.

Subsequent researchers identified new dimensions and manifestations of the tourist gaze which are presented in Table 1. These alternative conceptualizations were developed to understand how the gaze takes different forms and is shaped by diverse ideologies and relations between gazers and gazees under different cultures, societies, sub-groups, activities, religions, and histories (Lee and Gretzel, 2013).

Table 1: Fragmented Concepts in Gaze

Concept	Context	Publication
Tourist gaze	Visual consumption and/or experience of a destination with a sense of authority and superiority with a certain level of involvement	Urry (1990, 1992b, 1992a, 2002), Cheong and Miller, (2000), Urry and Larsen, 2011), MacCannell (2001), Perkins and Thorns (2001), Thompson *et al.*, (2016)
Zoological gaze	Explains the gaze between the tourists visiting zoos and animals where animals are expected to perform as wild versions of themselves	Franklin (1999), Beardsworth and Bryman, (2001)
Male gaze	Expresses how power and gender collide in landscape and tourism representation favoring the male tourists	Pritchard and Morgan (2000), Huang and Lee (2010)
Local gaze	Explains and manifests the agency and power of locals in developing countries that could penetrate into others' lives	Cheong and Miller (2000), MacCannell (2001), Maoz (2006), Chhabra (2010), Wassler and Kirillova (2019), Stone and Nyaupane (2018)
Second gaze	Tourists gazing at concealed or unseen visual images at a destination.	MacCannell (2001), Stone and Nyaupane (2018), Huang and Lee (2010)
Sexual gaze	Identifying women as objects for male tourists, especially in the South-east Asian context	Urry (2002), Karsay *et al.*, (2018)
Family gaze	Associated with photography that explains how family moments are captures through camera lenses within divergent visual environments during a family tour	Haldrup and Larsen (2003), Urry and Larsen (2011)
Museum gaze	Involves an introspective gaze at an object of historic value with intellectual and visual gratitude	McLean and Cooke (2003), Larsen and Svabo (2014)
Nervous gaze	The gaze that is created by the visitors as a result of media stories and rumors which might carry a certain degree of risk to the visitors.	Bell (2005)
Mutual gaze	Constructed as a result of meeting two gazers, i.e. tourists and locals, tourists and tourists, tourists and brokers who effect and feed of each other.	Maoz (2006), Lee and Gretzel (2013)
Host gaze	The gaze of tourism service providers towards the tourists	Chan (2006), Gillespie (2006), Maoz (2006), Moufakkir (2011), Gelbman and Collins-Kreiner (2013, 2016)
Reverse gaze	Direct gaze of locals (photographee) towards the tourists (photographers) that brings shame and discomfort to the	Gillespie (2006), Hockert *et al.* (2018), Chhabra (2010)

	photographer	
Intra-tourist gaze	The gaze of the tourists on fellow tourists during different encounters	Holloway, Green and Holloway (2011)
Re-appropriated gaze	The gaze of the tourist/s towards the gaze of both locals and hosts who gaze at the tourist/s	Modesti (2011)
Third gaze	Psychoanalytical gaze of the tourists to understand the host gaze	Moufakkir (2013)
E-mediated gaze	The gaze created through the use of technology including digital images and sharing through various online platforms	Robinson (2014, 2012)
Bifocal gaze	Dual objective nature of gaze that attempts to identify both needs of other and associated problems	Ugelvik (2013) and Ankor and Wearing (2013)
Refractive gaze	Gastronomes tourists' subjective and sensual nature of gaze towards different culinary	Neill, Johnston and Losekoot (2016)
Aeromobile tourist gaze	The gaze of landscapes from above (by being in the air)	Rink (2017)
Female tourist gaze	The gaze of the female tourists	Zhang and Hitchcock (2017)
GoPro gaze	Exciting public actions of adventurous, and skilled performers in front of the camera	Vannini and Stewart (2017)
Distracted gaze	Distractions caused to the tourist gaze through digital distractions during a vacation	Ayeh (2018)
Teenage gaze	The gaze of the young people	Leonard (2019)
Liminal gaze	Two proximate or similar cultures gazing upon the each other	Moufakkir (2019)
Transitional tourist gaze	Transformative nature of tourist gaze, due to the systematic government mediation and time	Samarathunga, Cheng and Weerathunga (2020)

Out of multi-faced gazes, the gaze literature is dominated by host-guest encounters. In their study Lin and Fu (2020) introduced a theoretical framework that elaborated on the gaze notion along with the host-guest relationship. Accordingly, three fractions of gaze research have been identified: the gaze of the tourists, the gaze of the hosts, and gaze constructed during tourist-host interactions. Through their latest publication Gajdošík, Maráková and Kucerová (2020) postulated on the future of tourism and tourists with technological innovations, change of tourist behaviors and experience. The previous line of work indicates ever growing nature of gaze concept with more divergent and novel contexts while closely embodied with theories from other disciplines including nature, science, and technology. Therefore, more studies deemed necessary to apply the gaze concept since gaze is varied from place to place, time to time and context to context. In-depth understanding of gaze will address the empirical glitches at a destination to solve issues related to hosts and guests.

3.2 Review of Methodology used

The present state of the art paper also provides some insights into the research methods employed by scholars. Most of the gaze academic papers up to 2010 largely remain as conceptual papers contributing to the development of the theory, which can be identified as qualitative inquiries that strengthen the tourist gaze literature through conceptualizing and re-conceptualizing. Since 2010 also the scholars mainly employed qualitative methods to validate their arguments. For instance, ethnographic studies were carried out by Holloway et al., (2011), Lo and McKercher (2015), and Zara (2015). Auto-ethnographic research methods have been used by De Villiers (2015) and Modesti (2011) to present their propositions on different perspectives of the tourist gaze. Netnographic studies have been carried out by Zhang and Hitchcock (2017), and Rink (2017). Since the use of ethnographic research methods and its sub-branches are dominating the tourist gaze literature, it is postulated that ethnographic research methods are the most popular research methods among the gaze researchers.

The upward trend of using photographs and texts for gaze studies is also palpable among the most recent literature. It was Haldrup and Larsen (2003) who first attempted to postulate a relationship between photography and the tourist gaze and many researchers followed them. Amongst them, the use of online photographs by Lo and McKercher (2015), selfie behavior of the tourists by Dinhopl and Gretzel (2016), GoPro photos and videos by Vannini and Stewart (2017), photos and text sharing through 'WeChat' moments by Zhao, Zhu, and Hao (2018), international and domestic tourists' gaze in Botswana by Stone and Nyaupane (2018) stand tall.

Content analysis and thematic analysis methods are also being used by gaze researchers. Both Zhu, Xu, and Jiang (2016) and Moufakkir (2019) analyzed interview transcriptions using thematic analysis to derive the results on Chinese tourists' shopping behavior in Europe and Chinese immigrant workers gazing upon Chinese tourists dining in Chinatown respectively. Samarathunga et al., (2020) also employed thematic analysis in their latest study on 'Transitional Domestic Tourist Gaze'. Content analysis was performed by Thompson et al. (2016) and Rock, Yang, Hu, and Wall (2017) on their gaze studies. In their state of the art paper Lin and Fu (2020) also employed the content analysis method to review a sizable number of previous studies on gaze. However, it is doubtful whether the use of thematic and content

analysis could enlighten the gaze notion considering complex socio-cultural drivers associated with the gaze. Employment of such methods could confine the gaze notion from further expansion. Thus, further studies are required to shed more light on the methodological advancement of gaze studies.

4. Critiques, Debates and Evolution

Many early authors including Game (1991) Britton (1992) Cloke and Perkins (1998) criticized Urry's tourist gaze for focusing only on tourists' sight on sites whilst neglecting the wider aspects of the tourist experience. Many researchers (Edensor, 2001; Perkins and Thorns, 2001; Shono, Fisher and McIntosh, 2006) also argued that the tourist gaze does not adequately acknowledge the geographical features, socio-cultural topographies, experience, sound, smell, and taste of the tourism environment. This is because Urry (1990, 2002) largely narrowed down the gaze conception to Western mass tourists. However, through 'Tourist Gaze 3.0' Urry and Larsen (2011) successfully addressed those arguable areas.

Chan (2006), Gillespie (2006), Maoz (2006) and Moufakkir (2011) identified the absence of local agency at tourist destinations that significantly influence the tourist gaze. Cohen (2019) also brought his arguments closer to Maoz (2006) where he argues that objects' interests are overlooked including locals', animals', and even plants. In order to fill this overlooked area subsequent researchers introduced new concepts including 'host gaze' (Chan, 2006; Gillespie, 2006; Maoz, 2006), 'local gaze' (Cheong and Miller, 2000; MacCannell, 2001; Maoz, 2006), 'mutual gaze' (Maoz, 2006; Lee and Gretzel, 2013) and 'reverse gaze' (Gillespie, 2006). The local gaze, however, often overlaps with the host gaze (Chhabra, 2010; Holloway, Green and Holloway, 2011; Wu and Pearce, 2013; Stone and Nyaupane, 2018). An in-depth analysis of these concepts revealed that local gaze is constituted by the locals in developing countries and the host gaze is instituted by the tourism service providers towards the tourists (see Table 1).

Tourist gaze could commodify the local cultural values and practices (Stronza, 2001; Woodside, 2015) by driving the locals towards financial gains (MacCannell, 2001). The destruction process is obvious along with tourist exploitation at the outset of mass tourism where there are multiple parties got involved in tourism (Singh, 2015; Samarathunga, 2019; Yang, 2019). Some scholars have missed talking about the cultural preservation and

improvement caused by the tourist gaze. Museum gaze (McLean and Cooke, 2003; Larsen and Svabo, 2014) and city gaze (Syahbana and Suprapti, 2015; Nursanty, Suprapti and Syahbana, 2016) are two different instances where gaze has been successfully deployed for both conservation and development purposes.

Adding more to the critiques, Moufakkir (2011) argued that considerably less attention has been paid on the gaze of two culturally similar groups shed upon each other. Further, Zara (2015) and Stone and Nyaupane (2018) contend that existing work on the tourist gaze has primarily been 'West-centered' and they recommend more studies to be carried out in the African and Asian regions with respect to the domestic tourist gaze. The sexual orientation of the gaze has been questioned by MacCannell (2001) and Maoz (2006) since Urry's conception has been centered on male gaze. This becomes more intense since the "the gaze of a tourist woman is not the same as that of a tourist man" (MacCannell, 2001, p.24). More recent literature including Vizcaino-suárez and Díaz-carri (2019) and Yang, Yang and Khoo-Lattimore (2019) also salute the absence of tourism gender research, particularly with female tourists and hosts. Leonard (2019) offered similar criticisms based on age arguing that the tourist gaze reflects the gaze of the adult tourists ignoring other age groups.

Although the tourist gaze has significantly contributed to the development of both theory and practice, it is not without demerits. Through critiques, dialogs, debates and comments, many scholars have contributed to the development of the gaze concepts since its inception. That is the same reason why gaze studies gained more popularity after the year 2000 compared to the previous decade during which the initial idea was originated.

5. Conclusions and Future Research Directions

This review reflects the enduringness, flexibility, and transferability of the tourist gaze concept. During the last three decades tourist gaze literature has evolved with the contribution of many scholars who introduced diverse and novel reconceptualizations of the gaze theory. Out of many, mutual, host, local and reverse gaze has been subject to great debates, which, however, contributed to establish the gaze notion. This evolution and diversification of work on the tourist gaze are illustrated in Figure 1. However, this review also highlighted numerous critiques of the tourist gaze, which have led to subsequent revisions to

its original scope and focus, and it points to numerous avenues for future research that extend the concept and its application.

There is scope for future research to examine different manifestations of the host gaze including antecedents, and the impacts of the host gaze to the embodied behaviors of residents and workers who come into contact with tourists at different destinations. The absence of sufficient studies conducted in Asian and African and other non-Western contexts are noteworthy. Pursuing these lines of enquiry can also help to develop non-Western conceptions of the tourist gaze. The majority of work on the tourist gaze adopts qualitative approaches, and draw on sociological and interpretive paradigms. Thus, the development of quantitative and experimental approaches, drawing on psychology or behavioral science, could enhance existing conceptions and applications of the gaze. Such studies could provide more rigorous explanations of alternative factors that mediate or moderate perceptions and expectations linked to the gaze.

There is a considerable scope to conduct further studies on both female tourist gaze and female host gaze at tourist destinations as it could significantly vary from the male gaze. Considering the distinct and complex nature of the tourism industry and of tourism experiences, future research can also explore the temporal dimensions of the tourist gaze, including how it forms, changes, or even decays under special conditions like post-war or dark tourism. Given the rapidly changing nature of technology, future research can examine the role and power of socio-technological actors in shaping the tourist, host, reverse, and mutual gaze. Research may consider how access to different forms of media shape perceptions and expectations of hosts and guests. Studies may also evaluate how new technological advances, for example, smartphone technology, translation apps, virtual and augmented reality change how people engage with people and places. Social media will also have a great influence on construction of tourist gaze among the young travelers that can be deeply explored.

If properly employed, tourist gaze and associated gaze concepts can greatly contribute to the development of the tourism industry by addressing prolong hitches at tourism destinations including tourist harassments, issues related to host-guest encounters, tourism planning, destination image, sustainability issues, and other socio-cultural, environmental and economic concerns by large.
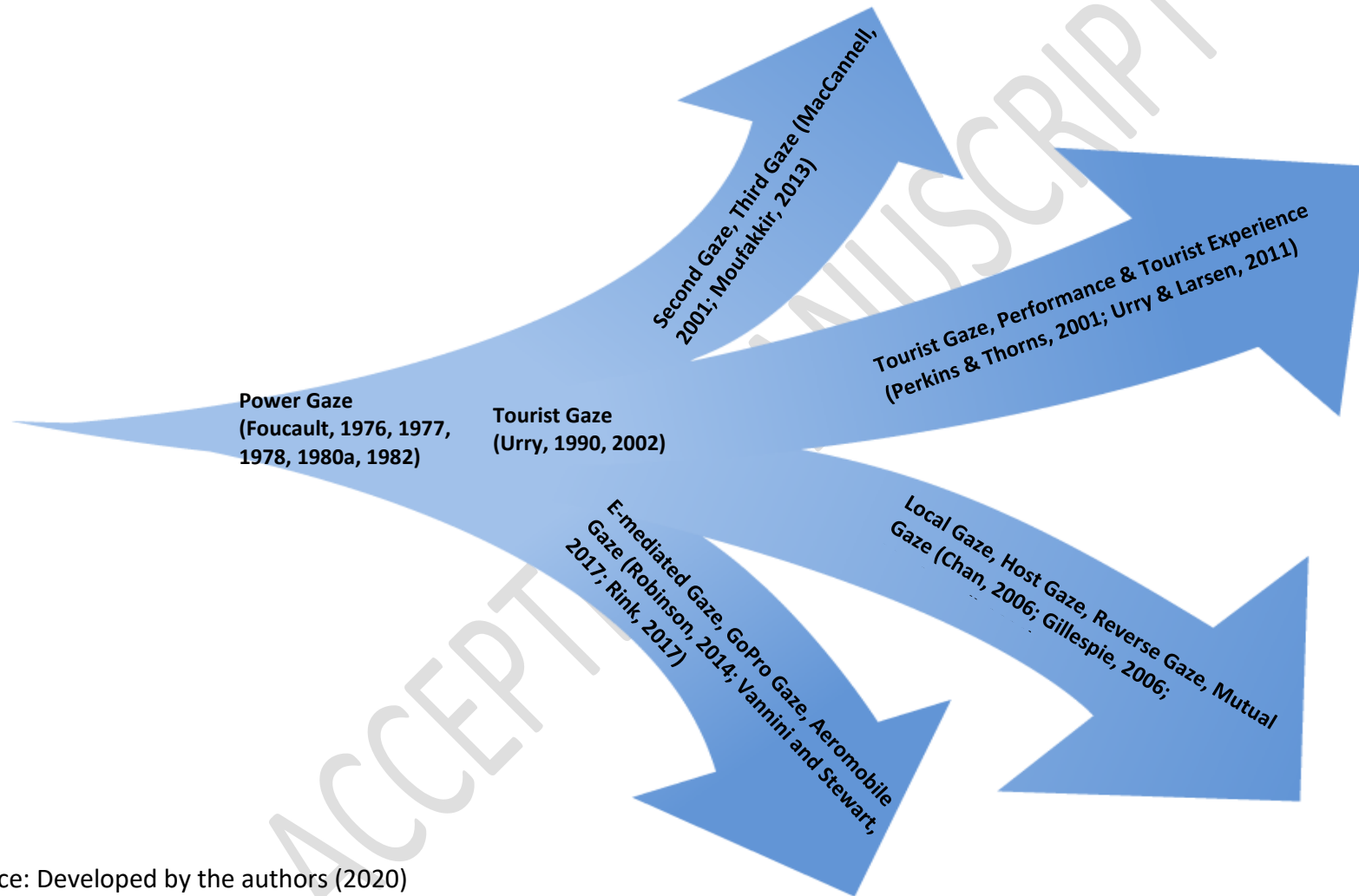
This study is not without limitations. First, the literature search was carried out using 'keyword search' it is possible that a few articles being unintentionally missed-out that have not used 'tourist gaze' as a keyword. Second, only the articles written in the tourist gaze context have been adopted for the study. Third, articles that have been written only in English were considered for analysis. Future researchers could expand the literature search by including use of tourist gaze in other tourism research areas without restricting to keyword search. Further, future studies should also consider tourist gaze research that are written in languages other than English.

The study contributes to the development of tourist gaze theory in numerous ways. It identifies, evaluates and discusses the key gaze studies examining the contexts within which gaze is formed, conceptualized and transformed. The study further identifies and put forward the evolution of tourist gaze notion over three decades. In addition to that, the paper reviews the methodologies with which it was applied. Finally, the study presents future areas for research investigation.

The present state of the art paper also highlights the divergent nature of the gaze due to the various socio-cultural, political, and economic factors applicable in different contexts. Further, the gaze also tends to vary from person to person due to individual differences including experience and knowledge, personality, level of exposure etc. With the increased modernization, urbanization and rapid global development the gaze notion will not have any ceilings. In future, the gaze will closely associate with other disciplines including technology, science, and nature while significantly expanding the theory. Consequently, the gaze will shift from sociology and anthropology to a far broader concept benefiting and expanding both theory and practice.

Figure 1: Evolution of Tourist Gaze theory

Second Gaze, Third Gaze (MacCannell, 2001; Moufakkir, 2013)

Tourist Gaze, Performance & Tourist Experience (Perkins & Thorns, 2001; Urry & Larsen, 2011)

Power Gaze (Foucault, 1976, 1977, 1978, 1980a, 1982)

Tourist Gaze (Urry, 1990, 2002)

E-mediated Gaze, GoPro Gaze, Aeromobile Gaze (Robinson, 2014; Vannini and Stewart, 2017; Rink, 2017)

Local Gaze, Host Gaze, Reverse Gaze, Mutual Gaze (Chan, 2006; Gillespie, 2006;

Source: Developed by the authors (2020)

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