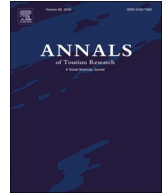




Contents lists available at ScienceDirect

## Annals of Tourism Research

journal homepage: [www.elsevier.com/locate/annals](http://www.elsevier.com/locate/annals)

## Temporal manifestations of nostalgia: Le Tour de France

Sheranne Fairley<sup>a,\*</sup>, Heather Gibson<sup>b</sup>, Matthew Lamont<sup>c</sup><sup>a</sup> University of Queensland, Australia<sup>b</sup> University of Florida, United States<sup>c</sup> Southern Cross University, Australia

## ARTICLE INFO

## Keywords:

Nostalgia  
Sport tourism  
Cycling  
Tour de France  
Memory trips

## ABSTRACT

Nostalgia in sport tourism is increasingly understood as multifaceted. Early conceptualizations of nostalgia may be inadequate in explaining contemporary sport tourism. Utilising an organized tour of the 2011 Tour de France, a hybrid experience combining active cycling with passive spectating, interviews were conducted with 13 tour participants and two tour guides. A grounded theory model reflecting multiple dimensions of nostalgia across three trip phases is proposed. Pre-trip, nostalgia inspired participation. During the trip participants viewed and acted upon desires to engage with preconceived nostalgic images by cycling iconic mountains. Mementos and experiences were collected to facilitate future memories and aid nostalgic recollections post-trip. The study demonstrates how sport tourists adopt multiple, reflexive roles to enrich nostalgic value throughout a trip.

## Introduction

Nostalgia, the desire to relive a past period or experience (Havlena & Holak, 1991; Holbrook, 1993) has been shown to play a role in sport tourism (Fairley & Gammon, 2005). Following Redmond (1991), Gibson (1998) identified nostalgia sport tourism as one of three types of sport-related travel: active, (travel to participate in sport); event (travel to spectate at a sport event); and nostalgia (visits to sport museums, halls of fame, and stadia). Gibson's original definition of nostalgia sport tourism focused on the cultural heritage of sport and the meanings associated with these attractions. Research utilising this definition has examined trips to sport stadia and sites as repositories of meaning that can be thought of as "sacred places" (Gaffney & Bale, 2004) and which may act as iconic symbols of place (John, 2002). Nostalgic recollections have also been related to heroic performances that have been enacted during sporting events of the past (Gaffney & Bale, 2004).

It is generally recognized that nostalgia's role in sport tourism is multidimensional (e.g., Cho, Ramshaw, & Norman, 2015; Fairley, 2003; Fairley & Gammon, 2005). While nostalgia has been shown to relate to sport and place, it has also been shown to relate to nostalgia for social experience (e.g., Cho et al., 2015; Fairley, 2003; Fairley & Gammon, 2005). While we know that nostalgia's role in tourism is multifaceted, and that Gibson's (1998) three types of sport tourism are interrelated (Fairley, 2003; Lamont & McKay, 2012), we know little about manifestations of nostalgia in sport tourism experiences centred on sporting events carrying significant cultural heritage. This study therefore sought to explore manifestations of nostalgia in the context of a commercially organized cycling and spectating tour of the 2011 Tour de France. A unique feature of this study is that it examines a sport tourism experience combining elements of active and passive sport participation cast against the backdrop of a globally significant sporting event steeped in history and cultural heritage (Palmer, 2010). This context reflects emerging sport tourism experiences in which participants may fluidly and rapidly move between roles while deploying a blend of traditional and postmodern consumptive practices

\* Corresponding author. School of Business, Faculty of Business, Economics and Law, University of Queensland, Brisbane, QLD 4072, Australia.  
E-mail addresses: [s.fairley1@uq.edu.au](mailto:s.fairley1@uq.edu.au) (S. Fairley), [hjgibson@hfp.ufl.edu](mailto:hjgibson@hfp.ufl.edu) (H. Gibson), [matthew.lamont@scu.edu.au](mailto:matthew.lamont@scu.edu.au) (M. Lamont).

<http://dx.doi.org/10.1016/j.annals.2017.09.004>

Received 6 May 2015; Received in revised form 15 September 2017; Accepted 19 September 2017

0160-7383/© 2017 Elsevier Ltd. All rights reserved.

(Lamont & McKay, 2012). Throughout, the Tour de France will be referred to as *Le Tour* to distinguish it from the organized group tour which was the subject of this study.

## Literature review

### Defining nostalgia

Fundamentally, nostalgia is defined as a longing for the past (Davis, 1979). Some definitions tend to focus on positive emotions (e.g., Davis, 1979) others also invoke the “bitter sweet” nature of this yearning for the past (e.g., Holbrook & Schindler, 1991). While some definitions limit nostalgic recollections to that which an individual has lived (e.g., Havlena & Holak, 1991), other definitions are more inclusive, acknowledging that nostalgic recollections can relate to times and events that are learned vicariously through media or socialization (Holbrook, 1993). Some scholars advocate differentiating the concept of nostalgia from other forms of remembrances such as recollection and reminiscence (e.g., Cho et al., 2015). They emphasise that nostalgia extends beyond simple reminiscence because it involves a desire to relive the past as it compares more favourably to the present (Wilson, 2005).

Nostalgia is linked to identity (Davis, 1979) and memory (Marschall, 2012). Memories that individuals hold, particularly nostalgic recollections, remind us of who we are (Boym, 2001; Marschall, 2012) and include both personal and collective memories. For example, the feats of iconic athletes may become an integral part of collective memory within a particular sporting subculture (Healey, 1991). Boym (2001: p. xvi) further suggests nostalgia involves an interaction between ‘individual biography’ and the ‘biography of groups’ and as such nostalgia may form a link between personal and collective memories. She says, that collective memories “constitute shared social frameworks of individual recollections” (p. 53). This may explain why collective memories are often interpreted by individuals as a memory of their own and as Marschall (2012) suggests memories may be learned and are constantly reconstructed.

### Nostalgia in sport tourism

Nostalgia is often used to market tourism destinations (Dann, 1994), with an emphasis placed on heritage and historic attractions (Goulding, 1999). Nostalgic appeal is frequently associated with the memorialization of sporting achievements through sport halls of fames or museums (Snyder, 1991), staging of heritage sporting events (Pinson, 2016), and through footage and narratives glorifying past achievements of athletes or nations (Fairley & Gammon, 2005).

Nostalgia for sport place is largely linked to heritage and has been the dominant conceptualization of nostalgia sport tourism (Fairley & Gammon, 2005). As sport plays a significant role in the social lives of many, it follows that sporting performances and events, and the sites associated with them may hold personal and cultural significance (Bale, 1993; Gammon, 2004). Consequently, many sport stadia and places are considered secular shrines (Snyder, 1991), and trips to visit such places, just like other forms of tourism (Graburn, 1989), can be perceived as pilgrimages (Gammon, 2004). Gammon suggests that a pilgrimage may represent “any journey to visit a destination which holds some form of personal or collective meaning (however profane) to the traveller” (p. 31). It is not the site itself that the individual may be drawn to, but rather the meaning that the site engenders. Gaffney and Bale (2004) highlight that through interacting with the stadium, one can identify with its sense of history, as well as the sense of belongingness with the crowd. Indeed, Ramshaw, Gammon, and Huang (2013) examined tours of a new stadium that does not have the history of older stadia and noted that heritage can be constructed by appealing to the wider history of the sport instead of the identity of place.

In contrast to nostalgia for sport place, nostalgia for sport experience relates largely to rekindling memories of a group experience (Fairley, 2003; Gordon, 2013; Mason, Duquette, & Scheerer, 2005). This is not surprising given that interpersonal relationships can be a key component of sport-related memories (Healey, 1991). Fairley’s (2003) examination of a fan group travelling to follow a professional sport team identified five dimensions of nostalgia: nostalgia as motive, norms and rituals as objects of nostalgia, best experience as objects of nostalgia, nostalgia as the basis for trip suggestions, and nostalgia through socialization. Fairley suggested that the social experience encountered as part of active and event sport tourism may engender memories resulting in subsequent nostalgic recollections, and thus repeat visitation. Likewise, Mason et al. (2005) found sport-related travel for junior hockey was stimulated by nostalgia for ritual and social experience, rather than sport place. Indeed, in a conceptual paper Cho et al. (2015) proposed four types of nostalgia: as experience, as socialization, as personal identity; and as group identity. They suggested that nostalgia has affinities with, but is distinct from motivation. In the past, a critique of nostalgia sport tourism suggested that nostalgia is a motive rather than a distinct type of tourist behavior (Weed & Bull, 2009), whereas Cho et al., suggest that while nostalgia may act as a powerful impetus for escaping daily routines, it is multifaceted and more complex than solely motivation.

Given the experience under investigation cuts across different types of sport tourism, it is conceivable that different forms of nostalgia are at play. Moreover, not only do places possess meaning and prestige within a sport subculture, experiences of active sport participation cast against the backdrop of a sport’s historical landscapes may be viewed as a significant moment in one’s subcultural identity (Higham & Hinch, 2009; Weed & Bull, 2009), may augment one’s legitimacy within the subculture (Griffith, 2013), and build subcultural capital (Shipway & Jones, 2007). Since the context of this study encompasses a “group tour” and the members all share an interest in the sport of cycling, it is likely that collective memory is a relevant concept to consider. Certainly, Healey (1991) explains that memories are social in that they not only involve other people, but that they are frequently shared and that as individuals join groups with common experiences, their individual memories gradually form a collective memory about a particular sporting experience. Indeed, Gordon (2013) suggests that emotion and memory are key dimensions of nostalgia sport tourism and should be considered in combination with geographically-focused concepts on place.

Download English Version:

<https://daneshyari.com/en/article/7416268>

Download Persian Version:

<https://daneshyari.com/article/7416268>

[Daneshyari.com](https://daneshyari.com)