Amelia Moore, *Destination Anthropocene: Science and Tourism in The Bahamas*.

Berkeley: University of California Press, 2019. xvi + 198 pp. (Paper US\$29.95)

Amelia Moore makes a compelling case for the significant contributions social scientists could make in global change science (GCS). She refers to the impact of humans on the earth's biological, geologic, and chemical systems as the Anthropocene. Anthropocene anthropology is centered not only on the processes of global change (which includes climate change), but also on an examination of the ideas and industries that are responses to Anthropocene changes. She uses the Bahama Islands to illustrate the Anthropocene at work. I add special kudos to her for having a U.S. publisher print a manuscript in which Bahamas is printed as "The Bahamas"—the format used officially by the Bahamas government.

Moore references four research opportunities she felt revealed Anthropocene ideas in action. As she stated, "I learned that the Bahama Islands aren't just evolving geologically, accreting and eroding over millennia; they are changing at the speed of thought" (p. 6). The first of the projects involved interdisciplinary research to understand the perceptions and possible impact of several island communities that would be near proposed marine protected areas (MPA). She also spent time on the campus of a school designed for experiential high-school education; students enrolled are generally from wealthy American families. In New Providence, she learned of efforts by government and nongovernment agencies to manage the unwelcome invasion of lionfish (*Pterois volitans*) in Bahamian waters. The fourth project involved interdisciplinary research about blue holes on several Bahamian islands and the filming for a documentary on blue holes by *National Geographic*.

Moore's passion for Anthropocene anthropology is evident, and her resourcefulness in pulling together this disparate array of elements is commendable. However, I feel that she overextended the touristic connection. She seemed skeptical of the utility of MPAs, especially for island communities, because she interpreted touristic concerns as major motivating factors for the government marine management agency's wish to expand the network of MPAs. She noted that the "holy trinity" of Bahamian commercial fisheries are the Nassau Grouper (*Epinephelus striatus*), the Caribbean spiny lobster (*Panulirus argus*), and the Queen conch (*Aliger gigas*, formerly known as *Strombus gigas*, and more recently as *Lobatus gigas*)—all species considered to be heavily over-fished. The commercial value of these fisheries makes them one of the few local industries that can stand apart from the tourism industry. Moore also overstates the touristic value of blue holes in The Bahamas, where scientists would be the primary visitor constituency. Plans for conducting blue-hole tours

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outlined by a dive operator on Abaco Island conflicted with management plans for these sites by government and nongovernment agencies, as well as scientific researchers.

My greatest critique stems from Moore's attempt to distinguish the colonial period from the postcolonial period in The Bahamas by characterizing shifts in the political economy. For the early twentieth century she characterizes these islands as "the Isles of June" (p. 4), referencing Hugh Bell's *Bahamas: Isles of June* (1943). This period was dominated by a hotel service industry with White tourists and mostly Black Bahamian service workers. Next was the "Ephemeral Islands" by the 1970s. This characterization is based on *The Ephemeral Islands* (1978) by David Campbell. Along with Bahamian political independence there is the arrival of foreign naturalists and environmental educators. "These scientists come from foreign universities to conduct site-specific research ... In the Ephemeral Islands Bahamian citizens are assumed to be largely unaware of the natural wonders that surround them" (p. 5). The latest iteration she describes as "another framework stemming from the discursive and practical entanglement of science and tourism, which I call the 'Anthropocene Islands'" (p. 5).

From my perspective as an anthropologist and Black Bahamian, there is no distinction between the colonial and postcolonial periods. Though political independence was achieved, the colonial-style dependence remains in fields of scientific research. Moore noted, "in my experience social scientists involved in marine management are almost always foreign researchers, students, or consultants" (p. 104). She is evidently unaware of the uneven access to such critical research elements as funding; researchers from The Bahamas and other independent Caribbean countries are ineligible to apply for funding from large government-funded U.S. agencies such as the National Science Foundation.

Overall, the book is a bold attempt to advance scholarly discourse on the Anthropocene. Moore can be commended for delving into issues of the way tourism in The Bahamas is re-imagined in order to appear more environmentally sensitive. However, although she is aware of being a foreign researcher in The Bahamas, she is unaware of the basic challenges that restrain Bahamian or other Caribbean scientists from taking more advantage of research opportunities.

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