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General Information

The 2013 Annual International Society of Travel and Tourism Educators (ISTTE) Conference will devote several sessions to the presentations of academic and research papers. It is the intent of these sessions to focus on a broad range of topics that are related to education, research, and management in the field of travel, tourism, and hospitality services. ISTTE is an international organization; therefore, submissions from international scholars are highly encouraged.

Contribution Areas: Contributions are invited in any of the following subject areas or their related areas

- Bridging the gap between industry and education needs
- Emerging issues in travel and tourism education and training
- Innovative and creative teaching techniques
- Perspectives on articulation and/or accreditation
- Teaching for excellence
- Technological applications in travel and tourism education
- Travel and tourism education and curriculum
- Human resources in travel and tourism
- Impacts on the travel and tourism industry

- Travel and tourism research issues or cases
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- Studies of gaming and entertainment industries
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Types of Submissions: The International Society of Travel and Tourism Educators (ISTTE) provides researchers with a choice of four types of research papers:

- Refereed full papers
- Poster papers based on refereed extended abstract
- Working papers based on refereed abstract

Types of Proceedings Papers: In this proceedings, papers are presented in alphabetical order. Paper submission type (Full Research Paper, Working Paper, Poster Paper) is indicated in the table of contents.

Recognition of Review Committee

The following were selected to serve on the ISTTE 2012 review committee because of their expertise and commitment to excellence in the tourism industry and tourism education.
Their service to their 2013 ISTTE conference is sincerely appreciated.

THANK YOU!

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DETERMINANTS OF STUDENT ACHIEVEMENT ON STANDARDIZED ASSESSMENTS

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ABSTRACT

Many high schools offer career/technical education courses, which include programs in Travel and Tourism Operations. While the programs are career focused, federal funding is dependent on standardized testing scale scores that measure general education skills, such as reading and mathematics. This study attempts to identify the strongest determinants of student success on standardized assessments, with correlations between each of the following sets of variables: student/instructor ratio and student scale scores (SSS) for standardized testing, teaching experience and SSS, the instructor education level and SSS. Results indicate the strongest relationship is between scale scores and the education level of the instructor, supporting the need for a more educated faculty in Travel and Tourism programs.

INTRODUCTION

Career/technical education (CTE) is integrated in high schools throughout the United States, providing a general curriculum with the addition of career preparation in a specific field. These programs are important for creating an educated workforce in one of the highest economic contributing fields - tourism (Kirkley, 2013). The U.S. Travel Association reports an annual economic impact of $2 trillion dollars attributed to tourism, of which $855.4 billion is direct spending (U.S. Travel Association, 2013).

According to the National Center for Education Statistics, in 2008, 82.7% of all high schools offered career/technical education courses (2008), which include programs in Travel and Tourism Operations. These programs integrate career preparatory classes with general education classes, designed to allow a student to enter the industry without college attendance (American Hotel & Lodging Educational Institute, 2013). The end result is a robust high school education that still fits within the confines of secondary education requirements. For example, in Florida the standard length of a Travel and Tourism Industry Operations curriculum is 800 hours, with basic skill focus inclusive of reading, language arts, and mathematics, as well as career preparatory courses (Florida Department of Education, 2013). Not only do these high school programs prepare the students for entering a career, it allows time for general career exploration (American Hotel & Lodging Educational Institute, 2013).

High schools in all states have standardized assessment requirements in order to attain federal funding (Florida Department of Education, 2013). Student success in any program needs to be measured for effectiveness. While students in career preparatory programs like Travel and

Tourism Industry Operations tend to take lower level mathematics and core skill classes, they tend to score higher on standardized assessments (Marsella, 2010). This could possibly be attributed to a more contextualized education, but it does present the question of true determinants of success on standardized testing.

This study utilizes standardized test scores to compare instructor qualifications, school resources, and class environment. The standardized test scale scores utilized were obtained from the Florida Comprehensive Assessment Test (FCAT). The No Child Left Behind Act of 2001 mandates all states must administer standardized tests measuring student achievement to receive federal funding (Harrison, 2003). The FCAT has been referred to as the "most aggressive in the nation (Harrison, 2003)." While many parents, instructors, and school administrators oppose standardized tests, they do provide the ability to benchmark schools. This study acknowledges the opposition top measuring student achievement through standardized testing; however, as standardized testing is presently required in every state, this study focuses only on determinants of student success on the FCAT.

Purpose

The primary purpose of this paper is to examine the correlations between each of the following sets of variables: student/instructor ratio and student scale scores (SSS) for standardized testing, teaching experience and SSS, the instructor education level and SSS. Analysis of these variables will suggest the most influential variable on student scale scores on the Florida Comprehensive Assessment Test.

Research Questions

Q1: Is there a correlation between student/instructor ratio and student scale scores on the Florida Comprehensive Assessment Test (FCAT)?

Q2: Is there a correlation between a higher instructor education level and student scale scores on the Florida Comprehensive Assessment Test (FCAT)?

Q3: Is there a correlation between teaching experience level and student scale scores on the Florida Comprehensive Assessment Test (FCAT)?

METHODOLOGY

This research study was designed to utilize existing secondary data from the Florida Department of Education. Primary data collection of necessary information, such as mean FCAT scores and teaching experience of teaches across the entire state of Florida, would be ineffective due to issues of financial expenditure, time, and confidentiality. The data set utilized was drawn from a government source, and should be considered reliable.

This research design is classified as quasi-experimental due to the researcher's ability to control groupings of test takers. The students were tested and the results grouped by the Florida Department of Education prior to results released to the researcher.

Sampling

The sample for this research study was drawn from existing data provided by the Florida Department of Education (FDOE). The FDOE publishes an annual report regarding the FCAT scores for students in the state of Florida. The scores are reported in diverse methods. For example, scores are grouped into categories, such as student race, school district, or county. This study utilized the reported scale scores for individual schools.

The list of FCAT scale scores categorized by individual schools (Florida Department of Education, 2011) was cross-referenced with a list of all public high schools within the state of Florida (Great Schools, 2006). The resulting list of schools was analyzed for missing data, in particular, missing information regarding student/instructor ratio, instructor education level, and teaching experience (measured in years), complied by the FDOE. Incomplete cases were removed from the data set.

To achieve a random sample, the list of remaining schools was alphabetized and every 4th case removed. The resulting data set for study analysis consists of FCAT mean scores for 148 public high schools from the state of Florida. The data collected is from the 2010-2011 school year.

Total student population for the schools included in the data set is 283,925. The scale scores for math and reading represent testing done at the tenth grade level, and science scale scores represent testing of 11th grade students. School scale scores is the mean of all student scale scores, by subject.

Measurement Instrument

The measurement instrument utilized for primary data collection was the Florida Comprehensive Test (FCAT). The FCAT is an annual formal assessment of student achievement measuring student achievement of benchmarks mandated in the *Sunshine State Standards*. Every student registered in a Florida public school must participate at required intervals (Department of Assessment and School Performance, 2005).

Item development for the FCAT occurs through an 8 step process.

1. Item writing
2. Pilot testing
3. Committee reviews
4. Field testing
5. Statistical review
6. Test construction
7. Operational testing
8. Item release or reuse

The item development process lasts approximately 2 years. Items are developed and reviewed by various committees and written by educators, researchers, and experts. The characteristics of the FCAT are represented in Table 1.

Table 1- FCAT Characteristics

	Mathematics	Reading	Science
Item Type			
Multiple Choice	30-35	45-50	40-45
Gridded Responses	15-20	N/a	3-6
Performance Task	5-8	5-7	5-7
Time Allotted	160 minutes	160 minutes	150 minutes

School officials administer the FCAT. The process of printing, distributing, collecting, and analyzing FCATs is subcontracted (Department of Assessment and School Performance, 2005). Scores are computed utilizing Item Response Theory (IRT). IRT weights raw scores through 3 separate parameters:

1. differentiates between students of different abilities
2. difficulty of the item
3. accounts for guessing

Due to parameter utilization, IRT more accurately depicts the student's ability level. Students with the same raw score could have different scale scores due to the IRT process (Department of Assessment and School Performance, 2005).

RESULTS

FCAT Scores

FCAT scale scores from the three subject areas, math, reading, and science, were totaled and analyses of the results are presented in table 2.

Table 2- Total FCAT Student Scale Score Descriptive Statistics

FCAT Total Scale Score Descriptive Statistics			
N 148	Mean 925.11	Median 921.0	Mode 935.0
Standard Deviation 58.32	Variance 3401.29	Skewness .066	Kurtosis .547

The measures of central tendency represented numerically in table 2. These measures are presented to represent the entire collective of total FCAT student scale scores. The median, which is the score that divides the population of scores, is 921.0. This means half of the scores fall below 921.0 and half fall above 921.0. Of particular importance for comparison is the mean. The mean, 925.11, is the sum of all total FCAT student scale scores divided by the number of scores (N=148). This can be considered the average of all scores from the entire data set.

The measures of variability depict the dispersion of scores. The variance of total FCAT student scores is 3401.29. This represents the area of distribution for the scores. The variance is quite large, which indicates the scores are quite spread out. The square root of the variance, known as the standard deviation, is 58.32. The standard deviation measures the distance scores lie from the mean.

The total FCAT student scale scores normally distributed, exhibiting a symmetric bell shaped curve, with the greatest frequency of scores in the center. It is slightly positively skewed (.066), indicating more scores fall to the left of center. This is verified by the mean (925.11) falling below the median (921). The scores have a positive kurtosis (.547), indicating a high peak in the center of the scores.

Student/Instructor Ratio

The null hypothesis, the correlation between student/instructor ratio and student scale scores on the FCAT is not significantly different from zero, is stated as:

$$H_0: r_{xy} = 0$$

where

$$r_{xy} = \frac{\sum_{i=1}^{n}(Z_x)(Z_y)}{n}$$

Alternatively, the correlation between the student/instructor ratio and student scale scores on the FCAT is significantly different from zero. Based on literature review, the alternate hypothesis is started as:

$$H_1: r_{xy} \neq 0$$

Highest FCAT scores were observed in ratio group; however the mean of this ratio group was lower than four of the other groups. This group represents ratios of 14.9:1 and less. Excluding outliners, lowest scores were observed in group 5, a ratio range of 21:1- 22.9:1.

The relationship between student/instructor ratio and total FCAT student scale scores was explored via Pearson product-moment correlation coefficient. There was no significant correlation between the two variables [r = -.001, n = 148, p < .0005]. The coefficient of determination is 0.000001. This equates to .00001% of shared variance between the variables, meaning only .00001% of total FCAT scale scores can be explained by student/instructor ratio.

A one-way between-groups analysis of variance was conducted to explore the impact of the student/instructor ratio on total FCAT student scale scores. There was not statistically significant difference at the p<.05 level in total FCAT scale scores for the seven ratio groupings [$F(6,141)$=1.325, p=0.25]. The effect size, calculated using eta squared, was 0.053, which is considered a small effect.

Teaching Experience

The null hypothesis, the correlation between teaching experience level and student scale scores on the FCAT is not significantly different from zero, is stated as:

$$H_0: r_{xy} = 0$$

where

$$r_{xy} = \frac{\sum_{i=1}^{n}(Z_x)(Z_y)}{n}$$

Alternatively, the correlation between teaching experience level and student scale scores on the FCAT is significantly different from zero. Based on literature review, the alternate hypothesis is sated as:

$$H_2: r_{xy} \neq 0$$

Teaching experience (measured in years) was categorized into 6 separate ordinal groups for analysis.

Group 1 – less than 10 years experience

Group 2 – between 10 and 11.9 years experience

Group 3 – between 12 and 13.9 years experience

Group 4 – between 14 and 15.9 years experience

Group 5 – between 16 and 17.9 years experience

Group 6 – over 18 years experience

Nearly 35% of Florida instructors possess between 12 and 13.9 years' experience. Less than 5% of Florida instructors have over 18 years' experience. The relationship between teaching experience and total FCAT scale scores was explored via Pearson product-moment correlation coefficient. There was a small correlation between two variables [r = -.27, n = 148, p < .0005]. The coefficient of determination is 0.0729. This equates to 7.29% of shared variance between the variables, meaning 7.29% of total FCAT scale scores can be explained by teaching experience.

A one-way between-groups analysis of variance was conducted to explore the impact of the teaching experience on total FCAT scale scores. There was a statistically significant difference at the p<.05 level in total FCAT scale scores for the six experienced level groupings [$F(5,142)=3.641$, $p=0.004$]. The effect size, calculated using eta squared, was 0.1136, which is considered a medium effect. Post-hoc comparisons using Tukey HSD test indicated the mean

score for Group 1 ($\underline{M}$=885.000, $\underline{SD}$=57.2189) was significantly different than Group 4 ($\underline{M}$=940.5758, $\underline{SD}$=69.4811) and Group 5 ($\underline{M}$=940.5758, $\underline{SD}$=69.4811).

Instructor Education Level

The null hypothesis, the correlation between a higher instructor education level and student scale scores on the FCAT is not significantly different from zero, is stated as:

$$H_0 : r_{xy} = 0$$

where

$$r_{xy} = \frac{\sum_{i=1}^{n}(Z_x)(Z_y)}{n}$$

Alternatively, the correlation between higher instructor education level and student scale scores on the FCAT is significantly different from zero. Based on literature review, the alternate hypothesis is stated as:

$$H_3 : r_{xy} \neq 0$$

The relationship between instructor education level and total FCAT student scale scores was explored via Pearson product-moment correlation between the two variables [$\underline{r}$=.431, $\underline{n}$ = 148, $\underline{p}$<.0005]. The coefficient of determination is 0.1858. This equates to 18.58% of shared variance between the variables, meaning 18.587% of the total FCAT scale scores can be explained by instructor education level. This is the strongest correlation of the three variables examined.

School percentage of employed instructors with advanced degrees was categorized:

    a. Group 1: Less than 40% of instructors possess advanced degrees
    b. Group 2: between 40-49.9% of instructors possess advanced degrees
    c. Group 3- over 50% of instructor possess advanced degrees

A one-way between-groups analysis of variance was conducted to explore the impact of advanced degree levels on total FCAT scale scores. There was a statistically significant difference at the p<.05 level in total FCAT scale scores for the six experience level groupings [$\underline{F}$ (2,145)=13.214, $\underline{p}$ =0.00]. The effect size, calculated using eta squared, was 0.1542, which is considered a small effect. Post-hoc comparisons using the Turkey HSD test indicated the mean score for Group1 ($\underline{M}$ =904.2933, $\underline{SD}$=5.8207) was significantly different than Group 2 (M =939.9298, SD=6.3513) and Group 3 ($\underline{M}$ =969.8750, $\underline{SD}$=21.0271).

DISCUSSION

Analysis of the data provided by the Florida Department of Education indicates there is no relationship between student/instructor ratio and student scale scores on the Florida

Comprehensive Assessment Test. No significant difference in scores was noted between any of the ratio groups. Initial testing suggests the ratio of students to instructors is not important to student success on standardized testing.

There is, however, a relationship between teaching experience and student scale scores. While the relationship is not very strong, the relationship does exist. In particular, there was a significant difference in scale score between students taught by instructors with less than 10 years' experience and those taught by instructors with 14-18 years' experience.

The strongest relationship was between scale scores and the education level of the instructor. There were significant differences between students taught in schools where less than 40% of educators possess advanced degrees and those taught in schools with higher levels. Based on this information, initial findings indicate, of the three studied variable, instructor education level has the biggest impact on student performance on standardized testing.

This last result is significant for the high school travel and tourism programs. As previous research has indicated, students in career preparatory programs tend to score higher on the standardized testing. Highly specialized programs to prepare students for their career may require better educated instructors, which supports this finding.

Limitations

Interpretation of research results is constrained by numerous limitations. Reliability of secondary data is primary concern. The method of instrument administration, collection and processing of data, and variance of researcher technique cannot be accounted for. This study assumes proper research techniques were utilized for the process.

The sample size utilized in the study may not accurately measure the total population for the state of Florida. Of concern to the author was the lack of any charter schools in the final sample. This may indicate the restriction of the sample to be overly severe.

Finally, there exist unknown effects of mediating variables. Among those identified as potential intermediaries are:

School expenditure- the amount of spending per student may have an impact on resources available to students. These resources could potentially affect standardized test achievement levels.

Student demographics- opponents of the FCAT and other standardized tests claim students are disadvantaged by inferior socioeconomic status, minority race, and household income. Arguments, but rather the "size of the homes near the school," alluding to wording of test items perceived to be structured for affluent student (Shaker, 2004).

School size- the total student population may impact student achievement on standardized tests due to resource availability, individualized attention, and increased parental involvement.

The list is not exhaustive, and many other variables could influence student achievement levels.

Implications for Future Research

Future research of alternate meditating variables, including those mentioned under *Limitations*, is warranted. Student success can be attributed to many factors, some of which may not even be yet identified. The effect of these meditating variables may be greater than those in this study, and they may better predict student success on standardized tests.

Research regarding the effectiveness of measuring student achievement through standardized testing is necessary. Opponents of assessing student achievement through standardized testing claim instructors are simply "teaching to the test." Proponents assert teaching to the test is advantageous to the edification of student (Postal, 2003).

Finally, the measurement instruments themselves should be examined for reliability and validity, particularly when benchmarking students nationally through the utilization of individual states assessment apparatus.

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LEAVING THE LECTURE THEATRE: STUDENT PERCEPTIONS OF UTILIZING ESPERIENTIAL LEARNING AND VISUAL RESEARCH ON A STUDENT-DIRECTED CULTURAL TOURISM SITE-VISIT.

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Abstract

This paper will investigate and discuss the findings from one contextual application of two educational methodologies, namely experiential learning (Kolb, 1984; Kolb and Kolb, 2005; McClellan and Hyle, 2012) and visual research (Belk and Yeh, 2011; Norman, 1991; Rose, 2007) in a final year Bachelor of Business-Tourism Management core subject. A student-directed visit to a student-selected indigenous site that could be visited by cultural tourists had been utilised in the subject for a number of years and whilst anecdotal feedback had appeared to be positive, no formal investigation of either the site-visit experience or the site-visit report (worth 15% of overall marks) had been undertaken. This research offers an overview of a range of student responses to their chosen site including: (i) factors influencing site choice; (ii) an experiential learning opportunity, and (iii) utilising visual research methods. The findings overall indicate significantly positive responses to both the experiential learning opportunity and utilisation of visual research applied in the context of the site visit.

Key Words: Experiential learning; visual research; student-directed site visit; cultural tourism; indigenous culture.

Introduction

This paper's purpose is two-fold; first, to interrogate 'experience' in a search for 'quality' in contexts other than the physical lecture spaces of higher education and second, to explore the utilisation of visual methodologies as a means contributing to, and possibly realising, an enriched and increased student engagement.

Kolb's seminal book identifies learning as '…the process whereby knowledge is created through the transformation of experience' (1984:38), the experiential process not only enriching and engaging but also generating 'quality' understanding and responses.

Another significant methodology that has the potential to enhance and enrich whatever may constitute experience is visual imagery. In the tourism context the experience and the visual record of experience have been both inseparable and interdependent since the 'Grand Tour'.

Utilising a site-visit as a means of experientially operationalizing and enriching learning in terms of both quality and an increased student engagement, this research investigates student

perceptions of the benefits, or otherwise, of an experiential learning context and a visual methodology.

Literature Review

Briefly, the literature considered relates to three themes:
(i) experiential learning theory, its history and application; (ii) the necessity of rethinking traditional modes of pedagogy and (iii) reconfiguring traditional sites of provision.

Experiential learning theory (ELT) was the holistic outcome of experience-centred research by John Dewey, Kurt Lewin, Jean Piaget, Karl Jung, Carl Rogers and others (Kolb, 1984). The theory, according to Kolb and Kolb (2005), is built on six propositions shared by these scholars: 1. Learning is best conceived as a process, not in terms of outcomes; 2. All learning is relearning; 3. Learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world; 4. Learning is a holistic process of adaptation to the world; 5. Learning results from synergistic transactions between the person and the environment; 6. Learning is the process of creating knowledge.

Whilst each of the propositions above potentially constitute the inspiration for multiple research theses, the common thread all share is that of engagement that necessitates a rethinking of traditional pedagogy (Fink, 2003; Silverman and Casazza, 2000) in equally traditional lecture formats (Mitchell and Poutiatine, 2001). Experiential learners, according to both Hirsch and Lloyd (2005) and Mitchell and Poutiatine (2001) are given the opportunity to engage in reflective observation, to form abstract conceptualizations, and to develop active experimentation and application.

Finally, in a new take on the three 'R's of learning, Bialeschki argued that 'relevance, relationships, and real, as in the authentic, are the key to building the prominence of the field' (2007:366).

Research Design and Methods

Methodological Framework

Two educational methodologies, namely experiential learning (Kolb, 1984; Kolb and Kolb, 2005; McClellan and Hyle, 2012) and visual research (Belk and Yeh, 2011; Norman, 1991; Rose, 2007; Spencer, 2011) were utilised and applied to a student selected and directed site visit to an indigenous cultural site in a final year Bachelor of Business-Tourism Management core subject.

Participants. All ninety-five enrolled students undertook an indigenous cultural site visit of their own choosing and utilised the following task pro-forma:

 Site Visit– Indigenous Melbourne. The site visit is self-directed and self-structured. Research skills will be utilised to provide a framework for the visit, and objectives will be discussed in class prior to the site visit.

Site Visit Report. After the site visit, <u>a 1000 word **Site Visit Report** must be submitted</u>. The following headings may be helpful in structuring the first 500 word written component:

- Location and operational description / Outline of content / Communication methods employed / Your reaction to the content and the experience – how engaged/ interested were you, and why? / Tourism potential – domestic and international?

Visual diary. 5 photographs must accompany the written report, with 100 words per photo:

- Write about what you have chosen to photograph, and why.
- How did your photographs add insight/s to your site visit experience?
- For visitors/ tourists, are visual images of more value than written text?

Ninety-one out of an enrolled cohort of ninety five students (95.7%) completed and submitted the task.

Analysis

In this context, qualitative methods were the most logical choice, given that 71 students had permitted access to their completed and graded Site Visit Reports. It must also be noted that only the first phase of analysis has taken place, and undertaken by the author, who is also lecturer-in-charge of the subject. A second researcher will also undertake an identical analysis in an attempt to remove any bias.

For the first phase of analysis each report was subjected to a more detailed content analysis after grading had taken place and results provided to students. Six site reports were only marginally indigenous in content, so were returned for resubmission.

Preliminary Findings

To date, only preliminary analysis has taken place, given that the subject is still currently being taught.

Six sites constituted the focus of a majority of the reports, five in the capital city, and one in a provincial city. A public gallery of art with themed indigenous galleries - 22 reports / A private indigenous cultural trust in the form of a gallery – 22 reports / An indigenous guided walk in the city's public botanic gardens – 10 reports/ A public city park that acknowledges traditional indigenous owners - 6 reports / A public city museum with themed indigenous galleries – 4 reports / A private provincial city gallery – 1 report

Emergent issues to date: Site Visit Report. The nature of presentation / Degree of visitor engagement / Degree of interest in indigenous culture / Provision of information at site / Degree of insights offered into indigenous culture / Historical insights / Site stimulated further research/ learning / Behaviour of other visitors / Number of other visitors / Ease of access

Emergent issues to date: Visual diary. Images permitted an opportunity to reflect on the site after visiting / Images allowed student to focus on what was of most interest / Images evoke much more of an intense response than text alone / Images enriched the Site Visit Report

Concluding Remarks

The preliminary findings indicate a significant level of engagement manifested in both sections of the majority of Site Visit Reports. Whilst it is tempting to believe that the student-directed experiential learning opportunity undertaken may have constituted the main stimulus, another contributing variable may have simply been the fact that students were not in the lecture theatre or tutorial room, and reacting positively to a perceived freedom.

So what, then, *is* going to engage? Can it be as simple as shifting the learning responsibility onto the learner? A swift manoeuvre that actually can – and does – engage *and* empower the learner may be simply reconfiguring the learning dynamic so all responsibility – real or imagined- does not lie with the instructor. This can be achieved by including the student in the decision making process and, in the example that has been presented, such an inclusion has apparently resulted in both increased engagement in subject content through experiential learning as well as the provision of feedback that indicates an acceptance and validation of student responsibility for decision making.

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UNDERSTANDING THE ROLE OF SOCIAL INFLUENCES IN FESTIVAL REVISITNG INTENTIONS

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ABSTRACT

This study examines the role of social influence associated with festival visiting behaviors by adopting Kelman's social influence theory. For this, an onsite survey was conducted to examine the proposed model of festival social influence and to test the hypotheses. The result of analysis shows that, in the context of festival revisiting, an individual's intention is significantly explained by all of the three social influence variables included in the proposed model, i.e., subjective norms, group norms, and social identity. Conclusion and implications for research and practice are discussed at the end.
KEYWORDS: Group Norms, Social Identity, Subjective Norm, Festival Revisit Intentions

INTRODUCTION

Festivals appear to embrace the characteristics of services whose participation decisions are strongly influenced by social groups. Festivals are socially consumed, shared, and experienced in a group of some size (Kim, Choi, Agrusa, Wang, & Kim, 2010). It is also widely accepted that socialization and/or family togetherness are/is a common motivation factor(s) in festivals across the culture (Schofield & Thompson, 2007). This indicates that the role of social influence could be profound on festival behaviors. Some researchers in marketing and consumer behavior suggested that one of the most pervasive determinants in a general consumption behavior is the influence of those around a consumer. On the contrary, the social influence has seldom been examined in festival behaviors. Festival researchers have employed various theories such as motivation, festival quality and satisfaction, and destination image to explain festival visiting behaviors, but festival behaviors in the literature to date have been implicitly and explicitly articulated as personal or individual behaviors. This study therefore examines the role of social influences associated with festival vising behaviors by adopting Kelman's social influence theory (Kelman, 1974).

LITERATURE REVIEW

Social influence can arise through the direct and indirect interpersonal interactions and different approaches have been adopted to examine this concept in a different field. In social

psychology, much of the work in social influence has followed the conformity studies of Asch and his colleagues (Ash, 1953) and has been consistently developed and empirically tested in a variety of research settings. Drawing an analogy to conformity, subjective norm, which reflects the impact of directly felt expectations from other people, was conceptualized in theory of reasoned action and its derivative theory of planned behavior. With the substantial recognition of these two theories, this mode of social influence has been examined and tested to explain human behaviors in a range of context across the fields. This concept is also referred to as injunctive norms in social psychology and marketing. Kelman (1958) used the term compliance for this mode of social influence, suggesting additional two processes of social influence: identification and internalization. According to him, three modes of social influence might function to different degrees depending on the circumstances.

Social influence within internalization and identification are different from that of compliance in that it operates within a certain group (Bagozzi & Lee, 2002). Social influence of these two types is more salient within the social group that the behavior and an individual are engaged with whereas subjective norm addresses external influences or compliance to other's expectation in a rather general sense. Internalization, often termed as group norms by social psychology and marketing scholars, focuses on an agreement among and within members about the shared goals and expectations (Hogg & Terry, 2000). Internalization accordingly occurs when an individual accepts influence because it is perceived as inherently conducive to the maximization of his/her value. That is the content is perceived as being intrinsically instrumental to the attainment of the goals of that individual. Internalization often requires significant cognitive processing as an individual thinks about what is said and fits the idea into the existing belief, value, and scheme. However, identification or social identity involves additional affective and conative processes, reflecting one's concept of self in terms of the relationship to another person or group (Bergami & Bagozzi, 2000). Identification occurs when an individual adopts a behavior or opinion derived from another or groups because the behavior is associated with a satisfying self-defining relationship to the other. In other words, the role relationship between the individual and the other is considered beneficial to some portion of the individual's self concept. It is common to call identification as social identity in social psychology and marketing.

Previous studies in tourism and hospitality have argued the positive relationship between subjective norm and behavioral intentions. When people that are important to an individual recommend him/her to participate in a certain behavior (e.g., visit a certain destination, attraction, or festival), s/he is more like to comply their opinion. While this argument has received extant support, other research also reported the insignificant effect of subjective norm on behavioral intention (Lam & Hsu, 2004; Ryu & Jang, 2006; Shen, Schüttemeyer, & Braun, 2009). Some researchers have argued that subjective norm is the weakest component of the TPB, and as a result, this concept was deliberately removed from their analysis (Armitage & Conner, 2001; Godin & Kok, 1996). While these findings reflect lesser importance of social component in some behaviors, others have also suggested that poor performance of subjective norm lies in the meaning of social influences incompletely tapped within this concept, not the importance of social influence itself. Alternatively, some social influence scholars suggested that, for some group involving behaviors, social influence processes occurring inside of the group would be more pertinent. Within a certain group, as much as an individual finds his/her value and goal of visiting a festival together consistent with those of other members of visiting party, s/he will

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more likely visit the festival. Social identity also captures the main aspects of the individual's identification within the group in the sense that the person comes to view himself or herself as a member of the community. Since identification renders a person to maintain a positive self-defining relationship with other members, he or she will be motivated to engage in behaviors needed to do so. This suggests that social identity with visiting companions can positively instigate festival revisit. Combined above, this study suggests the three hypotheses and Figure 1presents a conceptual model for this study.

Hypothesis 1: Subjective norm has a positive effect on revisit intention to a festival.
Hypothesis 2: Group norm has a positive effect on revisit intention to a festival.
Hypothesis 3: Social identity has a positive effect on revisit intention to a festival.

RESEARCH METHODS

Survey Development

The constructs were measured through scales taken from previous research in order to be consistent with prior studies and then the measures were adapted to the current research setting of Strawberry Festival (Table 1).

As suggested by Ajzen (2002), subjective norms and perceived behavioral control were assessed directly, by asking respondents to judge each predictor on a semantic differential scale anchored on a bipolar evaluative dimension. Group norms and social identity were measured based on items used by Bagozzi and Dholakia (2006). For the questions on revisit intention, respondents were asked to complete two 5-point Likert scale questions that ranged from not likely at all to very much likely (Lee et al., 2010).

A pilot study was conducted with 34 undergraduate students who visited agrifestival a week ago. Feedback was obtained about the length of the instrument, the format of the scales, content validity, and clarity. The instrument was accordingly revised. In this pilot test, the reliability coefficients (Cronbach's alpha) for the questionnaire constructs ranged from .72 (group norm) to .91 (satisfaction), which exceeded the recommended satisfactory level of .70.

Data Collection and Data Analysis

Data for this study were collected in two rounds in 2012 during the Nonsan Strawberry Festival, which was held for three days in April, 2012, Nonsan, South Korea. Nonsan, Korea's largest strawberry producing city, has held this festival for fourteen consecutive years in cerebration of the tasty and nutritious fruit. At the Nonsan Strawberry Festival, visitors can enjoy a wide range of strawberry and its farming practice related activities and entertainment programs, including strawberry picking, strawberry food tasting, drawing contest, handcraft making, photo zone and etc. From an onsite survey, a total of 275 completed responses were received.

Statistical analysis was conducted using partial least square (PLS) Version 3.00 Build 1058. Unlike other latent factor based structural equation modeling (i.e., linear structural

relations (LISREL), AMOS), PLS makes minimal demand on sample size. It satisfies the heuristic that the sample size be at least 10 times the largest number of structural paths directed at any one construct (Hair, Hult, Ringle, & Sarstedt, 2014). Further, there has increasingly been precedence for the use of PLS in marketing (Chin, 1998; Yi & Gong, 2009).

The PLS model for this study is analyzed and interpreted in two stages: the assessment of the reliability and validity of the measurement model, and the assessment of the structural model. The measurement model consists of the relationships between the constructs and the indicators used to measure them. This specifically implies the examination of the convergent and discriminant validity of the research instrument. The sequence ensures that the measures of the constructs are valid and reliable before attempting to draw conclusions regarding relationships among constructs – structural model (Barclay, Higgins, & Thompson, 1995). For the evaluation of the structural model the bootstrap resampling procedure was applied to test the significance of the paths coefficients (β) (similar to standardized beta weights in a regression analysis). The goodness of fit index for the model can be assessed by the GoF and the R^2 values (Hennig-Thurau, Houston, & Walsh, 2006).

Table 1 details the demographic profile of 275 respondents. A majority of the respondents (52.8%) are local residents who live in Chungnam and 16.2% of them live within the city where the festival was held. Of all the respondents, 53.8% are male and 98.9% said that they visited the festival with their companion(s). More than one third of the respondents (38.9%) were repeat visitors and their average number of visit was 3.9.

Table 1 Demographic characteristics of the sample

Demographic Characteristics	Percentage (N=275)
Gender	
Female	46.2%
Male	53.8%
Age	
18-39	63.1%
40-59	27.6%
60+	9.2%
Residential status	
Nonsan	30.7%
Chungnam except Nonsan	22.1%
Other	47.2%
With Companions	98.9%
Family	51.2%
Friends	43.0%
Co-workers	5.3%
Other	0.5%
Experience	0.3%
First-time visitor	41.1%
Repeat visitor	38.9%

RESULT OF THE STUDY

Measurement Model

Reliability of the constructs was assessed by cronbach's alpha. It ranged from 0.71 for subjective norm to 0.92 for Intention to revisit which all met the recommended requirement of .70 (Nunnally & Bernstein, 1994). Convergent and discriminant validity are assessed by applying that the square root of the average variance extracted (AVE) by a construct from its indicators should be at least 0.7 (i.e. AVE 4 0.5) and should be greater than that construct's correlation with other constructs (Fornell & Larcker, 1981). All latent constructs satisfy this condition. We thus maintain the convergent and discriminant validity of the multi-item constructs of the models.

Structural Model

The PLS structural model and hypotheses were assessed by examining path coefficients (b) (similar to standardized beta weights in a regression analysis) and their significance levels. The GoF is .38 which indicates a good fit of the model to the data (Chin, 1998) and the variance explained (R^2) in the endogenous variables was .35. As in Figure 1 showing path coefficients (β), t-values, and the variances explained (R^2), three hypotheses indicating a positive relationship between three social influences variables and intentions to visit were supported satisfaction (β $_{SubjectiveNorm}$=.11, p<.01, β $_{GroupNorm}$=.22, p<.05; and β $_{SocialIdentity}$=.34, p<.01).

Table 2. Summary Statistics

Construct	Mean	Standard Deviation	Reliability (Cronbach's α)
Subjective Norm (five-point agree–disagree scale)	3.81	1.207	0.71
Most people who are important in my life that I should (not) visit the festival.			
Most people who are important to me would approve (disapprove of) me visiting the Festival.			
Group Norm	4.01	1.120	0.82
Visiting the festival with my companion(s) can be considered to be a goal. Please estimate the strength to which each holds the goal.			
Strength of self's goal			
Average strength of companions' goal			
Social Identity	4.11	1.143	0.79
Affective (Five-point not at all–very much scale) How attached are you to the group you mentioned above? How strong would you say your feelings of belongingness are toward the group you mentioned above?			
Cognitive (Five-point not at all–very much scale) Indicate to what degree your self- image overlaps with the identity of visiting companion(s). How would you express the degree of overlap between your personal identity and the identity of your visiting companion(s).			

Evaluative (five-point agree–disagree scale) I am a valuable member of the group. I am an important member of the group.			
Revisit Intentions (Five-point very unlikely-very likely)	4.21	1.111	0.92
I'll visit this festival again.			
If I were to visit a festival, I will primarily consider this festival.			

Table 3. Correlations of the constructs

Subjective Norm	Group Norm	Social Identity	Revisit Intentions
1	0.488	0.398	0.129
-	1	0.505	0.219
-	-	1	0.299
-	-	-	1

CONCLUSION AND DISCUSSION

This study adopted social influence theory to identity the factors affecting revisit intentions to the festival. As noted earlier, previous research has examined multiple theories, including festival quality and satisfaction and motivation to explore festival behaviors. The research model is built upon social influence theory and the result of analysis shows that, in the context of festival visiting, an individual's intention is significantly explained by all of the three social influence variables. In addition to subjective norm, group norm and social identity processes appeared to be paramount. While the former addresses general influences from important people around the person, the latter two specifically focus on social influence processes within the group that the individual and her/his behavior are involved. It should be noted that the effect of group norm and social identity on revisit intentions respectively was much greater than that of subjective norm and social influences in festival visiting are more salient within the visiting group than general and broad sense of social influences.

Participation in groups (e.g., family and friends) is an important part of life, so it leads to a self-expression resulted from self-awareness of their group belongings. Social identity, in turn, prescribes behaviors for the benefit of the group. In other words, decision for group activities is one way to express solidarity within the group and to maintain relationships (Bagozzi & Lee, 2002). On the other hand, social influence of group norm depends on internalization processes whereby a person assimilates a group's values or goals, but does not necessarily define him/herself by participation in the group.

Although festival visiting is a social visible behavior frequently done while accompanying friends, family, and/or other acquaintances, social influences in and out of the social group have seldom been examined. Thus, this study enriches previous findings by examining the effects of social influences through multiple routes on festival revisit intentions. To promote festival revisits, festival organizers need to understand the importance of social influences from multiple routes. In addition to festival quality and motivation, festival organizers

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need to develop the festival service and its marketing activity to help improve the social identity of the festival visitor, including senses of belongingness, membership, and influences. Festival organizers also need to clearly define their values and goals, thus enabling festival visitors internalize these group norms into their own belief during their visit.
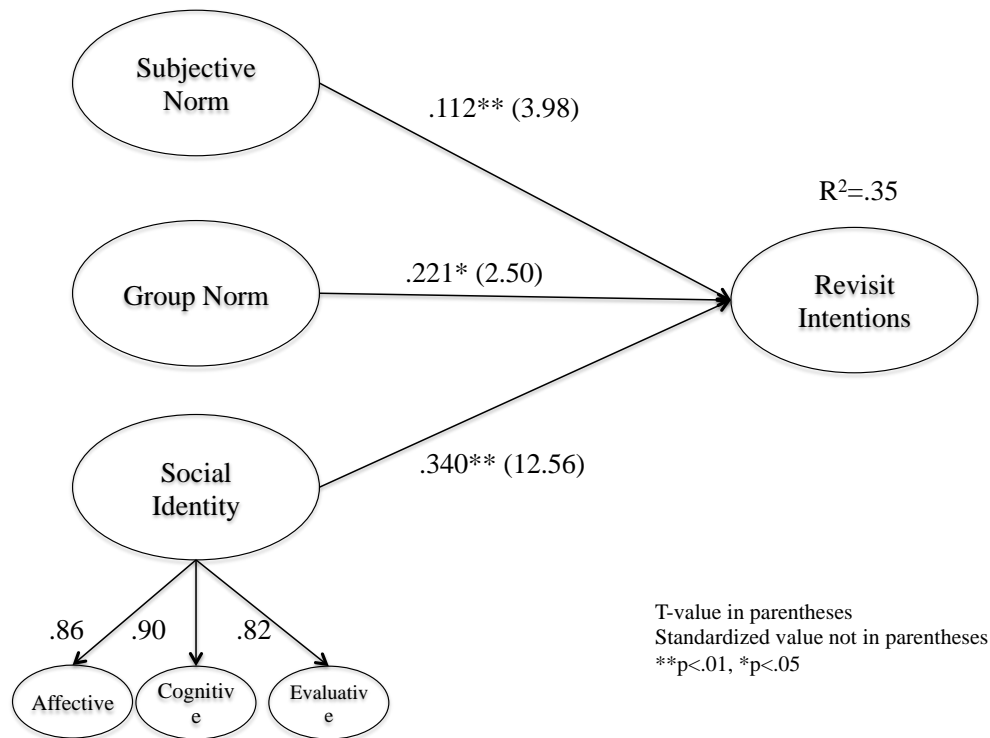
Figure 1. Result of Hypothesis testing

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AN EXAMINATION OF THE MULTIDIMENSIONALITY OF PRICE FAIRNESS

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ABSTRACT

Price perceptions and price fairness are important in the tourism and hospitality industries since pricing strategies (e.g., revenue management) have raised fairness issues. Nonetheless, only a few researchers have studied price fairness from a consumer perspective as opposed to a managerial approach. Thus, this study aims to conceptualize price fairness, and to empirically test the multi-dimensionality of the concept with empirical data from the airline industry. Results suggest that price fairness is a uni-dimensional construct.. However, attempts to develop better measurement scales for distributive and procedural fairness are still recommended.
KEYWORDS: Price fairness; Price perceptions; Revenue management

INTRODUCTION

Xia, Monroe, and Cox (2004) argued that all price evaluations in buying behavior are comparative; that is, consumers tend to assess price information by comparing the price to their reference prices, which affects fairness perceptions, and eventually behavioral intentions. In particular, price perceptions and price fairness are important in the tourism and hospitality industries since pricing strategies (e.g., revenue management) have raised fairness issues. Nonetheless, only a few researchers have studied price fairness from a consumer perspective as opposed to the managerial approaches often used in revenue management practices.

Thus, this study aims to conceptualize price fairness, and to empirically test the multi-dimensionality of the construct with data from the airline industry. It is somewhat surprising that although new pricing schemes in the airline industry have been found to be controversial there is little research on passengers' price fairness perceptions.

LITERATURE REVIEW

Since fairness is believed to be one of the conditions of subjective price perception (Monroe, 2003), price fairness has been conceived as a way to elaborate on the concept of price perception. Although a few tourism and hospitality studies have recently began to pay attention to price fairness (e.g. Choi & Mattila, 2004; Oh, 2003; Wirtz & Kimes, 2007), the concept of price fairness has been relatively neglected compared to other price-related topics. Price fairness is usually defined as an evaluation of whether an outcome and/or the process to reach an outcome is reasonable, acceptable, or just (Bolton, Warlop, & Alba, 2003; Xia, Monroe, & Cox, 2004).

Nonetheless, there has been little consensus on the dimensionality of price fairness. While some researchers have measured a price fairness unidimensionality (Bechwati, Sisodia, & Sheth, 2009; Campbell, 2007; Kimes & Wirtz, 2003; Martin-Consuegra, Molina, & Esteban, 2007), others have operationalized price fairness with multiple-dimensions (Diller, 2008; Xia, et al., 2004). Multi-dimensional price fairness measures have typically encompassed two dimensions: distributive price fairness and procedural price fairness (Herrmann, Xia, Monroe, & Huber, 2007; Martin, Ponder, & Lueg, 2009).

While distributive fairness is rooted in equity theory (Adams, 1965), procedural fairness is grounded in Thibaut and Walker's theory of procedure (Lind & Tyler, 1988). Distributive fairness is associated with evaluations of distributive outcomes, based on three principles: equity, equality, and need (Adams, 1965; Deutsch, 1975). Equality refers to equal distribution or opportunity regardless of one's efforts or contribution; equity primarily depends on the amount of one's inputs. Need-based distribution proposes that outcomes should be distributed based on what one needs (Deutsch, 1975). On the other hand, procedural fairness is related to the process and methods to reach outcomes (Leventhal, 1980; Lind & Tyler, 1988).

Martin et al. (2009) pointed out that despite the fact that a number of fairness and justice studies have researched both distributive and procedural fairness, a majority of pricing studies have dealt with price fairness only from a global standpoint without identifying whether other dimensions exist. They argued that there are few pricing studies that have employed a procedural price fairness aspect, and few attempts have been made to investigate how the processes to reach an outcome is related to price perception and its consequences (Martin, et al., 2009). Herrmann et al. (2007) also argued that price fairness is formed by both distributive and procedural dimensions, and further, that both dimensions are positively inter-correlated. For example, if consumers feel the initial price of a product (e.g., car) is acceptable and fair, they would be more likely to regard a procedure of setting the final price (e.g., negotiating with a dealer) as fair.

METHODS

This study examines the dimensionality of price fairness and confirms which model (e.g., one dimension vs. two or more dimensions) better fit the data. The target population for this study was leisure tourists who take flights in the United States, and a survey instrument was e-mailed to panelists who voluntarily registered to participate in online surveys. Only respondents who were qualified for this study (i.e., had experiences on domestic flights in the past 12 months) were invited to participate in the survey. The invitations were weighted toward the U.S. Census population in terms of age, gender, and household income to address coverage error issues. After the survey instrument was updated from a pilot survey, the main survey was conducted from April 15 to April 22, 2010 (valid responses; n = 524).

The price fairness construct was measured with valid and reliable scales which have been used in marketing and tourism literatures (Martin, et al., 2009; Petrick, 2002; Wirtz & Kimes, 2007), with minor wording changes to fit the current study's context: five items for distributive price fairness; three for procedural price fairness.

RESULTS

Exploratory factor analysis (EFA) was conducted to test the model (KMO = .911; Barlett's test: χ^2 = 3123.368, p < .001). Results revealed that the price fairness items loaded on a single factor (variance extracted = 63.94%). A scree test also demonstrated that only one factor existed (Netemeyer, Bearden, & Sharma, 2003). Also, one of the distributive price fairness items (dpf5: *all passengers were treated equally by the airline's pricing policy*)

showed lower factor loading (.436) than typically deemed acceptable (Hair, Black, Babin, Anderson, & Tatham, 2006). Further analysis of reliability also showed that the sequential deletion of the items (dpf5 and dpf2: *I think the price changes were based on cost*) improved the reliability statistics (Cronbach's Alpha = .911 → .936).

Subsequent confirmatory factor analysis (CFA) showed results consistent with the EFA. A model of price fairness with one dimension showed better model fit (χ^2 (df) = 30.285(7), p<.001; RMSEA = .080; CFI = .992; NNFI(TLI) = .982) than a model of price fairness with two dimensions of distributive and procedural price fairness (χ^2 (df) = 180.852 (19), p<.001; RMSEA = .128; CFI = .948; NNFI = .923). The results of composite reliability and AVE also suggested internal consistency and convergent validity. All six factor loadings were within the recommended range of ($\geq$ .5), and were all statistically significant (p<.001). In summary, a factor model of price fairness with one dimension was found.

CONCLUSION

Although this study initially conceptualized price fairness with two dimensions on the basis of justice and fairness theories (Adams, 1965; Lind & Tyler, 1988; Thibaut & Walker, 1975), the concept of price fairness was found to be unidimensional. This is not consistent with some previous empirical research (e.g. Herrmann, et al., 2007; Martin, et al., 2009). Based on the findings of this study, it could be argued that price fairness is more accurately conceptualized as a global construct. Thus, the current results suggest that perceptions of price fairness can be defined as a consumer's global assessment of whether price change is reasonable, acceptable, or justifiable (Xia, et al., 2004).

Practically, results of this study suggest that management should understand their customers' price fairness perceptions globally. Customers are more likely to react to price changes without extensively considering multiple factors (e.g., internal cost, pricing decision processes, and procedures). Also, results suggest that measurement of price fairness perceptions does not need to be as elaborate as others have suggested. However, since the concept is in its infancy, further exploratory research is suggested. For example, as Xia et al. (2004) proposed, affective fairness might be a distinct dimension of price fairness.

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INDIA AS A PREFERRED DESTINATION: AN EMPIRICAL RESEARCH ON SATISFACTION LEVEL OF FOREIGN TOURISTS

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Abstract

Travel and Tourism industry in India is the largest service industry. It holds tremendous potential for India's economy. It can provide impetus to other industries, create millions of new jobs and generate enough wealth to help pay off the international debt. India has the potential to become the number one tourist destination in the world with the demand growing at 10.1% per annum (World Travel & Tourism Council). It is true we need the foreign exchange, but we need international tourists' smiles and satisfaction to sustain ourselves as a world's tourist destination. So the present study was undertaken to find out the purpose of foreign tourists to visit India, to find out the satisfaction level of foreign tourists with the activities and facilities provided for the foreign tourists at the Indian tourist spots and to identify the needs felt by foreign tourists during their visit in India. The present study was carried out in Delhi, Jaipur, Agra and Gwalior because these are the main tourist spots in India. A total sample of 50 foreign tourists was selected. Data were gathered by using pre-tested questionnaire supported by observations. The findings showed that maximum percentage of the foreign tourists were from Europe. Majority of the tourists were males, unmarried, graduates and were students. Forty-six percent of the tourists had annual income between 5-6 lacs. They preferred to have the company of their friends while touring. The purpose of visit of 22% of foreign tourists was to seek pleasure by exploring the culture of India. Majority of the tourists were satisfied with natural beauty of India but fairly satisfied with the recreational activities. Tourists were not satisfied with toilet facilities, security service, guide and accommodation facilities in India. Foreign tourists felt the need for better public hygiene, for proper transport for the tourists, for basic amenities, for safety & security of the tourists and for proper infrastructure at tourists' spots. Satisfaction level of foreign tourists was influenced by their sex, marital status and income i.e. male tourists, married tourists and tourists with high income group were more satisfied. The study showed that effective arrangement for better public hygiene, guide, accommodation, recreational and entertainment facilities and security should be made.

Keywords: Tourism in India, Foreign Tourists, Europe, Culture of India.

Introduction

Travel and Tourism industry in India is the largest service industry. It holds tremendous potential for India's economy. It can provide impetus to other industries, create millions of new jobs and generate enough wealth to help pay off the international debt. It is one of the largest foreign exchange earners, providing employment directly and indirectly to millions of people

worldwide through many service areas. It contributes 6.23% to national GDP and 8.78% to total employment (Tourism in India). By 2020, Tourism in India could contribute Rs 8, 50,000 crores to the GDP (World Travel & Tourism Council). The generation of income, expansion of opportunities, and mobilization of foreign exchange, socio integration, cultural transmission, and commercialization of a particular place of region are some of the other key outputs of tourism which contribute a lot to the process of socio- economic transformation. India has yet to realize its full potential from tourism.

Tourism is that type of industry which motivates people to go outside their homes to enjoy the incredible beauty of this world. In modern times travel has become easy, fast and comfortable. Along with fun and adventure, it is a rich source of knowledge and education. Tourists travel for different purposes e.g. Trade, business, education, pleasure and leisure

India is a great country as far as tourists' spots are concerned. India's rich history and its cultural and geographical diversity make its international tourism appeal large and diverse. It presents heritage, cultural, business, medical and sports tourism. India has the potential to become the number one tourist destination in the world with the demand growing at 10.1% per annum (World Travel & Tourism Council). It is true we need the foreign exchange, but we need international tourists' smiles and satisfaction to sustain ourselves as a world's tourist destination. Little evidence exists as to what extent the foreign tourists are satisfied with the existing Indian tourist infrastructure, activities and facilities. The present study will help in examining the genuine needs by identifying the satisfaction level of the foreign tourists with the services and facilities provided by the India.

Objectives

1. To study the demographic and socio-economic characteristics of the foreign tourists.
2. To find out the purpose of foreign tourists to visit India.
3. To find out the satisfaction level of foreign tourists with the activities and facilities for the foreign tourists provided at the Indian tourist spots.
4. To identify the needs felt by foreign tourists during their visit in India.

Hypothesis

There will be an association between satisfaction level of foreign tourists with the activities and facilities provided at the Indian tourist spots and (i) gender, (ii) marital status & (iii) income of the foreign tourists.

Methodology

The study is descriptive in nature. The present study was carried out in Delhi, Jaipur, Agra and Gwalior because these were the main tourist spots in India. A total sample of 50 foreign tourists was selected. Foreign tourists were the key informants. Data were gathered by using pre-tested questionnaire supported by observations. Informal discussions were also held with the tourists which helped in cross verification of the data. The level of satisfaction was categorized and scored as follows:

Category	Scores
Satisfactory	3
Fairly Satisfactory	2
Dissatisfactory	1

The data collected were coded according to code numbers assigned and were analyzed using descriptive as well as relational statistics.

Results & Discussions

Demographic & Socio-economic Characteristics of Foreign Tourists

Maximum percentage (48%) of the foreign tourists were from Europe (Fig 1). Twenty-four percent belonged to Asian countries, 14% to North America and only 6% belonged to African countries. Majority (58%) of the tourists were males and 60% were unmarried (Fig 2).

Fig. 1 : Nationality of Foreign Tourists

Fig.2: Gender & Marital Status of the Foreign Tourists

Male — 58%
Female — 42%
Married — 40%
Unmarried — 60%

Fig.3: Educational Level of the Foreign Tourists

10+2 — 18%
Under Graduation — 42%
Post Graduation — 30%
Miscellaneous — 10%
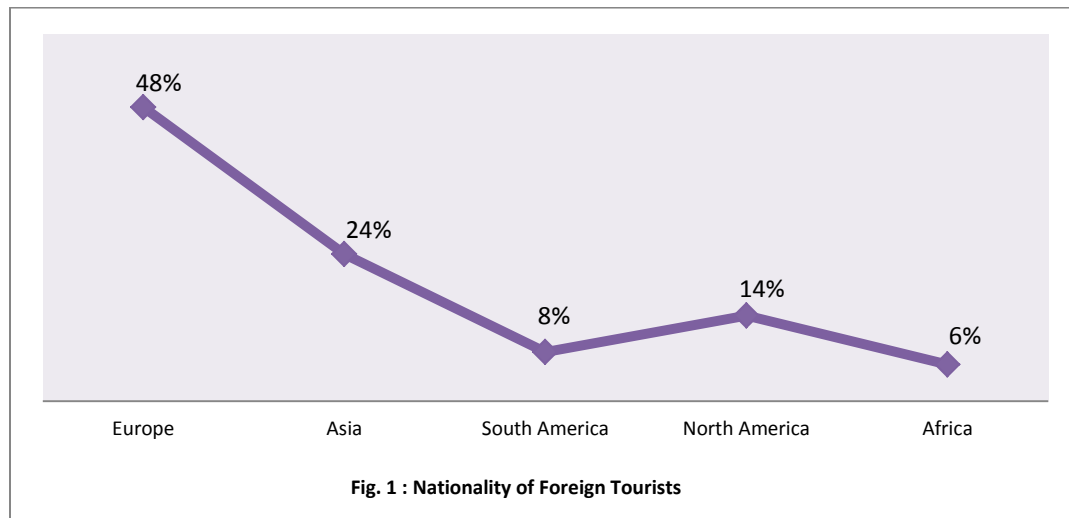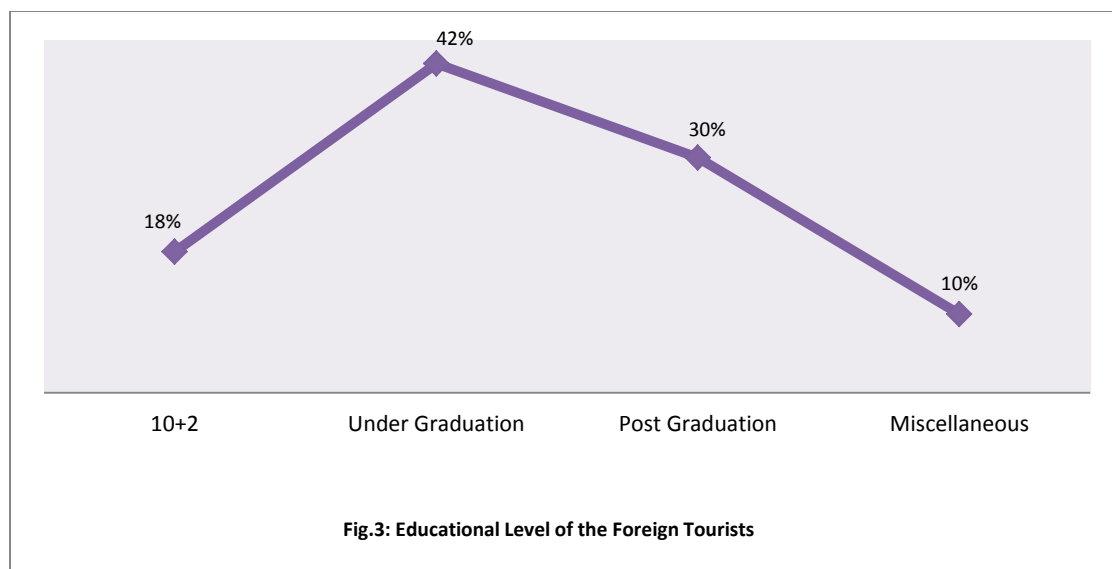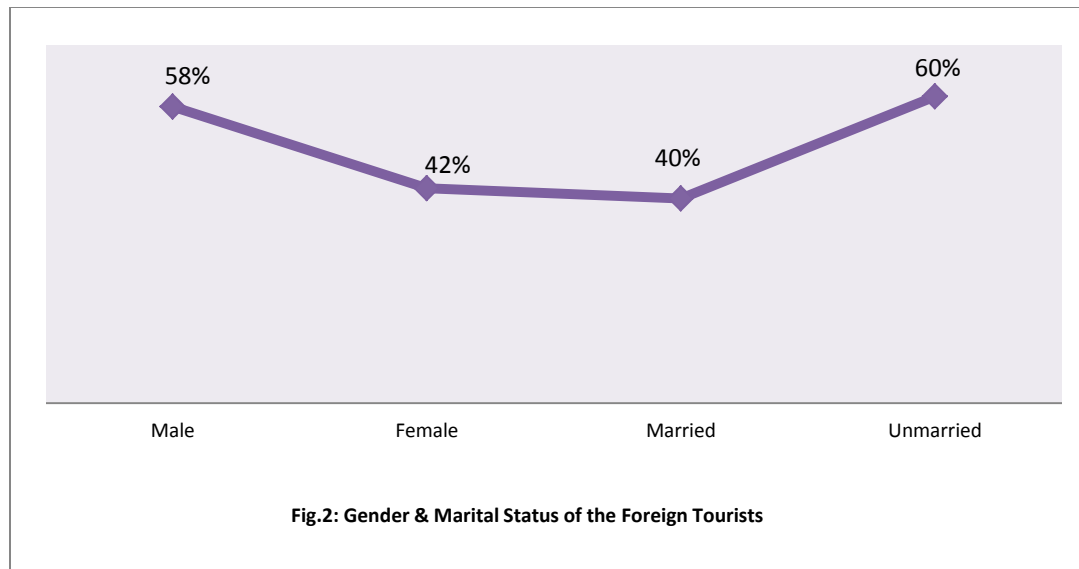
Forty-two percent of the tourists had educational level upto graduation and 30% were post graduates (Fig 3).Regarding occupation of the foreign tourists, it was found that 44% were studying and 38% were in service (Fig 4). Only 18% were engaged in business. This shows that student class of the tourists was on the move.

Fig. 4: Occupation of the Foreign Tourists

44% — Student
18% — Business
38% — Service

Fig. 5: Annual Income of the Foreign Tourists

18% — Upto 1 lac
16% — 2-3 lacs
20% — 4-5 lacs
46% — 5-6 lacs
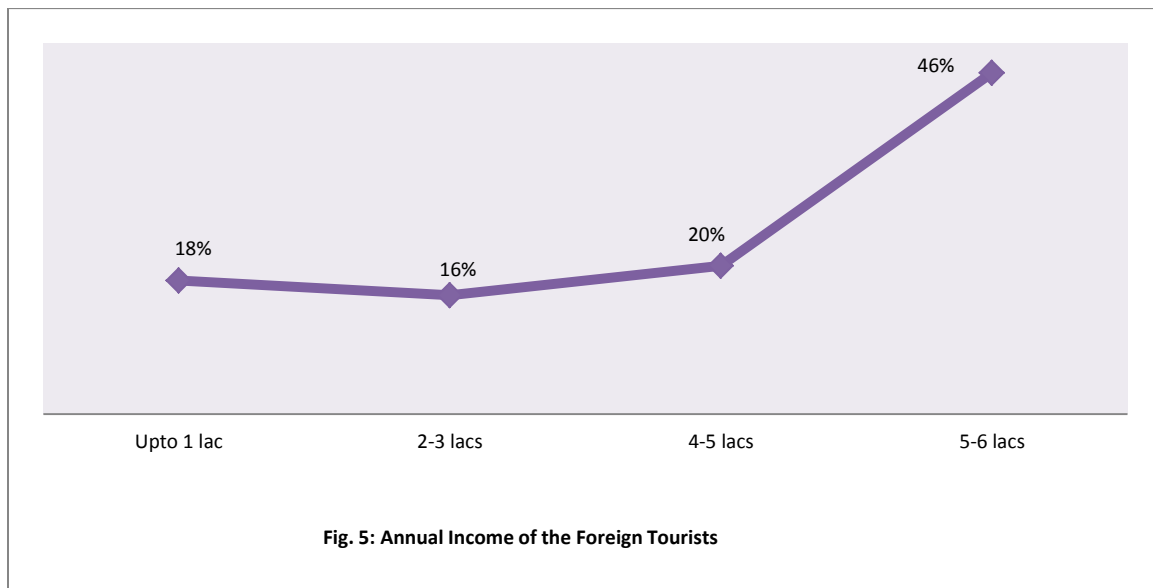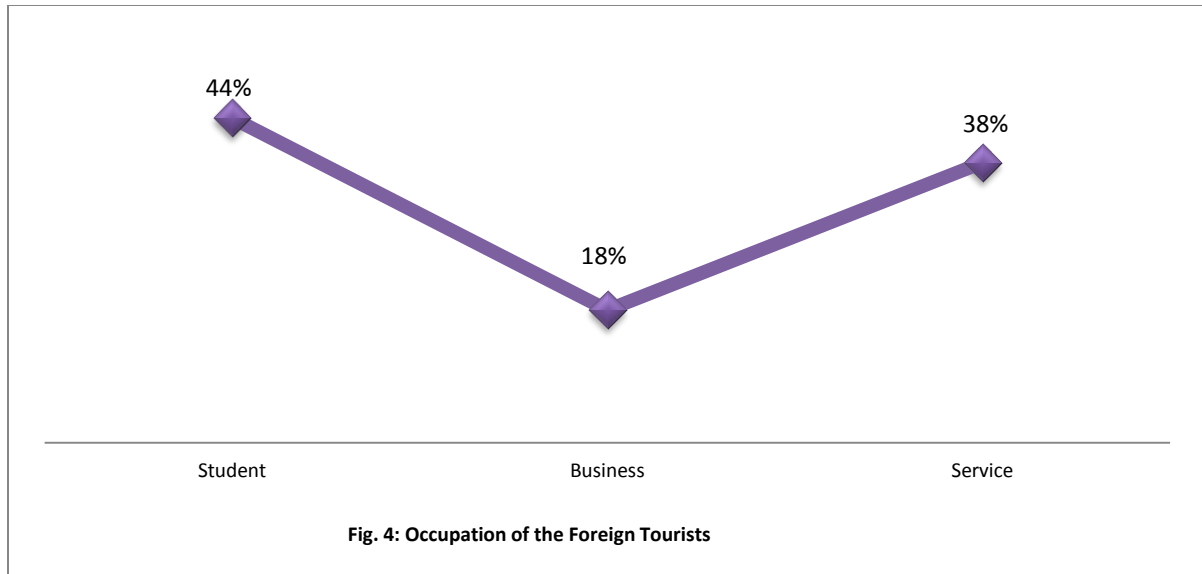
It can be seen from Fig 5 that 46% of the tourists had annual income between 5 to 6 lacs and 20% had annual income between 4 to 5 lacs whereas only 18% had annual income upto 1 lac.The data shows that maximum number of tourist did not belong to high income group but they have interest in travelling and touring to different places.

Fig. 6: Type of Accompanist with the Foreign Tourists during Touring in India
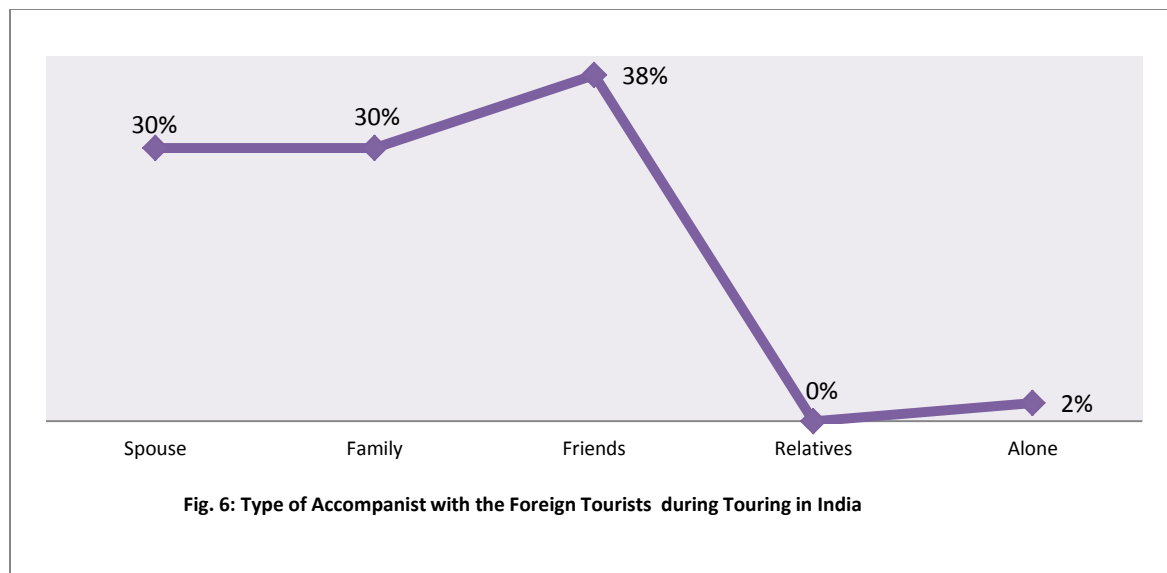
Thirty-eight percent of the tourists were accompanied by their friends and 30% each were accompanied by their spouse and family (Fig 6). Only 2% toured alone and not even single tourist toured with their relatives. They preferred to have the company of their friends while touring.

Fig. 7: Type of Visit & Port of Entry in India
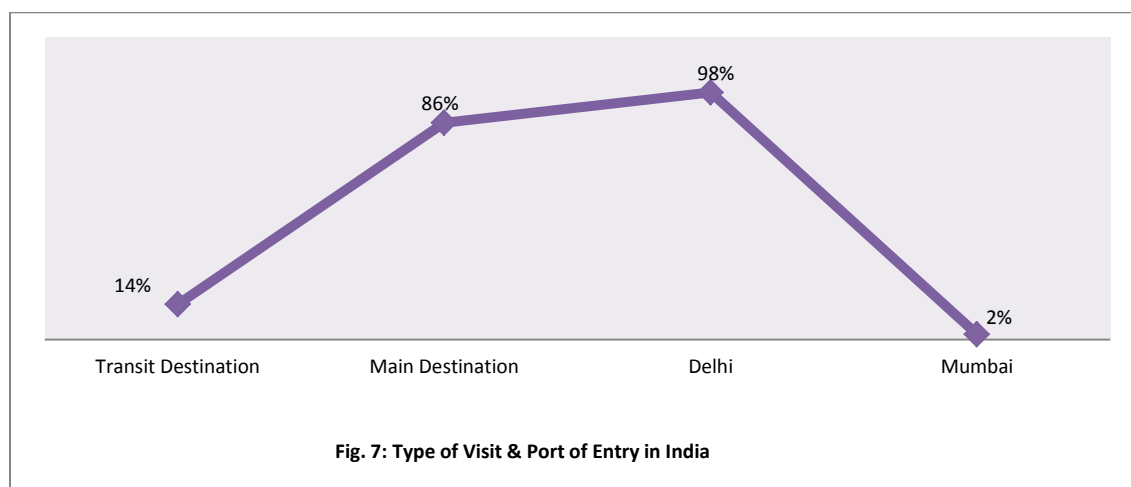
It is visible from Fig 7 that 86% of the tourists visited India as main destination whereas 14% visited India as transit destination. Ninety-eight percent entered India through Delhi airport and negligible number of tourists entered through Mumbai airport. The data showed that the foreign tourists had planned special tours to India to visit India's tourist spots and it is a matter of pride for India.

Purpose of Foreign Tourists to Visit India

Fig. 8: Purpose of Visit of Foreign Tourists to India
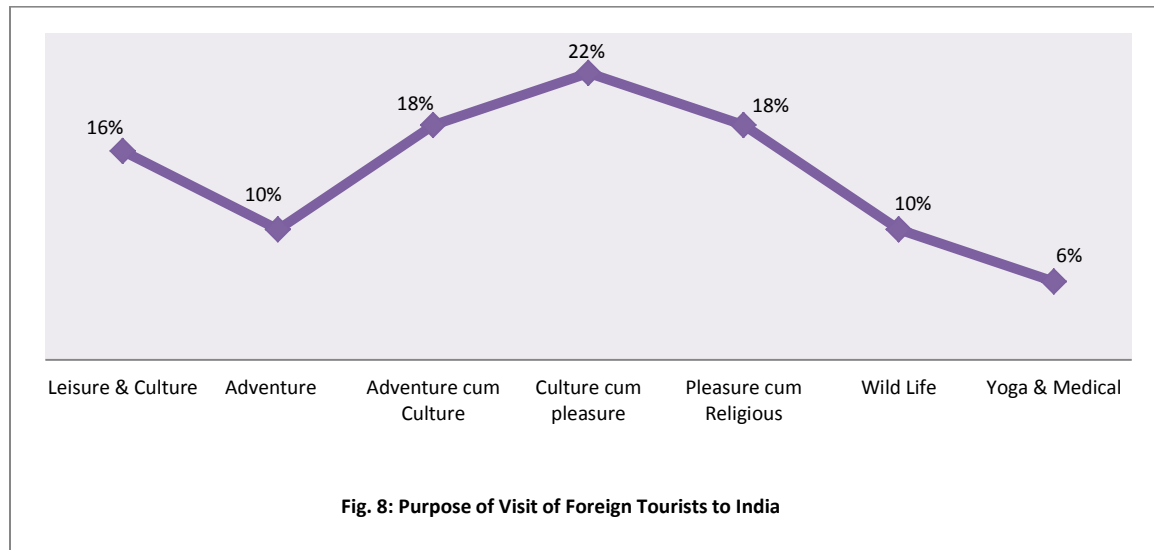
The purpose of visit of 22% of tourists was to seek pleasure by exploring the culture of India whereas 18% of the tourists each had adventure cum culture and pleasure cum religious purpose. Sixteen percent of the tourists toured for leisure cum culture and 10% each for adventure & wild life purpose. Only 6% visited for yoga and medical purpose. They found Indian culture so interesting & ideal that they wanted to make it a part of their life.

Level of Satisfaction of the Foreign Tourists with the Tourist Activities Provided in India

Fig. 9: Level of Satisfaction of the Foreign Tourists with the Tourist Activities Provided in India
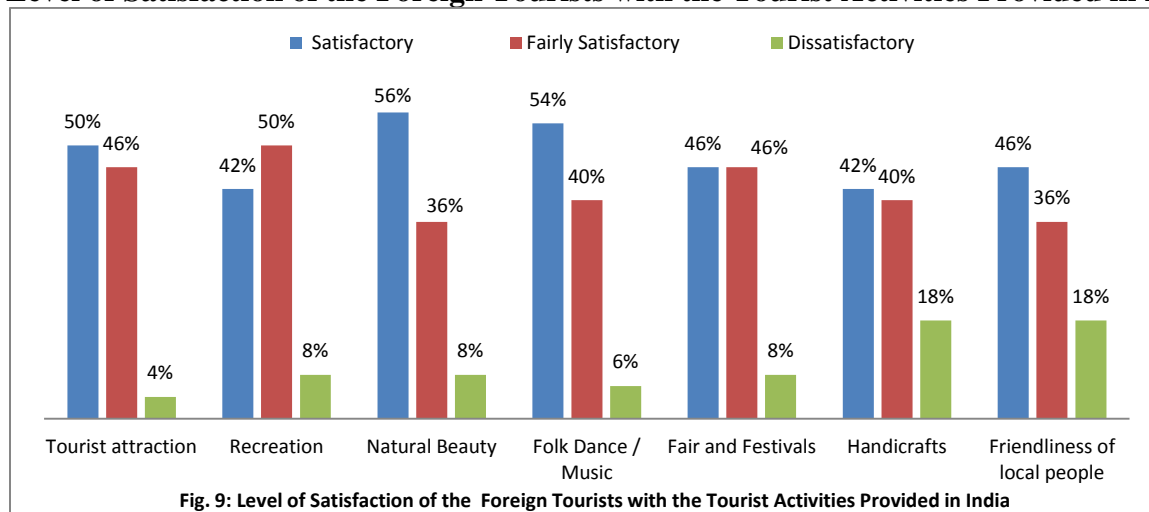
Regarding natural beauty of India, 56% of the tourists were satisfied with it whereas 36% were fairly satisfied with it (Fig 9). Regarding folk dance and music, 54% of the tourists were satisfied whereas 40% were fairly satisfied. Half the number of tourists were satisfied with tourist attraction of India whereas nearly half were fairly satisfied. With regard to recreational activities, only 42% were satisfied whereas 50% were fairly satisfied. An equal number of the tourists (46% each) were satisfied and fairly satisfied with fair and festivals of India. Forty-six percent of the tourists were satisfied with the friendliness of local people whereas 36% were

fairly satisfied. With the handicrafts of India, 42% of the tourists were satisfied whereas 40% were fairly satisfied. It can be analyzed from the Fig 9 that majority of the tourists were satisfied with natural beauty of India but fairly satisfied with the recreational activities.

Fig. 10: Level of Satisfaction of the Foreign Tourists with the Tourist Facilities Provided in India

Fig 10 shows that 60% of the tourists were satisfied with food and beverage facility in India but 24% were fairly satisfied. More than half the percentage of the tourists (56%) were satisfied with the drinking water facility whereas 20% were fairly satisfied. With local transport, 54% of the tourists were satisfied whereas 36% were fairly satisfied. With toilet facility, 54% of the tourists were dissatisfied and only 30% were satisfied. Fifty-two percent of the tourists were satisfied with the availability of tourist literature whereas 38% were fairly satisfied. With shopping facility, 50% of the tourists were satisfied whereas 32% were fairly satisfied. Half the percentage of the tourist were fairly satisfied with guide facility and only 32% were satisfied. With accommodation facility, less than half the percentage of the tourists (48%) were satisfied whereas 44% were fairly satisfied. With security of the tourists, 36% percent of the tourists were dissatisfied whereas only 32% were satisfied. It can be inferred from Fig 10 tourists were not satisfied with toilet facilty, security service, guide and accommodation facilities in India which need immediate attention of the government.

Needs Felt by Foreign Tourists during their Visit in India

Fig. 11: Needs Felt by Foreign Tourists during their Visit in India
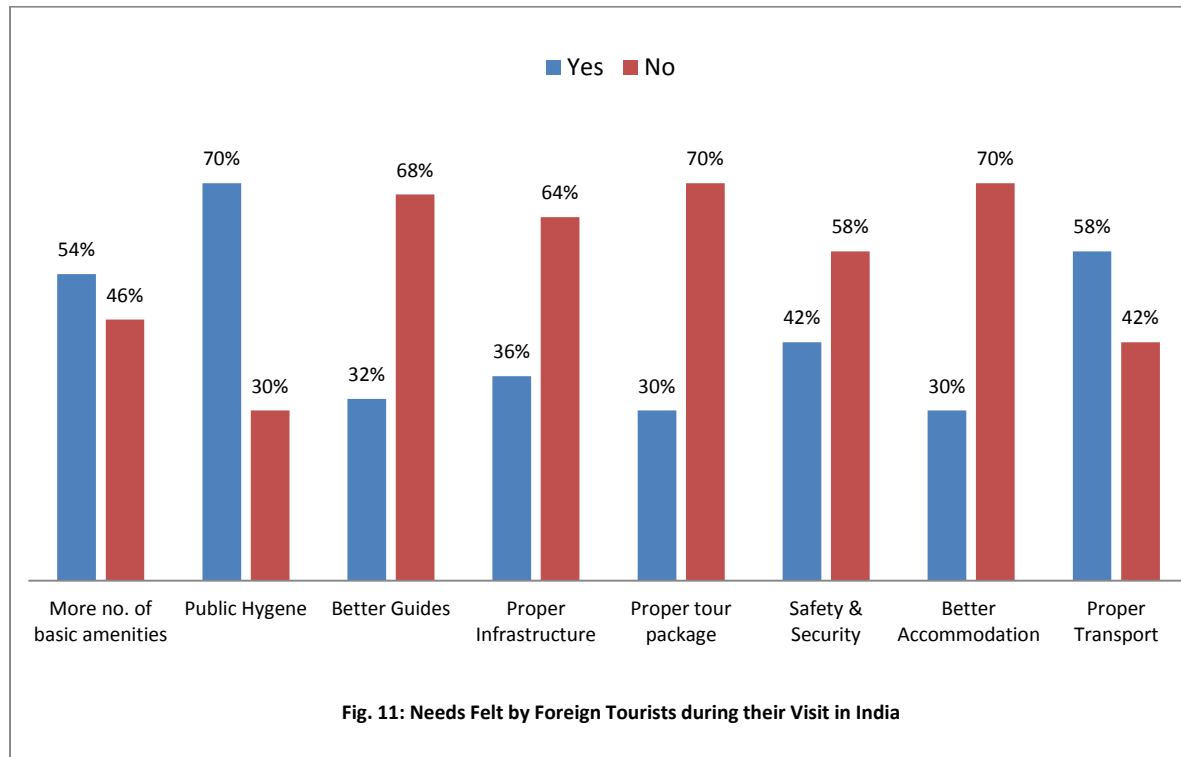
The need for better public hygiene was felt by 70%, for proper transport for the tourists by 58%, for more number of basic amenities by 54%, for safety & security of the tourists by 42% and for proper infrastructure at tourists' spots by 36% of the foreign tourists. An equal number of tourists (30%) felt the need for proper tour package and proper accommodation for the tourists.

Table1: Chi-square Values Showing the Association between Satisfaction Level and Selected Variables

Independent Variables	Dependent Variable	df
Gender of Tourists	10.31**	1
Marital Status of Tourist	16.52**	1
Income of the Tourist	9.49**	1

** Significant at 0.01 level

Chi- square test was used to find out the association between satisfaction level of the tourists with the activities & facilities in India and gender, marital status & income of the foreign tourists. The Chi-square values showed significant association between level of satisfaction and gender (Chi-square = 10.31, Sig. at 0.01 level)), marital status (Chi-square = 16.52, Sig. at 0.01 level) and income (Chi-square = 9.49, Sig. at 0.01 level) of the foreign tourists. Therefore it is concluded that satisfaction level of foreign tourists was influenced by their sex, marital status and income i.e. male tourists, married tourists and tourists with high income group were more satisfied.

The study showed that the foreign tourists had memorable travel experience, be it adventure tourism, wildlife tourism or quest for domestic tourism. They were impressed by the friendly, warm, understanding and fulfilling behavior of the Indians

Conclusions

 ❖ Effective arrangement for better public hygiene, guide, accommodation, recreational and entertainment facilities should be made. Willingness and active involvement of local people is essential as it will directly enhance the tourism industry in India.

 ❖ Army should be deployed at most sensitive areas to provide better security to the tourists. Highly sophisticated gadgets should be procured to intercept any attack on foreign tourists. Code of Conduct for Safe and Honorable Tourism adopted by Indian Tourism Ministry should be effectively implemented. Moreover the Foreign Tourist before visiting various places of India should inform the local authorities about their visit so that the tourists can be provided proper security especially in sensitive areas.

 ❖ There should be more up gradation of existing airports and new ones should be built.

 ❖ Concessional air travel and accommodation to foreign tourists should be provided. Income tax exemption to those hoteliers should be provided who provide better infrastructure

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HOSPITALITY ACROSS RELIGIONS:
A HERMENEUTIC PHENOMENOLOGICAL PERSPECTIVE

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ABSTRACT

Given the inter-religious locus of modern tourism, current study explores how religion informs hosts' understanding of hospitality and hospitable behavior in private, public, and commercial settings. Utilizing hermeneutic phenomenology as a framework, we resorted to in-depth interviews with three participants representing Buddhist, Christian and Muslim faiths and document analysis of respective holy texts. Regardless of religion, hosts understand hospitality first as relations to their own communities and only then as associations with outsiders. Findings reveal that interpretation of hospitality and hospitable behavior in private and public domains vary according to religious values while commercial hospitality, somewhat influenced by religion, is mostly understood as a money-making venture. The results are discussed in respect to host-guest paradigm and definitional characteristics of hospitality.

Introduction

Modern tourism has encompassed all continents and the majority of countries in the world with developing countries gaining momentum in growth (World Tourism Organization, 2013). The internationalization of tourism has brought attention to not only the cross-cultural dynamics that arise from travelling internationally, but also the inter-religious locus of modern tourism. Tourists from predominantly Christian countries visit Buddhist or Muslim countries and vice versa. Religious beliefs can influence travel behavior and tourist-host interactions (Cohen, 1998). Poria, Butler, & Airey (2003) recognize two mains sources of such influence. First, taboos and obligations affect individuals' behavior and understanding of the world. Another source of religious influence is related to the fact that religion "contributes to the formation of culture, attitudes, and values in society" (Poria et al., 2003, p. 340; McClain, 1979), affecting even those who do not practice any particular religion. Therefore, the specificities of a religion could also influence the interactions between tourists and hosts.

Hospitality on the part of hosts leads to the feeling of welcome on the guest side and acts as a fundamental prerequisite for an enjoyable vacation (Mill & Morrison, 2009). For this reason tourism research has largely focused on tourists' experience of hospitality while the perspectives of the host communities were left in periphery. In the dialogue of host-guest relationships, that of hosts, is far less explored. With a few exceptions (Maoz, 2006; Moufakkir & Reisinger, 2013), there is a lack of analysis of hosts' gaze on tourism experience, their behavior, perspectives and involvement during these interactions. Analysis of hospitality through the lenses of hosts can shed light on the origins of host-guest interactions and factors that create favorable conditions for successful tourism experience on both sides of the dyad. This understanding is especially critical in inter-religious context as people from different religious backgrounds may understand and interpret hospitality differently, which can hinder or facilitate cross-religious interaction and thus, influence the host-guest relationship.

This study aims to explore hosts' perspectives on how religion informs the constructed meaning of hospitality and its enactment by various religious groups. Specifically, this study seeks to answer the following research questions: (1) What does hospitality mean to people from different religions? (2) How is hospitality enacted by these people? (3) How do the meanings and enactment of hospitality differ among the representatives of these religions? Three religions, namely Buddhism, Christianity, and Islam are chosen for this analysis because they represent the largest religions that are not limited to a particular nation or ethnic group. This research opts for hermeneutic phenomenological approach that provides ontological, epistemological, and methodological foundations to explore hosts' lived experiences; primarily, how the meaning of hospitality is constructed and interpreted in ways that guide their experiences. The aim is to understand how intentionality is being directed towards host-guests relationships and the lived experience during these interactions. The goal, however, goes beyond simple description of meanings, intentions, and behavior in that we attempt to interpret the social and religious contexts where the phenomenon takes place as understood by the hosts.

Background Literature

Religion is known to affect our understanding of the world and behavior (Lupfer & Wald, 1985; Walter, 2002), and it has received considerable attention in tourism research, although limited to investigations of pilgrimage (e.g. Collins-Kreiner & Kliot, 2000; Din, 1989; Hudman & Jackson, 1992; Santos, 2002). Research focusing on the role of religion in the host-guest relationship is particularly insightful in the context of this study. It has been suggested that religious differences between hosts and guests do not only influence the interactions but could also threaten the very existence of hospitality in a region. Din (1989) shows that in some Muslim countries, tourism is discouraged because of its potential negative impacts on host communities. In fact, tourism is often seen as a potential threat to local traditions, lifestyle, and religious habits (Joseph & Kavoori, 2001). Lee & Gretzel (2013) found diverse complexities in interactions between Christian and non-Christian hosts and guests in the context of short-term mission trips to Thailand and Cambodia. In his ethnographic work on the understanding of hospitality by Muslim Balga Bedoins in Jordan, Shryock (2004) finds that *karam*, usually translated as "generosity" or "hospitality" and signifying "nobility" and "grace", has become associated with the notion of greed and inauthenticity. Worse, because, in their understanding, hospitality is the virtue given "freely, without design or calculation", the Balga Bedouins often equal commercial hospitality to "dirty" work similar to prostitution (Shryock, 2004, p. 49).

Hospitality in tourism

The host-guest paradigm generates valuable insights into heterogeneous social relations and social interactions in a tourism setting (Smith, 1978; McNaughton, 2006). A variety of approaches has been used to describe these interactions: irritation index (Doxey, 1975); heterogeneity of hosts' and guests' characteristics (Zhang, Inbakaran, & Jackson, 2006; Pearce, 1982); relationships among both Western/non-Western hosts and Western/non-Western guests (Di Domenico & Lynch, 2007; Chan, 2006; Shani & Uriely, 2012). Diversity of host and guest characteristics contradicts monolithic definition of hospitality as described by existing sources. The dictionary definition of it as "kindness in welcoming strangers or guests" (Collins English Dictionary, 2013) is generic, imprecise for research purposes and too narrow (Brotherton, 1999), and the very understanding of this notion has been limited (Heuman, 2005) and rarely explored (Lashay, 2000).

The notion of hospitality is linked to enactment of hospitality, which is understood as hospitable behavior. While Derrida (2000) limits hospitable behavior to two extremes, Burges' (1982) and Lashay (2000) analyze enactment of hospitality by tourists and locals in three similar realms: private, public or social, institutional or commercial. Taking into consideration Di Domenico and Lynch's (2007) claim on the blurriness of these rigid boundaries, this study adopts Lashay's (2000) framework and defines private hospitality as provision of hospitality in one's home as well as highly personalized mode of host-guest interactions. The social (public) domain of hospitality implies dealing with strangers in one's enactment of hospitality, attesting to more generic tourist and host gazes (Urry, 2002; Moufakkir & Reisinger, 2013). Commercial hospitable behavior is based on money exchange and limited to giving pleasure to guests without further reciprocity (Lashay, 2000).

The conceptualization of hospitable behavior across domains is said to exhibit certain commonalities under the host-guest paradigm. Aramberri (2001) suggests three underlying characteristics of hospitable behavior under this paradigm, which are protection of the guest by the host, reciprocity, and a batch of "duties for both sides." The provision of protection is "extended by the host to the guests on the grounds of their common humanity" as soon as a stranger enters the host's dwelling (Aramberri, 2001, p. 741). Reciprocity involves the guest's return of host's protection during future encounters when roles are reversed. Lastly, a batch of "duties for both sides" prescribes the host to exercise care not only over the guest's well-being but also his or her material possession while the guest becomes a temporal member of the host family. In exchange, the guest must respect household rules and endure whatever he or she is asked to do. Because, according to Heuman (2005) and Aramberri (2001), the three principles of traditional hospitality do not hold in commercial settings and in the context of modern mass tourism, they suggest that the host-guest paradigm should be abandoned (McNaugton, 2006).

Theoretical Framework

Unlike commonly used methods in tourism research to date, informed by post-positivism (Pritchard, Morgan, and Ateljevic, 2011), the current study takes a constructivist approach. Phenomenology is not a scientific research approach; rather it is a philosophical method whose merit in human research lies in the distinction between natural and human sciences. Unlike pure phenomenology, hermeneutic phenomenology intends not only to understand the human "lived" experience but also to interpret it (Heidegger, 1927/2008). This philosophical framework rests on the convergence point of ontological and epistemological assumptions as it considers human conscious to be the only access human beings have to the world, and thus the conscious is both

the world to a particular individual and the way for human scientists to study this "lifeworld". Because human beings live life not by knowing but by experiencing it (Annells, 1996), hermeneutic phenomenological research attempts to understand "what it means to be a human" (Van Manen, 1990, p.12). It is not concerned with finding the truth; more so, its very existence is questioned. Every person, has his/her truth, and, this is why hermeneutic "phenomenology is the theory of unique" (Van Manen, 1990). Additionally, since personal historicity (individual's life background) contributes to this pluralism of truths, the objective truth is not possible. Then, interpretation, context, and language become the means of co-constructing interpretations of "lived experiences" by both a researcher and a participant since these individuals are self-interpreting beings and thus play important roles in the process of arriving at the interpretation. As researcher's bias cannot be eliminated, according to this paradigm, it should be disclosed and discussed in a reflexive manner (Pernecky & Jamal, 2010). Therefore, hermeneutic phenomenology is a rigorous research methodology if a researcher stays true to its philosophical roots (Pernecky & Jamal, 2010).

Method

The study's theoretical framework drove the choice of data collection tools appropriate for the topic of investigation. Participant interviews and document analysis were employed in this research. Philosophical foundations of hermeneutic phenomenology postulate that every person's interpretations of hospitality are unique, and cannot be generalized (Van Manen, 1990). By means of recruiting one participant from each religious background, the generated data provides rich insights into their understandings of lived experience and the role of religion in formation of these interpretations. This approach to data collection is not unique, as similar qualitative methods have recently gained popularity in tourism research (e.g. Wilson, McIntosh, & Zahra, 2013). Three criteria were used to select participants for the interviews: 1) upbringing in a particular religious tradition; 2) their religiosity; 3) no professional experience in hospitality and tourism. All three participants were all members of a Midwestern community, self-identified as being religious, with particular religions being affixed to their upbringing and with no professional expertise in tourism or hospitality. Interviews, conducted by the first and second authors, lasted from 25 to 55 minutes, were recorded, and transcribed verbatim.

Built on the theory of hermeneutic phenomenology, co-construction of meaning occurred in dialogical and interpretive interaction between the participant and researcher; as a result, the interview questions were modified to account for unique lived experiences and understandings of each participant. The first set of questions in the generic interview protocol aimed at tapping into the meaning of hospitality: 1) What does "hospitality" mean to you? 2) What it is like to host a guest in your family? In your religion? 3) How is it different if you do not know that person? 4) What does it mean to host a guest in a commercial setting, e.g. restaurant or a hotel? The second set encouraged participants to reflect on the meaning of hospitable behavior in three domains (private, public, and commercial): 1) What do you do when you host a guest in your house? 2) How, in your opinion, does your religion give you guidelines about how to treat a foreigner when he/she is in the street of your town? 3) If you were a restaurant or a hotel owner, how would you treat your guests? Why? These guiding questions elicited open ended answers.

As the focus of the study was to explore how religion influences the construction of the meaning of hospitality and its enactment by various religious groups, the analysis of documents – Tripitaka, Bible, Quran, and other supporting religious texts – was also included in data

analysis. The document analysis was not intended to explore theological foundations of each religion; rather, specific extracts related to hospitality and hospitable behavior were of interest.

Data analysis

Consistent with epistemological assumptions of employed theoretical framework, researchers' bias must be disclosed. The first and second researchers are both females, born and raised in Russia but each lived the last 8 years in the USA where they are currently graduate students in the same university. One considers herself Muslim and the other, although not ascribing to any religious group, acknowledges being brought up in the Russian Orthodox tradition. The former has experience in multicultural education and the latter is informed by her professional and academic knowledge in hospitality and tourism. The third researcher is a female professor in the school of hospitality and tourism management of a university located in Midwest United States. She was raised in China, worked multiple years as a tourism practitioner in both China and Singapore, and has lived in the US for 18 years. The third researcher sees herself as having a cosmopolitan world view and not affiliated with any religious group.

Reflection upon the agency of the researcher, the 'politics of articulation' or 'ethics of representation' (Feighery, 2010, p. 273), and the situated positions of investigators (Hertz, 1997) allow uncovering "new angles, insights or a fresh direction that may be effecting in 'maturing tourism research' and take our research of its 'safe boundaries'" (McIntosh, 2010, p. 214). The following questions were considered when appropriating reflexive approach in this study: "How do we capture subjectivities through the methods we employ in our research? Do we know where misunderstandings or differences may occur? Do we seek to learn the religious language of our co-researchers or those whom we study? Do we respect a co-researched process that is beneficial to our participants" (McIntosh, 2010, p. 216). Reflexivity also came into place, as the decisions were made in terms of interviewing participants. The Muslim researcher interviewed the Christian and Buddhist participants while the second researcher did the third interview with the Muslim

For the purpose of this research, the approach to disassemble data without coding is employed, as it helps the researchers focus on ideas rather than the analytical procedure, thus spurring creativity and allowing engaging in the analysis of unique ideas that come out into view (Yin, 2011). During data analysis, researchers engaged in self-reflexivity, individual interpretation of each interview transcript and then came together to discuss and achieve consensus in their interpretation of the findings. The theory being at the heart of the investigation is consulted at all stages of the analysis. A set of substantive notes (Smagorinsky, 2008) is created, modified, developed through the circular interaction between notes and data out of which the patterns come forth. This multilayered method of meaning-making is consistent with the theory as it weaves data collection, analysis, results and conclusions into a meaningful whole. As these new understandings emerged in the middle of the research process, member checking was used to ensure that findings accurately represent the realities they constructed (McIntosh, 2010).

Findings

Document analysis

Tripitaka. With respect to the layman's life, his family and social relations, certain references to hospitality can be found in the teachings of Buddha. According to his 'noble

discipline' one should worship in six directions, which are east (parents), south (teachers), west (wife and children), north (friends, relatives and neighbors), nadir (servants, workers, and employees), and zenith (religious man). Hospitality is not openly mentioned in the worship of parents, teachers, or nadir; references to hospitality and hospitable behavior appear most forthrightly in relation to friends, relatives and neighbors as well as in descriptions of monks. In *What the Buddha Taught,* the relationship between the former "should be hospitable and charitable to one another, should speak pleasantly, and agreeably" (Rahula, 1974, p. 79). According to the Sutras, guests, travelers and the sick should be treated with hospitality and due consideration (de Silva, 2013): "*sakkara* is that which should be *done properly* and means firstly, *honor* and *hospitality* given to guests and so by extension, to a symbol of one's Teacher (Khantipalo, 2013).

Bible. According to the Bible (New International Version), hospitality could be perceived as a subset of love: to love God with everything one has by obeying him and to love other people as oneself: "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'" (Matthhew, 22:34-40). The direct references to hospitality in the New Testament reveal that the Greek word philoxenos, which means philo (meaning 'love as a friend), and xenos (meaning 'foreigner' or 'stranger'), suggest that to show hospitality in a broad sense is to act as a friend to strangers, foreigners: " Now the overseer [that is, the pastor of a church] is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach," (1 Timothy 3:2). The meaning of another Greek word philonexia, is also attributable to hospitality as its translation means 'hospitable-ness'; this word appears in Romans 12:13: "Share with the Lord's people who are in need. Practice hospitality." The enactment of hospitality in Christianity in the New Testament is regarded as not mistreating or oppressing foreigners (Exodus 22: 21); treating foreigners residing in your land as native born (Leviticus 19:33-34); loving foreigners as oneself (Deuteronomy 10:19).

Quran. In the holy book of Quran, hospitality is described as taking good care of orphans, travelers, neighbors and guests: "Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful." (Surah An-Nisa, Verse 36). Belief in Allah, and the Last Day (the Day of Judgment) make it obligatory for a Muslim to be generous to guests and to give them what they need. More specifically, the Prophet Muhammad (peace be upon him) said in relation to hosting a guest: "He is to be entertained for three days. Whatever is beyond that is an act of charity" (Al-Bukhari and Muslim). Adhering to the tenets of Islam, Muslims should also enact hospitable behavior related to inviting and responding to invitation and at the gathering. Invitations should extend to both the rich and poor, and be made with good intentions (Al-Jaza'iri, 2001). Invited guests should respond positively to the invitation regardless of whether it is close by or not, whether he/she is observing the fast and being invited by the rich or poor. Enactment of hospitable behavior in the confines of one's home requires modest, respectful and considerate behavior on behalf of the guest. Hosts' responsibility is to provide enough food, company, bedding.

Interview analysis

Buddhism. The participant, Suresh (pseudonym) is a male PhD student at a large Midwestern University. He is 26 years old and has stayed in the US for four years. His home

country is Sri Lanka, where he was brought up in a Sinhalese middle class family. His active engagement in Buddha's teachings started "a few years ago" and his approach is analytical compared to more tacit worshiping practices more common in his community.

Suresh's understanding of hospitality and hospitable behavior evolves as the interview progressed. His somewhat static understanding of hospitality in the beginning of the interview as an "attitude about others", "interaction with others", "me and other" has developed into a more complex interpretation of hospitality at the end of the conversation. Upon the end of the interview reflection on communal, cultural, historical and religious factors, co-construction of meaning with the researcher, and conscious integration of the role of religion in the process of the interview make him realize that "If the person is less attached to the idea of self, he is more, is a better candidate to deal with others". He premises this definition of hospitality by claiming that Buddhism supports one to be less attached to the idea of 'self', not to recognize the difference, be it religious, socio-economic or otherwise distinct from the 'self'. Thus, he understands hospitality as something that should be inherently present in interaction among people, but if it is named as such, it implies the presence of a dividing line between "self' and 'other', which will come in the way of treating others. Hospitality, he claims, does not exist within families, but only in between families and nations. He argues that religion through the call for compassion, loving kindness, empathic joy and equanimity (four essential qualities in Buddhism) can minimize differences and help treat one another as the same.

Actual enactment of hospitality in home, public, and commercial places in relation to Buddhism in Suresh's understanding cannot be traced in an obvious manner. While he posits that "feeding, feeling, touching, talking" to the guests as well as showing them around are not 'dictated' by religion, the religious concepts of compassion and equanimity can facilitate the success of host-guest interactions. The participant states that commercial hospitality is different from the private and public, as it is considered a business where "no matter what religion you are in, like, that means you need to feel the others." One unique example of the role of religion in community's understanding of hospitality is demonstrated through the analysis of Akon's music video in which "the girls are dancing in front of the Buddha statues". This behavior was noted by some organizations and considered as an insult. As a result, his concert was cancelled and "Akon didn't get to see Sri Lankan hospitality. Because people now recognize themselves as Buddhism, and they become fundamental with this idea". Suresh does not welcome such "fundamental Buddhist principles" as he considers that, according to Buddha, it is important to forgive, not to get angry or hate. This interpretation of hospitality from religious lenses reveals how religion, and more specifically identification with a religion, can hinder enactment of hospitality.

Christianity. Sara [pseudonym], a 65-year old female, grew up on a farm in the Midwestern U.S. in a Protestant family. Having earned a Master's degree, she now lives in an adjacent town, where she has been attending a United Church of Christ for 35 years and teaching Sunday school for 31 years. Sara interprets hospitality in a much broader sense than hosting and being nice to a guest. She thinks of it as being welcoming to all people but especially to those in her community: "[I]f people have illness, death in a family, new mothers, you take them food, help run errands". She is disappointed to see that many people in her community tend to extend this type of hospitality to only individuals with similar backgrounds: "I think probably most people want to socialize, entertain (..) similar people." However, in her interpretation, hospitality should be offered to anyone without consideration of a person's social status, educational background, and sexual orientation. Sara also contemplates on hospitality as giving people hope. In her narrative, Sara frequently mentions children from unprivileged families whom she teaches

in Sunday school and for whom she feels the need to show the world full of possibilities to "give them hope". Sara further interprets hospitality as sharing. According to Sara, a Christian is not required to do good deeds (e.g.to be hospitable) to earn salvation. Rather, a true Christian does good to share the salvation with other people. Therefore, talking about her church, Sara considers being friendly and welcoming to be the acts of sharing one's hospitality: "friendship, friendship. I guess. Hospitality is a welcoming thing. Well, people are not gonna go to church somewhere where they do not feel welcome." Because Christianity "helps you to be comfortable with yourself" and not to worry about salvation, she thinks it allows people to be more giving and willing to share this assurance of salvation through hospitality.

Reflecting on hospitable behavior throughout her life, Sara thinks that it has evolved from striving to be a perfect host for her guests to just "being comfortable" with herself when hosting guests: "we have lot of company coming through and it doesn't really bother me too much to worry about whether my house is clean (..) when a guest is comfortable too." When hosting a guest in her home, Sara's priority is to serve the guest and cater to his/her needs to offer "any comfort he needed" while all she expects from the guest is to "go with the flow". Sara strongly believes that public behavior represents an individual's personal and religious beliefs: "I think this is a lot of you representing yourself, you representing your family and also representing your church. So, I think not only when people come to your church but when you go out to the world, you know, you show hospitality." Thus, a true Christian, according to Sara, helps people and makes them comfortable regardless of their background: "because we were secure in our own entity, we never thought about not ever making other people comfortable." Sara's interpretation of hospitable behavior in a commercial setting is drastically different: "Well, if you are owning a restaurant, it is a money-making venture, you know. You are not there to welcome everybody. Somebody comes in and they are not able to afford it, you are not there to… You are there to make a living." This monetary aspect of commercial hospitality seems to be the borderline for Sara and does not coincide with Sara's understanding of hospitable behavior in private and public settings.

Islam. Amir (pseudonym) is a 26-year old male, born and raised in Alexandria, Egypt, in Islamic traditions. He considers himself religious and follows teachings of Islam in his daily life. Amir is the second year Ph.D. student in industrial engineering at a Midwestern university and has lived in the U.S. for two years. Amir reiterates that hospitality is a much broader concept than people usually think. Hospitality is not only hosting a guest in one's house, it is: "not only about having drinks, or food, or dinner, it's not the case. Hospitality is also making sure that members of the community or wherever you live..if he has some problems like moving in or moving out, you should be helping him as you are helping yourself moving in or moving out, like accommodate him with your house for some time". Amir further interprets hospitality as a duty and charity. This notion is derived primarily from Islam, where charity is considered one of the duties of true Muslims, "so we have a duty. (…) One of them is people who are traveling, passing by your city (..). This is legal way to give money, so you can give it to him, and keep his travel regardless what his religion or his beliefs". Amir also views hospitality as "being nice" to guests and strangers regardless of their religious affiliation or other background, the perspective is informed by Islam since extending hospitality to friends and strangers is an important aspect of being a good Muslim. Finally, Amir interprets hospitality as a universal moral norm, "Treat others as you would like to be treated." He believes that treating friends (in the case of private hospitality) and strangers (in cases of public and commercial hospitality) well is simply common sense, because any person would like to be treated likewise in similar situations.

Amir informed us that Islam provides its followers with guidelines on how to enact hospitality, and Amir tries to follow them: "[if] it is someone that I know who is coming, for example, I have some cousins in another city and they have something to do in my city, there is no way, no way, I can accept them living, staying in a hotel in my city. That would be like absolutely bad…it's like if he was insulting you: 'I don't like you'." In his insistence to host a guest in his home rather than a hotel, Amir wants to assume full responsibility for the guest's well-being while he or she is in his city. Offering this protection, Amir also expects the guest to "go with the flow" and respect traditions and routines of his house. When asked about public hospitality, unprompted, Amir mostly speaks of numerous tourists in his city. He sees hospitable behavior as helping tourists navigate the city, offering help in translation, and making them feel comfortable by carrying out a small conversation. According to Amir, doing a good deed and ultimately getting a reward for it, for example, in a form of a smile, is another reason for accommodating tourists in any way possible. Amir despises a common Egyptian practice to price-discriminate foreign tourists, requiring them to pay more for a hotel room and often misleading in retail shops. Amir's attitude seems to correspond with the Islamic idea that a host should not discriminate on the base of religion or any other background. When asked how he would treat his guests if he owned a restaurant or a hotel, Amir responds that, although he would like to host everyone free of charge, Amir understands that this is a business and "it is about being professional." Unlike his fellow Egyptians, he would charge all customers the same price regardless their citizenship and even consider giving foreigners a free beverage as a welcoming gesture. It appears that Amir perceives foreigners as having more of guest qualities than fellow Egyptians in a commercial hospitality setting and wants to extend this extra service to them.

Discussion

This study uncovers three research participants' understanding of what constitutes hospitality. The findings reveal that hospitality, in the participants view, is not limited to the definitions as posited in hospitality and tourism research. The findings seem to corroborate with Brotherton's (1999) argument that the currently available explanations are overly narrow and imprecise. It appears that hospitality entails a much broader conceptual interpretation and is not confined to the idea of host-guest interactions. The Muslim and Christian participants in this study interpret hospitality as more than hosting a guest at one's home, helping a stranger, or serving a customer; for them it first extends to the members of their own communities, people who are not viewed as strangers but neighbors or church visitors. As the Buddhist participant further explicated, hospitality in a commonly accepted sense is present only when someone is perceived as the "other." Since community members are thought of as insiders, hospitality is understood as a communal phenomenon. This fundamental understanding of a collective aspect of hospitality was a springboard for all participants to reflect on what hospitality and hospitable behavior mean in other domains (private, public, and commercial). This understanding of hospitality by all participants could be related to the teachings of their respected religions: "love your neighbor as yourself" in Christianity, if one believes in Allah and the Day of Judgment, one "should be generously hospitable to your neighbor" in Islam, and relations between friends, relatives, and neighbors "should be hospitable and charitable" in Buddhism.

Hospitality means different things to participants as they shared their understandings of this phenomenon. In the Buddhist case, the idea of hospitality is inherently present in all interactions where an individual is recognized as the "other," supporting the idea of "selflessness" that stems from the global teaching of Buddha. One should be less attached to the

idea of "self" in relations with others; then hospitality is not needed. Possessing the four essential qualities helps achieving "selflessness" and hence unity between "self" and "other" without a need for hospitality. In the case with the Christian participant, she views hospitality as embracing, loving, and serving others. Specifically, sharing is related to the Christian notion of sharing one's assurance of salvation through hospitality. If no guidelines exist for the Buddhist and subtle religious suggestions inform the Christian's understanding of hospitality, the Muslim participant sees hospitality as something that he is obliged and compelled to do. In interpreting hospitality as a universal moral value, the Muslim attests to the basic human need to treat others with respect. It is evident from this research that the Buddhist sees no need in hospitality if one stays true to the teachings of Buddha while the Christian mainly interprets it as embracing others and the Muslim as "something we have to do."

When it comes to private hospitable behavior, the Buddhist sees it as crossing boundaries within personal space, which arises from recognizing a guest as the "other," demonstrating the link to Buddha's teachings. Thus, cultural, religious, and communal values, when guests are considered parts of "selves," become more crucial than actual hospitable behavior on the part of a host. Unlike the Buddhist participant, the Christian and the Muslim think that to host guests in their houses means to make them feel comfortable. In terms of the three principles of traditional hospitality summarized in Aramberri's (2001) work, only a few of these characteristics appear in participants' narratives. Specifically, there were no traces of these principles in the way the Buddhist makes sense of hospitable behavior, which could be attested to the nature of Buddhism as a non-prescriptive religion. He sees the role of religion not in providing rigid rules but in offering core life values, which are compassion, empathetic joy, loving kindness, and equanimity. It appears that these values replace the traditional principle of hospitality in Buddhism. The Christian participant, on the other hand, mentioned the batch of "duties for both sides" as she expects her guest "to go with the flow" in her attempts to make the guest comfortable. Notably, she does not emphasize the two other principles of hospitality: protection and reciprocity. It appears that Sara sees her role in serving rather than protecting guests and expects no reciprocal actions in the future. Such interpretation of a hospitable behavior in a private context could be linked to her idea of sharing one's hospitality and serving the guest regardless of individuals' backgrounds and ability to return the favor. The Muslim participant stated that he wants to take charge of guests during their visits. This idea is related to the hospitality principle of protection (Aramberri, 2001) that originated in many religions (Auffarth, 1992). Similar to the Christian's understanding but to a greater extent, the Muslim participant expects his guests to respect the rule of his house in exchange for his hospitality. Such attitude could be explained by the batch of "duties for both sides" (Aramberri, 2001). Noteworthy, during his discussion of his hospitable behavior, Amir never mentioned the principles of reciprocity as proposed by Aramberri (2001) and Heuman (2005). Therefore, not all principles of traditional hospitality manifested in the participants' understanding of hospitable behavior while each interviewee brought in their unique religious understanding of the phenomenon.

In the public context, the Buddhist sees religion as a deterrent of hospitality. The stronger one identifies with religion and feeds into the idea of "self," the bigger the gap becomes between him/herself and the "other," thus endangering the very existence of hospitable behavior, as described with the example of Akon. The Christian equals public hospitable behavior to how one represents themselves, their family, community and religion in public. For her, public hospitable behavior means to attend to people in need. Although both the Muslim and Christian participants emphasized importance of good deeds in treating strangers, the Christian understands them as a

manifestation of public hospitality to serve others while the Muslim sees doing good deeds as a requirement of his religion. Informed by their respective faiths, all three participants stressed the importance of treating strangers nicely regardless of their religious or other background; however, this argument is particularly salient in the Muslim's narrative. He insists that in any context of hospitable behavior, people from any country and any religions must receive fair treatment. Interestingly, the Buddhist and the Muslim participants make conscious efforts to be especially "nice" to foreigners and people of different faiths. This zealous enactment of hospitality in public is aimed to change the stereotype or to compensate for hostility of other members of their respective communities. Since neither Buddhism nor Islam directly guide them in these behaviors, it could be attributed to cultural, political, and historical contexts in their countries, attesting to Poria et al.'s (2003) argument that religion indirectly informs formation of cultural and thus behavioral norms.

The commercial setting was the only domain where the participants' understandings of hospitable behavior converged along the patterns of being professional, a business transaction, and a money-making venture rather than a genuine provision of hospitality, like in other domains. Informed by his religion, the Buddhist participant, however, also sees commercial hospitable behavior as equanimity and compassion because these are the qualities that will allow an owner to sustain a successful business. The Christian's and the Muslim's understanding and enactment of commercial hospitality strictly as a business transaction coincides with Aramberri's (2001) criticism of the host-guest paradigm that in modern mass tourism roles of host and guests are reduced to service providers and customers. However, as the narratives illustrate, such critique seems to be limited to only commercial domain of hospitality. At the same time, we see that the idea of commercial hospitality and its enactment are still influenced by religion. In addition to the Buddhist's interpretation of commercial hospitable behavior as a need to possess compassion and equanimity, the Muslim participant solves the dilemma "greater profit verses fair prices" by opting for equal treatment of all customers and thus not merely reducing the essence of a guest to a paying customer. Therefore, these findings act as both support for and argument against Aramberri's (2001) critique of the host-guest paradigm. While this study's participants' understandings of hospitality and its enactment in a commercial setting, in fact, do differ from interpretations of more traditional domains (private and public), they are still somewhat informed by fundamental principles of their religions. Thus, the host-guest paradigm cannot be completely reduced to relationships between customers and service providers and should not be discarded just yet.

Conclusion and Implications

While the findings of this study cannot be generalized, they offer insights into how people on the host side of tourism construct the meaning of hospitality as informed by their religious beliefs. The robust theoretical foundation and methodological rigor allow this exploratory work to go beyond empirical analysis of structured data and to contribute towards building "a sound theory of hospitality" (Cassee, 1983, p. xvi, as cited in Brotherton, 1999). Theoretically, this research extends a definition of hospitality to a broader realm including not only the presence of a host and a guest but rather a community. The study contributes conceptually in two domains: it adds to methodologically-oriented qualitative literature in tourism and contributes to the understanding of how religion affects interpretation of tourism phenomena. Practically, the findings have potential to facilitate tourism experience for both hosts and guests thanks to an in-depth understanding of the meaning of hospitality and hospitable

behavior informed by religious affiliations. This awareness is important in situations when tourism experiences involve interactions that occur across religious and cultural borders between tourists and hosts. It can be particularly critical when tourism experiences involve places that are considered sacred by members of two or more religions. This research can also lend insights for tourism and hospitality education and training practices. The findings will enhance educators' understanding of the conflicts and frictions that can arise in tourism and hospitality settings and enable them to more meaningfully teach the issues surrounding host-guest relationships in diverse religious contexts. More so, the increase of international students in the US (Brennan & Dellow, 2013) prompted hospitality and tourism educators to work in multi-religious classrooms, and thus they must be cognizant and sensitive to pre-conceived notions of hospitality that students bring into the classroom.

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COMMUNITY-BASED TOURISM IN THAILAND: A PERSPECTIVE FROM PHUKET

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ABSTRACT

Tourism development in Thailand aims to alleviate poverty, to develop local economy and to improve nation's image. Community tourism in Thailand has recently been introduced to ensure sustainability. It provides opportunities for local people to gain benefits from tourism taking place in their localities. This paper examines a community-based tourism initiative currently developing in Kuku village, Phuket, Thailand. The research attention is given to the experiences of the tourists and the lessons learnt by the community in terms of opportunities and barriers in implementing community based tourism in Kuku. The study employed participatory action research using several techniques of both quantitative and qualitative methods. A survey of visitors was conducted. Four focus group interviews with direct stakeholders in the area were implemented and fieldwork and meetings with the community were implemented. Personal observations and document analysis were also used to supplement the data analysis. The findings indicate that Kuku has great potential as an ecotourism attraction. Kuku provides many nature based activities such as sight-seeing, nature study, cycling, et cetera. The relationship among locals was also strong—especially their commitment to conserve their valuable environment. With respect to barriers, Kuku lacks qualified personnel to oversee and manage community based tourism in the area. The results also reveal that tourism facilities are insufficient. The study recommends that greater local participation, concrete support from the public sector, skills enhancement and better tourism promotion activities be implemented.

INTRODUCTION

Murphy's book, <u>Tourism: A Community Approach</u> (1985), has provided growing support for community-based approaches to tourism planning. Since then, there have been growing debates and discussions over the development of the tourism industry. For instance, Gursoy, Jurowski and Uysal (2002) have developed a model of support for tourism and reflect upon the need for improved theoretical understandings of host reactions. Lankford and Howard (1994) and Madrigal (1993) have investigated factors influencing residents' participation to tourism development. Clearly, the concept of community-based tourism is widespread and has been adopted at various tourist destinations, including destinations in developing countries. However, the development of and experience of community-based tourism varies among countries depending upon its forms and the different capacities of destinations and governments. Mitchell and Muckosy (2008) interestingly note that the enthusiasm for

community based tourism [CBT] is misplaced for two main reasons. First, CBT rarely relieves poverty and vulnerability. Second, mainstream tourism may have a more beneficial impact than traditionally thought. In addition, as Lea, 1988; Peppelenbosch and Tempelman, 1989 state the nature of tourism development in most developing countries forces the use of available resources to survive in the competitive global context. It is not surprising that many CBT projects may have failed. This study acknowledges the need for widespread community based tourism and community participation in the tourism planning process in developing countries. This paper highlights the potentials of community-based tourism development in Kuku Village in Phuket, Thailand. It also highlights the lessons and challenges surrounding the community as it grapples with the tourism planning and management process.

LITERATURE REVIEW

It is widely recognized that residents of destination areas are increasingly seen as the nucleus of the tourism product. It is also accepted that tourism's impacts, both positive and negative, are most apparent at the level of the destination community. According to Choi and Sirakaya (2006), tourism's unplanned growth has damaged the natural and socio-cultural environments of many tourism destinations. These undesirable side-effects have led to a growing concern for the conservation and preservation of natural resources, human well being and the long-term economic viability of communities (Mowforth & Munt, 1998; Richard & Hall, 2000). In response, tourism planners have searched for alternative tourism planning, management and development options. Accordingly, tourism planners advocate greater public involvement in tourism planning. Although the levels of planning can be numerous: international, national, regional and the community, planning at the community level is vital if any region wishes to deliver tourism experiences that ensure both visitor satisfaction and ongoing benefits for the residents of destination areas.

Since the World Commission on Environment and Development (WCED) issued the first report on sustainability, entitled "Our Common Future," sustainable development became an international term and the subject of thousands of books and papers. As a result, it should come as no surprise that attention is turning to community tourism that aims to be an important part in improving the residents' quality of life by optimizing local economic benefits, by protecting the natural and built environment and by providing a high quality experience for visitors (Bramwell & Lane, 1993; Stabler, 1997). In fact, there are several concepts supporting community tourism. Murphy (1988) suggests the use of community driven tourism planning as there is evidence that communities and the tourism industry can work together to form mutually beneficial partnerships. Haywood (1988) also proposes the concept of community participation in tourism planning in a process that involves all relevant and interested parties in such a way that decision making is shared. Interestingly, many authors suggest that it is essential to bring the community on board to gain the support of the industry with sustainability remaining a goal (Tosun, 2002; Reid, Mair & George, 2004).

Community based tourism have, along with other integrated conservation and development schemes emerged and gained popularity over the last three decades. These relatively recent methods of development are based on a participatory approach and ultimately emerged as a

result of the failure of 'top-down' approaches to both conservation and development which had been widely practised by both conservation and development oranisations. Although such community-based projects varied in their methodologies, the common thread between them was in their linking environmental conservation and socio-economic development, most notably in and around projected areas. They work on the premise that in order for conservation and development projects to succeed local communities must be active participants and direct beneficiaries. As Scheyvens (2002) has argued the ultimate goal of community based tourism is to empower the host community at four levels- economic, psychological, social and political. Brohman (1996:60) perhaps provides one of the most comprehensive definitions of CBT:

"Community based tourism development would seek to strengthen institutions designed to enhance local participation and promote the economic, social and cultural well-being of the popular majority. It would also seek to strike a balanced and harmonious approach to development that would stress considerations such as the compatibility of various forms of development with other components of the local economy; the quality of development, both culturally and environmentally; and the divergent needs, interests and potentials of the community and its inhabitants"

Interestingly, the Thailand Community Based Tourism Institute defines CBT more rigorously as "tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life"

In sum, CBT provides collective benefits and also creates sustainability and opportunities for employment. CBT can therefore be defined as tourism owned and/or managed by communities and intended to deliver wider community benefit (Goodwin and Santilli, 2009:37).

Additionally, Murphy and Murphy (2004) suggest four functions of business management (planning, organizing, leadership and controlling) and present a combined business management and collaborative planning model for tourism development. They argue that, by adopting business principles, communities would be better placed to develop tourism potential and benefit in the global marketplace. Similarly, Choi and Sirakaya (2006) introduce the concept of "Sustainable Community Tourism (SCT)" which supports providing a long term-economic linkage between destination communities and industries. Also, SCT seeks to minimize the negative effects of tourism on the natural environment and improve the socio-cultural well-being of the destination communities. In addition, community stakeholders, including governments, tourists, hosts, tour operators and other tourist-related businesses, must assume ethical responsibilities and codes of conduct (Choi and Sirakaya, 2006). Simpson (2008) introduces the concept of Community Benefit Tourism Initiatives (CBTIs) in his paper. He argues that there are fundamental differences between CBTI and other types of tourism; one of CBTI's defining principles is the transfer of benefits to the community regardless of location, instigation, size, and levels of wealth, involvement, ownership and control. For example, interpretations and definitions of community based tourism center on the question of ownership, management and/or control of tourism projects (Lea, 1988; Scheyvens, 2002, Suansri, 2003). This is not the case of CBTI; to distribute benefits to a

community, tourism need not always involve the community in any rights, tenure or control of the project (Ahmad, 2001; Kontogeorgopulos, 2005; Li, 2006; Nelson 2000). Ideally, community participation, control or a level of ownership should be aimed for to ensure delivery of the appropriate proportion and type of benefits to the relevant community (Midgley, 1986; Tosun & Timothy, 2003; Tosun, 2005). However, involvement of the community may not only prove difficult but may also cause problems in achieving the goal of benefit delivery by aggravating and creating internal conflicts and jealousies and creating unrealistic expectations (Murphy, 2003; Tosun, 2000; Weaver, 1998).

Interestingly, barriers to community capacity building in tourism development have extensively discussed (Aref, 2009; Atkisson, et.al, 2003; Cronin, 2003; Dogra and Gupta, 2012; Hunt, 2005; Tosun, 2000, 2006). The limitations include operational, structural and cultural limitations. Further deficiencies are socio-economic and political features. Other broad terms of constraints also include lack of community participation in development policy, lack of knowledge and awareness, power imbalances between governments and local communities, segmented and complex institutional arrangements and lack of financial resource (Hunt, 2005). Further barriers include lack of community resources, lack of understanding of the policy process, lack of access to information, absence of community representation in the tourism decision-making process and relationship between government and local communities (Doern and Phidd, 1988).

While there has been growing support for community-based approaches to tourism, there remains the need to consider how these techniques might be developed. Moreover, the results of their implementation need to be shared with other researchers and planners (Reid, Mair & George, 2004). The research presented here is based on the community tourism project at Kuku Village, Phuket. It highlights the implementation of community-based tourism in the village with the focus on tourism opportunities and barriers from the attempt to establish community-based tourism in Kuku Village. The analysis of the outcomes of the implementation may perhaps add more insight and knowledge to the existing literature on community-based initiatives.

THE STUDY SITE

Kuku lies at the heart of Phuket island. Kuku village's highlights are its natural, cultural and educational elements such as mangrove forests, crab conserved bank, fishery lifestyles, local products and Phuket Anthurium flowers expansion. Most local residents in Kuku are currently general workers, self-employed and private business. Geographically, Kuku is rich in natural resources. It has three significant resources: farming, sea and, finally, mangrove forests. Both local and international tourists enjoy various nature-based and ecotourism activities, including sight-seeing, nature walks, nature interpretation, cycling, canoeing, monkey viewing, boating, sailing, sky viewing, et cetera. Despite all of its interesting points and activities, Kuku is not yet a popular attraction in Phuket. Kuku is only a bypass for tourists to go to other attractions nearby. Moreover, tourism businesses such as hotels and restaurants are in their early stage of development. As a result, Kuku village seems to have limited services and facilities for tourists. Therefore, most tourists who visit Kuku village are half-day tourists. The total number of tourists who visited Kuku village each year cannot be identified accurately since

there has not been proper data collection. Local government and local residents estimate the tourist numbers at 100-150 per day. Presently, the numbers of domestic tourists and foreigners have been on the rise in recent years. This rise in local tourism can be attributed to several factors. These include Kuku's rich natural resources and various nature study and farming events.

Kuku has strong resident participation and collaboration in many community activities—including a Kuku Conservation Group, a Co-operative Group, a Fisher Group, and a Youth & Conservation Group. Interestingly, there has not been a clear tourism or tourism-related group in the village. This paper therefore aims to illustrate the implementation of a CBT initiative in Kuku Village, focusing on its opportunities and barriers.

RESEARCH METHOD

This research involved participatory action research, employed mixed techniques: both quantitative and qualitative. The questionnaire used in this research was designed by the community with the assistance of the research team. The target population for the questionnaire was all the travelers who visited Kuku village. Convenience sampling (a non-probability sample) was used. The empirical study was carried out in Kuku Village, Phuket, at Kuku Mosque, and Kuku eco-walking path during the hot season. This is a season when domestic and international tourism is at its peak. The study aimed to collect data to measure tourists' actual behaviors and intentions after visiting and experiencing Kuku Village.

The survey consisted of the following sections: the participant's background, the tourists' views on tourism potentials in the Kuku area and their views concerning community-based development in Kuku. In the demographic and socio-economic characteristics section, gender, age, educational level and purpose of visiting were asked. The attributes for tourism potentials were rated using a five-point Likert scale, where 1 equaled strongly disagree and 5 equaled strongly agree. The attributes for tourism potentials and competitive advantage were derived and adapted from Middleton et al. (2009) and Kotler et al. (2001). In this study, the categories for purpose of visiting consisted of relaxing, excursion, nature study and religious activities. Descriptive statistics were performed on the travelers' demographic characteristics and purpose of visit. Mean ratings were used to rank the tourists' perceptions of importance with regard to attributes of tourism potentials in Kuku.

The qualitative data were collected from 4 focus group interviews involving the local public sector, the local private sector, local community leaders and local academics and scholars. In addition, fieldwork with local residents in the community and local government representatives was implemented for a period of 10 months. The informants that participated in focus group interviews included 10 informants from the public sector e.g. municipality officers and TAO (Tambon Administration Organizations). Another eight informants were from the private sector and comprised of local tour businesses and retailers, whereas 8 local scholars and 11 local leaders participated in the focus groups. Likewise, the focus group interviews were guided with some structured questions, and the informants were encouraged to freely express their views on the current tourism situation and their views on potentials and challenges for community-based tourism development in Kuku Village. Fieldwork with local

residents and local government representatives were conducted from January-October 2010 that focused on the planning and management process of tourism in the area. SPSS software was used for statistical analysis of the quantitative data and content analysis was used to supplement the data analysis of the focus group interviews and the participatory fieldwork in the area.

RESEARCH FINDINGS

Table 1 shows the quantitative data collected from the tourists in the Kuku area. The demographic profile of the respondents indicated the gender of the respondents was mostly female (60.3%) with 39.7% being male respondents. The age of the respondents was categorized into under 20 years old (11.7%), 21-30 years old (50.3%), 31-40 years old (25%), 41-50 years old (8%) and 51-60 years old (5%). A majority of the respondents hold a Bachelor's degree (40.3%), followed by high school certificate (17.0%) and junior high school (16.7%). Most tourists were local Phuket residents (56%), followed by other southern Thai provinces (42.6%). The top three occupations consisted of self-employed (20.7%), student (18.7%) and running business (16.3%). The length of visit in Kuku was mostly a 1-day trip (61%), followed by a half day (25%) and 2-3 days (11.3%). The category of purpose of visit to Kuku classified travel into five major types, including relaxing (11.7%), excursion (8.0%), nature study (8.7%), religious tour (10.7%) and Visiting Friends and Relatives (VFR) (8.3%). Likewise, the types of tourist visits were ecotourism (84%), cultural tourism (7.7%) and educational tourism (4.7%). Similarly, the most preferred activities in Kuku were waterfall viewing (21.3%), ecotourist activities (9.3%) and hiking (7.3%). Traveling with friends accounted for 45.7%, followed by traveling with family members (43.7%) and traveling with teachers (5.3%). In this study, individual travel only accounted for 2%.

Table 1 Respondents' profile

Item		Frequency	Percent (%)
Gender	male	109	36.3
	female	191	63.7
Age	Under 20	93	31.0
	21-30	142	47.3
	31-40	30	10.0
	41-50	21	7.0
	51-60	8	2.7
	Over 61	6	2.0
Marital status	Single	231	77.0
	Married	56	18.7
	Widowed	10	3.3
	Divorced	3	1.0
Educational level	Under primary school	5	1.7
	Primary school level	23	7.7
	Junior high school	32	10.7
	High school	46	15.3
	Diploma	47	15.7
	Bachelor's degree	140	46.7
	Over Bachelor's degree	7	2.3
origin	Phuket	152	50.7
	Other southern provinces	126	42.0
	Other	22	7.3
Occupation	Self-employed	39	13.0
	General workers	48	16.0

	Students	97	32.3
	Other	116	38.7
Length of visit	Half day	144	48.0
	1 day	116	38.7
	2-3 days	23	7.7
	4-7 days	3	1.0
	Over a week	14	4.7
Purpose of visit	Relaxing	42	14.0
	Nature related activities	147	49.0
	VFR	40	13.34
	Cultural tour	71	23.66
Most preferred activities	Ecotourists & nature related activities	224	74.7
	Cultural tourism	28	9.3
	Agrotourism	13	4.3
	Education	35	11.7
Type of travel	Alone	14	4.7
	With friends	211	70.3
	With teachers	18	6.0
	With family members	57	19.0

Tourism potentials and competitive advantage items were influenced from Middleton et al. (2009) and Kotler et al. (2001). The study of Middleton et al. (2009) describes five dimensions of a tourist destination: attractions, activities, accommodation, accessibility and amenities. In this study, five dimensions (34 items) were identified and used in the study's questionnaire. The tourists' perception of Kuku as a tourism destination is described by the rankings in Table 2. The item named "natural resources are the selling point of Kuku" (M=4.09) had the highest mean, followed by "Printed materials for Kuku tourism should be bilingual" (M=4.03), "Kuku is appropriate for a one day trip" (M=3.98), "Kuku should be managed sustainably" (M=3.98), "Kuku should be promoted to create a better tourism image" (M=3.95) and "Kuku tourism should focus on conservation" (M=3.90). In contrast "Kuku is suitable for an overnight trip" (M=2.74) had the lowest mean ranking, followed by "Kuku has good access" (M=2.86) and "Kuku has sufficient facilities" (M=2.93).

Table 2 Tourists' perceptions

Items	Mean	SD	Ranking
Natural resources are the selling point of Kuku	3.98	0.83	1
Kuku should be promoted to create a better tourism image	3.98	0.84	1
Kuku tourism should focus on conservation to limit environmental impacts in the area	3.91	0.84	2
Kuku tourism should be safe for tourists	3.89	0.84	3
Kuku tourism should focus on conservation to limit environmental impacts in the area	3.89	0.84	3
Community based tourism should be developed in Kuku village.	3.85	0.81	4
Kuku tourism should be promoted more	3.85	0.81	4
Kuku tourism should arrange promotional activities to attract a greater number of tourists	3.86	0.84	5
Cooperation between public and private sector is necessary	3.85	0.81	6
Kuku tourism should be developed to meet standards	3.85	0.81	6
Kuku tourism should be promoted through educational institutions in Phuket.	3.81	0.79	7
Kuku tourism should be promoted through the National Tourist Organization's (NTO).	3.80	0.75	8
Kuku tourism should be promoted through local tourist information centres.	3.80	0.75	8
Some discounts and introductory price should be introduced.	3.80	0.75	8

Kuku has great potential to become a tourist attraction in Phuket.	3.79	0.87	9
Kuku has great potential for cultural tourism	3.79	0.87	9
Kuku has great potential for ecotourism	3.79	0.87	9
Kuku tourism should be promoted through international tour agencies.	3.79	0.87	9
Kuku is appropriate for a one day trip	3.77	0.88	10
Kuku tourism should be managed sustainably	3.73	0.83	11
Kuku should advertise through the internet	3.73	0.83	11
Kuku should be advertised by its own community	3.73	0.83	11
Kuku tourism should be promoted through public oganisations.	3.72	0.74	12
Expenses for each tourist activity are acceptable	3.72	0.74	12
Educational tourism is the selling point of Kuku	3.86	0.83	13
	3.66	0.82	14
Overall expenses at Kuku are acceptable	3.66	0.82	14
Kuku tourism should be promoted through local tour agencies.	3.64	0.87	15
Agriculture is the selling point of Kuku	3.64	0.87	15
Community speakers at Kuku are efficient.	3.51	0.95	16
Kuku has suitable accommodation services	3.50	0.90	17
Community staff at Kuku are sufficient and prompt.	3.46	0.96	18
Kuku has good access	3.42	0.97	19
Kuku is clean	3.40	0.91	20

Remarks: Mean values were computed on the basis of a five-point Likert scale (1=strongly disagree and 5= strongly agree)

Focus group interviews were originally conducted in Thai. Relevant quotes were then translated from Thai to English. Research findings from focus group interviews and fieldwork with Kuku residents provided similar findings. The results highlighted that natural resources, especially mangrove forests, are major tourist attractions in Kuku. For example, a village leader commented that "We are proud of our mangrove forests with many monkeys. Everyone here tries their hardest to conserve the environment." In a similar way, a representative from Kuku Sub-district Administration Organization (PSAO) mentioned that "When we talk about Kuku village, monkeys and the mangrove forest with its walkway are the most outstanding spot in the village." Alternatively, the local culture and lifestyle of a fishing village can substantially attract visitors to the area. A senior officer from the Tourism Authority of Thailand (TAT) interestingly highlighted that "Kuku village has a unique lifestyle, most people here are fishers, they have their own way of living that are different from people in town, things they do here can attract many tourists who want to come and see an authentic fishing village, authentic fishing activities et cetera." Unsurprisingly, most informants mentioned that the majority of tourists in the area were interested in visiting Kuku as an attraction for eco-tourism.

When mentioning the management of CBT in the area, most people indicated that local communities should conserve the available natural resources for sustainable ecotourism development. This can be illustrated by the comment of a representative from the Kuku Conservation Group who said that "if we are going to implement CBT in our village, it must be implemented as a tool to conserve our beautiful nature here. Tourists, both Thai and foreigners, can come to enjoy the natural beauty, learn and interact with us here…." Likewise, many local government officials mentioned that "CBT should be used as a tool for conservation and the enhancement of local involvement, tourist activities should not damage what the locals have, in fact, complement it…." Further, most informants agreed that tourism in Kuku village should target Thai tourists rather than foreign tourists. A representative from Phuket Tourist Association (PTA) interestingly stated that "Although it's more beneficial to

target foreign tourists, it is best to present what Kuku village is to Thai people and domestic tourists. Don't rush. This way we will learn to implement CBT steadily and when we become a quality destination, tourists will come…."

Qualitative data, derived from four focus group interviews, indicated in a similar way that ecotourism is probably the most appropriate area for tourism development in Kuku as the area is full of mangrove forests and sea grass (with the existence of Dugong). The local culture of a fishing village can also be treated as a cultural attraction in the area, including distinctive life-style and cuisines. However, many informants were concerned about tourism impacts from the implementation of CBT. Possible impacts in the area are environmental impacts caused by tourist activities such as illegal fishing, littering and crowding that leads to habitat loss, trail deterioration, pollution and soil compaction. People are also concerned with some of the socio-cultural impacts caused by tourists and non-local residents visiting the area— especially differences in cultural norms affecting the homogeneity of the host society. As a result, most people indicated that CBT in Kuku needs a solid local development group with good knowledge to sustainably manage tourism development in the area. Difficulties include lack of cooperation within the community, uneven distribution of tourism benefits in the area and insufficient knowledge to control tourism impacts. Further, the 10-month fieldwork with local community groups and local government representatives for CBT in Kuku village encountered several difficulties. These included disintegration of the local community groups in the area, insufficient knowledge and experience of tourism, lack of initiatives, low interest in tourism management of the area, low levels of participation in tourism planning and different interests between the local community and local government.

RESEARCH CONCLUSIONS AND RECOMMENDATIONS

Clearly, Kuku Village fits as a tourist attraction in Phuket. It also fits for implementing CBT in the area. There are several implications from the findings of this study. The most obvious is that both questionnaire respondents and focus-group informants had a positive attitude towards the village as a tourist attraction. They cited its beautiful natural resources, especially mangrove forests that host several nature-based activities. Also, there are cultural elements as a fishing and Muslim village that can attract both domestic and international tourists to visit. Given that a large portion of tourists come to Kuku for ecotourism, Kuku is clearly an ecotourism attraction in Phuket. With regard to the segments of tourists, the results reveal that students, family and friends are key tourists to Kuku. Importantly, domestic tourists visit Kuku more than international tourists. Domestic tourists select Kuku as a tourist destination because it is a place for relaxation, nature study and unique cultural products. International tourist numbers to Kuku are limited because Kuku is still in its fledging development and not ready to accommodate international tourists. The results reveal that Kuku seems to have insufficient facilities and poor access. In terms of marketing, Kuku is not well promoted. To meet international standards, Kuku needs qualified personnel and better infrastructure and facilities.

The findings interestingly highlight that it is not clear who is the currently responsible body for managing tourism in Kuku. Although there are several local groups, there has not been

concrete cooperation among the groups and among local residents themselves or between the residents and local public and private organizations in the area. The findings further indicate that various groups of local stakeholders prefer CBT in Kuku to be managed by their own community as cooperation between different groups of the community, not one group in particular. This shows some fragmentations among different groups in the host society. Their major concerns are uneven distribution and tourism impacts from CBT. However, the cooperation of the host society in this research shows their confidence in CBT as an alternative mode of tourism to the mass tourism in Phuket. The community hopes that CBT will strengthen community development and conservation in the area and bring knowledge, pride and sustainability to the village. Local leaders and members of the host society are key mechanism to CBT success. Genuine participation is required, along with learning, self-reliance, freedom and collaboration.

A further lesson learned from this study is that CBT in Thailand is achievable not only through the strength of the host community but also regular assistance from the host and local government. Several focus groups with the host community revealed that host government assistance had been irregular due to the bureaucratic and institutional system in Thailand. This included policy and staff changes, lengthy processes, inappropriate relationships and corruption. CBT in Kuku village can be successful if CBT is implemented from generation to generation. The current CBT development group must ensure that its objectives are preserved and continued. If the next generation pays no interest in the set CBT plan, CBT will fail to be achieved. In conclusion, CBT requires strong leaders, homogeneity, local involvement and the strength and belief of the host society. CBT will take time and an ongoing learning process as ventures involving the implementation of CBT in Kuku Village will promote the strength of local participation and increase local benefits.

It is concluded that Kuku Village has strong potential as an ecotourism attraction in Phuket. Its ecotourism elements include natural resources such as mangrove forests, sea grass and Dugongs. Its fishing village with distinctive ways of life and cuisines can also be a substantial element for ecotourism development in the area. Although the local community showed interest in implementing CBT in Kuku Village, the community is facing several challenges that are undermining the planning process and its desirable outcome. These include problems with community disintegration, low levels of tourism planning participation, insufficient knowledge and different interests between the local community and the local government officers. From the lessons learned in Kuku village, these research-based practical recommendations for the development of community-based tourism in Kuku are noted on three levels:

National level: 1) Clearer government policies and support concerning
                              community-based tourism in Thailand.
                      2) More government financial support for tourism development
                              at the local level.
                      3) Better government support to promote community-based
                              tourism both nationally and internationally.

Provincial level: 1) Better enhancement of local cooperation and participation in

the planning process.
2) More resource support at the provincial level for better
preparedness as a tourist attraction.
3) More follow-up processes to enable continuous development
of community-based tourism.

Local level: 1) A more concrete establishment of collaborative tourism
development groups in the host society.
2) Better participation in local planning
3) Clearer plans for distribution of tourism benefits in the area.
4) Stronger conservation of available natural resources and local
culture.
5) Awareness-raising and capacity-building in the community to
enable tourism goals and visions of the community to succeed.

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ACKHOWLEDGEMENT

BARRIER FREE TOURSIM FOR EQUITABLE AND SUSTAINABLE TOURISM DEVELOPMENT AND MANAGEMENT IN KERALA

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ABSTRACT

The tangible benefits of International tourism, like employment generation, poverty alleviation and social harmony, regional development prospects etc have prompted regional governments to invest more on destination planning, new product development and infrastructural development. While those initiatives are ongoing, there are an estimated 650 million persons that have disabilities. Counting their family members, the figure reaches an astounding 2 billion people who are directly or indirectly affected by disabilities, representing almost a third of the world's population. To cater better to that population and to promote "right to leisure" as envisaged by the UN, there is a need for incorporating the principles of barrier free tourism in destination planning and in transportation and accommodation. Tourism development in India in general and the South Indian state of Kerala in particular, has raised several concerns about the absence of equitable facilities required by differently abled tourists at par with other tourists. Barrier free tourism practices and accessibility are required among all sub sectors of the tourism industry to ensure right to leisure to differently abled tourists. This study is an attempt to investigate the current state of tourist facilities and service for visitors with disabilities in the two prominent destinations of Kumarakom and Alappuzha as a starting point to improve barrier-free tourism in Kerala. Several problems concerning accessibility to serve disabled visitors and recommendations to minimize the barriers to accessibility are discussed. It is hoped that this paper will assist the development of barrier-free tourism in Kerala by providing useful guidelines to improve the facilities and service for tourists with disabilities.
KEY WORDS: *Barrier Free Tourism Access Audit, Cochin, Accessibility, differently abled tourists*

INTRODUCTION

According to the United Nations World Tourism Organization, international travelers are projected to nearly double in size by 2020, led by China, India and destinations in South-East Asia. In India the improvement of tourist infrastructure, enhancement of transport connectivity, and focused work on marketing and promotion campaigns by the tourism departments and the industry has led to the country experiencing a boom in tourist arrivals. In 2008, foreign tourist arrivals rose to 5.37 million while domestic tourists went up to 562.92 million registering a

growth rate of 6.9%. The foreign exchange earnings generated in 2009 were USD 11.75 billion. The industry contributed 4.9% to the country's GDP and has emerged as a major source of employment. Tourism supports 48.26 million jobs (directly and indirectly) accounting for 8.78% of the total jobs within the country.

A number of people in the society encounter varying degrees of access constraints which prevents them from enjoying their right to leisure and recreation. There are an estimated 600 million persons living with disabilities in the world today. Including their family members, the figure reaches an astounding 2 billion people who are directly or indirectly affected by disabilities, representing almost a 3rd of the world's population. Eighty per cent of persons with disabilities live in developing countries, according to the UN Development Program (UNDP).

Leisure, recreation and tourism are of benefit to both individuals and societies. The United Nations (UN) recognised this in 1948 by adopting its Universal Declaration of Human Rights, which states that everyone "has the right to rest and leisure including……..periodic holidays with pay". In 1980, the World Tourism Organization declared the ultimate aim of tourism to be 'the improvement of the quality of life and the creation of better living conditions for all peoples' (Boniface, Cooper 2005). The above statements suggest that everyone the huge number of differently abled tourists have the right to have barrier free destinations, barrier free accommodation units, barrier free transportation and barrier free premises to ensure equitable tourism. People with disabilities have the same motivations to travel as the rest of the population.

Differently abled tourists' along with their family members can form an important tourism niche market for a fast developing economy like that of India as well as the recently discovered tourist destination - Kerala. People with disabilities and less mobile persons are becoming a growing group of consumers of travel, accommodation, sports, and other leisure-oriented products and services.

Disability is often directly related to the elderly and that, "with increasing age, disability or restricted capacities also increase in a gradual way" (Burnett, 1996:7). Tourists are people with disposable income and many of them are generally seniors with mobility related problems. Every person, at some stage of life, faces barriers. They include small children, elderly persons, pregnant women, the temporarily disabled etc. However, major disabilities can be grouped as physical, sensory and communication barriers.

BACKGROUND FOR RESEARCH

Census 2001 held in India revealed that over 21 million people suffer from one of the five disabilities -visual, movement, speech, mental and hearing. This is equivalent to 2.1% of the population. The Government of India has a vision to make India accessible by 2020. Government of India brings enacts several laws and initiates projects for the disabled to safe guard their individual rights.

"The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995" has come into enforcement on February 7, 1996. The Act provides for both preventive and promotional aspects of rehabilitation like education, employment and vocational

training, reservation, research and manpower development, creation of barrier-free environment, rehabilitation of persons with disability, unemployment and establishment of homes for persons with severe disability, etc. The Central Public Works Department (C.P.W.D.) has issued construction and maintenance standard guidelines for non-ambulant (chairbound), semi-ambulant (lower limb impairments), visual, and hearing disabled persons. This should be followed in all categories of buildings and facilities used by the public for making design accessible to and functional for, physically disabled persons. Although these recommendations are meant for disabled people, the facilities will invariably make buildings more convenient for elderly persons and less mobile persons. Even though these laws can be considered as a beginning to ensure equitable facilities in India, the reality is that the prominent tourism destinations, accommodation units, transportation means and most of the premises remains inaccessible demanding benchmarking of what has to be done.

METHODOLOGY

The objective of the study was to assess the current level of accessibility in Kerala's tourism sector and identify different approaches in accommodation, accessibility and infrastructure within the destinations of Kumarakom and Alapuzha. To assess the barrier free features, 8 accommodation units were selected for study and 6 transport companies were surveyed for assessing barrier free transportation facilities. A survey was conducted among ten tourists including seven differently abled tourists to assess the tourist satisfaction level. The study helped to identify and assess the nature of barrier free infrastructure and facilities at the premises.

Content analysis which is a commonly used data analysis method for qualitative research in social sciences was used. Content analysis is a unobtrusive research methodology used to study a wide range of textual data.

RESULTS

Satisfaction Levels of Disabled Tourists in Kumarakom and Alapuzha.
The majority of the respondents felt that tourism in their destination of choice was not disabled-friendly. While most respondents were traveling to see a scenic destination about 60% of them were traveling for the first time. While 70 % reported a physical disability, all respondents agreed that their disability was a barrier to their travel. A majority of the tourists (70%) traveled with their friends. All respondents agreed that they received a friendly welcome at their destination and that the local population were friendly to them. Only half the respondents received any incentive from their firms to travel and just a over half reported that they did not receive any encouragement from the govt to travel. Although 90% of respondents reported that they had sufficient disposable income for travel, a majority of the respondents (70%) were not satisfied with the facilities available at the destinations.

Comparative Study of Accommodation Units in Alappuzha and Kumarakom

A survey was administered to managers/owners off accommodation units in both Kumarakom and Allappuzha. A majority of the respondents observed that Kerala tourism is not disabled friendly. Almost all respondents admitted that there were no incidences of cancellation of booking due to lack of accessibility. 3 out of 4 accommodations units at Kumarakom have some disabled friendly rooms. But they were not developed as part a of barrier free tourism activity. At Alapuzha, the reverse held true. 3 out of 4 accommodations units didn't have any disabled friendly rooms. Kumarakom, seems to have more barrier free accommodation units when compared to Alapuzha. A majority of accommodation units at Kumarakom have provided parking space for accessible units. At Alappuzha, however, most of the respondents replied that there is no parking space provided for any accessible unit. None of the accommodation units at both places had automatic doors. They only had manual doors. Most of the accommodation units at Kumarakom have presence of lifts or ramps to public areas. But at Alapuzha majority of these units dont have such services. None of these two destinations had any lifts or ramps leading to dining areas. Most of the accommodation units at both locations did have emergency call systems and disabled friendly toilets separately. No accommodation units at either destination had disabled friendly assistive devices like easily accessible trash receptacles, drinking fountains, benches etc. None of the staff at either location received disability training. Most of the respondents were interested in adopting barrier free tourism initiatives at their accommodation sectors if the government was ready to offer such initiatives or incentives.

Comparative Study of the transportation sector in Kumarakom and Alappuzha.

None of the respondents in Alappuzha and Kumarokom organize any barrier free tourism packages. Also, both the transportation sector in both locations do not provide any disability awareness training to their staff. All of the respondents did recognize the need for Education and training on disability issues. Most respondents in Alappuzha and Kumarokom did not have any disabled friendly vehicles. They also acknowledged that they do not provide any insurance facilities for disabled passengers. Also, they do not provide any barrier free tourism facilities in travel sector.

Analysis of Indicators at Premises and Public Transport In Alappuzha and Kumarakom – A comparison

A further analysis was conducted of the transportation infrastructure and infrastructure available at accommodation premises, as it pertains to disabled tourists.

Transportation:

1. No Ramps are not provided for differently abled in both destinations.
2. Signposts for handicapped tourists existed in Kumarakom. But none existed in Alappuzha.
3. The number of wheel chairs available in Kumarakom is very less in number. They were not available in Alappuzha.
4. Low floor seats are not available in both destinations.
5. Ticket counters are not differently abled friendly.
6. Ramp platforms are not available in either destination.
7. Path ways in either destination were not disabled-friendly.

8. Wide corridors are not available inside house boats.
9. Traffic assistance is not available.
10. Provisions for travel insurance are not available for disabled travelers.

Accommodation Premises:

1. Only the Indian Overseas Bank provided accessible ATMS and only at Kumarakom.
2. Ramp to the ATM is mostly disabling friendly.
3. Disabled friendly wash basins are not available in the case of hotels at both destinations.
4. First aid facilities accessible to disabled tourists are not provided.
5. Accessible drinking water facilities for differently abled people are not available in either destination.
6. Comfortable dining areas are not available.
7. Comfort stations are not disabled friendly.
8. Lift/Elevator facilities are not accessible by the differently abled.
9. Reception desks are not disabled friendly in either location.
10. Information areas seem to be negligent and are not sensitive to the needs of disabled tourists.
11. Skilled/trained guides are not available for such tourists.
12. Accessible swimming pools are not provided for disabled people in hotels.
13. Disabled friendly oriented packages are not at all available in either destination.

CONCLUSION AND DISCUSSIONS

As can be seen from the above study, a lot of work needs to be done in improving access for disabled toursists in the two destinations. If access is so limited in the areas that the state considers the flagship destinations of its tourism industry, one can only imagine access in other areas. Only collective efforts of society, a sustained set of initiatives that includes expertise from academicians, industrialists, Engineers and NGO's could lead to positive change. There needs to be a paradigm shift in the attitudes of the culture of Kerala towards being more disabled friendly. A lot needs to be accomplished in the state in general and both these destinations in particular to make them more disabled friendly. Awareness is minimal although desire to include such initiatives is shared among all stakeholders. Any change has to be implemented in stages. We recommend the following broad classifications to head specific initiatives: *SENSITIZING, TRAINNING, PLANNING AND IMPLEMENTATION.*

SENSITIZING

⚐ General public, service providers and Government officials need to be more sensitive to the needs of differently abled tourists.
⚐ Radio, TV, Newspapers and pamphlets could be used to create awareness among general public. Media should be exploited fully to generate awareness among public.
⚐ Local schools could be involved in an effort to inform students about the needs of this section of the society by organising interactive sessions with the disabled, shown

documentaries, movies and other related programmes on Disability days, Children's Days and Grandparents Day etc. or as class projects.
- Involving outings/ tours with disabled people as community projects for school children and other organisations like senior citizen club, Rotary club, and other NGO's working for the disabled.
- Highlighting the social and economic benefits of barrier free tourism
- Inculcating the feeling in everyone that they could be an asset to the society and rather than a liability and that collective efforts could make them more self reliant and less dependent on others.

EDUCATION AND TRAINNING

- Travel and Tourism Institutions and Hospitality Management Institutions need to incorporate barrier free tourism in their curriculum. This doesn't exist currently.
- Training workshops/seminars must be arranged for legislators at the grassroots levels including panchayat presidents, members, councillors, Municipal chairman, mayors at the district levels so they could incorporate their learning in their planning and developmental activities.
- Training should also be provided to Town Planners, developers, departments dealing with the infrastructural development like buildings and roads to make it mandatory to be sensitive to the disabled segment of population while constructing buildings and roads.
- Engineering education like civil, mechanical, electrical, architecture, IT to make it mandatory to study the needs and problems of the disabled as well as be trained to find means of tackling these specific problems. In fact it could evolve as a new branch of specialisation.
- Accessibility specific training to be provided to frontline tourism personnel and other stakeholders coming in regular contact with the disabled tourists in the country and abroad.

PLANNING

- So far planning has been done in the inverted pyramid model (more activity at the top level) but the reverse model i.e, more activity should now begin at the grassroots level.
- Specific studies must be carried out by the academicians and researchers and concrete steps put forward which could then be implemented by the governments.
- Although needs of different categories of disabled people are different, there are many overlapping areas and such areas should be tackled first.
- Sustainable Tourism/Responsible Tourism development model could be adopted for Barrier Free Tourism with the close coordination and involvement of Public Words Departments, Government Agencies, Academicians, Civil Engineers, Architects, Automobile Engineers, Corporate Houses and NGO's
- Specific guidelines need to be prepared and provided to each sector – Transport, Accommodation and on how to make their establishments barrier free and Information Sector on how to disseminate the information.

- Separate planning bodies constituted at the legislative level, tourism sectors and building construction and designing level which shall coordinate with each other.
- Planning and Implementation of the required changes to be done in a phased manner. For e.g, The 1st Phase could involve development of tourism products for the disabled with minimum changes to the present environment. The 2nd Phase could involve benchmarking and building new facilities and the 3rd and Final Phase could conduct an access audit and make changes to the already existing infrastructure.
- Proper planning after brainstorming sessions at the National, International Level, State and District Levels.(there is a chief commissioner for persons with disabilities in each district) and level wise/phase wise implementation of the policies. Assistance could be sought from countries which have successfully implemented barrier free tourism.

IMPLEMENTATION

- Access Audit needs to be conducted for present destinations and its surroundings and phase wise implementation of these suggestions.
- Barrier Free criteria to be included in the certification process of accommodation and transportation sectors. Accessibility ratings could be provided to each service provider.
- Adoption of proper marketing strategies to market barrier free tourism particularly focusing on the business potential of barrier free tourism.
- Potential entrepreneurs need to be be identified and encouraged for operating access friendly transports.
- Industrialists/Corporate Houses to incorporate this in their CSR Funding.
- Implementation requires funding which could be sourced from business houses, public private partnerships, earmarking a percentage of profit by the tourism sector for use in research, planning and implementation of barrier free projects, NGO- business partnerships and Taxation
- Transportation sector to operate special fleet of transport which are disabled friendly. Airplanes to remove steps and keep ramps for boarding, railway stations to have escalators and platforms in level with the trains as in Delhi Metro)
- Information dissemination regarding barrier free tourism to be provided in the websites of tour operators in such a way that it could be read and understood by people with visual impairments too.

These set of recommendations are by no means exhaustive but if implemented could bring about a change in the present scenario.

Limitations and Future work

This may have been one of the first studies exploring access for disabled tourists in Kerala India. The sample size in all three areas is very limited. Future work would involve a more thorough analysis with larger sample sizes and exploring various other tourist offerings in Kerala. A statewide initiative that brings academicians, scholars, public works officials and the government together to focus on access for disabled tourists, would be welcome. Capacity studies of these destinations must also include capacities to hold disabled tourists.

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CHINESE CULTURE IN TOURIST RESEARCH: A REVIEW, CRITIQUE AND FUTURE RESEARCH DIRECTIONS

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ABSTRACT

With the booming development of Chinese tourism industry, a growing number of studies have emerged, attempting to understand Chinese tourists, particularly the influence of culture on Chinese tourist behavior. This research reveals the state and trend of the extant literature pertaining to the influence of culture on Chinese tourist behavior. Articles were retrieved from major English and Chinese journals in the last twenty years (1993-2012). The distinctions and similarities between English and Chinese studies are discussed and compared in five areas, including numbers, topics, research methods, applied culture theories and cultural values. It argues that although there is an increasing interest in the study of the influence of cultural on Chinese tourist behavior, there is an absence of sound theoretical framework and a lack of methodological rigor in the extant literature, especially in the Chinese literature. The study points out the areas with great potential for future inquiries for academia and the industry.

KEYWORDS: Chinese culture, tourist behavior, meta-review

INTRODUCTION

China has witnessed a rapid growth in both domestic and outbound tourism in recent years. According to the United Nations World Tourism Organization (UNWTO, 2013), China has been the fastest-growing tourism source market in the world over the past decade. China's expenditure on travel abroad reached US$ 102 billion in 2012, making it the first tourism source market in the world in terms of spending. National Bureau of Statistics of China (2013) announced that the number of Chinese residents travelling has increased to 2.96 billion person-times, with a year-on-year growth rate of 12.1 percent in 2012. An understanding of the fast growing Chinese tourism market has become a popular inquiry for both academic and the industry.

Cultural researchers argued that human behavior differs from culture to culture as different cultural groups hold different values (Legoherel, Dauce, Hsu and Ranchhold, 2009). To understand the behavior of Chinese tourists, an understanding of Chinese culture is needed (Wong and Lau, 2001). The influence of culture on Chinese tourist behavior has received increasing attention from academia. In China, a number of studies on Chinese tourist behaviors have emerged since the late 1990s. For example, Yu, Zhang and Ren (2003) investigated cultural influences on Chinese senior travel market. Cai and Zhao (2005) studied the cultural influences on the behavior of Chinese female travelers. Jiang and Li (2005) analyzed outbound Chinese tourists to South Korea and the influence of culture on their travel behavior. According to a recent meta-review study, the Greater China area was the third most studied country/region in cross-cultural tourist studies (Li, 2012).

A review of previous literature indicated that theoretical framework for measuring the influences of culture on tourist behavior has been lacking, especially that of Chinese culture. Among very few cultural frameworks, Hofstede's five cultural dimensions were the most commonly used cultural theories in previous tourist studies (e.g., Becker, Murrmann, Murrmann and Cheung, 1999; Quintal, Lee and Soutar, 2010). However, Hofstede's cultural dimensions did not include any Chinese cultural elements. A set of unique core cultural values differentiates them from other ethnic groups (Lee and Sparks, 2007). To better understand the Chinese tourist behavior, an empirical approach to using specific Chinese constructs should be emphasized (Bond, 1986). One of the most comprehensive theories about Chinese culture values was the Chinese Value Survey (CVS) (Chinese Culture Connection, 1987), which consisted of 40 items of Chinese values and was administered in 22 countries. The 40 items were then measured by an ecological factor analysis and categorized into four dimensions of cultural valuing: integration, Confucian work dynamism, human-heartedness, and moral discipline. CVS has been adopted in few cultural studies on Chinese tourist behavior (e.g., Wang and Lau, 2001). The cultural values identified by CVS appeared fragmentally in previous literature (e.g., Lin and Mattila, 2006; Chang, 2008). A review of Chinese literature about the influence of Chinese culture on tourist behavior indicated that the absence of theoretical framework was more severe. Further, the lack of methodological rigor in the Chinese articles was salient.

The purpose of this research was twofold. First, the study was to provide a better understanding of the state and the trend of current studies about Chinese culture in tourism literature and bring the potential for further study. A meta-review was conducted on the articles published in major international hospitality and tourism journals and Chinese journals in the last 20 years (1993-2012). The articles were only concerned with Chinese culture in association with tourist behavior. The second objective of the study was to reveal the similarities, differences and limitations in English studies and Chinese studies.
METHOD

For the purpose of this study, Chinese culture research in tourism was defined as the studies that investigated Chinese tourist behavior in association with Chinese culture. First, journals and databases in this field were selected for the meta-analysis. The top five international hospitality and tourism journals and a major Chinese journal database in Mainland China were

identified and chosen for this study. The top five international journals were *Tourism Management (TM), Journal of Hospitality & Tourism Research (JHTR), International Journal of Hospitality Management (IJHM), Annals of Tourism Research (ATR) and Journal of Travel Research (JTR)* (McKercher, Law and Lam, 2006). The Chinese journal database was Chinese Social Sciences Citation Index (CSSCI), the most authoritative Chinese database of humanities and social sciences. This database has been widely used by the research universities and institutions in Mainland China.

The next step was to collect articles from the top five international journals and CSSCI. Both Chinese and English articles published from 1993 to 2012 were searched separately by two researchers. For Chinese articles, Chinese characters, such as "Chinese culture", "traditional culture", "culture", "tourism", "tourist", "customer", "visitor", "hotel", "restaurant", "convention", "exhibition", were used as key words to search articles in CSSCI. Only the articles with "culture" and "tourist/visitors/customer" in the title, abstract, and/or key words were selected. For English articles, keywords, such as "Chinese culture", "Guanxi" and "organizational culture of China" were used for the search. Only the articles with "Chinese culture" in the title, abstract, and/or key words were selected.

After retrieving articles from the database and the top journals, the abstracts were first read by a researcher to ensure the appropriateness for the current study. The manuscripts were read carefully if the abstracts did not provide enough information. After that, another researcher double-checked the selected articles according the purpose of this study. The procedures resulted in a total of 54 articles, with 34 Chinese articles and 20 English articles.

A coding sheet was then developed based on previous meta-review research (e.g., Chen, Cheung and Law, 2012; Li, 2012). The following dimensions were used in this study: topics studied, Chinese cultural values employed and methodological analysis.

FINDINGS

Number of Articles Published

The articles reviewed in this study covered a period of 20 years, from 1993 to 2012. A total of 34 Chinese articles and 20 English articles were analyzed. The number of articles published in different years in International journals and Chinese journals respectively are shown in Table 1. Prior to 1997, there was not a single research about tourist behavior in association with Chinese culture. In 1997, the research in this field started to emerge. In the last two years (since 2010), the number of articles has increased fast both in English literature and Chinese literature. Among the 20 English articles and 34 Chinese articles analyzed, a majority of the English articles (80%) were published after 2005, with over half of the 20 English articles published in the last two years (sine 2010). Similarly, a majority of the Chinese articles (76.5%) were published after 2005, with 38.2% published in the last two years (since 2010). Overall, results showed that the research about tourist behavior in association with Chinese culture is still in its early stage. Studies in this field emerged fifteen years ago (since 1997) and increased fast in the last two years (since 2010).

Table 1. Year of Publication

Year	Number (English Articles)	Number (Chinese Articles)
1993	0	0
1994	0	0
1995	0	0
1996	0	0
1997	1	1
1998	0	0
1999	1	2
2000	1	2
2001	1	1
2002	0	0
2003	0	1
2004	0	1
2005	0	2
2006	1	3
2007	2	4
2008	1	4
2009	1	0
2010	4	8
2011	4	4
2012	3	1
Total	20	34

As shown in Table 2, all the retrieved Chinese articles were published in 23 refereed journals. The number of these articles published in each journal varied, with a range of one to ten articles in each journal. *Tourism Tribune* published the largest number of articles pertaining to Chinese tourist behavior in association with culture, followed by *Tourism Science* (2), *Social Scientist* (2) and *Consumer Economics* (2). The number of English articles published in each of the top five journals also varied. *JHTR* published the largest number of articles (7), followed by *TM* (5), *IJHM* (4) and *JTR* (3). *ATR* has only published one article on this topic in the last 20 years since 1993.

Table 2. Number of Publications in Each Selected Journals (1993-2012)

Journal	Number of Articles Retrieved
Tourism Tribune	10
Journal of Hospitality & Tourism Research (JHTR)*	7
Tourism Management (TM)*	5
International Journal of Hospitality Management (IJHM)*	4
Journal of Travel Research (JTR)*	3
Tourism Science	2
Social Scientist	2
Consumer Economics	2

Annals of Tourism Research (ATR)*	1
Journal of Shanghai University (Social Science Edition)	1
Humanities &Social Sciences Journal of Hainan University	1
Journal of Northwest A& F University (Social Science Edition)	1
Journal of Guangxi University for Nationalities (Philosophy and Social Science Edition)	1
Journal of Shanxi University (Philosophy & Social Science)	1
Journal of Shanghai Normal University (Philosophy & Social Sciences)	1
Journal of Zhejiang University (Humanities and Social Sciences)	1
Journal of Southeast University (Philosophy and Social Science)	1
Social Sciences	1
Nankai Business Review	1
Social Science Front	1
Hunan Social Sciences	1
Economy Survey	1
Economic Geography	1
Religious Studies	1
Hebei Academic Journal	1
Productivity Research	1
World Affairs	1
Fujian Forum. Humanities and Social Sciences	1

Note: Journals with asterisk are the international journals.

Range of Topics

Since the review of this study focused on the research about tourist behavior in association with Chinese culture, the topics of the retrieved articles were concentrated on tourist behavior or Chinese culture (as shown in Table 3). Differences were found between the English studies and the Chinese studies. Among the articles, 90% of the English articles and 41.2% of the Chinese articles investigated the topics of tourist behavior, perceptions and tourists' characteristics. Nearly half of Chinese articles (47%) particularly focused on the nature and construct of Chinese culture in the context of tourism, such as Chinese traditional culture, tourism culture and tourism aesthetics. Regarding English articles, none of them was related to the understanding of Chinese culture in particular. It also was noticed that two Chinese articles focused on the influences of Chinese culture on female travelers' behavior.

Table 3. Range of Topics

Topic	English Articles		Chinese Articles	
	Number	Percentage (%)	Number	Percentage (%)
Tourist/Consumer/Customer perceptions	7	35	3	8.8
Expectations				
Satisfaction				
Performance				
Evaluation/service encounter				
Perceived values				
Tourist/Consumer/Customer behavior and characteristics	11	55	11	32.4
Motivation				
Decision making				
Behavioral intention/attitude				
Behavior				
Travel industry	1	5		
Chinese culture			16	47
Chinese traditional culture				
Tourism culture				
Tourism aesthetics				
Chinese female tourism			2	5.9
Literature review	1	5	2	5.9

Table 4 shows the sectors of the hospitality and tourism industry that were studied in the previous literature. Nearly half of the English articles (45%) were conducted in the context of tourism and several articles (25%) were related to hotels or restaurants. The remaining articles were in the other contexts, such as shopping, festival and event, and gaming. Regarding the Chinese articles, a majority of the articles (64.7%) were not discussed in a particular industry sector and 25% of them were conducted in tourism context and 2.9% in hotel or restaurant context.

Table 4. Range of Industry Sectors

Sectors	English Articles		Chinese Articles	
	Number	Percentage (%)	Number	Percentage (%)
Travel/tourism	9	45	11	32.4
Hotel &restaurant	5	25	1	2.9
Shopping	1	5	0	0
Festival &event	1	5	0	0
Gaming	1	5	0	0
Others	3	15	22	64.7

Cultural Values Employed

The findings revealed that there was a lack of theoretical framework in measuring the Chinese culture in relation to Chinese tourist behavior. It was found that English articles were different from Chinese articles in the use of cultural theory. Of the 20 English studies, five articles used Hofstede's four cultural value dimensions for the investigation. Two English articles employed CVS and six articles used part of the CVS for the analysis. Table 5 shows the main cultural theories and Chinese cultural values employed in English articles. Only the values that were addressed in more than one article were listed in the table.

Table 5. Chinese Cultural Values Employed in the English Articles

	English Articles	
	Number	*Percentage (%)*
Culture theory		
Hofstede's cultural dimensions	5	14.7
Chinese Value Survey (CVS)	2	10
Chinese cultural value		
Collectivism	8	40
Harmony/ interpersonal harmony	7	35
Face/ face protection/saving face	7	35
Interpersonal relationship/ Guanxi	3	15
Trustworthiness	2	10
High power distance	2	10

Concerning the articles in Chinese, very few articles have employed cultural theories. Only one study of a meta-review on cross-cultural research discussed Hofstede's cultural value dimensions (Zhang and Lu, 2008). All the other Chinese articles analyzed the impact of Chinese culture on tourist behavior mainly from the perspectives of Chinese traditional cultural systems, such as Confucianism, Taoism, Buddhism and agriculture-oriented culture, Chinese modern cultural features and Chinese regional cultures (as shown in Table 6). Among these Chinese values, Confucianism cultural values were the most widely used in the Chinese articles (52.9%), followed by Taoism (26.5%), modern culture (20.6%), agriculture-oriented values (14.7%), Buddhism (5.9%) and regional culture (5.9%). Specifically, Confucianism cultural values employed in the articles include the values of morality, Patriarchal clan system and ancestor worship. Among the Confucian values, morality and Patriarchal clan values were often used together with agriculture cultural traits like stability, or being attached to one's native land and unwilling to leave to explain the tourism aesthetics, tourism experience, and perceived values of tourism of Chinese (e.g., Cheng, 2003; Wang, 2011; Xie, 2000). Among Taoism values, Peripateticism (mental freedom) and respect of nature were less frequently applied compared to the Confucian values in the previous research (e.g., Hu, 1999; Li and Yang, 2001). Regarding the modern cultural values, the values used in the previous Chinese studies included feminist consciousness, fast food culture, utility orientation, and conspicuity in consumption.

Table 6. Chinese Cultural Values Employed in the Chinese Articles

Main Chinese Cultural Values	Chinese Articles	
	Number	Percentage (%)
Confucianism	18	52.9
Morality （道德		
Patriarchal clan system （宗法制度）		
Ancestor worship（崇拜祖先)		
Masculinity （男权、夫权中心）		
Filial piety （孝道）		
Collectivism （集体主义）		
Interpersonal harmony （人际和谐）		
Human heartedness (仁爱)		
Other		
Taoism	9	26.5
Peripateticism (Mental freedom) （逍遥游）		
Respect of nature （崇尚自然）		
Harmony between man and nature （人与自然和谐）		
Being way from the secular society（出世）		
Other		
Buddhism	2	5.9
Yuan（缘）		
Emptiness（空）		
Equality （公正平等）		
Other		
Agriculture-oriented culture	5	14.7
Being attached to one's native land and Unwilling to leave（安土重迁）		
Stability （稳）		
Other		
Modern culture	7	20.6
Feminist consciousness（女权意识）		
Fast food culture（快餐文化）		
Utility orientation（功利取向）		
Conspicuity in consumption（消费的炫耀性）		
Other		
Regional culture	2	5.9
Fujian local culture （福建地方文化）		
Other		

Note: Since more than one cultural value was employed by an article, the total number of articles in the table was not be 34, and the total percentage was not 100% either.

Research Method Employed

Table 7 summarized the method employed in the English and Chinese articles. The methodology was summarized based on study types, study design and statistical methods used. Among the English articles, empirical studying method remained dominant (90%). Of the Chinese articles, conceptual studies were the most prevalent (76.5%). Additionally, all the Chinese articles were conceptual studies before 2006. Eight empirical studies have emerged since 2006.

Concerning study design, survey method was the most prevalent (50%) among the English articles, followed by in-depth interview (25%) and literature review/content analysis (10%). Few studies used secondary data (5%), experimental design (5%) and virtual ethnographic approach (5%). Among the Chinese articles, conceptual description and commentary design were employed the most (67.6%), followed by survey method (20.6%), literature review/content analysis (8.8%) and case study (5.9%).

With regard to statistical methods, of the English articles, 45% were quantitative research, 35% were qualitative research, and 10% were using both quantitative research and qualitative research. Concerning the Chinese articles, most of them (57.4%) were conceptual. Only 14.7% were quantitative research and 5.9% were qualitative research.

In general, empirical research method was widely adopted in the English articles and conceptual research method was popularly employed Chinese articles. It is noticed that empirical research has increased in Chinese studies in recent years. The eight empirical articles in Chinese were all conducted since 2006.

Table 7. Method Employed

	English Articles		Chinese Articles	
	Number	Percentage (%)	Number	Percentage (%)
Type of study				
Empirical	18	90	8	23.5
Conceptual	2	10	26	76.5
Study design				
Quantitative questionnaire survey	10	50	7	20.6
In-depth interview	5	25		
Content analysis/literature review	2	10	3	8.8
Secondary data	1	5		
Experiment	1	5		
Virtual ethnographic approach	1	5		
Case study			2	5.9
Commentary			23	67.6
Main analysis methods				
Quantitative	9	45	5	14.7
Qualitative	7	35	2	5.9

| Both quantitative and qualitative | 2 | 10 | | |
| Conceptual | 2 | 10 | 27 | 57.4 |

CONCLUSION AND DISCUSSION

Despite of the booming development of Chinese tourism market and the growing importance of understanding the influence of culture on Chinese tourist behavior, the findings of this study revealed that the research on this topic is very limited. Only a total of 20 articles were published in top international hospitality and tourism journals and 34 articles in major Chinese journals in the last twenty years (1993-2012). A majority of the English and Chinese articles were published after 1996. It indicated that the research in this field was still in its infancy. The number of the articles both in English and Chinese increased slowly and the research in this field seemed to have reached its peak time in 2010. Since 2010, the number has decreased. China was the third hot country/region being studied in cross-cultural tourist research (Li, 2012). With culture being an important assessment for understanding tourist behavior and China becoming an emerging market, it is expected that there will be a growing interest in the topic of the influence of culture on Chinese tourist behavior.

Most of the selected English articles were empirical studies examining Chinese tourist behavior by using quantitative or qualitative methods. The results of these studies were operational and practical. It is noticed that these studies were mainly conducted in the settings of travel/tourism and hotels and /or restaurants. The other industry sectors, such as event, convention, exhibition and cruise, where intensive cultural cross-cultural host-guest encounters exist, have not received enough attention. These industries could be a focus of future research. In addition, while results of the present study showed that empirical studies about culture and Chinese tourist behavior have increased gradually in Chinese journals since 2006, the total number of empirical research is very limited. A majority of the extant Chinese articles mainly adopted conceptual analysis. It suggests that empirical method could be encouraged in Chinese academia so as to develop a more quantitative evaluation system for the understanding of the influence of culture on tourist behavior. Further, studies in a particular hospitality and tourism industry context is encouraged in the future.

The current findings of this research discovered that the English studies examined Chinese tourist behavior by using cultural theories or cultural values, while the Chinese studies analyzed Chinese culture conceptually. The English studies identified the characteristics of Chinese culture from cross-national aspects and focused on the values of collectivism and Confucianism. Only a few articles focused on the new change and new distinction of current Chinese culture (e.g., Ong and Cros, 2012; Ye, Zhang and Yuen, 2011). The Chinese studies emphasized on the Confucianism characteristics of Chinese culture. They also explored Chinese culture in more comprehensive dimensions, such as Taoism, Buddhism, the change of culture in modern times and local culture. The findings indicated that there is great potential for future research to study the influence of Chinese culture on the behavior of a particular travel group, such as among different generations, regions, or particular social groups.

In general, this research revealed the state and trend of current research on Chinese culture in association with Chinese tourist behavior by conducting a meta-analysis on the

literature in both international and Chinese journals. The differences and similarities in numbers, topics, research methods, culture theories and cultural values employed were discussed and compared between the English articles and Chinese articles. It is expected that there will be an increasing interest in the study of culture in relation to tourist behavior. Additionally, limited theoretical frameworks and lack of methodological rigor in the previous studies were revealed in this study.

LIMITATION

The research is not without limitations. First, the English articles were derived only from the top five international tourism and hospitality journals and a major Chinese scholar database. Small sample pool may affect the reliability of the study. It would be better to enlarge the sample pool in future studies. Second, even though the researchers of this study tried to minimize the influence of subjectivity in the process of reading and choosing articles, the results may still be inevitably biased more or less by the subjectivity of researchers. Third, the number of the retrieved articles is small. It also may affect the reliability of the conclusions of the present study.

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UNDERSTANDING MOTIVATION OF SAFARI TOURISTS: LIKERT SCALE VS. OPEN ENDED QUESTIONS.

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ABSTRACT

Sub-Saharan African (SSA) safari tourism is a multi-billion dollar sector of the wildlife/ecotourism industry. Considering to economic importance of safari tourism to many SSA countries, we need to understand motivation of tourists on why and where they choose to take a safari vacation. Potential motivation parameters include viewing wildlife, nature, meeting the indigenous population, self-growth, spirituality, emotional experience, resting, taking a break from everyday life and learning. This paper examines the motivation parameters of tourists visiting the Ngorongoro Conservation Area (NCA), Tanzania. A self-completed questionnaire was given to 722 tourists as they entered the NCA. The questionnaire included: (a) socio-demographic data; (b) ten Likert scale (LS) motivation parameters; (c) open ended (OE) questions that produce a more nuanced approach to understanding motivation than the LS questions; (d) extent of knowledge on the NCA. The LS questions found viewing wildlife and nature as being the most important motivation parameters while the OE questions found learning and understanding local culture as more important than wildlife, nature, emotional experience and self-growth. The difference in answers to the LS vs. OE questions, with the former emphasizing wildlife and nature and the later learning, local culture, emotions and self-growth, emphasis the differences that may occur between quantitative and qualitative questions and the need to have both to truly understand motivation. By integrating quantitative and qualitative questions which can combine inductive and deductive methods of inquiry, allows one to gain insights into a problem that may be lost if only one method is used.
Key Words: experiential, learning, self-growth, emotions, local culture, Maasai

INTRODUCTION

Sub-Saharan African (SSA) safari tourism is a multi-billion dollar sector of the wildlife/ecotourism industry (Mmopelwa, Kgathi and Molefhe, 2007; Mbaiwa, Ngwenya and Kgathi, 2008; Okello, Manke and D'Amour, 2008; Ballantyne, Packer and Falk, 2011; Ballantyne, Packer and Sutherland, 2011; Chaminuka, Grornveld, Selomane and Van Ierland, 2012; Melita and Mendlinger, 2013). Understanding tourists' motivation, especially how and why they choose a specific safari destination and what they want to experience, learn and feel once at the destination, is important for destination development. Cohen (1974) first referred to tourism motivation as a "fuzzy set of definitions and descriptions" and to a certain extent that is still true. Nevertheless, an understanding of motivation may tell us why someone travels, what actions or activities they want (Fodness, 1994) and their specific needs or desires (Shoemaker, 1994).

The marketing strategies and physical and asset development of most SSA safari destinations are similar and emphasize passively viewing wildlife and briefly visiting "quaint" indigenous people. Considering the economic importance of safari tourism to many SSA countries, we need to better understand tourists' motivation on why and where they choose to take a safari vacation, what they want and expect to experience while on safari and the importance of Push vs. Pull factors in Safari destination determination. For example, what is more important to a tourist deciding on a safari destination, viewing wildlife or obtaining an experiential, learning, emotional experience (Bansel and Eiselt, 2004; Charnley, 2005; Beh and Bruyere, 2007; Nadeau, Heslop, O'Reilly and Lu, 2008; Alegre and Garau, 2010; Devesa, Laguna and Palacios, 2010). Suggested motivation factors include seeing wildlife, learning about wildlife and the indigenous population, self-growth and spirituality, obtaining an emotional experience and rest and/or break from everyday life (Obua and Harding, 1996; Loon and Polakow, 2001; Beh and Bruyere, 2007; Van Egmond, 2007; Van Egmond, 2007; Sharpley and Jepson, 2010; Ballantyne, Packer and Falk, 2011; Ballantyne, Packer and Sutherland 2011; Faullant, Matzler and Mooradian, 2011; Lo and Lee, 2011; Melita and Mendlinger, 2013).

Tanzania is a major safari destination and safari tourism is an important contributor to the country's GDP (Nelson, 2004; Charnley, 2005; Sharma and Olsen, 2005; Honey, 2008). The Northern Safari Route, anchored by two UNESCO World Heritage Sites, Serengeti National Park and Ngorongoro Conservation Area (NCA), is the cornerstone of the safari industry and attracts over 300,000 foreign tourists annually.

In 1959, while under British rule, Ngorongoro Conservation Area was established by dividing the Serengeti Conservation Region into three independent entities: Serengeti National Park (a classic Fortress Park), Ngorongoro Conservation Area (NCA) and Loliondo district. Ngorongoro Conservation Area (NCA) was established as an alternative strategy to the conventional model of a Fortress Park for a conservation area by combining the goals of conservation while still allowing the indigenous population to continue to live in the conservation area but under land use restrictions; i.e. the NCA was established as a multipurpose land use area in which wildlife and people would coexist to the benefit of both. The indigenous people, almost all Maasai, were allowed to live in recognized villages and maintain their herds but not allowed to cultivate crops, receive land tenure or determine the utilization of wildlife or natural resources. Land tenure and all decisions related to land and resource use is the legal responsibility of the Ngorongoro Conservation Area Authority (NCAA), which was created to govern the NCA (Nelson, 2004; Charnley, 2005; Honey, 2008; McCabe, Leslie and DeLuca, 2010; Melita and Mendlinger, 2013).

The NCA is 8,292 sq. km. and has a population of about 70,000 (MNRT and NCAA, 1996). Its mammal wildlife population, depending on the season, ranges from tens of thousands to over a million and includes wildebeest, zebra, several species of gazelles and antelopes, giraffe, elephant, buffalo, rhinoceros, leopard, lion, cheetah, hippopotamus and other large mammals, birds and reptile species. The "Jewel in the Crown" is Ngorongoro Crater.

As the NCA is a multipurpose land use area, the NCAA has three major areas of responsibility: conservation, tourism and the indigenous population. In respect to tourism, approximately 300,000 foreign tourists visit the NCA annually and the NCAA can finance most of its operations from tourism revenue (Melita and Mendlinger, 2013). However, there are warning signs that this may not continue. The existing marketing and tourist model is primarily based on tourists who usually sit in a car and passively watch as wildlife, nature and people go by (Melita and Mendlinger, 2013) and the NCAA has developed its tourism products for this model. However, today we have a new type of tourist who desires a more active, educational, experiential vacation with hands on memories and not just memories of driving in a vehicle. Since motivation is often incorporated into destination decision making, understanding tourists' true motivation is needed in order to develop appropriate products to attract them to a destination (Beh and Bruyere, 2007; Alegre and Garau, 2010).

The Maasai constitute 98% of the NCA's indigenous population. Due to limitations on their opportunities for economic development caused by conservation and tourism, they have a complex love/hate relationship towards tourism and tourism development (McCabe, 2003, Charnley, 2005; Honey, 2008; Melita, 2009). However what differentiates the NCA from national parks (e.g. Serengeti) is its indigenous population; i.e. tourists can experience seeing wildlife, being in nature and learning about the Maasai only in the NCA and not in a "Fortress" National Park. Therefore, if the indigenous population can be developed into a major and important Pull factor for the NCA, it can be marketed as a key difference between the NCA and national parks.

This paper, the first of a series examining motivation parameters of tourists visiting the NCA, will compare and contrast Linkert scale vs. open ended questions in understanding tourists' motivation.

SURVEY METHODOLOGY

This paper examines motivation parameters of tourists visiting the NCA via comparing and contrasting Likert scale vs. open ended questions. A self-completed survey was developed, pretested and given to tourists as they entered Lodoare gate, the NCA's main gate (Table 1). A desk was placed in the Visitor's Center and random tourists were asked to complete the 10-15 minute survey while waiting for their driver/guide to return from paying park fees. The senior author and/or a NCAA tourism officer trained for this study manned the desk. The questionnaire included: (a) socio-demographic data; (b) ten Likert scale motivation parameters which, following Huang (2010), can be considered as importance-ratings questions as we ask each person to rate the level of importance of each parameter to their visit (the ten parameters are capitalized in this paper); and (c) open ended questions on understanding what they hope to do and see in the NCA and are aimed at providing a multi-dimensional approach to understanding motivation and may require more thought to answer than Likert scale questions; i.e. a mixed method model which includes qualitative and quantitative questions was used following Mendlinger and Cwikel, 2008 (Table 1). The 10 Likert scale motivation questions use a 5-point

scale with very important or extensive being a 5 and none a 1. Tourists returned the completed survey to someone at the desk.

The survey was conducted between July 27 and August 10, 2010, the peak of the main tourist season. Up to 75 questionnaires were collected on any one day with 722 tourists agreeing to participate (about 10% of those asked declined either because their English was poor or lack of time).

SPSS statistical program was used to analyze the results. Answers from Likert scale questions were directly entered into the program. The answers from the open ended questions were given a numerical code and were subsequently entered. The data was analyzed for descriptive statistics, appropriate analyses of variance, correlations among parameters and factor analyses. Two-Way Analysis of Variance (ANOVA) to test for interactions between the socio-demographic parameters was performed but almost all interactions were not significant so 1-Way ANOVAs is used in this paper.

RESULTS
Linkert scale motivation parameters

Examining the Likert scale motivation parameters of entering tourists provides important information for understanding NCA's tourists' desires and wishes. Wildlife and Nature (with means of 4.8 and 4.7, respectively out of 5) are the highest scoring motivation parameters followed by Learning, Local Culture and Conservation which tied for third (4.4) and learning about the Maasai (4.0) (Table 2). As 98% of the local population is Maasai, the difference between Local Culture and Maasai may indicate a lack of knowledge by many tourists of the NCA. These are followed by a Break from everyday life (3.9), an Emotional Experience (3.7), Self-Growth (3.6) and Rest (3.2).

Open Ended Questions: What the tourists hope to see, do and experience in the NCA

When asked what do you hope to see, do and experience (tourists could give more than one answer), 62% said wildlife, 22% said nature and/or crater viewing and 12% local culture or Maasai. Superficially is congruent with the Likert scale results which had wildlife and nature first and second and may indicate that many tourists are interested in the more passive activity of viewing wildlife from the comfort of a vehicle. However this interpretation may miss the more subtle, nuanced thinking and desires of tourists that are required to develop a true understanding of tourist motivation and to develop successful marketing programs.

When asked which wildlife activities you would like to see, only 52% of the tourists answered this question and only six activities were mentioned, the largest being witnessing a kill (63%), a very rare event, followed by daily activities (28%) and migration (13%) (Figure 1). Only 1% listed three or more activities. Such a low number of respondents coupled with few activities listed by the tourists indicate to us the possibility that many tourists have not thought very deeply about what they want to get out viewing wildlife. If this is correct then emphasizing wildlife in order to compete against other safari destinations may not be a winning marketing strategy.

When asked what nature activities they would like to do, 46% of the tourists responded and listed 14 activities (Figure 2). Only one activity, nature walks/trekking/picnics, is widely mentioned (72%) while the next largest, learning activities about nature from the Maasai (6%), is a learning activity. We conclude that many tourists want to experience nature first hand by trekking/hiking; i.e. getting out of the vehicle.

The question "What aspects of local cultural do you hope to see" had the largest number of tourist respondents with 63% stating at least one activity and 3% stating three or more activities (Figure 3). In total 14 activities were listed with "Life as is/Learning how they live" mentioned by 59% and 22% saying they want to "Visit a Maasai village". Most of the other responses were learning about Maasai life. While Learning about the Local Culture and the Maasai scored lower than wildlife or nature in the Likert scale, more tourists expressed a desire to visit and learn about the local culture (63%) and the Maasai (61%) than wildlife (53%) or nature (46%) in the open ended questions.

When asked what emotional experiences you want to have, 52% answered this question. Twelve different answers were given (Figure 4). The most common was "Happiness, Excitement because of Wildlife/Nature" (25%), "Memorable Experiences" (19%) and "Understanding and Appreciating the Local People" (14%). The remaining nine answers covered a gamete of emotional experiences. When asked about self-growth, 46% answered with 14 different answers given (Figure 5). This indicates not only a wide array of responses to self-growth but the underlying importance of this question for many tourists.

DISCUSSION AND CONCLUSION

We found that most tourists to the NCA are not the older, wealthier, mostly passive tourists that are often assumed to be the typical safari tourists to the NCA and SSA (Melita, 2009, Runyuro, 2009) but are relatively young (almost 33% are under 29), middle class (most have an income of under $100,000 a year) and almost half are single or divorced (data not shown). From their responses to the open ended questions, many appear to be more interested in an active, experiential learning experience than what is usually offered by the NCA and other wildlife parks in Tanzania and SSA: i.e. while some NCA tourists fit the passive vehicle orientated model, many may be classified as active, learning, experiential tourist who want an experiential, learning vacation.

The Likert scale motivation parameters has viewing Wildlife with the highest score followed by Nature and Learning. Superficially this supports the argument that the traditional, conventional approach to marketing the NCA and other SSA parks is correct; most tourists are interested in viewing wildlife (Akama and Keite, 2003; Charnley, 2005; Beh and Bruyere, 2007). However the totality of our results indicates that this is not only overly simplistic but ignores important motivation factors for strategic marketing. While wildlife had the highest Linkert scale score, when asked what wildlife activities you wish to see in the open ended questions, only 52% answered this question and most answered to see a kill, a rare event which few tourists experience. This indicates the possibility that while tourists ranked viewing wildlife high, they may have spent relatively little thought on what they want from viewing wildlife beyond simply seeing it. Rather than being a factor for destination selection, it may be a given, the rationale for going on safari but which can be met in almost all SSA parks, not just the NCA; i.e. a generic Push factor rather than a destination specific Pull factor as tourists know they will see wildlife whichever parks they visit. If wildlife is the key marketing hook, the NCA and other SSA parks run the risk of being a one dimension destination which can be bypassed as tourists will see wildlife elsewhere.

Nature, its appreciation, enjoyment and participation, is the second highest ranked Likert scale motivation parameter. At present, most tourists' experience with nature in the NCA and in most SSA wildlife parks is similar to wildlife; i.e. passive. For the most part safari tourists have limited direct exposure to nature and as such they do not see, smell, feel, hear or touch nature

assets which many want in order to obtain the emotional, self-growth and learning experiences that they want. When asked what nature experiences you would like to have in the NCA, almost 60% of the tourists answered this open ended question and most said they wanted to hike, to experience nature first hand. Van der Merwe and Saayman (2008) found that experiencing nature is an important motivation parameters for South Africa safari tourists as many tourists want to get out of their vehicle to have a more experiential experience.

While Learning is only the third highest Likert scale motivation parameter, it has the highest percent response in the open ended questions (over 62%). This indicates that many tourists want a learning experience and has the potential to be a major Pull factor for safari destinations as an additional dimension to wildlife viewing; it can turn a routine Safari into a more memorable experience. To meet this motivation parameter, two things are needed. First, assets must be developed or existing assets modified to emphasis learning and not just passive viewing of wildlife. Second, SSA parks must revamp their tourism menu including expanding the role of guides/game wardens from showing and protecting wildlife to include being educators of wildlife, nature and culture.

While Emotional Experience and Self-Growth scored lower than other Likert scale motivation parameters, as many or more people answered these open ended questions than wildlife. In addition there was a menu of responses and some tourists wrote two or three answers. This indicates the true importance of these motivation parameters for many people. Sharpley and Jepson (2010) and Faullant et al. (2011) discuss the importance of spiritually, self-growth and emotion in tourism and we believe that these have an important place in Safari tourism. While we found that Rest and a Break from everyday life scored low (the former the lowest of all and quite separate from the others) they can be important for some tourists. We found that tourists from Africa, i.e. more "local" tourists, rated rest higher than other tourists. Van der Merwe and Saayam (2008) and Bothma (2009) both found that for local safari tourists in South Africa rest was an important motivation parameter.

The difference in answers to the Linkert scale vs. open ended questions with the former emphasizing wildlife and nature vs. the later emphasizing learning, local culture, emotion and self-growth present the differences that are derived between quantitative and qualitative questions. Mendlinger and Cwikel (2008) argue that by using a mixed model integrated data collection of both qualitative and quantitative questions, which combines inductive and deductive methods of inquiry, one can gain insights into a problem that may be lost if only one method is used. Our results strongly support their arguments.

Overall, we found that using Huang's (2010) importance-rating approach was too simplistic and not sufficient to provide a true picture of motivation for safari tourists. The open ended questions, in which tourists could expand on their ideas on motivation, and which we believe gave important insights into motivation, are needed to truly understand motivation.

Our results support the theory of benefit segmentation for understanding tourism behavior and motivation parameters in tourism (Loker and Perdue, 1992, Frochot and Morrison, 2000). For the large number of tourists who express the importance of learning during their safari, achieve self-growth and/or an emotional experience have benefits that go beyond simply viewing wildlife or nature.

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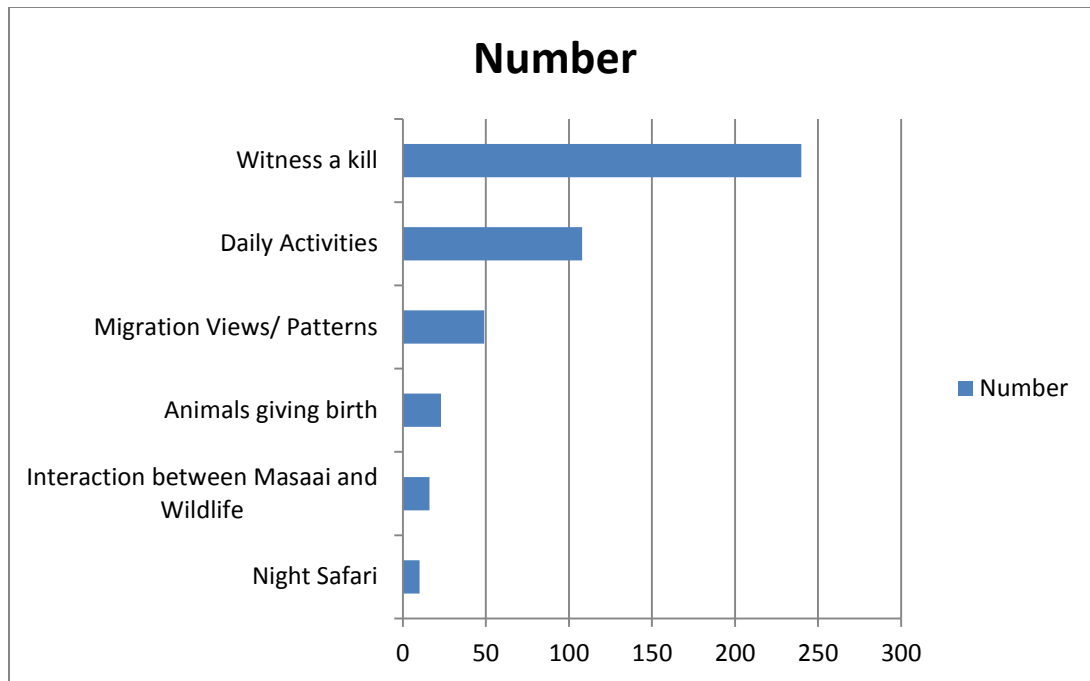Van Egmond, T. (2007). Understanding Western tourists in developing countries. CABI pub. Cambridge. 190pp.

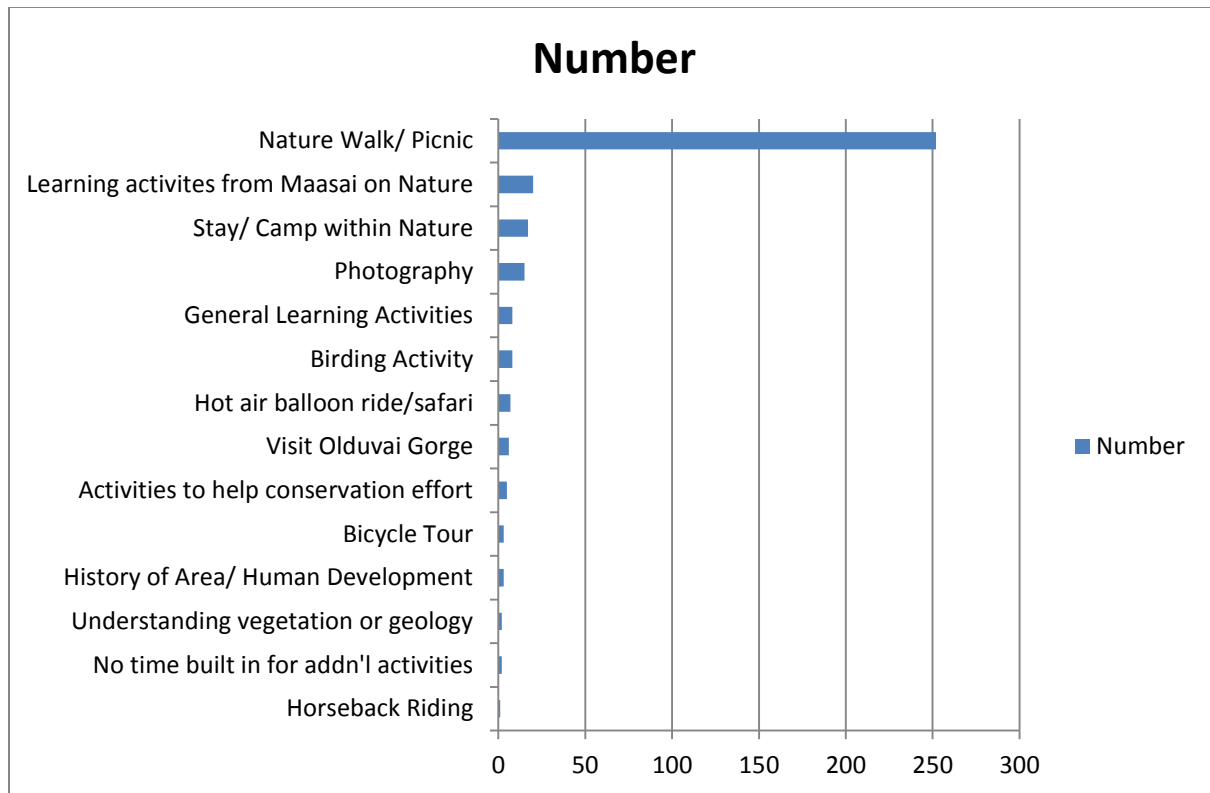Fig. 1. What wildlife activities do you hope to experience in the NCA?

Fig. 2. What nature activities do you hope to experience in the NCA?

Number

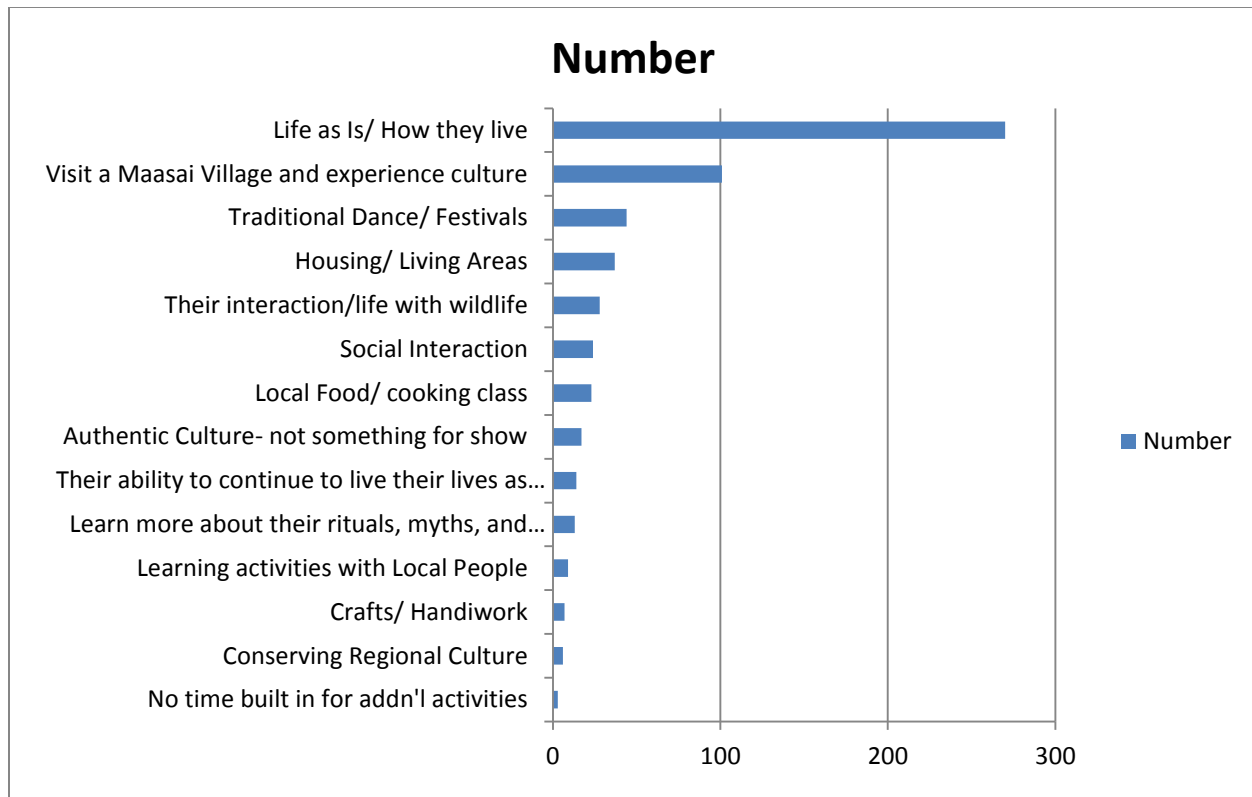| Category	Number
Life as Is/ How they live	~270
Visit a Maasai Village and experience culture	~100
Traditional Dance/ Festivals	~43
Housing/ Living Areas	~37
Their interaction/life with wildlife	~28
Social Interaction	~23
Local Food/ cooking class	~22
Authentic Culture- not something for show	~17
Their ability to continue to live their lives as…	~14
Learn more about their rituals, myths, and…	~13
Learning activities with Local People	~8
Crafts/ Handiwork	~6
Conserving Regional Culture	~5
No time built in for addn'l activities	~3

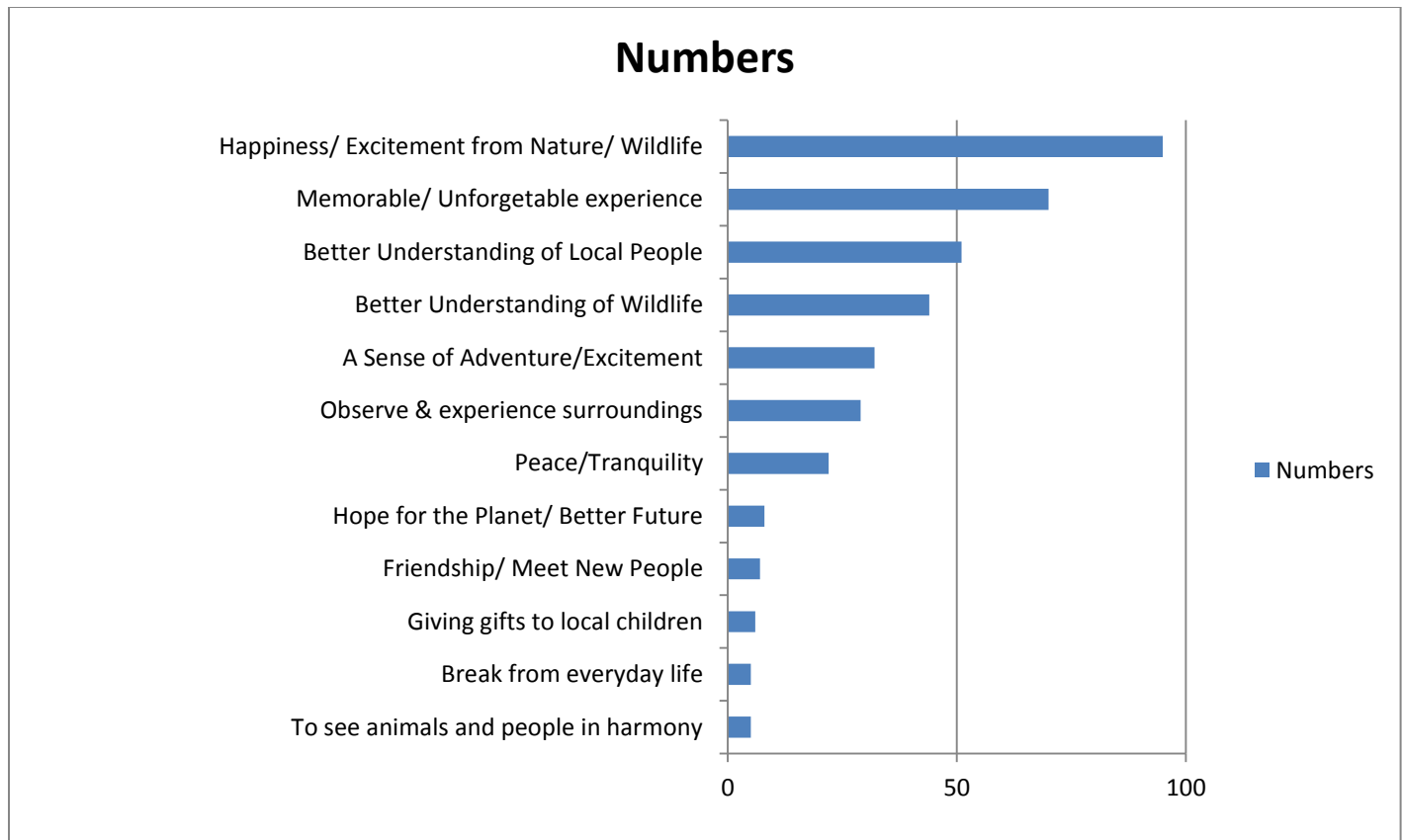Fig. 3. What aspects of local people's culture do you most hope to see?

Fig. 4. What emotional experiences do you hope to have from your visit?

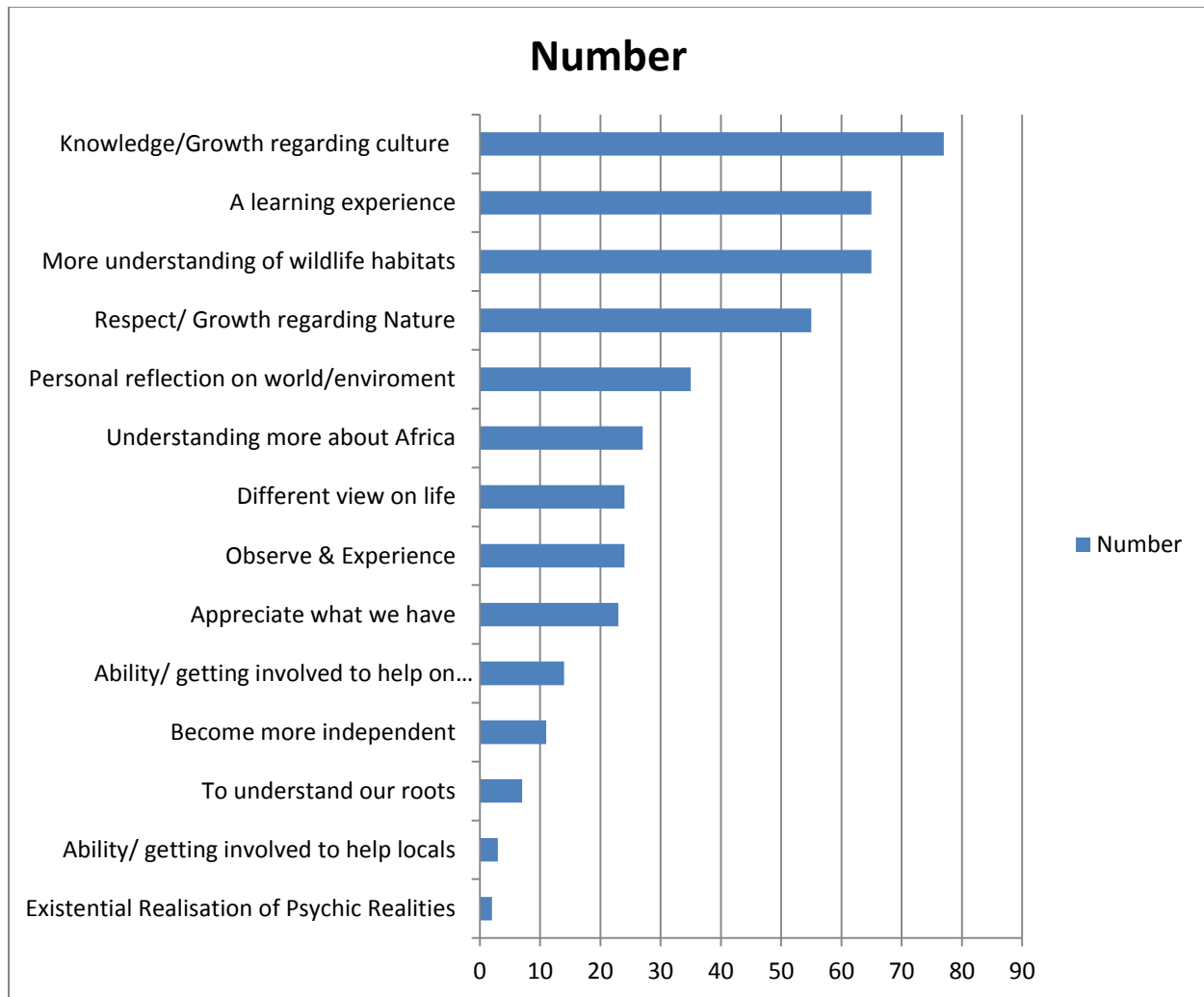Fig. 5. What type of self-growth do you hope to have from your visit?

Table 1. The survey questionnaire.

Date_____   Number_____

Thank you for helping the Ngorongoro Conservation Area Authority (NCAA) make the tourists experience in the Ngorongoro Conservation Area (NCA) the best that it can be by completing this questionnaire. If there are multiple answers to a question, circle or check the one that best answers the question.

Nationality_____
Country of resident_____
Male_____   Female_____   Age_____
Marital status _____
Annual income:
   under $50,000, $50,000-$100,000, $100,000-$250,000
   over $250,000
Occupation _____
Educational level completed:
 primary school,   high school,   undergraduate university,   graduate school

There can be many motivation parameters, some more important than others, for tourists visiting the NCA. Please rate the following parameters for their importance to you:

	Very Important	Important	Somewhat Important	Little Importance	No Importance
Relaxation/rest					
Break From Everyday Life					
Learning Experience					
Experience Nature					
Experience the Wildlife					
Learning the Local Culture					
Learning the Maasai					
Self-Growth					
An Emotional Experience					
Conserving Wildlife					

Have you previously vacationed in sub-Saharan Africa and which countries have you visited?_____

How did you learn about the NCA?_____

Is this your first visit to the NCA?: Yes   No. ____

Why did you choose to visit the NCA? _____

How would you rate the extent of your knowledge on the NCA's:

    a. **Wildlife:**   Extensive   Good Fair   Little   None
    b. **Local culture**:   Extensive   Good Fair   Little   None
    c. **Maasai**:   Extensive   Good Fair   Little   None
    d. **Conservation programs**: Extensive   Good Fair   Little   None

What do you hope to see and experience in the NCA?

_____

Which five animal species do you most hope to see?

_____

What wildlife activities and sights do you most hope to see?

_____

What nature activities would you like to do in the NCA besides a game drive?

_____

What aspects of the local people's culture do you most hope to see?

_____

What emotional experiences do you hope to have from your visit?

_____

What type of self growth do you hope to have from your visit?

_____

What educational activities would you like to have available to you to learn more about the NCA?

_____

Table 2. The ten Likert scale motivation parameters in the entrance questionnaire (percent).

Parameter	Total	Very Important	Important	Somewhat	Little	None	Mean	Standard deviation
Relaxation	703	92 (13)	198 (28)	209 (30)	153 (22)	51 (7)	3.2	1.08
Break	703	213 (30)	285 (41)	132 (19)	47 (7)	26 (4)	3.9	0.92
Learning	707	385 (54)	258 (36)	49 (7)	14 (2)	1 (<1)	4.4	0.89
Nature	714	562 (79)	135 (19)	15 (2)	1 (<1)	1 (<1)	4.7	0.90
Wildlife	720	616 (86)	92 (13)	11 (2)	1 (<1)	0	4.8	0.73
Local culture	717	363 (51)	277 (38)	62 (9)	11 (2)	4 (<1)	4.4	0.87
Maasai	712	234 (33)	282 (40)	163 (23)	22 (3)	11 (2)	4.0	0.90
Self-Growth	701	165 (24)	244 (35)	182 (26)	87 (12)	23 (3)	3.6	0.96
Emotion	713	200 (28)	214 (30)	190 (27)	87 (12)	29 (4)	3.7	0.91
Conservation	717	408 (57)	226 (32)	65 (9)	12 (2)	6 (1)	4.4	0.87

MAINSTREAMING CHILD-FRIENDLY TOURISM EDUCATION: ISSUES IN CURRICULUM AND INSTRUCTION

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Introduction

The Global Code of Ethics for Tourism adopted by the General Assembly of the World Tourism Organization in 1999, provides for equitable access to opportunities for leisure and development available within the tourism sector while minimizing potential negative impact on people and the environment. The third paragraph of Article 1 of the Code addresses the responsibility of a host country to educate and train professionals that serve the tourism industry and in so doing make the experience of tourist and visitors "a hospitable welcome" (World Tourism Organization, 1999). It may be assumed that children travelling overseas with their parents and guardings on vacation or for such other reasons as medical treatment would usually get their fair share "hospitable welcome". We all know that this is not often the case – children do not fit into adult programmes naturally. Programmed that do not give specific thoughts to the age, development and vulnerability of a child are unlikely to be adequately suited for the child.Travel and tourism is a type of experiential learning, and the child who comes into this learning context would get more out of it when effort has been made to make the environment learning-friendly and child-friendly. In this paper we argue that tourist settings could be more child-friendly if the work force of the tourism industry is shown how to do so.

This statement in the global code of ethics places premium on the education of the professionals and all all persons that provide service within the tourism industry. Tourism education has become fairly established as discipline with diverse programmes and of often robust curricula. There is a certificated course for almost any service unit in the tourism business including such courses as front desk and bar routines. This paper is not an attempt to appraise curriculum issues the wide and varied field of tourism education.The paper aims to highlight the need and feasibility of making tourism education more child-friendly thus making the industry better equipped to give the child tourist "a hospitable welcome".

In setting the theoretical background for this discourse, we have drawn the principles of experiential learning and instruction postulated by Edger Dale (1969) and Jerome Bruner (1966). Dale postulated that learners could make profitable use of more abstract instructional activities to the extent that they had built up a stock of more concrete experiences to give meaning to the more abstract representations of reality. He used the "cone of experience" to illustrate that children learn differently at different stages of development building on previous experiences. In his theory of instruction, Bruner proposed that the principle that teaching and learning with combination of concrete and pictorial activities than symbols will lead to more effective learning. Bruner's theory Bruner postulates that learning progresses from concrete experience, moves to pictures and finally to the use of symbolic representation. Taken together, the theories of Dale and Bruner showed that learner characteristics and individual differences (especially age) influence the experience of learning and retention. These theories support the view that experiential learning opportunities for a child (such as the opportunity offered by tourism) should be planned to match the child's characteristics failing which the process and outcome of learning would be suboptimal.

These theoretical models were adopted to explain the need to give special consideration to the peculiar needs of children in the context of tourism. Education was chosen here to show that the child tourist has needs that are unique and significantly different from those of adult tourists. While the core benefit of tourism to the adult tourist may be business and leisure, the child's core need includes nourishment, play and education in a secure and warm environment. This underscores the need to make tourism and tourism education more child-friendly.

The case for the child tourist is often overlooked when considerations are made for equitable practices related to travel and tourism. Understandably, it is often assumed that child tourist are usually in the company of parents or legal guardians, these adults would ensure that the child's interests and rights are adequately preserved while on the trip and during all related activities. Much as this assumption would apply for issues that lie within the immediate power of influence of the parent or adult guardian, experience has shown that there are several fundamental issues and process encountered in the course of travel and seeking leisure that are not child-friendly. Some of these situations which may expose the child to physical, psychological or social harm would be minimized or prevented if thoughts are given to peculiar interests and safety of the child tourist in planning and implementing tourism programmes.

Table1 : Six principles of inclusive and child-friendly schools (Source , UNDP):
1. Rights-Based, Inclusive and Child Seeking; 2. Effective – Focusing on the intellectual, social, emotional and physical development of all children; 3. Healthy, Safe and Protective; 4. Gender Responsive; 5. Community Based and Family Focused, and; 6. Child-Friendly Assessment and Evaluation Systems, Curricula and Support Systems

Situational analysis of special needs of the child tourist: A cursory look at the plight of the child tourist in four main areas likely need related to the development and wellbeing of the child (namely play, learning, nutrition and healthcare) are presented here to draws attention to the need and feasibility of mainstreaming child-friendliness in tourism practices and tourism education. The goal and scope of this proposal to mainstream child-friendliness in "tourism education" goes beyond regular courses in travel and tourism to include pre-service training of professionals like doctors, nurses, architects, engineers, pilots, custom and police officers who provide service to the tourism industry.

Play and leisure: Those that package tour assume that child would definitely like the game reserve, the golf course, the street party and long walk on sandy beaches. This assumption may be right but chances are that most of these locations would fail a test on child-friendliness. It follows that there would be beaches that are child-friendly and those that are not. The same applies for golf courses, swimming pools, gym and other such places of leisure and play. For tourism to be inclusive in the services it offers, there is no reason why the need of the child client should be consistently overlooked.

Education and Learning: The fact the education is a core need of the child has already been emphasized in the introductory section of this paper. The majority of child tourists do so during the vacation period but all conscientious parents know that learning is not suspended when the school goes on vacation. The question then is: how does the tourism industry currently ensure that the child tourist continues to learn. Any sincere provider of tourism service including hotels and travel agents would have difficult providing a coherent answer to this question. The truth is that, most of the times this has not been thought through, planned or even considered at all. A child-friendly tourist industry would have no problem fitting in a education plan for the child tourist given the huge possibilities and opportunities for experiential learning within the context of tourism and travel.

Health and Safety: A recent conference on child-friendly tourism was an excellent effort to expand the debate and instigate more action than words against the festering crime of trafficking and prostitution of children and minors. That conference largely achieved its laudable goal of promoting regional and global effort to protect children from these criminal acts. Eliminating child trafficking and prostitution would indeed improve the child-friendliness of the global tourism industry but would not eliminate the need to confront issues could further secure the everyday safety and wellbeing of the child tourist. Such issues as lapses in managing risks and safety relate to the child tourist exist and would persist if specific efforts are not made to identify, prevent or mitigate them through child-friendly tourism education.

Safety is without doubt an issue for young and old alike. A superficial appraisal of the concept of risks and vulnerability as applicable in situations of mass terror or disaster presents little or no reason to make a special case for the child tourist. Yet the preparedness and handling of such natural or man-made disasters show how grossly disadvantaged child casualties could be. Given the peculiar health risks and vulnerability of child tourist there in indeed need to mainstream child safety in the training of the tourism workforce. Also, mainstreaming child-friendliness with some emphasis on the risks and safety of the child tourist within the training curricula of various security agencies concerned with tourism including the local police, immigration, secret services and the military would be definitely make tourism a safer experience for the child.

Lessons from gender mainstreaming: Efforts to mainstream principles and practices which seek to reorganize or eliminate social values and structures that create discrimination and inequity are often keenly contested. It has taken a long and ongoing contest to make gender mainstreaming a norm in civil and corporate practice. While adherence to these social norm remains low across the world, it has defintely made positive impact on the social, economic, cultural and psychological circumstances of millions of women across the world. Those opposed to gender mainstreamig and equality draw from the erronous perception of gender equality to conote "attainment of sameness", obliteration acceptable gender-related social norms and switching of natural roles between men and women. The Council of Europe on gender mainstreaming defined *Gender equality* as "attainment of equal visibility, empowerment and participation of both sexes in all spheres of public and private life". Gender mainstreaming represents the processes for attinment of gender equity and has been defined as "the (re)organisation, improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies at all levels at all stages, by the actors normally involved in policy making" (Council of Europe, 1998: 15).

Drawing from the definition of gender equality, it would be desirable to seek to attain better visibility, empowerment and participation for the child tourist as tourism and travel becomes more child-friendly. It is important to note that gnder mainstreaming involved the use an integrated approach including several policy processes and action. The analogy between child-friendly tourism and gender equity should include the fact that gender equality has also been mainstreamed into all levels of the educational system necessitating curriculum changes.

Child-friendly schools: child-friendliness is not a novel concept nor is the mainstreaming of child-friendly school system. The UNICEF "Child-friendly school" programme was established to address the growing global concerns about the poor quality of schools, teaching and learning at the basic education level. According to the UNICEF Global Chief on Education (Susan Durston), "The Child-Friendly Schools approach is based on the concept that quality education involves the total needs of the child as the central focus and beneficiary of all education decisions. Quality goes beyond good teaching methods and learning outcomes to also include health, safety and adequacy of school facilities and supplies." Many countries have adapted the Childfriendly schools programme as means of enhancing the quality of basic education with several lessons learnt reported.

Those who will champion the programme to mainstream child-friendly tourism will find the UNESCO *Toolkit for Creating Inclusive Learning-Friendly Environments* helpful. This tookkit has been designed to promotes and provide guidance on how to make the learning environment both inclusive and learning-friendly to the extent that it "....welcomes, nurtures, and educates all children regardless of their gender, physical, intellectual, social economic, emotional, linguistic, or other characteristics" The toolkit includes self-study books and materials that would enable the school teachers and administrators to create an inclusive, learning-friendly environment at pre-primary, primary or secondary levels (UNESCO –weblink: (http://www.unescobkk.org/education/inclusive-education/resources/ilfe-toolkit/; Accessed 14 May 2013.

Tourism curriculum content analysis and commentaries: We have presented a tabulated course content analysis of two tourism courses to illustrate the feasibility of child-friendliness or otherwise within existing tourism courses. We have used the four likely areas of need of the

child tourist to illustrate areas where opportunities already exist for mainstreaming child-friendliness. We acknowledge the likelihood that our appraisal of these course contents may have missed some items that were not on the website or the prospectuses of these institutions from which the information has been extracted. It has been observed that course prospectuses may not be adequate in assessing course contents since they may contain less information than is in the formal course modules documents (REF).

The two courses analysed include very useful course modules and units. It was not our objective to address the appropriateness of these course contents but to identify contents that provide possibilities for mainstreaming of child-friendliness. Our conclusion from this content analysis is that there are very rich opportunities within these mainline tourism courses for mainstreaming of child-friendly tourism.

Discussion, Conclusion and recommendation: This paper explores the feasibility of mainstreaming child-friendliness in travel and tourism by making tourism education more child-friendly. This would entail negotiating a shift in concepts and contents of the curricula of mainstream tourism courses as well as those of other disciplines that have reasonable potentials to positively impact on the experiences and wellbeing of child tourists. Examples of such professional groups would include medical doctors, nurses, emergency medicine teams, architects, civil engineers, school teachers, physical therapists and health educators. In making this proposal, it is assumed that the process would not depart remarkably from the basic principles of curriculum design but should be sufficiently pragmatic to make the students feel at home with the new concepts and contents regardless of their background. This paper neither claims nor intends to propose specific contents, concepts or structure for attaining child-friendliness in curriculum design.

The main object remains to highlight the need and feasibility of mainstreaming child-friendliness in the education of those directly or indirectly involved in planning, managing and giving services of all categories in the tourism and travel industry. Curriculum re-design or innovation alone would definitely not succeed as a sole strategy for mainstreaming child-friendliness but this paper argues that given the foundational place of education in every skilled trade, curriculum re-design for child-friendly tourism education could play a key role in driving the proposed shift in paradigm.

In conclusion, this paper has highlighted the risk and vulnerability of the child tourist to injury, harm, and other disadvantages to which that child is exposed. Making tourism and travel education child-friendly is proposed as a potential entry point to the mainstreaming of child-friendliness in across various areas of the tourism and travel industry. It is recommend that the International Society of Travel and Toursim education could initiative a situational analysis of the child-friendliness of tourist and travel practices and curricula with a view to establishing a working party champion this initiative.

References

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Table 2: Content analysis and mainstreaming opportunities for two tourism courses offered by two African institutions

Course contents	Opportunities mainstreaming child-friendliness
Title (Course A): Diploma in Tourism and recreation Duration: 18 months *Source:* http://www.nihotour.gov.ng/more-about-joomla	<u>**National Institute for Hospitality and Tourism – Nigeria**</u>
Course contents: Introduction to transport studies; Geography of Tourism; Tourism facilities & Services; General Studies ; Use of English; National Arts & Culture; French (1&2); Introduction of Computer; Elements of Statistics; Transport Studies; Land Tenure System; Professional Practice; National History & Politics Structure; Tourism Organization & Structure; Principles of Tourism marketing; Financial Management; Tourism Personnel Management; Computer Application; Research Methodology; Tour Operation Business; Airfare & Ticketing; Customer Services & Selling Skills; Studio Practice; Project Planning & Evaluation; Environmental Impact & Assessment; Life Project; Research Project; Resort Operational Management; Tourism Management Principles; Tourism and Recreational Planning; Landscape Planning; Studio Practice.	*Play, safety*: Tourism facilities & Services, Tourism and Recreational Planning; Landscape Planning; Environmental Impact & Assessment *Learning*: Geography of Tourism; General Studies ; National Arts & Culture; National History & Politics Structure *Health/Nutrition***:** Tourism facilities & Services
Title (Course B): Hotel Management Duration: 3 years *Source:* http://www.utalii.co.ke/hotelManagement.html	<u>**Kenya Utalii College**</u>
Course Contents: Events Management; Business Communication; Economics; Environmental Studies; Entrepreneurship; Financial Management; Foreign Languages; Human Resource Management; Information Communication Technology; Leisure and Recreation Management; Research Methods and Statistics; Sociology of Tourism; Wine and Bar Knowledge; Food and Beverage Control; Food and Beverage Service and Sales;	*Play, safety*: Environmental Studies; Leisure and Recreation Management; Facilities Management

Group Consultancy Project; Culinary Arts and Gastronomy; Front Office Operations; Service Supervision; Hygiene and Nutrition; First Aid; Hospitality Law; Housekeeping; Laundry and Dry cleaning operations; Hotel Information Systems; Marketing; Menu Planning and Costing; Principles of Organization; Facilities Management; Tourism Theory; Organizational Behaviour; Industrial Placemeny.	*Learning*: Sociology of Tourism; Information Communication Technology; Leisure and Recreation Management *Health/Nutrition:* Food and Beverage Control; Food and Beverage Service and Sales; Hygiene and Nutrition; First Aid; Menu Planning and Costing

IS RELIGION A DETERMINANT FACTOR IN INFLUENCING FOOD CONSUMPTION DURING VACATION? THE REACTION OF TOURISM INDUSTRY

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ABSTRACT

Religion and culture are determinant factors in influencing food consumption. Food choices made by tourists are determined, more or less by the religious parameter. Consequently, given the need for following the religious instructions and restrictions, food constitutes a significant factor concerning the criteria on the basis of which a destination is selected. In this respect, the tourism industry pays the necessary attention to the aspect of the relationship between religion and alimentation.
According to the available data, this parameter has not yet been fully evaluated when planning and promoting destinations in a way effective enough to attract tourists from countries with distinctive alimentary habits which conform to their religion and high spending levels (e.g from the Arab peninsula, the Russians, etc)
The present study presents the alimentary needs and habits of tourists on the basis of their religion, explores the way by which the various tourism enterprises meet the specific alimentary requirements of tourists based on religion, doctrine or faith. The study used the internet to search and record the reaction of tourism industry (air carries, hotels, travel agents, restaurants) to this reality. The research suggest further exploration of the field at the national and the global level with an aim to collect more information for the choices, desires and needs of tourists depending on their religion and the degree that it affects their travelling behavior. This consideration will lead to more rational and effective promotion of tourism destinations

KEYWORS: food, halal tourism, kosher tourism, tourism and religion

1. INTRODUCTION

Religion and culture are determinant factors in influencing food consumption. The term "culture" could be determined as the common set of characteristics, attitudes, and principles which help people choose their course of action (Goodenough, 1971). Culture reflects a common way of thinking, affects the way we perceive the environment as well as the way by which we adopt or adapt to changes (Schein, 1983). Culture "guides" group behavior in all dimensions of human life and indicates "socially standardized"

activities of people. These social routines equally comprise alimentary habits. According to Atkins and Bowler (2001) and Logue (1991), culture significantly determines the food that humans are allowed to consume. Carmouche and Kelly (1995) hold that the factors which shape our choices of food consumption are social class, gender, culture, race and religion – which also constitutes a cultural factor. Culture is the factor that encodes food as "acceptable" and then "permissible to be consumed", as "good" or "bad". Additionally, culture determines which kind of food and which properties of food are socially accepted (Prescott et al., 2002). Thus, for instance, the consumption of the meat of dog or cat which is accepted in South Korea (Podberscek, 2009), called *Gaegogi* as well as in other cultures of Southeastern Asia (Cambodia, China, Thailand and Vietnam) (Bartlett & Clifton, 2003; Podberscek, 2007), it is rejected in Western societies. In these countries, the idea of consuming this kind of meat is viewed as ghastly and immoral (Podberscek, 2009: 617).

Religion always played an important role in food consumption (Khan, 1981). Most religions have concrete alimentary rules and in parallel provide clear guidelines for the way of preparing food (Halal or Kosher). For some religions (Islam, Judaism), these rules are very meticulous, regulating what, how and when a product can be consumed or when its consumption must be avoided. Blix (2001) argues that by the dawn of human civilization, the bonds between religion and alimentation were very strong. Generally speaking, as far as food is concerned, clear distinctions existed and exist between "good and bad", "edible and non edible", "prohibited and not prohibited" in all civilizations and religions (Kittler & Sucher, 2004: 13; Lupton, 1996: 29).

As said, in many civilizations we can observe the voluntary abstinence from some kind of food, mainly for religious reasons. Practicing this abstinence over a certain period of time is called a "fast". Many religions permanently prohibit meat consumption or over specific periods of time. Since ancient times, fasting was imposed in many civilizations; for instance, for ancient Asian people and for the Egyptians, fasting was imperative for religious reasons. The purpose was for the believers to be prepared to participate in religious rituals, taking place in order to honor or propitiate their gods.

As an indicative example, Herodotus refers to the Egyptians who were keeping a fast not only for religious reasons in the festivities of the goddess Isis, but also for health reasons (Elder Papadopoulos, 1987: 51-57). This habit was legated to the Greeks and the Jews by the Egyptians and then, to Christians and Muslims.

In ancient Greece, fasting was rather limited and was practiced by the participants in various "mysteries". For example, Athenians fasted only during the celebrations of "Eleusinian"[1] and "Thesmofories"[2] with a view to achieving catharsis/purgation and

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[1] The Greater Eleusinian were celebrated in the 15th day of the month Boedromion (dedicated to the Apollon the Boedromios), lasted nine days and were taken place in various phases. The first act (14th Boedromion) of the Greater Mysteries comprised a procession from Eleusis to the Eleusinion in the Agora of Athens. There, the next day, on 15th Boedromion, the hierophant declared *prorhesis*, the start of the rites. For the third day, we don't know many things. From the texts of Klimis of Alexandreia (150 A.C. - 211/216 A.C.), we are informed that this day was a day of fast and that the evening a dinner was prepared comprising bread with honey and sesame. The greatest manifestation was the procession which started from Athens and reached Eleusis with the aim of bringing the sacred objects which will be used to the rituals in closed packing cases (*kistes*). When mystics arrived to Eleusis, a ceremony of purgation and

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lustration. The Lacedaemonians, on their part, commanded a general fast when they were to participate in battles of war. In Crete, the priests of Zeus had to strictly abstain from consuming meat, fish and foods coming from these animals. Generally speaking, within the framework of ancient Greece's religious spirit, keeping a fast reflected a way of lustration and purgation, and was viewed as an experience that contributed to the discarnation of a person, making him capable to approach gods, that is to say, reaching "theosis". Within the circles of religious and philosophical schools and organizations, such as the Orphics and Pithagorioi, many peculiar fasts were also kept.

Romans and generally people of the Italian city-states often fasted. They did so, mainly in adverse times, when citizens turned to the gods asking for help. Pompilius Numa,[3] fasted before making sacrifices to gods. In another case, the inhabitants of Tananta, beleaguered by the Romans (282 B. C.), turned for help to the inhabitants of Rigios, who then started a ten day fast in order to propitiate the gods before setting out against the enemy. In addition, certain fasts were kept in Rome to honor the goddess Demeter and Zeus (Vatalas, 262-263).

2. RELIGIOUS RESTRICTIONS TO THE FOOD CONSUMPTION

The degree of a person's/believer's attachment to the requirements of a religion depends on the religion it-self, the religious dogma, the local religious community, and his/her family and social environment.

The majority of religious alimentary advice fall under two general categories: a) temporary abstinence from all or some food (fast), b) stable and distinctive alimentary habits which are differentiated from those of the rest population. Religious convictions affect our way of feeding as a part of our daily life or as a part of a religious ritual. These

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fasting was taken place. According to some ancient authors, the mystics hade to transfer the *sacred* (mystic objects) from one vessel to another, while the fast came to an end by drinking the kykeon (a gruel made by cereals, whose the exact composition as well as the symbolism remain unknown). See Foundation of the Hellenic World (n.d.), *The Ritual of the Eleusinian Mysteries*, retrieved January 7, 2012, from http://www.fhw.gr/chronos/05/gr/culture/4141ritual_eleusinia.html

[2] The *Thesmoforia* was the biggest celebration to honor Demeter and her daughter Persephone and were taking place all over Greece. It was a feast where only women could participate. The core of Thesmoforia's symbolism was the exclusion of men and the constitution of a union of women, through which their role in the fertility of the community was exalted and symbolically of the fertility of cultivated land. In Athens, celebrations lasted three days, from 11 to 13 of the month Pyanopsiona, and a specific ritual was followed. The second day of Thesmoforia was called *fast*. The women stayed in the sanctuary temple of the goddess, they fasted and they slept to makeshift beds on the ground, made by branches of osier and other plants with anti-aphrodisiac qualities. They sympathized with Demeter in her bereavement for the grab of her daughter, thus, they has a melancholic mood. This day women were exchanging obscenely jokes as a reaction to the abstinence which they were keeping. The fast was stopped the third day or the previous night and sacrifices and eating of meat were taking place. In Athens, during the last phase of the fast, they made sacrifices to honor Kalligemeia, the goddess of good genesis (giving birth) – a ritual which was closely related to the fertility. See Foundation of the Hellenic World (n.d.), *Thesmoforia*, Retrieved January 7, 2012, from http://www.fhw.gr/chronos/05/gr/culture/index.html

[3] Numa Pompilius was the legendary second king of Rome, succeeding Romulus. He reigned in Rome in the age of 40 years from 715 to 672 B.C. He was the first legislator and the second of seven kings of Rome before the establishment of democracy. Tradition holds that Numa was instructed in philosophy by Pythagoras (Zoula, 2003).

rules sometimes are indicative and provide loose guidelines and some other times constitute strict rules with which the believers have to comply (Moira, 2009:76).

Thus, *Christians* don't have strict restrictions placed to their alimentation, namely there is no prohibited food, a reality we found in Muslims or Jews, at least not all year long. There are certainly some restrictions to the consumption of food for Christians, for instance, at certain times of the year a fast is kept[4], abstinence from meat on Wednesday and Friday, etc. In these cases, the degree of the prohibition or restriction is differentiated depending on the dogma (Orthodox, Romeocatholic, Protestants or Anglican Christians). The sacred books of Orthodox Christians recommend an abstinence from food for about 180-200 days per year. The believers have to abstain from consuming meat, fish, olive oil, milk and dairy products each Wednesday and Friday throughout the year. In addition, there are three main periods of time per year keeping a fast: a) 40 days before Christmas, when it is prohibited to consume meat, dairy products and eggs, while it is allowed to eat fish and olive oil, except from Wednesday and Friday, b) 48 days before Easter Lent, fish can only be eaten for 2 days, while it is prohibited consuming meat, dairy products and eggs. The consumption of olive oil is permitted only on weekends, and c) 15 days in the month of August (before the celebration to honor the Holy Mary). During this period, the fast follows the same rules as during Lent, except from the 6th of August, where the consumption of fish is permitted. The consumption of sea-food (shrimp, calamari, octopus, lobster, crab) is allowed throughout the year, snails, as well. Consequently, the practicing of a fast for the Orthodox Christians could be described as periodically vegetarian with a parallel consumption of fish and sea-food (Sarri et al., 2003). Symbolically for Christians, keeping a fast – for some periods of time or days – is essentially linked with temperance and abstinence, which constitute an "exercise" for the body and soul.

Muslims, in turn, follow strict rules of alimentation that are called halal (legal or permitted by God) and are based on the Islamic Sharia (Shari'ah). The Koran prohibits the consumption of pork and its derivatives, of alcohol, various kinds of jellies (which are comprised from pork grease) and of products that have emulsifiers (e.g. canned goods). In addition, many Muslims abstain from consuming frozen green vegetables with dips, especially margarines, bread and pastry prepared with dried barm/ferment as well as soft drinks with caffeine (RMIT University, 2011). All the above mentioned food is viewed as haram, that is to say, "impure", and it is, thus, illegal and "prohibited" (El Mouelhy, 1997; In Wan & Awang, 2009). Furthermore, according to the Koran, the consumption of sarcophagus animals and sea creatures which do not have scales and fins (e.g. calamari, shrimps, lobster, etc.) is prohibited. Finally, even animals that they are permitted to eat, must be butchered and prepared with a specific ritual, referred to as the Islamic canons (Koliou, 2005: 64); during their preparation, they must also be kept away from other food. During the month of Ramadan, a clear prohibition is provided. This fast constitutes one from the five Pillars (obligations) of Islam (Kerr 2009: 376-381). Muslims must abstain from all type of food, water and drinking from sunrise to sunset. Exempted from the fast of Ramadan are infants, the mentally ill, the elderly, travelers (during their trip and if they are to keep the fast later), pregnant women, women who have recently given

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[4] During the fasts, Christians abstain from consuming meat, eggs, milk, dairy products, fish (except from sea-food, conchs and caviar), oil (except from olives), wine and par excellence modern spirits.

birth, and those who have their period (they are to fast later) (El-Ashi, n.d.). Moreover, Muslims are obliged to consume only halal food even when traveling to foreign places (Bon & Hussain, 2010). For Muslims, keeping the fast of Ramadan is also essentially linked with abstinence, an "exercise" of the body and "discipline" (El-Zindeh, 2009: 56).

The *Jews* equally follow strict alimentation rules. It is worth noting indicatively that the word "fast" is mentioned more than 40 times in the Old and New Testament. The exact words mentioned are "tsum", "innah nephesh", "afflict soul or self", i.e, practice self-denial, nesteia, nesteuein (Babiniotis, 1998: 1192). In addition, the notion of fast is widely referred to the books of prophets and in history books (Warren, 2000). Fanatic Jews follow to the letter the dictates of their religion, while the liberals casually diverge. The feeding canons of the Jewish religion are known under the term "Kashrut". Accordingly, food that can be consumed is called "Kosher", that is to say, "pure/clean" or "permitted" (Masoudi, 1993: 667). Prohibited food is pork, the meat of horses, blood sport, halieutics that do not have scales and fins, while it is also prohibited to eat meat with dairy products. According to the Jewish religion, as it is the case with the Muslim religion as well, animals must be butchered with a concrete way by a person who has assumed this duty. Additionally, during specific fasts (i.e. Yom Kippur), the Jews abstain from consuming all types of food from one sunrise to the other. Finally, during its preparation, food must be kept away from any other food (Moira, 2009: 77-78).

Hinduists are in their majority vegetarians. They often use to abstain from food prepared in a way that had caused pain to animals, because something like this warms their "karma". Even those who, in contraversion to the canon, consume meat, they avoid pork and mainly beef, because for Hindus, the cow is a sacred entity. Besides, they consume dairy products. We have to mention here that very often there are alimentation variations depending on the area or the country of living (for example, consumption of duck and crabs could be prohibited or allowed depending on the area as well as the consumption of alcohol, onions, mushrooms, etc.).

Buddhists do not have to comply with strict alimentary restrictions, since Buddhism represents more a philosophy of life than a religion. Besides, they avoid consuming meat (mainly pork) because the Buddha is said to have had metempsychosis into various animals before taking the human form. In the West, most Buddhists prefer a vegetarian diet. Some of them, also avoid dairy products (Moira, 2009: 78).

In at least three Asian faiths, Buddhism, Hinduism and Jainism, *vegetarian* cuisine is a popular choice[5]. Vegetarian alimentation in China, Hong-Kong, Malaysia, Singapore and Taiwan is known as "zhāicài" (Buddhist vegetarian cuisine), in Vietnam as "đồ chay', in Japan as "shōjin ryōri" ("devotion cuisine"), in Korea as "sachal eumsik" ("temple food") and in many other countries it holds many other names (Buddhist cuisine, 2011). For Jainists, a vegetarian diet is obligatory. In Hinduism and in Mahayana Buddhism, a vegetarian alimentation is proposed by some categories of these faiths

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[5] Jainism is an ascetic religion of India, established in 6th century B.C. The name draws its origin from the term "jina" that means conqueror. Jainism teaches immortality and metempsychosis and refuses the existence of any divine entity. Followers of Jainism are vegetarians. In this faith, the consumption of dead animals is fully prohibited. In addition, they refuse any unnecessary damage to plants. Their purpose is to cause as least as possible violence to living creatures; in this respect, they avoid consuming roots and bulbs which are linked to the extraction, thus the death of the plant (Salter 2006: 165).

(Walters & Portmess, 2001). In contrast, a vegetarian dietary is not obligatory for Jews, Christians, Muslims and Sikh.

Feeding represents an important part within the chain of the tourism product. In recent years, food consumption during a trip and the stay at a destination has become an object of inquiry for many studies. These studies often demonstrate that tourists' interest in food may play a central role in their choice of destination (Hall & Mitchell, 2001; Hjalager & Richards, 2002; Cohen & Avieli, 2004; Long, 2004). According to Hall & Sharples (2003), tourist spending for food represents 1/3 of the total tourist spending. For Telfer & Wall (2000) too, food spending constitutes an important part of the total tourist spending at a destination. The choices and preferences of tourists are recognized as very important in the tourism demand and subsequently significantly affect the tourism offer, such as food import, local production, etc (Torres, 2002; Torres, 2003).

In the developed and developing countries, the interconnection of culture, religion and alimentation is even nowadays very active for large parts of the population. These influences over the consumption of food during holidays have been pinpointed and evaluated by many studies. According to Pizam and Sussmann (1995), Japanese, French and Italian tourists usually avoid consuming local food at their selected destination, searching for their national cuisine. According to research of March (1997), food consumption during holidays is deeply affected by cultural or religions factors. In particular, he found that Muslims and Indonesians require the food they consume to be Halal (March, 1997: 234), while Koreans have a strong preference for their national cuisine.

As said, a few studies have demonstrated that religions, depending on the degree of their strictness, strongly affect human behavior as far as food consumption is concerned during holidays. According to Minkus and McKenna (2007, in Lada et al, 2009: 68), 70% of Muslims comply with the canons of Islam, consequently also with those that concern alimentation. Hassan and Hall (2003) studying the attitude of Muslim tourists in New Zealand found that the largest percentage (82.2%) searches for Halal food; 39.6% of them declared that they would prefer to prepare the food by themselves, since they don't have much confidence in the locals for the proper way of preparing it. Furthermore, Ching et al. (2005 in Zailiani et al, 2011) having made a study in hotels of Malaysia, extracted the conclusion that satisfaction levels of Asian tourists and especially of Muslims heavily depend on the provision of Halal food. In addition, market research by the Cypriot Tourism Organisation, which explored the opportunities of development of the tourism markets of the United Arab Emirates, Bahrain and Kuwait, demonstrated that tourists originating from these countries choose destinations that offer Halal products conforming to Islamic traditions (KOT, CYMAR Market Research Ltd, 2009: 5).

Moreover, Cohen and Avieli (2004: 760) confirm that Jews, even if they tend to be more flexible in the consumption of non Kosher food, are strongly concerned about hygiene issues and they explicitly refuse to consume non accepted food, such as meat of dogs, cats and of serpents.

For the above mentioned reasons, the food and hospitality industry takes many initiatives in order to manage the particularities that the religious faiths set as far as the alimentary needs of tourists are concerned.

Thus, the alimentation issue linked to the religious convictions of tourists-clients has led to the creation of new "tourism products". As an indicative example, we refer to Halal Tourism (Battour, 2010), since the tourism market of Muslims approaches 1.57 billion people (Scott & Jafari, 2011:50). According the World Tourism Organisation, a new and extremely dynamic market seems to have emerged since the inhabitants of the Arab Gulf spend about 12 billion dollars per year on leisure tourism (SETE, 2010; Khalil, 2010). In particular, according to the UNWTO and the site Cresentrating[6], tourism spending of Muslims in 2010 amounted to 60 billion dollars (Bahardeen, 2011).

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[6] Cresentrating is an internet site functioned for the first time in October 2009 evaluating tourism accommodation and services on the basis of "Muslim friendly" provision of services. Hotels from 14 countries participate in the evaluation (Trade Arabia Business News Information, 2010).

3. THE MANAGEMENT OF RELIGIOUS ALIMENTARY RESTRICTIONS. METHODOLOGY

Since little has been written concerning the tourists alimentary needs according to religion and about the way the tourism industry responds to these needs, a survey was conducted. The survey was carried out through search engines, by means of key words in English such as 'Halal Tourism' and 'Halal Vacation', "Kosher tourism" and "Kosher vacation". Then further details about these "kind of vacation" were sought both through the hotels, air carriers, restaurants, travel agents etc. websites.

It is worth noting that the searching of the phrase "Halal vacations" in the internet (as accessed in Google on 10/02/2013) gave 1.580.000 results (341.000 results on 10/02/2012), the worlds "Halal holidays" gave 8.470.000 results (5.440.000 on 10/02/2012) and the words "Halal tourism" 8.940.000 results (4,710,000 results on 10/02/2012).

The searching of the phrase "Kosher vacations" in the internet (as accessed in Google on 10/02/2013) gave 1.140.000 results, the words "Kosher holidays gave 7.950.000 results and the words "Kosher tourism" gave 1.860.000 results.

Within this framework, in order to attract the interest of tourists whose daily life is intensively governed by religious requirements, different kinds of tourism enterprises (hotels, travel agents, air companies, restaurants, etc.) focus on these kinds of services and products provision in all type of their communication. The survey through tourism industry sites showed that the tourism industry makes efforts to adapt to this reality. More specifically, these are:

Hotels. Nowadays, many hotels promote "Halal holidays", such as the "Les Rosiers" in the French Alps that suggests "Halal skiing holidays". Turkish hoteliers on their part, advertise their services provision based on the triptych "Sea, Sun and Halal". The "Turquhouse Boutique Hotel" in Constantinople advertises that the food offered is Halal, Islam rules are followed, little carpets for prayer are available as well as instructions for where the direction of Kibla is[7]. In the hotel "Bera", in Alanya, a separate swimming pool for women is available and all food is Halal (Sisters, 2011). The Currumbin Wildlife Sanctuary in Australia, the Hilton in Glasgow and the Intercontinental Hotel in Prague offer Halal meals to Muslim tourists (Hashim et al. 2003). In addition, in Thailand and the Philippines, many hotels and restaurants offer Halal food (Bon & Hussain, 2010).

Tourism Agencies. Some tourism agencies form "special packages" on the basis of religious convictions in order to attract more clients. For Muslims who prefer to spend their holidays in an Islam-friendly environment, there are the "Islam packages holidays". To cite an example, we can refer to the British "Crescent Tours[8]" (CrecentTours, 2011) and "Islamic Travels". The General Director of the Crescent Tours, Mr Enver, stresses the fact that "the Crescent Tours was established with a view of offering high quality Halal vacations". All accommodation and services offered, fully comply with the Islamic rules. In the resorts, alcohol is not served, and facilities, such as pools, leisure places and

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[7] The direction to where the believer must be turned during the prayer - Salah.
[8] Said travel agency advertises that it offer holidays who subscribe to the "Islam ethos".

spas are distinctive for each gender. Moreover, in all the private beaches of the resorts, the Islamic code concerning attire is respected (Sisters, 2011).

In Japan, the International Tourism Agency "Miyako International Tourist Co. Ltd" promotes "Halal friendly Japan", highlighting the fact that the personnel is trained in Halal issues by the Japan Halal Association(JHA), knowing and respecting the particular requirements of Islam tourists as far as food, prayer and generally the fulfillment of their religious duties are concerned (Halal Friendly Japan, 2011).

In a similar vein, tourism agencies operate and offer "special packages" for the believers of the Jewish religion – the so-called "Kosher package holidays". These packages address personal travelers, groups of travelers as well as enterprises not only in Israel but also abroad. Searching of "Kosher holidays" online gets 4,080,000 results and "Kosher vacations" 1,150,000 results. As an indicative example, we can refer to the tourism agency "Kosher Holidays" which advertises that the hotels with which it cooperates offer Kosher food, under of the strict supervision of a rabbi. The agency also suggests Kosher cruises. To cite an example, we can refer to a seven day cruise in the Greek islands with the ships Golden Iris and Royal Iris, where Kosher meals are served under the supervision of rabbis, whose names are mentioned in the site. The same agency offers holidays during the Jewish sacred celebrations (Kosher Holidays, 2011).

Air companies. As far as air companies are concerned, they are fully adapted to the needs and exigencies of the travelers, that is to say, according to their religious convictions. Thus, they offer Halal, Kosher, Hindu or vegetarian meals for persons who follow a specific diet. Exploring the websites of 56 air companies[9] that fly outbound, we find that, in their majority, they serve meals corresponding to the religious needs of the travelers during the flights. A percentage of 9.52% of the air companies explicitly refers to religious meals, in particular Halal, Kosher and Hindu meals, and the rest of the companies refer to them generally as "special meals". We note here that the categorization of meals as religious is not strict, since in some cases these meals also comprise vegetarian meals of the Hindu type (for example, Alitalia, Finnair, Philippine Airlines). The air companies of Arabic or Muslim countries do not integrate the Halal meals in the category of "religious meals" or "special meals", since all of the meals are prepared in this way (e. g. Saudi Arabian Airlines, Qatar Airways, Etiad, etc.). Moreover, EL AL airways serves all Kosher meals, but also serves other kinds of meals which are integrated in the wide category of "special meals". Often, the ingredients of meals are inscribed with details in the websites of the air companies, and especially the prohibited ones.

Restaurants. As far as restaurants are concerned, there are organizations that provide labels which certify food provision in accordance with the religious convictions of travelers. To cite an example, the Muslim Consumer Group (MCG) is a non-profit organization that offers training for Muslims in order to search for and recognize Halal food. The organization awards a relevant certificate. Its website is visited by Muslims in more than 90 countries and there are 500,000 visitors (Muslim Consumers Group, 2011). The website contains a table of the restaurants and chains of restaurants that operate worldwide (for example, KFC, Wendy's, Pizza Hut, Burger King, etc.), and a distinctive

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[9] This research was made by the authors from 01/10 to 30/10/2012 for the purposes of this essay.

coloration is used to indicate the degree of products' correspondence to the Halal specifications.

Within this context, the national tourism organization of New Zealand took the initiative to promote the country as a tourism destination friendly to the Muslim countries of the Middle East (Wan Hassan and Hall, 2003; Wan Hassan and Awang, 2009). Thus, in many restaurants of New Zealand, Halal food for Muslims is served, which is promoted in the tourism campaign of the country. In order to attract a larger segment of the Muslim market, the national tourism organization of Thailand proceeded to the establishment of a special agency for the certification of Halal food. This agency grants the respective certificates to the restaurants that offer food which meet the requirements of Muslim tourists.

Similar is also the course of action of the Union of Orthodox Jewish Congregations of America (UOJCA) - Orthodox Union (OU), which is one of the oldest Jewish organizations in the US. The Union supervises and certifies enterprises that provide Kosher food. According to the available data, in 2010 the Union supervised more than 400,000 food products in 8,000 factories in 80 different countries.

4. CONCLUSION

Religion plays an important role in the alimentary and tourism choices. Its role is increasingly recognized by agents of international tourism. It is indicative that the Global Code of Ethics for Tourism, adopted by the UNWTO, makes a particular reference to the obligations of the tourism industry in order to boost tourism. According to the code, the professionals of the tourism sector have to contribute to the cultural and spiritual fulfillment of tourists, providing them with the possibility to carry out their religious duties during their trip (Moira, 2009: 134).

The food sector plays a significant role in tourism and directly affects tourist satisfaction. Food choices of tourists are determined, to a lesser or greater degree, by the religious parameter and subsequently food constitutes an important factor shaping the criteria on the basis of which a destination is chosen. Consequently, it is necessary that the tourism industry give more attention to the aspect of the relationship between religion and alimentation.

According to the available data, this parameter has not yet been adequately taken into account for the programming and the promotion of destinations in order to attract tourists from countries with high tourism spending and particular alimentary exigencies which comply with their religious convictions.

Since the existing research seems incomplete, the authors suggest further exploration of the field at the national and the global level with an aim to collecting more information for the choices, desires and needs of tourists depending on their religion and the degree that it affects their travelling behavior. This consideration will lead to more rational and effective promotion of tourism destinations.

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PROTECTION OF RELIGIOUS MONUMENTS IN THE EVENT OF ARMED CONFLICT WITHIN THE FRAMEWORK OF INTERNATIONAL LAW

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ABSTRACT

During World War II, the destruction of the cultural property of the people of Europe gave rise to wide mobilization on the part of the international community in order to stipulate an adequate legal framework to protect cultural heritage in times of war. Among others, cultural heritage comprises religious monuments and artifacts; indeed, it is widely admitted that religious art has exerted major impact on different parts of the world and in all historical periods, having influencing developments in architecture, monuments art and urban planning. Religious monuments and complexes reflect important phases of the history of mankind and are very closely linked to ideas, convictions, living traditions, etc. Even if nowadays there is an international legal framework which protects the cultural environment, in reality, the observation of legal rules is very difficult in periods of severe hostility.

The essay at hand reviews the international framework of legal protection of religious monuments and explores its effectiveness through contemporary case studies.

KEYWORDS: cultural heritage, religious heritage, religious monuments, armed conflict, protection, international law

1. INTRODUCTION

During the last few decades, protection of cultural heritage constitutes a basic pillar of cultural policy for most countries of the world. Since cultural heritage is deeply linked with the identity of peoples, the necessity to maintain the testimonies of humanity's older as well as recent past, as a source of collective memory and a component of the collective identity, is apparent (Voudouri & Strati, 1999:XXI). The term cultural heritage includes not only the *tangible heritage*, which comprises two categories of goods, namely immoveable and moveable goods of particular archeological, historical, ethnological, artistic and scientific interest, but also the *intangible heritage*, namely the language, habits and customs, traditions, music, poetry, dance, etc.

Religious heritage is also included to the content of the term, the interconnection of which is not directly detected, since the former contains various cultural values. Very

often the religious heritage is promoted as a cultural element, independently of the relationship between religion and believer. Thus, an historical church or a mosque which is registered as a cultural monument, which primordially highlights its "secular" importance, in parallel can possess an additional value as a holy place of worship. Spiritual or religious values attributed to a monument or to a pilgrimage route are simultaneously determined as historical values (e.g. the history of believers who participated in the congregation and played an important role for the development of the community), as artistic values (e.g. the particular design of a building and its moveable objects) or as social values (e.g. the use of a temple not for religious assemblies, but for a concert) (de la Torre, 2002:11).

The protection of the cultural heritage has mobilized interest both at the national and at the international level. At the national level of states, multiple public agents have proceeded to the stipulation of special regulations while private initiatives and the social sector have taken collective actions. At the international level, important activities are linked to major international organizations, such as the UNESCO, the Council of Europe, the International Council of Museums, the International Council of Monuments and Sites, the European Union, etc. The activity of the international organizations has resulted in the protection to be integrated into international law. The "internationalization" attributed to the issue emanates from the general consent that monuments, artistic products, etc. do not only belong to a people but also constitute a collective heritage of all of mankind. This consensus as well as the recognition of the obligation to assure cultural goods' preservation in favor of the generations to come, has facilitated the communication among peoples and the cooperation of states in order to exchange information and best practices concerning techniques of conservation and rehabilitation of monuments, of complexes of monuments as well as of other artistic creations, which all compose the "identity" of people. International efforts are not limited to the rehabilitation and protection of the cultural goods in peaceful times; special importance has been given to the protection of those goods *in times of war* too, when dangers of attrition, destruction or loss are diffuse.

Since Antiquity, the destruction of monuments and works of art, their depredation or sale[10] as well as their transferring out of the country of origin were commonplace. The *"right of victors to the spoils of war"* is part of the ideology of war. Result of the exertion of this *"right"* is the tactic of "looting" and the destruction of the adversary's monuments, all the more when these monuments constitute national or cultural symbols (Konsola, 1995:39). Through the destruction of cultural treasuries, which was impossible to detract, the winners wreaked their martial mania while, in parallel, they punished the losers (Grammatikaki-Alexiou, 2002:41). Since tangible heritage contributes to the creation of national identity as well as to the maintenance of the social memory, historical monuments and in particular the *religious-cultural monuments* become important targets. Bevan has recorded destruction of cultural heritage during armed conflicts worldwide, and he claims that this sort of destruction not only deteriorates the culture of a nation but it also extinguishes its historical memory, and finally its very existence. Furthermore, he

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[10] Indicative example of this, was the grab of the marbles of Parthenon by Lord Elgin, who claimed that Turks allowed him to detract parts of the Greek monuments in order to protect them ("How Elgin Took the Marbles", *ElEFTHEROTYPIA journal*, 8/5/00).

argues that the destruction of cultural heritage is equivalent to cultural genocide and it should be penalized by the international law as national genocide (Bevan, 2006:240).

Examples are ample and we can find them in all periods of history and in all continents. The first worth noting is that of Athens' depredation by the Persians in 480 B.C. (Herodotus, Book VIII, 52-3), and later on the depredation of Greek cities and their monuments' destruction as a result of Greece being conquered by the Romans, in the second century B.C. The same tactic is also adopted by Alexander the Great in Thebes in 335 B.C. and later in the countries which he has conquered. The depredation and destruction of Persepolis is referred as one of great historical significance (History of the Hellenic Nation, 1973:131-132). As said, a very popular tactic of conquerors was the unmitigated destruction of cities and its divestment of sculptures and of other works of art, which then adorned the winners' houses. In 201 B.C., when Philippe invaded Asia Minor, he took the city of Pergamos whose king was Attalus A´, and he furiously destructed its monuments and works of art. The arson and fall of temples, altars and sculptures weren't, however, enough for Philippe; he also shattered and pulverized the stones to make it impossible to rebuild deteriorated sanctums, destructing even the holy boscages (Polyvios, Histories KA´:1). In addition, during the fourth crusade, the same tactic was adopted by the Romans, in 1204 A.C., after the Fall of Constantinople.

During World War II, the historical centers of Warsaw (Poland), London (Great Britain), Saint Petersburg (Russia), Dresden (Germany), etc. were changed after bombardments over ruins. Thousands of artifacts, rare books, manuscripts, paintings, sculptures, religious pieces, and other precious objects were extracted from museums, libraries, houses and private collections from France, countries of the Soviet Union, Belgium and Poland and were transferred to Germany (UNESCO, 2006a:2).

2. CULTURAL HERITAGE. THE WORLD CULTURAL HERITAGE LIST OF UNESCO

The International Community noting that the Cultural Heritage and the Natural Heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions, and considering that deterioration or disappearance of any item of the cultural or natural heritage constitutes a *"harmful impoverishment of the heritage of all the nations of the world",* signed in Paris in 16 November 1972 the Convention Concerning the Protection of the World Cultural and National Heritage. According to the Convention, the following are considered as *Cultural Heritage)*[11]:

a) *Monuments:* architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science (ex: Taj Mahal in India),
b) *Groups of buildings:* groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal

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[11]The Convention Concerning the Protection of the World Cultural and National Heritage is ratified by Greece with the L. 1126 of 3-10/2/1981 "About the Ratification of the Convention Concerning the Protection of the World Cultural and National Heritage, signed in Paris in 23 November 1972" (Gov. Gazette 32/A).

value from the point of view of history, art or science (ex: the City of Petra in Jordan, the Acropolis, Florence, Venetia, etc.),

c) *Sites:* works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view (ex: Mont Saint Michel and bay of Saint Malo in France, Meteora in Greece, etc.).

The Convention has also established the World Heritage Committee, composed by experts – representatives of 21 member-states[12] –, who are elected by the General Assembly of countries that have ratified it. The mission of this Committee is, inter alia, to define the cultural and natural sites of universal values to be inscribed on the World Cultural Heritage List, in conformity with the criteria which it has set.

Until 2004, the criteria on the basis of which candidates were evaluated, were divided in two categories, comprising six parameters for cultural heritage and four for natural heritage. By 2005, when new policy guidelines were adopted, all parameters were integrated; thus, each monument and site is evaluated according to ten integrated criteria. Monuments inscribed on the World Cultural Heritage List are selected according to their value as the most significant and indicative example of humans' creative spirit. They are the evidence of an important exchange of human values as well as unique or at least exceptional testimonials of a cultural tradition or of a civilization still alive or extinct. These monuments are directly linked with important phases of the history of mankind and in this respect they have a paramount universal value, being part of humanity's common heritage.

It is apparent that *religious monuments* satisfy the "cultural criteria" (i-vi), since religious art has exerted a major impact on different places all over the world and in all historical periods, having influencing developments in architecture, monument art and urban planning. Religious monuments and complexes reflect important phases of the history of mankind and are very closely linked to ideas, convictions, living traditions, etc. (Moira, 2009:130).

In addition, *religious monuments* may also satisfy the "natural criteria" (vii-x), which refer to the natural heritage, either uncut or in tune with the cultural criteria, since those two are often very closely interconnected. Ordinary examples of this case are the rocks at the Monasteries of Meteora as well as the Holy Mountain, both found in Greece, and the national park of Jeremy as well as the underground churches in Cappadocia, Turkey, where the cultural component and the unique natural environment are indivisible (Moira, 2009:130).

TABLE 1. Criteria for the Integration to the World Heritage List of UNESCO

	Cultural Criteria						Natural criteria			
Guidelines 2002	(i)	(ii)	(iii)	(iv)	(v)	(vi)	(i)	(ii)	(iii)	(iv)
Guidelines 2005	(i)	(ii)	(iii)	(iv)	(v)	(vi)	(viii)	(ix)	(vii)	(x)

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[12] The following are the member-states whose delegates participate in the World Heritage Committee:

Algeria, Cambodia, Colombia, Estonia, Ethiopia, France, Germany, India, Iraq, Japan, Malaysia, Mali, Mexico, Qatar, Russian Federation, Senegal, Serbia, South Africa, Switzerland, Thailand, United Arab Emirates.

SOURCE: UNESCO/World Heritage List (2012),

By June 2012, 962 sites were included on the World Cultural and Natural Heritage List of UNESCO (745 of cultural heritage, 188 of natural heritage and 29 mixed, encompassing 190 countries). More than 130 from these are cultural-religious monuments and sites.

It is worth nothing that Greece has inscribed on the List 17 sites, from which those that have *direct cultural-religious interest* are Meteora (1988), the Holy Mountain/Athos (1988), the Paleochristian and Byzantine Monuments of Thessalonika (1988), the Archeological Site of Mystras (1989/2008), the Monasteries of Dafni and Hosios Loukas in Delphi, the New Monastery in Chios (1990) and the Monastery of Saint John the Theologos as well as the Apocalypses' cave in the island of Patmos (1999). Of *indirect cultural-religious interest* are the archeological site of Delphi with the sanctuary of Apollo (1987), the archeological site of Olympia, where the temple of Zeus was also located (1989), the archeological site of Delos, which was a panhellenic religious centre (1990), the Heraion of Samos (1992), the Acropolis of Athens with the temple of Athena Nike (1987), the Temple of Epicurius Apollo at Bassae (1986), the Sanctuary of Asclepius in Epidaurus (1988/2007), and the archeological site of o Aigai in Vergina (1996/2008).

3. WORLD CULTURAL HERITAGE AT RISK

In parallel with the World Heritage List of UNESCO, there is another List − the List of Cultural Heritage in danger (UNESCO, 2011). Since cultural goods are exposed to a series of risks either of man-made origin, such as armed conflicts and wars, or of natural origin, such as earthquakes, floods, etc., UNESCO inscribes the most susceptible to damages areas/sites on the "List of Cultural Heritage in Danger". This kind of inscription entails that particular measures are taken in order to protect those areas against "eventual" or "certain" risks (UNESCO, 2011). In case monuments have already undergone damages, UNESCO in cooperation with the country in whose terrain the site is located, takes the necessary measures for their protection or rehabilitation.

Since armed conflicts and wars constitute the most severe dangers for many areas worldwide, the organization runs international campaigns for the restoration of damaged monuments in such cases. An ordinary example is that of Bamiyan Valley in Afghanistan. The valley has Buddhist monasteries and refuges, and is valued as the most significant expression of western Buddhism. Along the centuries, it was an important pilgrimage centre. In 2001, due to this symbolic value, the valley was targeted by fundamentalist Taliban members, who purposely proceeded to the destruction of the giant statues of Buddha. In 2003, the cultural landscape and archaeological remains of the Bamiyan Valley was inscribed on UNESCO's World Heritage List and in parallel on the List of Cultural Heritage in Danger. Within this framework, UNESCO offered to the managing agent of the area (Ministry of Information and Culture, provincial governor) administrative, scientific and technical assistance in order to repair damages, save works of art and remove landmines. The project has been successfully implemented. During the 9th Expert Meeting organized by the UNESCO concerning the valley, forecasts referred

that the area will soon be removed from the List of Cultural Heritage in Danger (UNESCO/Afghanistan, 2011).

4. THE INTERNATIONAL INSTITUTIONAL FRAMEWORK OF PROTECTION

Places of worship have been legally protected since ancient times. In ancient Greece, special regulations of protection were stipulated in favor of holy places, such as Delphi, Delos, Dodoni, Olympia, etc., where any form of violence was prohibited. All the more, in those places no one who found refuge could be executed (primarily asylum seekers). Relevant provisions could be detected in Indian civilization and in particular in the Upanishads, where places of worship are protected and distinguished as strictly civilian targets and not military ones (Gabriel, 2009). Furthermore, during medieval times, the protection of places of worship constituted a basic element of the chivalry code.

In Islamic civilization too, we find multiple provisions in favor of the protection of places of worship of Christians and Jews. An indicative example is the decree issued by imam Abu Bakr Essedik (632-634 A.C.), after having conquered Syria and Iraq, according to which he ordered its army not to kill believers who live in monasteries and generally not to destroy monasteries (Bugnion, 2004:315).

5. INTERNATIONAL CONVENTIONS

The Hague Convention (1899/1907) first provided for the Protection of Cultural Property in the Event of Armed Conflict, and in particular article 27 concerning Laws and Customs of War on Land as well as the annexed Protocol. According to this article, during investment and bombardments, all necessary measures should be taken in order for the buildings which are dedicated to places of worships, art, sciences or charitable purposes, historical monuments, hospitals and places where the sick and wounded are collected, to remain as intact as possible – provided that they are not used for military operations (Perrakis & Marouda, 2001:342).

The looting and destruction of cultural goods, which took place during World War II, resulting not only in losses of human lives but also in *"loss of memory"* and *"loss of history"* provided the incentive which mobilized the international community to address the issue of the protection of cultural properties in danger both in peaceful times and especially in times of war. The international community realized that the preservation of cultural heritage is of great importance to all peoples worldwide so it decided for this protection to take the form of an international convention.

In this respect, the elaboration of such a plan was trusted to an international organization, namely the UNESCO. The result of this initiative was the *Convention for the Protection of Cultural Property in the Event of Armed Conflict*. Said convention was signed in Hague, on the 14th of May 1954 - thus it is widely known as the Hague Convention[13]. The Convention consists of 7 chapters and 40 articles. The body is accompanied by its Regulation of Execution, consisting of 21 articles, a Protocol

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[13] Said Convention was ratified by Greece with the L. 1114/7-8/1/1981 "About the Ratification of the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict, signed on the 14th of May 1954, and accompanied by its Regulation of Execution and its Protocol, and the Resolutions I, II and III of the Convention" (Gov. Gazette 6/A).

according to which, each signatory State undertakes to prevent the exportation of cultural property from a territory under its occupation during an armed conflict, and a second Protocol with provisions aiming at further protecting the cultural properties in the event of armed conflict (UNESCO, 1999). The Convention was signed by 50 countries while the first Protocol by only 40. It entered into force in 7 August 1956. By March 2009, the Convention was ratified by 123 countries, last one being the US (ICBS, 2006:2). It is worth noting that this Convention is particularly important both in scientific and political terms, since it constitutes the first systematic effort, recorded in the postwar period, in favor of protecting the cultural heritage on a legal basis (Konsola, 1994:21).

According to the Hague Convention, eventual damages induced against the cultural property of the people to which they belong, are considered as damages to the cultural heritage of humanity as a whole, given the fact that each people contributes in its own manner to global civilization. Throughout the convention, several basic notions/terms are used, such as "cultural good" or the notion of "protection", which need further clarification. By the term *cultural goods*, we mean "the moveable and immoveable goods which are of great importance for the cultural heritage of each people". Among those, the architectural monuments, monuments of art or history, *ecclesiastical* or secular monuments, archeological sites, building complexes, manuscripts, books, etc. are included, as well as buildings (museums, libraries, etc.) which permanently or temporarily host moveable goods, and city centers, where important moveable and immoveable goods are located.

The "protection" provided through the Convention is divided in two categories, namely general and special protection. The general protection covers all moveable goods and includes both their "preservation" and their "respect". Preservation refers to measures that should be taken in peaceful times, which fall under the discretionary power of states. Respect refers to obligatory abstention from actions which could threaten the existence or the integrity (damage or destruction) of cultural goods in times of war. Special protection refers to a limited number of goods, such as refuges which host moveable cultural goods and city centers where monuments of paramount significance are located, provided that a) they are situated in a fair enough distance from big industrial centers or other military targets (airports, radio stations, ports, railway stations, arterial rods, buildings linked to the national defense) and b) they are not used for military purposes. Special protection is accorded after inscribing those goods on the "International List of Cultural Properties under Special Protection".

The range of the Convention's implementation is ample and its provisions apply to all armed conflicts having or not an international character. Its execution at the international level is secured by a) the Protectresses Powers (article 21) which are neutral countries that offer "good services" in case of war, b) the UNESCO and c) the General Commissioner for Cultural Properties.

Additionally, in 1970, UNESCO signed in Paris the International *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property*. According to article 11 of said Convention, "the export and transfer of ownership of cultural property under compulsion arising directly or indirectly from the occupation of a country by a foreign power shall be regarded as illicit". According to article 1 of the Convention, it is explicitly stated that the term

'cultural property' means also *religious property* which is specifically designated by each State as being of importance for archaeology, prehistory, history, literature, art or science. Thus, there is an international legal framework which provides for the protection of religious property risking of being taken out from the territory of an occupied state.

Moreover, *Protocols I and II of 1977,* additional to the Geneva Conventions (1949), include provisions for the protection of cultural property's targets, too. In particular, the Protocol I relating to the protection of victims of international armed conflicts, in article 53 entitled "Protection of cultural objects and of places of worship" refers that without prejudice to the provisions of the Hague Convention of 1954, it is prohibited "a) to commit any acts of hostility directed against the historic monuments, works of art or *places of worship* which constitute the cultural or spiritual heritage of peoples, b) to use such objects in support of the military effort and c) to make such objects the object of reprisals". The Protocol II relating to the protection of victims of non-international armed conflicts, in article 16 entitled Protection of cultural objects and of places of worship refers that, without prejudice to the provisions of the Hague Convention of 1954, it is prohibited "to commit any acts of hostility directed against historic monuments, works of art or *places of worship* which constitute the cultural or spiritual heritage of peoples, and to use them in support of the military effort".

Furthermore, in 1996, the International Committee of the Blue Shield (ICBS) was founded with the aim of protecting the world cultural heritage threatened by war and natural disasters. The network of the "Blue Shield" is the "cultural equivalent"[14] of the Red Cross, with which it cooperates with a view to strengthening international efforts to protect cultural property at risk of destruction in armed conflicts or natural disasters. The Protocol II of 1999 has recognised ICBS for its advisory role in favor of the preservation of cultural heritage in the event of armed conflict.

The Committee of the "Blue Shield" comprises representatives of the five Non-Governmental Organisations working in this field, namely the International Council on Archives (ICA), the International Council of Museums (ICOM), the International Council on Monuments and Sites (ICOMOS), the International Federation of Library Associations and Institutions (IFLA), and the Co-ordinating Council of Audiovisual Archives Associations (CCAAA).

6. INTERNATIONAL CRIMINAL JURISDICTION

The article 2 of the UN Charter explicitly states that all its member-states shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state (UN Charter, 1945). In conformity with the statutory principle of the abstention from war, States, which are the main subjects of

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[14] Blue Shield Preparedness and Emergency Response. A program for Cultural Heritage at Risk as a result of Natural or Manmade Disaster, retrieved 24/7/2006, from http://www.icomos.org/blue_shield/

ICBS / International Committee of the Blue Shield (2006), *Statement by the International Committee of the Blue Shield on Threatened Cultural Property in the Middle East Conflict*, 21 July.

international law, at least under conventional theory, shall settle their international disputes by peaceful means in such a manner that international peace is not endangered. However, Humanity continues to suffer from the consequences of wars, independently of their international or civil character. Apart from states' responsibility, the individual criminal responsibility is also established related to war crimes, crimes against peace and crimes against humanity. The individual criminal responsibility started to take form after the end of World War II, during the trials of Nuremberg and Tokyo, being confirmed through the ad hoc International Criminal Tribunal for the former Yugoslavia and completed with the establishment of the International Criminal Court.

The International Criminal Tribunal for the former Yugoslavia. The International Criminal Tribunal for the former Yugoslavia was founded by the Resolution no. 827/1993 of the Security Council of the UN with the aim of dispensing justice for the war crimes committed during the war in former Yugoslavia from 1991 onwards. The Statute of the International Criminal Tribunal for the former Yugoslavia in article 3, entitled "Violations of the laws or customs of war", states that the International Tribunal is competent to prosecute persons violating the laws or customs of war. Such violations are inter alia referred to seizure of, destruction or willful damage done to institutions *dedicated to religion*, charity and education, the arts and sciences, historic monuments and works of art and science. Furthermore, according to article 24 of the Statute, in case of such violations, the penalties imposed involve imprisonment.

The International Criminal Court. In article 8 of the Statute of the International Criminal Court[15], entitled "War Crimes", war crimes are enumerated. As such are inter alia characterized "the intentionally directing attacks against buildings dedicated to religion, education, art, science or charitable purposes, historic monuments, hospitals and places where the sick and wounded are collected, provided they are not military objectives"[16]. Moreover, according to article 77 of the Statute, entitled "Applicable penalties", the Court may impose penalties of imprisonment to a maximum of 30 years and even of life imprisonment. In addition to imprisonment, the Court may order a fine as well as a forfeiture of proceeds, property and assets derived directly or indirectly from that crime[17].

7. UNESCO's ACTIVATION

The international mechanism for the protection of world cultural heritage was activated the same year when the Hague Convention entered into force, namely 1956. These days, during the Suez crisis, the UNESCO sent a delegate to the Monastery of Saint Catherine in the peninsula of Sinai, occupied by Israel. His mission was to estimate the estate of the Monastery's buildings and to proceed to recommendations toward Israelis.

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[15] The International Criminal Court was founded by the International Treaty of Rome, signed on 17 July 1998.

[16] *Rome Statute of the International Criminal Court,* article 8, p. 10-11, Text of the Rome Statute document A/CONF.183/9 of 17 July 1998. Public Information and Documentation Section Of the ICC Maanweg 174, 2516 AB The Hague, The Netherlands.

[17] *Rome Statute of the International Criminal Court*, article 77, p. 53.

Said mechanism was activated in many cases, with scarce results, however. In 1967, after the Six Days War involving Israel, Egypt, Jordan and Syria, UNESCO's activity involved the protection of cultural properties during excavations in the territories occupied by Israel, belonging to Jordan, Syria and Egypt (Konsola, 1995:53). UNESCO's mobilization prevented the continuance of the excavations in the territories occupied by the Israelis.

UNESCO's activity was also important in the case of Lebanon, in 1978, during Israel's invasion in the south of the country which set in danger the archeological site of Tyros. The UNESCO's intervention ensured respect for the site that later was inscribed on the World Cultural Heritage List (1984).

In turn, as far as armed conflicts in India-Pakistan, Iraq-Iran, in the Gulf War are concerned, UNESCO's intervention on behalf of its General Director was limited to not more than appeals towards the involved parties urging them to respect the provisions of the Conventions.

Failure of the parties to comply with these provisions has often resulted in the destruction, damage and loss of many cultural properties (monuments, works of art, etc.). Such kinds of destruction are purposive actions with a view to entirely obliterating evidence of the national cultural identity of the adversaries which consequently are not caused solely by negligence or indifference[18]. As said, the destruction or depredation of cultural properties is used with an aim to obliterating the substantial evidence of a culture, wiping the national memory of peoples.

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[18] Baumel Report presented in the Parliamentary Assembly of the Council of Europe, Parliamentary Assembly, Doc. 6756/2-2-93.

8. CASE STUDIES: YUGOSLAVIA, AFGANISTAN AND CYPRUS

Former Yugoslavia. Examples taken by the armed conflicts among the democracies of former Yugoslavia are various (Moira, 1999: 45-60). Bombardments which took place during 1991 and 1992 in Dubrovnik, Croatia, targeted the monuments of the old city (Prott, 1992:43, 11). Many instances of purposeful destruction of monuments, [19] museums, libraries, monasteries, etc. (UNESCO, 2006c:3, Mose, 1996:180, Vatopoulos, 1999:A53, ICOMOS, 1999) have been recorded by the military forces of Serbians, Croatians and Muslims in the areas of Bukovar, Mostar, Sarajevo, etc. It is worth noting at this point that the former Federal Republic of Yugoslavia was one of the first countries which signed and ratified the Hague Convention (26/05/75), having taken all the necessary measures in order to protect its cultural properties in peaceful times. However, when the war started, all good intentions were forgotten and none of the combatants respected the Convention.

Even an international organization failed to comply with the Convention – and its members that have ratified it. NATO's missiles bombarded not only military targets but also the historical memory, damaging many monuments diffuse throughout all of former Yugoslavia's territory. Bombardments in the area have caused, apart from human losses, far reaching ecological destruction as well as significant damages to cultural monuments and other cultural properties, which constitute a part of not only the local population's past, but also of Europe and of the whole of mankind.

In 1995, Radovan Karadzic and Ratko Mladic were executed for the destruction and depredation of cultural property of former Yugoslavia. In particular, they were accused for systematic and purposeful destruction of Muslim and Romeo Catholic places of worship in Bosnia-Herzegovina, during the period from April 1992 until May 1995 (IT-95-5). According to the bill of indictment, Muslim and Romeo Catholic places of worship were systematically destructed by the Bosnian-Serbian troops.

In 2000, Tihimir Blaskic was convicted in multiannual imprisonment since he had ordered the depredation and destruction of Muslim institutions dedicated to religion and education, in the period from August 1992 until June 1993 (Fiori, 2008:25, Marouda, 2001:163-165).

Afghanistan. By March 2001, an unprecedented destruction of cultural properties started in Afghanistan. Fundamentalist Taliban muslims, who control over 90% of the country's territory since 1996, started to destruct all the monuments, works of art, and other artifacts that were not of Muslim origin. Initially, the target of the destructive mania of Taliban warriors was the great rock sculptures of the Buddhas of Bamiyan (UNESCO, 2003). The colossal Buddhas of Bamiyan stood 53 and 38 meters high and were the

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[19] The UNESCO points out that in the case of former Yugoslavia, even though the cultural heritage wasn't characterized as a part of a military target, it had been an attack object on behalf of the adversary group, since the latter sought to destruct the marks and symbols of the enemy's national culture. To provide an example, UNESCO refers to the bombardment of the old city of Dubrovnik in Croatia as well as to the destruction of the bridge in Mostar, Bosnia-Herzegovina Βοσνία (UNESCO, 2006c:3).

world's second and third largest standing Buddhas carved in rock. Taliban tried to demolish the sculptures with explosives, withdrawing their assurances that they would protect the cultural heritage of their country. The international community was taken by surprise when the Taliban announced that they would destruct every non Islamic symbol as idololatric. "The purpose of the destruction was not linked in any way to a military objective, but was inspired by the sheer will to eradicate any cultural manifestations or religious or spiritual creativity that did not correspond to the Taliban view of religion and culture" (Francioni and Lenzerini, 2003:620).

Furthermore, the UNESCO denounced the Taliban regime's vandalism of the Afghan National Museum's collections, in which findings were displayed from the famous excavations that took place during the 1930s in Bagram, the estival capital of Koushan dynasty. Finally, after intensive international pressure, two sites were inscribed on the UNESCO World Heritage List, namely the Minaret of Jam and the Cultural Landscape and Archaeological Remains of Bamiyan Valley.

Cyprus. The Turkish invasion of Cyprus in 1974 and the subsequent occupation of one third of the island had disastrous results for its rich religious-cultural heritage. The fact that Turkey had signed the Hague Convention didn't prevent the failure to observe its conventional obligations, arising from international law in favor of the protection of cultural properties.

According to an expert's report based on field research, encompassing 505 churches and monasteries in the Turkish occupied territory and 115 mosques located in the free area of the island, even though the mosques are generally well preserved, many churches are not. In particular, their murals have been removed, 16,000 icons and mosaics have been stolen an another 60,000 heirlooms have been sold by illicit antique sellers to private collections and museums (Hadjisavvas, 2000, Bistis, 2007).

From 1974 until now, the number of churches celebrating Mass in the northern part of the island has fallen to 4 or 5; 77 of them have been transformed into mosques, after being stripped of their icons and other decorations. Other churches have been looted or destroyed or are being used as stables, warehouses, garages, armories, morgues, hotels, art galleries, and clubs or are simply abandoned. This number does not include 50 places of worship which are located in zones under military control; their fate is obscure, and many of them may be leveled.

Most striking evidence is that of the Panagia Kanakaria Church, where an invaluable mosaic icon was located, dated back to 525-530 A.C. Said mosaic was the only one surviving the iconoclast campaign. The church was totally ravaged by the Turks in 1979. From the mosaic depicting the Virgin enthroned holding the white dressed Jesus in her arms, while on the left and right stood the Archangel Michael and Gabriel surrounded by the Apostles, not even a small piece has been left; the icon was removed of its place, cut into pieces and all holy parts were sold. The affair came to light when a Turkish antique seller, Aydin Dikmen sold parts of the mosaic to an American art seller, Peggy Goldberg, who then attempted to resell it to the Paul Getty Museum for $20 million. The Church of Cyprus and the Republic of Cyprus brought a lawsuit against the buyer, suing for the return of the mosaics of great cultural-religious value. In 3 August 1989, the case was tried in Indianapolis, US; in 28 October 1990, the federal court

decided to return the mosaics to their rightful owner. Today, they are displayed in the Byzantine Museum of Nicosia.

The decision created "res judicata" (case law) in the US, recognizing to the State or to the Church the right to demand the illegally exported cultural-religious properties[20]. Furthermore, the Court laid the blame on the art seller, who hadn't dully searched for the legal or not origin of the goods. Additionally, after said decision, the US and Cyprus signed an agreement in 1999, according to which it prohibited the import of byzantine antiquities from Cyprus to the US, unless the latter has previously been granted permission by the Cypriot government.

A similar example is the illegal removal of mosaics and murals of the 13th century church of Agios Elefterios in the village Lysi, which then were purchased by the Menil Foundation in Texas, US[21]. The Greek Orthodox Church of Cyprus and the Menil Foundation have agreed that the Hagiographies of the Pantocrator and of the Virgin Mary will be returned to Cyprus in February 2012 (Monsen, 2012). Besides this, it is true that from the 20.000 holy icons which have been illegally removed from the Churches of the northern part of the island by Turkish occupiers, a small part have been returned to their rightful owner.

The Republic of Cyprus launched its protest by a series of demarches to the UNESCO; however, its expectations didn't materialize. The organization claimed legal and practical impediments, as for example that it is an issue that falls under the category of an "intra-community dispute" which is not covered by Protocol I. In addition, invoking the danger of even negotiating with the Turkish-Cypriot side is considered de facto or de jure recognition of the self-proclaimed "Turkish Republic of the Northern Cyprus" has led discussion to a complete impasse.

After the facts delineated above, one can clearly reach the conclusion that the international system, as it stands today cannot efficiently settle similar disputes.

9. ADAPTATION TO THE NEW REALITIES

Atrocities and vandalism taking place against the cultural heritage during multiple conflicts in the late 1980s and in the early 1990s, challenged the international community to take into account new realities that weren't taken into consideration during the negotiations of the 1954 Convention.

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[20] *Council Directive* 93/7/EEC of *15 March 1993* on the return of cultural objects unlawfully removed from the territory of a Member State. However, is important to emphasize that bringing an action to secure the return of a cultural good is an exclusive right of the member-states of the EU.

[21] The Menil Foundation, bought the frescoes on behalf of the church, with the church's permission. The foundation undertook the restoration of the paintings, which was carried out in London from 1984–1988. In return for the foundation's help, the Church of Cyprus agreed to a long-term loan of the frescoes and approved their display at the Menil Collection museum (Monsen, 2012).

The contemporary disputes are often "internal" or of "civil nature", so that they do not fall within the framework of international law that covers the conventional international hostilities. Moreover, this type of conflict is particularly destructive to the cultural property, since each side directly and purposely targets it in order to humiliate the adversary and deprive it of evidence of its cultural past and heritage (UNESCO, 2006b:8).

The serious breach of the articles of the Convention, mainly in the case of the former Yugoslavia's monuments, made the UN and the UNESCO conscious of the need to improve the protection of cultural property. In particular, the organization decided that the Convention should be adapted to the new reality, reflected in the international social and political developments. In this respect, a Second Protocol was drawn up in Hague, composed of 47 articles, which stipulates provisions in order to establish an enhanced system of protection of the cultural heritage during armed conflicts. A declared aim of the Protocol is to provide the UNESCO and non-governmental organizations with the competence to more efficiently intervene to settle issues of cultural property' protection in the event of armed conflict, even if that refers to a dispute of a non international character (UNESCO, 1999a).

The Protocol was signed in Hague on 26 March 1999 and entered into force on 9 March 2004. Greece ratified the Second Protocol by L. 3317/2005[22]. The Second Protocol provides for the member-states that have signed it to be ready, in cases of emergency, for the removal of movable cultural property or the provision for adequate in situ protection of such property, and the designation of competent authorities responsible for the safeguarding of cultural property (UNESCO, 1999b). The provisions concerning the responsibilities ensuring the immunity of cultural property under enhanced protection refer to both parties, either the aggressor or the defended, and are explicit: *Parties to the conflict shall, to the maximum extent feasible, refraining from making such property the object of attack or from any use of the property or its immediate surroundings in support of military action* (article 12).

Other articles of the Protocol provide for a series of sanctions to be imposed on the offenders who destruct or damage monuments under enhanced protection. Prosecution will be ensured by the member-states, through proceedings in accordance with the general guidelines of domestic law of the Party in whose territory the alleged offender of an offence found to be present or with the relevant rules of international law[23]. In addition, States that have co-signed the new Protocol shall afford one another the greatest measure of assistance in case of war in order to mutually safeguard the cultural heritage. For the purpose of assuring the implementation of the reformed Convention, the Committee for the Protection of Cultural Property in the Event of Armed Conflict was also established. The special purpose Committee is composed of twelve Parties, representatives of 12 member-states, and shall meet once a year in ordinary session and in extra-ordinary sessions whenever it deems necessary (UNESCO, 1999).

10. CONCLUSION

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[22] L. 3317/2005 "Ratification of the Second Protocol of the Hague Convention of 1954 for the Protection of Cultural Properties in the Event of Armed Conflict" (Gov. Gazette 45/A).
[23] Chapter 4, "Criminal Responsibility and Jurisdiction", L. 3317/2005

The international community tries to shield the World Cultural Heritage against vandalism in case of war through rules of law. As delineated above, the relevant legislation is updated in order to adapt to the international social, economic and political developments. However, the objective reality is hard. Goethe's statement that "artifacts and creations of science of mankind belong to all people and subsequently we all have a duty to protect them" remains radical but, 200 years later, still unattained as a goal (Seamon & Zajonic, 1998).

In times of severe hostilities, the protection of religious heritage, an integral part of cultural heritage, should be a first class priority, since their loss entails the loss of a nations' memory. A nation without memory of its past dies faster than naturally do its people.

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AGRITOURISM: DEVELOPMENT OF CURRICULUM TO BRIDGE THE GAP BETWEEN INDUSTRY AND EDUCATION NEEDS

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ABSTRACT

While agritourism (farm-based tourism) is a growing trend for both tourists and farmer entrepreneurs, limited educational resources exist. Farmer entrepreneurs are seeking advanced knowledge to help them make informed business decisions and create meaningful visitor experiences. Organizations such as Cooperative Extension and state agriculture departments across the country are offering workshops and educational materials for farmers. However, very little formal education is happening within universities and colleges that focus on agritourism as a degree program. To meet this need, an agritourism curriculum and degree program has been created at a university in the Southeast US. The new program is in its second year, and is being developed within a Department of Agriculture, as opposed to a Department of Tourism Management. This working paper will outline the initiatives that are being utilized to develop the curriculum in order to maximize student learning opportunities while meeting the diverse needs of the agritourism industry. In an effort to create an effective and inclusive program, this initiative focuses on the following areas: (1) specific classes being developed and taught; (2) overall 4-year agritourism curriculum; (3) development of a heritage farmstead as an experiential learning laboratory; (4) building partnerships with key agencies and organizations; and (5) development of additional experiential opportunities for student learning outside of the curriculum. Feedback gained through student interviews and reflection papers will be shared. Additionally, interviews and feedback from focus groups of industry professionals will be highlighted. Results suggest the program is gaining momentum, but several hurdles must be overcome.

KEYWORDS: Agritourism, Curriculum Development, Farm-Based Tourism, Industry Needs

INTRODUCTION

Agritourism is a growing travel trend in the US, as people are seeking a stronger connection to their food source as well as family-friendly, authentic travel experiences. The desire for a stronger connection to wholesome, fresh foods within the US can be seen through numerous movements and initiatives focused on changing America's food system. These movements include: the organic movement, Michele Obama's obesity campaign, sustainable agriculture schools and classes, local foods campaigns and advocacy groups, community supported agriculture programs (CSAs), local foods co-ops,

and agritourism (farm tourism) events and venues offering on-farm experiences for visitors. Bestselling books such as The Omnivore's Dilemma (2006) by Michael Pollan, Fast Food Nation (2001) by Eric Schlosser, and Animal, Vegetable, Miracle (2007) by Barbara Kingsolver address current trends in the American food system. The status of these books as bestsellers implies market interest. Communities of "locavores," or people opting to eat only locally grown foods (Delind, 2011; Martinez, et al., 2010), and popular new diets such as "The 100 Mile Diet," which encourages consumption of foods produced within a 100 mile radius of one's home, are on the rise (Smith & MacKinnon, 2007).

Additionally, in the last decade, the number of farmer's markets in America increased by 71% (Mishkovsky, 2009) with more than 5,275 markets reported in 2009 (Martinez, et al., 2010). The number of CSA programs in the U.S. rose from two in 1986 to more than 1,400 in 2010 (Martinez, et al., 2010). In 2007, 56% of sales on U.S. produce farms were direct-to-consumer sales. Further, "direct-to-consumer sales are higher for farms engaged in other entrepreneurial activities, such as . . . tourism" (Martinez, et al., 2010, p. iv). These efforts and trends suggest consumers' increasing desires to reconnect and/or more intimately connect with their food source.

Moreover, many farmers are turning to agritourism as an entrepreneurial response to generate revenues. Between 1982 and 2007, more than 23 million acres of American farmland were lost to development (The National Resources Inventory, 2007). In 2009, less than 1% of Americans claimed farming as their occupation and only 2% of Americans resided on farms (Environmental Protection Agency, 2009). Between October 2010 and February 2011, the U.S. spent more than $36 million on imported agricultural products, many of which could have been produced in the US (USDA Economic Research Service, 2011). Thus, the changing economy combined with fluctuations in agricultural income and the desire to preserve land and resources has placed pressure on farmers to examine alternative economic opportunities. Thus, one promising economic alternative for many farmers includes the incorporation of agritourism.

Agritourism can be defined as any activity and/or service provided on a working farm with the purpose of attracting visitors, and can include activities such as on-farm visits, farm stays, pick-your-own produce, agricultural festivals, farm weddings, and farm-to-table dinners, just to list a few. As noted by McGehee (2007), "When developed sustainably, agritourism can increase the long term potential for higher margin on-farm sales of value-added products and services, particularly for small farms in crisis" (p. 111). In 2007, the USDA reported 160,000 US farms were participating in some form of direct sales/agritourism with receipts totaling $566,834,000, an increase of approximately 180% from 2002 (USDA, 2007).

While agritourism is a growing trend for both tourists and farmer entrepreneurs, limited educational resources exist. Farmer entrepreneurs are seeking advanced knowledge to help them make informed business decisions and create meaningful experiences for visitors. Organizations such as Cooperative Extension and state

agriculture departments across the country are offering workshops and educational materials for farmers. However, very little formal education is happening within universities and colleges that focus on agritourism as a degree program. To meet this need, an agritourism curriculum and degree program has been created at a university in the Southeast US. The new program is only in its second year, and is being developed within a Department of Agriculture, as opposed to a Department of Tourism Management. The goal of this working paper is to outline the initiatives that are being utilized to develop the curriculum in order to maximize student learning opportunities while meeting the diverse needs of the agritourism industry.

METHODS

In an effort to create an effective and inclusive program, this initiative focuses on the following five areas: (1) the overall four-year agritourism curriculum; (2) specific agritourism classes being developed and taught; (3) development of a heritage farmstead to be used as a laboratory for experiential learning; (4) building partnerships with key agencies and organizations; and (5) development of additional experiential opportunities for student learning outside of the curriculum.

To provide insights into the specific agritourism classes being developed and taught, comments provided via student reflection papers were analyzed, as well as insights derived from teaching evaluations. Furthermore, follow-up student interviews were conducted at the end of each semester. The four-year agritourism curriculum is currently being updated and has been based on feedback received via focus-group discussions with agritourism farmers, industry service providers (those providing assistance to these farmers), and other educators involved in agritourism initiatives.

When the agritourism program was initially created, the development of a heritage farmstead was envisioned to serve as a hands-on learning laboratory for students. While the development has been slow (only 1.5 years into the project), an evaluation of the initiative and its progress will be provided via student interviews as well as observational data. Emphasis has also been placed upon student learning outside of the curriculum, and has been based primarily upon partnerships with key agencies, organizations, and leading agritourism farmers. Partnerships have proven to play a key role thus far in development of the program and fostering opportunities for student engagement within the industry. Feedback from these partners, and subsequent student reactions and involvement are highlighted.

RESULTS AND DISCUSSION

This working paper highlights the lessons learned during the first two years of this process. Each of the five focus areas will is discussed separately. Efforts made toward each focus area will be outlined, along with a discussion of the benefits and shortcomings evidenced to date.

Four-Year Curriculum

Given the agritourism curriculum is being developed within a Department of Agriculture as opposed to a Department of Tourism Management, all students are required to complete a departmental set of core agriculture classes. These courses provide basic competency in all programmatic areas within the department. Programmatic areas include (but are not limited to) agricultural business management, agronomy, agricultural engineering, horticulture, animal science, and agricultural education. While this programmatic core provides a strong foundational background in agriculture, it does not provide flexibility to promote a strong foundational background in tourism management or business management. This foundation must be created through the development of agritourism-related courses or through coursework in other departments.

Feedback from agritourism industry leaders has suggested that students who major in agritourism need a strong business and marketing foundation. As such, the curriculum also requires a number of agricultural business courses, traditional business and marketing courses, and specifically developed agritourism classes. (The specific agritourism courses will be discussed more fully in the following section.) Students are exposed to agricultural business classes such as agricultural economics, agricultural marketing and agricultural business management. While these courses focus predominantly on commodities, they reinforce traditional business concepts. Additionally, agritourism students are required to take traditional business courses including accounting, human resource management and business law. These courses provide the students with a strong business-oriented foundation. Furthermore, agritourism majors take several courses in the Department of Marketing, including basic marketing, entrepreneurship and consumer behavior.

Feedback from other educators working in agritourism suggests that working in the tourism industry requires a strong foundational basis in tourism management and particularly in tourism marketing (as opposed to traditional business management and marketing). While the author agrees with this premise, students are limited in their exposure to traditional tourism management and marketing courses, as the university does not have a department focusing on this discipline. To help mitigate this shortcoming, the specific agritourism courses that have been developed each include a thorough examination of these tourism premises. While this does equate a foundational background in the tourism literature, it does expose the students to key concepts.

Lessons learned to date regarding the curriculum suggest it is too prescriptive in nature, and does not allow enough flexibility for students to shape their educational endeavors. As of now, the curriculum only offers the opportunity for one three-hour elective. Students should have more flexibility in the courses they choose to take. However, adding more free electives means courses which have been recommended by industry leaders will no longer be required. Additionally, while the curriculum does not offer the strong tourism foundation recommended by agritourism educators, it does offer a strong foundation in agriculture. It could be argued that if an agritourism degree was

developed in a Department of Tourism Management (as opposed to a Department of Agriculture), students would not have the foundational basis in agriculture needed to work in the industry. These lessons learned highlight the trade-offs which have to be worked through in order to create a meaningful curriculum which will benefit both students and the industry.

Student feedback (from students who have declared agritourism as their major and from other student with an interest in agritourism) suggests that interest in agritourism is both high and low. Student interest in the specific courses is high, but interest in the degree program is rather low. Students see agritourism as a way to enhance their educational and professional skill set, but don't necessarily see agritourism as a degree choice. Currently, four students have declared agritourism as their major. Of these, two students have indicated their interest to enter law school upon graduation. However, at least 15 students have expressed interest in declaring agritourism as their minor. Students expressing an interest in agritourism as a minor have described agritourism as a vehicle for agricultural business, agricultural communication, or agricultural education. Thus, they view agritourism as a context in which to apply concepts learned in other disciplines.

The most frequently asked student question has been, "What can I do with a degree in agritourism?" Given the relatively recent interest in agritourism within the US as well as the newness of the degree program, this is a valid question which has yet to be fully answered, as there are not yet any graduates of the program.

Specific Agritourism Classes

To date, three agritourism-specific classes have been created. These courses include (1) "Introduction to Agritourism", (2) "Agricultural and Heritage-Based Tourism" and (3) "Food Preservation and Food Safety". Each of these classes will be discussed individually.

"Introduction to Agritourism" has been offered twice. The course begins with an overview of tourism and the tourism industry in general. Additionally, the course covers various aspects of niche tourism, including culinary tourism, heritage tourism, festivals and events, and nature-based tourism as well as how these niches can incorporate agritourism. Industry leaders serve as guest speakers to discuss some of the issues and obstacles in developing agritourism. The students also completed a class project to highlight agritourism within the state, the nation and internationally by conducting a series of case studies. Furthermore, the Department of Agriculture strongly encourages experiential learning throughout all curricula. As such, the course incorporated several field trips to learn from industry leaders and experience agritourism attractions first-hand.

When the course was offered for the second time, the students created and offered a Fall Festival as their large class project. The Fall Festival was offered as free and open to the public and over 400 visitors attended the one-day event. Student feedback via reflection papers indicated this project provided the opportunity to learn practical event

planning skills through hands-on experiential learning. Additionally, engaging with the general public allowed students to witness, first-hand, the disconnect between society, agriculture, and our food source, and the subsequent visitor desire for a reconnection. The Fall Festival project received a university-wide award, based on students' pre- and post-test results from a survey on critical thinking and experiential learning.

The second course, "Agricultural and Heritage-Based Tourism" is currently being offered for the first time. Student interest in this course was very high, and the student capacity of the course had to be raised twice to accommodate all those interested in taking the course. This course focuses on heritage tourism and the connection between heritage and agriculture in rural areas. While it is too early to provide feedback on the course, initial assessments indicate a positive response to the course, with a diverse range of students involved.

The third course, "Food Preservation and Food Safety" was team taught by an agronomist and a nutritionist. Through this course, students planted a spring vegetable garden, harvested the produce and learned food preservation techniques such as canning, blanching and freezing. Additionally, the course focused on the safe handling of food as well as regulations guiding the food industry. The class culminated with a farm-to-table breakfast, offering their semester's food products as part of the meal.

Student feedback from these courses suggests they have been well-received. This has been evidenced by their over-enrollment, student evaluations with higher than departmental average scores, and student reflection papers. Student interest in the courses somewhat contradicts the relatively low interest in agritourism as a degree option. As previously mentioned, students view agritourism as a unique context to engage in agricultural business, agricultural communication and agricultural education endeavors. They understand the value agritourism can bring to their chosen disciplines, but don't necessarily see it as a valid choice of degree. Specific student comments are listed below:

- "Agritourism can help increase ag literacy, and that's very important to me."
- "We have the opportunity to help better educate the public about agriculture."
- "When I graduate, I'm going to incorporate agritourism on our farm."

In an effort to bolster student interest in agritourism and create a meaningful degree program, several new classes are planned. These include the following:

- "Direct Marketing and Services Marketing"
  - This course will focus on marketing strategies most relevant to agritourism and dealing directly with the customer.
- "Communication and Interpretation"
  - This course will focus on key communications concepts necessary in effectively reaching target audiences. Additionally, emphasis will be given to the field of interpretation, as a strategy to create meaningful messages and connections with the consumer.

- "Economic and Community Development"
  - This course will focus on sustainable economic and community development strategies specifically appropriate for rural areas. Emphasis will be given to how tourism has served as a tool for economic and community development in rural areas around the world.

Heritage Farmstead

When the agritourism curriculum and program was initially created, the development of a Heritage Farmstead was envisioned to serve as a hands-on learning laboratory for students. This farmstead consists of 9.5 acres which are part of the university farm. Situated on this property is a historic hand-hewn chestnut log barn that pre-dates the Civil War. In addition to the barn, this portion of the farm has other historical significance, serving as the homestead of a predominant settler of the area, and then serving as a training area for World War II soldiers. The historical significance of this property makes it ideal to serve as a heritage-based learning laboratory for students and a future tourism attraction for the community. Plans for this property include the re-creation of a mid-1800s log cabin homestead, and an agricultural focus on heritage and heirloom varieties of crops and livestock. Additionally, this property will serve as a learning laboratory for small farm viability with the introduction of pastured poultry and intensive gardening.

While the Heritage Farmstead vision is ideal for this property and the opportunities for student experiential learning would be numerous, the development of the farmstead has been slow. Although the project is relatively new (only 1.5 years into the project), the initiative lacks capital support to build, create and maintain the vision. Furthermore, potential funding for capital projects is limited within a university setting. Thus, the future of the Heritage Farmstead will likely be dependent upon donations. Funding will continue to be the limiting factor hindering the development of the property.

Partnerships

Partnerships with agritourism organizations and industry leaders has been a critical component of the curriculum and program development. These partnerships have provided insights into how the curriculum and program can be developed in the most effective manner. Additionally, through active involvement of industry partners, students have access and exposure to "current and best practices" in the field, as well as opportunities to begin to develop their professional network. Partnerships have been established with the following organizations:

- TN Center for Profitable Agriculture
  - Provides educational and research-based resources to agricultural enterprises across the state, including agritourism attractions.
- TN Department of Agriculture

- o Provides marketing resources and support for TN agriculture, including the marketing campaign, "Pick TN Products"
- TN Agritourism Association
  - o State-wide association comprised of agritourism entrepreneurs and industry professionals. The association provides networking, educational, and marketing opportunities to its membership via conferences, workshops, familiarization tours, and cooperative marketing.
- TN State Parks
  - o Offers opportunities for heritage-based tourism and actively seeking partnerships.
- Middle TN Antique Engine and Tractor Association
  - o Regional organization that works to preserve the heritage of agriculture via antique tractors and historical methods of farming.

These partnerships have provided perhaps the most beneficial lesson learned, as their expertise and insights have helped to create an informed directive to guide the curriculum and program. Their experience in the industry has contributed to the depth and breadth of the curriculum and specific courses. Furthermore, their active involvement in the program has greatly benefited the students. These partners have served as guest speakers within courses and have provided educational and networking opportunities (at little or no cost) to the students. Students have indicated the importance of meeting and networking with industry leaders. Additionally, students (via reflective papers) have noted the invaluable learning experiences through educational workshops and conferences. Students recognized they are learning the current and best practices and these opportunities are expanding their knowledge base.

Experiential Student Learning Opportunities

As mentioned above, partnerships have provided invaluable assistance in the development of the curriculum and specific courses. These partnerships have also yielded additional experiential learning opportunities for students. For example, through partnership with the TN Agritourism Association, relationships have been established with farmer entrepreneurs. These agritourism farmers have provided independent study and learning opportunities for students through special projects. These industry leaders are able to more fully share their experiences with students, and in turn provide students with resume-building experiences. Additionally, TN State Parks has entered into formal partnership with the university and department to provide experiential learning opportunities for students through interpretative heritage-based programs within a local state park. This partnership is still in its infancy, but the outlook is promising.

As these experiential student learning opportunities continue to arise, it has become apparent that these partnerships and opportunities must be properly managed and more formal arrangements should be established between the department and the partner, as well as between the student, the professor and the partner. Well-defined arrangements

will provide clear parameters and outline responsibilities for all involved which will make the opportunities more beneficial to everyone involved.

Conclusion

This working paper has outlined the lessons learned in developing an agritourism curriculum to bridge the gap between industry and education. By focusing on five educational foci, this working paper has discussed the development and of the program and provided insights into the benefits and shortcomings of the program as it relates to (1) the four-year curriculum; (2) specific agritourism courses; (3) the Heritage Farmstead; (4) partnerships; and (5) experiential student learning opportunities. While this initiative is still in its infancy, results suggest the program is gaining momentum for success, but several hurdles must be overcome.

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INVESTIGATING LEADERSHIP APPLICATIONS IN THE FIELD OF TOURISM: A PARTNERSHIP OF SUSTAINABILITY AND SUCCESS

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ABSTRACT

With the increased influence of economic diversion, globalization, and distress, tourism has been a popular choice for communities seeking to enhance local economies, respond to changing social and environmental conditions, and strive for new benchmarks. That being said, with changes accelerating, and global patterns becoming all the more tumultuous the field needs to embrace a new way of creating sustainable positive change. One area that can benefit this field greatly is the study of the connection between types of leadership and effects on follower engagement (Trudeau, Messer, Hornvedt & Vitcenda, 2012). The study of the relationship between leaders and followers is more important than ever, and specific study of the relationship between charismatic leaders and followers offers key insights. Charismatic leaders are capable of developing effective, or ineffective, relationships with their followers. They also can either foster, or discourage, civic, or community, engagement – which is critical to the growth of networks, or social capital, in their communities (Varella, et al., 2005). In this article the authors investigate proprietary ways for creating that intersect between tourism and leadership in order to take the field to the next level of success.

KEYWORDS: Charismatic, Charismatic leadership, Community tourism development, Leadership, Tourism, Tourism development

Introduction

As tourism becomes more deeply embraced in the transformation, utilization, and empowerment of communities across the United States, it does so with the intent of building sustainable, replicable practices. Literature boasts that one such strategy involves a conjunction between leadership and tourism. This partnership is not only exciting, but perhaps can produce effective means for uplifting community tourism to the next level of success. Today's rapid and somewhat unpredictable economic and social changes in the United States are dramatically demonstrating the need for all community engagement focuses to embrace leadership practices. Although the tourism literature is

acknowledging this, there is still much need for investigation of those constructs of leadership that indeed complement community tourism development. One area that can benefit this field greatly is the study of the connection between types of leadership and effects on follower engagement (Trudeau, Messer, Hornvedt & Vitcenda, 2012). The study of the relationship between leaders and followers is more important than ever, and specific study of the relationship between *charismatic* leaders and followers offers key insights. Charismatic leaders are capable of developing effective, or ineffective, relationships with their followers. They also can either foster, or discourage, civic, or community, engagement – which is critical to the growth of networks, or social capital, in their communities (Varella, et al., 2005).

Background

Since the 1970's, contemporary theorists have been fascinated with the study of leadership and leaders' influence on followers. There are differences in leadership styles including Authentic, Transformational, Full Range, Servant and Charismatic. Each of these styles has specific constructs, relationship orientation with followers, and outcomes that are unique to the theory. By considering differing styles of leadership, you can evaluate and, if necessary, modify leaders' relationships with followers for the benefit of the community (Trudeau, Messer, Hornvedt, & Vicenda, 2012). The field of community tourism can only expand its effectiveness from learning more deeply how these various types of leadership and in essence followership are demonstrated in actuality in communities in which practitioners and educators work. Our study focused closely on one community influenced by a charismatic leader and whose tourism success relied heavily on his influence. Studies like this can inform the field of tourism empowering students and practitioners to see tourism in partnership with leadership theory.

In this case study, Charismatic Leadership was the primary focus due to the fact that the community leader clearly demonstrated this style of leadership. In 1947, sociologist Max Weber defined charismatic leaders as individuals who possess "a gift of grace." Charismatic leaders have drawn attention because of their visionary qualities, as well as their ability to engage others in action – qualities that are important in crisis situations. Weber further defined charismatic leaders as heroes, or people with extraordinary qualities. Charisma sets individuals apart from ordinary men and women. People high in charisma are often treated as though they are endowed with supernatural, superhuman or exceptional powers (Weber, 1947),

The study of charismatic leaders has evolved since Weber's time, with researchers observing both the positive and negative characteristics unique to these types of leaders. Initially, some theorists believed that charismatic leaders are born, but most researchers have since concluded that charismatic leaders develop their skills over time. All charismatic leaders are solutions-focused and demonstrate energy, vision, and foresight, but each type of charismatic leader has some unique characteristics. Experts have identified three types of charismatic leadership styles (although one is more a technique for acquiring leadership traits than a style) (Trudeau, Messer, Hornvedt & Vitcenda, 2012).

The "Story of San Luis" case study evolved from ongoing research about community tourism development. For nearly 20 years, researchers from the University of Minnesota Tourism Center have followed the progress of tourism development in four small U.S. communities. Initial studies were conducted in 1991 and a video case was created. The communities were revisited in 1999 and a written update was created. In 2009 researchers again returned to the communities to film structured interviews with local tourism leaders to produce updated video cases (Messer, 2010). These structured interviews of current and former tourism leaders in the community drew on past research and then probed to identify changes over the years. During the filming, the local leaders were invited to further engage in an unstructured dialogue about tourism development in the community over the twenty years. As the researchers reviewed video footage, they observed that comments from interviewees in San Luis, Colorado during this dialogue segment revealed an important story about leadership that went beyond the original research.

The researchers then shared the San Luis video with colleagues at the University of Minnesota Extension Center for Community Vitality who had expertise in leadership and civic engagement. Extension educators and specialists who viewed the video agreed that it offered valuable lessons about the relationship between leaders and followers, and together, they began to explore elements of this relationship. One of the first steps was to create a thought-provoking case study on charismatic leadership in communities and its impact on tourism using the San Luis example. Although the case study undoubtedly contains lessons applicable to businesses and other organizations, the case study focuses on communities.

The case study approach utilized with San Luis provides insight into one type of leadership – that of *charismatic* leaders. Charismatic leaders are capable of developing effective, or ineffective, relationships with their followers. They also can either foster, or discourage, civic, or community, engagement – which is critical to the growth of networks, or social capital, in their communities (Varella, et al., 2005).

San Luis's experience with tourism development is a scenario that provokes learners to analyze and reflect upon charismatic leadership and its effects. As we explore the role of leadership in community tourism further how can we integrate this understanding into our curricula so that we build leadership knowledge in our students and help practitioners by creating a foundation of new knowledge in the field?

Literature Review
Leadership in Tourism
"Sustainable tourism development requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building." (UNWTO, 2013)
Tourism has been embraced by communities of all sizes as a strategy for development and diversification of local economies. Community tourism development and planning is a complex system which involves many stakeholders in the decision making (Jamal & Getz, 1995, Gunn, 1994) including private businesses and

organizations, the public sector, as well as the non-governmental and advocacy sectors. Timothy (1999, p371) suggests that the literature on tourism planning "focuses on what should have been done in developing the industry at the expense of providing an understanding of what is actually being pursued and what can be done in a given destination's local conditions." Leadership is frequently cited as a necessity for success in community tourism (Aref, 2009; Aref, et al, 2010; Jamal & Getz, 1995; Long & Nuckolls, 1994; Moscardo, 2008; Wilson et al, 2001) but there is little information on how leadership in community tourism is defined or developed. Moscardo's (2008) analysis of three case studies highlights local leadership as a key dimension of tourism development and its absence as a barrier to effective tourism development. Long & Nuckolls (1994) focused specifically on tourism leadership but few attempts have been made to clearly define leadership, and exactly what types of leadership are needed for successful community tourism. Building community leadership capacity requires an understanding of leadership styles and then development of individual skills and knowledge.

Leadership in Tourism
       Leadership in tourism education is most frequently studied in the context of business, organizational or political leadership. Educational institutions generally prepare students for employment in tourism by providing tourism business skills and knowledge. This may include one or more courses in leadership. Within the tourism industry, professional programs such as the prestigious Certified Destination Management Executive (CDME) offered by Destination Marketing Association International (DMAI) provide courses related to management and leadership of destination marketing organizations with the goal of building individual skills. "CDME is an advanced educational program for veteran and career-minded DMO executives looking for senior-level professional development courses. The focus of the program is on vision, leadership, productivity and the implementation of business." (DMAI, 2013)

       However, in smaller communities or communities just starting into tourism, the development effort may not have formal processes or structures in place, nor tourism professionals to lead local development. In these instances, the initial tourism effort may be led by organizations like the economic development agency or chamber of commerce; or by individuals who simply have an idea or who see the economic potential from tourism. Such was the case in San Luis. The vision and charismatic leadership of the local priest motived the economic development council and community to take action. However, the priest left San Luis and the community has struggled to sustain momentum for their tourism efforts. By sharing case examples and exploring leadership theory to understand different leadership styles that may be encountered in communities, we can prepare students and practitioners to not only be good leaders, but to better assess the dynamics at work in a community so they can effectively aid in building sustainable tourism practices.

Prospective of Types of Leadership
The Charismatic Leader in Our Communities
       Tourism educators and practitioners have much to gain from the identification of charismatic style leaders because they are frequently a driving influence in communities.

Literature identifies that charismatic leaders can be social, personal or dramaturgical. Social charismatic leaders embrace community vision as they desire to move their communities and the people in it to the next level of community impacts. Besides the ability to speak in ways that connect with followers, socialized charismatic leaders are good collaborators, with the capacity to listen to and engage followers in aligning goals and reaching a common vision. (Blackshear, 2003; Brown, 2003; Chen, et al., 2008; Depree, 1992; Gilbert & Hyde, 1988) Stated another way, a socialized charismatic leader aligns followers to a vision, uses two-way communication, serves the community's interest above all else, and works to empower followers to take action.

Yet another type of charismatic leadership is personalized charismatic leadership. Personalized charismatic leaders are distinct in that they themselves or others consider them the sole possessor of authority, talent and direction. These types of leaders create a vision based on their own personal gain (Depree, 1992; Gilbert & Hyde, 1988), rather than the group's benefit. What's more, a personalized charismatic leader prefers one-way (top-down) communication and is often interested in acquiring power for their benefit, rather than for the group.

Both socialized and personalized charismatic leaders are recognized for their exemplary qualities, but their relationships with followers differ. In an effective leader-follower relationship, followers hold their leader accountable and the leader enables them to develop their own leadership skills. Socialized charismatic leaders accept the responsibility of accountability and enable followers to develop their own leadership skills. In an ineffective relationship, followers look to a leader as a savior, and the leader does not encourage them to develop their own leadership skills. This is characteristic of personalized charismatic leaders' relationships with followers (Trudeau, et.al, 2012).

A third type of charismatic leadership who develops charisma and builds a relationship with their followers like that of actor to audience is called a dramaturgical charismatic leader (Bennis, 2000; Blackshear, 2003). This type of charismatic leader rehearses their skills, interactions and decisions in order to appear effective at all times. They see the world as a stage, and they are the main character. Dramaturgical charismatic leaders can be either personalized or socialized in their practices.

Charismatic Leaders' Strengths

Specific qualities separate charismatic leaders from other types of leaders. One characteristic that defines charismatic leaders is the timing of their entrance on the scene. According to Weber, most charismatic leaders appear during "difficult times" or times of crisis (Liden, et al., 1997). Next, whether they are considered personalized or socialized charismatic leaders, these individuals thrive on change and causes. They believe strongly in their cause and their vision and in making things happen. Their dreams are often grand and their ideas innovative.

Charismatic leaders also initially possess so-called "inclusive" attributes, although those who lose these attributes over time become personalized charismatic leaders. Inclusive attributes include the ability to easily gather support, communicate a vision of change, convey energy and a sense of presence, and to take unconventional, innovative approaches to problem-solving. Some charismatic leaders have a strong visual presence

based on looks or speech (Baker, 2007; Kelley, 1992), while others simply have an engaging personal demeanor. Most, although not all, charismatic leaders are gifted orators who can express their vision in stirring words.

Another intriguing attribute of charismatic leaders (and one focus of our case study) is their ability to develop strong social capital. Socialized charismatic leaders are able to sustain social capital over time, while personalized charismatic leaders cannot (Varella, et al., 2005). Social capital refers to the collective value of networks and the inclinations that arise from these networks to do things for each other (Putnam, 2000).

Utilities of the Charismatic Leader in Tourism

There is much to be gained from understanding the strengths and limitation of working with a community led by a charismatic leader. First, as witnessed, these leaders have much influence on a community moving any intervention or strategy masterminded by a tourism practitioner from a vision to reality. Also, as they are gifted orators, they can really assist in not only the articulation of the vision but the encouragement and support for fulfilling it. This is much use to any community practitioner. Thirdly, it is important to note both the strengths and weaknesses of these types of leaders to identify both alignments and also possible barriers.

One of the biggest barriers for a community led by a charismatic leader is that sustainability of effort is short term. Charismatic leaders are subject to many pressures that can diminish their effectiveness if improperly handled. As Weber stated, "each charismatic leader finds [him or herself] … suffocating… under the weight of expectations and material measures" (Liden, 1997). Charismatic who do not handle these pressures well essentially become personalized charismatic leaders. A crisis may seem to be initially addressed under this type of charismatic leader, but ultimately followers expect the leader to make all the decisions and thus do not build their own skills to sustain change (Chen, et al., 2008; Messer, et al., 2010). Another practice of charismatic leadership that creates problems is characterizing a vision as one that will "save" followers (Baker, 2007; Kelley, 1992; Kelley, 1988). In those instances, followers can start thinking of their leader as their savior and, and as a result, stop holding him or her accountable.

Another barrier for a community is that without practitioners teaching followers to become empowered and action oriented, the movement will come to standstill when or if that leader ever leaves. This can be disheartening both a practitioner that dedicated themselves to improving the community and to the community itself. In essence, when a personalized charismatic leader leaves a community, followers can regress into crisis mode or victim mentality (Chen, et al., 2008). This codependency is perhaps the greatest weakness of a personalized charismatic leader's relationship with followers, whether the leader intends it or not. Codependent relationships feature strong bonds between a leader and followers, but at their worst, they facilitate a leader's misuse of authority, autocratic thinking, and unethical behaviors (Baker, 2007; Kelley, 1988).

Finally, it is important to note that charismatic leadership is more susceptible to losing steam than other types of leadership. The emotional and psychological investment required of followers can be very high and last only for a limited amount of time for either type, although socialized charismatic leaders still hold to the community vision.

Charismatic leaders can eventually burn out, and as followers notice the lack of leader follow-through, tension occurs within the relationship (Baker, 2007; Bass, 1985). Practitioners that can identify this decline, this loss of focus can strategize ahead of time of how to either energize the leader or ensure followers have built the efficacy to sustain (Trudeau, et. al, 2012).

Because of these weaknesses, it's important for communities and organizations to reduce the risks and enhance the promises of charismatic leadership. That should be the objective of both the selection of new leaders and cultivation of existing ones through training and development of performance standards (Howell, et al., 1992).

Implications for Tourism & Leadership
Practitioners Can Benefit from Leadership Knowledge

Practitioners of tourism can benefit greatly from not only understanding leadership in the community, but their own leadership style. According to most leaders in the tourism field, no matter how well a plan is researched, a crucial ingredient in achieving a successful outcome with a community or organization is to establish a partnership that works cohesively toward a common goal. This requires resources and a good foundation in understanding in leadership. Financial resourcing without competent, visionary, and effective leadership on the part of the practitioner and their partnership will prevent potential from being fulfilled (Tourism Excellence, 2013). In essence, it is crucial for tourism to consider integrating components of leadership study in practitioner education and training. As a practitioner works with communities, it is important they know the difference between leadership and management, how to sustain a vision, and how to influence others.

Studies have demonstrated that practitioners have not only experienced burn out, but also have missed many important opportunities mainly due to lack of personal leadership capacity. Assessment often reveals that there is a lack of definition of leadership, lack of clear direction, and a lack of effective communication (Tourism Excellence, 2013). These constructs are crucial to our field. Often the term leadership is used, but in essence there is not enough research and understanding of true leadership theory to support a concrete definition. Thus, the concept is thrown around, but not studied and definitely not demonstration. With leadership teaching strategies such as this case on Charismatic leadership, practitioners can begin to understand the theory. Then there needs to be a direction of which leadership capacities are encouraged.

A case such as the one used in our study can also assist practitioners in gaining crucial knowledge of the influence that goes on in their community. Practitioners needing to build partnership s must do so with the leadership present in the community. Without having any idea of that style of leadership or the inclinations it has on the followers in the community can blind side the practitioner. When the goal is to co-create positive impacts, having this ability not only to understand key instances of leadership theory, but to identify this relationship between the leader(s) in the community and the members will enhance this partnership. It also affords the practitioner with a frame of reference in which to work, identifies possible barriers, and provides a vision for a partnership strategy.

Integrating leadership theory with practitioner training can also empower human capital, networking, and ethical practices. Continual application of applied research in community leadership is necessary to assist in the development of these important skills. Using applied cases such as the one research and developed in the San Luis community also provides a format for practitioners to ask the questions needed to develop effective ways to develop networking and human capital strategies that best fit the community they work with. Instead of using the same strategy for very different communities, this research can empower practitioners with the knowledge of customized strategies.

Developing Leadership Capacities in Tourism Students

Another very important area in which to incorporate this case and other applied leadership research is in the education of our students. The San Luis case is an excellent example of teaching strategy that combines theory, application and analysis. The research on San Luis was analyzed through a lens of a leadership theory then disseminated with key constructs of followership, relationship, vision. This case provides students with a means for analyzing a real community and real leadership in a way they never have before. This can provide great insight and a whole new way of learning tourism; opening up a path for tourism education that embraces the rapid, cultural, and indeterminate means of economic growth.

The field has been making wonderful strides in the education of their students. For example, George Washington University is attracting leaders from the field of business and tourism to enhance practices and leadership in students. George Washington University uses role models such as Danny Leipziger, from World Bank as key experts to learn from in (Willing, 2011). The issue is that these leaders are teaching in the business schools which are connected to the schools teaching tourism, but are our students taking advantage of this? Is the leadership model discussed in the context of community? And to what extent is a leadership curriculum being integrated in the tourism curriculum standards?

The San Luis case and research provides an excellent avenue for assimilating leadership curriculum into the tourism classroom. Case studies based on real communities as the San Luis case, provides not only real-life scenario but provides the concepts that are needed to provide students with a solid foundation of theory. Cases similar to this can be researched, evaluated and designed for each leadership and follower theory providing a depth of understanding never before suggested for students in this field.

Recommendations

This case study approach is a first step in presenting leadership theory and community tourism development in a conjoined manner. By investigating the current constructs in the fields of community tourism development and leadership theory, we can begin to bridge the two areas with examples, case studies and research.   Further research of leadership in community tourism is needed to understand these constructs including how leadership is defined and developed in communities. This will aid communities in maximizing the positive social impacts of tourism development in communities of all

sizes for greater sustainability.   Finally, it is recommended that a framework for more deeply integrating leadership theory and community tourism be explored.

Summary

Today's rapid and somewhat unpredictable economic and social changes in the United States are dramatically demonstrating the need for all community engagement focuses to embrace leadership practices. Although the tourism literature is acknowledging this, there is still much need for investigation those constructs of leadership that indeed complement tourism. One area that can benefit this field greatly is the study of the connection between types of leadership and effects on follower engagement (Trudeau, et.al, 2012). Thus, study of the relationship between leaders and followers is more important than ever, and specific study of the relationship between *charismatic* leaders and followers offers key insights. The San Luis case is one example of how the field of tourism can enhance both the practitioner's and student's capacity for success by empowering them with leadership knowledge.

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VISUAL IMAGERY: APPLICATIONS FOR SEEING THE WORLD

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ABSTRACT

This paper will discuss two innovative research techniques that utilised visual images in the data collection process: volunteer-employed photography and photo elicitation (Garrod, 2008; Harper, 2002). Volunteer-employed photography in the form of a 'visual diary' was utilised as a research method during a Study Tour to Bordeaux, France, in 2011. After returning home students selected and wrote about five photos they had taken that represented for them a significant cultural experience during the tour. These photos were employed at a research interview (photo elicitation) as a means to focus the interview discussions on the students' cultural engagement and changes in their cross cultural perceptions. This paper provides an overview of the benefits of utilising visual methodology as a research instrument.

KEY WORDS: Cross cultural engagement; Photo elicitation; Qualitative research; Tourism; Visual diary; Volunteer-employed photography.

INTRODUCTION

The purpose of this paper is to investigate two innovative research techniques that utilise visual images as a methodology in tourism and hospitality research. There is a robust link between photos and memory (Berger, 1992), and images, usually personal photographs, can function as a stimulus as well as a means by which an experience, a memory, and/or a research task can be enriched through greater personal engagement. Travel and the visual image have a synergistic relationship (Garrod, 2009) and, it is very unusual for a traveller not to return home to share with family and friends a bounty of tangible memories in the form of visual images.

This paper will examine the application of volunteer-employed photography (VEP) as a research instrument, and photo elicitation, the process of using visual images during a research interview. Visual methodologies literature will be discussed and a pilot case study applicable to tourism research will be offered. The case study will illustrate the benefits of this selected methodology. The case context involved a group of students

visiting France undertaking an academic subject with a focus on what they considered important in a cultural experience and cross cultural development.

LITERATURE REVIEW

Qualitative methods are predominantly oriented towards exploration and discovery of social phenomena through the use of inductive processes (Mininichiello, Aroni, Timewell and Alexander, 1995). Qualitative research offers the opportunity to explore the rich contextual elements central to a study to obtain rich and dense descriptions data (Cohen and Manion, 1994). Applying visual method to a research strategy adds another dimension and provides a means to enhance and evoke deeper elements of a human's consciousness by stimulating and eliciting profound and strong memories (Harper, 2002).

Visual content provided a method for research participants to identify what they consider is important in their cultural experience and growth. In addition, visual content provided a means of focusing interview discussions in this case on the participant's cultural engagement and their perceived changes in their cross cultural perceptions. Banks (2009)… spoke of 'letting images breathe'. An image can have long term effects on how other research data are interpreted as it reveals perhaps unexpected significance.

The application of visual methods is innovative however a variety of image-based research techniques which have been developed. Prosser (1998) introduced four modes of visual research: researcher-found visual data, researcher-created visual data, respondent-generated visual data, representation and visual research. The researcher can be the one that generates the visual during field work pursuits via obtaining appropriate images (e.g. postcards, newspaper, graffiti or brochures) or by taking a photo themselves to be employed as a stimulus at an interview in the future, such as Willson and McIntosh's (2010) study of heritage buildings in Napier, New Zealand. The researchers provided a range of photos which they had taken to international tourists and then in an interview asked about their tourist experience at this destination. This method, however, has the limitation of looking through the lens of the researcher rather than from the participant's viewpoint.

An alternative procedure to those above is to request respondent-generated visual data from participants, also identified as VEP, where the data collecting is being driven by the research subjects (Garrod, 2008). Garrod (2008; 2009) employed this procedure when investigating the perceptions of residents and tourists of Aberystwyth, Wales. Photos were taken by volunteer participants and submitted to the researchers for content analysis. In this study no subsequent interview was conducted with the participants, thus the analysis was again conducted through the researcher's lens.

Crang (1997) proposes that the utilisation of photo elicitation provides subjectivity allowing photographs to focus participant attention at an interview onto a task/issue/location in an immersive and engaging way. It also provides the participant with ownership; a stronger personal sense and a specific focus. Parker (2009) suggests

that: …photographs can act as a 'third party'…providing something interesting to talk about and stimulate conversation during the interview. Visual images can also add an additional sensory dimension to interviewing data (Warren, 2012) and elicit deep emotional connection to a place, time, experience and memory connecting the concept of 'self' to society or culture (Harper, 2002).

From the relevant literature it appeared reasonable to expect that visual content may provide an engaging method for students to identify and focus upon what they consider to be important in their cultural engagement, experience and growth during a study tour abroad. This research study included VEP and photo elicitation distinguishing it from the studies identified above.

METHOD

In 2011, third year Bachelor of Business students from an Australian public university were offered the opportunity to complete an elective subject *International Human Resources Management Study Tour* via an intensive two week program in Bordeaux, France. Seventeen students, aged between 21 and 27 participated in this study tour. The tour was accompanied by two Australian academics, one male and one female, who also conducted the research study. The academic component of the tour was approximately 20 hours of lectures delivered at a Bordeaux business school by that school's academic staff and industry guest speakers. Site visits, presentations, and leisure excursions were also conducted at various sites in Bordeaux and the surrounding region. In addition, whilst away, participants attended ten hours of tutorials conducted by the Australian academics to identify and investigate cultural experiences and discuss case studies. This delivery structure allowed participants sufficient time for engagement with the local environs, community, and culture. After completing the academic component in Bordeaux, the participants spent three days in Paris with the Australian academics interacting with French culture.

Prior to departure, an extract from Rose (2007) *Visual Methodologies: An Introduction to the Interpretation of Visual Materials. London: Sage*, pp. 240-242 was distributed in the second of three pre-departure sessions to contextualise and discuss the visual 'diary' research activity. For this research study the cultural engagement and cultural experiences of the students were to be evaluated via the use of VEP in the form of a visual 'diary'. The participants were also encouraged to write a personal reflective journal prior to, as well as during, the study tour. The visual diary and reflective journal research activity was voluntary and was not part of the formal subject assessment.

Observations made by the researchers established that all seventeen participants were actively and regularly taking photographs throughout the study tour, although no information was sought regarding the number of visual images recorded. Prior to departure all seventeen students consented to be part of the research study. Post the study tour research participants were required to select five photographs they had taken during the study tour that represented for them a significant cultural experience and write 100 words on each. Out of the seventeen students that consented to be part of the study and

undertook the study tour subject seven voluntarily submitted their VEP visual diaries (35 photos obtained) and then six out of these seven were interviewed utilising photo elicitation but when the time came for the VEP submission and interviews ten students explained that they had timetabling clashes with the scheduled interviews times and, despite attempts to suit their needs through rescheduling, only six were able to find the time to be interviewed and participate in the research project. The interview which was conducted with each student post tour consisted of a range of semi- structured questions and a discussion of each of the photos.

FINDINGS AND DISCUSSION

Interestingly, little mention of, or imagery related to, the International Human Resource Management purpose of the tour was made in any visual diary. One possible explanation may be that the lecture and site-visit program in Bordeaux generally resembled that of the home university, so it did not constitute any significant cultural difference nor challenge.

When the photos were discussed at interview with the student the following common themes emerged:

- Wine and food experience: visits to Saint Emilion, *École de Vin* and Vineyards; enjoying wine but also being confronted by wine conventions; trying new, 'challenging' food: steak tartare, escargots, paté de fois gras;
- Historical architecture: expressing how 'old' and 'beautiful' everything was in these cities;
- Views/ vistas and natural phenomena: 'magnificent' historical panoramas, urban and rural; vineyard locations, the rivers countryside, and Le Dune de Pyla;
- Events: Bastille Day in Bordeaux and French National Pride;
- Scale of cities: the beauty and compact size of Bordeaux compared to the initially overwhelming size of Paris;
- Iconic locations: touristic and historic: primarily Parisian: Eiffel Tower, Notre Dame, Champs Élysées, the Seine, the markets, the fashions.

These themes were not surprising considering the reputation of France for these factors and in addition, many of images could have been found in commercial photographs (e.g. brochures, postcards). What was interesting was the fact that the participants were able to provide insights into how their cultural experiences were visualised, and discussion during the interview allowed subtle difference and personal reflection to emerge (Cederholm, 2012). 'Personal challenges and unknown terrain' were depicted by the dune, drinking habits, and importance of food and wine to the French way of life was in food and wine visuals, and 'Taking on the unknown and discovering where life might take you' was illustrated by one of the Parisian icons, Le Pont des Arts.

There are a number of benefits of employing visual methods (VEP and photo elicitation) for data collection. The choice of photo, including framing and subject is determined by the photographer and assist in providing a participant centred focus. The photo can act as a third party (Parker, 2009) rather than the conversation being about

issues in the abstract a specific direction is provide from the photos for the interview discussion. It was evident that the participant displayed an ownership of the image and this assisted in building a rapport between interviewer and participant enabling richer data collection and even the possible inclusion of emotional matters. Visual images add a sensory dimension to interviewing data (Warren, 2012) and prompt profound emotional connection to a place, time, experience and memory connecting the concept of 'self' to society or culture (Harper, 2002).

This study also identified a limitation that even though the process of taking photos occurred during the study tour it was difficult to obtain a satisfactory sample and thus at this stage the study can only be considered a pilot and offers preliminary results.

CONCLUDING REMARKS

This paper has focused on response elicitation via VEP, as well as written and oral content. The interviews were conducted after the submission of the visual diary. It appeared that some students were able to express themselves more effectively in words while others responded more in verbal discussion of the photos; such differences require further investigation. The same or similar images had entirely different meaning for different respondents, thus it is recommended that VEP interpretation and analysis is conducted by the respondent and not solely by the researcher. The small size of the responding participant cohort is a limitation in this research but it is believed that the findings are, nevertheless, of value.

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INFLUENCE OF HOUSEHOLD CHARACTERS ON DRIVE TOURISM DEMAND: A MULTILEVEL MODELING APPROACH

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INTRODUCTION

In the United States, drive tourism is a significant form of leisure activities; many families enjoy their leisure by taking a road trip to a destination. Drive tourism has been burgeoning in America since 1960s because of increasing incomes, vehicle availability, and the U.S. travel infrastructure like interstate highways. Moreover, an auto vehicle is an essential part of rural life in the United States because there is a limited transportation in rural areas, making drive tourism a significant tourism market.

Even though drive tourism has these reasons to grow and become a popular activity in American life, many external factors affect drive tourism and its demand. External factors include economic, technological, and social changes in the United States. For example, recent studies have argued that gas price fluctuations - an economic change in the American drive tourism market - hinder families from enjoying drive tourism (Becken, 2008; Walsh, Enz, & Canina, 2004; Yi, Day, & Cai, 2013). However, some studies indicated that recent technological advances in the automotive industry (e.g. improved engine efficiency) stimulate drive tourism. Another crucial factor is that many American family travelers rely on a car as the main transportation mode and they are a main target market of drive tourism. However, American families' demographic composition has been changing, influencing drive tourism.

Some tourism researchers have tried to deal with these external factors from the hospitality and tourism perspectives. However, these efforts remain limited because of some methodological issues. For instance, some drive tourism studies based on survey data, provide limited conclusions even though the external factors are a macro level phenomenon in the tourism market (Connell & Page, 2008; Lane & Waitt, 2007). Also many tourism studies used the individual as a primary unit of analysis. Such analytical approach may provide limited research results in drive tourism because a substantial portion of leisure travel in drive tourism is group travel, like family trips. A family or household is a fundamental social unit; each household shares the same travel characteristics (Gardyn, 2001; Nayyar, 2001). Therefore, it is reasonable to consider the influence of household characteristics on drive tourism.

To resolve the methodological issues, the current study proposed following research questions and analytical strategies: What kinds of external factors affect drive tourism demand? Does a group variable (i.e. family) affect drive tourism demand? How does auto vehicle technology development influence drive tourism demand? To answer

these questions, the present study developed a drive tourism demand model to investigate the relationship between drive tourism demand and key independent variables, such as gas price fluctuation, income, age, MPG, and amount of annual gas consumption. The current study also introduced Hierarchical Linear Modeling (HLM) for estimating drive tourism demand, comparing the traditional Ordinary Least Squares (OLS) model and HLM.

LITERATURE REVIEW

Drive tourism

Prideaux proposed that drive tourism refers to "tourism that centres on traveling from an origin point to a destination by car that is either privately owned or rented, and engaging in tourism-related activities during the journey "(Prideaux, Wei, & Ruys, 2001). This definition is the one most widely used for drive tourism, consisting mainly of three components: "traveling by car", "tourism-related activity during journey", and "drive tourism destination". Many drive tourism studies examined all aspects of these components, including topics concerning the unique characteristics of drive tourism, relationships between transportation selection and travel behavior or the auto tourist's socio-demographic variable and travel related behaviors (Downward & Lumsdon, 2004; MacKay, Andereck, & Vogt, 2002; Mallett & McGuckin, 2000; Pennington-Gray, 2003; Prideaux, 2000; Prideaux & Carson, 2003; Taplin & McGinley, 2000).

With Prideaux's drive tourism definition, a car is an essential component of drive tourism. Therefore, a car and car technologies attract drive tourism scholars' attention. A car is an output product of modern technology and mass production. Therefore, a car reflects cutting-edge technologies in the automotive industry. A current issue of the automotive industry is green technology because the fossil fuel-based industry will face serious difficulties in sustainable development unless energy efficiency innovation and low pollution revolution occurs in the automotive industry. In this context, the tourism industry has attempted to introduce green technology into the industry (Peeters, Gossling, & Becken, 2006).

Family travel in drive tourism

The effects of household characteristics on its leisure have been widely researched by numerous tourism scholars (Kluin & Lehto, 2012). According to the previous research, family travel is a core of family leisure activities. Many American families use a car as the main mode of transportation in their family travel (Davison & Ryley, 2013). Therefore, household characteristics can be assumed to affect drive tourism demand.

METHODOLOGY

The data used in the present study was the long-distance trip data from the National Household Travel Survey (NHTS, 2009). This survey has been conducted since 1969 by the Federal Highway Administration (FHWA) and has become the nation's representative travel survey to quantify traveler's trip-related behavior. The survey has provided traveler's behavior (i.e. trip distance) and socio-demographic information by all modes of transportation for all travel purposes and vehicle information. The NHTS data set contains data for all 150,147 observations. The data collection process is through Computer-Assisted Telephone Interviewing (CATI) technology.

Unlike other previous NHTS surveys, NHTS 2009 does not contain a long distance travel module. Therefore, to divide daily commuters and tourists is difficult. In the study, those who had traveled more than 30 miles and their primary trip purposes are social and recreational were selected. This sample selection process resulted in 9,031 individual observations of 5,526 households. Since the purpose of the study was to examine the effects of a social unit on tourism demand, a limited number of variables were included in the research model. The variables are 'gasoline price', 'trip party size', 'household income', 'respondent age', 'miles per gallons for trip vehicle', 'amount of annual gasoline consumption', 'interstate travel', 'rural dweller', and 'type of vehicle'.

An analytical model is Ordinary Least Square regression (OLS) and Hierarchical Regression Model (HLM). However, a traditional statistical method like OLS does not allow having an inter-relationship between observations. Statistically, it makes the sense because OLS started from the classical regression assumptions, like independence. HLM method can provides very useful information, showing whether or not a group variable affects individual behavior. Therefore, the analytical strategy is as follows: The first is to conduct OLS regression on drive tourists' demand. The second is to conduct HLM regression, achieving key information about the influence of group variable. After estimating two statistical models, results of each model will be compared.

RESULTS

To investigate the effects of external factors on drive tourism demand, Ordinary Least Squares (OLS) regression and Hierarchical Linear Modeling (HLM) were conducted. According to results, OLS and HLM showed similar results in the effects of the external factors. For example, the rise of fuel cost in drive tourism diminishes drive tourism demand as presented in Table 1 and Table 2. Higher household income leads to more drive tourism demand. These influences meet the economic consumption theory. Also results showed that the travel party size positively affect drive tourism demand; Drive tourism could be an economical way when travel members share travel cost. In the cases of interstate travel, drive tourism demand increases.

Table 1: Results of OLS

dv	Coef.	Std. Err.	t	P>t	[95% Conf.	Interval]
Log of fuel cost per gallon	-0.70363	0.17991	-3.91	0	-1.05629	-0.35096
Log of count of total people on trip	0.137573	0.015358	8.96	0	0.107467	0.167679
Log of household income	0.078826	0.014794	5.33	0	0.049827	0.107825
Log of respondent's age	0.098831	0.012989	7.61	0	0.073369	0.124292
Log of EIA derived miles per gallon	-0.04971	0.034279	-1.45	0.147	-0.11691	0.017482
Log of annual fuel consumption in gallons	0.016919	0.010985	1.54	0.124	-0.00461	0.038452
Interstate travel	0.342192	0.017333	19.74	0	0.308215	0.37617
Household in a rural area	-0.05711	0.01651	-3.46	0.001	-0.08947	-0.02475
Access to heavy rail system	-0.1182	0.022181	-5.33	0	-0.16168	-0.07472
Weekend trip	-0.02264	0.016024	-1.41	0.158	-0.05405	0.008766
Transportation mode	-0.01871	0.019806	-0.94	0.345	-0.05753	0.020115
_cons	4.224362	0.243759	17.33	0	3.746539	4.702186

F(11, 9019) = 59.93 , R-squared = 0.0681

Comparing with the OLS model, the HLM model showed a little different results for EIA motor vehicle fuel economy data. The EIA data is an indicator of fuel economy and engine technology. Higher Miles Per Gallon (MPG) means improved automotive technology. However, HLM results showed that higher MPG vehicle leads to less drive tourism demand. This result is contrary to the researchers' expectations. Yet given that most high MPG vehicles are light-duty vehicles/small-size vehicles and big size travel parties experience difficulties when they use small-size vehicles, the HLM results are reasonable. Additionally, HLM results showed that household characteristics are highly influential variables in determining drive tourism demand.

FINDINGS AND CONCLUSIONS

The present study investigated the effects of external factors on drive tourism demand. Economic, technological, and social factors were examined. Statistical results showed that all factors directly affect drive tourism demand. Among them, the social factor is the most influential factor in determining drive tourism demand. The study regards a family is a basic unit of social relationship. According to HLM model results, 90% of total variance of the estimation model derives from household variable's variation (e.g. $0.6944^2/(0.6944^2+0.2267^2)= 0.903$) (Luke, 2004). Such results indicate that drive tourism studies that use the individual as a unit of analysis should apply research findings carefully because household characteristics or other social influences affect individual drive tourists and drive tourism demand. However, OLS results could not reflect the effects of household characteristics on drive tourism. Therefore, a conventional way of estimating tourism demand could lead to inaccurate results in tourism demand estimation.

Table 2: Results of Hierarchical Regression Model

dv	Coef.	Std. Err.	z	P>z	[95% Conf.	Interval]
Log of fuel cost per gallon	-0.7885	0.227647	-3.46	0.001	-1.23468	-0.34232
Log of count of total people on trip	0.112967	0.015187	7.44	0	0.083202	0.142732
Log of household income	0.088441	0.017773	4.98	0	0.053607	0.123275
Log of respondent's age	0.011907	0.006292	1.89	0.058	-0.00043	0.024239
Log of EIA derived miles per gallon	-0.10122	0.038787	-2.61	0.009	-0.17724	-0.0252
Log of annual fuel consumption in gallons	-0.01123	0.012529	-0.9	0.37	-0.03579	0.013323
Interstate travel	0.169262	0.014083	12.02	0	0.141661	0.196864
Household in a rural area	-0.06507	0.020932	-3.11	0.002	-0.1061	-0.02404
Access to heavy rail system	-0.11489	0.028507	-4.03	0	-0.17076	-0.05902
Weekend trip	-0.0094	0.020139	-0.47	0.641	-0.04887	0.030073
Transportation mode	0.000625	0.022223	0.03	0.978	-0.04293	0.04418
_cons	5.075593	0.291594	17.41	0	4.504079	5.647106

Random-effects Parameters	Estimate	Std. Err.	[95% Conf.	Interval]
houseid: Identity				
sd(_cons)	0.69644	0.007237	0.682399	0.71077
sd(Residual)	0.226795	0.002734	0.2215	0.232216

Number of obs = 9,031, and Number of group =5,526

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