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ASSOCIATION FOR TOURISM AND RESEARCH  
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**ATLAS Tourism and Leisure Review**  
**Volume 2016 – 2**  
**Culture, Tourism and Wellbeing**

The Association for Tourism and Leisure Education and Research (ATLAS) was established in 1991 to develop transnational educational initiatives in tourism and leisure. ATLAS provides a forum to promote staff and student exchange, transnational research and to facilitate curriculum and professional development. ATLAS currently has members in about 60 countries. More information about ATLAS can be found at <http://www.atlas-euro.org/>.

The ATLAS Tourism and Leisure Review gives ATLAS members and participants of the ATLAS conferences and meetings a platform to publish the papers they have presented. The editing will be carried out by an editorial board / field editors.

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ATLAS  
PO Box 109  
6800 AC Arnhem  
The Netherlands  
E-mail: [info@atlas-euro.org](mailto:info@atlas-euro.org)

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**ATLAS Tourism and Leisure Review  
Volume 2016 – 2  
Culture, Tourism and Wellbeing**

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## Preface

On the occasion of the 25th anniversary of ATLAS, we introduce the first volumes of our new periodical, ATLAS Tourism and Leisure Review. In recent years we have faced increasing demand from our conference delegates for publication opportunities for their papers. While many of these have been published in books or established journals, there are still many worthy contributions that we have not been able to publish. We have therefore decided to create a new publication outlet, which is particularly aimed at the themed tracks in our conferences.

The collection of papers presented in these tracks represents concentrated and concise reviews of particular themes and topics. In order to improve our services to our members and conference participants, we have decided to start issuing the ATLAS Tourism and Leisure Review, which will consist of thematically ordered collections of conference papers. For each volume of 3 to 5 papers, we will invite a guest editor to take care of the review process and proofreading of the papers. All volumes will become digitally available for members and will be on sale to non-members via the ATLAS bookshop.

This second Volume on Culture, Tourism and Wellbeing includes papers from the 2014 Budapest conference and is edited by Melanie Smith. We would like to thank Melanie for taking the lead in this process. Subsequent Volumes will follow shortly.

With the launch of ATLAS Tourism and Leisure Review we expect to have adequately addressed the many inquiries we received in the last few years about publication opportunities.

René van der Duim  
ATLAS chair



## **Introduction**

### **Culture, Tourism and Wellbeing**

*Melanie Kay Smith*  
*Budapest Metropolitan University*  
*Hungary*  
*msmith@metropolitan.hu*

The papers in this edition of ATLAS Review were submitted following the ATLAS Conference in Budapest in 2014. The main focus of this Conference was the relationship between tourism and wellbeing or quality of life.

At first glance, the papers might seem quite diverse and disparate. One is about religion, the next about culture and festivals, the third about food, and the fourth about e-leisure. However, the main thread that runs between all of these papers is the ways in which different cultural activities can contribute to wellbeing in the context of leisure and tourism. The first examines the importance of religion in the lives and lifestyles of local residents and how far their sense of wellbeing relating to religion is affected by tourism. The second emphasises the way in which cultural festivals can contribute to the enhancement of milieu if local stakeholders and communities are involved and engaged in developments. The third looks at food and culinary traditions and their importance in the culture and identity of destinations. The fourth provides evidence of the extent to which e-leisure can improve the lives of young people and increase their levels of life satisfaction.

In the first paper, Jan te Kloetze revisits an important subject, which is the relationship between tourism and religion. He covers all of the seven major religions and questions the extent to which tourism is really viewed negatively in religious destinations. Local peoples' wellbeing may be compromised by tourism, for example, those Muslim employees who know that work in tourism is essentially 'un-Islamic'. Some religious groups may show limited displays of hospitality (even if it goes against what is written in scriptures), they may be indifferent or even hostile. For some local people, their reactions to tourism may be so extreme that they are willing to engage in acts of terrorism – but this is not true of all religions nor is it always simple to distinguish political motives from tourism-related ones.

Maria Podesta analyses the extent to which cultural festivals can foster a sense of community and social inclusion and help to generate positive cultural externalities which enhance the quality of life of the local population. She discusses the role of knowledge in the context of cultural and creative industries, including festivals, and concludes that successful knowledge dissemination is determined by a festival organisation's ability to manage stakeholder relationships and mobilize local capital.

Eda Güneş, Ümit Sormaz and Yasin Bilim examine the importance of culinary traditions and the slow food movement in an important cultural and religious centre in Turkey: Konya. The slow food movement is seen as a way of improving the cultural sustainability of destinations and here it represents an important part of cultural continuity and identity. Local and traditional food is preferred by

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tourists rather than globalised or fast food offers which can compromise local production of food and preservation of culinary traditions.

Suh-hee Choi and Ye-ji Yoo examine the importance of e-leisure activities for the life satisfaction of young people, namely students. They describe how an increasing number of people choose to spend leisure time online and that e-leisure participation is possible even during work time. Although blurring the boundary between work and leisure can create more stress and being online too much can have negative implications for wellbeing, e-leisure has many positive benefits. These include increasing intellectual knowledge, widening social networks, relaxation (e.g. through gaming or socialising), decreasing boredom and enhancing creativity.

It is evident from all of these papers that although the world is increasingly globalising and becoming more and more focused on travel and technology, the implications for culture are not always negative. Not all e-leisure activities are passive or lacking in intellectual development. Not all religious communities are negatively affected by tourism. Tourists still tend to prefer local and traditional foods to fast food. Festivals and other cultural and creative activities can strengthen and enhance milieu. With the right support, local communities' wellbeing is not necessarily compromised in a negative way because of the globalisation of culture, travel, technology, or food. Given the right conditions and approaches to management, the quality of life of destinations and their communities could actually benefit significantly from these developments.

## Tourism and Religion – an Uneasy Relationship

*Jan te Kloeze*  
*Foundation WICE-DSL*  
*The Netherlands*  
*jan.tekloeze@wice-dsl.nl*

### Abstract

The interrelationship of religion and tourism has barely been touched upon in research (Vukonić, 1996). Smart (1996) distinguishes various dimensions of religion (but not the cultural meaning and identity). Changes take place, for instance in Islamic beliefs, from relatively tolerant to extremely intolerant (Bauer, 2011), or in terms of secularisation in Christianity (Giddens, 1993). This paper questions how hosts and host societies perceive tourists' behaviour while relating their perception to religious (or cultural) convictions. How far does this perception lead to condemnation through disapproval, bans, resistance, or violence? Nevertheless, Cavanaugh (2009) warns against the myth of religious violence.

### Introduction

Usually people do have positive feelings while discussing the relationship between tourism and religion; they refer instead to pilgrimages such as Santiago de Compostela, Mecca, or a visit to the Notre-Dame in Paris. The question is whether it is all sunshine in this regard. Do we feel comfortable in a community where the Sunday observance is (still) valid, or do we enjoy our holidays while the media speak about the threat of terrorist attacks (between the lines linking these to Muslim fundamentalists)? Therefore, it is worthwhile analysing the influence of religion on tourism, mainly for the influence of fundamentalist utterances of the various religions on tourism.

### The Origin of Religion

Searching for the origin of religion it seems to be that non-humans – e.g. chimpanzees, baboons and elephants - do exhibit some traits that would have been necessary for the evolution of religion (King, 2007), while Bekoff (2009) argues that many species grieve death and loss. The earliest evidence of religious thought is based on the ritual treatment of the dead. The earliest known burial of modern humans is from a cave in Israel located at Qafzeh. Human remains have been dated to 100,000 years ago.

Insights from a totally different perspective are given by the neurobiologist Swaab (2010). He says a primal feeling is hidden in the human brain which makes people religious. According to him the 'amount' of spirituality is determined on genetic base at least for 50%.

### **Problem Statement and Methodology**

As stated before, we will focus on (possibly) 'uneasy' influence of religion on tourism, in terms of (possibly) unwanted or unacceptable behaviour of tourists, unacceptable from the host (society) point of view. This point of view is dictated by religious convictions. It might be that sources referred to are not explicit with regard to the motives of the host (society).

The problem statement consists of the following questions:

- 1) How do hosts and host societies perceive tourists' behaviour while relating their perception to religious (or cultural) convictions?
- 2) Which differences and similarities can be found between (fundamentalist) utterances of various religions, *i.c.* the main Eastern religions (Hinduism, Buddhism, Confucianism, Taoism) and the three (main) monotheist religions (Judaism, Christianity, and Islam)?
- 3) Which theoretical views can be found in this regard?

The sources which have been consulted are: literature, papers, documents, newspapers, TV programmes, Internet, and other (social) media, including correspondence through social media.

While searching for similarities and differences between religions with regard to their influence on tourism we follow the methodology of grounded theory in order to generate theory from data (Glaser and Strauss, 1967).

### **What is Religion?**

Looking at religion from an institutional and sociological point of view, first we have to agree about the definition of religion. Religion is a collection of cultural systems, belief systems, and worldviews that establishes symbols that relate humanity to spirituality and moral values. While religion is difficult to define, one standard model of religion, used in religious studies courses, was proposed by Clifford Geertz, who simply called it a "cultural system" (Geertz, 1966). According to Giddens "all religions involve a set of symbols, invoking feelings of reverence or awe, and are linked to rituals or ceremonials (...) engaged in by a community of believers (...). Whether or not the beliefs in a religion involve gods, there are virtually always beings or objects inspiring attitudes of awe or wonder" (Giddens 1993:458).

Writing about religious authority does not mean the process of secularisation should be forgotten (Giddens, 1993). Smart dissociates himself from the secularisation thesis: "I ... believe we are moving toward a global ideology that has a place for religion and recognizes the contributions of the different traditions. Hopefully, it will have an overarching view as to how we can work together for the promotion of human values and spirituality" (Scott London, *The Future of Religion: An Interview with Ninian Smart*. November 6, 2007). Casanova (1994) describes how religions, suddenly, reconquered the public sphere in the 1980s of the last century, a process he called "deprivatisation of religion". Regarding religious changes in the Western world and parts of the Southern world at least two developments should be mentioned: the search for spirituality, and the overwhelming growth of Evangelical movements (the latter not in the United

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States and Europe only, but very much in Latin America). These developments usually are going at the cost of established denominations. In some cases the two developments go hand in hand.

### **Seven Religions Chosen**

Following Giddens (1993) and Smith (1992) with regard to the main religions in the world nowadays, we distinguish Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam. We hope to find data about their respective ('uneasy') influence on tourism.

### **Sociology about Religion**

Marx, Durkheim and Weber represent the objectivist, or modernist tradition within sociology. A different perspective might be taken from a postmodern sociologist, or an anthropologist who might look at religion through the lens of the believer--to explore "what it is to believe" (Townesley, 2004; Giddens, 1993).

### **Influences of (Fundamentalist) Utterances of Religions on Tourism; What does it say about Host-Guest Relations?**

The core of this paper concerns the influence of (fundamentalist) utterances of religion on tourism. About the seven religions we discuss in this paper information has been collected based on literature, papers, narratives of tourists, and (social) media. For each religion a brief comment is given in terms of host – guest relations, if any.

#### **Hinduism**

Joseph and Kavoori (2001) found that inhabitants of the pilgrimage town of Pushkar, India, perceived tourism as a threat to 'tradition' and religion. Although the Hindu inhabitants of Pushkar found a way to cope with tourists' behaviour (through mediated resistance) it is quite clear they perceive this behaviour as adverse effect on their religious beliefs.

#### **Buddhism**

So far, we have not found data in the case of Buddhism and Lamaism which are suitable for discussing the problem of this paper (Zhong, 2011).

Luckily, one response came from a Tibetan who left Lhasa recently. He told me no negative or even hostile reactions from Tibetans towards Chinese tourists could be observed.

Is it jumping to conclusions that Buddhists do not bother too much about tourists' behaviour taking into account the phrase "escape what is seen as a cycle of suffering and rebirth"?

#### **Confucianism**

Confucius was direct as to how people should relate to each other. One should treat the other with respect and in a manner which will cause the other to feel worthwhile: "great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself". Mutual understanding between people could occur only when there was agreement to

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respect and tolerate individual differences and responsibilities, and the latter is fully underpinned by Confucian values (Arcodia, 1994, 2003).

### **Taoism**

“Taoism has been one of the most influential philosophies and religions during the past 2,500 years in China, and it affects every aspect of Chinese life, including leisure” (Wang and Stringer 2000:33). The purpose is communication, public relation and mutual understanding. Might we theoretically conclude Taoist believers do not experience problems with tourism?

### **Judaism**

Mea Shearim is an Old World enclave in the heart of Jerusalem. In some groups, the women wear thick black stockings all year long, including summer. Married women wear a variety of head coverings, from wigs to headscarves. The men have beards and some grow long side curls, called peyyot.

When visiting the neighbourhood, women and girls are asked to dress modestly (knee-length skirts or longer, no plunging necklines or midriff tops, no sleeveless blouses or bare shoulders) and tourists are requested not to arrive in large, conspicuous groups. During the Shabbat (from sunset Friday until it is completely dark on Saturday night), visitors should refrain from smoking, photography, driving or use of mobile phones. When entering synagogues, men should cover their heads.

A visitor told me: “Walking around you may observe locals don’t look at you; posters say ‘foreigners leave’. So, as a tourist you are not welcome; very likely this holds for all visitors who don’t belong to the residents”. Apparently, this visitor had experiences which show a more hard line attitude than mentioned above (Te Kloeze, 2011).

The question is how far the Mea Shearim residents cope with the hospitality texts out of the Torah.

### **Christianity**

With regard to Christianity the focus will be on strict forms of this religion: the pietistic Reformed living in the Netherlands. Closed swimming pools on Sundays, no shops open, tourists neglected by locals: these are some facts, and some experiences of tourists in this so-called ‘Bible Belt’ of the Netherlands. Even, in some villages (e.g. Kootwijk) Sunday observance starts on Saturday evening 10.00 pm (e.g. closed pubs) (Van de Poel 2007). Strict Dutch Protestants’ view means a severe maintenance of Sunday observance, and ‘meeting’ tourists can be portrayed as ignorance.

In addition – in order to put the former into perspective - research indicated that only 5% of the Dutch population does have problems with tourists, and even in this Bible Belt appreciation was found (Volkskrant, 2002).

### **Islam**

According to Din (1989) the doctrine of Islam, which encourages travel and hospitable behaviour as such, has little influence on the mode of tourism development in Muslim countries.

Dłużewska (2008) studied the influence of religion on global and local conflict in tourism in the case of four Muslim countries: Tunisia, Dubai, Kenya, and Philippines (Palawan). The author concluded that “among the factors which cause dysfunctions originating in tourism, religion is one of the utmost

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importance, regardless of culture (...) They can cause (...) aggression towards visitors" (p. 63). Particularly, Russian tourists and Germans also were breaking cultural norms in a drastic way. No problems were reported in the case of Muslim tourists. The author advocates developing a proper education programme regarding the cultural environments of both the receiving as well as the sending countries.

Packaged tourism, hordes of European tourists populate Tunisia's beaches in search for sun, sand, and sex. Nevertheless, not all Tunisians take this for granted. From the perspective of Islamicists in Tunisia, tourism is a cause of adverse cultural impact. Violating Islamic religious activities provides fuel to Islamic fundamentalists who criticise the excessive Westernisation of Tunisian society. This was written in 1995 (Pourier, 1995).

Let's see how far actions against tourists take place since then in the Muslim world. Scheme 1 provides an overview of these by Islamic perpetrators since 1995.

The problem with these data concerns the motives of the perpetrators. The targets were the (Egyptian) government and the (international) tourism industry. A political motive was mentioned also: the Israelian – Palestinian conflict. Nevertheless, the victims were tourists and the perpetrators Muslims.

In order to give insight into the ambivalent feelings regarding (Western) tourists of Muslim workers in the tourist industry a few quotations are presented.

In a contribution in The Los Angeles Times titled "Egypt, tourism and Islam live uneasily side-by-side" (Fleishman and El-Hennawy, 2007) some Egyptian workers in the tourist industry are cited:

"I pretend I don't see what's happening around me," said Hossam Helmy, a janitor in blue overalls and a ball cap that read: Staff. "My religion protects me. It has kept me from sin. When I see a half-naked woman I feel guilty and I feel this is not my country anymore. But work is scarce and I need this job. What can I do except get used to it?"

Many (...) tourism workers complain of humiliation, anger and temptations too salacious to ponder.

"When we serve liquor we feel it is wrong because we are Muslims," said Alaa Sayed Ghorbeyya, a waiter who has worked here for 11 months. "Deep down inside we hope God will forgive us. It is hard during Ramadan. I know my job is un-Islamic, but I believe my good deeds will override that."

<b>Scheme 1 - Outrages since 1995 by Islamic perpetrators (Sources: see References)</b>					
Date	Perpetrators	Place	Victims	Motives	Additional motives
1995	Jihad Islami	Club Cairo, Egypt	19 Greek tourists		No problem tourism decreases due to holy terror
17-11-1997	6 terrorists	Luxor, Egypt	62 tourists killed	Battle against corrupt regime in Egypt	Sabotage of agreement between Egyptian government and Muslim organisations not to use violence
09-1-2004	Jama'ah Islamia	Taba, Sinai, Egypt	34 tourists	Israeli-Palestinian conflict	
2307-2005		Sharm el-Sheikh, Egypt	3 tourists	Against international tourism???	
30-04-2005			4 foreign tourists wounded		
23-02-2009		Cairo, Egypt	1 tourist killed; 21 wounded	Egyptian tourist industry	
12-10-2002	Amrozi bin Nurhasiym, Imam Samudra and Ali Ghufron	Bali, Indonesia	202 tourists, mainly Australians		
01-10-2005		Bali, Indonesia	23 (?) tourists		
02-07-2007	Al-Qaeda	Sanaa, Yemen	7 tourists + 2 drivers killed; 5 wounded	Forcing release of prisoners (members al-Qaeda)	
2008			2 tourists + Guide + driver		
15-03-2009			4 tourists		
31-10-2015	ISIS?	Sharm el-Sheikh, Egypt	224 tourists + crew	Revenge?	
13-11-2015	Various Syria-goers and related	Paris, France	130 pleasure-seekers	Western lifestyle?	

The mosque where many of the men pray is near the Ghazala Gardens Hotel, one of three sites targeted in 2005 by terrorist bombs that killed 88 people. The attacks, aimed at damaging Egypt's \$7.7-billion tourist industry, underscored the conflicting symbols that Sharm, as it is known in colloquial shorthand, has become: A shimmering seaside host of regional peace conferences that brings East and West together for business and play, the resort is at the same time regarded by Islamic radicals as a testament to a Muslim government capitulating to capitalism and liberalism.

The latest *possible* terror attacks against tourists resp. Western lifestyle (restaurants, stadium, theatre) in name of the Islam:

- Sharm el-Sheikh (224 Russian people killed on 31th October 2015) (The Guardian, 17-11-2015), and
- Paris attacks on 13<sup>th</sup> of November 2015; 130 people killed (The Guardian, 18-11-2015).

### Summary of Findings

First of all, we give a schematic summary of the reactions on tourism and tourists' behaviour by the various (fundamentalist) utterances of religion (Scheme 2).

<b>Scheme 2 - Reactions on tourism and tourists' behaviour by (fundamentalist) utterances of religion</b>									
		adaptation required	cold-shoulder	disapproval	restrictions	bans	resistance	violence	terror
Hinduism							mediated resistance		
Buddhism	neutral?								
Confucianism	neutral or positive								
Taoism	neutral?								
Fundamentalist Judaism		X						X	
Fundamentalist Christianity			X		X				
Fundamentalist Islam		X		X		X			X

Except Hinduism, the Eastern religions (very likely) react 'neutrally' to tourist behaviour. That is to say, no reactions in terms of unwanted behaviour have been found. In Hinduism what is called 'mediated resistance' is reported.

Fundamentalist versions of the three monotheist religions show reactions varying from 'required adaption' to 'terrorist actions'. It is striking that the views on what is perceived as obscene, disgusting, and decadent (Western) tourist behaviour is more or less similar in the fundamentalist versions of the four religions (indecent clothing, use of alcohol, no respect for their religious habits and holy sites and times). At the same time it is very likely that the differences in this regard within the religions are bigger than the differences between the religions. Taking the societal impact into account the resistance in all variations valid for fundamentalist Islam, is obviously most violent.

In this way the three questions in the problem statement have been answered. The findings invite a challenging debate and call for further remarks.

### **Discussion**

Before we have seen that the three monotheist religions require a hospitable and inviting attitude towards strangers and travellers. What is the reason for the aversion (in various forms) we registered? Is it 'only' because of the tourists' behaviour? If so, the fundamentalist convictions are more important than the call for hospitality. How far is the aversion religiously driven only, how far is it part of local culture of isolated groups in society too? Answering the latter question depends on the view on religion as such (see quotations above from Geertz versus for example Durkheim). The resistance looks like a struggle for the protection of religious and cultural identity, sometimes at the costs of peoples' life. It seems to be a clash between religious beliefs and requirements of tourists, between cultures, is it a clash of civilizations too (Huntington, 1997)?

Sometimes the contradictions (religious, cultural, and socio-economic) appear in peoples' individual life as illustrated by the quotations of the Egyptian workers in the tourism industry, in one word: conflicting lifestyles.

Not always the resistance is oriented to tourists, but to governments which means a political rather than a religious motive, perhaps.

Whether the insights of the three founding fathers of sociology (Marx, Durkheim and Weber) have been relevant for the problem raised in this paper, can be questioned. Of course, their visions on religion are relevant. For a better understanding of fundamentalist convictions *Verstehen* (Weber) is most important. I agree with Townsley (2004) when he argues that a different perspective might be taken from a postmodern sociologist, or an anthropologist who might look at religion through the lens of the believer in order to explore "what it is to believe" (p. 3). An open mind of the researcher and interviewer / observer, not hindered by prejudices is decisive.

Although Giddens' theory of structuration is not meant as a theory to be applied, I think it is a challenge linking social practices such as tourism and religion to this theory.

The theory of structuration (Giddens, 1984) is attempt to reconcile theoretical dichotomies of social systems such as agency/structure, subjective/objective, and micro/macro perspectives. The approach does not focus on the individual actor or

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societal totality “but social practices ordered across space and time” (p. 2). So, a historical approach of the (conflicting) relation between tourism and religion is needed. How did tourism develop, how did religion develop, how do millenniums old messages spread daily through (social) media and modern technology reach true believers, what do they mean for them, how are they internalised as being a taken-for-granted reality? Are we able to understand religious and cultural values and identity formation through *Verstehen*? And how do we conduct research in order to create a deep understanding of internalised religious beliefs of true believers, of the content of religious doctrines whether or not changed by powerful political and religious leaders, of the perception of faith, and the value attached to cultural identity? In short, a macro (institutional) view should be confronted with experiences on micro level, such as host – guest relationships. How are the messages about religion and about tourism on macro level transferred to micro level: tourism as a powerful, economic, globalised phenomenon acting on local level with hosts and guests as practising actors, each struggling with their desires, their actions, their aversion, their lack of respect according to the other, their postmodern consumerist value system (Bauman, 2007) and behaviour, their experiences with “authentic” traditional cultures and peoples who show in their view unacceptable gender relations, although gender differences in tourism involvement has been observed before elsewhere (Swain, 1995). Through real *Verstehen* we see the Other. “The Other precisely reveals himself in his alterity (otherness) not in a shock negating the I, but as the primordial phenomenon of gentleness” (Levinas 1961:150).

Another remark should be made. I did not refer to publications on tourism and terrorism specifically. A glimpse on those publications suggests that most of these writings focus on the effects of terrorist attacks on tourism demand (c.f. Araña and León, 2008).

### **Better *Verstehen*?**

Under the heading “Catering to Muslim and non-Muslim travellers” Hashim, Murphy and Muhammad (2006) plea for providing Islamic information to Muslim tourists.

- prayer times;
- mosque and *halal* food locations; and
- arrows in hotels pointing towards Mecca on the room ceilings.

Non-Muslim tourists should be aware of possible awkward situations due to ignoring Islamic customs:

- a ‘yes’ or ‘no’ answer is usually not given by Muslims (instead: “*insha’Allah*” (God willing));
- avoid physical contact especially with Muslim women (instead: smiling, bowing); and
- women should avoid scanty clothes

Dłużewska (2008) pleas for proper education programmes for hosts and host countries about the cultural background of the tourists’ countries of origin) as well

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as for (Western) tourists (about Islamic norms). Even, this author is questioning whether “giving up a certain kind of tourism, which causes most social and cultural dysfunctions” (p. 64) would be an option. Before I myself proposed information programmes on do’s and don’ts in host countries for tourists (Te Kloeze, 2002). I remember putting forward those proposals was not ‘done’ in Academia at that time.

The Russian government invested billions of dollars in the Northern Caucasus. The argumentation is that a rising economy leads to more peace (Trouw, 09-02-2012). This seems to be dubious anno 2015. Al-Qaida resp. IS reports extremists in the Caucasus will plan actions against Russian targets (20-10-2015).

Assuming mutual understanding is the core of touristic encounters some authors write about “Peace through Tourism” (Moufakkir, 2010; Jimenez and Te Kloeze, 2010). Maoz (2010) investigated the relationships between Egyptian hosts and Israeli guests in Sinai. She found both negative and positive attitude changes amongst Israeli tourists and Egyptian workers in the tourist industry. 60% of the Egyptians changed their initial attitude in a positive direction, while 25% of the Israeli’s did so. Isaac and Platenkamp (2010) wrote about volunteer tourism in Palestine, and concluded volunteer activities are necessary, because they create hope through discussions about normative issues for the Palestinian voices, “and for the reason that they are cared for in their ‘places of bother’”(p. 159). In this context an example should be mentioned: the village Neve Sjalom (Hebrew) / Wahat al-Salaam (Arab), meaning “Oasis of Peace”, situated between Tel-Aviv and Jerusalem, where Jews and Palestinians peacefully live together (Akkerman, 2011).

Although not related to tourism, an example in Nigeria, kindred to the village in Israel, is the story of Pastor James Wuye and Imam Muhammad Ashafa in Nigeria who argue they are beyond their mutual hatred, and work together in Nigeria and abroad in order to let other people, organisations and governments profit from their experiences (Mulder, 2011).

This paper is titled “Tourism and Religion – An Uneasy Relationship?”. Perhaps experiences and initiatives mentioned above, may change tourism and religion into a real hospitable relationship.

A former version of this paper is published in the Journal of Tourism Consumption and Practice, 2014, V6 no 1.

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## **Exploring the Effects Triggered by Knowledge Generation and Transfer in a Cultural Festival**

*Maria Podesta*  
*Politecnico Milan*  
*Italy*  
*maria.podesta@polimi.it*

### **Abstract**

This paper analyses the symbolic legacy of cultural industries in a region by exploring the qualitative intangible outcomes of cultural festivals for the local community, a frequently neglected subject in empirical studies. The research is focused particularly on those processes triggered by the generation and transmission of knowledge within a cultural festival, through cross fertilisation, mutual learning and participation in creative initiatives, and on the effects that the latter generate on the local milieu, in terms of cultural innovation. Therefore, through a holistic perspective integrating reflections on cultural industries 'intangible legacies as well as knowledge transfer within learning organisations, this study addresses the extent to which knowledge spill over occurs in the setting of a cultural event. We hypothesize that some festivals, characterised by processes of hybridization and cross-fertilisation, might be understood as creative networks characterized by geographic proximity and temporal continuity. Accordingly, the interweaving process of knowledge transmission, together with networks and serendipitous exchanges, might potentially act as an engine for local development and innovation, nurturing opportunities and stimulating new projects in knowledge-related sectors, thereby enhancing the quality of life of a community. Drawing from these reflections, the research delineates an embryonic model to describe how these processes occur. The model is also the basis for the following empirical investigation of a major Italian knowledge based festival.

The paper attempts to contribute to a larger understanding of cultural festivals' knowledge dynamics, in order to define more effective indicators to measure their estimated outcomes on local innovation and wellbeing, a subject often overlooked in the literature.

### **Introduction**

In the last decade both policy makers and academic researchers have increasingly highlighted the potential of cultural events not only as strategies for repositioning, but also as tools to deliver wider social and cultural effects. Nevertheless, it is still difficult to define what is the effective symbolic legacy of a cultural event on a region in the long-term. The main presumed outcomes, other than economic impacts, are fostering a sense of community, the promotion of social inclusion and the generation of positive cultural externalities and increasing the quality of life of the population, as already underpinned in the Arts Council report on arts festival in the U.K (2005). However, the effectiveness of these

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positions appears to be under investigated with little evidence to show how they occur.

Particularly this gap entails a lack of theoretical and research models to explore the multifaceted nature of the phenomenon and a lack of empirical data. The literature has primarily assessed cultural events by collecting sectorial data based on quantitative measurements of increased audiences, funding and production (Pappalepore, 2014). Therefore the focus has been on easily measurable elements and failing to capture the less tangible effects, including creativity and learning outcomes.

With the attempt to fill this lacuna, the study suggests a new approach to interpret a cultural events' legacy on a region, by means of a cross-sectorial methodology. Therefore, it includes a review of two main fields of literature: firstly, the paper analyses those contributions more focused on the intangible outcomes of cultural events, pre-eminently reading the latter as key nodes to improve local networks. Secondly, it tries to connect concepts of knowledge generation and spill over within clusters of firms with the milieu created by a cultural festival. Drawing on these reviews it consequently proposes an interpretation the latter as a creative network, characterized by cognitive and geographic proximity and temporal continuity over a number of years. Therefore it may potentially generate innovation in a region. This interpretation flows into a theoretical model which constitutes the background for the empirical investigation whose preliminary findings are presented here.

### **Cultural events' effects on the region: a literature review**

Culture and creative activities have been among the key strategies for repositioning of former industrial cities during the crisis of the Fordism paradigm and the advent of the knowledge economy. In fact, as suggested by Hui (2007) the decline of industrial production generated a shift towards intangible assets, and the consequent advent of the creative economy. This entailed the progressive conversion of industrial systems from standardised mass production based on large companies, to the intangible economies of networks (Castell, 1996; Asheim, 2002). This shift has brought changes within the economic activities' of organizations, mutating from mainly individual firms to systems of firms organized as a local production. Consequently, the concept of value flowed from relatively concrete sources of transactional economics towards less tangible symbolic and relational ones (Richards, 2014).

Therefore, the last three decades have been highly connoted by the intangible dimension, with innovation and capacity development exceeding productivity (Pilotti and Ganzaroli, 2009) described as the knowledge economy era (Rifkin, 2000; Pine and Gilmore, 1999). This perspective has marked the creation and transfer of knowledge as a significant feature in guiding the considerations of social actors (Sacco and Tavano Blessi, 2004). Hence, intellectual and creative initiatives became key tools for urban regeneration, and economic and social prosperity (Scott, 2006; Throsby 2001), entailing a significant rediscovery of the arts and culture "not only as high spiritual forms to enlighten but also in their common and popular forms to consume" (Hui, 2007:5). This phenomenon, has been characterized by a great variety of approaches that can be read into three

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main strategies synthesized by an OECD report (2007): city branding, described by a marketing approach to the destination whose *genius loci* and vocation are conceived and used as a trademark (Bennet and Savani, 2003); physical renovation and flagship developments, mainly consisting of the creation of new tangible symbols by constructing iconic structures (the Guggenheim museum in Bilbao is one of the most famous examples of this kind); cultural-driven strategies based on a wide range of intangible creative activities, as analyzed in-depth and categorized on a general level by Evans and Shaw (2004) and specifically in terms of events by Richards and Palmer (2010).

This latter trend has gradually entered every sector of urban life, from museums to shopping malls and even factories (Amendola, 2010). The phenomenon, referred to as “festivalisation” (Richards, 2004), was mainly determined by the economic advantages of making events, in fact, as argued by Richards and Palmer (2010), they are cheaper to stage than new buildings, flexible and adaptable to changes in fashion. Furthermore they attract high-quality tourists with a higher spending-power than the average (Maresu, 2007; Guerzoni, 2008; Ferrari, 2012; Arts Council, 2005) and they create a focus for a network of local stakeholders. In addition it acts as a mouthpiece for the region, generating a multiplier effect on the festival’s revenue (Solima and Minguzzi, 2012; Guerzoni, 2008).

Moreover, a cultural event can easily meet the needs of the new users of the city: on the one hand a need for distinctiveness to combat growing uniformity and on the other hand the need to counter increasing individualism by sharing experiences and stimulating a sense of community. Therefore, cultural events represent one of the main drivers in the cultural tourism sector and borders between the two fields are often blurred. Arguably, this perspective has conditioned a predominant economic focus of impact studies (e.g. Crompton and McKay, 1997; Thrane, 2002; Guerzoni, 2008; Uysal and Gitelson, 1994; Jones and Munday, 2004). At a later stage, some scholars have started to investigate attendee or audience profiles and characteristics, usually aimed to improve marketing and service quality (Bowen & Daniels, 2005 cited in Moscardo, 2007; Chacko and Schaffer, 1993; Prentice and Andersen, 2003). Parallel to the latter, social impacts studies have started to grow (e.g., Felsenstein and Fleischer, 2003; Mehmetoglu, 2002) mainly related to positive and negative impacts on residents (e.g. Rollins and Delamere, 2007; Small et al., 2005; Solima, 2006); whereas, the cultural impacts of events appear to be relatively under investigated (Getz, 2010; Pappalepore, 2014; Garcia, 2005). In addition, the great majority of studies on the subject are based on the findings of a descriptive case study and scholars are often predominantly interested in the role that festivals and events play in tourism or destination development rather than the enhancement of the region in general (Moscardo, 2007). This attitude has contributed to generating a plethora of ad hoc studies based on short-term impacts, and lacking a more general design model. This gap may have been caused by the strong connection of cultural planning with political agendas, often conditioning the need for quick results. However, as stressed by Richards (2014), in recent years, there is a growing interest in adopting a more holistic approach to the subject to contemplate an event in its regional context as an important link in social networks, potentially facilitating a hive of effects acting both upon locations and upon the field in which they operate. Therefore, evaluation studies on the subject

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are also starting to consider economic, social, and environmental aspects in a more complete perspective. In this line of reasoning, Sacco and Tavano Blessi (2004) pinpoint the role of intellectual manifestations as potential strategies to increase homogeneity and achieve a return on investment in terms of new identity and social positioning. Nevertheless, the great majority of studies still lack of a sound theoretical basis for robust empirical evidences.

### **A cross-cutting approach to investigate the intangible legacy of cultural festivals**

To overcome this impasse the current study adopts a holistic perspective to connect the environment of a cultural manifestation with that of learning organisations and therefore investigating the knowledge spill over effect of the former. The first reflection sees a cultural event equally as a destination's showcase (e.g. Prentice and Andersen, 2003; Richards and Palmer, 2010; Paiola and Grandinetti, 2009; Getz, 2010); a cultural activity influencing personal learning, local development and personal wellbeing (Moscardo, 2007; Arts Council England, 2014) and also as a network in which knowledge is created and shared. This perspective recalls Paiola and Grandinetti's reflection on event as a meta-context covering a plurality of elementary contexts (2009). In particular we can interpret interactions that are provoked within a cultural festival on two layers: during the event and throughout the year. The former entails those exchanges created by the hive of activities, places and actors of a festival. The latter refers to the production circle of the festival all year long, connecting its organisers to the various urban policy domains, in the guise of city authorities, sponsors, artists, venues and educational institutions (Jordan, XXXX).

Therefore, these dynamics, by creating new relationships and exchanges, may indeed stimulate activities of knowledge development, that impact on both individual and collective learning (Solima and Minguzzi, 2004; Davenport, 2001). This interpretation is corroborated by some studies on the role played by cultural initiatives in local capital enhancement. This is the case of Chwe's consideration (2001) of public occurrences like festivals and special events, which interprets them as strategies to create a general common knowledge, by providing a communication mechanism for residents to disseminate social information. In the same vein Guerzoni (2012) posits the increasing number of spin off activities planned around the year by festival organisers, aimed at creating a regional network of diverse subjects and institutions. This position echoes Brusco's study (1990) on how the social structure encourages interactions, which are more likely to take place in informal contexts than according to standardised corporate protocols.

The resulting image is that of an event as a unique occurrence combining the creation of knowledge with the generation of an informal habitat in which knowledge can be shared. Therefore cultural festivals were selected as the main field of investigation for the purpose of this research. Although boundaries between the typologies of events and their theoretical definitions are blurred, the research refers particularly on those festivals centred on the in depth analysis of a certain disciplines, classified by Guerzoni (2008), in regards to the Italian formats, as *festival di approfondimento culturale*. If according to Zoltán we can generally refer to cultural festivals as "events putting arts values into the centre of

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the festival concept” (2012: 3) Guerzoni also stresses the focus on knowledge creation around a precise discipline, which will be referred to in the current study as knowledge based festivals (KBF).

According to Guerzoni the main characteristics of KBFs are:

- High investment in new knowledge creation and its transmission.
- Well defined products, centred on a precise topic (i.g. literature, philosophy, poetry, science, economics, creativity etc.).
- Celebration of the topic through a hive of both formal and informal initiatives.
- Event as the showcase of both the invested discipline and of the regional heritage.
- Integration of production and consumption of culture in the same spaces and time.

Thus, KBFs can be seen as catalysts for processes of cultural innovation through knowledge exchanges. In light of this perspective, to what extent can we apply knowledge spill over processes, usually studied in the context of networks of firms, to KBFs?

### **Towards the idea of a knowledge based festival as a creative network**

As previously mentioned, the post-Fordism knowledge economy has been characterized by a ‘fusion’ of the economy with the rest of the society (Piore and Sable, 1984), and by the progressive embedding of firms in spatial structures of social relations (Asheim, 2002). Within the realm of “cognitive cultural capitalism” as described by Scott (2010), few scholars have attempted to explore the phenomenon of knowledge creation and spill over, despite the pivotal role of cultural industries in the production of new knowledge (among others Sacco and Crociata, 2013; Pilotti 2009; Lazzeretti, 2012) and even fewer have considered cultural event (Scherrer, 2008; Migliaccio and Rivetti 2012; Pappalepore, 2014). Therefore this study analyses those contributions on knowledge exchanges within learning organisations that seem most closely related to a KBF. Lazzeretti (2012) describes processes of cross-fertilization occurring within creative clusters as potential drivers of innovation, by means of connection between fields and apparently separate phenomena. More specifically, she enlists as the conditions necessary to generate positive outcomes:

- The local dimension of the stakeholders, as underpinned by both literature dealing with local economic and those centred on innovation economics.
  - Proximity, not only geographic but also cognitive, organizational, social and institutional.
  - Informal spaces of encounter as the most suitable environments to foster a creative flow.
  - Cultural activities
  - High level of productivity and penetrability of the region.
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As a result we can argue that a festival potentially plays a triple role:

- Generator of knowledge, new and reconverted (?)
- Catalyst of an habitat in which knowledge can be shared
- Key node in local networks

Drawing from these reflections, the current study introduces the hypothesis that a KBF might act, under certain conditions, as a creative and innovative network embedded in spatial structures of social relations, potentially triggering innovation and cultural inputs within the region.

### **A proposal for a theoretical model to measure the intangible effects of a KBF**

In light of these reflections the key questions then are:

- How does an event embed itself in regional networks, in temporal and spatial terms?
- Which processes contribute to generate knowledge spill overs?

As previously mentioned, investigations on the topic are complicated by the lack frameworks and consequently of reference points, along with the elusive nature of the theme. Therefore, the present study tried to elaborate a model of analysis rooted on the main reflections of the critics on cultural industries and knowledge spill over. This latter is here understood as the “external benefit from the creation of knowledge that accrue to parties other than the creator” (Argawal et al. 2010: 271, cited in Migliaccio and Rivetti, 2012). Since the seminal work of Arrow (1962) and Romer (1986, 1990), knowledge spill over is conceived as the production of prototypical externalities that provide benefits for both recipient firms and society at large within the region. This subject was widely investigated by entrepreneurial scholars, meanwhile within the field of cultural industries it hasn't received much attention yet (Migliaccio and Rivetti, 2012). Scherrer (2008) analyzes the nexus between innovation and knowledge spill over's forms in the performing arts industry and the implications of this nexus for regional economic development. He advocates the existence of 3 different types of knowledge bases and another four ways of knowledge transferring whose forms and intensity vary a great deal in relation to the industrial sector where it occurs. In the same vein Migliaccio and Rivetti (2012), through the empirical analysis of the Sannio festival, conclude that the preconditions allowing knowledge spill over are: the creation of value stimulating and favouring innovation through interplay of actors and the presence of an institutional system of relationships. Although from a different perspective, Moscardo's investigation (2007) on the role played by events and festivals for the development of a tourist destination pinpoints community involvement and the social capital capacity the key elements of a positive regional development.

Drawing from these studies, and based on the identified preconditions, the model proposed here classifies as knowledge inputs:

- knowledge and experiences of festival organizers and
- culture and atmosphere of the local milieu
- visitors' cultural background
- the new knowledge developed through the festival's consumption.

The amalgamation and circulation of these four input's factors might determine what Sacco and Crociata defined as the Quality of the Production of Knowledge, (2013).

Specifically, festival organisers' intellectual capital is partly formed by prior knowledge, both individual and shared, potentially mutating and growing year by year through the interactions and sharing of experiences. These conditions allow the codification of the individual tacit knowledge along with the sharing of the codified one. In fact, as innovatively classified by Polanyi in 1966, knowledge can be divided into two complementary categories: tacit and codified one. While the latter entails more tangible forms and sources of knowledge, the first "resides within human beings and within their daily behaviour and can only be communicated through face-to-face interaction." (Torre 2008:882).

As a result, tacit knowledge needs a spatially concentrated community in order to be shared and transferred, together with a social environment stimulating its codification. These conditions are potentially generated and triggered in KBFs. In fact, as recognised by the critics, people engaged in knowledge-producing activities constitute important conduits for spill over leading to the enhancement of human capital in the form of technological, social, and cultural capital (Becker, 1964; Migliaccio and Rivetti, 2012). In line with these reflections, Sacco and Tavano Blessi (2004) identify interplay of actors as the main condition to trigger cultural-driven forms of local development due to their increasing levels of coordination and complementarity among sectors belonging to different value chains (Sacco and Tavano Blessi, 2004) and to the horizontal system of relationships they allow.

Migliaccio and Rivetti (2012), conclude the essential precondition to promote and favour knowledge dissemination is the presence of a festival organization able to catalyse local capital and to manage a "cultural milieu of organizations and institutions". Therefore the organisation type and decision making structure, as well as derived relationships with local stakeholders, represent a pivotal feature to analyse. According to Scherrer, a key element in evaluating the "amount" of knowledge is on the one hand the level of invention, "composing or writing a new piece and 'innovation': performing it for the first time in the public" (2008:XX). On the other hand the awareness and understanding of information gained in the form of experience or learning by both local stakeholders and visitors. Concerning the latter, he states that the more they have attended the festival the higher their level of symbolic knowledge.

Consequently, an established festival in a region may generate ecology of value, which consists, according to Pilotti and Ganzaroli (2009), of an emerging system of relationships, self-produced through the sedimentation of the experience of

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interaction between a heterogeneous set of actors. Hence, the expected outcomes of these processes may entail availability of merit-based opportunities, to develop new entrepreneurial projects by local people in knowledge-related sectors, and the improvement of expertise and know-how.

### Figure 1: Theoretical input-output model

#### Sources of knowledge

- Organisers, cultural visitors
- Symbolic heritage of the region
- Hierarchical structure artistic direction
- **Knowledge Generation**

#### Interactions

- Embeddedness of the festival within the region
- Geo and cognitive proximity
- Informal meeting places – peer interactions
- Buzz, creative atmosphere
- **Networks as Knowledge spill over conduits**

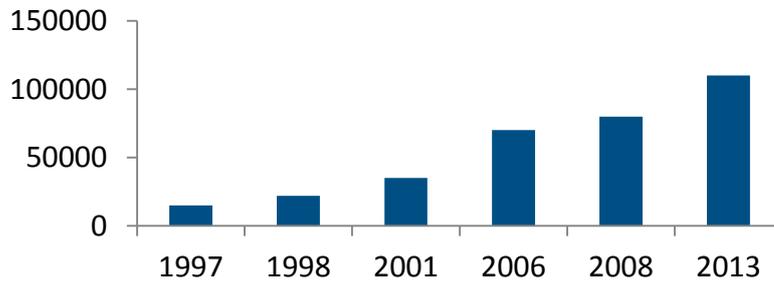
#### Outcomes

- Ecology of value
- Injection of inputs and stimuli
- Development of local talent and
- Development of new initiatives and projects in knowledge related sectors
- **Creation of new resources**

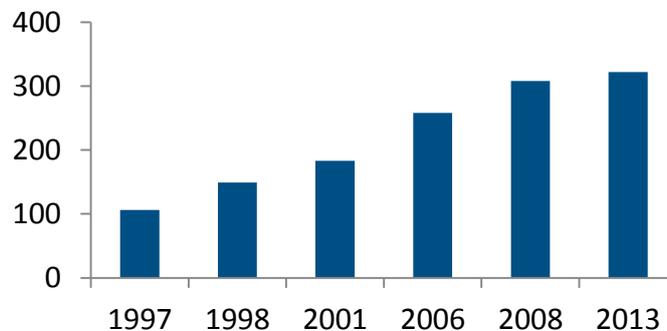
### Empirical Setting

Drawing on this theoretical framework, this paper aims to investigate specifically the interactions, especially by exploring the case of *Festivaletteratura*, Mantua (FL) and more in general about the outcomes, whose main findings will be further enlarged. *Festivaletteratura* was selected because is considered among the pioneer initiatives of this kind in Italy (Guerzoni, 2008; Paiola and Grandinetti, 2009) that contributed to the implementation of a new format within the country. *FL* was launched in 1997 and has been running for 18 years with increasing success. As evident from data reported in Figure 1 and 2 the festival has been progressively growing in terms of the number of visitors and also of activities staged over the years. Therefore, the initiative is well-established within its region, well-settled and well-defined in terms of target and topic. In addition, the critics position FL as a catalyst for the rejuvenation of the region (Guerzoni, 2008; Paiola and Grandinetti, 2009; Argano et al., 2005; Degiarde, 2006) for a hive of presumed outcomes:

- the rise of the city as a cultural destination;
- a significant increase in low season tourism;
- a substantial economic benefit
- enhancement of the historical heritage
- the general rejuvenation of the area.

**Figure 2: The Visitors of Festivaletteratura**

Elaboration from FL sources, 2013

**Figure 3: The Events of Festivaletteratura**

Elaboration from FL sources, 2013

However, few of these claimed benefits have been backed up by empirical research, except in the case of economic impact studies (Guerzoni, 2008; Degiarde, 2006).

### Research Design

According to the lack of theoretical basis and models on the topic, the investigation has been mainly exploratory (Yin, 1993) as not all the parameters can be quantified *ex ante*. Consequently, information collected are both *a priori* and via emerging themes. The paucity of sources has conditioned the choice of face to face in depth open ended interviews as the best way to explore this fluid topic. The structure has been built upon a set of three major questions resulting from the theoretical model:

- To what extent Festivaletteratua is embedded within the city/region?
- What are the essential processes/vehicles triggering knowledge creation and its transmission within the festival and from the festival to the local milieu (KS)?
- Which cultural dynamics and processes have been consequently generated in the community?

To answer these questions the main respondents have been identified as festival organisers, local stakeholders and cultural actors. Qualitative methods allow participants the freedom to express the issues that are salient to them and develop their views in the light of discussion and debate. Qualitative research doesn't always provide a precise or useful indication of the prevalence of a certain view, due to the relatively small number of participants generally involved. Therefore, verbatim comments have been included in the reading of the findings to illustrate and highlight key points.

## **Findings**

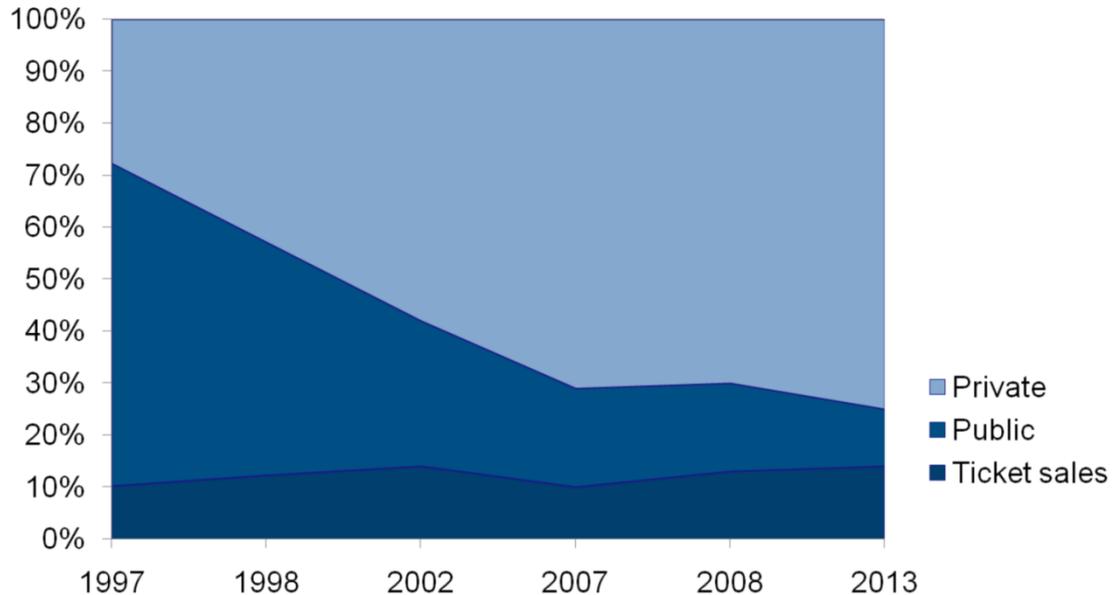
### **Local embeddedness and cognitive and thematic Networks**

In order to identify the effective nodes related to the activity of FL in the region and therefore determining its progressive integration, the study firstly analysed the involvement of local stakeholders and the use of local venues and spaces. Where the first entails mainly the sponsoring of local firms and the volunteering activity of local people; the second involves the use of the main city venues, streets and squares as the showcase of the event, therefore public and cultural actors connected with their use and relationships with external actors.

In regard to stakeholder involvement, the pivotal role of local firms is already evident from the festival budget, where they play a major role. In fact, as reported in Figure 3 while public funding accounted for 62.1% of the budget of the first edition of the festival, in 2014 it accounted for just 11% of the total. In contrast, funding from the private sector rose from 27% to reach 75% in 2013. More than 60% of this percentage is given by local firms, according to the sponsorship manager. This is a first significant signal of the high involvement of local entrepreneurs in the realisation of the festival.

In terms of venues, the involvement of the city space is higher and higher, from churches to palaces, to boats to theatres and squares. In fact whether the first edition was formed by more than 100 initiatives, their number reached 333 events in 2013, with the use of 33 diverse venues around the city (FL, 2013). As discussed by policy makers and stakeholders, the involvement of public spaces marks the embeddedness of the festival in its region, as well as the recognition of its value for the city. Furthermore, some interviews see this attitude as an opportunity to reach new audiences and therefore create a new narrative. As expressed by the municipality, despite the general cuts in public funding, FL remains the best funded event of the city, if we account as well the value of the expenses of opening, maintenance, security of the venues. In addition, some local cultural actors conceive FL as the occasion for the exclusive opening of particular historical buildings that generally remain closed the rest of the year. Furthermore, interviews with the festival staff, shed light on a plethora of relationships and projects within the surroundings, such as partnerships with local schools and families in order to host volunteers coming from abroad. The local Hospitality Training Institute, for instance, provides food for the whole event. This has been transformed into a training occasion for 60 diverse students every year, generating cross-fertilisation and nurturing learning.

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**Figure 3: The Budget of Festivaletteratura****Festival Budget**

Elaboration from FL sources, 2013

**International networks**

The field research clarifies also the role FL plays as a node in international networks and with other festivals sharing the same aims. This is the case, in particular with the *Hay Festival* of Hay on Wye and of the *Internationales Literaturfestival* of Berlin. The three festivals have developed diverse projects aimed to promote and to trigger the flow of knowledge and pollination among diverse languages and countries by means of itinerant activities, young writers tournée, books and seminars. (Among them, FL recognises as the two most important *Scritture Giovani*, and *Vocabolario Europeo*, representing significant conduits of new knowledge generation and vehicles for dissemination. Narrowly the first is the longest running one and was launched in 2002 with the support of the European Union's Cultural Programme aimed at promoting young European writers. Every year the commission selects a topic and three young authors, under 32, from the different linguistic backgrounds (English, Italian and German) requesting to write short stories, specifically for the project. These latter, translated in the three languages, are published and presented by the authors in each festival. The second project deals with the peculiarities of the languages and the important of preserving them, therefore it is aimed to collect peculiar or vernacular words of a specific European region that has to be chosen by young writers and described in their own language and then translated) Members of the committee are inclined to interpret these local and international connections, often self-produced, as the most important sources of new knowledge creation and vitality of the event. The presence of heterogeneous actors from separate fields entails pollination processes and consequently the production of innovation

on a general level and the stimulation of individual expressions of creativity, as indicated in the theoretical framework.

### **Injections of stimuli and transmission of know how**

*“They are always occasion to have new stimuli and ideas when dealing with FL” local firm 2*

The great majority of local stakeholders recognise as the main added value of their co-operation the injection of stimuli and new ideas and a general buzz within the region as well as the transmission of a *modus operandi*.

Specifically stakeholders recognised the pursuit for high quality and creativity with a constant search for innovation as the primary reason for their co-operation with FL and therefore the main added value. On top of that, they like to partake in a shared project for the revitalisation of the city; in fact, although the decision-making process is a prerogative of the festival directorate, firms saw themselves as having an area of choice and being sometimes involved in giving advice. Therefore they emerged as networks of actors connected by reputational factors supporting the event:

*“We believe, within our job, to do culture of it by paying a great attention to every step of its production and diffusion with a constant search for high quality. This is why we bring this attitude in a cultural locus par excellence that is FL. I see them as two very coherent actions” Local firm1*

Some of the local sponsors have taken the advantage of the cooperation to create interactions. For example a society representing 150 local SMEs organised round tables to connect cultural guests of FL with and entrepreneurs, in order to stimulate new creative inputs and knowledge transfer. The society declares these experiences have triggered creativity and new ideas among the entrepreneurs, although from fields other than culture. Along the same line, an international fashion brand, based on Mantua, explains how the society takes advantage of its sponsorship activity to trigger interactions between writers and staff on diverse eyes, along with marketing strategy. Namely, they invite the guest of the year into the firm offices to choose an outfit from their collection. (The best example in this sense is the fact that after one of these exchanges, the thriller writer Michael Connelly started to dress Harry Bosch, one of his main characters, in Cornelli clothes, generating a wider press attention for the firm and the partnership with FL on an international level.)

Another predominant outcome pinpointed by the great majority of stakeholders is the transmission of skills and know-how on two levels: firstly in regards of the creation of premises within the city to facilitate intellectual consumption and production therefore creating a new need for it; secondly the development of the managerial strategy of FL and the consequent transmission to diverse stakeholders as an effective *modus operandi* to produce, manage and sustain a complex activity.

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*“The festival organisation has represented for the whole region a virtuous, innovative and successful model of management of a cultural project. It has created the premises and humus within the region for further initiatives to develop and be accepted”* council member

This proposition finds confirmation in the opinion of diverse local stakeholders, citing know-how transfer and skills as two important elements that FL was able to transmit. Particularly many respondents stressed how the managerial structure of the festival and its approach were absolutely innovative and new in the region when the manifestation started.

*“FL has generated in the region what I defined as human infrastructures, allowing the milieu to receive new projects and know how to manage them and also to know what you are talking about when stating the word festival”* artistic director of Segni d’infanzia

*“Thanks to the sponsorship and co-operation with the festival they have transmitted to me a way of behaving with a project, very functional, clear and professional that helps me a lot with future relationships”* local firm 2.

### **Development of corporate involvement in the local cultural sector**

The stimulus to develop a wider philanthropic approach is another outcome that local stakeholders allocate to the collaboration with FL, which has generated a growth in corporate involvement in the local cultural sector. From this perspective the statement of a committee member may provide some confirmation:

*“FL has helped the city to avoid the intellectual entropy that often characterised medium sized cities with the injections of stimuli, new ideas generating new intellectual needs within the population”.*

Conversely, for the sake of clarity, other local stakeholders, such as many cultural associations, tourist structures, local academics etc., lament the lack of involvement in the festival interpreting its fluid approach as a lack of openness and clarity. In this vein the view has also emerged of FL as a sort of lobby, mainly formed by relatives or friends of the committee members. From this perspective more than a node in a network the festival would seem to fit the idea of a community of actors, relatively close to innovation.

Paradoxically, in fact, the autonomy and closeness of the festival is recognised, by both policy makers and the great majority of local actors, as one of the reasons for its success as a protective measure against political pressure.

### **Projects and activities**

*“During the first decade of 2000 the municipality tried to launch the city as “the city of festivals” by means of supporting many cultural initiatives and initiating new ones following the example and success of FL. Some of them haven’t overcome the general crisis and cut of funding, some others are still running and have created interesting community and audience.”* Council member

From interviews, they have emerged a plethora of activities and projects within the region connected with the presence and action of FL. Some activities that originated directly from the festival experience as declared by their organisers, and other projects have been stimulated indirectly. Some of them are still running as a permanent cultural hub with activities throughout the year.

*“Our project was launched 10 years ago and it has truly started from an example Festivaletteatura gave to the city: the idea that a certain kind of initiatives were possible here. [...] I think FL has been very productive in generating a legacy from this perspective, it has stimulated a lot. Furthermore the majority of our staff were festival volunteers”* director of Cinema del Carbone.

Another interesting point is the development over the years of an archive of FL that is now a permanent office of the city with a number of employees. On top of that has recently launched projects in partnership with diverse national high schools to promote and exploit its heritage through the creation of digital monographs.

*“FL has given to the local community a common project in which everyone is involved in any case both enthusiastic supporters and sceptics suffering for the overcrowded city. And I think the city really needed it, that’s why it is working”* Director of reading groups

### **Negative elements emerged**

Contrary to expectations, the great majority of respondents tend to interpret the contribution of FL in generating new networks of firms in the city or strengthening the existing ones as irrelevant. Some entrepreneurs for instance lament the lack of networking opportunities with other local sponsors or stakeholders as inputs for new project generation and exchanges from FL to sponsors and vice versa. Furthermore, according to some respondents, another negative aspect already mentioned is the difficulty of co-operating with FL other than via volunteering or family/friendship connections. Some tend to identify the causes of these missed opportunities as a general lack of responsiveness on the part of the city and an isolated and provincial attitude, while others cite a general will of festival organisers to remain autonomous and closed and avoid external interference as much as possible. Festival organisers, from their viewpoint, tend to partly agree with both these approaches reiterating the importance of their independence, acknowledged by several actors as a reason for its success. A member of the committee of the festival defines their networks within the region as “flexible thematic hidden nodes that are slightly re-created every time around a common idea”. In this perspective, the need to be close to survive locally, due to the instability of events supported almost totally by public institutions in Italy, may impede, in turn, the development of stronger and extender networks beyond the local, that are fundamental conditions to trigger innovation.

**Figure 4: Themes and macro-themes, identified prior to and throughout qualitative analysis.**

A priori themes	Emerging themes
<p><b>Interactions</b></p> <ul style="list-style-type: none"> <li>- Embeddedness of the festival</li> <li>- Geo and cognitive proximity</li> <li>- Peer interactions</li> <li>- Buzz, creative atmosphere</li> <li>- Ecology of value</li> <li>➤ <b>Networks as Knowledge spill over conduits</b></li> </ul> <p><b>Outcomes</b></p> <ul style="list-style-type: none"> <li>- Injection of inputs and stimuli</li> <li>- Development of local talent</li> <li>- Development of new initiatives</li> <li>- Development of projects in knowledge related sectors</li> <li>- Innovation</li> <li>➤ <b>Creation of new resources</b></li> </ul>	<ul style="list-style-type: none"> <li>- "</li> <li>- "</li> <li>- "</li> <li>- Shared project</li> <li>- Thematic networks</li> <li>- International relations</li> <li>- Lack of clarity and openness of FL</li> <li>- Lack of reactivity of the city</li> <li>➤ <b>Networks as shared projects</b></li> </ul> <ul style="list-style-type: none"> <li>- Transmission of know how</li> <li>- "</li> <li>- "</li> <li>- More corporate involvement in the local cultural sector</li> </ul> <p>➤ <b>Isolated Positive externalities</b></p>

**Conclusions**

This paper has attempted to bring into focus the importance of cultural industries’ legacies, not merely as isolated categories of impacts on a destination, but as long-term cultural effects on a region connoted by syncretism and multi-faceted aspects. The research has also pointed out the difficulties of framing the subject and categorising concrete emerging issues, instead of claimed nominal outcomes.

Particularly, this study was expected to underline the potentiality of a KBF as a spur for cultural innovation and the implementation of creativity, through an appropriate degree of dialogue between diverse theoretical frameworks and the identification of a research model.

The first part of the findings meet the conditions enlisted in the theoretical model and sheds light on a hive of important relationships of FL, both locally and internationally, distinguished by the sharing a common project and the aim to generate innovation. In this line of reasoning, FL can be conceived of as a manifestation embedded within its local context and perceived by the majority of stakeholders as an occasion to grow and enhance the local milieu. In addition, FL has transmitted an innovative approach and methodology of managing a cultural programme and liaising with external actors.

Nevertheless, local relationships appear to be based mainly on flexible projects instead of permanent networks. If flexibility may favour creativity and spill over, in turn, it doesn’t allow innovation. In fact despite the emerged high potential for

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cultural regeneration, the region presents isolated positive externalities instead of ecology of value. The lack of coordination and sound networks mirrors a lack of consciousness of the potential of the festival confirmed by the paucity of researches as well as public actions to stimulate and enlarge the festival's effects on the region. Therefore, to generate a wider policy able to trigger knowledge conduits and ecology of value, it would be necessary to expand this study with further collateral economic and social assessment, based on sound models and benchmarking analysis.

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## **The Role of Cultural Destinations for Developing Slow Food Practices: The Case of Konya – Turkey**

*Eda Güneş  
Ümit Sormaz  
Yasin Bilim  
University of Necmettin Erbakan  
Turkey  
usormaz@konya.edu.tr  
ybilim@yahoo.com*

### **Abstract**

Over the last few decades, obesity has become a problem for most part of the world, because of changing food production and consumption habits. Against the Fast Food trend, a 'Slow Food' movement has a key role in demonstrating healthy ways of food production and consumption. It currently has 100,000 members in more than 153 countries. Nowadays, the culinary (or food) culture of destinations is used as an alternative tourism product and it is significantly contributing to the cultural sustainability of destinations. It can be evaluated that the local and traditional culinary culture is not only a cultural tourism product, but also an illustration of slow food practices. Turkey is among the countries which have a living essence of the slow food movement by offering regional and traditional culinary culture that attracts domestic and foreign tourists' attention.

This article presents a case study which examines a cultural destination's local gastronomic values and usage and their potential for slow food practice. Because of its cultural identity, Konya was selected as a destination which is a cultural and religious city and the known home of Rumi (a religious philosopher). Hotels and local restaurants were evaluated in terms of traditional, local and original food services as slow food cases. Interviews and participant observation methods were used for data gathering. Three five-star hotels and four touristic restaurants in the city centre were evaluated. In the hotels head chefs and hotel managers and in the restaurants head chefs, restaurant owners, head waiters and customers were interviewed to get information about traditional food production and usage of this as touristic assets. Three foreign tourists were also interviewed. A total of twenty one interviews were conducted. Additionally, the researchers acted as a customer for observing the demands, behaviours and orders of restaurant customers. According to the results, it can be emphasized that original local and traditional culinary applications have been maintained as a local tourism attraction in Konya. The applications also help to sustain slow food practices. Hotels and restaurants also keep these applications alive for marketing strategies. Consequently, traditional and local food applications can be evaluated not only as a tourism attractions but also slow food applications. And, these practices ensure the sustainability of local food and cultural assets. It means, the regional gastronomic values can be utilized for both tourism and slow food movement.

## Introduction

Obesity is a status which includes excesses of body fat and may have a negative effect on health including high blood pressure, high cholesterol, diabetes, heart disease, osteoarthritis, respiratory problems and some cancers; It is defined by genetic and environmental factors. The prevalence of obesity in the world increased as a result of fast food consumption during the past few decades (Ogden et al., 2012). Recently, new techniques and movements have begun to prevent obesity and fast food eating habits and one of them is the slow food movement. The Slow Food movement has 100, 000 members in Italy since the mid-1980s and has become an international movement in different countries around the world (Siniscalchi, 2013). Its aim was to defend quality food consumption (good, clean and fair food) that respected pleasure (Siniscalchi, 2013). Over the past three decades, gastronomy has become a complex and important area, the movement has modified food education, the protection of traditional local foods and the sustainability of global food chains (Van Der Meulen, 2008). The logo of this movement is the snail because it moves slowly, eats calmly and leaves a trail. It intends to change the harmful effects of an industrial food system and fast life; towards the regenerative cultural, ecological, social, and economic benefits of a sustainable food system and regional food traditions (Petrini, 2003, Parkins and Craig, 2006; Petrini, 2007; Croce and Perri, 2010; Petrini, 2010; Yurtseven and Kaya, 2011). The food (culinary) culture (production and consumption) is important for the community of all knowledge tied to material and social culture. Because it is not only a food and beverage of a nation, at the same time, it is an expression of culture. This movement affects all sectors as it affects the local tourism sector in two ways: as an alternative tourism product and contributing to cultural sustainability. Gastronomic tourism is being developed as a new tourism product (Quan and Wang, 2004).

Turkey attracts domestic and foreign tourists' attention as it is a crossroads between different cultures and regions. Therefore, Turkish cuisine has been influenced by many different civilizations (Persian, Byzantines, Hittites, the Ottoman Empire), religions (Islamic religion, religion philosophers), geography (Arabic and Mediterranean cuisine) and living conditions (livestock farming, fishery, agriculture). Its cuisine includes local foods, regional dishes such as Kebab, Börek, Helva, Baklava, Pilav, Dolma, lentil and offal soups and traditional dishes such as Hamsi, Etli ekmekek, Pastırma, Tarhana, Künefe, etc. (Weichselbaum et al., 2009). Turkey is among the countries which display the living essence of the slow food movement by preserving traditional and natural eating habits and is a remarkable destination for cultural tourism and natural gastronomy tourism. From this point, the basic aim of the study is to analyze the reflections of the slow food movement on the cultural destination of local gastronomic values and usage of this potential for slow food practice.

## Literature Review

### Slow food movement and Turkey

The Slow Food movement was founded as a response to fast life and fast food, today it has spread in over 60 countries. This movement has affected all sectors and has initiated education programmes and international events (workshops, taste theatres etc.). The movement has strengthened the idea of genetic and cultural heritage protection because it has been identified as relevant to their objectives that are the decrease in agro-biodiversity, loss of cultural heritage, damage to the environment, degradation of rural areas, an increase in obesity, and persisting hunger (Hulsink and Dons, 2008).

In March 1999, the slow food movement known as parallel "Sefertası movement" started in Turkey. Turkey hosted different civilizations, religions (Islamic religion, religious philosophers) and cultures as it is surrounded by Central Asia, the Middle East and the Balkan region (Weichselbaum et al., 2009). The Turkish cuisine was influenced by the Persian, Byzantines, Hittites, Ottoman culture and geographic location such as the Mediterranean and Arabic (they use fruits, vegetables, fish, legumes, oils and lamb in cuisine) In the Islamic religion (some foods are forbidden such as alcohol, pork, reptiles, frogs and foxes by the Koran) (Sancar, 2005; Baysal et al. 2006). The number of supportive organizations increased in cities such as İzmir, Bursa, Ordu and Sakarya in 2007 (Karadeniz, 2013).

### Konya cuisine

Konya is a cultural and religious city as the city of 'whirling dervishes' and for its glamorous Seljuk architecture. Mevlana Celalettin Rumi was a 13th century philosopher who taught us how to reach happiness, love and he was the pioneer of indulgence. He settled in Konya. Rumi's opinions impressed all of the world. Traditional Turkish cuisine has been influenced by Mevlawiya or the Rumi movement which advocates fresh, healthy food and an atmosphere filled with hospitality. Konya is a slow destination in Turkey because of the teachings of Rumi (especially it is fresh) and are similar to the slow food movement.

Regional/local cuisine usually refers to traditional food stuffs and gastronomy with special characteristics that are linked to a well-defined area or town of origin (Barham, 2003; Pacciani, 2006; Hulsink and Dons, 2008). The cuisine of the city mainly depends on wheat or bread because the Central Anatolian steppe is significant for agricultural products. Traditional dishes include short, long and thin bread with meat or cheese called Etliemek, and a special kebab known as Tirit.

Figure 1. Location of Tukey and Konya



## Method

In this study, Konya hotels and local restaurants were evaluated in terms of traditional, local and original food services as slow food cases via qualitative research methods that are used in more exploratory research design (Gegez, 2005). Three five-star hotels and eight four-star hotels are operating in Konya (TUROB, 2014). Interview and participant observation methods were used and semi-structured interview technique (included seven question) was applied for data collection. These questions were developed according to the slow food criteria which was prepared on the basis of previous scientific research (Hulsink and Dons, 2008; Sırım, 2012; Sezgin and Sarıkaya, 2013). The hotel staff (head chefs, managers) and restaurant staff (head chefs, owners, headwaiters and customers) experts and customers (foreign tourists) were interviewed to get

information about traditional food production and usage of this as a touristic asset. Three foreign tourists were interviewed to understand customers' menu assessment. In total, twenty one interviews were conducted by randomly selected visitors from February-April 2014. The obtained data was evaluated statistically via SPSS 17.0 software. Additionally, the researchers acted as a customer for observing the demands, behaviours and orders of restaurant customers. The data was evaluated as a result of interviews and observations by descriptive analysis method.

#### Research Findings

Results from interviews and observations conducted during the fieldwork in Konya have shown that the international cuisine in five-star hotels and traditional cuisine in the touristic restaurants are preferred by tourists (Table 1). Frozen products are generally used as a preferred international cuisine in five-star hotels. It is observed that designing the menu of restaurants with local and traditional dishes which are unique is important for the customers. A banquette menu has shown that it includes the regional/local food which plays a major role in people's eating habits and preferences. On the other hand, tourists take an interest in cultural, environmental and historical values of the region.

**Table 1. Service methods used in tourism enterprises and use of products.**

The percentages of the data was calculated by the SPSS 17.0 software.

Factors	Rate of Percentage (%)								
	4 star hotels (n:8)			5 star hotels (n:3)			Touristic restaurants (n:4)		
	A'la carte	Buffet	Banquette	A'la carte	Buffet	Banquette	A'la carte	Buffet	Banquette
Use of local/regional products	50	50	100	30	70	100	100	---	---

**Table 2. The evaluation of interviews and observations menus.**

The percentages of the data were calculated by the SPSS 17.0 software.

Factors	Rate of Percentage (%)		
	4 star hotels (n:8)	5 star hotels (n:3)	Touristic restaurants (n:4)
Use of fresh products	70	70	90
Use of seasonal products	70	50	85
Use of traditional cuisine	70	40	95
Use of fast food	30	60	5
Use of regional cuisine	40	20	90
Use of international cuisine	60	80	10

The tourists have traditional, regional and fresh food requests in the hotels and restaurants, we have seen less demand for fast food and international food in regional businesses. Culinary traditions have been maintained in the hotel enterprises and restaurants in Konya.

### Conclusion

Slow Food is a movement that expresses the following; taking ownership for local tastes, respecting nature, comfortable and healthy eating, knowing what you eat, and taste of the food. Good, fair and clean food means that it is tasty and pleasurable, produced without harming the environment and human health, to be available to consumers by protecting their labour (Sirim, 2012). In addition, it is known that the use of seasonal food increases under any conditions and how it are produced. It is emphasized in many studies that different gastronomic cultures should not be destroyed in the countries where the traditional food product, meals (cuisine, culture) are nearly on the edge of disappearing and being replaced with fast ones (Weichselbaum et al., 2009; Sirim, 2012).

Local food traditions experienced by past generations and the local material cultural history contribute to protecting unique landscapes that represent an economic resource enabling the promotion and the development of ethical

tourism and the process linked to local traditions and practices should be identified as cultural products (Belluso and Capacci, 2014).

The Slow Food movement influences local tourism and gastronomic initiatives in the world and one of them is Turkey. Konya, the cradle of civilization, is an important gastronomic centre. The hotels and restaurants in Konya receive hundreds of thousands of international gastro-tourists who come to the area and the local governments are supporters of this event. The results from the case study point out that gastronomy and culture are considerable for tourism destinations and the development of qualified tourism as in other studies (Heitmann et al., 2011; Yurtseven and Kaya, 2011; Görkem and Öztürk, 2014).

Turkey has many hotels and restaurants using traditional, regional and international cuisine not only in Konya but also in many other cities (Sezgin and Sarıkaya, 2013). As a result of the interviews, local and traditional knowledge are identified as the strengths of the region. Tourists prefer traditional food instead of fast food and international food in the restaurants.

The role of food in determining the demand for tourism has rarely been estimated, although culinary supply definitely affects tourists' decisions (Belluso and Capacci, 2014). The aim of this study was to examine slow food applications and to create awareness of Konya's tourist sites. The gastronomic values can be utilized for tourism and the slow food movement. According to the results, local and traditional culinary applications have been maintained and the slow food applications have increased awareness but more studies need to be conducted in order to place gastronomic tourism in a better position in Konya.

And we need to answer the following questions for the development of gastronomic tourism. So we can support the local tourism and economy;

- How can we improve, teach and promote slow food knowledge in Konya?
- How can we promote regional food and products?
- How can we improve Konya's cuisine and introduce Konya's gastronomy to the world?

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## **E- Leisure and Life Satisfaction: A Case of Macau Undergraduate Students**

*Suh-hee Choi*  
*Institute for Tourism Studies Macau*  
*China.*  
*suhhee@ift.edu.mo*

*Ye-ji Yoo*  
*Seoul National University*  
*Republic of Korea.*  
*yejiu@snu.ac.kr*

### **Abstract**

The present study conceptualizes e-leisure and examines its structural relationship with overall leisure motivation and life satisfaction. Such associations are examined based on the context of Macau's undergraduate students. Conceptualization of leisure motivation is based on Beard and Ragheb's categorization; three dimensions of overall leisure motivation—intellectual, social, and stimulus-avoidance—are focused on. The spectrum of e-leisure for this study includes web surfing, playing computer/smartphone games, sharing posts and pictures on online social networking sites, and online communication with friends. Diener's as well as Huebner's scales are referred to in examining life satisfaction. An empirical examination, with a sample size of 221, shows overall significant associations except for the direct association of social motivation and e-leisure involvement. The study supports the positive impact of e-leisure involvement on life satisfaction. Its theoretical contribution lies in conceptualizing e-leisure and developing a model showing its antecedents and consequences, especially its contribution to life satisfaction.

### **Introduction**

The development of the internet has changed people's lives dramatically. Acknowledging such changes, there has been increasing interest among scholars to understand online behaviours within the context of leisure. E-leisure activities are understood in diverse forms—spanning from distinct leisure activities conducted online with designated time commitment, such as certain types of RPG games, to intermittent web browsing during working hours.

With its increasing importance, it is crucial to understand the antecedents and consequences of e-leisure involvement. Many researchers, including Nimrod and Adoni (2012), call for empirical studies to capture diverse aspects of e-leisure by focusing on each specific type of e-leisure activity as well as e-leisure as a whole. However, academic examination focusing on e-leisure is surprisingly scarce. It is important to understand why people choose to get online and be involved with online activities and how such online involvement affects their lives. The present study, in accordance with the necessity to fill the research gap, focuses on the motivation of e-leisure as well as its association with people's life satisfaction.

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The present empirical e-leisure study focuses on Macau's undergraduate students. Macau is a special administrative region of China, with a high level of internet connectivity, especially among students. According to recent statistics from the Government of Macao Special Administrative Region Statistics and Census Service (2013), 81.9% of the total households in Macau have computer equipment and 82.6% use the Internet, with 375,700 Internet users and 352,400 computer users. Among the Internet users, 76,400 are between the ages of 15 to 24. Macau students ages 15 to 24 usually get online for information searches, communication, and web entertainment rather than for educational purposes, internet shopping, or using governmental or online banking services. Furthermore, leisure behaviours earlier in people's lives are emphasized because people tend to maintain similar leisure patterns throughout their lifetime (Sivan 2003). The distinct uses of the Internet by this age group justify the examination of the undergraduate students in Macau to assist in understanding e-leisure patterns and to yield meaningful implications.

## **Literature Review**

### **E-Leisure**

Leisure which accompanies online activities is conceptualized as online leisure, virtual leisure, cyber leisure, and e-leisure. E-leisure includes online social activities, online playing and games, online shopping, and online information—spanning from information search to sharing—processed during leisure time. Nimrod and Adoni (2012) adopted their conceptualization from Farmer (1989) to highlight the characteristics of e-leisure by focusing on the difference in places where leisure occurs. New technologies make it convenient and fast to create new spaces, and they enable individuals to enjoy e-leisure more easily than previously. In contrast to traditional offline leisure, e-leisure tends not to be constrained by place. Places for traditional leisure activities, such as playing games, chatting, and shopping, are shifted to virtual spaces, and accordingly, an increasing number of people choose to spend leisure time online (Hume & Sullivan Mort 2012).

E-leisure has been acknowledged as one aspect of leisure based on three criteria—time, action, and experience (Katz 2000). First, with regards to the pattern of time spent for e-leisure, one of the most prominent features is that the boundary between leisure and work is blurred. With Internet connectivity, e-leisure participation is possible even during work time. Second, when leisure is seen from the perspective of actions, what people do online becomes the focus. There is a spectrum of passive and active e-leisure. Passive e-leisure implies minimal interactions between the Internet and the users. Examples include seeking out information, which shares common features with reading books as a traditional leisure activity. On the other hand, active e-leisure refers to utilizing the Internet function more dynamically. Creating and managing websites is one of the examples in this category (Jackson 1999; Kim, Kwon & Kim). Third, leisure can be analyzed based on the experiential features, especially synchronicity. Studies categorize e-leisure as asynchronous experiences—visiting websites for information exchange, blogging, and emailing, and synchronous experiences— instant messaging, internet chatting, or online games (Wang et al. 2008). These above types of online communication are enabled with the online media.

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### **Motivations for Choosing E-Leisure**

Different motivational patterns cause diverse leisure styles (Mannell & Iso-Ahola 1987). Based on the notion proposed in the expectancy-value model (Fishbein & Ajzen 1974), the present study posits that e-leisure involvement is the outcome of motivation, which originates from expected values. The current study adopts the dimensionality of leisure motivation proposed by Beard and Ragheb (1983) and focuses on the intellectual, social, and relaxation (i.e., stimulus avoidance) motivations as its key dimensions. These key dimensions, associated with e-leisure patterns, are based on the two-fold leisure behaviour of information and entertainment orientations (Bonfadelli 2002).

First, students who get online during their leisure time may be intellectually motivated: students desire information acquisition and sharing through e-leisure. Although students' intellectual online activities are frequently associated with their school work (Gray, Annabell & Kennedy 2010), motivations exist for obtaining advice and recommendations about issues not directly associated with academic activities. This suggests that intellectual motivation for e-leisure also can be observed (Karlicek et al. 2012). Intellectual motivation is not only found in information acquisition through web browsing but also in online gaming by discovering—exploring, finding, and knowing—new things (Yee 2006).

Second, social motivation is proposed as an e-leisure motivation dimension. In recent years, social relationships established and developed online have become one of the major roles of e-leisure activities. Individuals desire to meet others and interact among one another through diverse online media, such as web forums and social networking sites. Strong motivation for building personal relationships with friends can also be found as the motivation for online gaming (Park, Song & Teng 2011).

Third, stimulus avoidance can be assumed as another distinct motivation for e-leisure involvement. Evidence of the drive for relaxation by getting online can be found in diverse situations spanning from web browsing during working hours (Lebbon & Hurley 2013) to online gaming (Park, Song & Teng 2011).

### **Life Satisfaction as an Outcome of E-Leisure Involvement**

Studies have investigated the outcomes of leisure (Driver, Brown & Peterson 1991). Many studies have focused on the psychological, physical, social, economic, and environmental benefits of leisure and life satisfaction (Chen, Li & Chen 2013; Ragheb & Griffith 1982). Examination of such benefits has been applied to the e-leisure context as well (Bryce 2001). The present study focuses on life satisfaction and explores the association between the perceived degree of e-leisure involvement and life satisfaction.

Life satisfaction is defined as “the degree to which a person reports satisfaction with salient features of his life and life-space” (Warr, Cook & Wall 1979, p. 133). The notion originated from the concept of subjective wellbeing (SWB, Diener, Lucas & Oishi 2002; Diener et al. 1999), which is often discussed within the context of happiness and wellbeing (Lloyd & Little 2010). The concept is also associated with quality of life (QOL, Cummins 1997) and satisfaction with life

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(Diener et al. 1985). Both the notion of cognitive and affective components are incorporated in the concept of subjective wellbeing (Diener 1984). Pleasant and unpleasant emotions capture the affective component while life satisfaction is mostly understood as a concept which focuses on its cognitive component.

### **The Effect of E-Leisure Involvement on Life Satisfaction**

Life satisfaction is determined to an important degree by work and life patterns. As leisure is an important component of life, its effects on life satisfaction and subjective wellbeing have widely been acknowledged (Lloyd & Auld 2002; Neal, Sirgy & Uysal 1999). In addition, benefits of leisure on university students' wellbeing have been reported (Sivan 2003). Nonetheless, the effects of e-leisure are arguable; in particular, the positive effects of e-leisure in predicting life satisfaction tend to be devaluated because e-leisure is perceived as possessing passive characteristics, and passive types of leisure usually are known not to significantly contribute to overall happiness. Furthermore, many e-leisure studies that focus on a few categories of e-leisure, especially online games, address the negative effects. The Dualistic Model of Passion (Chaudhuri & Holbrook 2001) supports over-indulgence as the outcome of obsessive passion. Increase of emotional loneliness and decrease of social wellbeing as the outcomes of e-leisure also have been pointed out (Moody 2001).

In contrast, there are benefits of e-leisure. From the early years of e-leisure inquiry, enhancement of self-efficacy originating from the way people behave online has been observed (Tapscott 1998). Flow experience, which is known to be found in active forms of leisure, is also observed in several forms of e-leisure, represented by online games (Wu, Scott & Yang 2013). Fulfillment of relaxation motivation through e-leisure also can be the contributor of enhanced wellbeing, based on the notion that relief of stress, which is one of the motivators of e-leisure involvement, is the main source of life satisfaction among university students (Iwasaki 2003). In the case of online games, positive aspects are also highlighted because of the increase of social interaction, enhancement of problem solving skills and cooperation, and increased skills of self-control enabled by e-leisure (Blais 2008; Muncy 2006). Workplace Internet leisure browsing (WILB) studies suggest either positive effects (Coker 2011) or nonlinear and irregular effects of workplace e-leisure (Lebbon & Hurley 2013). Positive effects also include the decrease of boredom and the enhancement of creativity. Moderating variables such as time (Kuem & Siponen 2014) are proposed to further understand the linkage.

### **Methodology**

A self-administered online survey was conducted for data collection. In March 2014, an online invitation was sent to undergraduate students in Macau. Both English and Traditional Chinese versions of the instructions and questions were provided.

Leisure motivation was asked, not focusing on e-leisure but on the comprehensive scope of leisure. Participants were asked to indicate motivations for leisure involvement in general. Items representing the three dimensions—intellectual, social, and stimulus-avoidance motivations—were adopted from

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Beard and Ragheb's (1983) Leisure Motivation Scale. Items asking e-leisure included web surfing, playing computer/smartphone games, sharing posts and pictures on online social networking sites, and online communication with friends. Such a spectrum of e-leisure pattern was adopted from Yang et al.'s (2011) identification of leisure patterns based on the Chinese students' example. Before finalizing the spectrum of e-leisure, a pilot study was conducted. In this stage, feedback on the initial items, provided by 77 Macau undergraduate students, was taken into consideration in finalizing the set of items. Data collected for the pilot study were not used for the final analyses. Satisfaction with life was measured with five items based on the Students' Life Satisfaction Scale (Huebner 1991; Seligson, Huebner & Valois 2003) and the Satisfaction with Life Scale (Diener 2014; Diener et al. 1985).

Questions were asked with a 5-point Likert type scale. Structural Equation Modeling was used for confirmatory factor analyses and structural model testing.

## Results

Among the 293 complete surveys, 221 data points were used, after excluding students from outside of Macau, students from Macau who are currently studying in other regions, and those who identified themselves as recent graduates. Such data deletion was conducted because the online behaviour of the excluded tends to be different from that of local Macau undergraduate students. Table 2 shows the demographic profile of the respondents. A majority of students in the sample were second-year undergraduate students (62.9%), followed by first-year (15.4%), third-year (11.3%), and fourth-year (10.4%) students. Reflecting the gender combination of local Macau students attending tertiary educational institutions (Macao Tertiary Education Services Office (GAES) 2013), there were more female than male respondents, with the percentages of 67.0% and 33.0% of the total respondents, respectively. A majority of the respondents were attending the Institute for Tourism Studies, University of Macau, Macao Polytechnic Institute, and Macau University of Science of Technology. No potential outlier was detected in the data collected for the analysis. Factor loadings for the constructs ranged from .687 to .868 (Table 4). Cronbach's alphas for the constructs all exceeded the acceptable level, indicating good construct reliability (see Table 1 for details).

The structural model (Figure 1) fit well with the data ( $\chi^2$  (128, n=221) = 193.664,  $\chi^2$ /df=1.513, CFI=.971, RMSEA=.048, and SRMR=.080). The results showed that intellectual and stimulus-avoidance leisure motivations were significantly associated with e-leisure involvement while social motivation was not significantly associated with it (see Table 3 for details). Such an insignificant result may due to multicollinearity resulting from high correlations among the three dimensions of motivation (Table 4). To address such an issue, three dimensions of leisure motivation were set as a second-order factor in the alternative model (Figure 2). The second-order-factor structural model tested if people with higher overall leisure motivation perceive significantly more than those with lower overall leisure motivation that they are spending sufficient time for e-leisure. The second-order factor model showed a good fit with the collected data ( $\chi^2$  (130, n=221) =

202.172,  $\chi^2/df=1.555$ , CFI=.967, RMSEA=.050, and SRMR=.084). The results showed significant positive associations of leisure motivation and e-leisure involvement as well as e-leisure involvement and life satisfaction. Second-order standardized factor loadings with three dimensions of leisure motivation ranged from .691 to .927 (Table 5). The results suggest that, overall, students who are highly motivated to have leisure time are likely to get online for leisure. In both models, there was a significant association of e-leisure involvement and life satisfaction. Such a result indicates that, in general, Macau's undergraduate students who perceive more strongly that they are sufficiently involved with e-leisure activities tend to be more satisfied with life.

### **Conclusion**

The present study focused on the increasingly important yet under-researched topic of e-leisure and examined its associations with overall leisure motivation and life satisfaction. The results from the study indicated an overall positive relationship between leisure motivation and e-leisure involvement. The study also showed that e-leisure involvement was one of the significant indicators of life satisfaction, supporting the positive function of e-leisure.

There are relatively fewer constraints in terms of time, distance, and cost in e-leisure than in offline leisure. Future studies are warranted to associate such characteristics with the change of society and human behaviours. For example, more studies focusing on the changing perception of time could further explain the prevalence of e-leisure as the outcome of increasing time pressure and a fast changing society.

In addition, practitioners can provide more people with the opportunities to participate in a variety of e-leisure activities, if they take advantage of e-leisure. In particular, demographic groups with more constraints on leisure participation than others would benefit from such e-leisure services provided by public and private organizations. For example, studies support the positive effects of e-leisure found among the older population. The increase of skills empowers older internet users, and it eventually leads to life satisfaction and psychological wellbeing (McMellon & Schiffman 2002). Based on such a notion, e-leisure could provide the elderly population with various opportunities to spend some quality time for leisure, which contributes to enhancing satisfaction with their lives.

Future studies need to further examine the types of online activities as parts of leisure. Although the current study examined several types of e-leisure activities in order to capture more comprehensive aspects of online behaviours, specific online contents used by people and the causes and effects of such consumption still need to be keenly examined.

**Table 1: Descriptive Statistics of Measurement Items**

Construct and Item	Mean	SD	Skewness	Kurtosis
<b>Leisure Motivation</b>				
<b>1. Intellectual Motivation (Cronbach's Alpha=.832)</b>				
INT1 To learn about things around me	3.63	.755	-.430	.628
INT2 To expand my knowledge	3.89	.804	-.640	.776
INT3 To discover new things	3.77	.801	-.308	-.011
<b>2. Social Motivation (Cronbach's Alpha=.790)</b>				
SOC1 To build friendships with others	4.04	.782	-.359	-.550
SOC2 To interact with others	3.98	.806	-.379	-.443
SOC3 To develop close friendships	3.71	.862	-.090	-.507
<b>3. Stimulus-Avoidance Motivation (Cronbach's Alpha=.828)</b>				
SA1 To avoid the hustle and bustle of daily activities	3.74	.832	-.298	.065
SA2 To rest	4.14	.838	-.550	-.656
SA3 To relieve stress and tension	4.07	.826	-.323	-.975
<b>E-Leisure Involvement (Cronbach's Alpha=.863)</b>				
Web surfing	3.50	.824	-.229	.461
Playing computer / smartphone games	3.54	.891	-.519	.432
Uploading pictures and postings on online social networking services (e.g., Weibo, Facebook)	3.45	.860	-.443	.483
Talking with friends online (e.g., using WeChat, text messaging)	3.74	.886	-.488	.336
<b>Life Satisfaction (Cronbach's Alpha=.907)</b>				
Because of my leisure involvement, my life is going well.	3.45	.811	-.114	.262
Because of my leisure involvement, my life is better than most students.	3.16	.853	-.053	.353
Because of my leisure involvement, the conditions of my life are excellent.	3.31	.861	-.208	.266
Because of my leisure involvement, I am satisfied with my life.	3.30	.920	-.205	-.057
Because of my leisure involvement, in most ways my life is close to my ideal.	3.20	.863	.022	-.132

**Table 2: Demographic Profile of the Sample (n=221)**

Class Level	No. of Respondents (%)
Year 1 Student	34 (15.4)
Year 2 Student	139 (62.9)
Year 3 Student	25 (11.3)
Year 4 Student	23 (10.4)
<b>Gender</b>	
Male	73 (33.0)
Female	148 (67.0)
<b>School</b>	
IFT	78 (35.3)
University of Macau	65 (29.4)
Macao Polytechnic Institute	34 (15.4)
Macau University of Science and Technology	28 (12.7)
University of St. Joseph	7 (3.2)
Kiang Wu Nursing College of Macau	9 (4.1)
<b>Region of Origin</b>	
From Macau	221 (100)
<b>Major</b>	
Related to Tourism	82 (37.1)
Not related to Tourism	139 (62.9)

**Table 3: Coefficients Estimates of the First-order Factor Structural Model (Figure 1)**

Path	Std. Coeff.	Unstd. Coeff.	SE	p
Leisure Motivation (Intellectual) → E-Leisure Involvement	.336	.402	.186	.031
Leisure Motivation (Social) → E-Leisure Involvement	-.086	-.084	.146	.565
Leisure Motivation (Stimulus-Avoidance) → E-Leisure Involvement	.284	.267	.097	.006
E-leisure Involvement → Life Satisfaction	.272	.27	.075	<.001

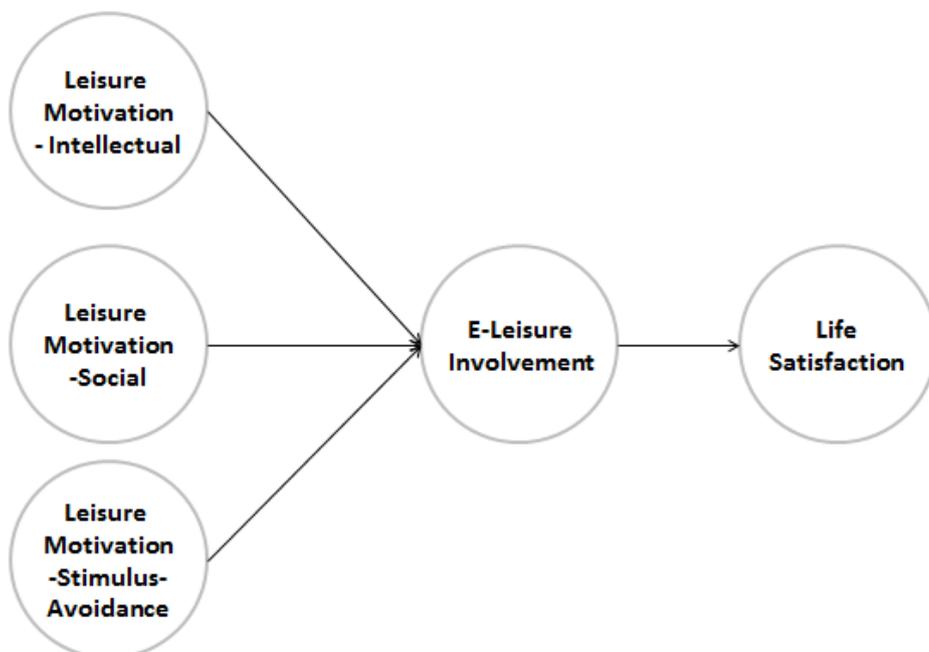
**Table 4: Coefficient Estimates of the Factor Loadings and Factor Covariance of the First-order Factor Structural Model**

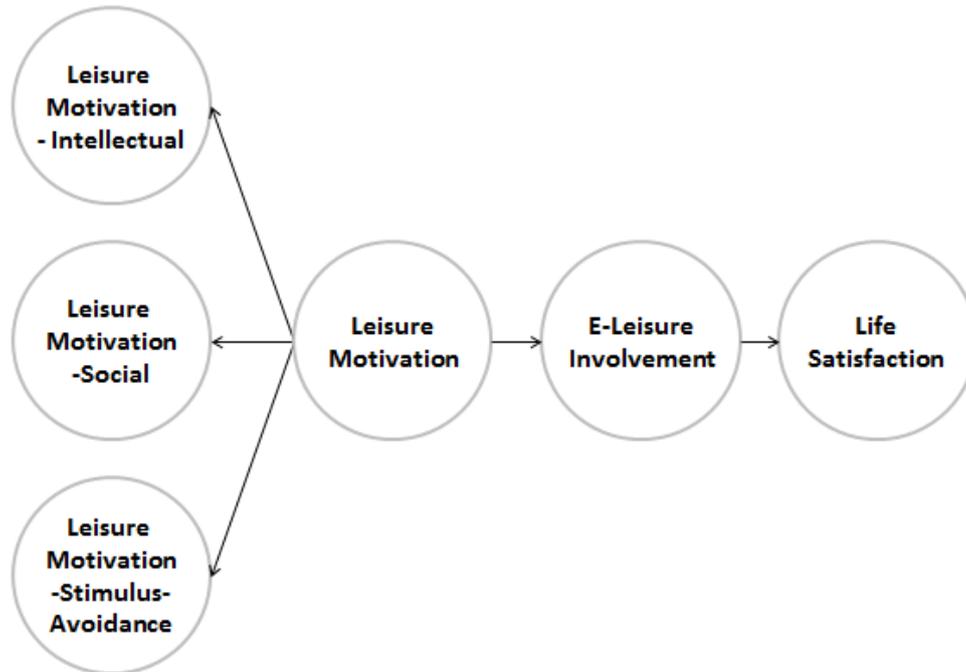
Factor Loading / Covariance	Std. Coeff.	Unstd. Coeff.	SE	p
Intellectual Motivation → INT1	.735	1	-	-
Intellectual Motivation → INT2	.841	1.22	.105	<.001
Intellectual Motivation → INT3	.796	1.151	.103	<.001
Social Motivation → SOC1	.868	1	-	-
Social Motivation → SOC2	.856	1.017	.065	<.001
Social Motivation → SOC3	.798	.91	.065	<.001
Stimulus Avoidance Motivation → SA1	.687	.813	.077	-
Stimulus Avoidance Motivation → SA2	.822	.979	.077	<.001
Stimulus Avoidance Motivation → SA3	.852	1	-	-
E-Leisure Involvement → Web Surfing	.806	1	-	-
E-Leisure Involvement → Playing computer / smartphone games	.841	1.13	.086	<.001
E-Leisure Involvement → Uploading pictures and postings on online social networking services	.776	1.005	.084	<.001
E-Leisure Involvement → Talking with friends online	.714	.953	.087	<.001
Life Satisfaction → My life is going well	.814	1	-	-
Life Satisfaction → My life is better than most students.	.818	1.057	.077	<.001
Life Satisfaction → The conditions of my life are excellent	.858	1.119	.076	<.001
Life Satisfaction → I am satisfied with my life.	.856	1.193	.081	<.001
Life Satisfaction → In most ways my life is close to my ideal.	.725	.948	.081	<.001
Stimulus-Avoidance Motivation ↔ Intellectual Motivation	.621	.241	.039	<.001
Intellectual Motivation ↔ Social Motivation	.806	.302	.041	<.001
Social Motivation ↔ Stimulus-Avoidance Motivation	.620	.295	.045	<.001

**Table 5: Coefficient Estimates of the Second-order Factor Structural Model (Figure 2)**

Path	Std. Coeff.	Unstd. Coeff.	SE	p
Leisure Motivation → E-Leisure Involvement	.482	.616	.109	<.001
E-Leisure Involvement → Life Satisfaction	.268	.267	.075	<.001
Leisure Motivation → Leisure Motivation (Intellectual)	.927	1	-	-
Leisure Motivation → Leisure Motivation (Social)	.855	1.127	.133	<.001
Leisure Motivation → Leisure Motivation (Stimulus-Avoidance)	.691	.936	.124	<.001

**Figure 1 Proposed First-Order Structural Model of E-Leisure**



**Figure 2 Proposed Second-Order Structural Model of E-Leisure**

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## What is ATLAS

September 2016



The Association for Tourism and Leisure Education and Research (ATLAS) was established in 1991 to develop transnational educational initiatives in tourism and leisure.

ATLAS provides a forum to promote staff and student exchange, transnational research and to facilitate curriculum and professional development. It currently has 212 members in 62 countries worldwide.

### What are the objectives of ATLAS?

- To promote the teaching of tourism, leisure and related subjects.
- To encourage academic exchange between member institutions.
- To promote links between professional bodies in tourism, leisure and associated subjects and to liaise on educational issues, curriculum development and professional recognition of courses.
- To promote transnational research which helps to underpin the development of appropriate curricula for transnational education.

### What does ATLAS do?

ATLAS promotes links between member institutions through regular meetings, publications and information exchange. The main activities of ATLAS currently are:

- Organising conferences on issues in tourism and leisure education and research. International conferences have been held in London, United Kingdom (September 2012) and in Malta (November 2013), Budapest, Hungary (October 2014), Lisbon (October 2015). The annual conference in 2016 will be organised in Canterbury, UK. Regional conferences are also held in Africa, South America and the Asia-Pacific region.
- Information services and publications, including the ATLAS website and members' portal, the annual ATLAS Reflections, Facebook and LinkedIn.
- Running international courses, such as the ATLAS Winter University in Europe and the Summer Course in Asia.
- Organisation of and participation in transnational research projects, for example on cultural tourism, sustainable tourism, and information technology.
- Research publications and reports.

### What are the benefits of the ATLAS membership?

- Regular mailings of information, updates on ATLAS conferences, meetings, projects, publications and other activities.
- Access to the members' portal on Internet with exclusive access code.
- Participation in the ATLAS information lists for everyone within ATLAS member institutions, as well as for the different Special Interest Groups.
- The annual ATLAS international conference, which provides an opportunity to network with other members.

- Conferences organised by regional sections.
- ATLAS members can participate in a wide range of projects run by ATLAS in the areas of tourism and leisure education and research.
- Members have access to research information gathered through ATLAS International projects.
- ATLAS members are listed on the ATLAS website, giving teachers and students easy access to information about member institutions via Internet.
- Distribution of information about member events, programmes, projects and products via the ATLAS mailing list and ATLAS website.
- ATLAS members are entitled to substantial discounts on ATLAS conference fees and selected ATLAS publications.
- Contacts and lobbying through ATLAS links with other international organisations.
- Opportunity for students to take part in an established academic and research network.

### **ATLAS Special Interest Groups**

Members of ATLAS can form and join Special Interest Groups related to specific education and research topics or for specific geographical areas. Special Interest Groups run research programmes and can organise special events and publications related to their area of interest. The current Special Interest Groups are:

- Cultural Tourism Research Group
- Gastronomy and Tourism Research Group
- Business Tourism Research Group
- Capital City Tourism Research Group
- Volunteer Tourism Research Group
- Independent Travel Research Group
- Events Research Group

### **ATLAS Regional Sections**

ATLAS is also represented at regional and local level by sections such as ATLAS Europe, ATLAS Asia-Pacific, ATLAS Africa and ATLAS Latin Americas. The regional sections of ATLAS have developed their own programme of activities and publications to respond more closely to the specific needs of members located in these regions and those with related research interests. Membership of ATLAS regional sections and Special Interest Groups of ATLAS is open to all ATLAS members at no extra costs.

### **The ATLAS publication series**

As a networking organisation, one of the main tasks of ATLAS is to disseminate information on developments in tourism and leisure as widely as possible. The ATLAS publication series contains volumes of selected papers from ATLAS conferences and reports from ATLAS research projects. All publications can be found and ordered in the online ATLAS bookshop at: [shop.atlas-euro.org](http://shop.atlas-euro.org).

**Join ATLAS**

ATLAS membership is open to bona-fide educational institutions and professional bodies with educational, research or professional interests in tourism, leisure and related areas. If your institution is interested, complete the application form on the ATLAS homepage at [www.atlas-euro.org](http://www.atlas-euro.org).

**How much does the ATLAS membership cost?**

Since 2016 the annual institutional membership fee for ATLAS is € 325. For organisations located in countries in Central and Eastern Europe, Africa, Asia and South America the fee is € 200 per year.

**Secretariat address**

ATLAS

Association for Tourism and Leisure

Education and Research

PO Box 109

6800 AC Arnhem

The Netherlands

Tel: +31-20-8932166

Fax: +31-26-8700143

E-mail: [info@atlas-euro.org](mailto:info@atlas-euro.org)

URL: [www.atlas-euro.org](http://www.atlas-euro.org)

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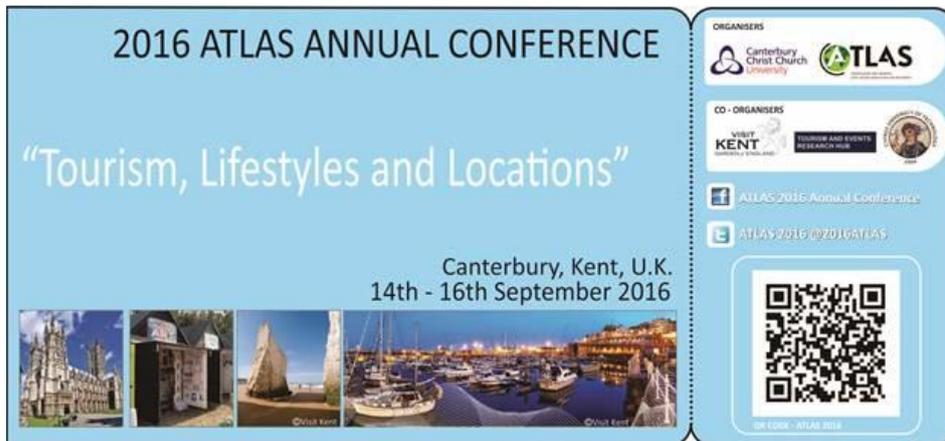
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## ATLAS Events

ATLAS Annual Conference 2016  
Tourism, Lifestyles and Locations  
Canterbury, United Kingdom  
September 14-16, 2016



The banner for the 2016 ATLAS Annual Conference features a light blue background. The main title "2016 ATLAS ANNUAL CONFERENCE" is at the top in white. Below it, the theme "Tourism, Lifestyles and Locations" is written in a larger, white, serif font. The location and dates "Canterbury, Kent, U.K. 14th - 16th September 2016" are positioned in the lower right. A row of four small images at the bottom shows a cathedral, a building entrance, a sailboat, and a harbor scene. On the right side, there is a vertical sidebar with logos for the organizers (Canterbury Christ Church University and ATLAS), co-organizers (Kent Tourism and Events Research Hub), social media links for Facebook and Twitter, and a QR code.

ATLAS Latin Americas Conference 2017  
Tourism and Creativity: New Opportunities for Developing Latin America  
Recife, Brasil  
June 5-7, 2017

ATLAS Africa Conference 2017  
Africa's Tourism and Travel Competitiveness: Opportunities and challenges  
Eldoret, Kenya  
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ATLAS Annual Conference 2017  
Destinations past, present and future  
Viana do Castelo, Portugal  
September 12-16, 2017

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