Perspectives on Asian Tourism
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Catheryn Khoo-Lattimore
Elaine Chiao Ling Yang *Editors*

Asian Youth Travellers

Insights and Implications

Springer

Perspectives on Asian Tourism

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While a conspicuous body of knowledge about tourism in Asia is emerging, Western academic ontologies and epistemologies still represent the dominant voice within tourism circles. This series provides a platform to support Asian scholarly production and reveals the different aspects of Asian tourism and its intricate economic and socio-cultural trends.

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- Asian tourists' experiences, patterns of behaviour, and constraints to travel;
- Asian values that underpin operational, management, and marketing decisions in and/or on Asia (travel);
- external factors that add to the complexities of Asian tourism studies.

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Foreword

The landscape of tourism has changed remarkably in the past three decades. Some of the tourism products we observe today were considered niche markets 30 years ago; for example, adventure tourism, dark tourism and backpacking. These once-perceived eccentric forms of travel have received increasing acceptance and gained popularity among the young travellers across the globe. Industry reports have documented the rise of millennial travellers who represent 20% of international travellers. Many of these young travellers are interested in novel and meaningful travel experiences, such as volunteering abroad, working holiday, learning a foreign language and discovering the self through backpacking.

Existing scholarly research has mainly focused on Western youth perspectives, given that backpacking, for example, is often portrayed in the media as a cultural rite of passage for Western youths where they gain independence by travelling to less developed destinations to experience hardship, adventure and risk. Many Asian countries are included in the classic backpacking route but we know very little about the needs and experiences of young travellers from these destinations. The presence of young Asian travellers has been felt by the industry but remains invisible in scholarly research. Hence, this book, *Asian Youth Travellers*, is a timely contribution and provides insights to the growing youth travel market in Asia.

The book is a collection of ten independent chapters, which explore a wide range of exciting topics that reflect the characteristics of young Asian travellers. The book adopts a broader definition of Asia. While it continues to advance knowledge of the relatively mature markets, such as the Japanese and Chinese travel markets, the book also includes other emerging markets in Southeast, East and West Asia (e.g. Thailand, South Korea and Azerbaijan). The chapters investigate different forms of tourism undertaken by Asian youth travellers, encompassing educational tourism, adventure tourism, working holiday, backpacking, dark tourism, voluntourism, self-driving tourism, cultural tourism and food tourism. The book has fruitfully brought together different perspectives and advances current understanding of Asian youth travellers from the current trends to implications, from motivations to safety concerns, from the influence of collectivist culture on travel behaviour to the search of social freedom through independent travel and from destination image to visit

intention. The most important contribution of this book is that it has built an intellectual platform for many Asian scholars to share their ideas and works with the international tourism academy.

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Chapter 1
Asian Youth Tourism: Contemporary Trends, Cases and Issues

Catheryn Khoo-Lattimore and Elaine Chiao Ling Yang

Abstract Youth travel is one of the fastest growing travel markets with longer stay and therefore, higher spend. However, existing studies have mainly focused on Western youth travellers. Only a handful of studies have considered the travel experiences of Asian youths, and the findings of these studies suggest that the travel motivation, preference and behaviour of Asian youth travellers are different from Western youths. In response to the emerging youth market in Asia, this edited volume sets out to deepen existing knowledge of Asian youth travellers. This introductory chapter provides a cursory literature review of youth tourism studies to identify the research gaps and potential avenues for scholars who are interested in researching Asian youth travellers, an increasingly vital subfield of tourism studies.

Keywords Youth tourism · Young travellers · Asia · Asians · Backpackers · Motivation · Adventure · Party · Leisure · Volunteering

1.1 Introduction

Youth travel is one of the fastest growing markets in the tourism sector (Blanco et al. 2017). Traditionally seen as a low-spending market segment (Horak and Weber 2014), surveys by the UNWTO and WYSE Travel Confederation have begun to dispel this view, valuing the youth travel market at over USD 190 billion. The same report indicated that young travellers spent an average of USD 2600 on their annual trips compared to an average of just USD 950 per trip for international tourists as a whole, mainly due to their longer-duration holidays (Richards 2011). In Australia, the youth segment contributed to 25% of all visitor arrivals and 46% of all visitor spend in 2017 and is expected to spend AUD 28 billion by 2020, exhibiting almost 300% growth in a decade (Tourism Australia 2017). Expectedly, calls have been made for more research to understand this constantly developing dynamic segment

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which is evidently continuing to grow in importance (Demeter and Bratucu 2014; Horak and Weber 2014).

The youth segment is typically defined as tourists aged between 15 and 29, but it can also be defined by people whose mobility is greatest (Horak and Weber 2014) – in fact, in Chap. 8 of this book, young travellers are defined as people between the ages of 30 and 35. This more contemporary age range for the definition of youth is apt considering the phenomenon of 'extended adolescence' (Stetka 2017). For example, young people now spend longer time in the university and leave home at a much older age. As a result, the age bracket of youth is widening, which inadvertently also means a larger and more heterogeneous market segment. Youth travellers tend to have more flexible schedules and take longer holidays, during which they often spend money on a wide range of activities (Demeter and Bratucu 2014). A cursory literature sweep of the past 10 years revealed steadily growing interest in youth tourists. Studies largely focused on the motivations behind the youths' travel and destination choices, whether it be for volunteering (Benson and Seibert 2009; Gius 2017; Rogerson 2011; Šuba 2017), backpacking (Chen et al. 2014; Matthews 2009), or adventure (Lepp and Gibson 2008; Schlegelmilch and Ollenburg 2013). Several studies also focused on the more risqué side of tourism, which appears to appeal particularly to younger demographics. These studies covered sex tourism (Hesse and Tutenges 2011) and party or nightlife tourism (Mura and Khoo-Lattimore 2013; O'Leary et al. 2012; Tutenges 2012, 2015), sexual risk-taking during travel (Berdychevsky 2017; Berdychevsky and Gibson 2015a, b), and risky behaviours on spring break (Ribeiro and Yarnal 2008). It has become increasingly clear that the types of activities young tourists participate in and seek during their travels have generated whole industries looking to capture this lucrative demographic. As Lepp and Gibson (2008) found, youth tourists tend to have lower perceptions of risk, in pursuing novelty, stimulation, and adventure on their travels. The combinations of volunteering, independent travel, backpacking, and adventure can be seen in destinations such as British Columbia in Canada, where attractions are built around extreme sports and backpackers year-round. Destinations such as Ibiza in Spain, Ios in Greece, and Sunny Beach in Bulgaria are all renowned party getaway locations, notorious for excessive alcohol and substance abuse, as well as risky sexual behaviour. However, a criticism against youth travel thus far is that it has largely focused on Western youth as well as been taken from Western perspectives, with calls for more focus on young Asian travellers (Bui et al. 2013; Mohsin et al. 2017).

Against a background of rapid tourism growth out of Asia, this book attempts to provide additional understanding to the dynamics of youth tourists by focusing on Asian youth. The definition of Asia has been discussed in detail in the sister volume of this book, *Asian Cultures and Contemporary Tourism*. In both books, we adopted an open definition to Asia because Asia is an evolving social imagination, and we question if it should be imposed by any fixed definition or country list. As such, the definition of Asia is determined by the collective works where chapter authors interpret Asian identities and cultures through investigations of the symbolic, material and self/*other* representations of Asian youth tourists.

Overall, the main aim of this chapter is to set the scene for the rest of the book. This chapter will be organised according to the four main typologies commonly identified in youth travellers' motivations – travel for personal development, leisure tourism, adventure tourism and volunteer tourism (Demeter and Bratucu 2014; Moisă 2010). Each of the four subsections will provide overviews on the corresponding youth tourist typology, with the relevant book chapters situated within. In doing so, we shine light on the gaps in literature and illustrate how each book chapter addresses these gaps. The concluding section highlights potential avenues for future research in this increasingly vital subfield of tourism studies.

1.2 Asian Youth Tourism

The increasing importance of understanding Asia as a travel market is highlighted by the exponential growth rates of outbound tourists from the region (Magda Antonioli 2011). In Australia, for example, Asian tourists will account for more than half of all visitors to the country by 2018, becoming the largest source of both inbound arrivals and inbound spending (Tourism Research Australia 2017). The development and diversification of outbound Asian tourism is a consequence of the profound socioeconomic changes affecting the region, led by China, which include the expansion of a young emerging middle class eager to travel and learn about foreign countries (Magda Antonioli 2011; O'Regan and Chang 2015). In China, approximately 65% of all outbound tourists are young or middle-aged well-educated individuals (Tourism Review 2013). With youth travellers exhibiting higher levels of computer literacy and competence, and the ever-increasing accessibility to information from far destinations, this means that previous barriers to the use of new information and booking channels are disappearing a lot more quickly (Richards and Wilson 2005). This has culminated in consistent rapid growth of international tourism spending from the Asia-Pacific region, with China (+19%), Republic of Korea (+12%) and Hong Kong (+5%) amongst the top ten expenditure markets in 2016 (UNWTO 2017). Outside the top ten, Vietnam (+28%), India (+16%) and Thailand (+11%) also saw double-digit growth in outbound spending in 2016 (UNWTO 2017).

Relatedly, the number of studies on Asian youth tourism has steadily increased over the past 10 years. Research on young Asian travellers have only appeared in recent years. Already in that time, significant differences in needs and motives have been found when compared to their Western counterparts. Whilst Westerners are more inclined to satisfy inner needs such as personal growth and psychological fulfilment through travel, young Asians seek temporary freedom from societal constraints (Huang 2008). Bui et al. (2013) supported this – their study revealed that young Asians desire 'Western cosmopolitanism' when travelling. Disparities are also particularly highlighted with young Asian women. Whilst Berdychevsky and Gibson (2015a, b) found that young American women embraced higher risk-taking and thrill-seeking during their travels, Khan et al. (2017) found that young Malaysian

women were risk-averse, with their participants expressing low intention to visit India largely due to perceived physical risk. This disparity is seen again where Thomas (2005) found that young Western women were more likely to have sexual intercourse more quickly with a new partner on holiday than they do at home, but Zhang and Hitchcock (2017) found that young Chinese women viewed travelling as an opportunity to fulfil traditional roles expected of them within Chinese culture to achieve the desirable status of being a 'good woman'. These differences are perhaps unsurprising, considering Blackwell et al.'s (2001) claim that culture affects consumers' behaviours in a multitude of ways. However, in stark contrast to Huang's (2008) results, G. Chen et al. (2014) found that Asian backpackers may not be so different from Western backpackers in terms of personal development. Similarly, Mohsin et al. (2017) found that young Thai travellers are keen to visit destinations that are perceived to offer immersive new cultural experiences, scenic values and adventure, factors commonly seen in existing Western research. However, they only mention Western literature in passing, without exploring the magnitude of factors such as cultural differences on destination selection between Western and Asian youth. These studies illustrate the heterogeneity in Asian youth travel research, highlighting the need for more nuanced understanding.

1.2.1 Location, Location, Location

Given that 29.2% of the population in China presents a youth tourism market comprising 389 million potential travellers (Song et al. 2017), tourism research on Asian youth have unsurprisingly largely converged on exploring the behaviour and demands of young Chinese outbound travellers. China alone has contributed about 30% to the growth in international tourism and is now considered a steady growth pole in the world tourism economy (Tourism Review 2013). For the year ending June 2017, China (16%) was the largest source of youth arrivals to Australia (Tourism Australia 2017). Segmentation studies have focused on understanding the influence of Chinese youth perceptions, motivations and cultural values on destination choices such as Italy (Magda Antonioli 2011), Western Europe (Prayag et al. 2015), Macao (Zhang and Hitchcock 2017), and Hong Kong (du Cros and Jingya 2013). Considering the growing importance of understanding the young Chinese demographic, four of the nine chapters in this book focus on Chinese youth travellers. In Chap. 5, for example, Cai explores the group orientation dynamics of Chinese outbound backpackers using mobile ethnography. Chinese collectivistic culture, high-risk sensitivity and loneliness avoidance were found to be amongst the main determinants as to why young Chinese backpackers prefer to seek out travel companions online prior to travelling, forming small travel groups especially on trips to Europe, where cultural uncertainty for the young Chinese is high.

Outside China, emerging studies on young travellers have predictably focused on countries exhibiting rapid growth. The Republic of Korea, albeit not as quickly as China, continued to show double-digit growth (+12%), remaining a top ten country

for international tourism spending in 2016 (UNWTO 2017). Research on South Korean youth focused on heritage tourism (Youn and Uzzell 2016) and environmental awareness whilst travelling (Han et al. 2017; Kiatkawsin and Han 2017). In the same UNWTO report as mentioned earlier, two other countries exhibiting double-digit growth, India and Thailand, were the focus of studies on the motivation of young travellers. de Groot and van der Horst (2014) explored how young Indians were travelling to Goa for personal development and to find their 'true selves' through travel. Mohsin et al. (2017) explored the travel interests and intentions for young Thai outbound travellers. The emergence of research in conjunction with the growing economic impact of young travellers from the Asian region signifies the increasing interest and importance of understanding how and why these young Asian travellers decide on their destinations and what influences their behaviour once they are there. It will be interesting to see how and if cultural values emerge in their decision-making processes and, more importantly, how this compares to their Western counterparts. The following subsections frame and postulate these topics through some of the most common young tourist typologies seen in tourism research, where we introduce the chapters to the book in accordance to how they fit into the current Asian youth tourism landscape.

1.2.2 Travel for Personal Development

One of the main reasons young travellers travel is for personal development, otherwise also known as educational or cultural exchange tourism, where the primary purpose is to engage in a learning experience directly related to the location (Demeter and Bratucu 2014; Moisă 2010). This typology focuses specifically on travelling for ecotourism, heritage or cultural tourism, rural/farm tourism and student exchanges between educational institutions. For example, G. Chen et al. (2014) found that Chinese youths seek personal development through backpacking, suggesting service providers targeting this demographic should highlight niche activities such as survival skills or local cultural knowledge seminars in hostels. Whilst research examining cross-cultural differences in personal development has emerged in neighbouring fields such as family decision-making, parenting and education (Farh et al. 1997; Fuligni et al. 1999; Helwig et al. 2003; Hofstede 1991; Li et al. 2011; Triandis 1988), it has remained scant in literature on youth tourism. In addressing what is evidently a significant gap in research, five out of the nine chapters in this book focus on educational tourism, as well as examining Asian youth tourism from cultural perspectives.

In Chap. 3, Choi and Kim utilise comparative case studies on undergraduate students in China and South Korea to better understand Asian youths' learning experiences during short-term international field trips. Their findings cast light upon Asian youth subcultures as well as shared values and how they differ from those of other youth travellers. Educational tourism is also the focus of Chap. 7, where Nagai and Kashiwagi provide an overview of educational tourism programmes in Japanese

schools. The chapter explores current trends and distinctive features of these programmes, already an important segment for Japan's domestic tourism, unearthing the challenges facing this unique segment of the international youth tourism market.

The theme of personal development through travel appears in other studies on Asian youth tourism as well. de Groot and van der Horst (2014) found that Indian youth used travel as a means to discover their 'true selves'. In South Korea, Youn and Uzzell (2016) found that young Korean travellers appreciated domestic heritage attractions as it contributed to their sense of national identity. In this book, Wu and Chen (Chap. 9) examine the determinants of travel intention amongst young Taiwanese visitors to cultural creative parks. Proposing an extended theory of planned behaviour model, their findings provide insights to predicting Asian youth visitors' behaviours such as the importance of collective cultural values. Chapter 4 examines a phenomenon that has largely remained untouched in Asian youth tourism. Israfilova and Khoo-Lattimore explore the culture of Azerbaijani youth and how it influences their perceptions of dark tourism. Interviewing young visitors of a genocide site, they found that experiences at dark sites ranged from spiritual, heritage to learning with a stimulating impact on making social changes. More importantly, their findings indicate the significance of culture and personal values on determining dark tourism experiences.

1.2.3 Volunteer Tourism

Volunteer tourism, otherwise known as working holiday or work-travel, is another commonality in youth tourism. Young travellers volunteer their labour for worthy causes in an organised way, sometimes earning an income or, in exchange for accommodation, familiarising with the local customs, learning the language and travelling during or after that time (Demeter and Bratucu 2014; Moisă 2010; Tomazos 2010). Although still in its infancy, volunteer tourism has received increasing interest in research (Benson and Seibert 2009). Several studies have examined the motivation of youth volunteers in Africa (Benson and Seibert 2009; Rogerson 2011; Šuba 2017) and in Italy (Gius 2017). The studies largely found that young travellers view volunteering and working holidays as good opportunities to experience and learn about foreign countries and cultures. Considering the fact that in Australia, for example, Koreans and Taiwanese youths alone amounted to almost a quarter of inbound working holiday makers in 2017, a segment worth AUD 3.4 billion (Tourism Australia 2017), the lacuna of research on volunteer tourism from Asian perspectives is surprising. Relatedly, volunteer tourism taken from Western perspectives predictably focus on youths from first-world Western countries going to volunteer in developing countries, largely in Asia or Africa. This presents avenues for research to examine the opposite – volunteers from developing countries going to first-world countries, exploring if the same motivations are revealed.

In Chap. 2, Wattanacharoensil and Talawanich attempt to address the paucity in research by investigating the motivations of young Thai travellers to Australia on working holiday visas. Using the existence, relatedness and growth (ERG) theory,

their findings revealed that the monetary aspect plays a crucial role and is the predominant driver of Thai working holiday makers. The findings present a significant contrast to existing Western literature, where volunteers and working holiday makers have largely focused on personal development or fun as their main motivations and little importance on monetary aspects. In Chap. 10, Wen, Lin and Peng examine the interpersonal interaction and socialisation of Chinese volunteers. They take the Ride for Love movement as their case study, where college students in Guangzhou ride bicycles to rural China to help teach in remote villages. Their findings show diverse modes of personal and interpersonal interactions amongst the young volunteers, as well as personal shifts from the volunteering experiences.

1.2.4 Leisure

The international youth leisure market can be broadly defined as young, independent and adventurous visitors. This includes young people on holiday and visiting friends or relatives. The main emphasis is the idea that this is a nonworking holiday and it is based on recreational activities (Demeter and Bratucu 2014; Moisă 2010). Travelling for leisure is quickly becoming a lifestyle staple for the emerging young middle class in Asia, with continually decreasing travel constraints (Chen et al. 2013; Magda Antonioli 2011). S. Wang (2017) found that young Chinese adults desired comfort, novelty and escape stimulations in their leisure travels, which played a big part in their general life satisfaction. More importantly, because they focused on young Chinese people with baseline or entry-level jobs, they found that leisure travel was especially vital to invigorate work passion, inspire creative ideas and improve relations with colleagues and quality of life in general. The study concludes with recommendations for governments and organisations to consider introducing mandatory leisure travel programmes for their employees, considering its profound effect on work motivation and life satisfaction. This highlights the importance for further research on the Asian youth segment to better understand the demands and niche markets, where they are differentiated from their Western counterparts, and how to capitalise on a segment that continues to grow. In Chap. 8, Liu explores the motivations of Chinese self-drive travellers. Where Asian travellers have traditionally favoured group package tours (Wang et al. 2007), Liu casts light on a growing trend for young outbound Chinese travellers – self-driving. The study's findings illustrate motivation and behavioural differences for these young Chinese travellers compared to older-generation Chinese travellers and their Western counterparts.

1.2.5 Adventure

Sports and physical activities are a part of the increasing variety of leisure activities and pastimes. This thriving leisure culture has led to the evolution of a rapidly growing sports and adventure tourism industry (Schlegelmilch and Ollenburg 2013).

Adventure tourism typically involves exploration or travel with perceived (and possibly actual) risk, usually requiring specialised skills and physical exertion (Demeter and Bratucu 2014). One of the core features associated with adventure tourism is thrill or sensation-seeking alongside the aspect of fun – facing fear or challenge and being intrinsically rewarded, including the adrenaline rush associated with activities perceived by the participant to be dangerous or physically/mentally challenging (Lepp and Gibson 2008; Schlegelmilch and Ollenburg 2013). Examples of adventure tourism include destinations like Queenstown in New Zealand, renowned for their plethora of extreme sports like bungee jumping, skydiving, skiing and backcountry hiking. Considering the outbound adventure tourism market just for the Americas and Europe is estimated at $263 billion, combined with a younger demographic compared to non-adventure travellers (Adventure Travel Trade Association 2013), it is relatively surprising that studies on adventure tourism remain scarce in youth tourism research. Our cursory literature sweep revealed adventure tourism to be absent in Asian youth tourism research. Thus, Chap. 6, where Chen explores the safety concerns and coping strategies of young Chinese adventure tourists, provides a timely and significant contribution to literature. The study finds that young Chinese travellers are increasingly engaging in adventure tourism, long-distance trekking in particular. However, the participants expressed a need for more synergy between travellers, service providers and destination organisations to enhance safe and enjoyable experiences.

1.3 Conclusions: Where the Gaps Still Lie

Figure 1.1 is a summary of a cursory quantitative literature review of youth tourism studies from 2008 to 2017 using Scopus as a primary database. Preliminary results clearly document the absence of research on Asian youth travellers in the earlier years but also show a steady rise over the last 7 years. Given its recent development, many opportunities abound for scholars interested in researching Asian youth in the context of tourism.

Despite our efforts to provide timely insight into Asian youth tourism, several gaps in literature which warrant research attention still remain relatively unexplored. Perhaps due to the more traditionalist values present in Asian culture, one area in which Asian perspectives are remarkably scarce is the party tourism sector, otherwise also labelled sex tourism or nightlife tourism. Berdychevsky and Gibson (2015b) found young women displayed higher sexual risk-taking behaviour whilst on holiday in America. Tutenges (2012, 2013, 2015) focused on Danish youth at the Sunny Beach Bulgarian resort known for its nightlife, finding growing evidence that young Danes also showed a higher propensity for intentional risk-taking whilst in-resort. Mura and Khoo-Lattimore (2011, 2013) found similar results in Greece, where young travellers travelled to the island of Ios for sun, sand, sex and substance abuse. Excessive alcohol and drug use, alongside risky sexual behaviour, was also found to be common for British youth travelling to Ibiza (O'Leary et al. 2012).

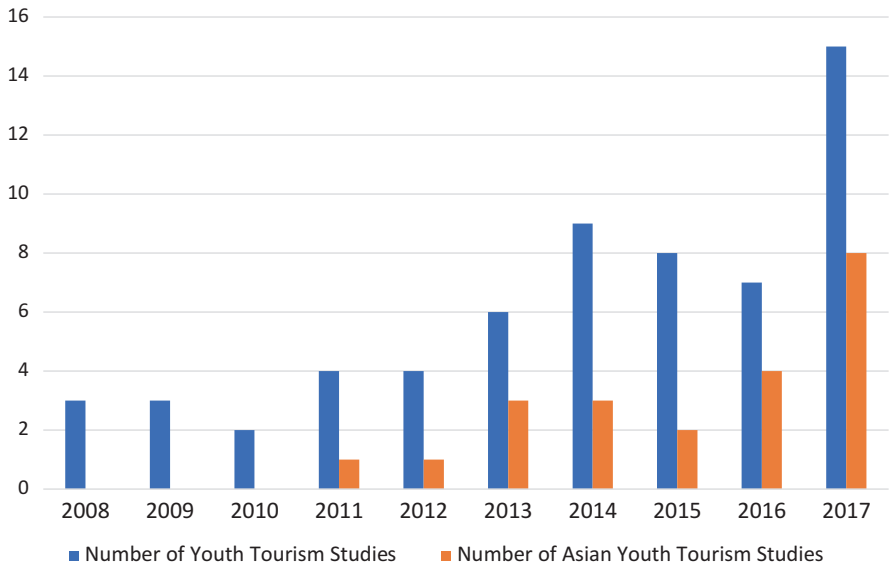

Fig. 1.1 Youth tourism research 2008–2017

These studies present an avenue for future research from Asian perspectives, exploring if the same attractions appeal to Asian youth.

The employment of technology in everyday life means that the divide between work and leisure is blurred and that young people today combine work and leisure. Terms such as 'bleisure' (business + leisure) and digital nomads point to an emerging group of young travellers who no longer work to save up for their holidays. These travellers challenge the status quo, resisting the security of a constant pay cheque in return for life in exotic locations. They embark on a perpetual travel lifestyle where work fits into their travel schedules. There is currently no research on this youth subculture, and we see some rich potential for future scholars to do work in this area.

This introductory chapter has identified the potential of youth travel market, a growing market with longer stay and, therefore, higher spending. Nevertheless, existing knowledge of this market has mainly focused on Western youths – the discrepancy in research concerning Asian versus Western youth travellers is evident as illustrated in Fig. 1.1. Although only a handful of studies have considered the travel experiences of Asian youths, the findings of these studies often point to different sets of motivation, preference and behaviour compared to Western youth travellers. Such differences call for the need to consider the social and cultural context that underpins youth travel experiences. In response to the emerging youth market in Asia, this edited book sets out to deepen existing knowledge of Asian youth travellers by taking into account the unique Asian values that shape the travel experiences of Asian youths. The nine chapters that follow explore the experiences of Asian

youth travellers from East, Southeast and Central Asia who travel for personal development, leisure, adventure and volunteer work. The collective works in this edited volume have contributed important knowledge and insights about this market, which will benefit both tourism researchers and managers in better understanding or catering to the needs of this rising market. Nevertheless, considering the size of and heterogeneity within the Asian youth travel market, more research effort is needed. We hope this book will inspire and serve as a building block for further research.

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Chapter 2
An Insight into the Motivations of Thai Working and Holiday Makers (WHMs)

Walanchalee Wattanacharoensil and Suwadee Talawanich

Abstract This study investigates the motivations of Thai working and holiday makers (WHMs), who were granted a *work and holiday* visa to Australia. This study extends the Existence, Relatedness and Growth (ERG) theory by integrating the socio-psychological motivation theory of tourists over two phases of experience, namely, the *prior to* (anticipation) and *during* (on-site) travel phase. This article employs a netnographic study of Thai websites and blogs relating to WHMs as its research method, in order to determine the nature of the motivations. The results reveal a different emphasis on the nature of motivations between the *prior to* and *during* the visit phases. The existential motivation under ERG theory, particularly on the monetary aspect, plays a crucial role and is the predominant driver of Thai WHMs in both the *prior to* and *during* the visit phases. This study shows how Thai WHMs pose unique motivations that differ from those of WHMs discussed in the Western and Asian literature.

Keywords Motivation · Work and holiday · Thai · Australia · Netnography

2.1 Introduction

Working holiday travel has become very popular to young people who desire to travel and work overseas (Kawashima 2010). Uriely (2001) described Working and holiday makers (WHMs) as middle-class young adults who use recreational manual labour work as a component of the tourism experience. Given that the nature of those travellers reflects the notion of self-exploration, tourism studies consider WHMs as a subset of backpackers or independent free travellers (Clarke 2004; Uriely 2001). Moreover, these studies believe that a key travel motivation of WHMs is to explore and extensively experience the particular destination for which the

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working holiday visa is granted (Clarke 2004; Wilson et al. 2009). WHMs have been prevalent for over 50 years in Western countries (Ho et al. 2014), but this type of travel is now gaining popularity in Asia. From 2014 to 2015, Asian WHMs travelling to Australia from Taiwan, South Korea, and Japan numbered 27,500, 26,500, and 11,500, respectively (Working Holiday Maker Visa Programme Report 2015). In 2015, Thai WHMs were amongst the top five nationalities that were granted work and holiday visas by the Australian government (Working Holiday Maker Visa Programme Report 2015). The statistics help to highlight an increasing trend amongst young Thais of becoming w*orking and holiday* makers (WHMs). Despite this growing phenomenon, only a few studies have been conducted, seeking to uncover the motivations of Asian WHMs. The lack of literature precludes the development of a better understanding of the motivations of Asian WHMs and whether differences in national contexts affect the nature of those motivations. Moreover, current studies do not reveal whether the phases of the experiences can alter the nature of the motivations of WHMs. Tourism research has long focused on real travel motivations (Cohen 1973; Crompton 1979; Dann 1977; Uriely 2001) and as such requires a comprehensive investigation of specific groups. Our study aims to clarify the motivational factors of Thai WHMs who have been granted a 1-year Work and Holiday (WAH) visa in Australia, both *prior to* and *during* the visit phases. The study was conducted by integrating Existence, Relatedness and Growth (ERG) theory (Alderfer 1972) with the socio-psychological motivation theory of tourists (Crompton 1979). However, the motivations of WHMs can be a complex issue because they cover work and travel purposes, and WHMs may possess a variety of motivations in the different phases. Therefore, we ask the following research questions.

1. What are the predominant motivations of Thai WHMs when they apply for a WAH visa to Australia?
2. To what extent does the nature of the motivations of Thai WHMs differ in the *prior to* and *during* the visit phases?

2.2 The WHM Programme and How It Relates to a Thai Context

The WHM programme started in Australia in 1975 (Working Holiday Maker Visa Programme Report 2015). It provides work and travel opportunities to young adults in partner countries, with the aim of fostering close ties and cultural exchanges between Australia and the other countries. The WHM programme launched two types of visa agreement, namely, *working holiday* and *work and holiday* (WAH). The former enables applicants to hold a *working holiday* visa twice in their lifetime, with the condition that the second opportunity must involve only 'specified work' in regional Australia. In contrast, the latter involves granting only a single lifetime entry visa. The latter country group also has a cap imposed on the number of visas

Table 2.1 Number of visas granted to Asian youths under the WHM programme for the *working holiday* (first time entry) and WAH (once only) visas

Country	2010–2011	2011–2012	2012–2013	2013–2014	2014–2015
Working holiday visa type					
Taiwan	13,809	22,393	35,761	29,366	26,648
South Korea	30,527	32,591	35,220	26,893	25,589
Hong Kong	4545	7512	11,454	11,667	9720
Japan	7746	9162	9957	10,579	11,481
WAH visa type					
Thailand	499	346	464	471	466
Indonesia	98	99	176	437	288
Malaysia	100	100	100	100	100

Data adapted from the Working Holiday Maker Visa Programme Report (2015)

granted annually. Additional requirements for this type of visa also include (1) acceptable/functional English proficiency, (2) completion of at least 2 years of undergraduate study in a university, and (3) a supporting letter from the home government. At present, 36 partner countries have joined this program, with 18 countries being granted the *working holiday* visas and 18 countries being granted WAH visas.

Thailand has been a partner country in the WAH visa type since 2005, when Thailand was allocated a quota of 200. This quota has since been increased to 500 due to the high demand for it and the positive outcome of the programme. Table 2.1 shows the number of visas granted to WHMs, particularly those from Asian countries, under the *working holiday* and WAH visas. Young individuals who are accepted can work and stay in Australia for 12 months but cannot remain with any employer in excess of 6 months.

2.3 WHM and Its Categorisation Within Tourist and Migrant Typologies

The working holiday programme focuses on both travel and work (Tsaur and Huang 2016). The introduction of the working holiday experience categorisation occurred because of the confusion resulting from the traditional separation of leisure, tourism, and work/migration (Reilly 2015; Rice 2010; Uriely 2001; Wilson et al. 2009).

An attempt to clarify the definition of WHM was originally provided by Cohen (1973), who associated the term ‘working holidays’ to youth travelling from one country to another in order to work for a short period of time (as cited in Uriely 2001, p.4). Uriely extended the definition in his 2001 study with the categorisation of ‘working tourist’. Under this category, two subgroups were formed, namely, ‘working holiday tourist’ and ‘non-institutionalised working tourist’. Although both groups comprise of middle-class young adults, the key difference between the two

groups is that *work* for the former involves recreational activities and is part of the tourist experience, whereas *work* for the latter (e.g. a backpacker) is necessary in order to finance prolonged travel. Uriely explained that a non-institutionalised tourist is more work-oriented than the working holiday tourist, because employment is a source to fund the further travels of the former. Nevertheless, challenges in the overlapping relationship between travel and work still exist and have led the literature about WHMs into two main directions: leisure-related (tourists) and work-related (migrants).

For the leisure-oriented (tourists) typology, work and holiday travellers share numerous traits with backpackers (Harris and Prideaux 2011; Wilson et al. 2009) because the former avail themselves of backpacker facilities, such as backpacker hotels or youth hostels (Clarke 2004; Wilson et al. 2009). They also blend into the backpacker community (Clarke 2005). Ho et al. (2014) stated that work and holiday travellers and backpackers are those who want to escape from a mundane environment, to immerse themselves in the local culture of their destination, and to stay in a place where a different language than their own is used and yet have budget constraints. Further shared characteristics are also evident, such as a lengthy trip duration; intention and ability to travel and work so as to prolong the trip (Harris and Prideaux 2011; Ho et al. 2014); being of a young age, forming one's self-identity, and self-development (Harris and Prideaux 2011; Inkson and Myers 2003); and share their narratives of the adventures and life experiences they have experienced (Ho et al. 2014; Inkson and Myers 2003; Wilson et al. 2009). For the migrant-related typology, WHMs are interpreted as migrants. The term 'temporary (labour) migration' is used to describe the working holiday experience due to their long duration of stay; opportunities for economic, social, and cultural immersion in the destination (Wilson et al. 2009); and have active goals to migrate that cover work, education, and experience outside of their respective countries (Robertson 2014).

2.4 Motivations to Participate in the WHM Programme

Studies conducted in a Western context affirm that the two popular activities offered to working and holiday makers (WHMs) are both working and travelling outside of their home country. For Western WHMs, leisure travel offers opportunities to explore the world, particularly areas that go beyond the boundaries of their usual trip functions. This is one of their main purposes (Inkson and Myers 2003; Rice 2010; Robertson 2014; Wilson et al. 2009). The desire to work is described as a means to continue the work and holiday experience rather than the primary reason for joining the programme. The prolonged periods of stay and the long distances travelled by WHMs make taking a leisure trip difficult. Therefore, WHMs must work for their survival in order to cover their leisure trip expenses (Pape 1964; Rice 2010; Wilson et al. 2009).

Subsequently, learning and living in different cultures are viewed as being the key motivations that WHMs consider when participating in the working holiday

programme. Accordingly, immersion in different destination cultures and interactions with other foreign WHMs motivate the participants to enrich their experiences (Clarke 2005; Rice 2010; Wilson et al. 2009). Nevertheless, the literature reveals that there are some WHMs who chose to go back and be united with their respective ethnic communities when in need for social and psychological support, particularly during the initial phase of the programme (Wilson et al. 2009). Several WHMs even experienced difficulties when they were separated from their friends and families who visited them during the working holiday period (Clarke 2004). On the other hand, the influence of the home environment, such as friends and families, could be a motivator for WHMs to join the programme, such as accepting the suggestions of friends to attend the programme, following friends who attended the programme, and in establishing overseas family connections (Inkson and Myers 2003).

The desire to escape from a mundane environment as mentioned earlier can be another motivational component. This could be as a result of pressures from the home environment, the rapid and stressful pace of their daily lives, a desire to forget home, and the urge to leave a current job or relationship (Clarke 2004, 2005; Inkson and Myers 2003; Rice 2010). Important life-changing decisions, such as marriage, undertaking a new career, and studying for a professional degree, may also encourage participants to engage in a working holiday experience to buy time before making a final decision (Rice 2010; Wilson et al. 2009). The motivation to join the working holiday programme can lead to another extreme level. The desire to escape from one's environment could lead to participants deciding to settle down in the working holiday destination. In this case, the main motivation to migrate to the country of the working holiday destination is achieved by using the working holiday visa as a means to obtain permanent resident status (Robertson 2014). However, some WHMs may illegally stay in their destination if unfavourable career conditions in their home country lead them to extend their stay after the working holiday programme finishes (Robertson 2014).

In addition to the motivations of Western WHMs, the destination also poses a pull factor that matches the values and motivations of the desired group of WHMs. This view is supported by advertisements that are intentionally used to promote a favourable image of a destination country that contrasts widely to that of their respective home country. For example, the New Zealand overseas experience offers a homey, simple lifestyle with abundant sunshine, thereby attracting WHMs from London, a place whose image projects unpleasant weather combined with a hectic, challenging life (Wilson et al. 2009).

In light of the Asian context, the common motivational factors that also apply to Western WHMs are as follows:

1. The pursuit of leisure or long-term travel within and outside the working holiday programme (Ho et al. 2014; Yoon 2014).
2. Interest in living in local or different environments in the working holiday destinations, as well as having friends from different cultural backgrounds, particularly in the context in which they are not native speakers (Ho et al. 2014; Yoon 2014).

3. Active social support from their home communities, particularly when WHMs encounter unfamiliarity, unfavourable emotions, and difficulties in socialising with locals in the working holiday destinations (Jung 2013).
4. A desire to escape or take a break or to experience different ways of life from their mundane environment that are perceived as being stressful and competitive (Kawashima 2010; Yoon 2014, 2015).
5. To make their stay more permanent, by applying for migrant status, is a motivation expressed by some Asian WHMs (Yoon 2015).

The lists of motivations that are possessed solely by Asian WHMs are discussed in the literature. Kawashima (2010) and Jung (2013) highlighted the inner desire of Japanese and South Korean WHMs to live a cosmopolitan lifestyle, interpreted through a modern lifestyle, advancement, prestige, and the social advantage that the destination will provide. In this context, becoming cosmopolitan is perceived as improving the sense of self (Kawashima 2010). However, other studies in a Japanese and South Korean context corroborate that becoming cosmopolitan is not easily achieved in the programme (Jung 2013) and does not guarantee a bright future for WHMs when they return home (Kawashima 2010). It should be noted that the desire to enhance their English competency is another key reason why Japanese and South Korean WHMs join the programme (Jung 2013; Kawashima 2010; Yoon 2014, 2015) as English is perceived to be one of the world's predominant languages and is officially used in many developed nations. However, studies have shown that these WHMs are unable to sufficiently improve their English skills (Kawashima 2010; Yoon 2014) during their short-term experience in the working holiday programme (Yoon 2014). Moreover, any improvement in their English skills is of little value when they return home, as English skills are viewed as a tool to perform a job rather than being a qualification (Kawashima 2010). In addition, the desire to manage the individual 'self' is commonly expressed by Asian WHMs and is interpreted in a variety of ways. It has been referred to as selecting their own unique courses of action (Kawashima 2010), being self-funded (Ho et al. 2014), individualising their own selves without the intervention of their families and others (Yoon 2014), and reflecting about their own lives back home (Yoon 2015). Also, there are the motivations of gaining self-confidence (Ho et al. 2014; Kawashima 2010), self-reflection (Kawashima 2010; Yoon 2015), self-actualisation (Kawashima 2010), and self-exploration (Yoon 2014). Figure 2.1 summarises the Western and Asian literature, as it relates to the motivations of WHMs.

2.5 Phases of the Tourism Experience

Tourism experience literature has discussed in depth the different phases of the tourist experience. Clawson and Knetsch (1966) divided the entire outdoor recreational experience into five major phases, namely, *anticipation* (trip anticipation and the planning processes in which a positive decision is involved in furthering the

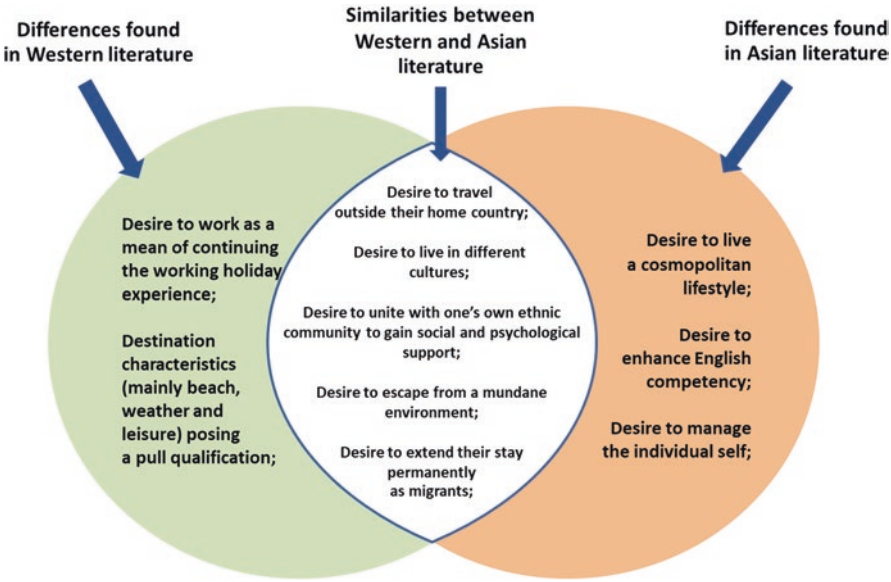

Fig. 2.1 Summary of similarities and differences in WHMs motivations found in the Western and Asian literature

recreational experience), *travel to the actual site* (the phase that contributes to the overall satisfaction during the travel), *on-site experiences and activities* (the main reason for the occurrence of the entire recreational experience, as well as a satisfaction-producing component), *travel back*, and *recollection* (occurs after the completion of the recreational experience, in which memories of the entire experience are recalled and an experienced judgement is created). The travel experience phases as put forward by Boniface et al. (2012) share something in common with the phases of Clawson and Knetsch (1966), but they included the travel to and from the site into the *on-site phase*. Their travel experience starts from the *anticipation phase* (gaining and filtering information related to travel decisions), continues to the *realisation phase* (experiencing the actual destination, as well as the outward and return journeys), and ends with the *recollection phase* (judging if the travel expectation is met and how future travel decisions should be made). Juan and Chen (2012), in their study of cruise tourism, used the three phases of tourism experience (*anticipation*, *on-site experience*, and *recollection)* to investigate the motivational decisions and behaviour of tourists. In their study, the three different phases of the trip reflect differently to what actually motivated the tourists on the cruise. From the study by Juan and Chen (2012), the authors propose that the two different phases, namely, *prior to* and *during* the visits, may have influenced the Thai WHMs in a different manner. This notion will be investigated when answering the second research question.

2.6 Main Theoretical Framework of Tourist Motivations

Motivation to travel is defined as 'set of needs and attitudes which predisposes a person to act in a specific touristic goal-directed way' (Pizam et al. 1979, p. 195). To expand this topic, Crompton (1979) proposed a mechanism of how motives or motivations can lead to a pleasurable vacation. In Crompton's study, motive occurs when disequilibrium or tensions are formed due to the differing needs of people. This disequilibrium stimulates a need for activities that can restore the equilibrium in areas such as the vacation destination selection.

To further investigate the motivations that generate the decision to join a working holiday programme, two theoretical frameworks, namely, ERG theory (Alderfer 1972) and the nine motives for pleasure vacationers (Crompton 1979), have been combined to become the main framework of this study. Alderfer (1972) explained that ERG theory is applied when human needs are required to be comprehended, explained, and forecasted, thereby focusing on the subjective states of satisfaction and desire. Alderfer (1967a, b, 1972) explained that the 'existence', 'relatedness', and 'growth' needs function as three core needs that actively exist in every individual. 'Existence' needs are diverse material and physiological desires, such as consuming sufficient food and drinks, receiving pay and fringe benefits, and physical working conditions. Such needs can be fulfilled with physical and material substances through the process of gaining them at relatively sufficient levels. 'Relatedness' needs refer to maintaining significant relationships with other people, which is demanded as the second group of human core needs. To fulfil these needs, mutually sharing one's thoughts and feelings with others is the main needs satisfier obtained through the processes of acceptance, confirmation, understanding, and influence. Lastly, 'growth' needs are human desires for self-development, self-fulfilment, and self-actualisation, thereby creatively or productively influencing the self and the environment. The final needs group can be satisfied when a person deals with problems or with a challenging environmental setting, in such a way that a person's capabilities can be called upon and fully utilised. Alderfer (1989) explained that the three core needs are hierarchically ranked, but the occurrence of these needs is not strictly followed in such a hierarchy. Considerably higher-level needs can be formed without the fulfilment of the lower-ranked needs; a reverse hierarchical direction can also occur between existence and relatedness (Alderfer 1989).

Crompton (1979) suggested two types of motives that can influence the vacation destination choice, namely, socio-psychological and cultural categories. The former refers to the satisfaction created depending on the unique social or psychological status of each individual, whereas the latter is partially affected by the attributes of the destination chosen. Socio-psychological motives comprise of, firstly, *escaping from a perceived mundane environment* which relates to the desire to leave one's general residential area, as well as one's particular home and work settings, for an environment that varies both physically and socially from the place of origin. Secondly, *exploration and evaluation of self* are about assessing and discovering oneself, exploring the self, or managing self-image in a new or unfamiliar

environment. Thirdly, *relaxation* refers to being mentally relaxed and refreshed by performing various hobbies or activities of interest. Fourthly, *prestige* is suggested, even though it has limited importance due to the considerably high frequency of vacations undertaken. Fifthly, *regression* refers to the desire to relax one's standards, roles, and rules, which are strictly followed at home, but not on vacation elsewhere. Thus, several unacceptable, irrational, or less complex behaviours, which would be judged as such in one's home environment, are freely evidenced in the destination. The sixth and seventh socio-psychological motives (i.e. *enhancement of the kinship relationship* and *facilitation of social interaction*, respectively) correspond with the desire to strengthen family relationships, as well as to meet and socialise with other people, during the vacation. In terms of the second category of motives, cultural motives also include *novelty and education*. Cultural motive is relevant to the desire to seek unvisited places for a direct experience. The educational motive arouses people who aspire to experience the unique cultural phenomena that their destinations possess.

As the working holiday programme combines two different purposes and activities, namely, work and holiday, applying a single theory may be insufficient to explain the nature of the motivations. ERG motivation theory can explain the motivations that relate to the *work* aspect because this model has been applied in studies related to a work context (e.g. Arnolds and Boshoff 2002). The tourist's socio-psychological motivational theory of Crompton (1979) provides an explanation of the *holiday travel* motivations of WHMs, because this theory focuses on the nine comprehensive dimensions of the reasons why tourists travel. There are two key reasons why the travel motivation typology, proposed by Crompton (1979), is deemed suitable with the WH phenomenon. Firstly, Crompton's framework is considered a comprehensive typology since the socio-psychological motives cover the motive types suggested by earlier tourism scholars. For example, 'anomie' and 'ego-enhancement' stated by Dann (1977) could match Crompton's types of 'escape from a perceived mundane environment' and 'prestige', respectively, whilst 'the desire to escape from routines and stressful environments' and 'the desire to seek recreational opportunities for certain psychological rewards', raised by Mannell and Iso-Ahola (1987 citing Iso-Ahola, 1983), match with Crompton's 'escape from a perceived mundane environment' and 'facilitation of social interaction'.

Secondly, even if Crompton's typology seems to be less comprehensive when compared to the travel career pattern (TCP) proposed by Pearce and Lee (2005), which includes a higher number of motivation types (14 in all), Crompton's typology is more compatible with the WH phenomenon. The supporting argument is that TCP focuses on how the levels of travel experience affect the level of each layer of motives. However, the single lifetime entry condition of the visa granted to Thai WHMs does not allow a repeated WH experience, and thus, the level of this experience cannot change. All the reasons above support why the use of Crompton's typology is justifiable for this research.

2.7 Research Design

The current study uses *interpretivism* as the epistemological position to investigate the social reality of WHMs. Interpretivism assumes that access to reality (which, in this case, is socially constructed) is possible through social constructions, such as language, shared meanings, and instruments (Myers 2008). Hence, the current research opted for narrative data that is expressed in social community forums and blogs and posted by Thai youths for analysis. We then employed content analysis to investigate themes and subthemes from the netnographic data analysis method. Through content analysis, the data was coded in analytical units (i.e. phrases and sentences) and organised in categories that were broadly framed by the two motivational theories. Nevertheless, the researchers noted that a few motivations could be derived from one analytical unit of coding. New and emerging themes were judiciously recorded and analysed.

2.8 Data Collection

Data was retrieved from three key sources. The first of these are the Work and Holiday social community websites which are the channels that people who are interested in the work and holiday programme visit and request information from. These sites enable the experienced WHMs (i.e. those who have already returned and still use the site) to share their stories. Six site forums were selected for data analysis from the two web domains 'www.thaiwahclub.com' and 'www.allaboutwah.com' due to their abundance of texts and contents. Secondly, the working holiday discussion forums in the popular Thai discussion website called Pantip.com were accessed. Pantip.com exclusively publishes in Thai language and is a channel where people share and access discussions based on their respective interests. This website is highly popular amongst Thais and is generally one of the top 10 most popular websites in Thailand (Alexa 2016). Three discussion forums from Pantip.com that directly discuss about the life of WHMs in Australia were selected. Thirdly, one of the former Thai WHMs to Australia created a personal weblog to share her working holiday experiences and perceptions. The authors believe that this web blog represents a very good example of a person's intrinsic and extrinsic motivations to join the work and holiday programme, which is why the blog was included in this study.

In total, ten main data sources were utilised. These sites contain information related to the three phases of prior, during, or after the working holiday experience. Table 2.2 presents the details of all of the sources in this study.

Table 2.2 Information on the nature of sources, number of sites, and number of codes

Nature of sources	Number of units	Number of codes generated
WAH community websites	6	97
Pantip.com discussion forums	3	32
Blog by individuals	1	8
Total	**10**	**137**

Units refer to the number of web pages derived from a particular website

2.9 Data Analysis

All of the sources use the Thai language, thereby enabling the researchers to better understand first-hand the exact meanings of the actual experiences in this study. The authors of this study are Thai natives, thereby strengthening trustworthiness in the coding and interpreting processes, particularly when the authors have to read between the lines to interpret the sociocultural meanings that are embedded in the context of the motivations of Thais applying to the working holiday programme.

Data coding based on content analysis was also conducted in the Thai language before being translated into the English version. The components of ERG theory and in the psychological motivational theory of tourists were used as a broad framework of the coding. The authors did the coding separately, and the emerging terms were identified separately. After which, the coding results were compared to each other. Inter-coding reliability between the two researchers was shown as having an approximate 90% similarity. Any discrepancy between the two researchers was addressed through discussion, and no major conflict of ideas occurred between the two researchers.

2.10 Findings

General Profile of Thai WHMs

The findings reveal that individuals who join the programme are generally between 18 and 30 years old and have passed the English requirement (i.e. IELTS of 4.5), if he/she had not graduated from an international programme. Several participants had language difficulties, and a few mentioned that they would be willing to spend 1 year to prepare to meet the language requirement before the actual WAH application. For the socio-economic background, the findings reveal that Thais who have joined or are willing to join the WHM programme have obtained at least a bachelor's degree. Several individuals stated that they are currently working and would

like to use the WHM programme as a channel to escape, gain new experience, and seek further opportunities for work and education. Corresponding to the working holiday tourist category of Uriely (2001), derived comments imply that the Thai WHMs are generally from middle- to upper-income families. The minimum expenses of WHMs for the visa and plane ticket, as well as other expenses (e.g. language test requirement, financial requirements from the Australian government, etc.), are approximately AUD 2947 or THB 88,410 (Thai WAH Club 2010). Hence, the possibility that WHMs will be from low-income families is remote, when considering that Thailand's average income per month is THB 13,803.15 (Trading Economics 2016).

2.11 Motivations Prior to Going to Australia

Approximately 68 comments are related to drives that attract Thai WHMs to join the WHM programme, prior to going to Australia. According to ERG theory (Alderfer 1972), Thai youth's highest motivation before going to Australia is the level of **existence**. In this context, the motivation is to fulfil fundamental needs and survive whilst living in the destination. These comments from WHMs show their concerns related to monetary issues, such as would they be able to find a job? Would the job be highly paid? And would they be able to save money during the working holiday period? Out of the 39 comments on concerns regarding the existence level, 31 of them are related to monetary issues, thereby indicating that this issue is crucial for Thai WHMs; and is a key consideration prior to applying to and for joining the programme. Other motivations under the existence category relate to the psychological factor of tourists, as mentioned by Crompton. Also, the need to escape from a mundane environment, to learn necessary skills (e.g. language) to get on in life, for social interactions, to find means to support themselves, for psychological comforts, and to find a job all relate to the novelty and relaxation purposes.

The second frequent motivational factors *prior* to joining the WHM programme are categorised under **growth** (19 comments), with the highest emphasis on the educational aspect as explained in Crompton's theory. These factors include the need to learn languages, seek new experiences, find opportunities for further study, follow their dreams, learn about new cultures, and practise the language with native speakers. Furthermore, the experience is deemed to be a prestigious one, as can be determined from the comments. The opportunity to live overseas is a dream shared by many Thai WHMs. Moreover, working and living overseas are perceived as a means for self-growth and a way to upgrade one's extrinsic value through the association with a Western lifestyle.

Another *prior* motivation, associated with **relatedness**, is evident but with a limited frequency compared to the former two motivations (6 comments versus 39 and 19 comments, respectively). The comments disclosed the need to interact and mingle with foreign friends, or the chance to substantially associate with the same ethnic group for social comfort, thereby showing consistency with Crompton's motive

types. These were several elements listed under **other** motivations determined from the coding. For example, one potential applicant expressed her intention to join the WHM programme for a future marriage purpose, whilst another indicated her need to experience life with an Australian boyfriend through this type of visa. Table 2.3 shows types of motivation and samples of the Thai WHMs' comments in the *prior to* the visit stage.

2.12 Motivations During the Stay in Australia

Approximately 81 comments are related to drives that motivate Thai WHMs during their stay in Australia. The factor of **existence** is still the key priority for many WHMs (32 comments) and has the highest frequency, even though they already have the job and place to live. Similar to the *prior* to going stage, the monetary issue still plays a crucial role (27 comments) but in a different way. A good percentage of WHMs are motivated by the amount of money they receive from their jobs and their readiness to rotate to other jobs or places where they receive a more competitive salary or wage. Several comments disclosed the willingness of some WHMs to trade the travel opportunity with work and the chance to save money. Apart from the monetary factor, other motivational factors related to existence (survival) include the need to learn new things and language skills for the job, as well as other required duties, to know how other people cope with the job, and how to control their behaviour so they have the chance of remaining in the country.

The **growth** dimension in the *during* phase is also similar to the *prior to* the visit phase, with a total of 20 comments. The main reasons are related to the educational dimension of Crompton (ten comments), in which WHMs addressed their accomplishments as a new worldview, new experiences, language efficacy, job skills, and learning about a new culture. Moreover, a few Thai WHMs mentioned that the WHM experience has led to their self-growth, self-confidence, and given them the opportunity to explore themselves. A more prestigious element is implied in the growth dimension because WHMs see that they have the opportunity to follow their dream of living in a Western country; though in reality it may not be permanent. Another example supporting growth is when WHMs use their WHM experience as a trial period in which they can observe the place in which they plan to study in the future.

The **relatedness** dimension, which refers to the motivation to have social interactions or relationships with others, was extensively mentioned in the *during* stage as compared to the *prior* stage (21 comments versus 6 comments). Of the 21 comments, the facilitation of social interactions indicated the most frequent codes (13 comments). The Thai WHMs also mentioned that their own interactions amongst themselves assisted them in getting through the difficulties of the working environment. Thereafter, this friendship would be further built upon by group travel. This aspect also includes cultural exchanges with international colleagues at work. However, some WHMs occasionally experienced a feeling of inferiority in the

Table 2.3 Motivations ***prior*** to joining the working holiday programme in Australia

Types of motivation (Alderfer)	Subtypes of motivation (Crompton)	Comment samples (Prior)
Existence	–	'…just want to know *how much you will earn each month in Thai currency* if you join the programme…'
		'… I think I will use WAH to help me adapt on the language, society and culture – *but the truth is I also want to make a saving… just kidding*!'
	Education/ cultural motives	'…I feel like I wanna join, *if my English is good*'
		'…I think I will use WAH *to help me adapt to the language, society and culture* – but the truth is I also want to make a saving… just kidding!'
	Escape from mundane environment	'I personally prefer to go to Melbourne… Sydney feels like Bangkok, the city which I want to escape from'
	Novelty	'Farming is *one of the cool jobs* … it is the job which sounds fun, *close to nature* and earns you good money. *Could be a dream job for many…*'
	Relaxation	'Farming is one of the cool jobs … it is the job which *sounds fun, close to nature* and earns you good money. Could be a dream job for many…'
Existence/ relatedness	Social interaction	'I want to *get to know other Thai friends so they will help me when I have problems about jobs and living in Australia*'
Relatedness	Facilitation of social interaction	'I would like to *get to know other foreign friends* and learn about other cultures'
		'Should I go to *stay in the big city where a lot of Thai people reside, so that they can help when I am struggling with the language*?'
	Enhancement of kinship relationship	'*I have an Australian boyfriend who asked me to experience his life with him there* and I found out about this WAH visa, so I am interested.'
	Education	'*I think what I want to gain by going overseas is to get to know other foreign friends* and learn about other cultures'

(continued)

Table 2.3 (continued)

Types of motivation (Alderfer)	Subtypes of motivation (Crompton)	Comment samples (Prior)
Growth	–	'The reason that I want to join WAH is because *I want to further my Master's study in Melbourne so I want to get to know how living there is like*'
	Novelty/prestige	'I want to *follow my dream of going and living overseas*'
		'The goal before going has to be clear. *My goal is "experience", so try to gain as much experience as you can, with work, travel and connections*.'
	Novelty	'I am planning to join next year and now I am preparing for the language. Currently I am working with a German company, but *I want to do something more challenging, want to face challenges* and I like language'
	Education	'What you will gain by going overseas is that you will get to know other foreign friends and *get to learn about other cultures*'
		'The aim is *to develop the language skills, learn how to be self-responsible through saving money*, then I think it is a really worthwhile programme to join'
	Exploration and evaluation of self	'I want to open my worldview, to explore, to do whatever to fulfil what is missing in my life'
Other	–	'Could I ask for a work and holiday visa first so that I can go to Australia, get married with my partner who holds a student visa over there, then change the visa type later on?'

working environment compared to Westerners. Thai WHMs generally opt to develop their social connections with their Thai colleagues mainly for assistance and support in their living circumstances and job connections, which seems to be a priority for them. In contrast, the motivational purpose of social connections with foreign friends or colleagues is related more to the practice of language skills, rather than developing profound or close friendships. Table 2.4 illustrates sample of the comments on the type of motivations in the *during* stage.

Additional aspects were gained from Thai WHMs who returned to Thailand and discussed the new perceptions and values that they gained during their stay, aspects such as a feeling of having been a *country brand ambassador*. This shows that the returning individuals have expanded their views, to see the role of WHMs as an opportunity to both serve personal needs and show a broad responsibility towards their home country. On top of that, other returnees mentioned their contributions after returning, which were inspired by their stay. Contributions such as (1) creating blogs and websites to encourage the new generation to join the working holiday opportunity and (2) writing books and articles about successful WHMs who earned good money during the working holiday experience, supporting the fact that the economic motivational aspect is the crucial drive for many future WHMs. Figure 2.2 illustrates the details of a number of comments in the *prior* and *during* phases, as well as the gained perceptions and values after the WHMs returned to Thailand.

2.13 Discussions

The findings from Tables 2.3 and 2.4 show that many motivations of Thai WHMs are very similar to those mentioned in the Western literature. These factors include the need to learn and live in different countries, thereby strengthening cultural connections (Clarke 2005; Rice 2010; Wilson et al. 2009), a desire to escape from a mundane environment to experience a different way of life (Kawashima 2010; Yoon 2014), and the motivation to find an opportunity for migration (Yoon 2015). For the last motivation, Thai WHMs revealed three categories of motivation for migration purposes: (1) explore life overseas before moving there with their future Australian partner, by using the working holiday to experience life before relocation, (2) using the WHM programme as a springboard that provides future opportunities to switch the visa type if necessary (support Robertson 2014), and (3) to explore the opportunity to further their study in Australia, which is one of the popular destinations for Thais who wish to continue higher education.

In contrast, key differences in the motivations between Thai WHMs can be seen in this study and Western WHMs, as derived from the literature. Beginning with the *prior* stage, the key motivations of Thai WHMs generally focus on the survival factor, which is the monetary return to ensure that they will have a job, earn decent pay, and manage to save. This aspect does not occur in the Western literature as being a key motivation *prior* to joining the working holiday programme. For the *during* phase, Western WHMs generally use *work* as a means to conduct/extend their travel

Table 2.4 Motivations ***during*** the joining of the working holiday programme in Australia

Types of motivation (Alderfer)	Subtypes of motivation (Crompton)	Comment samples (during)
Existence	–	'Last year I plucked up my courage and handed in the resume at the shop owned by the foreigner, and I am still working there until now. *I jumped from being a dish cleaner at the Thai restaurant, to work as a chef in the kitchen. Now I earn AUD 25/hour, not that much but good enough.* Many of my friends are still working at the Thai restaurant and still have the same level of English skills by talking too much Thai'
		'*Worth coming for WAH?... definitely, I got to save lots of money* (oops, the first thing in mind), got the language and got friends and lots of new work experience. *Before I could not even cook rice myself, now I can even boil an egg (ha ha ha)*'
		'*I chose to work here as my first job in Australia*…I get to work with foreigners, and get paid by law. I received AUD14.50/h and after 5 month got up to AUD 17/hour). I paid tax and also received superannuation'
	Education	*Working here force you to speak and listen, especially when you have to pick up the phone, so difficult* (I am so afraid and nervous to do so). *But don't be shy, you can cope.* Tell the caller to speak slower, they are usually kind
	Facilitation of social interaction	'*I work on food production and the duty is to be able to do everything in the factory*… the factory owner said he wants everyone to be able to get equipped with all skills, so when there is some shortage, others can still manage. *I get to work with so many nationalities, Chinese, Vietnamese, Indonesian, New Zealanders, British, Australian* and *my Thai friends who always give me advice about working here during my 6-month stay*'
	Regression	'I have seen *people letting loose*, try not to do it and try not to break the law. Don't drink and drive, the fine is expensive and damages your record…'
Relatedness	–	'I chose to go to Adelaide, the capital of South Australia because *I know that my boss's friend lives there*'
	Facilitation of social interaction	'…I get to work with many colleagues. But personally being Asian makes me feel slightly looked down on, although I know how great it is here. When you have black hair, we are still inferior to the blond (or should I dye my hair blond?'
	Education/facilitation of social interaction	'Last year I pulled out my courage and *handed in the resume at the shop owned by the foreigner, and I am still working there until now. … Many of my friends are still working at the Thai restaurant and still have the same English skills by too much talking Thai*'
	Relaxation	'Once you have some savings, you *just want to go out with friends, stroll along and enjoy the city*'

(continued)

Table 2.4 (continued)

Types of motivation (Alderfer)	Subtypes of motivation (Crompton)	Comment samples (during)
Growth	–	'Reason I joined WAH because *I want to further my study in Melbourne, Australia*. WAH will help me adapt myself to the language and to the society'
	Education	'It is so worth doing – *travelling without knowing what will happen, the situations that you will face and who you will meet*. Most importantly, it *really opens my worldview*'
		'I stay with foreigners so that I can really *practise my English skills*'
		'My first intention of living here is to *explore new experience for life, to work, to learn the language*…and to travel… travelling is very important to me'
	Prestige	'My first day of working makes me really want to go home. The boss scolded at me, fatigue, my legs hurt, hungry, experiencing selfish people… but if you can pass through it, *you will be really proud and have the story to tell your kids and grandchildren*'
		'I am very happy to have come to work and travel in Australia for the past year under the Work and Holiday Visa'. *Although living overseas is not as prestigious as I had imagined, but I have grown a lot* and *gained experience that sometimes money cannot buy.* Especially I got to know Thai people and appreciated their sincerity and helpfulness
	Exploration of self	'In fact, living and travelling overseas alone is not scary… but yes there might be some "lonely moments" but it gives *the opportunity to get to know yourself better*'
	Novelty	'Joining WAH is *once in a lifetime experience*!'
		'Now, I get to see snow, so cool!'
	Facilitation of social interaction	'*I have grown a lot* and gained experience that sometimes money cannot buy. Especially *I get to know the Thai people and appreciated their sincerity and helpfulness*'
Other		'No family no friends so we can do what we want' (sense of freedom)

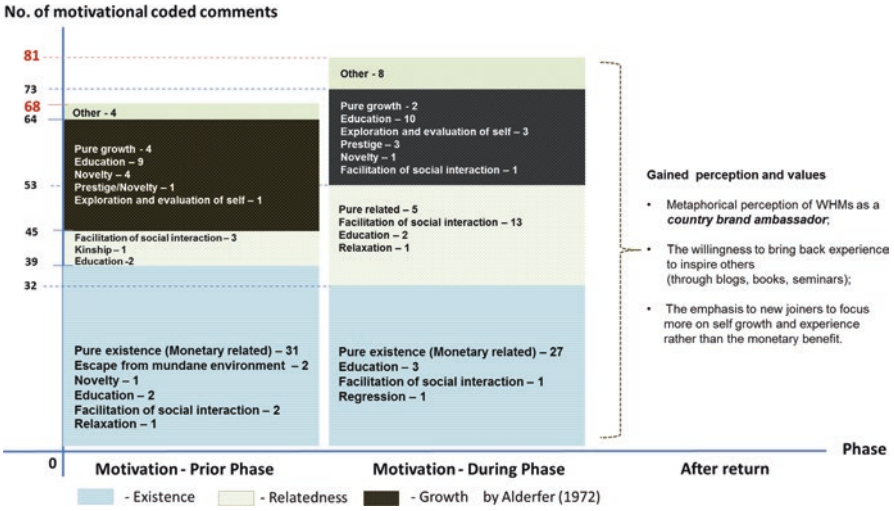

Fig. 2.2 Working holiday motivations on the two stages (prior and during) and the gained perceptions and values after returning to Thailand

experience (Rice 2010; Wilson et al. 2009). But the majority of the Thai WHMs consider *work* as a means to enhance the opportunities to earn and save. The evidence is shown from the fact that Thai WHMs are happy to give up fun and leisure from travelling for additional pay from their work. The motive behind the willingness to save can be explained based on the socio-economic factors of Thailand, compared to those of Australia. Despite the considerably high cost of living standard, the higher pay per hour and strong currency value of the country make the earning power in Australia much more attractive to Thai WHMs. From these findings, the benefits of the savings they make will be used for travelling, buying prestigious goods, or for future use when they return. Such motivations to work and save are strongly supported through the evidence from one of the working holiday returners who wrote and published a book titled *One Year in Australia Makes One Million* (Thai Baht), which aims to inspire the next WHMs generation.

Another aspect that shows several differences between Thai WHMs and the Western WHMs is the preference to stay close within their ethnic group during the working holiday experience. Despite being motivated to be exposed to other cultures, the evidence shows that Thai WHMs prefer to return to their ethnic group and have the opportunity to unite with other Thai acquaintances for social and psychological support and comfort (Wilson et al. 2009). This aspect has been determined in other Western and Asian contexts, where social support from the home community is vital for encountering unfamiliarity, unfavourable emotions, and difficulty in socialising with the locals in the working holiday destinations (Jung 2013). Nevertheless, for many Asian WHMs and Thais, the key differences that led to their segregation with the locals and other cultural groups are language and communication barriers. Many Thai WHMs who join the programme experience language dif-

ficulties, as witnessed by their concerns over the English requirement prior to joining the programme. Therefore, Thai WHMs, similar to other Asian WHMs (e.g. South Koreans), remain close to and take trips with their own ethnic group rather than mingle with foreign WHMs, friends, or colleagues. This situation contradicts one of the original objectives of WHMs. The current study shows that going back to their own ethnic group for psychological comfort generally arises when they struggle with living difficulties, and after the thoughts of novelty have faded, it becomes a new normal.

Another key difference on how 'growth' is being formed and perceived by the Thai WHMs compared to Western WHMs is worth noting. Thai WHMs are generally from the middle to upper-income families; thus, sociocultural influence does not lead Thai WHMs to work on low-skilled labour jobs at home. This is not the same in Western countries, where young people quite often work as low-skilled labour on part-time jobs. Therefore, for Thai WHMs, having the opportunity to work as a nonskilled labourer overseas could have the connotation of negative self-growth to them. Comments like: 'My first day of work makes me really want to go home. The boss scolded me, I'm fatigued, my legs hurt, I'm hungry, experiencing selfish people. But on the other hand, there are comments like "But if you can pass through it, you will be really proud and have stories to tell your kids and grandchildren"'. Evidently, the perception of prestige and pride occurs not so much on the job per se but even more on where and why the job is taken on. Accordingly, Thai WHMs are likely to manifest growth in the form of managing the individual self through being self-funded (Ho et al. 2014), individualising their own self without family interference (Yoon 2014), and having considerable self-confidence (Ho et al. 2014). However, whether all Thai WHMs could use the working holiday experience for true self-exploration, or achieve self-actualisation, is questionable because these qualities need to be considerably developed from a gained inner maturity.

2.14 Conclusion

In this study, the motivations of Thai WHMs serve as the focal point. The findings confirm similarities and differences when comparing the motivations of Thai WHMs with WHMs in the Western and Asian literature. The study stresses the point that the socio-economic factor plays a crucial role on the working and holiday experiences of WHMs. This factor can influence WHMs motivations very differently, in both the *prior to* and *during* the visit phases. This is evidenced from the different emphasis on the types of motivations of Thai WHMs compared to the literature on their Western and Asian WH counterparts.

In terms of similarities, experiencing different cultures, having the desire to escape from routine life, and seeking the chances for migration are raised by Thai, Asian, and Western WHMs. The Asian research affirms that Thai, Japanese, and South Korean WHMs join the programme to become considerably cosmopolitan and to improve their English skills. Notably, the areas where Thai WHMs differ

from their Western counterparts are as follows. The Thai WHMs are focused strongly on the need to earn and save money; they have more desire to mingle with a similar ethic group due to the communication and language barrier; and the experience of nonskilled labour work in the cosmopolitan country can demonstrate self-growth to the Thai WHMs. These notions demonstrate that Australia is a country with a different pulling power to Thais, who still have a high need for social and economic upgrades, compared to Western WHMs who see this country as a favourable destination to enjoy the sunshine and gain pleasurable and fun experiences (Wilson et al. 2009).

This study does have some limitations. One limitation is caused by the netnographic data collection method. This method prevents the current researchers from going beyond the motivations that are explicitly written in the comments. Hence, further motivations that require additional explanations from the motivation providers cannot be determined through this approach. To overcome this limitation, future studies could adopt other data collection methods that enable a possible two-way interaction between the researchers and the participants, such as in-depth interviews and focus groups, or draw some intrinsic messages out of the participants through WHMs diary journals over periods of time. Hence, hidden motivations that are not explicitly demonstrated originally can be further extracted. In addition, this research focuses on the two tourism experience phases, namely, the prior and during visits. Particular values could emerge from the after-visit phase, so future studies could focus on the post-visit behaviours of Thai WHMs also and how they are similar to or differ from their Western counterparts.

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Chapter 3
Asian Youth's Motivations and Experience of Short-Term International Field Trips: Two Cases of Students in Macao, China, and Seoul, South Korea

Suh-hee Choi and Jurak Kim

Abstract This chapter aims to understand Asian youth's interests, motivations, and experience during short-term international field trips and thus improve upon organisational efficiency of the trip and create a better student learning experience. This comparative case study is based on insights derived from structured interviews with undergraduate students majoring in tourism-related fields and in geography at tertiary educational institutions in Macao, China, and Seoul, South Korea, who participated in field trips to South Korea and to Vietnam during the 2016–2017 academic seasons. The results reflect the students' concerns, motivations, and learning experiences before, during, and after a trip and their perceptions about the overall organisation and quality of the trip. Students' perceptions and experiences, revealed from this study, will help to understand Asian youth subcultures as well as shared values, which may differ from those of other youth tourists.

Keywords Field trip · International travel · Student travel · Motivation to travel · Macao · China · South Korea

3.1 Introduction

The growth of international tourism has facilitated opportunities for organised, youth-oriented educational field trips (Ritchie 2003; Lee 2012b). In Asia, educational tourism in general and short-term international field trips in particular are

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now commonly organised in tertiary educational institutions (Park 2010; Association of Southeast Asian Nations 2016; Byun and Um 2014). Despite such an increase of organised student trips, academic consideration based on a deeper understanding of Asian youth's perceptual and behavioural characteristics and their underlying cultural values has been hard to find, even in the specialised field of educational tourism. As can be found in many other types of organised outings, educational trips face issues with organisation. The focus of this chapter is to yield implications based on an understanding of students' thoughts and evaluations of their travel experience; there are two cases to be discussed here, a tourism college in Macao, China, and a geography department at a public university in Seoul, South Korea. This chapter attempts to address the following questions:

1. Before the trip:
   - Why do students choose to participate in short-term international field trips?
   - How do the students prepare for the trip?
2. During and after the trip:
   - What kinds of experiences are perceived as valuable and meaningful for the students?
   - What do the students think they learned from the trip?
   - How are the dynamics of interpersonal interactions during the trip?
   - How do the students evaluate the quality of food and accommodations during the trip?
   - How can the students' satisfaction be maximised with the way time is allocated?
   - How can the post-trip activities be organised to better fulfil educational purposes established at the outset?

Findings from this study are expected to contribute to an extant literature in seeking realistic approaches to enhance the learning experience and level of satisfaction among Asian youth who participate in international organised field trips.

3.2 Two Cases in Macao and Seoul

This study reflects experiences from two field trips organised by a tertiary educational institution in Macao (hereafter Institution A) to South Korea (hereafter Korea) in March–April 2017 and another organised by the Department of Geography at a public university in Seoul (hereafter Institution B) to Vietnam in September–October 2016.

3.2.1 Institution A

School regulations at Institution A prescribe that field trips organised for students as a part of a course or a subject are to be planned utilising a bottom-up approach. This means that students have the freedom to decide on the destination and the itinerary while faculty members advise students on planning the itinerary and ways of incorporating the trip as a part of the intended educational experience. Unlike Institution B, Institution A does not support their students financially; students who opt to participate in an international field trip should be self-financed.

For the trip held in March–April 2017 (i.e. in spring, during the second semester), students from one class made the initial suggestion for a field trip in December of 2016, and the trip preparation began in earnest in January 2017 when the semester started. The 5-day field trip was jointly organised by two classes, with class sizes of 36 and 40, from the same course. Both 22 participants and 54 non-participants of the trip were encouraged to partake in the trip preparation, including contacting host organisations, booking flight tickets and accommodations, and preparing a customised booklet about the field trip. Students visited two universities, a palace, cultural districts and villages, traditional markets, and a government office to hear briefings. One group was asked to collect and share the pictures taken by all the participating students and to give a presentation to share the field trip experience with all other classmates.

3.2.2 Institution B

The Department of Geography at Institution B conducts department-wide field trips two times a year. During the first semester (i.e. in spring, early March to mid-June), the destinations usually are domestic; during the second semester (i.e. in fall, early in September to mid-December), international field trips are usually organised. This mode of organising and planning at this institution is a contrast to that in Institution A in that it is very much top-down; all decision-making, including choice of destination, happens at the department level. For example, the leading faculty member's personal network in Vietnam affected the decision to go to that country that particular year. While travel destinations are usually decided by faculty members, student preferences are considered when deciding the sites to visit during the trip. Travel agencies are involved in scheduling detailed itineraries. Students receive some financial support from the department to go on the trip. After the destination is chosen, students begin preparing to design booklets. During the trip, they are asked to complete some on-site academic activities.

In 2016, this department chose Hanoi and its vicinities as field trip destinations. The students formed small groups according to their academic interest, such as geomorphology, urban geography, economic geography, and migration. They visited Samsung Electronics factory in Hanoi—a site exemplifying the new international

division of labour—and two UNESCO World Heritage sites, Ha Long Bay and Trang An. Opportunities to sightsee other famous tourist spots in Hanoi were included in the itinerary. During the visit to a public university in Hanoi, the students had the chance to join a joint seminar.

The two institutions were selected for this case study for several reasons. First, because the authors had affiliations with these institutions, direct observation of and communication with the students were easily facilitated. Second, as the two institutions were notably different in academic characteristics and in their approach to organising the trips, meaningful implications were expected to be found on Asian youth tourism based on a systematic understanding of the students' reactions to the common and different features of the field trip organised by these two institutions.

3.3 Literature Review

3.3.1 Asian Youth Tourists

In order to understand Asian youth's educational tourism experience, it is necessary to first get a larger perspective on their general tourism experience. In doing so, the two specifying demographic factors as Asians and as youth are considered in this chapter.

While previous studies have revealed motivating factors in travel and the various behaviours of Asian and non-Asian youth travellers, only few comparative studies can be found. According to Kim et al. (2007), students in the United States from diverse ethnic origins, overall, are likely to be motivated by an appetite for knowledge, adventure, and family, while their desire for sports and travel bragging—including experience sharing, going to unusual places, and experiences in luxury—appear to be low. Chhabra (2010) focused on the motivations of the US students in the general population in the context of heritage tourism and discovered authenticity and novelty as the two most important push motivations and heritage characteristics as the most important pull motivation. Spring break vacations, as one of the specialised forms of youth travel, have been focused on as a part of the effort to understand American youth. The influence of family and friends in spring break travel has been revealed in earlier studies such as Hobson and Josiam (1993). Smeaton et al. (1998) pointed out that, in addition to the participation of friends and the presence of friends or family in the destination region, "good party reputation" was another source of competitiveness for a spring break destination. Among the other few studies about Western students' motivations for travel, Bicikova (2014), clustering the UK university students, suggested that natural and cultural appeal with the offering of local food and drink with a variety of activities would be viable to attract the majority of the UK students. He added that while male UK students highlight nightlife and entertainment, female students consider opportunities for shopping at the destination.

A few yet limited studies can be found on the Asian youth's characteristics in travelling. Asserting a lack of study on Asian youth travellers, Mohsin et al. (2017) proposed cultural experience, scenic values, and adventurous experience as antecedents of increased interest among Thai young travellers. Among the motivation studies regarding Asian youth, in Heung and Leong's (2006) study, novelty seeking, relaxing, and visiting new places were revealed to be the most important. Specifically, a study about Korean youth revealed that the main motivation for backpacking was to understand different cultures and to seek transition in life (Lee 2012a). Setting aside the cost, Korean youth showed a tendency to spend reasonably well on meals and entrance fees, valuing the on-site experience (Lee 2012a). One empirical study which regionally may show similar characteristics with Macao's university students is the study done by Heung and Leong (2006) on the travel behaviours of Hong Kong university students. According to their study, about two-thirds of the surveyed students indicated that they were self-financed, and most respondents travelled during their summer vacation. Their study revealed that Hong Kong students frequently chose fast food restaurants (67%) for meals and their motives included experiencing something new, relaxation, followed by "going to places I haven't been before" and "outstanding scenery". They acknowledged that one of the reasons for Hong Kong students to prefer individual travel was because they did not like fixed schedules. They concluded that the students in this region would prefer to have "more free time within package tours" (p. 93).

A few comparative studies do provide evidence of behavioural differences between Asian and non-Asian youth tourists. For example, in the comparative study on Chinese and British students, Xu et al. (2009) showed that Chinese students were keen on learning about other cultures and history while British students showed more interest in having fun, socialising, and enjoying outdoor activities; both were interested in local foods at the destination. The study revealed that both Chinese and British students tended to resist package tours and Chinese students tended to visit well-known places, while compared to British students, they were also less likely to revisit the same destination. Xu et al. (2009) showed that British students tended to be self-funded, while Chinese students often received financial support from their parents. They found the reason for such a difference to be due to China's collectivist culture.

As can be found from such comparative studies, the tendency in Asian tourists to travel in groups has often been explained through Hofstede's (2001) framework. Meng (2010) considered social situational and personal differences as the additional determinants of group travel behaviour. What is missing in the body of literature is empirical testing as well as the consideration of situational factors. For instance, students' perceptions towards group travelling in the context of group study tours would be different from contexts such as personal vacations mainly because the reason for travel would be fundamentally different—being educational and not in pursuit of relaxation and leisure.

A few studies have focused on the characteristics of youth's tourism by comparing them with older generations, acknowledging that students' motivations to travel are different than those of the adults (Kim et al. 2007). Universally, young travellers

Table 3.1 Characteristics of Asian youth and non-Asian youth

Characteristics of youth travel in general, as compared to adults	
Price sensitive (Demeter et al. 2015)	
Tend to socialise with other tourists by staying in hostels (Demeter et al. 2015)	
Tendency to seek and process online information (Bai et al. 2004)	
Novelty seeking (Heung and Leong 2006; Chhabra 2010)	
Desire different cultural experience (Mohsin et al. 2017; Bicikova 2014)	
Attracted to natural beauty (Mohsin et al. 2017; Bicikova 2014)	
Characteristics of Asian youth	**Characteristics of non-Asian youth**
Adventure seeking among Thai youth (Mohsin et al. 2017)	Seek knowledge and adventure (Kim et al. 2007)
Prefer individual travel, are self-financed, and like more free time within package tours for Hong Kong students (Heung and Leong 2006)	Pursue authenticity for US heritage tourists (Chhabra 2010)
Pursue learning about other cultures and history for Chinese students (Xu et al. 2009)	Value family, friends, and party atmosphere during the US spring break (Hobson and Josiam 1993; Smeaton et al. 1998)
	Prefer activities, nightlife, and shopping opportunities (Bicikova 2014)
	Having fun, socialising, and enjoying outdoor activities for British youth (Xu et al. 2009)

were more price sensitive, and thus, price discount was a critical factor affecting their purchasing choice (Demeter et al. 2015). This aspect has been pointed out in diverse contexts including spring break travel (Hobson and Josiam 1993). Demeter et al. (2015) pointed out that, globally, young tourists preferred hostel accommodations because it increases the potential to socialise with other tourists. Youth are also much more active in utilising online sources to seek and process tourism information. Research has shown that younger generations rely on online information for travel planning (Bai et al. 2004; Demeter et al. 2015). In an earlier study, Bai et al. (2004) revealed that the US college students, planning their spring break vacations, preferred the ease of online information sharing. Lee (2012b) used a case of Korean tourists to disclose generational differences in perceptions and behaviours. The study revealed that Korean younger generations were typically characterised by higher extroversion, openness, neuroticism, lower agreeableness, and conscientiousness than the older generation. The characteristics of Asian youth as contrasted to their non-Asian counterparts are summarised in Table 3.1.

3.3.2 Educational Tourism As a Context

Educational tourism is defined as travel with learning as its primary motivation. Among diverse forms of educational tourism, including edu-tourism as a significant part of a degree programme (Abubakar et al. 2014) and overseas internship (van't Klooster et al. 2008) among others, the current chapter focuses on short-term

international field trips (Czerwionka et al. 2015). Most studies on this subject have emphasised the educational values of this type of tourism, such as cultural learning (Pizam et al. 1991; Hottola 2004), or approximately an alternative way of learning (Kent et al. 1997). Brannstrom and Houser (2015) addressed the importance of experiential learning opportunities enabled by field trips. In their case study of a Costa Rica trip, students conducted activities to learn about the rip current morphodynamics having first-hand and second-hand experiences of riding the rip, surveying beach visitors, and observing the cultural landscape. Such experiential learning had a positive impact on student education that is not always achievable through more typical avenues of traditional lectures, sightseeing tours, or study abroad programs.

Student participation in a field trip has been a key subject in seeking to enhance effective learning experience through educational tourism. This issue includes the levels of activeness in student participation and issues involved with active or passive participation (Kent et al. 1997). Such studies have recognised the importance of the students' deeper involvement and thereby the need to increase the level of student participation. It was in the 1970s when problem-solving, project-based field trips were initiated and students' active participation became encouraged. From the 1980s, the focus has not only been on curriculum-based learning but also on providing the opportunities to build up transferable skills such as project designing, organisation skills, leadership, and team work (Kent et al. 1997).

Other studies focused on the dynamics of students' personal relationships along with a few other issues. Lemmons (2015) pointed out that the existing relationships among students hindered individual students' adventurous activities. Lemmons (2015) suggested that the activities before and during the educational field trips should be put in place in a way that shields the students from such resistance. Based on his approach, students should be allowed and even encouraged to spend time away from the group. He further asserted that, in scheduling a field trip, time for individual "breakaway" should be encouraged and that this will allow the students to feel comfortable, especially if such a time for individual activity is provided from the initial stage of the field trip. Stainfield et al. (2000) pointed out that international field trips involve high cost, gender issues when visiting risky areas, culture shock, unexpected risks, and elitism—the notion that privileged students visit underprivileged students in poor areas.

In sum, studies have revealed unique educational functions in this form of tourism and the evolution in its pedagogical emphasis. The pedagogical emphasis has been on interpersonal and intercultural experiences and the related issues and problems faced especially by Western youth. Research gaps are found in trying to attain a comprehensive understanding of the students' educational experiences throughout the different stages of the trip—pre-trip, during the trip, and post-trip. Importantly, there has been a dearth of investigation on such experiences with the additional consideration of Asian youth's unique characteristics, which this chapter will address. The research begins with the question, "How can we characterize the Asian youth's field trip experience, and in which aspects are Asian youth's characteristics reflected in their travel motivations and preferences?"

3.4 Methods

Insights from students on the two field trips were based on structured open-ended surveys conducted before and after each international field trip. Questions elicited students' reasons and motivations for participating in field trips, their pre-trip preparation experience, valued elements of the field trip experience, the students' perceptions about learning through the trip, and interpersonal relationships. Questions also included opinions on secondary tourism elements such as dining and accommodations, their thoughts on scheduling, and post-trip activities and suggestions. Basic principles of coding in thematic analysis were adopted and conducted in each question by the two authors (Braun and Clarke 2006), and repeated expressions were coded as individual themes. Analysis was done in rather a systematic way because of the nature of the interviews. Accordingly, axial coding and selective coding were conducted with more gravity than open coding.

For the field trip to Korea among the students from Institution A, 15 out of the 22 participating students agreed to participate in the structured interviews. Among them, six students were male and nine were female. Eleven students were year 4 students, and four were year 3 students. Four were tourism majors, five were hotel majors, and the remaining six were event majors. For the field trip among the Institution B students to Vietnam, a total of 27 students agreed to participate in the interviews. Among them, 19 were male and 8 were female. Eight freshmen, eight sophomores, four juniors, and seven seniors participated. All of them majored in geography. Due to the potentially sensitive nature of the interviews, students stayed anonymous during the post-trip online interviews; 35 students participated in this round of data collection. In order to protect the identities of interview participants, pseudonyms are used to report the results (Table 3.2).

Table 3.2 Summary of the interview participants

		Institution A	Institution B (pre-trip)
Gender	Male	6	19
	Female	9	8
	Total	**15**	**27**
Class level	Year 1	–	8
	Year 2	–	8
	Year 3	4	4
	Year 4	11	7
	Total	**15**	**27**
Major	Tourism	4	–
	Hotel	5	–
	Event	6	–
	Geography	–	27
	Total	**15**	**27**

3.5 Results

3.5.1 Reasons for Participating in the Trip

Upon deciding to participate, students in both institutions tended to have strong expectations on gaining a new cultural experience. Among the 15 students from Institution A, 11 indicated a desire to learn more about Korea, the destination country of the field trip, and its culture as primary motivation for going. Six students emphasised the value of experiencing a different culture, among others. Students expected that they would become familiar with the destination culture during the field trip. Institution B students echoed Institution A students' responses. Thirteen students expressed that they expected to see unique features of the destination region. Wookyoung stated "visiting sites and observing the landscape in person, including geomorphological features and cultures overseas which cannot be found in Korea" as his expectation during the trip. Heejun mentioned the value of "discovering geographical landscapes which cannot be found in Korea". Particularly, students from Institution B were interested in both human geographical features, such as the culture and the society, and physical geographical features such as geomorphological characteristics of the destination; Macao students did not highlight such aspects.

In addition, students were interested in linking the knowledge accumulated in class to the actual experience on site. Four students from Institution A expressed that they were interested in the places affiliated with classes and majors. Christina stated that she desired to "learn more about special interest tourism"; Connie added, "I can learn something during this trip which I have never learned". Five students from Institution B expressed interest in this intellectual aspect of the field trips. Hanmyoung mentioned "authentic knowledge acquisition and experience which cannot be achieved by reading literature". Seokjae stated "deeper understanding of geographical studies and reconfirming the content learned from class", indicating his strong desire to "conduct geographical fieldwork".

Students from both institutions still highlighted the nonacademic features of the trip, viewing this field trip as another opportunity to travel. Catherine from Institution A mentioned "releasing the pressure", suggesting escaping mid-semester was one motivation. Four students from Institution B also regarded the field trip as a good chance to travel for relaxation. Furthermore, for the students from Institution A, the most frequently mentioned reason for going was socialisation, including making new friends and, more importantly, the chance to travel with classmates. While four students from Institution B expected to build friendships, among the 15 students from Institution A, 10 students clearly stated that they participated because this was a rare opportunity to travel with their classmates. Luke expressed that the primary motivation for him to participate was because of his friendships, saying "I would not go to Korea on a personal vacation, but a field trip with classmates is fine". Kayla added, "The main reason why I joined this field trip was because I would be travelling with friends".

One distinct motivation found among the students from Institution A was the expectations towards the instructor. Two students expressed high expectations for a better experience being that the instructor was a native of the country they were going to visit. Ivory stated, "As our lecturer had spent time in Korea before, I thought she could take us to some special places to visit and we could benefit from her knowledge of the country".

3.5.2 Perceptions and Opinions About Pre-trip Preparation Activities

Neither group was able to take initiatives in holding official or unofficial meetings for preparation because of time constraints. However, the students still perceived such preparatory meetings as an important part of the educational experience. All students interviewed from Institution A valued the opportunity to participate in the preparation of the trip while acknowledging the time limitations they themselves had to be prepared for the trip during the semester. They eventually had to rely on the instructor to finalise the plans. Twelve out of the 15 interviewed students expressed academic burden and pressures leading up to the trip. Six students indicated that they were under pressure with class assignments, and others expressed concerns about missing classes, exams, and presentations. Similar concerns were found among students from Institution B. A few students from this institution expressed "coursework pressure" and tight schedules caused by the short field trip program. The majority of students from Institution B were positive or receptive about field trip preparation before the beginning of the semester. Seven students wanted to reduce the workload in regard to the trip preparation.

Furthermore, students from both institutions suffered from the partial discrepancies between those who participated in trip preparation and those who actually participated in the trip. The geography department at Institution B offers a course titled "Methods in Global Regional Studies" during the first semester as a preparatory class for the international field trip held in the second semester. However, there is a difference between the enrolled students of the preparatory class and the participants of the field trip; during fieldwork and all other group work, the teams whose students had not taken the preparatory course had a harder time getting familiar with the tasks. Therefore, students desired an improvement in team formation in doing the fieldwork and writing reports.

Students from Institution A also expressed some challenges with field trip contribution during the preparation mainly because of the involvement of non-participants. For the field trip to Korea, both non-participants and participants contributed to trip planning and organisation. Students were positive overall about non-participants being involved in trip preparation in that preparation without participation also was deemed as a good learning opportunity for the non-participants. Nevertheless, one student, Cathy, expressed she had expected more engagement and sense of respon-

sibility from the participants, saying that "they can be more involved and meet with other participants before the trip".

3.5.3 What Kinds of Experiences Are Valued and Meaningful for Students?

3.5.3.1 The Value of Visiting Uncommon Sites

Students commonly expressed that they felt it was meaningful to visit places they could not easily visit on their own and thus seldom visited as an independent tourist, such as transnational corporation plants, local government offices, and universities. Students considered such non-tourist, back-of-the-scene experiences as authentic and local. Six students from Institution A expressed that visiting non-tourist places was meaningful on this field trip. Catherine expressed visits to local places as an unforgettable experience, and Connie, echoing Catherine, recalled a visit to a fish market and said, "The most memorable moment was when we entered the fish storage; it was so cold, and the temperature was −19 °C". Seokjae and Junhee from Institution B expressed that they were satisfied with previous field trips because they visited places different from normal tourist spots. Wonkyu said that one good thing about the field trip was visiting places like Samsung Electronics Hanoi plant.

Benefits and Issues of Activities with Local University Students

The majority of the students highlighted interacting with local university students as meaningful memories. Antonio, Johaim, and Jacob from Institution A valued the experience of "talking with Korean students and learning about their school life", to "strike a friendship with the local student" and to "know more about the local life and Korean culture" in addition to "making new friends" through the visit to two private universities in Korea during the field trip. Students from Institution B were given the opportunity to work with students from one public university in Hanoi on a group fieldwork assignment. Five or six students from Institution B, with two or three Vietnamese students, had fieldwork to do in Hanoi, and most students expressed satisfaction with this experience in academic collaboration. Although students from Institution A did not have similar extensive academic opportunities with the two Korean universities, all students from Institution A expressed positive feelings about future opportunities to conduct individual projects, such as "problem-solving activities with host students in the destination universities".

Even with such positive responses, many still expressed concerns about conducting academic fieldwork with students of the host university. The major problem that students from Institution B expressed was with communication. Out of 12 students who stated problems with the experience in academic collaboration, 8 students

pointed out problems in English communication with the Vietnamese students. As the task was to interview Koreans living in Hanoi, two students expressed problems with excluding in the data collection the local Vietnamese students who could not speak Korean. While students were satisfied overall with the group fieldwork, a few students pointed out problems with doing such tasks overseas, including "the difficulty of recruiting interview participants", "lack of time to prepare for the interview and to collect information about the study region", and "lack of time caused by tight schedules".

When students from Institution A were asked about their perception of such group work, the most frequently found concern was similar to the difficulty that students from Institution B faced. Seven students from Institution A who were opposed to the potential tasks given to the students for fieldwork expressed that, without enough time to become used to the destination country, students may only feel frustration in communicating with the locals mainly because of the language barrier and a lack of cultural understanding, leading to lower satisfaction overall. Concerns regarding time management were also mentioned. As the international field trips only span a few days, students were concerned about allocating too much time to local projects.

3.5.3.2 What Have They Learned from the Trip?

The interviews revealed that there were two aspects of perceived learning experience—learning about the destination region and learning to organise and participate in a group field trip especially through efficient communication.

First, students from both groups expected and actually learned about the destination region, learning that was not necessarily intellectual or academic. Fourteen students from Institution A mentioned acquisition of new knowledge about the history and culture as well as language. Johaim listed "local culture, food, language, architecture, destination, history, etc.". Others mentioned more specific topics; Greg said, "I expected to learn about the Korean culture and observe their way of organizing food tourism. I actually learned the background and the history of the destinations". In addition, some mentioned the first-hand experience of the university life of Korean students. Sunny said she learned about "the school life of Korean students" in addition to learning "more about the culture of Korea by visiting Bukchon Hanok Village" and "the history of Korea".

Second, students expressed having a positive growth experience learning to organise and communicate with others, including that for conflict resolution and for interacting despite interpersonal differences. Eleven students from Institution A explicitly mentioned communication skills and, specifically, the opportunity to communicate with Koreans and with other field trip participants. Cathy expressed, "I did not know most of the field-trip participants before the field trip; however, we looked after each other and talked a lot during those five days, and now, we have become friends and chat when we see one another on campus". Three others perceived the opportunity to speak in English and learn Korean as a good chance to

build up foreign language skills. Students also acknowledged the learning that comes with travelling as a group as they learned how to be considerate with one another. Students highlighted behaving well as a member of a group, including being punctual and taking care of other members. Highlighting punctuality, Luke stated, "I think being on time is the thing that I have learned from the trip; if one student is late, other students need to wait for him or her, and time is wasted. If we have an appointment with another school or company, it might create a bad impression of us as visitors".

3.5.3.3 How Were the Dynamics of Interpersonal Interactions During the Trip?

Although the opportunities to build interpersonal relationships were not free from limitations, the majority of students highlighted friendship building with the host university students and with each other as the most pleasurable experience. Students from Institution A were overall positive about friendship building, and 13 students explicitly indicated such a development. The multi-class field trip enabled them to meet students from other classes, and the university visit enabled students to feel that they built relationship with the locals. Jacob and others additionally mentioned "not only the students but also the lecturer". Atlas added that students "are keeping in touch after the trip". The ongoing relationships with the Korean students were enabled by sharing social media profiles.

As students from Institution B were asked to complete group assignments and conduct on-site fieldwork with fellow group members, the students were satisfied with the opportunities to build in-group relationships. However, half of the students who expressed neutral or negative responses about the opportunities to build relationships among students pointed out that they had limited opportunities to spend time together with the locals. Although Institution B students acknowledge that it is often hard to build up relationships with out-group students from different class levels and graduate students, they felt regretful about not being able to have enough opportunities to meet other people in the group.

3.5.3.4 How Do the Students Perceive the Quality of Food and Accommodation During the Trip?

When students from Institution A were asked about their expectations and experience regarding dining, most students spoke only of the Korean food they ate. Before the trip, the students had the impression that Korean food was spicy. Many mentioned kimchi, Korean BBQ, fried chicken, and Tteok-bokki (stir-fried rice cake). Students desired to try local traditional foods, while the concept of "traditional" may not always match up with what Korean people consider traditional. As expected, during the trip, they mostly recalled eating what they perceived as Korean foods,

such as kimchi, BBQ, chicken, and the foods eaten on the university campus, as well as at the traditional market and the district office.

On the other hand, students from Institution B tended to have rather different perceptions about their dining experiences during the field trip to Vietnam. Although most of the meals were Vietnamese, most of the restaurants were for foreign tourists because restaurants for local people usually could not accommodate such big groups. A few students were dissatisfied because they perceived what they were served to be inauthentic. Those who disliked Vietnamese food asserted that Korean food had to be served more often during the trip.

Both for the trip to Korea and Vietnam, two or three students shared a room. Students at both institutions were satisfied with the location of accommodations, considering it important to be able to have access to stores and facilities nearby. Students from Institution A had low expectations for the hostel performance, but they were mostly satisfied with the price, the location, and the cleanliness of the room. Some emphasised having a good experience at the Korean hostel because of the opportunity to room with classmates. Contrastingly, Korean students stayed in a four-star hotel, and some of them perceived that the hotels they stayed at were too fancy as accommodations for a school field trip.

3.6 Time Allocation During the Trip

3.6.1 Tightness of Scheduling

While students in both institutions recognised and appreciated unique experiences of international field trips, they expressed issues with time management. A lack of flexibility is inevitable and inherent to all group tours. In addition, because students are exposed to a foreign environment, special safety care is required; this partly restricts opportunities for free time and independent excursions. Also, as both field trips were done during the semester with unyielding budget constraints, trips were scheduled tightly without gaps.

Therefore, a few students from Institution B expressed that they perceived the trip like a package tour. Among the 16 students who expressed opinions about the itinerary, 7 students expressed discontent at being hurried taking pictures at tourist attractions during the trip. Three students from Institution B felt it was physically hard because of the tight schedule.

In addition, all students from Institution A stated they wanted sufficient time at each attraction. Domingo mentioned “3–4 attractions each day”. Students were concerned about avoiding exhaustion and overwhelming academic input due to information overload. Johaim thought that spending longer periods of time with each activity would assist with “fully understanding new things” and “fully absorbing new knowledge” by getting enough “time to experience”. Catherine emphasised “in-depth exploration of each attraction”. Atlas pointed out that if students are not

allowed to have enough time, they would end up taking pictures, not having enough time for learning the "history or information of the place". Greg needed time "to the feel of a place, to talk to the people there and to walk around", emphasising that "quality is more important than the quantity of attractions". Kayla also desired to "truly understand the place" and thus create a "memorable memory". Like students from Institution A, most students from Institution B responded that they needed more time in, for example, the Samsung factory to learn more in depth about the manufacturing process. A few of them expressed that the tour to Ha Long Bay and Hanoi was too simple and superficial.

3.6.2 Students' Perception of Free Time

Overall, regardless of task-relatedness during free time, students found benefits from spending time with other students and being away from official fixed schedules. Most students from Institution B mentioned issues related to allocating free time for fieldwork. Variation was found among students from Institution B about the perception of time for group fieldwork as discretionary time. Because of this gap, a few students responded that they felt they had enough free time; many other students, not considering the time for group fieldwork as discretionary time, expressed that they did not have enough free time. As some students recognised the overall time constraints, two students expressed that they preferred to spend a half day instead of a full day for group fieldwork. In addition to adjusting the length of time, students desired to enjoy spatial flexibility in doing fieldwork. As students from Institution A did not have any similar type of group task during the trip, their opinions on the potential group tasks were elicited. Five students were positive about the time given for individual tasks, expressing that such tasks would enrich the experience and augment the educational value of the trip. In addition, Atlas responded positively to task collaboration with students of the host university as he felt it would facilitate relationship building with them and give the trip participants a unique experience not easily obtained on other travels.

In addition to the discretionary time spent for group tasks, students were very supportive of getting more free time to do other individual activities. All students agreed on the necessity of having enough free time, taking it as an opportunity to explore the city on their own, to have additional sightseeing opportunities, to take a rest, and to buy souvenirs. Students from Institution A expressed that they had expected free time after 6 PM, 3–4 h a day, or 1 whole day set aside to spend as they wished. Eleven students from Institution A explicitly valued and appreciated the free time they had during the trip, and they highlighted that free time enabled them to diversify their choices of places to visit. Domingo said, "When we have free time, we still go to other attractions. It is better for a field trip not to homogenise a learning experience for all students. Free time enables students to have diverse experiences during the field trip". They acknowledged the importance of allocating free time for different purposes. Antonio, for example, expressed physical stress during

the trip and the importance of maintaining good physical conditions for all students by utilising free time to rest. All in all, students perceived free time as a necessary component.

3.6.3 How Can Post-trip Activities Be Organised to Better Fulfil the Learning Goals Established at the Outset?

With the exception of one student, all the participating students from Institution A agreed that the post-trip task of writing reports was helpful not only for their own review but also for sharing their experiences with one another. All students from Institution A with the exception of two students supported the idea of writing reports and combining them for distribution and sharing. Students were conscious of future students who would embark on a similar trip, and they expressed experience sharing as one of the potential benefits of publishing and displaying the outcomes. Students from Institution A valued book publications partly as a memoir and as one possible tool to share student experience rather than a mere archive of student experience. Some thought that face-to-face sharing or online information sharing would be an easier and more efficient method as well. For the specific purpose of sharing information, many students thought online sharing was the more efficient tool. Two students who did not support report writing—Johaim and Connie—were concerned about additional school workload.

Most students from Institution B had already had the experience of publishing a book having gone on a field trip experience to Taiwan in 2014. The publication for that trip was delayed for 1 year, so the students had difficulty writing up their reflections. It was hard for them to set up topics without having enough background knowledge, resources, or time. Nevertheless, half of the students interviewed felt positively about publishing a book/writing reflection papers. About a quarter of the students did not want to publish a book unless it was necessary. The few remaining students expressed that clear guidelines for publications needed to be established.

Similarities and differences found across the two institutions are summarised in Table 3.3.

3.7 Discussions

This chapter explored Asian youth's travel preferences and patterns by examining the motivations and experiences of students going on short-term international field trips at two tertiary educational institutions in Macao and Seoul. Students from both schools expected uniqueness in experience they could only gain from school field trips, such as visits to non-tourist places, opportunities to interact with local university students, and fieldwork associated with the school curriculum. Students tended

Table 3.3 Summary of similarities and differences between students from the two institutions

Similarities		
Reasons and motivation	Experiencing different cultures and regions	
	Emphasised the value of linking the knowledge learned in class to the field trip experience	
	Relaxation	
Pre-trip preparation activities	Recognised the importance of pre-trip preparatory meetings	
	Coursework pressure hindered dedication in pre-trip preparation	
	Participants for trip preparation were not always actual trip participants	
Valued and meaningful experiences for students	Visiting unusual sites	
	Activities with locals were valued	
	A lack of time for cultural exchange and the language barrier were pointed out as limitations	
What students learn	Learning about the destination	
	Learning about how to organise a field trip	
	Learning about how to interact with different people	
Scheduling	Disliked tight scheduling	
	Pointed out hidden values of free time	
Post-trip activities	Agreed on post-trip activities yet worried about work pressure	
Differences		
	Institution A	Institution B
Reasons and motivation	Emphasised friendship building	Emphasised exploring natural landscapes as well as cross-cultural, social reasons
	Strong expectations of the instructors' unique roles	
Dynamics of interpersonal interactions	Overall, in-group and out-group friendship building were reported	Half were neutral or negative about the opportunities to build friendships across different groups because of a lack of opportunities to work together with diverse people
Food and accommodations	Preferred what are considered traditional from the foreigners' point of view	Some disliked inauthentic traditional foods. Some preferred a combination of local foods and Korean food

to desire interpretation and guidance tailored to their majors and the educational themes of the trip. The problem associated with that may arise when the instructors lead students to unfamiliar destinations and the topic at hand is not related to their main research areas. Gaining assistance from the local universities was deemed an alternative way for the visiting students to gain local insights. Although the students acknowledged that international field trips should not be entirely leisurely, students still highlighted the potential value of free time spent for academic and nonacademic purposes.

Findings from the two cases may or may not echo previous studies which illustrated Asian youth's traits and their travelling patterns. Diverging from the generalised expectations about Asian collectivist cultures (Xu et al. 2009), students from the two regions sought time for individual activities and did not like organising field trips to feel like a group package tour. The students from the two regions echoed the sentiments of the Hong Kong students in the article by Heung and Leong (2006), who preferred to have freedom during the trip. Nevertheless, the students from the two regions still valued personal relationship building and the learning experience of travelling together as a group, which may reflect Asian culture. The findings described in this chapter were also consistent with that from the study by Xu et al. (2009) on Chinese students who were keen on learning about different cultures through this type of international trips. The findings may reflect Asian youth's overall level of interest in other cultures, as has been reported in previous studies, and it may imply that fulfilling this desire in organising field trips will enhance student satisfaction. In addition, the findings from this study partly reflect the characteristics not shown in previous literature regarding non-Asian youth. For instance, party atmosphere, nightlife, and outdoor activities, which were revealed as important motivations for Western youth (Bicikova 2014; Xu et al. 2009), were not prevalently mentioned at all by any of the informants from either institution. Such generalisation, however, should be done with caution because most studies about non-Asian youth were not done in the context of educational tourism.

Although the traits of the students from the two regions cannot be generalised to all Asian youth, this chapter implies strategies to more efficiently organise international field trips to increase satisfaction among participants. First, students from both regions, overall, acknowledged the educational value of international short-term field trips, and they desired more opportunities and support. This was especially true for those who did not have the time and financial resources to participate in long-term exchange programs such as a semester- or a year-long exchange studentship, summer exchange programs; these short-term field trips, which tend to accommodate students with fewer restrictions, were considered good opportunities to have an international educational experience.

In addition, while students valued the opportunity to participate in the initial preparation and organisation, they tended to be passive and submissive during this process and expected leadership from the faculty and graduate students of the department. While the pressure from coursework and other semester commitments were revealed as major constraints in participation, students were willing to complete academic and procedural tasks assigned for the trip. Building diversified social relationships, among others, was considered an important motivating factor for going on the trip and a benefit that was sought with intention. Such findings imply that, for better organisation of short-term international field trips held mid-semester, the leadership of trip organisers in taking initiatives to allocate workloads and itinerary planning and accommodate nonacademic needs, such as personal relationship building and utilisation of free time, may be required (Table 3.4).

Table 3.4 Characteristics of Asian youth in the context of educational trips

Characteristics of youth travel found both from the literature and this study		
Price sensitivity		
Intention to socialise with others		
Novelty seeking		
Valuing different cultural experiences		
Characteristics of non-Asian youth from literature	**Characteristics of Asian youth from literature**	**Characteristics of Asian youth from this study**
Nightlife	Nightlife and party atmosphere are not explicitly expressed as priorities	
Party atmosphere		
Outdoor	Adventure experience seeking traits	Adventure experiences being expressed as visiting unusual non-touristic places and having local experiences rather than outdoor activities
	Valuing free time during the trip	Preference to have free time during educational trips
	Pursuing more free time within package tours	Finding time for individual activities during the trip
Pursuing authenticity in the context of heritage tourism	Pursuing knowledge about other cultures and history	Strong desire to explore and learn about other cultures

3.8 Conclusions

This chapter discussed the perceptions and experiences of Asian youths on short-term international field trips. The planning and supporting mechanisms of the two Asian educational institutions were compared with each other in addition to conducting an analysis of Asian youth's preferences and interests during travels. Overall, instructors and students faced limitations in organising the trips extensively because of a general lack of incentive to do so. Furthermore, because of financial constraints and the obligations in other courses, not all students were able to partake in the international excursion. Because the field trips were not considered priorities for academic members and students, both institutions faced challenges trying to get the students fully involved. Improvement in financial support and inclusion of the field trip into the course curriculum are two suggestions for resolving these issues.

The findings themselves make interesting epistemological contributions in that the entirety of student experiences and perceptions can be understood as outcomes of the underlying structure of the school system, the actors involved in utilising the system, and the generalised characteristics of Asian youth as well as their individual differences. This chapter revealed that international field trips are a useful tool for Asian youth to pursue unusual and local authentic travel experiences within a systematic setting. Interestingly, different from the preconception of collectivist Asian cultures, students showed a strong desire to be partially individualised during group

travel. The findings reveal Asian youth's strong desire to explore different parts of the world and at the same time call for the caution about overgeneralising their traits in terms of travelling as a group. Having grown up in the Asian culture may not mean that they always prefer standardised group travelling with limited chances for individual activities, even in the context of educational field trips. This study is not without limitations in that, although the study was based on the students' responses, what the students expressed in the interviews may not reflect all aspects of the trip nor reflect their complete honest opinions. Future studies can be done on different actors involved in educational trips, especially the instructors and associated travel organisers from the public and private bodies in order to seek more generalisable and holistic models for educational tourism.

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Chapter 4
Azerbaijan Youth Culture and Its Influence on Their Dark Tourism Experiences

Firangiz Israfilova and Catheryn Khoo-Lattimore

Abstract In this article, the youth culture of Azerbaijan people has been explored in terms of their experiences at dark sites and perceptions of those places. The particularity of this research is that it explores dark site experiences and youth perceptions of thanatological attractions in a Muslim-majority country where more than 90% of population follow Islamic laws and regulations. For this, young visitors of a genocide site have been interviewed who were identified with different cultural values and norms despite living in the same Muslim society. Depending on their cultural identity, three different experiences were revealed during the research. These experiences include spiritual, heritage and learning with a stimulating impact on making social changes. The key findings of this research work indicate that the variety of dark site experiences depends on the culture and values held by young people. Limitations are discussed, and suggestions are made on expanding the research in different dark suppliers and exploring visitor experiences that have personal attachment to the dark site.

Keywords Cultural values · Societal norms · Dark tourism · Thanatological attractions · Spiritual experiences · Heritage · Knowledge gain

4.1 Introduction

The purpose of this chapter is to report on a study we conducted on the young people of Azerbaijan with regard to how they consume a dark tourism site in Azerbaijan. We begin by outlining aspects of Azerbaijan that will be relevant to this study.

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This structure may be somewhat different from other previously published academic papers in tourism, but since not much has been published in the English language tourism journals on Azerbaijan, the limited knowledge we have of it may be a constraint for understanding the rest of this chapter. As such, we forewarn that although the following section on positioning Azerbaijan may be tedious, it is a completely necessary platform to bring readers up to speed with what might be an unfamiliar context.

4.1.1 Positioning Azerbaijan

Azerbaijan has developed a rich multicultural tradition throughout many years because of its long history and geographical location extended in the crossroads of various civilizations including old Christian Mediterranean, Zoroastrian Iranian and Muslim Turkic. Geographically Azerbaijan is located in the South Caucasus, also referred as Transcaucasia, which covers the area between the Black Sea and Caspian Sea. Azerbaijan shares land borders with Russia, Georgia, Armenia, Turkey and Iran and sea border with Central Asian countries through the Caspian Sea in the east part. The passage of the linking route of the Great Silk Road through Azerbaijan strengthened its trade bonds with Asian countries and promoted cultural integration between nations. Azerbaijan's role as a bridge between Asia and Europe inadvertently resulted in Azerbaijan becoming culturally diverse, multireligious and polyethnic while preserving its national and religious identity. This multicultural tradition dates back to the seventh century when Azerbaijan lived in the pre-Islam period before the invasion of Caucasus region by Arabs (Semsizade 1996; Tastan 2003). After the seventh century, Islam was adopted as a dominant religion for the whole Azerbaijan nation (Velikanh 1993), and it became a traditional religious identity of Azerbaijan people. Before Islam, predominant religions and philosophies in Azerbaijan were Zoroastrianism, Judaism, Christianity, Babism and Hurufism which promoted different social norms and beliefs. These diversities of faiths and thoughts left huge imprints in the sociocultural life of the society, and their influence can be easily noticed in the modern cultural values of Azerbaijan youth. For example, it is a common tradition in Azerbaijan and other Asian countries to celebrate four sacred elements of the universe which are earth, water, air and fire before the beginning of spring season as per the doctrines of Zoroastrianism religion and philosophy (Habashi 2000). Azerbaijan people and those who live in Iran, Pakistan, Afghanistan, India and Central Asia celebrate this public ceremony at the same time every March.

Azerbaijan's geopolitical location, its borders with Asian countries and its location on the Great Silk Road created a melting pot of cultures and highlighted diversified norms and values in the society. Besides having unique nationalist characteristics, another Azerbaijan culture that has sharp commonalities with Asian culture and values is its music and art inheritance which has a significant cultural expression linking Azerbaijan and Central Asian cultures (Huseynova 2016).

Starting from the period of Soviet rule, Azerbaijani *mugham*, which is a traditional musical form with a large degree of improvisation that draws upon popular stories and local melodies, integrated with the relative music traditions of Central Asia and developed regular and profitable contact with them, continuing to the present day. This music was proclaimed as one of the Masterpieces of the Oral and Intangible Heritage of Humanity. Since these nations understand *mugham* in the same way, national musicians of those countries still continue to perform at concerts and festivals held in various cities in Central Asia and Azerbaijan.

The traces of the Great Silk Road can also be found throughout Azerbaijan which reflects Asian rituals and traditions. Ateshgah or Fire Temple, which is a castle-like religious temple located in Baku, was erected by Zoroaster to use it as Hindu, Sikh and Zoroastrian place of worship in ancient times. At present, this place is frequently visited by fire-worshippers who believe in the magic power of fire and meditate with it like many Indians. Despite its contribution to the establishment of various architectural monuments and statuses in Azerbaijan, the Great Silk Road brought about a great change to the traditional clothing and costumes as well. With the expansion of this trade road towards Azerbaijan through the Caspian Sea, the use of silk became pervasive in traditional clothing, and its increasing popularity emerged among high society in ancient Azerbaijan. Nowadays the silk is still regarded as a high-quality product and popular among people in a higher rank and position. Thus local manufacturers centralized its production in many towns including Shamakhi, Ismayilli and Shaki which are located on the ancient Great Silk Road. Thus, since ancient times, Azerbaijan's national costume and other traditional clothing such as kalaghayi (head scarf) have been made of silk with unique national ornaments on them including buta and pakhlava. This tradition is similar with the culture of other Asian countries from where the Great Silk Road passes.

The growing influence of Pan-Turkism movement since the late nineteenth century united all Turkish-speaking people who inhabited the Ottoman Empire, Russia, Iran, Afghanistan and China. Due to the proximity of languages and culture, these countries formed a single Muslim and Turkish identity which created a lot of commonalities. Azerbaijan people celebrate common festivals with other Asian countries where they share the same elements of national cuisine and costumes, dance and performances during the holidays. One of them is Nowruz holiday which has been celebrated for more than 3000 years, and the traditions and rituals of this holiday are firmly connected with Zoroastrian religion. Visiting close relatives with special festive gifts, setting a bonfire and jumping over it with the belief of leaving all the negatives on it are the main rituals of the holiday, and these embody the worship for fire which was a primary principle of Zoroastrianism. This holiday is celebrated in many parts of Asia including Azerbaijan, Iran, Iraq, Afghanistan, India, Turkmenistan, Tajikistan, Uzbekistan, Kazakhstan and Kyrgyzstan.

Another cultural connection of Azerbaijan with the Asian continent relates to its religious identity. Among the total population of Azerbaijan, 93.4% is Muslim. Regardless of being under the rule of Soviet Union, Azerbaijan and other post-Soviet countries of Central Asia protected their Muslim identity (Tastan 2003). These countries hold the same cultural values with other Muslim communities

located in Asia. The establishment of religious–cultural centres to encourage spirituality and holistic education as well as protect religious values and pass them on the next generations is an obvious example. The most frequently practised and well-known among these values is pilgrimage to religious sites, cemeteries and holy places. For this purpose, a number of religious sites were established in Baku with the name of Imam Ali Ayagi, Mir Movsum Agha pilgrimage, Bibi-Heybat shrine being the most famous among them where people come together for daily prayers and to pay tributes to the charity box inside the shrine with the purpose of helping those in need. This is very similar with the Hajj pilgrimage performed by millions of Muslims from other countries to Mecca City.

Azerbaijan's ancient history and the values of people contributed significantly to the emergence of its own dark heritage sites. These sites vary on their classification of dark sites, some of them being the actual places of dark events, and others are the places of commemoration and remembrance. Considering Stone's (2006) "shades of darkness" concept, the darkest site in Azerbaijan is Guba Genocide Memorial Complex which is the actual place of genocide act. This dark site is visited throughout the year by schoolchildren guided with the school administration, university students and ordinary and important people from government organizations with the purpose of learning about historical facts and preserving their dark heritage. Moreover, there are a number of cemeteries for martyrs visited by young people for the commemoration and showing respect to their honoured death. Other dark sites include religious places where a grave of the dead person, who was a faithful spiritual leader, is preserved inside the site. To demonstrate unity, it is compulsory for Muslims to visit these dark heritage sites during the celebrations of important religious festivals, such as the Feast of Ramadan as well as when commemorating and mourning for the victims of religious Islamic wars. Surprisingly, these acts of dark tourism and the experiences of young people engaged in this activity have been neglected from the attention of researchers. Based on the literature review, the experiences of Azeri young people who visit dark sites have not been studied by past scholars hence our own study.

4.2 Dark Tourism

Dark tourism activity involves the consumption of sites that display dark events and commemorate macabre and atrocity (Stone and Sharpley 2008). Dark sites may be the actual location of the dark event, or they can play a role of remembering death and macabre (Wight 2006). This difference influences on the artefacts displayed in those dark sites and on the experiences and meanings they provide for tourists (Chhabra and Heuermann 2014). Scholars researching tourist experiences revealed that tourists seek emotional and educational experiences from their visits to dark sites, and there is a strong link between the authenticity of the place and tourist experiences (Belhassen et al., 2008; Biran et al. 2011).

Dark tourism experiences are influenced by the various features of dark tour sites. As posited by Biran et al. (2011), the multifunctional nature of dark sites allows a wide range of meanings of death and disaster. Chhabra and Heuermann (2014) also argue that dark sites vary in the experiences they provide depending on the degree of "darkness" (Stone 2006, p. 145). For example, a site distanced from the atrocity events provides more entertainment experience than the sites of actual death and macabre. Studies on Auschwitz dark tourism site, the "spot that symbolizes the pinnacle of European dark tourism" (Tarlow 2005, p. 45), found that the site can provide a variety of tourist experiences with no dark elements (Isaac and Cakmak 2013). Tarlow (2005) notes that dark tourism sites, particularly heritage sites, involve various, often unrelated dark experiences. It implies that dark experiences have highly individual characteristics, and they depend on the visitors' personal connection with the dark site, their motivations for the visit to the thanatological attractions and their cultural values and norms.

At present, museums of atrocity events, battlefields and cemeteries are commoditized and broadcasted by mass media as sites that reinforce social linkage and cultural values in the society. The scholar Foote argues that attitudes towards violence and tragedy are closely aligned with cultural values (1997). As the culture plays a crucial role in the process of giving sense to unfavourable events, the people of Azerbaijan with different cultural identities will produce a range of perspectives after their visit to dark sites. Although divided into different societal clusters, majority of the people in Azerbaijan are closely attached to their Muslim values especially during the annual commemoration and remembrance of the honourable dead. This can be clearly seen from their acts of calling imams to the graves and having a prayer from the holy book of Koran for the dead person. Children and young people often accompany their parents and older family members to these events. Another common value among the young people of Azerbaijan is having a deep respect for the country and its national interests. Regardless of their position or rank in the society, each individual from young schoolchildren to old-aged veterans participates in the public mourning days through attending dark sites such as Martyrs' Cemetery, Guba Genocide Memorial Complex and the Alley of Honor which tourists also visit. Despite the common everyday participation of young Azerbaijanis in dark sites, there is a lack of study examining dark site experiences of young people and the influence of culture and values on their perceptions of dark tourism. The influence of culture on tourist choices during leisure travels has been well supported by past scholars (Hofstede 1980; Mok and Defranco 2000; Watkins and Gnoth 2011), but its influence on visitor experiences at dark sites has not received the same attention. We address this gap in this chapter by exploring the role of culture in young Azerbaijan people's experiences at dark sites.

4.3 The Young People of Azerbaijan

It is argued that cultural values of people define the interaction between customers and service personnel in tourism businesses (Lovelock 1999). This interaction leads to the formation of tourist experiences which are highly influenced by tourists' cultural background and values. Although many scholars conducted research on visitor experiences at dark sites (Biran et al. 2011; Isaac and Cakmak 2013; Tinson et al. 2015; Upton et al. 2017), none of them considered the relationship between the cultural values and dark tourism experiences. Past studies researching tourist experiences primarily looked at the secular nature of Western societies overlooking dark sites and tourist experiences in Muslim countries of Middle Asia (Stone 2009; Biran et al. 2011). This one-sided research created a narrow understanding of tourist behaviour. The research focusing on the dark tourism sites of Azerbaijan, which is a Muslim (majority democratic and secular) republic and where people have a religious mindset, would add a new understanding to the conceptualization and consumption of dark tourism in Asia by Asians and fill the gap in literature.

Many scholars studied different sides of young people's life in Azerbaijan including the role of their involvement with indigenous and native plays (Aghdashi et al. 2013), development of their educational success (Topuz 2011) and their engagement with global cultural events and activities such as Eurovision Song Contest (Ismayilov 2012). It is posited by Guliyev (2007) that Azerbaijan's young people are closely connected with industrial values that follow a subculture of admiring popular brands and pop stars, but they are also very protective of their traditional culture and religious beliefs. Other scholars who studied the role of young people in the process of nation-building argue that there are culturally divergent societal clusters in Azerbaijan who socialized in different ways and hold competing views on the identification of their nationality (Ismayilov 2012; Tokluoglu 2005; Ismayilov and Tkacik 2010). The researchers note that Azerbaijani civil society is stratified between and among those who have foreign education (this group is internally divided among those who studied in Turkey, the United States and Europe) and those who furthered their education locally (the latter group is also divided between those who studied in Russian language, in Azerbaijani and those who studied in private Turkish lyceums). Kotecha (2006) argues that Azerbaijan society is influenced by various strains of Islam including secular Turkish, theocratic Iran and Saudi Arabia and that this has led to the influence of Islamic values on many aspects of young people's life including education, personal and work life. Despite of a long search on Azerbaijan young people and their engagement with dark tourism, there was not a source of literature studying young people's motivations for dark tourism sites and their perceptions of thanatological attractions in Azerbaijan. Additionally, the influence of cultural values on general young people's motives to visit dark sites and their experiences at those places has not been studied by past scholars. In response to this gap in the literature, we presume a study focusing on the exploration of young people's involvement with dark tourism, and their experiences at thanatological attractions would contribute new knowledge to the study area.

The literature review supports the view that regardless of their dark attributes, a visit to thanatological attractions does not always provide negative experiences (Austin 2002; Teye and Timothy 2004; Biran et al. 2011; Miles 2014), and despite having similar dark features, different tourists perceive the sites associated with death and macabre in various ways often completely different in nature (Isaac and Cakmak 2013). Based on the concept of continuum of experience (Biran et al. 2011), this difference is mainly associated with the tourist's attachment to the dark site (Beech 2000; Biran et al. 2011). Three categories of tourists are identified by Biran et al. (2011) who hold different motivations for visiting to thanatological attractions. Each category of tourists has different experiences based on if they have personal attachment to the site, if they are ordinary tourists or if they have no personal attachment to the dark site. The study examined visitor experiences at Auschwitz (Birkenau) concentration camp located in Poland, and the majority of respondents in this study were from Western societies with 77.2% being Christian, 6.5% were Jewish and the other 16.3% were members of other religious groups. However, adopting this concept to explore the experiences of tourists in an Asian country with a Muslim-majority population where respondents are the representatives of youth travel market would yield new insights in dark tourism activity and its conceptualization. This study also aims to fill the gap in the literature by providing knowledge about dark experiences of young people in an Asian country with 90% Muslim population that have specific cultural connotations (Cornell 2006). In addition, as stated by previous scholars, youth travel market is a significant part of the travel industry because youth travellers are in the first stage of their travelling career, and their experiences may potentially affect their future tourism motivations (Eusebio and Carneiro 2015; Reisinger and Mavondo 2002). While many scholars admit the significance of youth travel to boost the demand for travelling and tourism, they also argue that the population of the youth market has been neglected by scholars in the existent body of knowledge (Boukas and Sourouklis 2015; Çakar 2016; Carr 1998). Thus, this scholarly production addresses the mentioned gaps in the literature in the hope of contributing new knowledge and expanding the understanding of the role of the cultural values on dark tourism experiences of Asian youths.

4.4 Methodology

Multiple interpretive research methods has been utilized in this study. The primary reason for choosing this research methodology is the overall aim of this study which seeks to take an in-depth investigation into the young people's experiences and reflections of dark sites in Azerbaijan. As suggested by Poria and Timothy (2014), multiple measures and methods enable researchers to investigate different features of young tourist experiences. For this reason, we employed a dual perspective approach and utilized the methods of doing focus group interviews with young participants and having their reflections on artefacts. People's dark site perspectives are

explored via focus group interviews with the young people of Azerbaijan who are involved in domestic tourism to a dark site. More specifically, this was a field trip organized by the school administration to the Guba Genocide Memorial Complex which is identified as the darkest according to Stone's (2006) classification.

The young respondents were involved in focus group interviews because this research method enables us to explore their experiences more broadly. This method was posited by Butler et al. (2012) as an appropriate way of exploring young people's experiences since it provides different perspectives. For this purpose, focus group interview method was adopted to find various accounts of dark tourist experiences who have recently participated in dark tourism. The interviews with young people were conducted at their schools with their peers around because children feel more comfortable to speak in a familiar place and around people they already know (Gibson 2012). The participants were also asked to speak about their experiences through drawing or painting in order to elaborately describe their thoughts and feelings. This method was proved useful to help young people recall past events (Khoo-Lattimore 2015). The interpretation of the students' drawings helped to compare and validate their answers provided in the interviews.

4.4.1 Participants

The respondents involved into the focus group interviews were deliberately selected for two main reasons, the first being their age which qualifies them as youth. As this research focuses on young people and seeks to explore the role culture plays in their dark site experiences, the age range of the participants were chosen to be relevant to the "youth travel" tourist segments. This segment is identified by Reisinger and Mavondo (2002) that traditional accepted age for youth travel starts from 15 to 25. The second qualifying criterion was their recent visit to a dark site. To identify the participants, the administration of the Guba Genocide Memorial Complex was contacted through an official letter. As per Stone's (2006) dark site category, Guba Genocide Memorial Complex is classified as the darkest place because it is a site of death and macabre where a historical genocide act was committed (Miles 2002). A letter of confirmation was received from the dark site management with the names of Baku schools whose participants were the latest young travellers who visited to the dark site as a field trip in November 2016. During our requests to carry out interviews with young people, the school management was very interested to engage in this research and allowed us to do focus group interviews with their students. Considering age as a qualifying criterion, we defined the respondents for this study to be in the grades of 8, 9th, 10th and 11th as their age fits within the youth travel segment. Since the 11th grade students were busy with the preparation to the university due to interview timings, we could not manage to carry out focus group interviews with them. The age range of the respondents was 15–17 who were in the grades of 8–10th (Fig. 4.1).

Fig. 4.1 Respondent's profiles

Focus Group	Pseudonym	Dominating language	Age	Grade	Gender
1	Nurana	Azeri	15	9th	Female
	Elnara	Azeri	15	9th	Female
	Nuray	Azeri	15	8th	Female
	Sabina	Russian	15	8th	Female
	Farhad	Azeri	15	9th	Male
	Natiq	Azeri	15	8th	Male
2	Nadir	Azeri	16	9th	Male
	Said	Russian	16	9th	Male
	Firuza	Azeri	16	9th	Female
	Naila	Russian	16	9th	Female
	Kamal	Azeri	16	9th	Male
	Emin	Azeri	16	9th	Male
3	Taleh	Azeri	16	10th	Male
	Arif	Azeri	16	10th	Male
	Rustam	Azeri	17	10th	Male
	Bahruz	Azeri	17	10th	Male
	Mehriban	Russian	17	10th	Female
	Aynur	Azeri	17	10th	Female
	Ilkin	Russian	17	10th	Male
	Farida	Azeri	17	10th	Female

As the respondents were studying in Azerbaijani language at school, we decided to conduct interviews in local Azerbaijani language to make respondents feel comfortable to express their thoughts and feelings freely. While it was not deliberately planned, we ended up having five Russian-speaking participants in three focus groups. For the purpose of using their rights of participation, consent forms were sought from all respondents before the interviews, and they were explained that they could refuse to participate in the interview anytime if they feel uncomfortable. They were also told that their names will be kept confidential and pseudonyms will be assigned for their names.

4.4.2 Data Analysis

All the interview data was transcribed and translated into English for analysis. Since the participants used many emotional and sentimental phrases during their interviews, two professional translators from Azerbaijan University of Languages were recruited to verify the translations and interpretations. After the researchers identified the general themes and analysed the content, they then categorized the responses into emergent themes (Ryan and Bernard 2003). In the final stage, the patterns and relationships between the collected data and the similarities and differences among the sorted data were discussed. To ensure the accuracy of the data, the researchers regularly communicated with each other regarding the discussion of findings.

4.5 Findings and Discussions

The study results found that young people in Azerbaijan, at least those in this study, hold different cultural norms, and their perceptions of an event are strongly influenced by their values and faiths. Through the analysis of the answers, three key experiences emerged among the respondents who displayed two different cultural identities. Figure 4.2 provides a summary of these three key themes as evidenced by the participants' illustrative comments from the interviews.

4.5.1 Spiritual Experiences

As discussed above, the majority of Azerbaijan people are Muslims in their identity, and during the interviews we saw the influence of this identity on the youth's mentality and cultural values. Among the respondents' answers, spiritual experiences were dominating, and their interpretations of the dark event defined how much young Azeri people are attached to their faiths. Their views of the dark site visit demonstrate how young people in Azerbaijan strongly believe in God. This contrasts findings of Western scholars who believed that the death is sequestered from the lives of people, but in Azerbaijan young people regard the dead as a part of the society that should to be commemorated by visiting the sites of death (Walter 2009; Stone 2012). The faith of young people leads them to believe in the mediation with the dead, and thus the fear from the dead disappears from the society. Ninth grade student Elnara interprets her dark site experiences in the following statement: "The victims of this atrocity event live in our thoughts and prayers". From her statement it can be inferred that young participants of the dark site visit are rather contemplative of death and life. Although young in age, they are not haunted by the acts of violence and murder displayed in the monitors of the Guba Genocide Memorial Complex in different languages. Another young visitor to the dark site spoke about

Cultural identities	Spiritual experiences	Heritage experiences	Learning and social change experiences
Muslim identity	I believe that GOD created us with equal rights and every person will pay for all his/her unfair actions	The people who sacrificed their life for the survival of this country are our heroes and they will be commemorated by ourselves and by the future generations	This dark site taught me a lot about the ferociousness of those committed this macabre act and their vicious mentality as a nation
	I believe the spirits of those who were killed in this dark event are in the heaven because they were innocent	It is a must-see place for every young Azeri person in order to know about his/her country's history and be able to speak out about these inhumane acts in the global arena to defend its rights	From this visit I learnt about ill-intended values of this nation seeing the real scenes of this macabre event in the monitors
	The victims of this atrocity event live in our thoughts and prayers	In this dark site we are able to know those affected by this dark event and pay them homage as part of our culture of unity	
	We support peace and I think humans need to have a fear of GOD before doing all these macabre		
Soviet culture identity	I hope this atrocity does not happen again and people live in harmony and friendship	In this dark site I felt proud of my country's history	After the visit I understood that regardless of his/her job, each person needs to make contributions for the protection of the country from attackers
		I feel owed for my independence to those who fought courageously in this dark event and thus it is worthwhile to preserve this dark site as an honored history	We always need to be ready to act against the enemies who violate our territory

Fig. 4.2 Azerbaijan youth experiences at dark sites

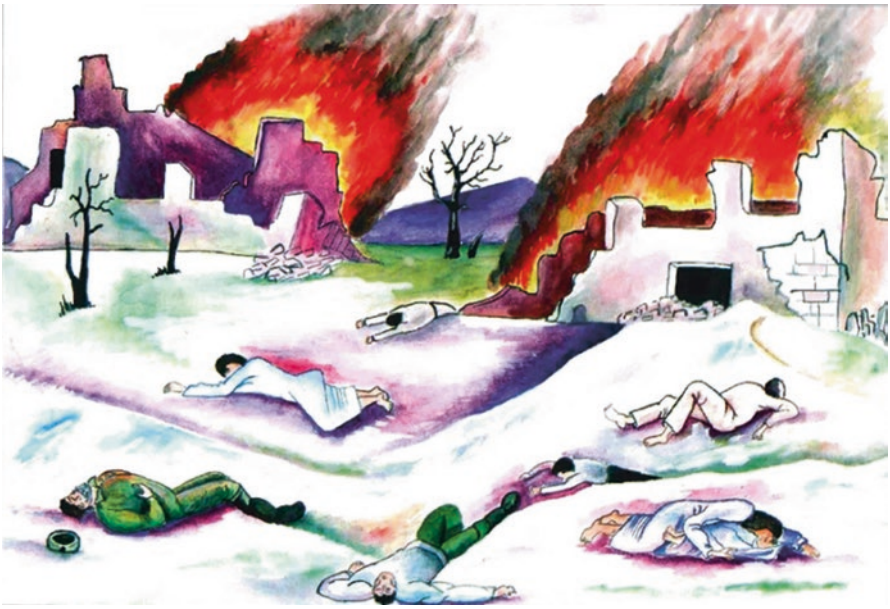

Fig. 4.3 Drawing by Nuray, a 15-year-old girl, entitled "The tragedy of people"

his experiences which displayed a strong religious value and spiritual mind. Taleh stated that: "I believe the spirits of those who were killed in this dark event are in the heaven because they were innocent." This statement illustrates the way children are attached to their beliefs, and their knowledge of religion helps them perceive the dark events calmly without experiencing disturbing emotions. As their religion dictates, those who are true to their country and displays loyalty to their faith will be granted with mercy and happiness all the time, and the young people feeling sad and despair for losing their innocent counterparts perceived the dark site as a place of spiritual mediation. This contradicts Stone's (2011) argument that the mortality moments disturb the collective consciousness (Fig. 4.3).

Some of the participants' answers demonstrated that young people with a Muslim identity perceive the dark event with a deep sadness and despair. For some of them, dark site experiences created hatred feelings towards those who committed this act because of their search for justice. One of them commented (Bahruz): "I believe that GOD created us with equal rights and every person will pay for all his/her unfair actions".

Another respondent, Nuray, recalled her experiences at the dark site in a drawing which demonstrated how grievous she felt during the visit. She explained that the scenes displayed in the dark site made her feel so emotional and sad. This shows the close attachment of young people who hold religious views to the dead and their deep bereavement for those who died. This finding supports the study of scholars who focused on finding young people's experiences at the dark site and noted that

regardless of having a personal attachment to the dark site, young visitors tend to feel sad and shed tears in the dark site (Darlington 2014). The other respondents, on the other hand, who are identified with their post-Soviet cultural identity, demonstrated a much more neutral approach to the dark event neglecting the dead and a life after death. Their comments display more secular views which have a connection with the real world. The main difference between their comments were that Muslim-identified people relate the dark event and its prevention with God's power, whereas some others who were influenced by the Soviet period's atheistic movement think that through maintaining friendship and peace between nations, macabre acts can be prevented.

4.5.2 Heritage Experience

Respondents' answers to the questions of "What benefits did you gain from the visit to this dark site?" and "How do we need to treat this site?" reflected their differing values on heritage significantly. Young people with Muslim identity demonstrated their culture of collectivism; the others, in contrast, had more individualistic views. Those with collectivist values used "we" and "our" in their comments which reinforced their feelings of belonging to their country and society. Their interpretations reflect their unilateral support for the preservation of the dark history. This approach was formed from the tradition of belonging to one religious community and complying with the group's norms and standards.

Their religious behaviour also influenced on young people's experiences of dark sites. For Muslims, it is obligatory to celebrate rituals and feasts together as a whole community as the way they come together to commemorate and honour a deceased person. This value was clearly observed on young people's agreement with the Nadir's comment that: "The people who sacrificed their life for the survival of this country are our heroes and they will be commemorated by ourselves and future generations".

Some of the respondents' answers stressed a clear cultural difference in their perceptions of the dark site. Particularly those who identify themselves as "Soviet"-influenced people and predominantly speak in Russian language demonstrated their individualistic values during the discussion of their dark site experiences. One of the female participants named Mehriban who was at tenth grade noted that: "In this dark site I felt proud of my country's history".

Another participant, being different in gender, also interpreted his experience as benefitting from the dark site visit for his own self. Although he emphasized his deep reverence for the victims of this macabre event, a clear sense of individualism was illustrated in Ilkin's comment: "I feel owed for my independence to those who fought courageously in this dark event and thus it is worthwhile to preserve this dark site as an honored history".

Although all of the respondents stressed gaining a national pride and honour from their ancestors' intrepidity, their approach to this dark event and experiences in this thanatological attraction showed the difference in their values. It is a fact that

majority of the young people in Azerbaijan follow the culture of collectivism and value unity; however, some of them hold individual interests and perceive dark site visits in regard with their individual thinking.

4.5.3 Learning and Social Change Experiences

Young participants of this study again had differing thoughts on their willingness to make changes in the society after they learn about the dark historical events. Many dark site visitors, who identified their self as Muslims, commented about their knowledge expansion after the visit to the dark site. They unanimously stated that the displayed artefacts in this dark site helped them understand the dark event better and learn more about the historical facts than the books. Despite this the comments of those with Muslim identity showed that they were passive learners with a reluctant attitude to make changes in the society. Other participants, on the other hand, had more reactive experiences of this dark site visit, and they were more prone to make changes in their society. For example, Mehriban's experiences of the dark site visit carry a more rebellious and revolutionary message than Bahruz's comments although they were both at the same ages. Mehriban interpreted her thoughts that: "We always need to be ready to act against the enemies who violate our territory". She had a fighting tone in her voice for the protection of innocent people from being suffered and hurt. She and her friends with similar culture welcomed to make changes in the society. For example, they suggested making a visit to the dark site as an integral part of history education in the secondary class stopping it to be a voluntary part. One point was more important to understand their experiences of dark site visit when they expressed their willingness to shoot a video about children's suffering of this dark event and broadcast it in international TV channels. These comments showed how different were their values of those who identify their self as Muslims on being more engaged in civic activities.

On the other hand, Bahruz who has a Muslim identity commented that: "This dark site taught me a lot about the ferociousness of those committed this macabre act and their vicious mentality as a nation". The other respondents particularly those with similar values like Bahruz also commented in a descriptive way on how they learnt new knowledge from the dark site visit and increased their awareness of this atrocity. Their interpretations mostly differed from the comments of Russian-speaking people in their strength of counterreaction towards the committers of this macabre act. Their comments conveyed a message of reluctance for a political activity in compared with those who hold Russian identity. People with a Muslim identity approached the dark site as a place to learn and contemplate about life; however, Russian-identified people regarded the site as a place to study historical facts and engage in civic activity to counteract towards the enemies. For this, they made it a duty for individuals to act rebelliously against enemies expecting contributions from their end. This shows how culturally different young people experience the dark site in various ways based on their values and norms.

4.6 Limitations

It is important that the findings are considered along with the limitations of this study. This research was conducted in one typology of dark tourism site named Guba Genocide Memorial Complex located in Azerbaijan which was the darkest in its category. The reason of this dark site selection is because it has recently been visited by young people as per the reply letter from the memorial administration to our letter of inquiry. The tourist experiences of the dark site would be more varied if this research focused on examining visitor experiences in different categories of dark sites which have a variety of dark attributes and artefacts on display.

The participants of this research were young people who had no personal attachment to the dark site. Whereas, the previous studies confirm that those personally bereaved by the tragedy commemorated by the dark site find emotional release at that place (Darlington 2014). Other visitors who are not personally connected with the dark site, on the other hand, have emotions unrelated to bereavement. Considering these types of dark site visitors, future research should seek to focus on examining and comparing the perspectives of those dark site visitor experiences. This research direction would yield different insights of dark site visitors and would add new knowledge to the dark tourism literature.

4.7 Conclusion

In light of limited number of studies that examined youth experiences in dark sites especially of those living in Azerbaijan who hold different cultures and values, in this scholarly work, we aimed to explore young people's responses to a genocide memorial and find out their interpretations of dark site visit. To the best of our knowledge, this is the first study that explores the role of culture and values on young people's dark site perspectives. Given Dekel's (2009) claim that nonengagement and indifference towards the artefacts of the dark site is considered as the most dangerous way of interaction with a memorial, we found relief in the findings of this study that despite having various cultural norms and values, the young people in this study have treated the dark event with great respect and actively engaged with the site displays.

Stone's (2012) findings in his study of people's motivation for visiting dark sites affirm that many people still regard their trips to the dark sites as a part of their leisure travel. The research findings of Buchenwald concentration camp also support this view. The scholars focusing on exploring young people's visits to dark sites and their experiences at those places revealed that many young visitors regard dark attractions as a place of leisure activity. However, the findings of this study contradict with this view. The young respondents of this study showed less fascination with the dead. Conversely, some of them felt a deep sadness towards victims, and the others found the dark site as a place of mediation and a reason for establishing

peace and friendship for future. All participants expressed similar experiences regardless of their cultural identity.

The findings also revealed that the dark site had a lingering impact on young people and formed different types of perspectives ranging from spiritual, heritage and learning perspectives. The diversity of young people's dark site experiences and the variety of their perceptions clarify that a culture consists of shared knowledge by a group of people. The result of this study confirms the claims that the concept of "culture is not a collective identity but instead a mental schema connecting ideas, ways of behaving, that is shared to some partial extent by members of a group" (Scott and Volo 2017, p. 273). The findings imply that the notion of a culture is one with particular social, racial or national characteristics is no longer true. This study addresses recent claims about "ignorance of the diversity and complexity of visitor's experiences at such [dark] sites" (Isaak and Chakmak 2014, p. 175) and contributes to the literature filling an existing gap on this subject (Stone and Sharpley 2008) by highlighting the experiences of Azerbaijani youth at a dark tourism site. In doing so, we bring to the tourism academic fore the voices of the less powerful and less heard, the voices of children and youth and the voices of people in a country rarely discussed in the tourism literature.

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Chapter 5
Donkey Friends in Europe: A Mobile Ethnographic Study in Group Orientation of Chinese Outbound Backpackers

Wenjie Cai

Abstract 'Donkey friends' (驴友 lü you) have been increasingly popular – Chinese backpackers who look for travel companions online and form a small travel group for overseas journeys. To investigate various cultural influences of this group orientation, mobile ethnography as the research method combining multisited ethnography and netnography was adopted to follow Chinese outbound backpackers' behaviour corporally and virtually to create a 'thick description'. Data were collected through three Chinese backpackers' journeys in Europe between June and November 2014 by participant observations and in-depth interviews. The finding suggests that besides budget sensitiveness and loneliness avoidance, Chinese collectivistic culture and high-risk sensitivity are main motives for small group travel. Both Chinese Communist Party's policies and traditional values influence the trend of looking for travel companions online. In addition, the finding argues that weighing the paradoxical risk concerns that Chinese backpackers tend to take against the risk of travelling with strangers they met on backpacker forums alleviates to avoid the risk of cultural uncertainty. Three findings of this study from various dimensions reflect hybrid cultural influences of current Chinese society onto younger generations' daily practices. By investigating cultural influences of Chinese backpackers' group orientation, this study contributes to the understanding of Chinese current hybrid culture as well as its influence on tourist behaviour. It also contributes to backpacker literature responding to the 'paradigm shift' of the mobilities beyond the Eurocentric perspective. Furthermore, this paper explores the popular phenomena of Chinese backpackers' group orientations in Europe.

Keywords Chinese backpackers · Mobile ethnography · Group orientation · Hybrid culture · Chinese values

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5.1 Introduction

Chinese outbound tourism, with 122 million tourists in 2016 (CNTA 2017), has become the world's number one source market (UNWTO 2017). Within this outbound flow, backpacking or independent travel, as a new trend of travel for experiencing independence, freedom and life achievement, is increasingly popular for the Chinese younger generation (Reuters 2007; Ong and du Cros 2012). For Chinese backpackers, looking for travel companions online has become a popular phenomenon. Online travel forums such as Qyer.com (穷游网) facilitate many individual Chinese backpackers to form groups. Initially designed to serve Chinese outbound backpackers in 2004, Qyer.com has become the biggest online travel forum in China. On 7 June 2017, among 50 million registered users, there are 110,394 Chinese backpackers who are looking for travel companions on this site; 5645 trips are departing within a month.

Although group orientation of Chinese backpackers has been addressed in the literature (see Miao and Bao 2007; Luo et al. 2015; Zhang et al. 2017), the interesting facts and reasons of forming a group with strangers online and travel with them corporally remain largely a clean slate. With the increasingly popular phenomenon of forming group virtually, academic studies need to keep pace to address this issue in order to contribute to Chinese backpacker literature. For decades, backpacker studies have principally looked at backpackers from the West to less developed countries in the East (du Cros and Jingya 2013). However, with the trend of globalisation and the mobilities, Cohen and Cohen (2015) call for a paradigm shift beyond Eurocentrism in the mobilities. In addition, Jin and Wang (2016) identify that future research of Chinese outbound tourism requires taking a qualitative approach to bring richer insights of their travel experiences. Studies of group orientations of Chinese outbound backpackers thus not only contribute to Chinese backpacker literature but also respond to shifts of focus onto the emerging world. In addition, group dynamics significantly influence travel experiences (Crompton 1981). Understanding why backpackers trust and choose to travel with online friends, as well as their concerns in group travel, helps to provide comprehensive insights in understanding their holistic travel experiences. Furthermore, group orientations of Chinese tourists have been discussed in the literature by suggesting strong influences of Chinese collectivistic culture (Armstrong and Mok 1995; Mok et al. 1995; Ap and Mok 1996). Western backpacker culture, however, represents individualistic culture, which is at the other end of spectrum. By exploring how Chinese backpackers interpret these two systems of values in terms of group travel, this study is also going to enrich to a hybrid understanding of Chinese backpackers from a cultural perspective.

This study, therefore, is going to investigate various cultural influences of group orientation practised by Chinese backpackers who look for travel companions online and form a small travel group for overseas journeys. To meet this aim, the chapter first synthesised characteristics of Chinese backpackers and internal and external factors that foster their group orientations. Multisited ethnography and netnography as research methods were conducted by following three groups of Chinese backpackers virtually and corporally in their European journeys in order to

provide a thick description of the cultural insights about their group orientation, as well as to explore the interesting phenomenon of Chinese backpackers looking for travel companions online.

5.2 Donkey Friends

Originally from the concept of 'drifter' (Cohen 1974), it has been four decades since backpacker studies began. Categorised as the non-institutionalised tourist, a drifter is labelled with novelty, spontaneity, risk, limited budget, independence and a flexible itinerary. Based on this, the term 'backpacker' was officially identified by Pearce (1990). Pearce concludes previous studies of this travel phenomenon and mainly focuses on the motivation and identity of backpackers, recognising it as a way to extend their education, whilst the middle classes use backpacking to escape their realities and 'occasional work' to extend their time of travelling. Four characteristics were concluded in the Global Nomad Survey (Richards and Wilson 2004). Firstly, the length of the trip was relatively long for backpackers. Secondly, budget accommodations were preferred for them while non-backpackers have a wider range of choices. Thirdly, backpackers had flexible itineraries and did not plan too much, and they preferred cultural experience than sightseeing with intensive schedules. And fourthly, backpackers were information-intensive, they were proficient at using travel guidebooks and the Internet, and they gathered information from a range of channels. These characteristics of freedom, flexibilities and independence, to some extents, represent the individualism of the Western culture. Thirteen years after the survey, the fourth characteristic is influenced significantly by innovative technologies in our daily lives, while the third characteristic does not sit very well with the Chinese tradition of doing plenty of 'homework' before a trip (Xiang 2013). Taking into accounts of Chinese travel culture and today's informative environment, backpackers' characteristics require being reconceptualised when looking at it from a Chinese perspective.

In China, backpackers are also called 'donkey friends'. 'Donkey friends' (驴友 lü you) and 'travel' (旅游) are homophones in Mandarin. Homophones as wordplays in Chinese are a sort of language joke where one speaker implies another meaning than what is actually being said. To use 'donkey friends' to express outdoor travel companion seems a bit strange, but Chinese is based on tones, which gives its users a great variety of wordplay based on homophones that, over time, have expanded rapidly within modern Chinese language. In addition, the stereotype of donkey always bringing large luggage coincidently suits the image of backpackers. As one example of Chinese backpackers' language, this wordplay shows the distinct cultural influence of this community. Although there are no significant differences between Chinese backpackers and Western backpackers in terms of travel motivations (Chen et al. 2014), distinct characteristics of Chinese backpackers that differentiate them from their Western counterparts are addressed in the literature (Zhu 2009; Ong and du Cros 2012).

Firstly, tech-savvy as a characteristic has been emphasised by Lim (2009) and Ong and du Cros (2012) to understand the Chinese backpackers' experience. This characteristic explains the increasing popularity of Chinese backpacker forums in the last decade. Lim (2009) suggests, besides physical backpacker enclaves, online enclaves require further research. As highly active socialisers (Ong and du Cros 2012), Chinese backpackers make good use of these channels to collect information and to find travel companions. In addition, Kristensen (2013) points out that highly social-active socialisers in travel forums result in many backpackers becoming celebrities within Chinese social media, attracting millions of viewers and encouraging more young Chinese to undertake their own backpacker journeys.

Secondly, different from their Western counterparts, Chinese backpackers tend to have a shorter length of journey (Ong and du Cros 2012) and more flexible budgets (Zhu 2009). The shorter length of journey can be attributed to long-distance travel is discouraged in China (Yu 1994), and fewer flexible annual leave allowances. In terms of stronger consumption capability, one reason is with the trend of blurred boundary and synonymy between backpackers and independent travellers (Nash et al. 2006; Prayag et al. 2015); many Chinese independent travellers with affluent budgets label themselves as donkey friends. Another reason is that Chinese backpacking has developed from adventure travel (Zhu 2009) rather from 'drifting' or 'wandering' as it has in Western countries (Cohen 2011). Thus, Chinese backpackers spend more money on accommodation and various kinds of facilities for outdoor activities. Studies of Zhu (2005) and Luo et al. (2015) suggest a trend among Chinese backpackers to travel as 'flashpackers' (Paris 2011), who travel with more abundant budget and digital devices.

Thirdly, group orientations as a characteristic of Chinese backpackers are also addressed in the literature (Miao and Bao 2007). Luo et al. (2015) highlight that Chinese backpackers tend to travel in groups and enjoy group interaction in comparison to Western backpackers who tend to travel alone and to meet 'others'. The core value and ethos of social interactions among Chinese backpackers have been emphasised by Lim (2009). The head donkey (leader of the backpacker group) holds the power and responsibilities for the group (Luo et al. 2015). Since Chinese backpacker tourism is 'out of line' with Western backpacking development, they tend to stress communities while backpacking rather than the 'carefree' attitude reported of Western backpackers (Lim 2009). This emphasis of the community about donkey friends reflects the relatively weak ability for solo travel among the Chinese younger generation (Zhu 2009) and can be understood from the high-risk concerns and collectivism from Chinese culture, which will be further explored in the next section.

5.3 Chinese Culture Values

Jin and Wang (2016) argue that studies of Chinese outbound tourism cannot overlook the mixed influence of various schools of philosophies, religions and recent ideologies. The influence of culture values on individuals has been investigated

widely in various cultural contexts (Hofstede 1980; Pizam et al. 1997). In terms of Chinese culture, several studies explore the impact of Chinese values, particularly Confucian ideology, on consumer behaviour (Qian et al. 2007; Zhang 2012), satisfaction and loyalty (Hoare and Butcher 2008). In tourism, the relationships between these Chinese culture values and tourist experiences, motivations (Fu et al. 2016), preferences and expectations (Mok and DeFranco 2000; Tse and Hobson 2008) have been emphasised. It is worth noting that the current Chinese society has been largely reshaped by consumerism and communism (Pearce et al. 2013); however, Hsu and Huang (2016) suggest that the traditional Chinese culture value still predominates the interpersonal relationships.

The unique characteristics of Chinese backpackers discussed earlier can be attributed to the influence of Chinese culture values. In terms of national culture, highly collectivistic culture and high power distance, which are two important dimensions of Chinese culture (Hofstede 1980), provide sufficient explanations of donkey friends' group orientations and dynamics. The collectivistic society results in Chinese backpackers emphasising the importance of communities and preferring to travel as a group and to value group interaction (Luo et al. 2015), while the high power distance explains the significant role of 'head donkey' as the leader (Lim 2009) in a socially hierarchical backpacker community. From a collectivistic society (Hofstede 1984), individuals find their own values when group goals are achieved (Lu 1998; Jiang et al. 2010). Roles and obligations are assigned in each relationship and form the political and social structure (Yao 2000; Tamney and Chiang 2002). Fu et al. (2015) argue that self-interests are protected 'in-group'. In the tourism context, the literature suggests that Chinese tourists practise this group orientation in travel and that they prefer to travel in groups rather than individually (Mok et al. 1995; Wang and Sheldon 1996). Besides reasons of convenience, economic reasons and risk avoidance (Fu et al. 2012), the value of group plays a crucial role in the decision making.

Before the booming phenomenon of mass tourism in the 1990s, China has a long tradition of travel and has developed the unique travel culture of landscape appreciation (Yan and McKercher 2013). At the very beginning, long-distance travel was discouraged during the Qin Dynasty (221–206 BC), which was influenced significantly by the ideology of Confucianism: 'one should not travel far away while his parents are still alive' (Yu 1994). This discouragement of travel perfectly expresses Chinese philosophy of 'filial piety' (孝 *xiao*). However, with more engagements of cultural creation such as poetry and paintings depicting the beauty of the nation, travel has been regarded as a force that can cultivate the mind, broaden horizons, provide recreational opportunities and abreact negative emotions (Fan 1992). Since the Han Dynasty (206 BC–220 AD), travel has been continuously encouraged, particularly among literati. One step further, during the Ming Dynasty, the Confucian doctrine was fine-tuned by the famous scholar Tung Chi-chang (1555–1636), who suggested that 'traveling is as important as reading a thousand books' (读万卷书,行万里路).

5.4 Culture Confusion

In addition to the influence of embedded Chinese values in donkey friends' group orientations, a series of psychological challenges and cultural unfamiliarity cross-cultural backpacking also fosters the preference of group travel. In the intercultural literature, many relevant studies adapt the culture shock theory and U-curve model (Oberg 1960) to explain psychological changes and acculturation in a new environment with a different cultural background. In the tourism context, however, Hottola (2004) suggests applying the theory of culture confusion and intercultural adaptation, because culture shock might not fit specifically with the nature of tourism. Culture confusion explains the process when somebody is sticking to his or her old habits rather than adopting new ones in an alien environment and realises that their current knowledge is either impractical or incorrect. Hottola (1999) points out the wider concept of the culture confusion, which is a learning process involving mixed emotions and feelings from intercultural encounters. Hottola (2004) takes backpacking as an example, declaring that the respective emotional stances of adaptation and objection are contributed by initial feelings of euphoria and disappointment. The confusion created by the combination of these feelings leads tourists either accepting or rejecting new information, which develops into a kind of equilibrium, adaptive or oppositional.

Tourists from different cultural backgrounds tend to behave variously towards culture confusion (Pizam and Sussmann 1995). For backpacker research specifically, Cohen (2003) and Maoz (2007) investigate this phenomenon particularly among Israeli backpackers and compare them with Japanese tourists, which leads to distinct differences. Similar to Japanese tourists, Chinese backpackers come from a highly collective society and have a higher level of risk sensitivity in terms of unknown and strange experience (Hofstede 1980). Unlike the excitement and fun seeking for Western tourists, Chinese tourists prefer low-risk activities such as sightseeing, guided tours and shopping. Taking into accounts of high-risk sensitivity of Chinese travellers (Reisinger and Mavondo 2006), and shorter period of time to immerse with locals (Ong and du Cros 2012), they tend to show opposition to adaptations in this circumstance of culture confusion. This attitude of resistance towards adaptations in intercultural encounters might influence Chinese backpackers' group orientations, which will be further explored through the ethnographic insights.

5.5 Methodology

Undertaking a 'follow the people' approach (Marcus 1995), multisited ethnography and netnography were conducted to follow three Chinese backpacker groups between June and November 2014 to gain a thick description (Geertz 1973) of their group orientations. Before the trip, informants of this study were recruited through Qyer.com – the biggest Chinese backpacker online forum – where many Chinese

Table 5.1 Informant information

Pseudonym	Gender	Age	Occupation
Trip 1: Spain and Portugal 34 days			
Zhang	Male	28	Architect (career gap year)
Yang	Female	24	Graduate student
Xin	Male	25	Master student
The researcher	Male	25	PhD student
Trip 2: UK 16 days			
Yue	Female	32	Self-employed therapist
Mei	Female	35	HR
Tan	Female	35	Clothes trading
The researcher	Male	25	PhD student
Trip 3: Poland 7 days			
Zheng	Female	30	IT consultant
The researcher	Male	25	PhD student

backpackers look for travel companions. The selection criteria of informants were young Chinese backpackers from 18 to 35, who identified themselves as backpackers and also met key characteristics of Chinese backpackers (Lim 2009; Zhu 2009). To ensure data was collected ethically, I showed my identity as a researcher and explained the research when approaching potential informants. Netnography on Qyer.com and WeChat started right after obtaining informants' consent. Overt participant observation as the key technique was adopted to collect online data such as group chat history, social media posts and online travel journals from pre- to post-trip stage. In addition to netnography, I also travelled with these three backpacker groups that had contacted online to further investigate their group dynamics. Detailed field notes from participant observations and 21 semi-structured in-depth interviews were collected in this multisited ethnography (Table 5.1).

Data saturation was reached after the end of the third fieldwork. Overall, 570 pages of transcript including interviews, online chats, field notes, social media posts and travel journals were collected and transcribed as raw data. In the analysis process, interpretation is essential in order to transfer collected materials into presentable arguments. To minimise the missing authenticity at the data analysis stage, data were coded and analysed in Chinese and only translated in the stage of writing. In addition, self-reflexivity played an essential part in the discourse, not only to enrich the narrative from another perspective but also help me to recheck the creditability of the interpretation.

Two rounds of coding were conducted in the thematic analysis. With a specific research question in mind, structural coding (MacQueen et al. 2008) was applied for the first round of coding. Contents in relation to group orientations were identified and collected together for further configurations. For the second round, pattern coding (Miles et al. 2013) was adopted to identify three emergent themes: why backpacking in groups, the distinctive group make-up and the perception of risk – a paradoxical issue.

5.6 Why Backpacking in Groups

There are several 'push factors' that motivate Chinese backpackers to find travel companions and form a small group before their trips. Firstly, from a collectivistic society, some informants showed their resistance towards solo travel in order to avoid loneliness. During an interview in Poland, Zheng (30) expressed her strong opposition towards travelling alone:

> *It is so boring to travel alone, especially when you are having a meal in a restaurant, people around you are all in pairs or groups, and it makes me feel so uncomfortable. Last time I tried to travel alone was in South France. That was the only time I travelled alone, probably would be my last time too – I swore I would never do that again. What a waste with such a good view but no one to share with you. I didn't even want to sit in the restaurant – it was too pathetic to have dinner alone, so most of the time I just grabbed some fast food and sat at a small table, quickly ate and left* (interview Warsaw).

Secondly, a high level of risk sensitivity (Quintal et al. 2010) and its influence on safety concerns in tourist behaviour (Litvin et al. 2004) is another main factor that motivates Chinese backpackers to travel in a small group: 'since I do not have much experience travelling alone, it will be safer for me to find others to travel together' (Zhang, 28, Toledo). Correspondingly, Mei (35) from the UK trip used the term 'take care' to describe the helpfulness of travel companions and the reason she chose to travel in a group. Thus, on one hand, small group travel fulfils the need to avoid high risk; on the other hand, 'taking care' of each other and avoiding loneliness both show the impact of interdependence as a Chinese value (Hsu 1972) influencing the group orientation. When recalling our backpacking group, Yue, from the UK trip, as a first timer looked for travel companions online, again affirming the predominant role of interdependence in group orientation:

> *I would say the biggest advantage of travelling in a group is 'mutual encouragement'. When travelling in the city, you might not be able to tell many differences, but in a remote area, the advantage of being in a group stands out. When I was hiking in New Zealand, sometimes I did not meet any other travellers for nearly four hours. At the beginning, I enjoyed exploring the nature by myself, but slowly, I started feeling confused, panicky and scared. In the Lake District, when it started to rain and the temperature dropped, my hands started feeling pins and needles. Tan looked into my eyes and held my hands. From her eyes, I could tell she has the same feeling. This is the advantage of travelling in a group: in a remote environment, we encourage each other to move forward (Yue, 32, online travel journal).*

Thirdly, for backpackers who are more sensitive about budgets, sharing travel expenses is another reason that motivates them to form a group. *When entering our Airbnb flat, Yang smiled with joy, she looked around the spacious flat and told me:* 'wow, a hostel was the only option when I am travelling alone, but you see, when sharing with others, we can stay in such a lovely place by paying the same, that is a luxury for me' (field note, Valentia). From hiring cars, renting apartments, to sharing meals, sharing expenses allows more options for travel. In this sense, weighing between budget and freedom, backpackers give away their freedom of flexibility in order to save money. Faure and Fang (2008) suggest that some social codes need to

be followed in terms of sharing expenses in different contexts. My informants felt less pressure to share expenses with travel companions than with friends and family.

> *As today is Tan's last day, tomorrow, we are heading towards the north and she is flying back to China. During the dinner table, Yue gets her phone out and calculate all the expenses among us in these few days to see how much Tan owes us. We end up with having notes and coins all over the table, Yue laughed: this would never happen back in China with my friends and families* (Field note, Glasgow).

Truly, Chinese people tend to be relatively embarrassed when discussing money with people from their own social circles; sharing travel expenses with donkey friends seems a practical solution. Figure 5.1 shows the mundanity of dividing travel experiences from a day in Seville. From tickets to dinner and from laundry to parking, we calculated the detailed expenses and split it between us. This kind of behaviour is less likely to happen among friends in Chinese culture.

5.7 Distinctive Make-Ups of Chinese Backpackers' Group

> *I found it is quite difficult to find friends to travel with me. In China, it is not that easy to ask for annual leave, especially in my age, most of friends cannot ask for enough holiday leave to afford a European trip. In addition, friends around me mostly have a family. Looking for like-minded people in Qyer.com to travel together is much easier (Zhang, 28, interview, Spain-Portugal trip).*

For Chinese backpackers, it is difficult to find travel companions in their social circle, especially for long-distance travel. Although in the last four decades, social resistance to long-distance travel has been changing, it is evident to find that the current Chinese society still does not embrace the idea (Mok and DeFranco 2000). Especially for young generations like Zhang (28), marriage, career and family are priorities of their lives after graduating from university, and travel is considered as a waste of time and money. Young backpackers who enjoy spending time and money travelling are not the mainstream of society and have not yet been fully socially accepted. Chinese backpackers thus are a lonely group: they prefer travelling in an interdependent and cooperative environment but at the same time find it difficult to find travel companions in their real lives. Qyer.com is a kind of backpacker forum that provides a platform for Chinese backpackers like Zhang (28) to find like-minded fellow backpackers and start the journey. In addition, to practise escapism, Miao and Bao (2007) suggest that Chinese backpackers prefer on looking for travel companions from the Internet than their social circle. Chinese backpacker groups are normally around two to six people, and they self-guide throughout the journey. From a collective society, Chinese backpackers, on one hand, prefer group activities, and on the other hand, they are looking to practise backpackers' values of freedom and flexibility by fully taking control of the itinerary. The group orientations of Chinese backpackers that emphasise the sense of community while backpacking distinguish themselves from 'carefree' Western backpackers (Lim 2009).

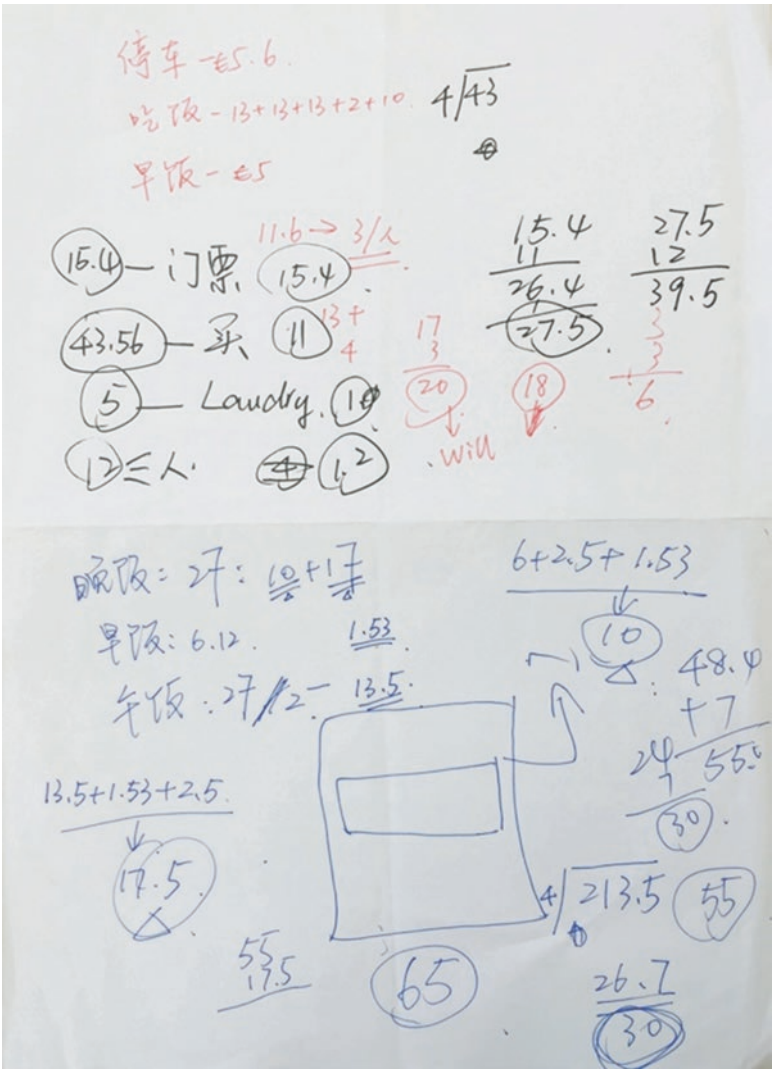

Fig. 5.1 A note of travel expenses calculation, Seville

In terms of the nationalities of the backpacking group, donkey friends tend to travel with backpackers from China. Zheng (30) explained her preference for travelling in culturally homogenous groups: 'Firstly, I didn't know this kind of platform existed for meeting foreign backpackers. However, the main reason is I can have much more common topics with other Chinese backpackers to discuss and have deeper communications' (interview, Krakow). This choice to some extent also reflects the interdependence and risk avoidance of a collectivistic society. Similar literature has been discussed in the inclination to their own nationalities of Japanese tourists and Israeli backpackers (Pizam and Sussmann 1995; Maoz 2007). Differing

from Israeli backpackers' attitudes of revolting against societal regulations, Chinese backpackers do not have a strong 'escape' motive when backpacking to the West. But the motive of practising novelty and freedom of the Western backpacker culture, and the strong collectivism of their home culture, still create two inclinations of Chinese backpackers. Chinese backpackers feel safe and supported in a familiar cultural environment, which in a way creates a homogeneous culture bubble, protecting and preventing themselves from cultural confusions.

Travelling in a culturally homogeneous group as a representation of Chinese collectivistic social culture successfully buffers culture confusions for Chinese backpackers and provides interdependent community support during the trip. In this case, both collectivistic and individualist cultures play their roles in Chinese backpackers' small group orientation. The individualist value, aligned with Western backpacker culture, has immensely influenced the modern Chinese culture. In the context of travel, more and more Chinese people now practise the Western style of backpacking, seeking authenticity and knowledge by travelling. However, it is noted that some culture values are rather difficult to change and are embedded as a basic pillar of any Chinese society (Yau 1988). Collectivism and interdependence are Chinese traditional values embedded beyond changes, although can be modified (Hofstede and Bond 1988). Still, to some degree, they highly influence the way Chinese people behave. Therefore, although the number of Chinese backpackers is booming, they still tend to practise the Eastern pattern with a group format than the Western way.

Considering the essentials of group harmony, several techniques are applied by Chinese backpackers who never meet in real life to overcome awkwardness at the first stage of their journey. Since first impressions are crucial for group dynamics, Chinese backpackers use various ways to warm up the group in order to overcome awkwardness, such as setting up group chats before the trip and social drinking.

> *After dropping my bag in the apartment, I went to meet my travel companions for the first time in a Spanish restaurant. They were drinking beer. After a brief greeting and introducing myself, Li (25) poured a beer for me. We started to propose a toast for various reasons as most Chinese do at the dining table. To show respect, I had to drink every time they toasted. When I refused to take any more drinks, Xin said: 'if you want to do research with us, or get along well with Chinese circle, you need to drink'. I forced myself to have another sip. Xin looked at me and said: 'bottom-up' (field note).*

In China, social drinking seems a shortcut to be acquainted with newly made friends or potential business partners (Cochrane et al. 2003). Differing from Western social drinking, in Chinese culture, the more you drink, the more respect you show to your new friends. Through participant observation, informants from both genders participated in social drinking to warm up the travel group dynamic. Xin (25) found it particularly useful to make new friends: 'I like drinking with people, it is a good way to make friends to get to know the true nature of people' (interview, Barcelona). In Chinese culture, there is a distinctive boundary between the insider and the outsider (Wei and Li 2013). According to Chen (2013), Chinese people are good at building up the 'we feeling' of intra-group connections while being indifferent to issues outside the group (Scollon and Scollon 1994). The determination of building

up connections can be understood as the emphasis of *guanxi* (interpersonal relationships), which is a fundamental factor in Chinese society (Fang 2014). When travelling with backpackers, they never meet in real lives; Chinese backpackers are determined to familiarise their travel companions in very limited time in order to be an 'insider'.

5.8 The Perception of Risk: A Paradoxical Issue

Although risk avoidance plays an essential role in group orientation, meeting unknown travel companions in real life and travelling together can be relatively risky. Even so, informants believe backpackers are mostly 'like-minded' people, borrowing Zheng's (31) assumption: 'people who are enthusiastic about travel can't be too bad' (interview, Warsaw). However, different to what she had expected, Zheng acted quite cautiously to her travel companions in the early stage of the trip: *she limited my access to her "WeChat Moments" (Social Media Functions on WeChat) until the second day after we met* (Field note, Poland). However, the issue of risk is not only the safety concern. For those well-travelled backpackers, risks in this context refer more to the uncertain group dynamic, especially when they barely know their travel companions. Most informants applied various methods to avoid such an issue. In conversations, Zhang (28) disclosed he normally has some chats before making decisions about choosing travel companions. Besides itineraries and budget, Zhang cares more about the level of 'like-mindedness'. He shared some examples of choosing donkey friends: 'earlier, I contacted a girl from Sichuan province. She planned to hire a car in Spain. From chatting, I could tell she is a control freak. I could not travel with this kind of person, so I used several excuses to turn her down. I also do not like people who prepare very little and completely rely on me. It will be too challenging to look after another person in a foreign environment' (interview, Barcelona). Although Zhang was relatively selective about his travel companions, he still did not get along well with one of this travel companions. After this trip, Zhang decided to be more cautious in terms of selecting donkey friends in the future. In the interview at the end of the trip he emphasised: 'although it could be entirely two different people when chatting online and face-to-face, I would still spend more time chatting to get to know this person before I choose as my travel companions' (interview, Madrid).

For more experienced backpackers, they tend to be more relaxed about the risk concerns of forming groups. Chinese backpackers like Mei (35) had backup plans for uncertainties surrounding group dynamics. Mei: 'if the group does not go well, I can just book a ticket and travel alone, there's always another way' (interview, Cotswolds). Differing from Chinese group packaged tourists, Chinese backpackers have abilities to travel independently but choose to travel in a group as they believe it will achieve better quality of travel experiences. In terms of safety, Yue (32) was quite confident: 'to be honest, I haven't thought about this. I am no longer a 20-year-old girl. The nature of my job is dealing with different people. I have been to more

than 20 countries, and I don't really think there could be any safety issues. That is the reason I am always open to donkey friends online before we meet. There is nothing to be afraid of' (interview, Cotswolds).

It is paradoxical that Chinese backpackers, on one hand, seek to reduce risks by forming groups from Qyer.com; on the other hand, those same travellers are required to take other types of risk to travel with people they are not familiar with. This paradox responds to multiple streams of values that negotiate within Chinese backpackers. The flexibility-seeking characteristic of the Western backpacker culture and the traditional Chinese value provide a hybrid influence on the paradoxical issue. In this case, the traditional Chinese values of interdependence and collectivism have rather strong influences. Chinese backpackers rather take risk of forming a backpacker group with donkey friends they barely know than facing culture confusion alone. Besides social encounters outside the environment bubble, different dynamics in a group also shape and influence enormously the travel experience. For well-prepared Chinese backpackers, unknown travel companions seem to enhance the inscrutability of their backpacking adventures. But homogeneous cultural backgrounds and same interests of backpacking prevent risks from unfamiliar intercultural encounters.

5.9 Conclusion

This study investigated cultural influences of Chinese outbound backpackers' group orientations. This study revealed that *loneliness avoidance*, *high-risk sensitivities* and *sharing travel expenses* are key reasons that foster donkey friends travelling in small groups. Furthermore, I explored the distinctive phenomena that Chinese backpackers look for travel companions online and travel together. The findings suggested that the formation of small culturally homogeneous groups of donkey friends on one hand provides them with a relatively comfortable environmental bubble to buffer cultural confusion and on the other hand also enables them to pursue flexibilities of travelling as backpackers. In addition, this study also raised the paradoxical issue in terms of risk concerns. Two types of *risks* have been discussed, and Chinese backpackers are willing to take the 'risk' of travelling with strangers whom they only chatted to on the online forum than the 'risk' of facing unknown cultural encounters alone. These distinctive findings of donkey friends' group dynamics to some extent respond to hybrid cultural influences of current fast-changing Chinese society.

Reasons of donkey friends looking for travel companions on backpacker forums can be attributed to negotiations between different streams of values. Although Chinese traditional values of collectivism and risk avoidance have largely influenced the preference of group travel, Western backpacker culture and contemporary Chinese values consolidate the uniqueness of the donkey friends' group orientation. For instance, Chinese backpackers still practise some key Western backpacker characteristics with Chinese collectivistic characteristics such as pursuing flexibilities within

small groups and travelling with low budgets by sharing travel expenses. In addition, it is also worth noting that since 1949, policies of Chinese Communist Party such as one-child policy has infused with traditional Chinese values such as 'filial piety' and negative attitudes towards long-distance travel. This hybrid infusion results in strong social obligations and duties for younger generations in China and explains the popularity of unique trends, that is, looking for travel companions online discussed earlier in this study. Furthermore, the paradoxical risk concerns of Chinese backpackers consolidate the predominating role of Chinese traditional values by strengthening the cultural environmental bubble and 'insider' feelings when facing unknown cultural environment. In this case, strangers from the Internet from the same cultural backgrounds are considered 'safer' than uncertain cultural encounters.

Responding to the paradigm shift beyond Eurocentrism in the mobilities, this study not only contributes to backpacker literature in an Eastern context but also further explores the hybrid cultural influences on younger generations' daily lives through the angle of Chinese backpackers. Some limitations are identified in this study. The context of this study is set specifically on Chinese backpackers in Europe; the findings, therefore, cannot fully represent Chinese backpackers in other contexts. Further studies need to investigate in various contexts in order to gain a full picture of Chinese backpackers' group orientations. In addition, more studies of these hybrid cultural influences should be undertaken in various contexts to understand how they reshape current Chinese younger generations' way of living.

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Chapter 6
"Stranger in Foreign Lands": Exploring Chinese Post-1980s Tourists' Safety Concerns and Coping Strategies in Adventure Tourism

Mingming Cheng

Abstract Chinese Post-1980s tourists are increasingly engaging in adventure tourism activities in their outbound travel. As strangers in foreign lands, this chapter explores their safety concerns and coping strategies in undertaking long-distance trekking by employing a netnography approach. By closely identifying a series of safety concerns that Chinese Post-1980s encountered, it establishes a holistic framework outlining a range of successful coping strategies. In particular, it highlights the process that Chinese Post-1980s develop their coping strategies. This study calls for a synergy between tourists, tourism service providers and destination organizations so as to enhance safe and enjoyable adventure tourism experiences among Chinese Post-1980s tourists.

Keywords Chinese Post-1980s · Netnography · Safety concerns · Coping strategies

6.1 Introduction

In the last decade, there has been an increasing number of tourists participating in adventure tourism as part of their itineraries (Tourism New Zealand 2013; Adventure Travel Trade Association 2013). However, along with its rapid growth, adventure tourism safety has also become a widespread concern across tourism destinations (Chinese Association of Mountaineering 2014; UNWTO 2014). Due to the risky nature of adventure tourism, accidents from minor injuries to fatalities have a series of adverse effects on tourism operators from losing tourists to complete shutdowns by regulatory authorities (Bentley and Page 2008). A recent review of adventure

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tourism covering the last three decades revealed that while elements of safety attracted a large amount of academic interest in the early 2000s, interest has declined since then (Cheng et al. 2016). This is unusual given the growth of injuries/incidents in relation to adventure tourism, particularly in emerging economies such as China (Cheng 2017; Chinese Association of Mountaineering 2014; UNWTO 2014).

More recently, with the emergence of Asian tourists travelling outside of Asia, many adventure tourism destinations in the Western world are now welcoming travellers from nontraditional markets (Tourism Australia 2014; Tourism New Zealand 2013). One of these fast-growing markets is China, which has been increasingly driven by "Chinese Post-1980s tourists" (World Tourism Cities Federation 2014). Chinese Post-1980s is a generational cohort that is equivalent to generation Y in Western society; however, they demonstrate significant differences in their attitudes, values and behaviour due to their formative experiences (Wei 2009; Lian 2014; Cheng and Foley 2017). Research in adventure tourism has emerged in identifying their needs and experiences (Gardiner and Kwek 2017). Yet, little is known about how they negotiate and cope with the safety concerns of an adventure tourism holiday despite the fact that there is an increasing number of injuries and incidents associated with this group (Chinese Association of Mountaineering 2014). In particular, Cheng et al. (2016) calls for academic research to examine adventure tourism safety as the findings of this kind of research will result in knowledge that could help governments and their tourism authorities to improve codes of practice and improve destination competitiveness (Cheng et al. 2016). In order to fill the gap in the literature, this research investigates Chinese Post-1980s tourists' safety concerns and coping strategies in international adventure tourism. A coping strategy framework has been established to identify the relationship of various factors that contribute to a safe and enjoyable adventure tourism experience of Chinese Post-1980s tourists.

This chapter begins with a theoretical background and a review of the relevant literature on Chinese Post-1980s and adventure tourism safety. This is followed by an outline of the method, which employed a netnography approach. Findings and discussion are then presented with a series of frameworks that articulate the safety concerns and coping strategies of Chinese Post-1980s. This paper concludes with a number of theoretical and practical implications.

6.2 Literature Review

6.2.1 Chinese Post-1980s

The term Chinese Post-1980s (八零后bā líng hòu), like generation Y, in China describes a generational cohort group born between 1980 and 1995, accounting for 340 million Chinese (National Bureau of Statistics China 2010). This group of Chinese tourists is different from their parents and Western counterparts due to their distinctive formative experiences, including Open and Reform Policy, Education reforms and One-Child Policy (Lian 2014; Wei 2009; Cheng and Foley 2017).

The Open and Reform Policy significantly improved the material living standards of Chinese Post-1980s while restoring and re-emphasizing the Chinese traditional values after the Cultural Revolution (1966–1976) and gradually opening to globalization and Western values (Wei 2009). While Chinese Post-1980s are increasingly exposed to Western values and have their own group dynamics, they are still Chinese influenced by Confucian values and society and the socialist regime. The vigour of Chinese traditional cultural values is recognized in Chinese Post-80s’ upbringing. For example, at school, they are educated in Confucianism values such as Xiao (filial piety – a virtue that promotes obedience, care and respect for one’s parents) (Cao 2009; Gardiner and Kwek 2017). Meanwhile, as a socialist country, the Chinese Government also established their own political ideology. This political ideology penetrates everyday life in Chinese society, such as patriotic education fostering love of the nation (Wang 2008; Rosen 2009). These rapid social changes resulted in diverse and even conflicting values in Chinese society (Palmer 2012). However, these traditional values are not the only ones that young people are influence by China’s rapid development over the last 30 years has meant that Chinese Post-1980s have been exposed to a range of other competing values that have come from different sources, such as globalization. The result has been that Post-1980s began to develop a clearer sense of self (Yan 2010).

The education reforms refer to the 9-year compulsory education, which has greatly increased the literacy rate of Chinese Post-1980s, who have at least obtained a university-preparatory type education (Lian 2014). Through this process, the Chinese Government has de-emphasized class struggle and socialist ideology but paid more attention to economics, science and technology that are required to maintain its legitimacy (Li 2015). These have allowed Chinese Post-1980s to have a higher level and greater range of subjects to study at school enriching their knowledge, broadening their horizons and establishing their own values (Cheng and Foley 2017). These major changes mean that the Post-1980s generation in China lives a life that is largely different from their parental generations. The other major influence on this generation has been the implementation of the One-Child Policy, so that most Chinese Post-1980s are the only child of their family. As only children they have enjoyed better access to resources during their growth than their parental generation (Liu 2011). Many single children are inclined to spend more money on themselves and their preferences than their parents spend on themselves (Cao 2009). Hence, their formative experiences result in a distinct value system for Chinese Post-1980s, and this will subsequently result in the distinctiveness of their outbound travels (Cheng and Foley 2017). A detailed explanation of Chinese Post-80s’s formative experience can be found in the work of Cheng and Foley (2017).

As such, Chinese Post-80s tend to value individualism and seek to make their own choices, particularly being more open to new exotic experiences. Research shows that Chinese Post-1980s tend to be more willing to take risks; however, it is unclear about their relative perception of acceptance of risk (Wei 2009; Cheng and Foley 2017), which is weighted against their pursuits, such as self-efficacy or relationship with their groups (e.g. social approval). Empirical studies demonstrate that

Chinese Post-1980s are actively engaged in adventure tourism. However, because of their formative experiences at such a young age, they are indeed more cautious and demand more comforts than their Western counterparts (Gardiner and Kwek 2017). Gardiner and Kwek (2017) further elaborate that because of the One-Child Policy, Chinese Post-1980s are cautious of their safety when participating in adventure tourism, due to the influence of Xiao as they have a responsibility to return to their parents. This is reflected in their selection of operators who have endorsement from government/industry authorities (Gardiner and Kwek 2017). Because of the Open and Reform Policy and their education, Chinese Post-1980s are wealthier, more confident and more exposed to different values. As such, it clearly raises the questions as to what the safety concerns and coping strategies they use to ensure a secure and enjoyable adventure tourism trip when placed in a culturally distant environment.

6.2.2 Adventure Tourism and Safety

Absolute risks ("the uppermost limit if the risk inherent in a situation – no safety controls present") (Dickson and Dolnicar 2004, p. 4) naturally exist in various forms of adventure tourism activities (Swarbrooke et al. 2003); however, the actual risks that cause injuries or death come from a series of factors, including participants' own skills, operators and management systems (Bentley and Page 2008). Skydiving might be perceived to be high in its absolute risk, but it is conducted under strict controls; while long-distance trekking in mountains might seem "soft", it actually presents more potential risks as participants are placed in a self-regulated environment (Swarbrooke et al. 2003). Any types of injuries and fatalities have the potential to impact the adventure tourism industry as a whole by damaging its brands, which might lead to a destination crisis (China Tourist News 2015; Mcclure 2014). By recognizing its importance, the New Zealand Government, for example, have taken many initiatives with the adventure tourism sector. WorkSafe New Zealand has established the Activity Safety Guidelines in coordinating various departments and tourism operators to establish cross-sector standards to manage and regulate safety in adventure tourism (Worksafe New Zealand 2016).

While risk and safety are an ongoing and important issue for many adventure tourism destinations, research in the area significantly declined over the last decade (Cheng et al. 2016). Existing research on risk and safety in adventure tourism has mainly been conducted by Bentley and colleagues in New Zealand, Australia and Scotland by incorporating various primary and secondary datasets (Bentley et al. 2001, 2006, 2007, 2010; Bentley and Page 2001). These studies demonstrate the importance of safety in adventure tourism and have significantly enhanced knowledge in this particular area. However, through their studies, the authors also express their concerns that existing government and industry management frameworks have not fully emerged, and there is a lack of funding to put adventure tourism safety under a broader research agenda (Bentley and Page 2008; Cheng 2017). In particular, the

enforcement and monitoring systems are still not fully coordinated to comply with adventure tourism risk management processes. They explicitly pointed out that there exist many small business operators in the adventure tourism market, who might put profits ahead of risk and safety (Bentley and Page 2008). Building on their work, Buckley (2010) further highlights the importance of communication for clients in adventure tourism to rescue them from life-threatening dangers.

Five years after Bentley’s last work on safety, few studies have been conducted since. The destinations in Bentley’s studies, Australia and New Zealand in particular, have changed significantly in terms of its market sources. The decline of research in this area seems strange considering there is an increasing number of participants who are from nontraditional markets, such as the wave of Chinese tourists that visit Australia and New Zealand (Tourism New Zealand 2013; Tourism Australia 2014). For Australia and New Zealand, Chinese tourists have become the second largest inbound group. Research shows that their domestic operating models of adventure tourism for Chinese tourists present significant differences to existing operating models in the West (Buckley et al. 2014). Buckley et al. (2014) points out that the Chinese equivalent of the white-water rafting model – “piaoliu” (漂流) – is operated differently from Western ones, where the Chinese version is heavily modified and controlled. This subsequently would influence Chinese tourists’ expectations and risk perception when undertaking similar activities when travelling as inbound tourists in countries such as Australia and New Zealand. When it comes to adventure activities, tourists hand over a significant amount of responsibility of the risk management to the providers (Cater 2006). In adventure tourism, tourists seek thrill and challenges but try to avoid absolute risks (Cater 2006).

Further, while this nontraditional market has a moderate mastery of English, they might not truly understand the important procedures involved in these activities. Some of the information might be misunderstood or simply missed. By not being fully aware of the right procedures and different operating practices, it might present additional risks for Chinese tourists, who are now actively participating in adventure tourism activities in these destinations (Gardiner and Kwek 2017; Cheng 2017). In the state of Victoria, Australia, there are around 124,100 Chinese tourists, who participated in adventure tourism (Tourism Victoria 2014).

In summary, with an increasing number of Chinese Post-1980s participating in adventure tourism overseas and their different domestic experiences, it is important for tourism researchers to re-evaluate existing approaches in order to facilitate an enjoyable and safe trip for this group. This is particularly important when Chinese Post-1980s are strangers in foreign lands. As such, building on the review of these two streams of literature and previous work on Chinese outbound tourism (Wu 2015; Gardiner and Kwek 2017), a group of Chinese Post-1980s tourists who presented their detailed adventure tourism experiences in their travel blogs were chosen in order to better understand their safety concerns and coping strategies in adventure tourism. This group of Chinese Post-1980s undertook long-distance trekking adventures in Australia and New Zealand and is regarded as pioneers for undertaking this form of tourism.

6.3 Methodology

Recent research shows that travel blogs are a very good source of reliable and credible data for researchers to analyse and interpret (Tseng et al. 2015; Bosangit et al. 2015). Chinese Post-1980s even treat travel blogs their "little lonely planet" (Wu and Pearce 2016). A considerable amount of the information presented in the travel blogs become an important part of Chinese Post-1980s tourists' itinerary (Wu and Pearce 2016). Importantly, a blog reflects insider's view of a particular phenomenon (Wu and Pearce 2014b). As such, using the voices of online communities, such as travel blogs in this study, offers an accessible and ideal lens to understand this emerging phenomenon to learn from their experiences and how they develop their coping strategies (Kozinets 2010).

Netnography is an interpretative research method that "adapts ethnographic research techniques to study cultures and communities that are emerging through computer-mediated communications" (Kozinets 2002, p.61). The study was guided by the five steps recommended by Kozinets (2010): entrée, data collection, data analysis, data interpretation and presentation and evaluation. Two sites, Qyer.com and Mafengwo.com, were selected, based on criteria recommended by Wu and Pearce (2014a) including the richness of information, the level of traffic and popularity among Chinese social media users. By reading through the travel blogs under the section of Australia and New Zealand, all the blogs concerning trekking and mountaineering were analysed as these were found to be particularly popular adventure tourism activities for mainland Chinese tourists (Chinese Association of Mountaineering 2014; Buckley 2016; Cheng 2017). In these selected blogs, two further criteria were followed: (1) the bloggers were all born between 1980 and 1995 based on their blog profile, and (2) their blogs were rich enough to present a detailed representation of their travel experiences. Thirteen out of 76 travel blogs were collected at the time of the research. The blogs contained both detailed functional and reflective information providing a deeper and richer insight into their experiences. All of them were written in Chinese. Table 6.1 overleaf provides a profile of the bloggers and their characteristics.

An analytical coding-based method was undertaken to analyse the travel blogs. I started the analysis process by reading and rereading the travel blogs line-by-line (Glasser and Strauss 1967). Constant and critical comparisons were conducted with the codes and the literature. Then, a process of "winnowing themes to a manageable few" (p. 85) was followed (Ryan and Bernard 2003). I was also mindful of and reflective of my role as a researcher and as a Chinese Post-1980s person myself putting efforts to step in and out on coding process. Through the process, I used a research journal to record my reactions and reflections to the travel blogs. The research journal helped me generate deeper insights than a non-Chinese Post-1980s (Denzin and Lincoln 2003). A Western tourism researcher worked with me to interrogate my initial interpretation, which enabled me to have multiple viewpoints (Yan and Santos 2009). The outcomes were finalized after several iterations (Denzin and

Table 6.1 Profile of respondents

Demographic	Item	Frequency (n = 13)
Gender	Male	6
	Female	7
Age	Late 20s	7
	Early 30s	6
Travel companion	Alone	3
	With friends	8
	With one's partner	2
Origin	First-tier cities	5
	Second-/third-tier cities	8
Previous domestic experience in long-distance trekking	Yes	12
	No	1

Note: First-tier cities refer to Beijing, Shanghai, Guangzhou and Shenzhen, the most developed regions in China, whereas second-/third-tier cities refer to the rest urban regions in China

Lincoln 2003). The travel blogs were coded first in Chinese and then later translated into English.

6.4 Findings

Analysis of the blogs indicates that Chinese Post-1980s bloggers enjoyed their long-distance trekking in Australia and New Zealand. No major incidents were reported. Participating in long-distance trekking was regarded as a challenging but rewarding experience. However, through the initial planning phase to actually embarking on the journey and successfully completing their trip, the bloggers in this study expressed a series of safety concerns. Three main domains of safety concerns have been identified through the analysis, including "destination", "environment" and "personal" (Fig. 6.1). Each of the three domains will be explained in details as follows. It is important to note that while some themes seem to be normal issues, they present safety concerns in the adventure tourism context.

6.5 Destination

Destination refers to the place where the long-distance trekking destinations occur including unfamiliar environmental features such as customs regulations, unexpected incidents, unfamiliar outdoor retail stores, information search barriers and source credibility as well as operational practices.

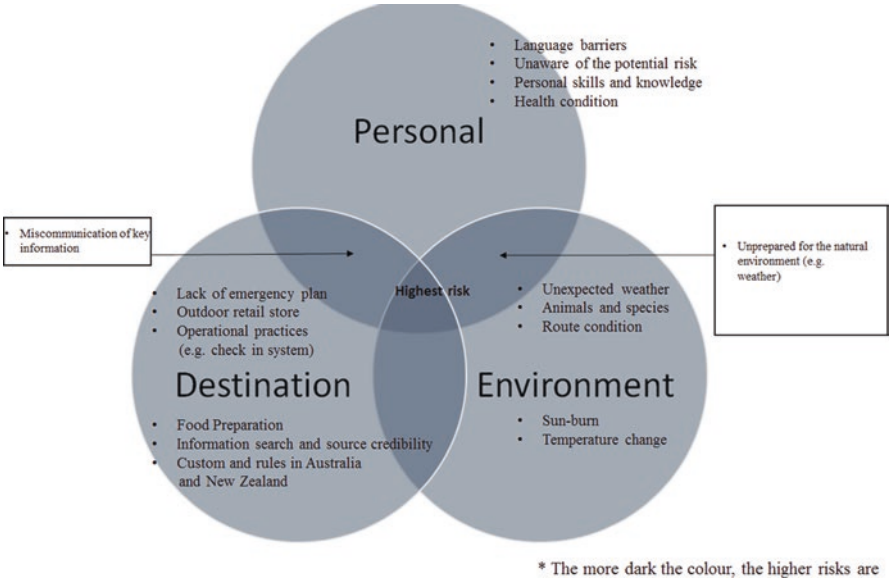

Fig. 6.1 Safety concerns of Chinese post-1980s bloggers

6.5.1 Unfamiliar Custom and Rules in Australia and New Zealand as a Government Function

The first concern is unfamiliar customs and rules. Many bloggers pointed out that they were very concerned whether certain equipment could be brought into Australia and New Zealand because of the Customs and Immigration as a government function. These caused inconvenience and uncertainty for them in terms of preparations for their trips, as in the adventure tourism context, certain equipment will have major impacts on the safety of the participants. Bloggers expressed that when they become very attached and familiar to their equipment, the equipment provides them with feelings of safety.

6.5.2 Food Preparation

Having the right type and amount of food is critical for long-distance trekking, as there is no opportunity to resupply food once out in the wilderness of Australia and New Zealand. More importantly, the amount of food to be carried needs be carefully considered as this can add considerable weight to one's backpack, whereas not having enough food will cause problems maintaining energy levels and psychological satisfaction, which will not only affect the level of enjoyment but also raise safety concerns. Bloggers expressed their concerns that their own foodstuffs are not allowed to be brought into Australia and New Zealand and also the types of food

available at the destination are very different to the food in China; they were not sure how to properly address these issues concerning food given that it not only could fit their taste but also could be usable for their trips. One blogger wrote:

> Because Australia prohibits foreign food, this time I did not carry any food. The trekking lasts six day. I was so worried about the supply of food. I went to the Chinatown and saw an Asian supermarket in the corner, the Asian food on the shelves immediately caught my eyes!... finally, Six days of the supply is solved.

6.5.3 Unfamiliar Outdoor Retail Stores

Unfamiliar outdoor retail stores are the third concern. Due to customs requirements (Australian and New Zealand Customs are very strict in this respect not wanting foreign soil, plant particles or animal products [goose down is typically used to fill sleeping bags] to enter the country) as well the potential for loss of baggage on the flight, bloggers pointed out that as strangers in foreign lands, they were not sure where to buy the required outdoor products, and this caused stress for them, as high-quality well-fitting equipment is critical to the safety and enjoyments of adventure trips. In addition high-quality outdoor equipment is very expensive costing hundreds and sometimes thousands of dollars. Bloggers were very concerned that not taking the right equipment would increase the risk of having an accident and that the cost purchasing such equipment in Australia and New Zealand was prohibitive. In particular, new equipment typically has teething problems and often takes a number of trips/time to wear in (boots and clothing) or learn how to use properly (tents, crampons, ice axe, cooking stove, etc.).

One blogger wrote:

> During the flight, Yuxi lost her water-proof cover for her bag. When we arrived, we went to buy it; however, someone recommended me Raddy Pallin Adventure Equipment [an outdoor retail store], it costed 64 Australian dollars, equivalent to 300 RMB. In China, the best one is around 100 RMB. We went out and finally found three outdoor shops with the one at the price of 27. Finally.

6.5.4 Information Search and Source Credibility

Finding the right information was also a challenging task, particularly information critical to how to organize their trips beforehand as well as during the trip. Bloggers expressed that they had to largely rely on people’s travel blogs written in Chinese for information. This is due to insufficient sources in Chinese as well as language barriers, as one blogger explained:

> There are many brochures with detailed daily routes. I would say very detailed. I think we need to have enough English to make sure you understand everything and places ahead [in the trip] so that you would not get lost.

In addition, the credibility of online information and resources was a cause for safety concerns for this group. As one of the bloggers acknowledged that, "for camping area is not as what is said. If you only look at the blog, it does not necessary reflect the truth and it might be mis-interpreted". Hence, without sufficient information in Chinese and having to rely heavily on other sources that might not be credible, Chinese Post-1980s might simply overlook the safety concerns or adopt the wrong strategies.

6.5.5 Unfamiliar Operational Practices

Bloggers highlighted many aspects of differences between their trekking experiences in China compared to those in Australia and New Zealand in terms of operational practices, particularly with designated check-in points and signage.

For check-in point, one blogger explained, "for trekkers, when you arrive at a particular spot, you need to check in. No staff will check it and remind you. So we have to remember to do it by ourselves as this will help the staff track where you are if someone is lost. They could easily locate the area." These NPs log books at a trail head can help record who you are, contact details in case of an emergency, who is the party, where you are going and when you expect to come out. This is particularly important, as this practice does not exist in China, and it was very easy for Chinese Post-1980s bloggers to overlook it. In terms of signage, one blogger wrote:

> When you reach the road with four entries. We nearly got lost even though there was an obvious road signage, as we simply overlook it. It is a bit confusing. Because of the rain, some of the words faded.

Some bloggers also expressed their dissatisfaction concerning the maintenance of the facilities. "The woods have been seriously rotten and walking on top of them makes me feel really threatened. [I am] afraid of falling off. The one on the entrance are good probably because it is maintained well." This is different from the finding of Wearing et al. (2013) that most bushwalkers in Australia don't want to see any signage or any other type of structure such as interpretation in wilderness areas because it detracts from the "pure nature" experience.

6.6 Environment

Environment is the second domain, which describes the physical environment that bloggers' encountered on their trips including animals, insects, plants, weather and route conditions.

6.6.1 Wildlife

Encountering wildlife was considered by bloggers as risky but not vital. They expressed their concerns that animals are quite different from those in China making them feel wary and treating them carefully. There were some animals/insects in particularly that the bloggers were wary of such as leeches and snakes. They advised future tourists to remain cautious with animals and insects throughout the trips, for example, possum and wombat. This is an important difference between local and some Western trekkers where encountering wildlife is the highlight of their adventure/wilderness experience (McDonald et al. 2009). However, knowing that a wallaby, koala or wombat will not attack human is important information.

> Min was sitting there and then we saw his leg was bleeding. It is leech. He should not wear slippers. When leech bites, your leg will never stop bleeding. This is really serious
>
> Possum was so brave and they have taken our food away. When I used my torch to light it, it did not move away… There many species, like spider, not sure whether they are harmful or not.

6.6.2 Weather

Travelling to a different climate zone, bloggers highlighted a number of weather and climate issues in trekking. These include the temperature difference between the day and night as well as sudden changes of weather. One blogger wrote:

> Because the Ozone depletion in South Hemisphere, the sun is too bright and my sunglasses did not work properly. Also, it is very hot in the day but it will get really cold at night. Temperature difference is much more significant than China. My friend told me his sleeping bag was not working and we should have brought one with feather.

6.6.3 Routes

While bloggers generally enjoyed the route conditions, they raised concerns in their blogs around the unfamiliarity with the trekking route conditions, which made them underestimate the time it would take to reach huts and camp grounds. One blogger wrote:

> After two hours, the landscape did not change as we walked. The road is full with muds and water. Trekking shoes with shoe cover is essential. It will not only help with leeches but also help walk through the muggy land and protect your legs.

6.7 Personal Aspects

Personal aspects are the third theme that emerged from the bloggers' adventure tourism experiences with all the aforementioned safety concerns. These include language ability, personal skills and knowledge, health condition and previous experience.

6.7.1 Language Ability

The first theme is that while Chinese Post-1980s bloggers have a relative mastery of English, understanding "technical terms" in the materials provided by Destination Management Organizations was a challenge for them. The issue of language barriers that led to misinterpretation or completely missing key information was prevalent across the blogs before and during their trips. Most importantly, misunderstanding critical information could result in potential injuries. One blogger wrote:

> The good thing is that we have one person in our group who is good at English. Otherwise, we will miss out certain critical information. We will be panic.

6.7.2 Personal Health Condition

Personal health condition is the second theme, as long-distance trekking requires significant physical stamina (walking long distances and carrying heavy backpacks up to 25 kg) and emotional commitments. By not fully understanding or being overconfident about one's health condition was found to be an unexpected risk. One blogger explained:

> While trekking is not mountaineering, walking with heavy bag for a couple of days is not easy and without experience, it is hard to handle unexpected situations. One of team mates just under-estimated the trip. We have to go back.

6.7.3 Personal Skills and Knowledge

The third theme was concerned with personal skills and knowledge. Without personal skills and knowledge about long-distance trekking, it could be difficult to properly handle unexpected challenges. In particular, the mastery of first aid was consistently highlighted as noted:

> We were busy taking the pictures as such we forgot the time that we needed to arrive at the camping area before sunset. It is completely a disaster trekking at night. We nearly gave up.

6.7.4 Previous Experience

The last one is bloggers’ previous experience. For a number of bloggers, while they had participated in long-distance trekking in China, it was their first time participating in long-distance trekking abroad. They tended to use what they learned in China to handle situations abroad, and sometimes, they simply overlooked the instructions. One blogger wrote:

> Everyone carry around 20 kg bag plus rain coat and trousers. It is fine (in China) but the road is all the way up. Some are really muddy. We feel out of breath.

6.7.5 Coping Strategies

By highlighting their safety concerns, Chinese Post-1980s have also recorded a series of coping strategies they undertook to ensure their safety during their adventure tourism journeys. Some of them even created their own “lonely planet” of trekking routes in Australia and New Zealand highlighting its associated safety concerns and coping strategies. These coping strategies derived from their blogs could offer better management practices for DMOs and long-distance trekking operators. The coping strategies include three areas: planning ahead, being flexible and managing group dynamics. The coping strategies found in the blogs are presented in Table 6.2.

6.7.6 Planning Ahead

While planning ahead is a common practice for any adventure tourism trip, bloggers consistently pointed out its importance for long-distance trekking, as planning could help solve various safety problems more easily, particularly as were they were

Table 6.2 Coping strategies

Pre-trip	During trip
1. Read the English instruction carefully and talk to the staff before embarking on the journey	1. Do not trek at night
2. Familiarize with customs regulations and outdoor outlets	2. Be flexible
3. Post questions or send emails to those who have previously undertaken similar trips	3. Write down your name at each camp
	4. Be sure about your own health
	5. Travel together. Do not go to the route by yourself
	6. Distance should not be farther than 10 m
	7. Talk to strangers if unsure about the direction

strangers in a foreign land. As such, they suggested booking in advance, carefully reading official materials and understanding customs regulations. Two bloggers in particular openly recommended that others share their adventure tourism travel stories through blogs in a spirit of sharing as much knowledge as possible. Also, some of the bloggers highly recommended doing a small trial for a few days domestically before embarking on longer and more adventurous trips. This is explicitly reflected in one of the bloggers' narratives:

> We organize one trekking in Hangzhou, China during one of the weekend to do trekking with heavy bags. The outcome is good. It is a time to know who we are and also exchange any questions we have. Half month before the trip, we met and discussed all the details about food and equipment.

Regarding the climate difference between day and night, bloggers advised to take ginger and brown sugar with hot water, as this traditional Chinese recipe would help them keep the cold away. Also, they advised using sleeping bags with feather that could deal with the situation when the temperature is below 5–10. With respect to food/equipment, the bloggers pointed out that it is important to carefully check what they can take. They also advised future Chinese tourists to take their medicines with them and recommended a number of shops where they could buy medicines.

6.7.7 Being Flexible and Brave

Being confident and openly asking for help, even with strangers, were highly recommended by the bloggers. In particular, bloggers highly recommended that "when checking in for the first time, listen to the brief carefully, and express any concern if you do not understand". While it seems obvious for every tourist to listen to safety instructions carefully, for Chinese Post-1980s tourists, they may miss key pieces of information not only due to language barriers (even though they have a relative mastery of English) but also because of the cultural norms (e.g. face value), in which they do not ask for clarification.

> Every time you arrive at the hut, they recommend to carefully read through the instruction on what if you get lost, what about catching fires, what kinds of animals will attach people and what if you get hurt.

Knowing where to seek help is also encouraged. One blogger spoke highly of the rescue system during their trekking because he noticed that the person he met on the trip understood how to call for help, which saved the person's life. The blogger wrote:

> Because of the rain and wind along with no shelter, two students stopped half way. One student cannot walk anymore and was in a critical situation. One of the students ran to the camping to find the management staff. Two staff came within the night to help.

Being flexible is equally regarded as critical compared with following the rules as this blogger writes:

> We arrived at an intersection that is too muddy. It is almost impossible to cross. The grass on the side has been stepped on. I did not think the Westerners will go through the muddy one as I could see now. So be flexible. Make yourself at home.

In addition, bloggers also recommend employing a flexible schedule with regard to distance to trek per day in order to avoid trekking at night, as one blogger explained:

> It is also important to plan on a daily basis how long the trekking for a particular day as if it is not planned well, it will end up in a situation to walk at night time, which present dangers. If you walked too long, your will burn out and lose hope quite quickly.

6.7.8 Managing Team Dynamics

Team dynamics refer to the social interactions and relationships that occur within Chinese Post-1980s groups. Bloggers expressed that if a team does not work well, it will not only damage the whole trip (the experience) but also present risks due to poor coordination. As such, they recommend travelling with people they at least share some similar experiences with. One blogger suggested:

> Distance between team members should be at the length we could hear each other and also look at the foot path of others. We are so tired. We need to encourage each other and be positive and conserve energy.

6.8 Discussion and Conclusion

This study follows the approach suggested by Wu (2015) to investigate a new phenomenon in the form of Chinese Post-1980s who have undertaken long-distance trekking in Australia and New Zealand. Chinese outbound tourism has potential to grow quite significantly in the coming decades (UNWTO 2015). By using a netnography approach, it has identified Chinese Post-1980s tourists' safety concerns and coping strategies. As such, it presents a number of contributions to the existing literature and adventure tourism practices.

First, this study addressed the call of Cheng et al. (2016) and Buckley et al. (2014) to investigate emerging tourism markets – Chinese Post-1980s tourists in this case. It highlights the influence of their domestic adventure tourism experience and the social-cultural practices in China and enriches the study of Chinese tourists that is different from existing studies, focusing on service expectations and purchasing behaviour. By using an emic approach, this study enriches the current adventure tourism safety literature from a Chinese perspective (in particular Chinese Post-1980s) (Cheng 2017) whose safety concerns and coping strategies help to understand how adventure tourism operators can meet their particular needs in order to enable this type of tourism to grow.

Trekking in large and unfamiliar destinations presents challenges for Chinese Post-1980s bloggers, some of whom experienced their first trekking trips outside China. The bloggers in this study have demonstrated their ability to effectively cope with the safety concerns, including planning ahead, being flexible and brave and managing group dynamics. While these coping strategies were designed to address safety concerns, they reflect Chinese Post-1980s particular characteristics. Being flexible and brave reflect Chinese Post-1980s' pragmatic view that is beyond the "face" value (Cheng and Foley 2017). Being the only child in the family, Chinese Post-1980s are increasingly confronted with "working in a team". By managing group dynamics effectively, Chinese Post-1980s are both pragmatic and collective in finding a middle ground to solve conflicts. These ultimately highlight the social and cultural contexts that shape Chinese Post-1980s bloggers as none of the traditional, Western values or Chinese ideologies have been able to fully address the issues arising from China's rapid development (Cheng and Foley 2017). This study illustrates that Chinese Post-1980s are critical and pragmatic when they deal with uncertainties, in this case safety concerns in adventure tourism.

From a practice-based perspective, this chapter offers guidance for government tourism authorities and destination operators. It highlights and calls for a synergy between tourists, tourism service providers and destination organizations so as to enhance safe and enjoyable adventure tourism experiences for Chinese Post-1980s tourists. In order to fully address Chinese tourists' concerns, it is important for them to appreciate the importance of what they should follow. As Buckley (2010) and Cater (2006) note, tourists' safety is significantly influenced by their language, attitude towards risk and previous experience. As such, it is important to provide no verbal communication, such as pictures, to deliver key information (Buckley 2010).

While this research provides a number of insights into the safety concerns and coping strategies of Chinese tourists, three bloggers from this study did their long-distance trekking by themselves. Future research by comparing their safety concerns and coping strategies with those who travel in groups will yield further insights, as travelling alone can present additional risks (Yang et al. 2017). In addition, while the 13 blogs chosen in this study offer rich insights of Chinese Post-1980s' coping strategies in a culturally dissimilar environment, future research by interviewing these Chinese Post-1980s bloggers will enrich the findings of this research by understanding how they developed these strategies.

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Chapter 7
Japanese Students on Educational Tourism: Current Trends and Challenges

Hayato Nagai and Sho Kashiwagi

Abstract Educational tourism has been adopted by many Japanese schools as part of their curriculum or as extracurricular learning programmes for many years. Although the number of school-aged children in Japan has been decreasing as the country's overall population has grown older, the number of schools, especially high schools, engaging in overseas school trips has increased in the past two decades. Educational tourism is an important segment of Japan's domestic tourism in particular, and it also has a large economic impact on global tourism. However, although educational tourism in Western countries has been previously discussed in the English tourism literature, educational tourism in Japan, especially overseas school trips, has received limited attention. Thus, this type of travel is not well represented in the growing body of literature on educational tourism. In order to fill this gap, this chapter first discusses the concept of educational tourism and provides an overview of educational tourism programmes in Japanese schools. The chapter then explores current trends and unique features of these programmes by consulting available secondary data. Finally, challenges related to educational tourism in Japan are discussed to gain a better understanding of this unique segment of the international tourism market.

Keywords Educational tourism · Japanese students · School trips

7.1 Introduction

Educational tourism is an important segment of the global tourism industry due to its popularity and economic impact (Ritchie 2003). In Japan alone, approximately 730,000 students studying at public high schools participated in domestic school

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trips in the 2015 academic year, with the average trip costing 92,465 Japanese yen (approximately USD 840) per student (Japan School Excursion Association 2016; Educational Tour Institute 2016). It is estimated that these students contributed more than 67 billion Japanese yen (approximately USD 600 million) to the tourism industry in that year. The idea of learning or engaging in educational activities while travelling can be traced back several centuries (van't Klooster et al. 2008; Ritchie 2003), as many people throughout history have travelled both domestically and internationally to acquire new knowledge or to learn about a new culture, language, history, landscape or similar subject. One historical example is the Grand Tour during the seventeenth, eighteenth and nineteenth centuries, when young British aristocrats would travel throughout Europe for several months to several years. This time abroad was considered an important part of their maturation and education (Ritchie 2003). And, as travel has become more affordable and therefore more accessible to the majority of the world's population, the number of people seeking educational benefits from travelling has continued to grow (Stone and Petrick 2013).

However, although the educational benefits of travel have been acknowledged for many centuries, the nexus between learning and travel has received limited research attention among tourism scholars (Falk et al. 2012). While some scholars have investigated this form of travel and contributed to developing the understanding of this segment of the larger tourism industry (Ritchie 2003; Ritchie et al. 2003; Sie et al. 2016), the literature on educational tourism has largely been situated in the Western context, utilising cases in countries such as Australia, the United Kingdom and the United States (Cooper and Latham 1988; Tarrant et al. 2014; Ritchie and Coughlan 2004; Menzel and Weldig 2011).

This chapter focuses on educational tourism in Japan, particularly overseas educational tourism in Japanese schools, a growing segment of the market. Although limited, some studies on college and university students' overseas educational tourism have been conducted (van't Klooster et al. 2008; Stone and Petrick 2013; Abubakar et al. 2014), but schools' educational tourism, such as school trips and excursions, remains a largely neglected area in the educational tourism literature (Ritchie et al. 2003; Ritchie and Coughlan 2004).

In the past decade, several scholars have discussed educational tourism in Japanese schools (Adachi 2006; Aikawa 2007; Minamide 2010; Suda 2013). However, the majority of these studies have only been published in Japanese domestic journals. This specific focus area has received limited attention in the English tourism literature, where this form of travel has been discussed more generally for more than two decades (Ritchie et al. 2003; Oedewald 2009). Therefore, these studies have had little influence on the wider discussion and conceptualisation of educational tourism in the tourism literature.

To further develop this discussion in the educational tourism literature, this chapter first reviews the concept of educational tourism widely adopted in the literature, followed by an overview of educational tourism in Japanese schools, with a specific focus on overseas school trips. The chapter then discusses current trends and challenges of Japanese schools' educational tourism.

7.2 The Concept of Educational Tourism

The concept of educational tourism has been widely discussed, but due to the many types of tourism experiences that include educational components, it has no concrete, agreed-upon definition (Sie et al. 2016). However, in general, tourism which includes learning-based travel activities is seen as educational tourism (Sie et al. 2016).

Within the broader area of educational tourism, Ritchie (2003) attempted to conceptualise educational tourism by dividing it according to its emphasis: 'tourism first' or 'education first'. 'Tourism first' travel is general travel for education (sometimes referred to as 'edu-tourism') which includes some form of education or learning as an important part of the tourist experience. These learning experiences are often informal experiences, such as visiting amusement parks and zoos or camping. This category also includes general educational tourism for adults and seniors (Sie et al. 2016). 'Education first' travel is when the travel experience is part of formal learning; thus, during these trips, the tourist experiences are often secondary to educational activities. This category includes travel in which students often participate, such as school excursions, exchange programmes and language programmes, as well as professional career development programmes for adults.

Figure 7.1 illustrates the relationship among tourism, education and educational tourism. Although the 'education first' category's primary motives are often education and/or learning, this group is still considered an important segment of the tourism industry due to its large economic impact (Ritchie 2003).

Based on the types of educational tourism presented in Fig. 7.1, Ritchie (2003) defined an educational tourist as 'a person who is away from their home town or country overnight, where education and learning are either the main reason for their trip or where education and learning are secondary reasons but are perceived as an important way of using leisure time' (p. 18). In addition, he defined educational tourism as 'tourist activity undertaken by those who are undertaking an overnight vacation and those who are undertaking an excursion for whom education and

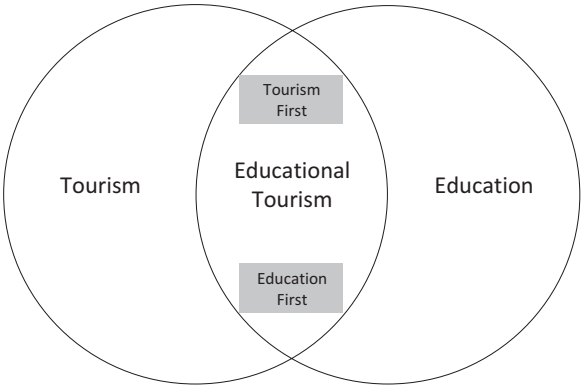

Fig. 7.1 Conceptualisation of educational tourism (Source: Ritchie 2003)

learning is a primary or secondary part of their trip' (p. 18). Importantly, both types of travel (tourism first and education first) are included in this definition. These definitions and concepts have been widely adopted in the educational tourism literature, and they provide a basis of understanding in the field (Stone and Petrick 2013; Abubakar et al. 2014; Ritchie and Coughlan 2004; Sie et al. 2016). Because the aim of this chapter is to add knowledge to the existing literature, the definition of educational tourism offered by Ritchie (2003) has been adopted to discuss the specific focus of this chapter – Japanese schools' educational tourism – which is a notable example of the education first type of educational tourism.

7.3 Educational Tourism in Japanese Schools

Educational tourism has long been widely recognised as a valuable aspect of the learning process, and it is used by many schools in many countries (Nespor 2000; Tal 2001). In fact, past studies have acknowledged the usefulness of educational tourism not only in helping students acquire knowledge but also in fostering personal growth (Falk et al. 2012; Stone and Petrick 2013). The Japanese school system is no exception.

The history of educational tourism in the Japanese school system can be traced back more than a century. Educational tourism was first adopted in Japan by the Tokyo Normal School in 1886, when it introduced trips for its students as a means of physical and spiritual training (Japan School Excursion Association 2016). Today, educational tourism is adopted by most Japanese schools, including both public and private schools, at the elementary, junior high and high school levels. In line with the conceptualisations of Ritchie (2003), this type of educational tourism can be categorised as 'education first', as educational activities are the primary purpose of these trips.

Ritchie et al. (2003) further divided schools' educational tourism into two categories: curriculum based and extracurricular. The former includes trips that are directly linked to lessons taught in the classroom, which can be an integral part or an extension of the formal learning experience. The latter type is designed outside of curriculum constraints; thus, this type of trip does not need to be directly linked to a particular class or discipline. Educational tourism in modern Japanese schools can also be divided into these two types. The major and most commonly conducted type of curriculum-based trip in the Japanese school system is referred to as *shuugaku ryokou.* This term can be translated as 'study trip', and this type of trip is usually organised in the latter part of study (often the final year). Most Japanese schools in each level of education (elementary, junior high and high schools) engage in this type of school trip, with the majority of their students participating. On the other hand, extracurricular trips include programmes such as sport programmes, short-term language programmes and cultural exchange programmes (Adachi 2006). These trips are called various names by schools, but extracurricular trips conducted overseas are usually referred to as *kenshuu ryokou*, which can be translated as

'training trips'. Extracurricular trips, especially overseas trips, are often offered as optional study or training programmes by schools with specific focus areas.

Educational trips, in particular *shuugaku ryokou*, are often designed to encourage students to experience and learn about the history of Japan and its social customs; thus, they are widely regarded as one of the most important events of the school year by schools at all levels, as well as by broader Japanese society (Adachi 2006; Oedewald 2009). For example, about 90% of public junior high schools in the Kanto region, including the Greater Tokyo Area, choose to travel to the Kansai region for *shuugaku ryokou*. Many heritage sites are located in this region (such as the two former capital cities, Kyoto and Nara), and students can learn about and experience the nation's history (Educational Tour Institute 2015). Many Japanese students on this type of trip also visit the museums and parks related to the Second World War, such as the Hiroshima Peace Memorial Museum, Nagasaki Peace Park and Okinawa Peace Memorial Park (Japan School Excursion Association 2016).

In addition to their educational aspect, these trips have been regarded for many decades as one of the most important segments of the Japanese tourism industry. As the estimated economic contribution previously presented shows, their economic impact on this industry as well as on global tourism cannot be ignored. They also have a significant economic impact on the regions that students visit, both during the initial trip and through encouraging future visits by students and their families (Ritchie and Coughlan 2004). During the 2015 academic year, 98% of Japanese high schools conducted *shuugaku ryokou* (Japan School Excursion Association 2016). Although the trips are not always compulsory, students are usually encouraged to participate; therefore, most Japanese students who complete their primary and secondary education (6 years of elementary school, 3 years of junior high school and 3 years of high school) go on this type of trip three times in their school lives – once for each level of education. Data from the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2016) show that, during the 2015 academic year, there were approximately 2.3 million students studying at public high schools that had been established by either prefectural or municipal governments, which represent 73% of all high schools in the country. Of those, approximately 780,000 students went on this type of trip, representing about 34% of all students in public high schools (Educational Tour Institute 2016), which suggests that most students in Japan participate in this type of trip during high school.

Shuugaku ryokou are usually domestic trips that last for a few days. More than 80% of high schools in the country went on domestic trips in the 2015 academic year (Japan School Excursion Association 2016). However, overseas trips represent a growing proportion of the educational tourism market, particularly at the high school level.

According to Nagasaka (1989), the first overseas trips organised as *shuugaku ryokou* are believed to be trips to the United States (by Yamate Gakuin High School) and Taiwan (by the Shizuoka Prefectural Yaizu Fisheries High School) in 1969. These trips were organised only 5 years after the Japanese government had liberalised outbound travel, which was a historical turning point in Japanese tourism

because the Japanese outbound market had started to expand (Carlile 1996). Following these two trips, two private high schools (Omi Brotherhood High School and Miyazaki Daiichi High School) went on trips to the Republic of Korea in 1972. The first school trip to the Philippines was carried out in 1975, and a Japanese high school group travelled to Hong Kong in 1976. Private schools initially led the expansion of this type of overseas trip; however, since the 1980s, many public high schools have also started offering such trips, especially after Kokura Commercial High School, a prefectural high school, took students to Korea in 1984 (Nagasaka 1989).

The following two sections discuss the current state and trends of overseas educational tourism in Japanese high schools, including both overseas *shuugaku ryokou* (curriculum-based trips) and overseas *kenshuu ryokou* (extracurricular trips). To acquire further understanding and provide an overview of this form of tourism in Japan, secondary data on schools' educational tourism published by government agencies and other related organisations have been consulted.

7.4 Current Trends in Overseas Educational Tourism Among Japanese High Schools

As discussed in the previous section, the number of Japanese high schools engaged in overseas *shuugaku ryokou* (curriculum-based trips) has increased since the late 1960s. According to a report on overseas school trips published by the public-interest incorporated foundation Educational Tour Institute (*Zenkoku Shuugaku Ryokou Kenkyuu Kyokai*), 790 high schools, including 350 public (prefectural and municipal) schools and 440 private schools, organised overseas *shuugaku ryokou* during the 2015 academic year. As a result, 138,097 students travelled to 37 countries and regions. Based on MEXT's data (2016), there are 3604 public high schools (prefectural and municipal schools) and 1320 private high schools in Japan. Therefore, a simple calculation shows that 9.7% of public schools and 33% of private schools conducted overseas trips in the 2015 academic year. There are also 15 public high schools that were established by the national government (known as national high schools), representing 0.3% of the country's high schools; however, comprehensive information regarding their educational tourism is not available, and they have therefore been excluded from the discussion in this chapter. Table 7.1 shows the top 10 countries and regions that students visited on *shuugaku ryokou* in the 2015 academic year.

As shown in Table 7.1, Taiwan attracted the largest number of students, followed by Singapore and Australia. Because of geographical distance and the fact that they are often treated as different overseas destinations in the Japanese tourism industry, both Guam and Hawaii are counted as separate destinations from the US mainland to provide a better overview of Japanese schools' destination choices. It is clear from the table that popular destinations for *shuugaku ryokou* are either Asian countries or English-speaking countries such as Australia, the United States and Canada.

Table 7.1 Top 10 destinations for *Shuugaku Ryokou* in 2015

	Country/region	Number of students	Number of schools
1	Taiwan	36,356	224
2	Singapore	20,792	147
3	Australia	17,527	116
4	Malaysia	16,572	117
5	Guam	15,827	107
6	Hawaii	13,174	84
7	United States (mainland)	6,778	54
8	Canada	4,732	31
9	Vietnam	3,698	25
10	United Kingdom	3,383	33

Source: Educational Tour Institute (2016)

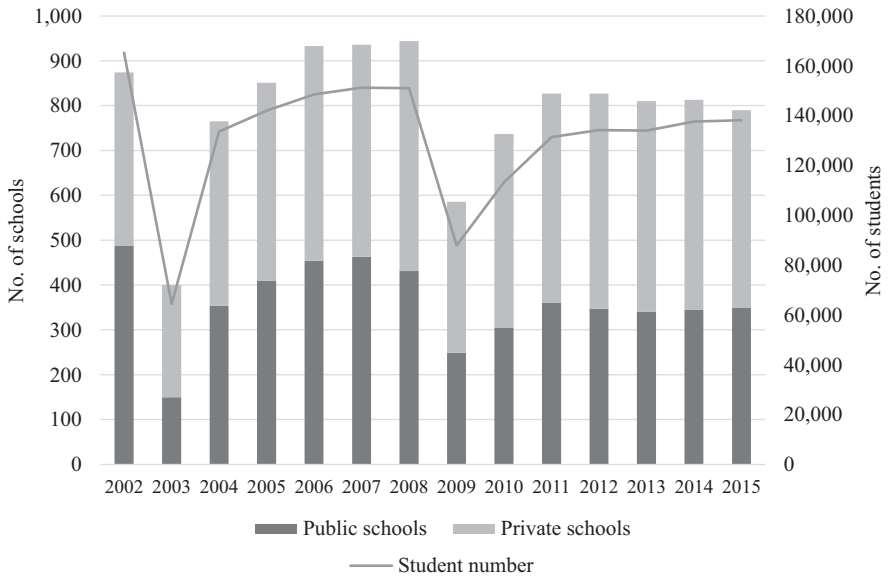

Fig. 7.2 Number of high schools that organised overseas *shuugaku ryokou* and the number of students participating in these trips from 2002 to 2015 (Source: Educational Tour Institute 2016)

As mentioned previously, Japanese high schools' overseas *shuugaku ryokou* first began in the late 1960s. According to MEXT (2014), 349 high schools conducted overseas *shuugaku ryokou* in the 1992 academic year, and this number steadily increased to more than 850 high schools in 2002 (Educational Tour Institute 2016). Figure 7.2 shows the number of schools engaged in overseas *shuugaku ryokou* and the number of students who participated in these trips during the 2002–2015 academic years.

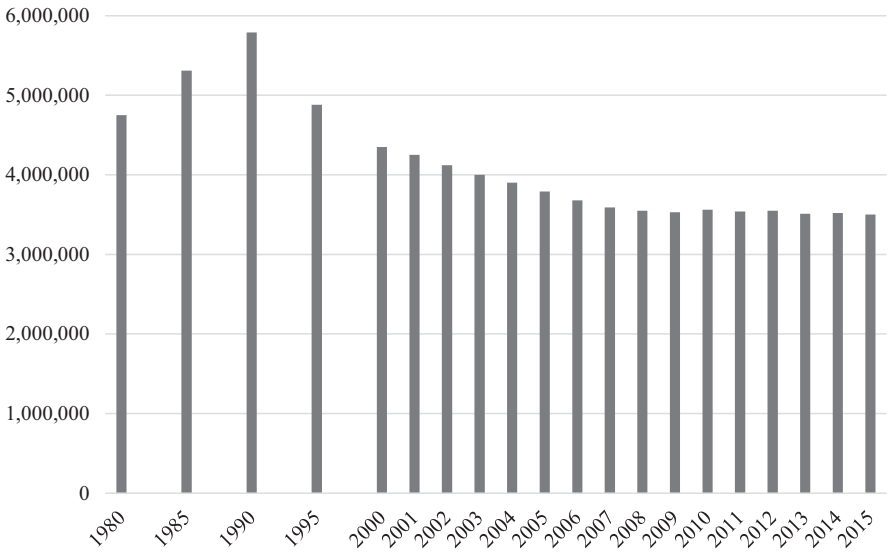

Fig. 7.3 Number of high school students in Japan from 1980 to 2015 (Source: MEXT 2016)

Figure 7.2 reveals several interesting facts about Japanese overseas *shuugaku ryokou*. Overall, the number of schools engaged in this type of trip has not increased in the past decade; rather, it has slightly decreased. Both 2003 and 2009 experienced significant drops in the number of participating schools, which were most likely due to the outbreak of severe acute respiratory syndrome (SARS) in 2003 and the flu pandemic in 2009. The impact of these diseases is discussed in detail later in this chapter.

However, while the number of participating students has not increased in recent years, this trend should not necessarily be interpreted as a sign that Japanese schools are no longer interested in overseas *shuugaku ryokou*. As Ritchie et al. (2003) points out, the size of the high school student market has been steadily shrinking in most developed countries; Japan in particular is one of the fastest-aging societies in the world (United Nations 2015). Figure 7.3 clearly indicates a decrease in the total number of high school students in Japan over the past 35 years. According to MEXT (2016), there were 5.79 million high school students in 1990, the highest number in Japan's history; however, the number of students has been steadily decreasing since then. In fact, in 2015, there were only 3.5 million high school students, 60% of the number in 1990.

Although the number of participants in overseas *shuugaku ryokou* has remained relatively stable during this phase of decreased growth, it is difficult to be optimistic about the future of these trips among Japanese high schools, as the number of students embarking on them will surely continue to decrease. However, by examining the number and frequency of overseas *kenshuu ryokou* (extracurricular trips) in Japan, interesting insights into the future of Japanese schools' overseas educational tourism can be deduced.

Table 7.2 Top 10 destinations for *kenshuu ryokou* in 2015

	Country/region	Number of students	Number of schools
1	Australia	10,272	408
2	United States (mainland)	6,201	258
3	Canada	4,558	134
4	United Kingdom	4,212	154
5	New Zealand	2,733	127
6	Taiwan	2,172	93
7	Singapore	2,088	61
8	Malaysia	1,728	43
9	Korea	935	69
10	Hawaii	909	51

Source: Educational Tour Institute (2016)

According to the Educational Tour Institute (2016), 1,192 high schools, including 609 public and 583 private schools, organised overseas *kenshuu ryokou* during the 2015 academic year. In total, 40,506 students participated in the trips and travelled to 47 countries and regions. Importantly, more high schools (24% of public and 44% of private high schools) engaged in this form of overseas trip than engaged in *shuugaku ryokou*. However, this type of trip attracted fewer students than the *shuugaku ryokou* because *kenshuu ryokou* are often optional learning programmes offered during school holidays, with longer travel periods and smaller group sizes than *shuugaku ryokou*. In addition, students are usually required to pay extra fees for these trips, so fewer students can afford to participate. Table 7.2 shows the top 10 destinations for *kenshuu ryokou* during the 2015 academic year.

Table 7.2 highlights one unique aspect of the *kenshuu ryokou* compared to the *shuugaku ryokou* (as shown in Table 7.1): The top 5 destinations were English-speaking countries. Australia was the destination most chosen by both public and private schools. Among students participating in overseas *kenshuu ryokou*, approximately 50% were in short-term either language or homestay programmes. The majority of the remaining students were in either general cultural exchange or school visit programmes. These facts point to the high demand for improving English ability, a language that is linguistically distant from Japanese and often requires extensive hours to master (Hart-Gonzalez and Lindemann 1993; Chiswick and Miller 2005). The high demand for improving English ability among high school students is due to English being a compulsory subject in the Japanese high school system. It is also required on most public and private universities' entrance exams in Japan. In addition, having competitive English language ability can strengthen students' profiles in the future job market; many Japanese companies now seek employees with high English language ability to sustain competitiveness in a globalised economy (Rebuck 2003; Yahiro et al. 2014).

Minamide (2010) analysed Australia's competitive advantages in the Japanese educational tourism market and noted that most Australian destinations are closer than North America and Europe and have less of a time difference, factors that play

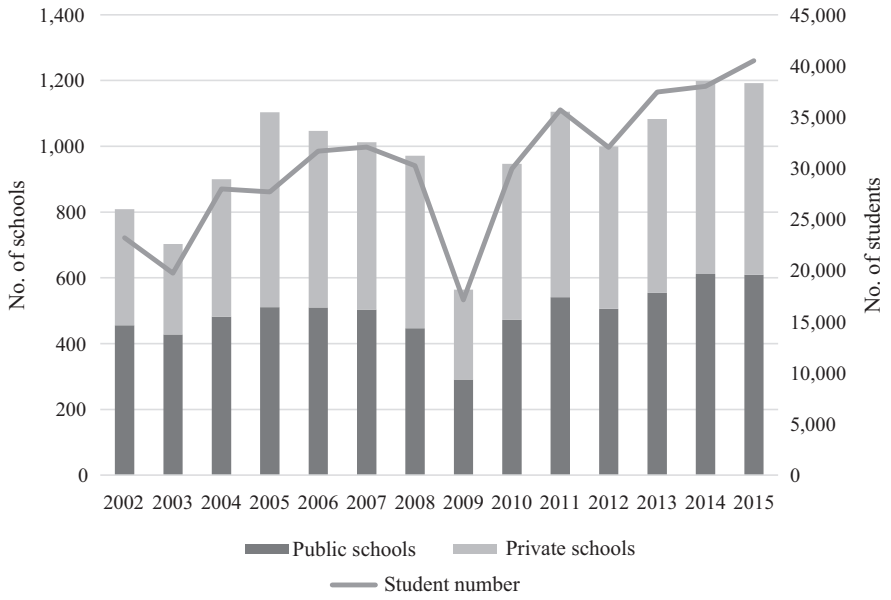

Fig. 7.4 Number of high schools that organised overseas *kenshuu ryokou* and the number of students who participated in these trips from 2002 to 2015 (Source: Educational Tour Institute 2016)

important roles in attracting Japanese school groups. It is also interesting to note that, as of Japan's 2014 academic year, 473 Japanese high schools had sister schools in Australia, while 372 schools had such a connection to the US schools (MEXT 2014). These close ties with Australian and the US schools have encouraged Japanese schools to visit these destinations, as their sister schools often organise some kind of cultural exchange events (Japan School Excursion Association 2016).

Figure 7.4 shows the number of schools that organised overseas *kenshuu ryokou* and the number of students who participated in these trips during the 2002–2015 academic years. In contrast to the data on *shuugaku ryokou* shown in Fig. 7.2, the number of students participating in these trips has been steadily increasing in the past decade. In fact, more than 40,000 students participated in *kenshuu ryokou* in the 2015 academic year, representing a nearly 75% increase from the number of students in the 2002 academic year. Moreover, Japanese high schools offered more than 1,800 extracurricular overseas programmes in the 2015 academic year (Educational Tour Institute 2016), which indicates that some schools offered more than one trip for their students.

The number of students participating in these *kenshuu ryokou*, the majority of which were short-term language or cultural exchange programmes, highlights an interesting trend in the current Japanese overseas educational tourism market. The global market for international students has expanded in recent years, but the number of Japanese students studying abroad, especially in long-term programmes, has been declining in the past decade (OECD 2014; Lassegard 2013; Bradford 2015).

For example, 3,150 Japanese students were enrolled in higher education programmes in Australia in 2003, and this number dropped to 1,730 in 2013 (Group of Eight Australia 2014). To ensure Japan's global competitiveness in the coming years, the government has stated that it wants to increase the number of students studying abroad, particularly in long-term programmes, to 120,000 students by 2020, a number double that of 2010. To encourage students to participate in these programmes, the government has implemented several support systems, including financial support (Prime Minister of Japan and His Cabinet 2013). Studies show that students are interested in going overseas and improving their language skills (Lassegard 2013; Bradford 2015), and many Japanese college and university students participate in short-term study abroad programmes (Lassegard 2013; Bradford 2015). A similar situation can be seen among high school students. While, overall, the number of Japanese students who study abroad for more than 3 months has decreased in the past two decades (MEXT 2014), as shown in this section, short-term programmes have gained in popularity among Japanese high school students.

7.5 Challenges of Overseas Educational Tourism in Japan

The previous section discussed current trends of overseas educational tourism, including both *shuugaku ryokou* (curriculum-based trips) and *kenshuu ryokou* (extracurricular trips), among Japanese high schools by consulting available secondary sources. It is clear from the data that although the high school student market has shrunk in the past two decades as the overall population has aged, overseas *shuugaku ryokou* remain popular, and, more significantly, the market size for overseas *kenshuu ryokou* has increased. That being said, however, there are challenges and constraints that both high schools and the tourism industry face to sustain and increase participation in these trips. In this section, two major challenges and constraints – financial constraints and safety issues and concerns – are discussed.

The first challenge, financial constraints, including economic considerations of students and their families, has previously been reported as one of the major influencing factors for international students when choosing a study abroad destination (Tham 2006). This is also a primary influencing factor when schools are planning an educational tourism programme (Ritchie and Coughlan 2004; Chew and Croy 2011). A study conducted in Australia reported that financial concerns were the primary constraint in planning and undertaking school excursions among Australian schools (Ritchie and Coughlan 2004), and similar issues have been identified in the Japanese overseas educational tourism market.

Although many scholars and school teachers acknowledge the significant benefits of overseas educational tourism for Japanese students (e.g., Konno et al. 2014; Aikawa 2007; Adachi 2006), overseas trips are relatively expensive compared to domestic trips. Thus, the costs of these trips, which are usually the responsibility of the students – and therefore their parents – are perceived as a major barrier to participation. In fact, a survey conducted by the Japan School Excursion Association

reported a common response from school teachers on this issue, namely, that 'there are many students who want to go abroad, but there are cases when students decide not to go due to the high costs' (Japan School Excursion Association 2016).

Based on personal own experiences of planning and undertaking overseas *shuugaku ryokou*, Konno et al. (2014) acknowledged that financial constraints largely influenced their trip planning, including their destinations of choice. Similarly, Aikawa (2007) noted that, due to financial constraints, there were a limited number of destinations that satisfied all academic requirements. For example, the average length of *shuugaku ryokou* to Taiwan, the most popular destination in the 2015 academic year (see Table 7.1), was 3.5 nights, and the average cost was 121,129 Japanese yen, approximately USD 1,100. On the other hand, trips to Australia cost on average 276,320 Japanese yen, approximately USD 2,500, for an average length of 5.5 nights (Japan School Excursion Association 2016). These findings illustrate that not all students can easily afford these types of trips, especially trips to distant destinations, such as Australia and North America, even though most students want to travel and their schools expect them to participate in the trips.

Although *kenshuu ryokou* are usually optional opportunities for students, schools that offer this type of trip expect to attract enough students to continue the programme. Therefore, selecting a destination is a major issue for financial reasons. In addition, financial constraints often limit the number of school teachers who can accompany a group of students, which may influence on-site planning and limit the selection of activities students can engage in at a destination (Kawasaki 2010; Adachi 2006).

A study that surveyed Japanese university students also identified a similar situation – the main obstacle for students interested in studying abroad was financial constraints (Lassegard 2013). It is clear that economic considerations provide a potential barrier to overseas school trip planning, and, as Ritchie et al. (2003) noted, destination marketers may not be able to directly overcome this issue, especially because of the high costs of transportation and unfavourable currency exchange rates. As discussed previously, the Japanese government has recently implemented several programmes to encourage students to study abroad, and some of these initiatives support some schools' overseas educational programmes (Prime Minister of Japan and His Cabinet 2013; Bradford 2015). The data presented in this chapter demonstrate Japanese high school students' interest in participating in overseas educational tourism, so to sustain the size of the current market and potentially see it grow despite the aging society, further development of funding schemes from both the government and nongovernment sectors is imperative.

The second constraint, safety issues and concerns, has also been broadly discussed both in the educational tourism literature and the general tourism literature (Ritchie et al. 2003; Pforr 2009; Wilks and Pendergast 2010). Safety issues are often one of the major concerns of tourists when travelling to international destinations (Beirman 2003; George 2010; Lehto et al. 2008), and it is widely acknowledged that destinations perceived as safe by potential tourists have a significant competitive advantage in the global tourism market (Wilks and Pendergast 2010).

Safety issues resulting from political and economic crises and natural disasters have a direct impact on the international tourism industry due to its susceptive and vulnerable nature (Beirman 2003; Pforr 2009), and the world has experienced many such predicaments in the past decade, including the flu pandemic (Ritchie and Campiranon 2015). As can be seen in both Figs. 7.2 and 7.4, there was a significant decrease in the number of students participating in overseas school trips in 2003 due to the SARS outbreak (McKercher and Chon 2004) and in 2009 due to the flu pandemic (World Health Organization 2010). These significant drops in participation also occurred at the international level (World Tourism Organization 2010, 2004).

The SARS outbreak in particular created international anxiety that significantly impacted the international tourism industry in both SARS-affected and SARS-free countries (Keogh-Brown and Smith 2008; McKercher and Chon 2004). The number of Japanese high school students who travelled within the Asian region, which included some SARS-affected countries, significantly dropped in 2003 (Educational Tour Institute 2004, 2003). That being said, the number of students who travelled to New Zealand, a SARS-free country, also decreased in 2003 (Educational Tour Institute 2003, 2004). Besides the SARS outbreak in 2003, the flu epidemic in 2009 caused a major decrease in international tourism (World Tourism Organization 2010). Kawasaki (2010) noted that although her school's trip was conducted in Australia as planned, the school had to make some changes to their plans due to the outbreak of influenza in 2009. In addition, Nakao (2011) recalled that her school was planning to start overseas school trips in the early 2000s, but due to the outbreak of diseases (most notably SARS), her school needed extra time to plan the travel programme.

In addition to these extreme concerns, other safety issues, such as crime, are also very important to consider, as both parents and teachers are concerned with the safety of the students during school trips (Ritchie et al. 2003). In the context of overseas educational tourism among Japanese high schools, safety issues are one of the major challenges when planning and undertaking trips (Adachi 2006; Aikawa 2007). Kawasaki (2010) noted that, based on her experiences developing a 2-week trip to Australia in 2009, one of the main reasons her school chose Australia was because of its safe environment. Minamide (2010) also mentioned that a safe environment was an advantage that Australia could use to attract Japanese school groups, while Australia's safe society was identified as one of the most important factors among Japanese postgraduate students when choosing a study destination (Kashiwagi et al. 2015).

Safety concerns and their impact on destination choices in the context of educational tourism have been widely discussed internationally, and thus this is not only relevant to the Japanese context (Wilks and Pendergast 2010; Beirman 2003). However, the Japanese culture was labelled as one of the most uncertainty-avoiding cultures in the world according to Hofstede's (2001) uncertainty avoidance index. In fact, safety and security was identified as one of the most important factors for Japanese when selecting a holiday destination (Tourism Australia 2017). In addition, Ota (2011) noted that Japanese parents are often very concerned, perhaps even overly concerned, with safety issues, such as being a victim of a terrorist attack or theft,

during study abroad trips. These findings highlight the importance of safety among Japanese students.

Recent terrorist attacks have also made it difficult for Japanese schools who want to plan and carry out overseas trips. The Japan School Excursion Association (2016) reported that many schools are now facing terrorism-related safety concerns, and due to the recent increase in terrorist attacks, schools often have to reconsider trips and make difficult decisions regarding whether they should continue or cancel a trip. In addition, even when a school decides to go ahead with a trip, students may decide to not participate due to safety concerns. These findings illustrate the challenge that Japanese schools face when planning and conducting overseas educational tourism in the current era of uncertainty – they have to balance meeting academic requirements and providing their students with valuable international experiences with protecting their students from harm.

7.6 Conclusion

This chapter has focused on educational tourism conducted by Japanese schools, which is a large but relatively underrepresented segment in the literature. Educational tourism programmes, which have been practiced for more than a century, are integrated widely into the Japanese school system. These programmes are noteworthy examples of the 'education-first' type of tourism that Ritchie (2003) proposed as a way of conceptualising educational tourism. From a practical perspective, this segment represents a sizeable proportion of not only the Japanese but global educational tourism markets. Notably, most Japanese people experience 'education-first' programmes, which often include curriculum-based trips (*shuugaku ryokou*), at three different stages in their schooling: elementary school, junior high school and high school.

Based on a consultation of available secondary sources, this chapter has explored overseas educational tourism programmes offered by Japanese high schools to capture the current status of educational tourism in Japan as well as evolving trends in this area. As with most developed countries, Japan has a rapidly ageing population and has experienced a decrease in the number of school-aged children, especially in the past two decades. However, the data have revealed that the number of high school students engaging in overseas school trips, particularly *kenshuu ryokou* (extracurricular trips), has been increasing steadily. A large proportion of students who participate in such trips typically engage in short-term language and cultural exchange programmes in English-speaking countries, such as Australia and the United States. These trends show how educational tourism, which traditionally only took place within a student's home country, is evolving to meet the needs of today's students, who live in an increasingly globalised world. As a result of these trends, educational tourism in Japan can now be considered an important segment of not only the domestic but also the international educational tourism market.

Although overseas high school trips have become increasingly popular in Japan, as highlighted above, the high school student tourism market has been shrinking.

Two major challenges – financial constraints and safety issues and concerns – which both high schools and the tourism industry in general face, are identified and discussed in this chapter regarding both how they may affect the fostering of educational tourism among Japanese schools and the future demand for such tourism.

Both schools and the industry, including international destination managers, may not be able to overcome the associated financial issues, which are often affected by external factors, including the international economic situation. However, as discussed in this chapter, future development of schemes to financially support students is expected to sustainably provide overseas educational tourism opportunities among Japanese students. Some financial support may come from the government; however, support is also expected from industries that will welcome students after completion of their education in an era of globalisation. Safety issues and concerns are also difficult to manage, especially when extreme events, such as a flu pandemic and terrorist attacks, are involved. However, other smaller-scale issues also influence schools' choices of international destinations and, in some cases, even decide whether they organise an overseas school trip. As discussed in this chapter, the Japanese culture tends to avoid uncertainty (Hofstede 2001), and safety and security are often significant factors in overseas destination choices. Selecting a school trip destination is not only influenced by students but also by their parents, who often have significant safety concerns (Ota 2011). These facts imply that international destination managers are required to have a solid understanding of the unique cultural characteristics of Japanese audiences to properly communicate and thus mitigate their safety concerns.

As noted above, this chapter sought to enhance the current understanding of educational tourism through a discussion of its presence in Japan's schools. To capture current trends, the current chapter has mainly discussed educational tourism overseas, which is a current phenomenon in Japanese high schools. However, educational tourism has been adopted at all levels of the Japanese school system, including elementary school, junior high school and high school. Therefore, further research is needed to gain a comprehensive understanding of educational tourism in Japan and to contribute to the international discourse on educational tourism.

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Chapter 8
The Motivations and Experiences of Young Chinese Self-Drive Tourists

Claire Liu

Abstract Self-driving travel has been a popular choice for Chinese tourists for more than a decade, and with the rapid expansion of outbound travel, many Chinese tourists now participate in self-driving tours overseas. Differing from its Western counterpart, the Chinese self-driving market is nevertheless underresearched. This chapter presents the characteristics of young Chinese outbound travellers and their motivations and experiences in undertaking self-driving tours. Using in-depth interviews and focus groups, this study targeted Chinese outbound travellers in Beijing, Shanghai and Guangzhou to explore the motivations and experiences of self-driving tourists. A qualitative content analysis was conducted, and the results show that most of the self-driving tourists are sophisticated travellers who are interested in unique landscapes and local lifestyles, among other tourist activities. Young Chinese self-drive travellers have shown motivations and behaviours that differ from those of the older generation of Chinese tourists and their Western counterparts. The findings have implications for destination marketers and tour operators who are serving the growing Chinese tourist market.

Keywords Self-driving tour · Chinese outbound tourist · Motivation · Experience

8.1 Introduction

Drive tourism is road-based travel that includes day trips and overnight travel in a family car or a rental car, travel in four-wheel-drive vehicles (4WD), caravanning (camping), travel in recreational vehicles (RVs) and motorhomes and touring by motorcycle (Prideaux and Carson 2010). Drive tourism is also labelled as 'self-drive tourism', 'self-driving tours' or 'road trips'. In this chapter, drive tourism is referred to as 'self-drive travel' since the term has been widely used in China (du Cros and

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Ong 2010, p. 106) and in recent research in the Chinese context (Zhou and Huang 2016). Internationally, self-drive transport is more common for domestic tourists in developed countries. Self-drive tourism is also more popular where there are multiple overnight destinations and a longer length of stay (Carson et al. 2002). Prideaux and Carson (2003) pointed out that the major characteristics of self-drive tourism are its individuality and lack of rigidity compared to the conformity of a package tour. For example, a traveller on a self-drive tour is not necessarily confined by location, selection of activity or timetables. The two authors also argued that self-drive tourists have the freedom to make changes to their itinerary, which is a distinguishing factor of self-drive tourism (p. 309).

According to Hardy (2003), self-drive tourism has eight components that differentiate it from other forms of tourism. These include the road and all of the associated activities required to build and maintain it; accommodation; information, including visitor centres, signage and brochures; refuelling and roadside services and recovery; attractions that target self-drive tourists and the promotion of on-road attractions. Self-drive tourism is complex and diverse in terms of market, locations and impacts (Carson and Waller 2002). As a result, the benefits sought by the self-drive market include adventure and excitement, escape, discovery and learning derived from the experience within the car itself or, alternatively, benefits provided by the places visited (Scott 2002).

Many existing studies have demonstrated that the current young tourist market has distinct preferences and travel behaviours. Most studies about Generation Y (or those born in the 1980s and early 1990s) conducted in Western countries have found that these younger people seek personal fulfilment from their travel experiences (O'Reilly and Vella-Zarb 2000). Generation Y are travellers who prefer to travel more frequently, explore more destinations, spend more money during travel, rely more on internet services for travelling, are intrepid travellers and gain more benefits from travel (Richards 2007). A survey of Chinese outbound travellers discovered that independent tours were the most preferred type of travel for 68.7% of the respondents. It also found that friends (32.6%), immediate family members (24.8%) and boyfriends/girlfriends (20.1%) were the most common companions for China's Generation Y travellers (Jin et al. 2014). The young Chinese market is seen as possessing distinct needs and consumption preferences while travelling. For instance, they are less likely to join group package tours, are more technology savvy, seek opinions through social media platforms, prefer to have more independence and flexibility in order to explore the destinations, are more adapted to a globalised world with fewer language barriers and tend to explore the destination for a longer period of time (Loi 2016). Given the fast growth in the Chinese outbound market, it is important to understand the attitude and perspectives of the Chinese self-drive market through empirical research.

This chapter is part of a larger study; only findings that are relevant to the purpose of this chapter are included. It focuses on discussing the characteristics of Chinese self-drive tourists from a relatively young age group, their behaviours and their motivations for taking overseas tours. The study sought the views of self-drive tourists on their patterns of travel, trip planning and preferred activities, based on

the analysis of a qualitative study conducted in China. The chapter starts with a review of relevant literature on self-drive tourism and self-drive tourism development in Western countries and in China. It then presents the results and a discussion of the key findings from qualitative interviews and focus groups. The conclusion highlights the implications of the research for future researchers and for tourism practitioners serving the self-drive Chinese market.

8.2 Literature Review

8.2.1 Self-Drive Tourism in Western Countries

Research into self-drive tourism started in the last two decades. Pearce's early study (1981) explored long-distance travellers' memories of the senior self-drive market in Australia. The interview results show that the recall of journeys by senior travellers (over the age of 50 years) differed from that of younger travellers. Long-distance touring satisfies senior citizens' desire to spend time purposefully, and participating in self-drive activities can promote high levels of goal achievement (Pearce 1999). Using focus group and survey methods, Taylor and Prideaux (2007) studied the 4WD segment of the Australian desert self-drive market. Their findings showed the motivations for 4WD trips are socialising with like-minded people, personal discovery, getting away from it all or from the city, facing challenges and developing or maintaining friendships.

Lane and Waitt's research (2007) investigated the behaviour and experiences of self-drive tourists to the East Kimberley region of Australia. Using survey methods, they identified and explored different aspects of the self-drive tourists in the remote region. Both international and Australian self-drive tourists were drawn to the destination for its wilderness and unchanged ancient nature. Using public survey data, a study by Yi et al. (2013) in America identified how socio-demographic variables and trip-related variables affect tourists' behaviour and demand for accommodation. Analysis of a subsample of the self-drive vacation market and the visiting friends and relatives (VFR) vacation market confirmed that self-drive tourism is a heterogeneous market segment (Yi et al. 2013). The self-drive tourism market can be segmented based on lifestyle, travel preferences and travel behaviour (Hardy 2003; Olsen 2002; Shih 2006). Research conducted with Recreation Vehicle (RV) Industry Association members in the USA identified the emerging patterns of RV travellers, whose motivations for self-drive travel include a lifestyle of freedom, flexibility and fun, to relax, to see the USA and for family vacations (Fjelstul and Fyall 2015).

An early study of self-drive tourists along a scenic highway in south-western Norway found that the five types of motive for going to a particular destination are experiencing landscapes and attractions, outdoor recreation, getting off the beaten track, the availability of a suitable road and having varied travel experiences (Jacobsen 1996). However, these motives are related to place attributes rather than

internal, psychological aspects (Denstadli and Jacobsen 2011). Using semi-structured interviews with rental vehicle tourists in New Zealand, Becken and Wilson's study (2007) suggested that the planning and decision-making processes employed by tourists are complex, as a touring holiday involves assimilating information from many different sources and the continual assessment of options. While the findings from Western studies have provided a framework for the self-drive tourism market in terms of motivations and planning, physical components, marketing segments and management, no research has been targeting the growing number of Chinese outbound self-drive tourists. This study will fill this gap in the literature of self-drive tourism.

8.2.2 Development of the Self-Drive Tourism Market in China

In China, the self-drive tourism market started to develop in the 1990s, when rapid economic development brought the private ownership of cars to medium- and high-income groups in well-developed regions and in the big cities of Guangzhou, Shenzhen, Shanghai, Hangzhou, Nanjing, Beijing and Tianjin. Primary travel destinations in China are the scenic spots and holiday resorts around large urban areas. The development of self-drive tourism in China has followed a different path from that of Western countries such as Europe, the USA and Australia. More specifically, self-drive tourism in China is a relatively new type of tourism activity due to the short history of private car ownership among Chinese citizens. The growth in private car ownership has led to the increase in self-drive tourism demand (Yu et al. 2010).

The development of the self-drive travel market in China was the result of the domestic tourism mass market. Chinese self-drive tourists are initially well-travelled domestically, and some have also travelled overseas on package tours. Research in China found that self-drive tourists are from the younger age groups and middle or upper classes, live in major cities and spend more money than traditional package tourists. Resorts and natural and cultural attractions outside of the cities attract domestic self-drive tourists (Yu et al. 2010). Purchasing private cars and changing travel activities are typical examples of the newly emerging lifestyle in China (Zhou and Huang 2016). Using the push-pull model, Zhou and Huang studied the motivations of self-drive travellers in the domestic Chinese market through online surveys of active members from the three most popular self-drive online forums in China. Their results show that, with China's rapid economic growth and its emerging middle class, a wide variety of new recreational needs has emerged. Self-drive travel has enriched Chinese citizens' leisure choices.

A survey conducted in Nanging City, China, demonstrated the spatial behavioural characteristics of self-drive tourists. The findings indicated that the majority of the respondents took five self-drive trips per year during holiday periods and weekends. Scenic spots in nearby provinces were the main destinations visited (Liu et al. 2012). With the development of Chinese outbound tourism, self-drive travel

has become an international phenomenon creating traffic flows between China and global destinations. This review of previous studies in Western countries and China has provided a background to the establishment of self-drive tourism and revealed the theoretical frameworks used by previous researchers to analyse the motivations and behaviours of self-drive tourists. However, research into the motivations and experiences of Chinese self-drive tourists overseas is limited. This chapter therefore examines the behaviours of these young self-drive tourists to add to the diversity of research literature on Chinese outbound tourism.

8.3 Methods

8.3.1 Sampling and Participant Recruitment

This study was designed to better understand the motivations and behaviours of young Chinese tourists undertaking self-drive tours overseas. A number of research questions were addressed, including how Chinese self-drive tourists behave when travelling overseas and what similarities and differences there are for Chinese self-drive tourists compared with their Western counterparts, including their motivations for taking self-drive tours overseas. The findings from previous studies on self-drive tourism motivations and behaviours were used as a framework to guide the research questions. Given the lack of previous research on Chinese self-drive tourism overseas, a qualitative research approach was employed using semi-structured interviews and focus groups. The research aimed to discover the preferences of self-drive tourists overseas as compared with their driving experiences in China and those of traditional package tourists. Given that most Chinese outbound free independent traveller (FIT) tourists are young, the target research population was young Chinese (between 18 and 35 years old) with overseas self-drive tour experiences. The sample for the focus groups was recruited through self-drive and RV clubs in China. Purposive and convenience sampling strategies were employed to find more participants for the interviews. Participants were identified through self-drive club members who were experienced in taking self-drive tours.

8.3.2 Data Collection Procedures

The first stage of the research was undertaken using semi-structured interviews in the large Chinese cities of Beijing, Shanghai and Guangzhou in October 2015. The participants were invited to participate in the research and asked to read the information provided and sign a consent form before the interview started. Each of the interviews took about 40 to 60 min and was arranged at the participant's convenience. The interviews were conducted in the Chinese language and tape-recorded to assist note taking.

The second stage of the research was conducted through two focus groups in Shanghai, each with 10 participants, for a combined total of 20. While Krueger (1994) suggested that for complex problems focus group size should include no more than about seven participants, the ten-person groups used in this research were acceptable since most of them were friends. The focus group participants were recruited from a self-drive and RV club. With the help of the club manager, the researcher invited the club members to participate in the study. A small gift was given to the focus group participants as a token of thanks for their contribution. The researcher introduced the research purpose and guided the group discussions with the help of two research assistants based in Shanghai. The focus group approach differed from the individual interviews in that it allowed interaction among the participants and the opportunity to generate mutual understanding and ideas. An assistant moderator helped to take recordings and observed group interaction (Boeije 2010, p. 64). Both group interviews (focus groups) and one-on-one interviews succeeded in providing an in-depth understanding of the Chinese self-drive tourists' personal experiences and motivations for participating in overseas self-drive tours.

The interview and focus group questions included three sections:

1. Participants' demographic information such as age group, occupation, education and income level
2. Self-drive travel experiences in China and overseas
3. Participants' motivations for taking self-drive tours overseas

8.3.3 Data Analysis

Content analysis was used to identify, categorise and code patterns in the information collected. The interview and focus group recordings were first transcribed and then translated into English for analytic purposes. The translation was checked by an independent researcher to ensure the accuracy of the data. Codes were first inductively identified in the data and then transformed into categorised themes. The transcribed texts were sorted by these categories to identify similar phrases, patterns, relationships and commonalities. Responses were coded according to the dominant theme within each response. Meaningful patterns were then identified and considered in the light of previous research and theories, before a small set of generalisations was established (Berg 2009, p. 341). Content analysis was appropriate for this study as it assisted in the categorisation of themes in the interview and focus group interview transcripts (Boyatzis 1998; Holsti 1969).

8.4 Results and Discussion

8.4.1 The Profiles of Chinese Self-Drive Tourists

Table 8.1 presents a summary of the participant profiles from the first stage (semi-structured interview). The demographics of the participants from the second stage (focus group) were not provided due to confidentiality requirements. A majority of the research participants from the first stage were in the age group of 30–35 years old. The number of male participants (8) was slightly higher than that of females (7). Eighty percent of the participants had undergraduate degrees with 20% of them having received postgraduate qualifications. The participants came from various professions, which included business managers, sales representatives, a TV director, a university lecturer, marketing managers, clerks and tour operators. A few of the focus group participants were self-drive tour organisers. Most of the participants (60%) earned a monthly income of 12,000 RMB (around 1800 US dollars). According to *China Daily*, the average salary among 32 major cities in China stands at 6070 yuan ($922.64) for job vacancies posted online for the winter of 2015, with Beijing topping the list at 9227 yuan, followed by Shanghai (8664 yuan) and Shenzhen (7728 yuan) (Wu 2016). The results of this chapter were mainly based on the analysis of the responses from the participants aged between 18 and 35 years old.

The results showed that the participants were experienced travellers who were well travelled in China. Most of the participants had taken self-drive holidays to the famous attractions in China several times. Some of them had experiences of self-drive travel overseas. The participants commented:

Table 8.1 Interview participant demographic profiles

No	Age	Gender	Education	Monthly income	Occupation
1	33	Female	Master	RMB 9001–12,000	University lecturer
2	27	Female	Bachelor	RMB 6001–9000	Sales representative
3	32	Male	Master	RMB 12,001 and above	Sales representative
4	32	Female	Master	RMB 12,001 and above	Sales
5	33	Male	Bachelor	RMB 12,001 and above	Journalist
6	35	Male	Master	RMB 12,001 and above	Sales manager
7	35	Male	Bachelor	RMB 12,001 and above	International Logistic Management
8	33	Male	Bachelor	RMB 12,001 and above	Manager
9	30	Male	Bachelor	RMB 12,001 and above	Engineer
10	32	Male	Bachelor	RMB 6001–9000	Media
11	28	Female	Bachelor	RMB 6001–9000	TV director
12	30	Female	Bachelor	RMB 3001–6000	Office secretary
13	30	Female	Bachelor	RMB 12,001 and above	Brand manager
14	30	Female	Master	RMB 12,001 and above	Office clerk
15	35	Male	Bachelor	RMB 6001–9000	Tour operator

> I often travel by car in China. I have been to many places, but mainly in Sichuan and neighbouring cities in Yunnan and Guizhou provinces. My dad loves the car, so our family went on holidays by car a lot. (Interview A1)

> I took self-drive holidays many times in China. I drive within 400 kilometres in surrounding areas in Shanghai. I also have been to Xinjiang, Tibet, Qinghai, Sichuan, the main travel routes including ShuanGan Line, the Qinghai-Tibet line, the Sichuan-Tibet line and Tianshan road. I worked in Beijing for two years and have travelled to nearby places. (Interview A9)

The participants' descriptions show that most of the self-drive tourists are experienced in taking driving holidays and have been to places that are close to their hometown and well-known tourist destinations in China. This finding confirms the space and time travel patterns indicated in the study of Yu et al. (2010) that self-drive tourism in China is constrained by distance and traffic conditions and that short-haul trips and destinations with good infrastructure and access are more favoured by self-drive tourists. Most domestic self-drive tourists tend to choose holiday resorts and scenic attractions less than 500 km from their home city.

The participants were then asked to describe their self-drive holiday experiences overseas in terms of travel seasons and favourite destinations. Most of the participants took self-drive tours overseas in the summer or during Chinese holiday seasons such as Chinese New Year and Chinese public holidays. The prevailing weather was identified as one of the influential factors in deciding where to undertake self-drive travel, as this is likely to have a significant impact on tourists' overall driving experiences. Their preferred self-drive overseas destinations included the USA, Europe, Southeast Asia, Australia and New Zealand. Rental vehicles such as RVs and campervans were the most popular choices for driving overseas. The Chinese outbound self-drive tourists are the fly-drive market. One interview participant indicated how the overseas driving experience differed from a domestic trip.

> Driving overseas was different from the experience in China. It is a kind of emotional release, a spiritual enjoyment in an exotic environment. With self-drive tours, one can go further to many remote places. (Interview A7)

8.4.2 Self-Drive Experiences Overseas

The participants were asked to describe their self-drive holiday experiences, including travel planning and behaviours, in destinations outside of China. Four main themes were identified, which are discussed in turn below:

- Travel arrangement and companions
- Appreciation of special landscapes and scenery
- Learning from local culture and lifestyle
- Pride and social status

8.4.3 Travel Arrangement and Companions

Most participants used online information for self-drive travel bookings. They search for information about attractions at destinations that are suitable for taking self-drive tours. For instance, some interviewees reflected:

> It is not an easy thing to choose a destination that is affordable and convenient. I always look for information from the website and check on postings from my circle of friends on WeChat before booking a trip. For a single person like me, I only book an air ticket and rent a car before departure. (Interview A7)

> I obtained information from the Qers.com to get ideas. I will next design my itinerary based on personal preferences. My entire travel plan is quite loose not rushed. (Interview B13)

These findings show similarities with research on the characteristics of young Chinese FIT tourists, which noted that young outbound Chinese tourists are more connected with the Internet, often consult friends for travel and use first-hand travelogues in blogs when planning a trip (Skift 2013). Social media and review websites have played an important role in their travel planning and reflection (Wu and Pearce 2014).

The participants often took self-drive tours overseas with friends and families. For example, interviewees mentioned:

> I travelled with friends overseas, but go with families in China to drive in neighbouring cities. (Interview A2)

> Sometimes I travelled alone or with family. We also travelled with a group of families who all travelled by car. (Interview A11)

Taking self-drive tours with other self-drive groups was also popular among some of the participants. One interview indicated that he would travel overseas with 'Friends and other self-drive group members' (Interview B19). This finding is similar to the study by Jin et al. (2014) in terms of travel partners and supported the pattern that Chinese self-drive travellers participate in self-drive activities quite often and usually travel together with family members/relatives and friends (Zhou and Huang 2016). This finding has shown the Chinese driving culture that people tend to go together in groups when taking FIT holidays.

8.4.4 Appreciation of Special Landscapes and Scenery

The participants repeatedly mentioned the enjoyable memories of their driving tours. These memories indicated that the natural environment is one of the drawcards for Chinese tourists who drive overseas. Some interviewees shared the following experiences.

> I like the scenery and the natural environment along famous highways in the United States. Travelling by car, I can take many pictures and it is a trip full of freedom. (Interview A3)

> I was attracted by the natural beauty and enjoyed the overall self-drive experience. (Interview B13)

> I like the Great Ocean Road in Australia and Highway One in California. The scenery along the coastline is more beautiful in the United States. It is more exciting. (Interview A2)

The findings imply that the unique value of places is the main push factor for developing self-drive products for the Chinese market. Discovering the pleasure of beautiful scenery while driving was considered to be one of the most memorable self-drive travel experiences. This also emphasises the importance of the excitement for the places that can be visited along with the different mix of services that support the driving experiences (Scott 2002).

Some participants were in favour of driving overseas as compared with their driving experiences in China. For example, one participant claimed:

> Most of the attractions were often crowded in China, which affected the quality of the travel experience. I have been to many places in China. There are less people overseas and I enjoy the interesting activities or surprises in the journey. (Interview B15)

> People who live in big cities seldom have the opportunity to see the undeveloped natural environment and local lifestyles. Self-drive tours in China are often chosen for short trips and family holidays. Not so much deep experiences. Not able to get into the local's life. (Focus group 2 R7)

8.4.5 Learning from Local Culture and Lifestyle

The participants indicated their curiosity about and interest in foreign destinations. Sightseeing was not limited to physical attractions. Some participants noted:

> The culture, natural environment and driving customs are all different in foreign countries. These are the things we are interested in. We are curious about the driving habits and the cars running on the road. Sightseeing means seeing the sights of other places, which include people, landscape and customs. We went to a foreign destination just to experience the differences. (Focus group 1 R1)

> Like other travel overseas, self-drive is also the opportunity to experience a different cultural environment. Self-drive tourism facilities are well-established in foreign countries. E.g. in New Zealand, each small town has an I-site information centre, which provides information on where to drive and what to see. (Focus group 1 R8)

> Self-driving in China is still at an early stage. It is sightseeing by car. It is a change in transport means. We need to join drivers clubs and undertake in-depth self-drive tours. (Focus group 2 R8)

The Chinese self-drive tourists considered driving trips as a novel, fun and unique experience, while for Western mature tourists, driving is a lifestyle, with one of the push factors being self-development through learning (Hardy et al. 2013). Repeatedly, the participants mentioned the theme of the difference between their driving experience in China and in foreign countries. Taking self-drive holidays allowed the participants to see the outside world with their own eyes. They considered self-driving to be a learning experience beyond sightseeing. This finding

revealed that the Chinese self-drive market is relatively sophisticated and that tourists are looking for more interaction with locals in the countries they visit. This finding has shown their travel style differs from the older generation of Chinese travellers who tended to join a package tour and spend most of their time in overseas destinations taking pictures and shopping.

8.4.6 Pride and Social Status

The participants were asked to relate their unique memories and to express their personal feelings about driving in a foreign country. Here are some of the statements that show their emotions and sentiments.

> When we first drove abroad, people thought we were Japanese or Koreans. We felt very proud when being recognized as Chinese among the self-drive tourists. (Focus group 1 R4)

> In Africa, we found animals crossing the road and we had to wait for a long time. Backpackers, truck, campervans can camp there. Most visitors came from Europe, not many Chinese. It was impossible to experience this 30 years ago, but now we can do it. (Focus group 1 R2)

> Self-drive holiday is a life style. Watching the sunset in Key West in Florida was my best memory. We often saw foreigners travel in campervans with their bicycles and boats. They looked very happy. That is a life style. My husband and I have decided to travel the world in campervans when we retire. (Focus group 2 R7)

> Self-drive holidays will become part of life for Chinese people with the growth in the economy. Self-drive tours belonged to the minority in the past few years; however, it will become common for most people soon. (Focus group 2 R6)

These comments indicate that self-driving holidays are still a novelty for the majority of Chinese people. Being able to take self-drive tours like Westerners was perceived as a privilege. As Kwek and Lee discovered in their study of Mainland Chinese corporate travellers in Australia, the act of travelling overseas, particularly to Western countries, expresses societal meanings about wealth and social status. Being open and exposed to the Western context, even for a short period, provided Chinese tourists with the opportunity to compare the level of development in China against that of the destination country (Kwek and Lee 2013). This study contributes to the literature on Chinese market studies in demonstrating that the young and free independent travellers are mature and they are seeking out novel experiences that make them stand out in their social circle (Skift 2013, p. 9).

8.4.7 Motivations for Driving Overseas

One of the main research objectives was to identify Chinese outbound tourists' motivations for undertaking self-drive tourism. The participants were asked to explain the reasons for and benefits of driving overseas compared to joining a

package tour or using other transportation means. The four key motivation themes generated from the interview and focus group discussions are as follows:

- Freedom and self-determination
- Adventure
- In-depth travel pattern and getting close to nature
- Convenience

8.4.8 Freedom and Self-Determination

Many participants expressed that their main purpose for taking a self-drive tour outside China was for the sense of freedom. Some individual views are illustrated.

> Travelling by car gives me more freedom and convenience. I can follow my own itinerary and travel pace. It is also a test for my courage and ability. I feel that planning the travel route and making adjustments along the way as well as appreciating the landscape and culture are all great life experiences. (Interview B15)

> The main benefit of a driving tour is ease and flexibility. We can stay as long as we like. I like free independent travel, so I don't have to compromise for the others. (Interview A4)

> Freedom is the most important factor of taking self-drive tours. I've been to 40 countries and I travelled independently most of the time. I can stop to take pictures anytime without any restrictions from others. With a car, I can travel as far as I want. There is more choice. Some places are difficult to reach unless you have a car. (Interview A3)

> I can make travel arrangements based on individual preferences, spending more time in my favourite places and leave whenever I feel like it. (Interview B10)

This finding confirms that self-drive tourism offers considerable flexibility and a sense of freedom to choose, with special interest motivations key to many self-drive tourists (Derrett 2002). Being flexible and independent are features of self-drive travel that are not found in other travel modes, such as group travel, and are pushed by self-enjoyment motivations (Zhou and Huang 2016). Similar to Western RV travellers, the Chinese self-drive tourists recognised the value of flexibility and, more importantly, the freedom in relation to food choices and time as compared with the constraints associated with package group tours (Wu and Pearce 2017). This indicates that Chinese and Western tourists' interpretation of 'freedom' can differ.

8.4.9 Adventure

One of the main themes identified from the interviews was that taking self-drive tours overseas is for adventure and exploration. Driving itself was considered to be an important part of the attraction of self-drive tours. The interviewees expressed their points in narratives.

> Self-drive tours are convenient and exciting. Driving in a foreign country is full of adventure. (Interview B14)
>
> I went to Dunedin in New Zealand and drove on the world's steepest street. It was very exciting to drive on the steepest residential Street – Baldwin Street. (Interview A1)
>
> I do not want to be limited by traditional means of transport. Travelling by car, I can plan my time and I enjoy driving. (Interview B9)
>
> Self-drive means discovery and uncertainty. I took self-drive tours because the group tours are not reliable. Free independent travel is a better option. So I rent a car in the destination and could go anywhere I like. (Focus group 2 R1)
>
> Self-drive also gives the sense of adventure. Many things we do not know before getting there. The experience of dealing with the unknown was exciting. I got a sense of achievement after the adventure. (Focus group 1 R8)

This finding is in line with the characteristics of free independent travellers who are willing to take risks in terms of attractions and activity choices and are fulfilling a desire to experience the unplanned (Hyde and Lawson 2003). For some Chinese tourists, driving on the left-hand side of the road in a foreign country like Australia or New Zealand is a big challenge and adventure. This also implies the greater danger and the tendency for road accidents associated with driving in a foreign destination where traffic rules and regulations are new to Chinese and other foreign tourists. While no research findings have identified self-driving in an unfamiliar environment as an adventure for Westerners, the relationship between the challenges of driving and self-drive behaviours needs to be explored.

8.4.10 In-Depth Travel Pattern and Getting Close to Nature

The participants were asked to explain their motivation for taking self-drive as compared to group package tours. Another theme that has emerged from this research is the self-drive tourists' desire to experience in-depth travel. For example, one interviewee said 'self-drive tours are suitable for us. It has more freedom and allows in-depth travel' (Interview B9), and 'you can observe many things close by in the destination' (Interview B13). Other interviewees explained further:

> Self-drive tours allow me to better understand local culture not just being rushed in a destination. I can plan my own travel time and destination, not be restricted by the travel routes provided by the travel agent. (Interview B9)
>
> It is freeing to travel by car. Following a group tour is crowded in the attractions. Self-drive tours allow me to travel to remote places with unique scenery but less people. It is challenging but with nice surprises. (Interview B 6)
>
> You can control your time and place to travel and not be restricted by the traditional travel style. You can choose where to shop rather than being forced to shop. You can prepare your own meals and enjoy local food. The food [on packaged tours] was often poor quality and [we were] always being rushed to eat. (Interview B15)

> Firstly, taking driving tours abroad is a trend of tourism development, it is popular with young people. All my friends travel like this. Secondly, I don't like the traditional packaged tours when I know the language in the destination. I want to learn what the locals do and experience more. (Interview A 2)

The results indicate that young Chinese tourists consider traditional package tours to be superficial travel. While the participants reported their motivation for taking self-drive tours overseas, the results also indicate their dissatisfaction and issues with package group tours.

8.4.11 Convenience

The interviewees indicated that one of the main reasons for taking self-drive tours overseas is how convenient it is, compared with driving in China. The interviewees indicated their own points of view.

> Some foreign countries are less populated than China and have big open spaces. Drivers are well-behaved on the road, I feel safe. The car rental process is also very simple and convenient. (Interview A7)

> Compared with other public transport means, driving is more controllable. If I travel with friends, the costs are cheaper than using public transport. It is more comfortable to travel by car and not be constrained by time. We have the opportunity to learn the local culture instead of rushed sightseeing. We have the freedom to choose our own routes not to be restricted by the itineraries arranged by the travel agents. (Interview B9)

> Freedom and saving time. I enjoy driving on the road and looking for all the nice food along the way. It is very convenient. (Interview B18)

> With self-drive tours, we can stop anytime we want. Bus tours are slow; I only follow a bus tour if I travel alone. (Interview A2)

These findings have confirmed the 'tourism as a sacred journey' theory developed by Graburn (1977), which considered the complexity of tourist motivations in relation to their home society. Tourists leave home because there is something that they want to get away from and choose to visit a particular place as they expect to experience something positive there that they cannot easily experience at home. To Chinese self-drive tourists, driving on a well-developed highway and being able to access remote attractions at a foreign destination is a big convenience. As Carson and Waller (2002) argued, self-drive tourism has advantages for tourists in terms of greater control over speed of travel and itinerary and often involves a greater level of comfort and lower costs. While self-drive tourists in developed Western countries shared similar reasons for taking road trips, the pull factor of physical convenience in the destination may have been taken for granted.

8.4.12 Constraints for Self-Drive Tours Overseas

The participants were asked to identify factors that negatively affect overseas driving experiences. Some of the main themes include income, free time, weather, safety, destination environment (political and physical), traffic rules and driving licence requirements. The following illustrates participants' perspectives of the factors constraining self-drive overseas holidays.

> The seasons in the destination are affecting self-drive tours. Some places are not suitable for driving e.g. the rainy season in Cambodia; winter in Iceland is too cold to drive. Of course, you need to have time and security needs to be considered. (Interview A6)

> Some countries don't recognise the Chinese driver's license, this would hinder the development of self-drive tours. (Interview B14)

> Local security, recognising Chinese driver license. The convenience of car rental. (Interview B20)

> High parking fees is one of the constraints. Thailand is cheaper. Some countries like Japan do not allow Chinese tourists to drive. In addition, political instability and bad weather will affect driving tours. (Interview A2)

> The quality of infrastructure and facilities such as road conditions and local driving habits; for example, in New Zealand people drive on the opposite side of the road. (Interview A3)

These comments show the concerns of Chinese tourists when selecting destinations for self-driving holidays. The findings provide implications for destination marketers and operators targeting the fast-growing Chinese self-drive market. Being open and exposed to Western contexts through self-drive travel allowed Chinese tourists to evaluate the level of development in China against that of another destination (Kwek and Lee 2013). Tourism planners could develop appropriate travel information and programmes for touring routes and facilities to meet the needs and expectations of the Chinese young self-drive market.

8.5 Conclusions

This chapter has discussed the findings from a qualitative study with Chinese self-drive tourists from three of the biggest cities in China. The results of this research have shown that Chinese young self-drive tourists tend to be experienced travellers who have travelled widely in China. These sophisticated self-drive travellers in China have seen the challenges of traffic jams on Chinese roads and the crowdedness at main tourist spots, due to the large Chinese population. Therefore, driving overseas is an escape from this aspect of their everyday life. This finding reflects the unique nature of the Chinese self-drive market, which differs from that of Western self-drive tourists. The study has shown that taking self-drive holidays overseas has become a popular trend for young people who are well educated and have above middle-level income. While enjoying the freedom and convenience of self-drive

tours, they are further motivated by wanting to experience the unique environments and adventures at the destinations. Self-drive tourism will become the new norm for the young generation of Chinese tourists as increasing car ownership fuels the consequent development of a free independent travel market. Different from the older generation of Chinese package tour travellers, the young self-drive tourists are well informed through social media and make impulsive travel decisions.

The study has added to the existing literature exploring the Chinese outbound tourism market and has found that young self-drive tourists differ from Chinese package-group tourists as well as from Western self-drive tourists in trip planning and behaviours. This research has contributed insights into the self-drive market characteristics of experienced Chinese tourists. As an exploratory study, the research focused on self-drive tourists in big cities and was limited by its small sample size and the few locations used for data collection. Further research needs to target larger numbers from different parts of China in order to generate more broadly representative answers to the research questions. With the increasing number of self-drive clubs in China, it is important to investigate their impacts on the destination choices of self-drive travellers and on their driving behaviours. Comparative studies need to be undertaken to explore the characteristics of Chinese self-drive tourists who have travelled in different overseas destinations.

This study has provided practical implications for destination marketers and drive tourism operators. Firstly, social media marketing strategies can be implemented to connect with the prospective self-drive markets, since young Chinese outbound tourists are more global, educated and influenced by online opinion leaders. Secondly, self-drive tour operators need to design products such as road trip routes that are suitable for Chinese independent travellers, who tend to undertake self-drive holidays as a group. Thirdly, rental car companies should provide training, including familiarisation with road codes and regulations, to foreign drivers to enhance their drive experience and prevent accidents. And fourthly, destinations need to provide road signage to attractions and parking facilities in the Chinese language. It is timely for destinations to develop road infrastructure and attractions to meet the needs and preferences of the young Chinese self-drive market.

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Chapter 9
Determinants of Travel Intention Among Asian Visitors at the Cultural Creative Parks: Perspective from Theory of Planned Behavior

Ryan Wu and Huiling Chen

Abstract Along with worldwide trends in tourism, cultural and creative industries have become both public and private sectors' concerns. Accordingly, there are many cultural and creative areas and creative parks built in many different countries, including Taiwan. This chapter utilizes the theory of planned behavior (TPB) to analyze the link between destination image and its perceived value to predict tourist future intentions to visit cultural and creative parks. The research was conducted in three cultural and creative parks located in Taipei (Huashan 1914 Creative Park), Taichung (Taichung Cultural Creative Park), and Kaohsiung (The Pier-2 Art Center). Structured questionnaires were conveniently and purposively distributed to the visitors, and 434 useable questionnaires were collected and analyzed using structural analysis. The results show that the proposed extended TPB model was partially supported except for the effect of attitude on behavior intentions. In particular, perceived behavioral control plays an important role in predicting Asian youth visitors' behavior intentions compared to the perceived value, which can be attributed to the collective cultural value. Moreover, destination image leads to higher perceived value, and that further fosters behavior intentions.

Keywords Cultural creative park · Theory of planned behavior · Destination image · Perceived value · Visit intention

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9.1 Introduction

In cities worldwide, urban cultural and heritage assets have traditionally provided a wide variety of tourist attractions, such as monuments, historic squares, museums, and architecture. Cultural and heritage tourism has been used as vehicles for economic growth and urban development (Richards 2011). Lee et al. (2016) indicated that tourism is closely involved in the sharing and experiencing of culture, which is associated with the creative economy. Over the last decade, numerous global cities have anticipated continued tourism growth, fueled in tremendous measure by government and business decisions to recognize and strategically support cultural creative industries (OECD 2014). Many different approaches for creative tourism, including the work of creative people, creative products and processes, and creative environments, have been demonstrated among those creative cities (Flew 2013; Ooi 2007; Richards 2011). As Comunian et al. (2010) stated, creative business has both very locally culture-based markets and also international and even global markets. These two extremes provide an attractive and unique landscape within which creative industries produce and trade commodities for visitors. Indeed, the links between culture and creative tourism are very important aspects of tourist product development and reengineering in the regions.

Cultural creative tourism has been viewed as a strategy to regenerate urban tourist destinations physically, culturally, and economically. Creativity in tourist production and consumption utilizes a variety of themes, activities, and experiences, combined with different levels of involvement and participation of tourists. For example, a "new wave" of Korean-generated popular cultural products has become the main driving force behind the significant growth in the number of international traffic to Korea. The positive effects of the "Korean Wave" (Hallyu) can be categorized into four aspects: (1) the annual growth of cultural industry revenues, (2) growing interest in Korean culture, (3) increasing sales of Korean products, and (4) increasing number of tourists visiting Korea for a variety of reasons (Kim and Nam 2016). For many Asia-Pacific cities, they have identified cultural and creative industries as a high-potential, strategic sector and are striving to promote their development to enhance their competitiveness (Flew 2013; Yusuf and Nabeshima 2005).

Among the major Asian destinations (i.e., Thailand, Malaysia, Singapore, Vietnam, Japan, Korean, and China), Taiwan is the most popular inbound location for mainland Chinese and other Asian tourists due to geographical and cultural ties (World Travel and Tourism Council 2016). It is important to note that for the second year in a row, the number of foreign visitors arriving in Taiwan has exceeded ten million. Despite a recent decrease in tourist numbers from mainland China, visitor arrivals from Japan, South Korea, and Southeast Asia have increased significantly, indicating government efforts to diversify Taiwan's tourism target markets. Moreover, up till October 2016, visitor arrivals from South and Southeast Asia, Australia, and New Zealand grew 25.4% year on year to 166,931, citing Taiwan Tourism Bureau statistics. It cannot be overlooked that Taiwan has been aggressively marketing itself across Asia, promoting its culture, cuisine, and ecotourism potential.

Recently Taiwan aims at tourism diversification by developing cultural and creative tourism (Chang et al. 2014; Chang and Lee 2015; Kim 2013) and offering a wide range of tourist attractions. Along with government assistance, the artistic and design talent in Taiwan has been making strides in demonstrating its economic value. In 2014, the latest year for which figures are available, the cultural and creative industry consisted of about 62,264 business establishments with combined annual revenue of NT$794.5 billion (US$25.2 billion) (Ministry of Culture 2016). Many municipal governments have established cultural/creative parks as attractions to exhibit local creativity and culture. In Taiwan there are several popular cultural/creative parks which have been viewed as tourist destinations. They are located in Taipei (Huashan 1914 Creative Park), Taichung (Taichung Cultural Creative Park), and Kaohsiung City (The Pier-2 Art Center). With the mission of inspiring cultural creativity and innovation, as well as nurturing creative talents, these parks host a wide variety of artistic, cultural, and creative events annually.

However, the attractiveness of cultural and creative tourism has been recognized by many Asian cities that have vigorously promoted themselves as new and diversified tourist destinations. This trend has intensified the competitiveness in tourism market. To attract tourists to their destinations, destination marketers strive to provide differentiated products, services, and even experiences. As a result, tourist behavior and influencing factors received much academic attention. The theory of planned behavior (TPB) is one of the most widely researched models for predicting behavior intentions (Ajzen 2008). In the contexts of tourism and hospitality, many researchers also regard the TPB as an important theoretical framework to understand tourists' behavior intentions. As demonstrated by previous literature, such a theoretical model could be applied to tourism settings and would be helpful in assessing the influences on people's travel behavior (Han et al. 2011; Li et al. 2016; Gstaettner et al. 2017).

In order to discern the reasoning for tourist behavior, the present study employed the TPB model. Further, to enhance the explanatory power of the theory, we extend the TPB model by incorporating perceived value and destination image as two additional antecedent variables of intentions to visit emerging cultural and creative parks in Taiwan. Tourist perceived value has been regarded as a significant indicator of behavior intentions, and it would be impacted by the image tourists have toward the destination (Castro et al. 2007; Ryu et al. 2008).

While creative tourism have begun to attract the attention of destination marketers, existing research studies on tourists' intention have mostly focused on traditional destinations, such as national parks, cultural destinations, and popular vacation destination (Assaker and Hallak 2013; Chen and Chen 2010; Lam and Hsu 2006). There is a lack of research on intentions to visit emerging destinations, especially the factors influencing tourists' intentions to visit cultural and creative destination in Asia. Besides, the travel industry is undergoing rapid changes with youth travel representing one of the fastest growing market segments in global tourism. Recently, UNWTO and the World Youth Student and Educational (WYSE) Travel Confederation published a report, *The Power of Youth Travel* (UNWTO 2016). From this report, the youth market accounted for about 23% of all international travelers

in 2015. Also it has been noted that by 2030 more than 50% of growth in global travel will come from the Asia-Pacific region (TripAdvisor 2016). By recognizing the value of this market, many regions are beginning to welcome youth travelers as they often travel longer, travel more often, and spend more in total than older travelers. However, young people's behavior, preference, experiences, and benefits sought while traveling are known to differ from other tourism groups (Han et al. 2011; Moisa 2010). They are more likely to visit rural areas, eager to learn about other cultures, seek memorable experiences, and make close contact with local residents. Still, little is known about the motivational, experiential, cognitive, and behavioral dimensions of young travelers (Cavagnaro et al. 2016; Richards 2008).

In sum, given the scarcity of research on visitors' intentions to visit an emerging creative tourism destination in Asia and the lack of empirical studies on young travelers, this study proposed and applied an extended model which integrates the TPB model, destination image, and perceived value in predicting visitors' future behavior intention to visit cultural and creative parks in Taiwan. In other words, the purpose of this study is to investigate the relationships between young Asian tourists' attitude, perceived control, subjective norm, destination image, perceived value, and future behavior intentions to creative tourism destinations. This study focuses on young Asian visitors, specifically those with Chinese heritage because:

1. Of the rapidly growing significance of this market.
2. Taiwan is the most popular attraction for mainland Chinese and other Asian visitors due to geographic and cultural ties.
3. Taiwan's cultural and creative parks are mostly renovated from historical sites, and the inherited cultural connotations are more likely to be appreciated by Asian visitors with similar cultural background (McIntosh and Prentice 1999).
4. Those visitors familiar with Chinese can participate at cultural activities in the parks which are commonly conducted in Chinese.
5. Most of consumers in cultural and creativity industry in Taipei fell into the age groups of 20–30 and 31–35 (Hsia 2013). The outcomes of the study will inform the future development of cultural creative tourism in Taiwan, as well as in other Asian destinations.

9.2 Theoretical Framework

9.2.1 Creative Tourism and Cultural Creative Park

As Richards (2011) indicated, creative tourism is a new form of tourism that has the potential to change tourism development and make a significant contribution in differentiating and changing the tourism experience. Richards (2014) indicated that the greatest scope for growth and innovation exists between creative industries and tourism sectors. Creative tourism was defined by Richards and Raymond (2000: p. 18) as "tourism which offers visitors the opportunity to develop their creative

potential through active participation in courses and learning experiences which are characteristic of the holiday destination where they are undertaken." Creative tourism "involves more interaction, in which the visitor has an educational, emotional, social and participative interaction with the place, its living culture, and the people who live there. They feel like a citizen.....while creative tourism must be linked to culture, the particular cultural expressions will be unique to each place" (UNESCO 2006: 2).

Many countries and cities in the world are developing different forms of creative tourism as part of their broader development strategies. They engage tourists in the cultural experiences of the destination as they take part in different activities – such as crafts, arts, culinary, and other creative activities. For example, tourists can experience temple stay in Korea or take part in kimchi-making in Seoul, take cooking classes in Bangkok, participate in the indigenous music of Taiwan, etc. In this sense, creative tourism is similar to "experiential tourism" (Sharpley and Stone 2011). Those experiential creative activities allow tourists to enhance their opportunities for learning new skills and establishing a close link between them and the local population or its cultural heritage.

Creativity has therefore been used in a number of ways in tourism, including (1) developing tourism products and experiences; (2) revitalization of existing products; (3) valorizing cultural and creative assets; (4) providing economic spin-offs for creative development; (5) using creative techniques to enhance the tourism experience; and (6) adding buzz and atmosphere to places (Richards 2014). Creative tourism obviously strengthens the reengineering of urban cultures and stimulates the development of new attractions and events in cities, creating many iconic buildings and festivals. Moreover, for local development, creative tourism can offer self-development possibilities and cocreation experiences to tourists. In terms of tourism research, many national cultural assets have become important tourism attractions, and the promotion of creative tourism has become the global cultural trend in recent years (OECD 2014). Various literatures on tourism, creativity, and culture in cities were reviewed in leading tourism journals (e.g., *Annals of Tourism Research*, *Tourism Management and Current Issues in Tourism*) as reported in the *Routledge Handbook of Cultural Tourism* (Smith and Richards 2013).

Taiwan has invested in the development of its distinctive cultural locations and has attempted to position itself as a world creative destination. The cultural creative park is part of this new emphasis on creative tourism. At a city level, the creativity, clusters, and industrial districts came under the spotlight in both Taipei and Kaohsiung City during the 2000s. Cultural creative parks in Taiwan are considered to encompass "innovative" activities, whereas, in major cities, local governments promote the long-established traditional activities, such as native plant dyeing, ceramics, and traditional crafts, as creative industries. According to Comunian et al. (2010), cultural creative parks usually form geographical clusters, often in large cities, where they can benefit from large markets and a variety of activities and people. Scott (2004) and Evans (2009) also viewed the growth of the new creative economy and "cultural-industrial districts" as drivers of local economic development all in large diverse cities.

Cultural creative park is designed to serve as a showcase for cultural and creative industries in Taiwan. The plazas, galleries, and buildings inside the park were extensively renovated to encourage the use of the park for cultural and creative events, to help foster the development of Taiwan's cultural and creative industry, and to establish a reputation for cultural creative park. In Taiwan these parks have five major goals (The Taipei City Department of Cultural Affairs 2013):

1. Establish a public platform and develop the cultural and creative industry
2. Cultivate culture and creativity and encourage cross-industry exchanges
3. Develop innovative experiments and set trends
4. Provide cultural and arts education and encourage public involvement
5. Highlight the cultural and creative industry and put Taiwan on the map

At different city levels, creative cluster strategies for the cultural creative park were associated with particular industries (performing arts, film/TV, product design, fashion) or with assembling historical premises (cultural industry quarters in Taipei, Kaohsiung, and Beijing) or a mixture of the two, for example, "creative hubs" in London. With government assistance, the cultural creative park in Taiwan has been making progress in demonstrating its economic value (Ministry of Culture 2016). Likewise, the successful urban regeneration project that transformed an abandoned wine-making warehouse into today's Huashan 1914 Creative Park has resulted in an upwelling of creative projects and workshops in and around the area (Liao 2016).

Since the creative tourism market has shown an increasing trend in popularity, it is crucial for researchers and managers to understand the consumption behaviors of tourists when they engage in creative tourism. Reviewing current literature, although increased attention is being given to the concept of creative tourism, there has been little empirical work focused on tourists' consumption psychology of creative tourism in Taiwan. In other words, in order to develop products and provide services which actually meet their needs and wants, there is still a need to explore and examine tourists' consumption behaviors when they visit creative tourism destinations. In this sense, the purpose of this study was to examine visitors' future behavior intentions and influencing factors toward creative destinations, specifically cultural and creative parks in Taiwan.

9.2.2 Destination Image

In recent years, the tourism destination has begun to play an important role in the tourism literature. Tourists' destination image and its relationship with the destination marketing organization (DMO) have received considerable academic interest (Ramkissoon et al. 2011; Pike and Page 2014). During the visit at a destination, tourists' images influence behavior. Image is believed to represent the destination and affect the decisions of consumers (Kim and Ritchie 2014). Destination image is "an interactive system of thoughts, opinions, feelings, visualizations, and intentions toward a destination" (Tasci et al. 2007, p. 200). As observed by Chin and Qu

(2008), the definition of destination image is an individual's mental representation of the knowledge, feelings, and overall perception of a particular destination.

People travel to many places, and they consume numerous products during their stay. As Sirgy and Su (2000) noted, tourists' perception of the destination (types and quality of resorts, prices, hotel ambiance, atmosphere, etc.) is likely to influence the formation of and changes in the destination visitor image. As remarked by Kim and Ritchie (2014, p. 323), "to remain competitive in the fierce marketplace that characterizes international tourism, destination managers must provide their visitors with truly memorable experiences." Thus, creating and managing destination image is becoming one of the key sources of competitive advantage and one of the important elements in the process of selection of destination. Tourists' views or perceptions of destination would induce useful information sources on destination choice behaviors. Additionally, it should be noted that tourists' intentions to revisit destinations in the future mainly depend on their positive perception of the destination (Stylidis et al. 2017).

Existing studies confirm a positive relationship between image, perceived value, satisfaction, and future behavior intentions of destination choices (Assaker and Hallak 2013; Chi and Qu 2008). For example, Prayag et al. (2017) have confirmed that positive images are more likely to lead visitors to want to revisit and recommend the destination to others. Osti et al. (2012) had investigated and found the effects of satisfaction and loyalty on future behavior intentions of the tourist in the context of Indonesia. In studying the prepurchase and postpurchase perception of China as a destination, researchers concluded that the postpurchase results showed significant improvements in their future behavior intentions to visit China (Shani et al. 2010). Castro et al. (2007) reported that the effect of destination image on tourists' future behavior is mediated by service quality and/or tourist satisfaction. Similar results were noted by Ryu et al. (2008), who found that image not only has a direct effect but also an indirect effect on behavior intentions mediated by perceived value and satisfaction. As a result, we posit:

Hypothesis 1: Tourists' destination image has a positive effect on their perceived value toward the destination.

9.2.3 Perceived Value

Tourism is an economic activity with great potential to create internal dynamics of a region by providing products and services that are shared by tourists and residents. While traveling, consumers are more likely to express favorable experiences and repurchase when they perceive high value in consumption (Eid 2015). According to Prebensen et al. (2013), the definition of tourists' perceived value toward the destination experience is "the process by which a tourist receives, selects, organizes, and interprets information based on the various experiences at the destination, to create a meaningful picture of the value of destination experience" (p. 254).

In addition, perceived value has been assessed by a cognitive evaluation of the time and/or money invested in a trip in comparison to the experiences tourist gained. For example, Bolton and Drew (1991) consider that value is the key link between the cognitive elements of perceived quality or performance, perceived monetary sacrifice, and behavior intentions. Chen and Tsai (2007) describe perceived value as the tourists' evaluation of the net worth of the trip based on the benefits (what is received) and cost (what is given). Indeed, tourism experience is the result of the perceived values by tourists, and it has been recognized as a powerful driver of future behavioral intention.

Gallarza and Saura's (2006) study revealed that perceived value correlated with tourist satisfaction significantly. Petrick et al.'s (2001) study also found that perceived value, along with prior visit satisfaction, had a significant positive effect on revisit intention in the tourist destinations. Kim et al. (2013) had developed a theoretical relationship among destination image, service quality, and perceived value impact on tourist satisfaction and future behavior intentions in the context of Orlando. Their results supported the effects of destination image on perceived and perceived value on satisfaction. Thus, we posit:

Hypothesis 2: Tourists' perceive value has a positive effect on their behavior intentions toward the destination.

9.2.4 Theory of Planned Behavior

A majority of studies have focused on tourists' perceptions of destination images and its relationship with travel behavior (e.g., Assaker and Hallak 2013; Kim et al. 2013) and intention to recommend (Lam and Hsu 2006). It has been supported that the overall image of the destination is significant not only on the destination selection process but also on tourist behaviors in general (Prayag and Ryan 2012; Qu et al. 2011). Thereafter, the emergence of a large number and variety of travel destinations has increased the importance of understanding the travelers' behavior.

Numerous studies investigating consumer (tourist) behavioral intention have been informed by the theory of planned behavior (TPB) (Ajzen 1991). The theory of planned behavior represents an important theoretical framework in the understanding of personal attitudes, subjective norm, and behavioral intention. In brief, the TPB proposes that three key constructs will drive behavior. The first, attitude toward the behavior, is defined as a person's overall likelihood of performing the behavior. Second, subjective norm reflects the social pressure one feels to perform or not perform a particular behavior. Third, perceived behavioral control describes one's perception of the availability of resources or opportunities necessary for performing a behavior. At the core of TPB model is the individual's intention to perform a particular behavior. According to the model, an individual's performance of a particular behavior is determined by his or her intent to perform that behavior. An individual's behavioral intention is affected by attitudes, subjective norms, and

perceived behavioral controls toward behavior. The intention behind an attitude can affect external behaviors (Ajzen 2008).

As a general rule, the more favorable the attitude and subjective norm, and the greater the perceived control, the stronger should be the person's intention to perform the behavior in question. The relative importance of attitude, subjective norm, and perceived behavioral control in the prediction of intention is expected to vary across behaviors and situations (Ajzen 1991). Extensive research has demonstrated the utility of the TPB to predict intentions, which in turn has been useful in predicting actual behavior (Goh and Ritchie 2011; Li et al. 2016).

In the field of tourism researches, there is already strong support for utilizing this sociopsychological model (Castro et al. 2007; Quintal et al. 2010). Recent empirical studies made a general agreement that broadening the TPB in a particular tourism context seems to be a necessary process for better understanding the behavioral intention toward certain destination locations (Yuzhanin and Fisher 2016).

Applying TPB to a wine tourism context, Sparks (2007) confirmed that past attitude, normative influences, and general food and wine involvement each had small effects on people's intentions toward visiting the wine regions of Australia. These relationships are consistent with TPB. Han and Kim (2010) in their investigation of green hotel customers' decision formation further emphasized that there was strong support for the TPB model. Hotel customers' intention to revisit a green hotel was affected by incorporating four critical constructs – service quality, satisfaction, overall image, and frequency of past behavior – into the TPB model.

Moreover, Han et al. (2011) relied upon the TPB and found that all three antecedent variables of the intentions of mainland Chinese travelers to visit South Korea statistically significantly predicted those intentions. Li et al. (2016) also found that a strong positive causal relationship between the internal values and affective attitude of visitors was significantly established based on the sample of Chinese outbound tourists. Similar findings were reported by Han et al. (2017), who have used the TPB to explore the behavioral factors underlying travelers' intentions to use bicycle touring as a form of sustainable tourism activity. Their results revealed that the hypothesized paths linking attitude, subjective norm, perceived behavioral control, personal norm, and intention were supported. Thus, we posit:

Hypothesis 3: Tourists' attitude toward the behavior has a positive effect on their behavior intentions.

Hypothesis 4: Tourists' subjective norm has a positive effect on their behavior intentions.

Hypothesis 5: Tourists' perceived behavioral control has a positive effect on their behavior intentions.

Accordingly, the present study model integrated destination image and perceived value into the original TPB in order to better predict behavior intention. Furthermore, it is suggested in this paper that two further constructs – destination image and perceived value – are also likely to influence intentions to visit creative tourism destinations (Fig. 9.1).

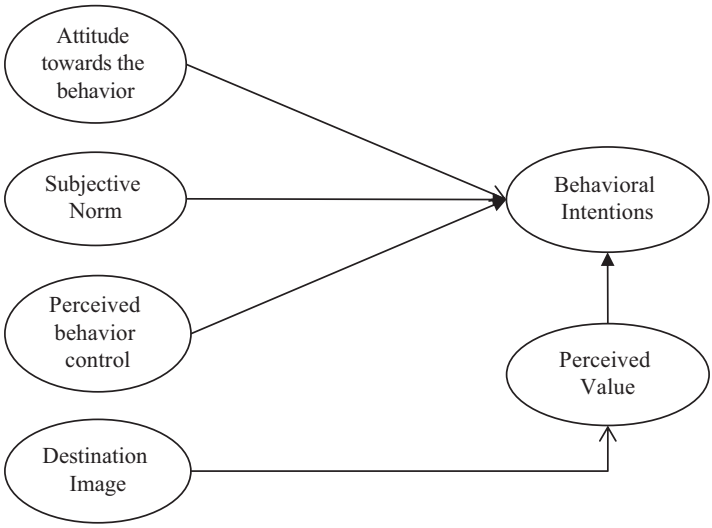

Fig. 9.1 Proposed research model

9.3 Methods

As was noted earlier, the current study used the extended theory of planned behavior (TPB) model to examine tourists' future intentions to visit cultural and creative parks in Taiwan during a trip. The extended model was estimated using data collected from visitors in three major cities (Taipei, Taichung, and Kaohsiung) that were chosen to represent a range of Taiwan creative tourism market development.

9.3.1 The Study Area and Sampling Procedures

The sampling frame consisted of young Asian visitors, given the rapidly growing significance of this market. According to the report of "Golden Age of Youth Research Challenges Assumptions About the Meaning of Youth" (2014) by Viacom Brand Solutions International (VBSI), which is an in-house brand solutions sales business in the USA, marketers need to target customers based on their engagement and participation in youth culture rather than on their chronological age. As people stay emotionally and physically younger for longer, the often-overlooked age group of 25–34 should be considered as part of the youth market. Hence the purposive sampling method was employed, and only those Asian visitors who are aged 16–36 and can read Chinese are selected as our study sample in that they are representative of visitors of creative tourism destination (Hsia 2013). A self-administered survey

method was used to collect data from visitors who stopped at three selected cultural creative parks including Huashan 1914 Creative Park, Taichung Cultural Creative Park, and The Pier-2 Art Center in Taiwan during an 8-week period in May and June 2016. These three cultural creative parks as popular tourist destinations are located in Taipei, Taichung, and Kaohsiung City, respectively.

A group of trained interviewers were stationed at these three cultural creative parks. Potential respondents in cultural creative parks were approached with no particular pattern to participate in the study. By asking those potential visitors' personal information, questionnaires were distributed to visitors who are Asians and familiar with Chinese and had experiences in cultural creative parks. A briefing was then given to introduce the purpose of the study and provide directions for completing the self-administered questionnaire. To ensure a high return and usable rate, the questionnaires were collected on-site and checked for completeness. Applying the convenient sampling technique, a total number of 600 questionnaires were distributed and 553 returned, resulting in a response rate of 92.2%. Of which, 434 respondents were between 16 and 36 years old and retained in the following analysis. As for the origin of visitors, most of the respondents are from Taiwan (82%), followed by mainland China (18%).

9.3.2 Questionnaire Design

The questionnaire used in this study was composed of three sections: the first included items designed to assess destination image and perceived value constructs, the second consisted of predictor constructs (attitude, subjective norm, and perceived behavioral control) and visit intention measures, and the third contained questions for demographic information and frequency of past visit to cultural creative park. In order to increase content validity, a total of nine graduate students majoring in tourism thoroughly reviewed the questionnaire. Based on their feedback, the original version of the questionnaire was slightly modified. This refined version of the survey questionnaire was reviewed again and perfected by three academic experts who are faculty members in the tourism department. With minor amendments, the final version was designed.

Destination image as a predictor variable was measured using the five components of tourism destination proposed by Qu et al. (2011) which include infrastructure, attractions, cultural activities, quality, and entertainment. These five components showed an acceptable reliability (Cronbach's $\alpha > .80$) and convergent validity (AVE >.5).

Perceived value was measured using three items (price, value, and money). These items were employed by Chen and Tsai (2007), Chen and Chen (2010), and Lee et al. (2007) and showed adequate reliability and validity in their studies.

As for the *TPB*, measurement items which are well validated and highly applicable in various contexts were employed from the literature (i.e., Goh and Ritchie 2011; Han et al. 2017; Li et al. 2016). Three previously validated items from prior

studies with a five-point Likert-type scale were utilized to measure attitude, subjective norm, perceived behavioral control, and behavioral intention, respectively. All measurement items used in this study are presented in Table 9.2.

9.4 Results

As reported in Table 9.1, female visitors outnumbered male visitors (66.8% vs. 33.2%). Most of visitors fell in to the age range of 16–22 (47%), followed by the age ranges of 23–29 (30.6%) and 30–36 (22.4%). They were well educated with over 87% of them having a college degree or above. The majority of visitors were students, with about 60% of them having visited cultural/creative parks twice or more in the past 6 months.

To verify the proposed structural model, a structural equation modeling approach was applied to test the hypotheses based on a review of literature. Initially 6 latent variables and 20 observed variables were included in the model. One item in destination image was eliminated based on the modification indexes, and as a result, the final model included 6 latent variables and 19 observed variables. The results

Table 9.1 Tourists' profile

Measure	Value	Frequency	%
Gender	Male	144	33.2
	Female	290	66.8
Age	16–22	204	47.0
	23–29	133	30.6
	30–36	97	22.4
Education	High school	56	12.9
	University/college	322	74.2
	Graduate school or above	56	12.9
Nationality	Taiwan	357	82.3
	Mainland China (including Hong Kong and Macau)	77	17.7
Occupation	Students (design major)	25	5.8
	Students (general)	183	42.2
	Teachers	15	3.5
	Government	4	.9
	Military	5	1.2
	Ads/design industry	20	4.6
	Service industry	73	16.8
	Others	109	25.1
Past experiences	1	154	35.5
	2–3	175	40.3
	4–5	61	14.1
	6 or above	44	10.1

Table 9.2 Results of the overall measurement model

Constructs and items	Mean	Factor loadings	*t*-value	SMC	CR	AVE
Destination image					.77	.46
Various shows and exhibitions	4.25	.65	–	.42		
Attractive cultural activities	4.20	.73	12.13	.53		
Good quality and interesting	4.24	.75	12.38	.56		
Variety of entertainment	3.93	.57	9.96	.32		
Attitude toward the behavior					.88	.71
Visiting this creative park is meaningful	4.31	.80	–	.65		
Visiting this creative park is worth it	4.26	.90	20.16	.81		
Visiting this creative park is a wise choice	4.13	.81	18.43	.66		
Perceived behavioral control					.79	.56
Freely decide to visit a creative park or not	4.45	.62	–	.38		
Freedom to visit a creative park or not	4.39	.78	12.09	.61		
Willingness to visit creative park again	4.36	.83	12.39	.69		
Subjective norm					.88	.71
Others think I need to choose this creative park	3.77	.82	–	.67		
Others want me to choose this creative park	3.76	.91	21.02	.82		
Others likely want me to choose this creative park?	3.77	.81	18.74	.65		
Perceived value					.78	.54
Good product for the price	3.75	.79	–	.62		
Value for trip	3.99	.71	13.29	.50		
Offer value for the money	3.61	.72	13.47	.51		
Behavior intentions					.85	.66
Willingness to arrange visiting a creative park	4.30	.75	–	.56		
Plan to arrange visiting a creative park	4.11	.88	17.42	.77		
Arrange visiting a creative park as far as possible	3.91	.80	16.26	.64		

indicated a good model fit for the data: $\chi 2 = 410.97$, df = 141, $p < .001$, CFI = .937, NNFI = .923, and RMSEA = .066. Table 9.2 shows some indexes of interest for the single indicators used in the model. From Table 9.2, composite reliability estimates were all above the recommended threshold of .70, indicating the measures are reliable (Fornell and Larcker 1981). To establish convergent validity, the significance and magnitude of factor loadings are examined, together with average variance extracted (AVE). As showed in Table 9.2, factor loadings are significant ($p < .001$) and greater than .57. All of average variance extracted is above .50 except for the destination image construct, indicating sound convergent validity. Finally, discriminant validity was assessed by comparing all correlation coefficients with square roots of AVE, and that suggests strong evidence of discriminant validity.

The path analysis results provide support for most of the proposed hypotheses, since all the estimates among these constructs are positive and statistically significant at the .05 level. As shown in Fig. 9.2, four hypothesized causal paths were statistically supported: tourists' subjective norm and behavior intentions ($\beta = .29$, $t = 5.18$),

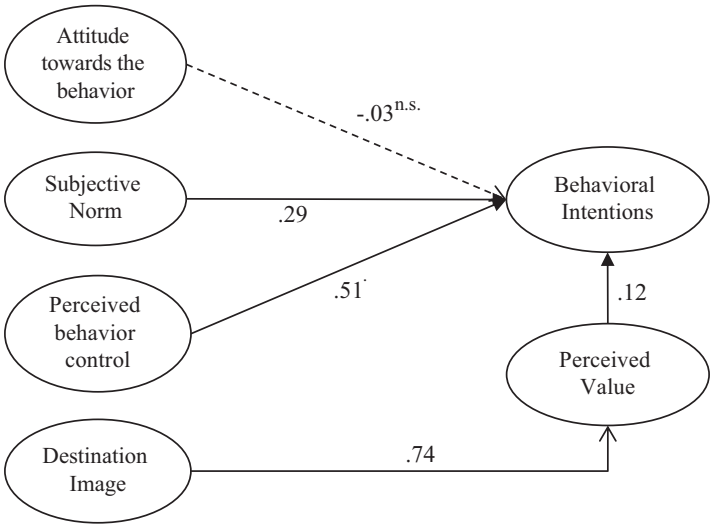

Fig. 9.2 Results of the proposed model

tourists' perceived behavioral control and behavior intentions (β = .51, t = 7.64), tourists' destination image and perceived value (β = .74, t = 10.49), and tourists' perceived value and behavior intentions (β = .12, t = 2.28). On the other hand, the hypothesized causal path from tourists' attitude toward behavior-to-behavior intention was not statistically proved in this model.

In addition, the SMC (squared multiple correlation) for "perceived value" was .56, indicating that 56% of the variance in perceived value was explained by "destination image." Approximately 60% of the variance in behavior intention was accounted for by "perceived value," "subjective norm," and "perceived behavioral control." Overall, analyses revealed that tourists' behavior intention most directly affected by perceived behavioral control, followed by subjective norm and perceived value.

9.5 Discussion and Conclusion

This study adopted and extended the TPB model proposed by Ajzen (1991) to confirm its applicability in the context of cultural and creative parks in Taiwan. Specifically, this article examined the applicability of the extended TPB model by incorporating destination image and perceived value to investigate young tourists' behavior intentions to visit cultural and creative settings. The results of structural model indicated the general appropriateness of our proposed model in predicting tourists' intentions (see Table 9.3).

Table 9.3 A summary table of hypotheses testing results

Hypothesized path	β	t-value	R^2	Hypothesis testing
H1: Destination image → perceived value	.74	10.49***	.56	Accepted
H2: Perceived value → behavior intentions	.12	2.28*	.60	Accepted
H3: Attitude toward behavior → behavior intentions	−.03	.50		Not accepted
H4. Subjective norm → behavior intentions	.29	5.18***	.60	Accepted
H5: Perceived behavioral control → behavior intentions	.51	7.64***	.60	Accepted

* $p < 05$; *** $p < .001$

The empirical findings supported the suitability of TPB model for tourists visiting cultural and creative parks by showing the significant influences of perceived behavioral control and subjective norms on behavior intentions. Besides, perceived behavioral control is found to be the strongest predictor of intentions. However, an unexpected result occurred on the link between attitude and intention to visit a creative tourism destination, although some previous studies also failed to find a significant relationship between attitude and intentions (Bianchi et al. 2017; Lam and Hsu 2006). As Ajzen (2008) asserted, it is not necessary for all three components of attitudes, subjective norms, and perceived control to make a significant contribution to behavioral intention. The relative importance of the three components may differ for certain groups. It has been argued that Chinese people are more likely to visit a destination when other people such as family and friends are supportive about this decision (Bagozzi et al. 2001; Lam and Hsu 2006) and that can be explained by the collectivist nature of Chinese society. This phenomenon is even evident in young tourists who are more influenced by reference groups and less by attitude than other age groups (Dionysopoulou and Mylonakis 2013). The young group are inclined to use personal information while facing uncertain situation and making travel decision. Moreover, the visit to a cultural and creative park is mostly a 1-day trip which is involved with less risk and cost and thus required less information search in advance. In other words, their decision-making intends to be inertial thinking rather than rational thinking mode. Thus they weigh heavier on opinions from reference groups in decision-making process.

Moreover, the structural analysis also indicated that the influence of destination image on travel behaviors is positive. The path of "destination image → perceived value → behavior intentions" appears evident in this study. This finding is consistent with Chen and Tsai (2007). As Ramkissoon et al. (2011) suggested, tourists having a favorable image of the cultural attractions they are consuming would perceive their on-site experience positively which in turn would lead to greater cultural behavior intentions. A positive image of the destination may lead to revisitation (intention to return) and willingness to recommend. Likewise, Kim et al.'s (2013) study supported the existence of statistically significant relationships between destination image and perceived value, perceived value and satisfaction, as well as perceived value and destination loyalty. Similar as Prebensen and Xie's (2017) statement, the study is able to lend empirical support to the notion that the existing literature identifies consumers' perceived value as an important antecedent to their

behavior intentions (i.e., satisfaction) in practical consumption, for example, the consumption of culture, heritage, leisure, sports, and tourism.

In the ongoing competition for new international customers, tourism researchers began to pay attention to young generations and college student travelers because they represent a distinct and fast-growing international travel market segment (Glover 2011; Youn and Uzzell 2016). In fact, youth tourism can be viewed as a means of increasing knowledge of one's own and other cultures. The travel style of young generations can bring important benefits to the destination, as a result of their propensity to stay in local accommodation and spend money with local businesses. However, for Asian country (e.g., China, Japan, South Korea, and India), there has been little empirical study focused on the young visitors' destination consumption behavior about why they visit creative tourism destination and how their experience affects the post-visit behavior (Ali et al. 2016; Chang et al. 2014). In this regard, this study contributes to better understanding young Asian tourists' intentions to visit creative tourism attraction in Taiwan and further revealed its relationship to perceived destination image and value. It helps the decision-makers, planners, and marketers in Taiwan to build the marketing strategy for Taiwan toward the Asian youth inbound tourism market to maximize market share.

With the growing scope of creative tourism, destinations need to incorporate aspects of creativity into tourism products that link to the place culturally and socially in offering tourists authentic experience (Smith and Richards 2013; Richards 2011). By doing so, all activities a tourist participates in throughout their trip can become meaningful and valued experiences. Tourists look for creation and unique experiences in the process of consumption. They hope to have a better understanding of the place or country visited (Tan et al. 2014). The Taiwan Tourism Ministry should pay more efforts to know more about the youth tourism segment and benefit from the development of youth tourism through the overseas official offices primarily responsible for promotion of Taiwan creative tourism abroad. The results of the present study suggested that destination image is linked to higher level of perceived value which leads to tourists' intention to visit a specific destination. Thus, a clear understanding of potential youth travelers' image toward Taiwan as a tourism destination is fundamental for developing successful marketing strategies in promoting and positioning Taiwan as a creative tourism destination. Further, to enhance young tourists' image, an excellent tourism experience should be created by providing emotion-inducing atmosphere, interactive activities, and interpretative programs. Meanwhile, salient referents (i.e., family, friends) should be focused to develop positive perceptions and word of mouth toward cultural and creative tourism in order to strengthen young tourists' subjective norms. All these strategies will generate a high quality of cultural and creative tourism products, which will inspire for positive image about Taiwan's creative tourism and further increase visitors' intentions to visit that specific destination.

This research is subject to certain limitations. First, the study sample in this current study includes visitors from Taiwan and mainland China (including Hong Kong and Macau) given that they share the same cultural background and language and there may be differences in terms of behavior intentions, image, or perceived

behavioral control across society. Therefore, further examinations of culture-based differences are suggested to gain an in-depth understanding of creative tourism market. Second, this study extended TPB model by incorporating destination image and perceived and confirmed its applicability in cultural and creative parks. However, it is suggested that affective aspect of tourist image also plays a crucial role in predicting visitors' behaviors. Identifying the relationships between specific emotions and outcome variables (such as satisfaction and image) are also of managerial significance in designing and enhancing tourism experiences. Thus, to benefit theory development and measurement, it is recommended for future researchers to investigate the behavioral consequences of discrete emotions such as positive surprise or satisfaction (Bagozzi et al. 2001; Prayag et al. 2017; Su and Hsu 2013). Lastly, our data were collected from young visitors in three cultural and creative parks in Taiwan; thus we should be cautious to generalize the findings to other age groups and other Chinese societies. Also our findings did not find significant relationship between attitude and behavior intentions. For future research, a wider sampling range regarding to age and regions is recommended to enhance the generalizability of the results and the understandings of behavior differences.

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Chapter 10
The Interpersonal Interaction and Socialisation of Volunteers: Case Study of Ride for Love

Julie Jie Wen, Qing-qing Lin, and Bi-qi Peng

Abstract Volunteer tourism has been growing as a significant part of alternative tourism. This paper takes Ride for Love (*为爱远征,wei ai yuan zheng*) as the case study, where college students in Guangzhou, Southeast China, ride bicycles to rural China to help teaching in remote villages. By means of in-depth interviews, the research analyses their experience and the change of attitude in relation to their volunteer activities. Young volunteers adapt their personalities during their journey of helping rural children with limited resource. There are diverse modes of personal and interpersonal interactions among the research respondents. These volunteer tourists manifest how their travel experience may lead to personal shifts and socialisation of youth travellers.

Keywords China · Guest · Host · Interpersonal interaction · Socialisation · Volunteer

10.1 Introduction

Originated primarily as a British and European phenomenon and an offshoot of the Grand Tour (Wearing and McGehee 2013), volunteer tourism has grown into a widespread global phenomenon. As a response to the growth of mass tourism and

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its negative impacts, alternative tourism, which refers to small-scale tourism focusing on education, community development and participation, became popular in the 1970s and early 1980s (Lyons and Wearing 2008). Some scholars situate volunteer tourism within the field of alternative tourism (Wearing and Neil 1997, 2001). Over ten million participate in volunteer tourism annually, and they spend over one billion British pounds per year (McGehee 2014).

Volunteer tourism focuses on tourists who volunteer for part or all of their travels, and it is defined as 'those tourists who, for various reasons, volunteer in an organised way to undertake holidays that might involve aiding or alleviating the material poverty of some groups in society, the restoration of certain environments, or research into aspects of society or environment' (Wearing 2001:1).

During the past two decades, the world has observed significant development of volunteer tourism, and the knowledge body of volunteer tourism has been established, whether as a new tourism (Poon 1993), niche tourism (Novelli 2005) or new moral tourism (Butcher 2003, 2005). Some researchers emphasised on its relations with charity, justice, pro-poor or goodwill tourism (Butcher and Smith 2010; Scheyvens 2007). Volunteers can help to create a new space where volunteer tourism can be regarded as a model to connect with the poorer region, emphasising on sustainability and reciprocity. The interaction and high involvement with the community may have the potential to foster a sense of altruism and social responsibility.

Alexander (2012) and Lo and Lee (2011) mentioned that volunteer tourism has expanded from a range of countries including Australia and the United States to Asian and African participants as well. Naturally, volunteer tourism has witnessed diverse development in China, with the majority of participants as college students. Volunteer tourism is also called *Gongyi (*公益*,* for the public benefit) tourism in China. Some Chinese college students have been involved in programs as international volunteers, such as going to Southeast Asia and even Europe to work for special events and teach Chinese or Chinese culture in schools. But most Chinese youth volunteers have been working to support poorer regions in China instead of going overseas because it is cheaper and easier to organise trips within China. These youth volunteers often participate in programs organised by government agencies or their college. Some students have also founded their own volunteer organisation to start programs helping people in rural China (Luo and Liu 2013).

This chapter explores issues and opinions reflected by Ride for Love (为爱远征,*Wei ai yuan zheng*), a volunteer program established by students in South China Normal University in Guangzhou, after a devastating earthquake in west China in 2010. The program sends students from Guangzhou, a relatively affluent and well-developed area in southeast China, to rural and less developed regions, with the purpose of transferring culture and social capital to help disadvantaged community. This study aims to explore the self-development of volunteers through interviews with youth who participated in Ride for Love from a micro-sociology perspective. It attempts to compare changes which occurred through participating in the volunteer project, with a focus on how volunteering contributes to interpersonal interaction and socialisation of the youth.

This chapter starts with literature review on volunteer tourism and socialisation. Analysis of the interviews on volunteers sheds light on the impacts of volunteering on Chinese youth. Discussions and implications of the case study will then be presented.

10.2 Literature Review

There is a growing body of research on volunteer tourism (McGehee 2014). Most of these researches are qualitative due to the characteristics of the research objectives. This section reviews prominent research on issues related to this chapter, including volunteer tourism and poverty, interactions and socialisation in volunteer tourism.

10.2.1 Volunteer Tourism and Poverty

Tourism researchers have become increasingly interested in understanding the complex relationship between tourism and poverty. Examples within this diverse field include work on pro-poor tourism, where tourism is considered as a mechanism for alleviating poverty (Hall 2007), poverty tourism and even slum tourism (Freire-Medeiros 2011). Although tourism may help with poverty alleviation, it is controversial to what degree tourism can improve economies and in what circumstances it will do (Zhao and Ritchie 2007; Ball 2009).

It appears that volunteer tourism contributes closely to the development of local community directly or indirectly by introducing external social capital and even practical skills (McGehee and Santos 2005). Since the principal motivation of volunteering is to direct people to poor parts of the world to make some contribution (McGehee 2014), volunteer tourism presents the potential of poverty alleviation. Volunteer tourism promotes sustainability and reciprocity while avoiding objectification of other people and places and contains the potential to foster a sense of altruism and social responsibility (McGehee and Santos 2005; Wearing and Wearing 2006; Lyons and Wearing 2008). The experience to interact with poverty can make people to think happiness as wealth while ‘do not mind’ being poor (Crossley 2012).

The potential negative impacts of volunteer tourism have also been addressed in the literature (McGehee 2014; Smith and Font 2014; Taplin et al. 2014). Volunteers have been exploited in some marketing campaigns with ‘greenwashing’ effects (Smith and Font 2014). Volunteer tourism may lead to a neglect of locals’ interests, completion of unsatisfactory work, a disruption of local economies and rationalisation of poverty and reinforcement of dependency or poverty (Taplin et al. 2014). Volunteers’ encounter with poverty may lead to anxiety. Crossley (2012) explores how young volunteer tourists encounter and negotiate poverty in rural Kenya.

Volunteers tend to negotiate anxiety in three ways when they face the problem of poverty: transforming poverty into a source of moral redemption, allowing poverty to become subsumed into a seductive or exotic landscape and constructing impoverished communities as 'poor but happy' (Crossley 2012).

10.2.2 Interactions in Volunteer Tourism

Following the analysis on the relationship between host and guest by Smith (1989), the academic world has witnessed diversified research about the relationship and interactions between host and guest. Volunteer tourism interacts directly with the local community over a longer time span with more interactions (McGehee 2014). Some volunteers take long excursions, and the interactions between team members can be very intensive. More importantly, the volunteer tourist experience may cause value changes and shifted world view, influencing both the volunteer and the host in the process of interactions (Stoddart and Rogerson 2004). Some scholars concluded that different from other tourists, volunteer tourists pursue a closer person-to-person interaction with the host community and even blend their experiences with their social values (Singh 2002, 2004). Gradual changes may happen as a consequence of host-tourist interactions, such as community development, nature conservation, cultural renewal and cultural hybridity (Uriely et al. 2003). Some research shows intrinsic growth and satisfaction among hosts and guests through interactions in volunteer tourism (Uriely et al. 2003). For instance, a case study on Maori community in New Zealand found that volunteer tourists gained rich experience with authentic cultural content through interactions. Some volunteers gained intrinsic benefits from the close interactions (McIntosh and Zahra 2007).

Recreation activities among volunteers contain social components and construct meanings for volunteers through social interaction (Wearing 2001). Interactions within the volunteer group are different from what happens with the locals. Individual and group interaction will impact upon the volunteer's sense of self and identity (Wearing 2001). Li (2012) summarised the main forms of interpersonal interactions, including stages of cooperation, competition, conflict, implication, imitation and adaption. Interactionism may then be used to explain actions within a different cultural context and help to develop cross-cultural understanding.

Similar interactions were identified among foreign volunteer tourists in Chinese villages (Chen and Chen 2011). Chinese young volunteers have expressed their concern about cost, safety, access and infrastructure of the destinations. Gender and parents' opinions also influence volunteer's decisions among Chinese college students (Luo and Liu 2013).

10.2.3 Socialisation with Volunteer Tourism

Individuals normally exit within social groups instead of independent entities in society, and they interact with other people (Crompton 1981). Socialisation is a complex learning process where individuals acquire knowledge, values and norms in social life (McPherson et al. 1989). It is through socialisation that people come to adopt all types of social roles. The roles related with sports and leisure participation will contribute the development of socialisation in the future of participants (McPherson et al. 1989).

Research shows that when tourists return home, their daily life is enriched by the networks and the consciousness-raising component accompanied with their travel experience (McGehee and Norman 2002; McGehee and Santos 2005). Wearing (2001) identified four main categories of personal development in volunteer tourism, namely, personal awareness and learning, interpersonal awareness and learning, confidence and self-contentment. Volunteer tourism experience offers positive immediate impacts on openness, civic attitudes, and wisdom of the college participants (Bailey and Russell 2010). Volunteer tourism gives access to activities and experience that nurture positive outcome and socialisation of the participants (Matthews 2008; Sin 2009; Wearing 2002). The self-identity of volunteers can be better identified when they encounter other volunteers, locals at the destination and other people who have not been a volunteer (Sin 2009). In volunteer tourism, the travel experience can enhance the development of knowledge and desired identity, which will in turn secure 'entry to the privileges of work, housing and lifestyle' (Desforges 1998: 177).

Volunteer tourism allows cultural interaction and understanding to be developed between hosts and guests over a longer period of time, while both the volunteers and locals have the power to negotiate their identities and relations with each other (McGehee 2002). Different from daily life, volunteers face new challenges and create a new third space with other stakeholders, connecting the original two spaces between the local people as originators and tourists. New social network emerges with a different environment in the new third space. Since social networks are ties of friends and associates who share and/or support one's ideas and goals (McGehee and Santos 2005), some scholars have concluded that volunteer tourism can foster a reciprocal and mutually beneficial relationship between the host and guest. The reciprocity can benefit both the participant's life and the host community, enhancing social interaction and the renegotiation of the individual's identity (McIntosh and Zahra 2007). Instead of superficial social interactions, the interactions in volunteer tourism are more intense. Scholars use such description as engaging, genuine, creative and mutually beneficial to define this interaction (McIntosh and Zahra 2007).

The frequent interaction with other volunteers and local residents helps to establish an alliance and network. Since volunteers often share meals, sleeping areas and travel during the course of excursion, they have the opportunity to exchange information about new networks and develop ties that may continue to grow in the future

(McGehee 2002). The establishment of social network is part of socialisation, which can be investigated in three stages, namely, pre-trip, during the trip and post-trip. Volunteers describe the process as 'enlightening', 'eye opening' and 'life changing' (McGehee and Santos 2005). Participants view their existing social networks differently after the volunteer tourism experience, and they will move beyond the comfort zone and feel they are different (Desforges 1998).

From the perspective of sociology in tourism, major themes emerge from escaping everyday life and self-development (Wearing 2001). People develop understanding and friendships that are more important to them than the physical construction when they work and live together on jobs of social significance (Clark 1978:13). Volunteers obtain enriching tourism experiences and friendship from natural and cultural environment, longer contact with the local community, combined with the power, negotiation, new social network and self-development. The socialisation naturally coexists with the volunteer experience.

All these studies contribute to the analysis of volunteer tourism in China. Education of Chinese youth, who are often the only child in the family, is a challenging area (Wen and Tisdell 2001). Volunteering may provide an opportunity for these young people to understand the reality. A research on the attitude of over 1000 student volunteers in Guangdong in southern China indicates that Chinese youth are very concerned about disadvantaged groups and heritage conservation (He 2016). After over 20 years of well-protected life at home and schools, these youngsters have the chance to taste the Chinese reality and develop personal understanding of the culture and society (He 2016).

There has been an increasing gap between the east coast and west inland region, and the disparity within provinces is still increasing in China (Wen and Tisdell 2001). While tourism research has focused on volunteers from developed to developing countries (Taplin et al. 2014), volunteers within China from more developed east coast have been called to go to less developed inland areas and rural communities to help with poverty alleviation (Luo and Liu 2013). Ride for Love is such an organisation sending students from Guangzhou, one of the most developed cities in China with a high per capita income, to less developed regions to teach and introduce advanced technology to rural schools.

10.3 Research Method

Ride for Love provides a space for socialisation among the volunteers from colleges in China. It is a volunteer organisation spontaneously initiated in 2010 by students in South China Normal University in Guangzhou. The program aims to provide education support for regions that endure natural disasters, as well as remote mountainous regions in the inland and rural parts of China. The program serves two purposes. First, it provides education courses to local students. Volunteers are not restricted in teaching but pay more attention to improving the thinking modes of rural children, such as focusing on the development of critical thinking and

Table 10.1 The composition of the interviewees

Code	Gender	Program session	Team	Status
01-hjx-m	Male	The fourth	Guizhou cycling team	Active participant
02-lxy-m	Male	The fifth	Guizhou cycling team	Active participant
03-wyc-f	Female	The fourth	Guizhou cycling team	Rational participant
04-wyf-f	Female	The third, fourth and fifth	Guizhou cycling team	VIP
05-zxq-f	Female	The fourth and fifth	Guizhou cycling team	Fourth(organisation)
				Fifth(riding)
06-hfm-f	Female	The fourth and fifth	Guizhou cycling team	Fourth(organisation)
				Fifth(riding)
07-hp-m	Male	The first	Yushu	Team founder
08-zyy-f	Male	The third	Hainan	Research group leader
09-zhj-m	Male	The fifth	Yushu, Hainan, Guizhou	Instructor (teacher in the university)
10-hgy-m	Male	The fifth	Guizhou	Riding team leader
11-hl-m	Male	The fifth	Hainan	Hiking team leader
12-cjz-m	Male	The fifth	Guizhou	Teaching team leader
13-ljl-f	Female	The second	Yingjiang	Vice executive leader

Source: Interview data

broadening the world views. Secondly, volunteers raise awareness of the public by riding and hiking to publicise alarming situations in some disadvantaged areas. With the vision to be 'the leader in volunteer tourism and the social responsibility training platform for college students', the program provides activities to promote 'self-development and dedication to others' (Personal Conversation 2015).

The authors followed the progress of the program and reviewed literature to establish the theoretical framework. Authors invited people who volunteered in the program to participate in the research by emailing and through personal contact. The research team collected data using in-depth interviews and personal observations. Interviews were conducted with 13 respondents who were volunteers of the program, comprising seven males and six females. A convenient sampling method was used to approach respondents. Each volunteer was interviewed individually to explore the deep and personal aspects of their experience. Some were interviewed three or four times. All the interviews were conducted in Chinese and were voice recorded. Transcription was also in Chinese. Authors of this chapter are all bilingual to minimise potential inaccuracy in translation. Thematic analysis was applied in data analysis.

Coding was applied to the respondents with a consistent structure. For example, code '01-hjx-m' means the first person interviewed, with 'hjx' as the abbreviation of the name and a male. The sample profile is reflected in Table 10.1.

As can be seen from Table 10.1, interviews included experienced volunteer, who has been participating for three times (interviewee 04), as well as first-timers. The program ran five sessions between 2010 and 2015, sending volunteers to different destinations. The research sample includes a diverse range of respondents across all five sessions of the program.

Table 10.2 Types of interpersonal interaction

Code	Cooperation	Competition	Conflict	Implication	Imitation	Adaption
01-hjx-m	√	√	√		√	√
02-lxy-m	√					
03-wyc-f	√		√	√	√	
04-wyf-f	√		√		√	√
05-zxq-f						√
06-hfm-f					√	√
07-hp-m	√		√			√
08-zyy-f	√				√	
09-zhj-m						
10-hgy-m	√					
11-hl-m	√					
12-cjz-m	√					
13-ljl-f			√			√
Total	9	1	5	1	5	6

Source: Interview data

10.4 Research Findings

10.4.1 Interpersonal Interaction in Volunteer Tourism

10.4.1.1 Social Interaction

Li (2012) initiates the conceptual model of six basic forms of social interaction, namely: cooperation, competition, conflict, implication, imitation and adaption. The research applies Li's model in understanding the social interactions in volunteering. During the interviews, respondents were asked to identify the forms of interaction they experience during the volunteer programs that they were involved in. Results are summarised in Table 10.2:

It is evident in Table 10.2 that all six forms of interpersonal interaction are identified in Ride for Love. It is worth noting that cooperation appears to be the most common form of interpersonal interaction, followed by adaptation and conflict, while competition and implication are the least important. In this research, 'implication' refers to the process of observing what other are doing and adjusting his or her performance accordingly. It is a subtle reaction towards how team members act in the effort of fitting in the group. There is no verbal comment involved in this reaction, but just the learner tries to interpret what is being implied by other team members. Implication is about taking hints from other members, who are not aware that their way of acting is impacting on the specific learner. The research explores the reasons for the choice of interaction:

> Competition was intense during the stage of joining the team. But after joining The team, there is less competition whether inside the team or interacting with others. *(01-hjx-m)*

> We all get along very well. We are not too concerned for personal gains or losses when we are fighting for the same goal, not like here (the regular living environment), you care more about yourself and think from your own perspective. When you are a volunteer teaching in a school, your identity is completely conversed. What you want to do is dedication. When you change your attitude, you will be happier. Your will become more tolerant to your team mate and students around you. *(07-hp-m)*

There is only one comment on 'implication' from respondent 03-wyc-f, who thought that she would be very aware if she was falling behind others when riding the bike. The implication is that she was too slow and needed to speed up. Implication is a less obvious one-way interaction. If the volunteer feels the obvious implication, she will react and enter the process of imitation.

10.4.1.2 Cooperation

Cooperation in interpersonal interaction exists in diverse forms with the interaction between and among different stakeholders, including new team member, veteran volunteer, founder and instructor of the program, local teacher, school principal, students and their parents and local community members. Cooperation avails to work, life and entertainment.

> There were six volunteers from our department, and we worked in pairs to plan activities. Since our leader was busy in preparing for the graduate entrance examination, we had to do more work. The most impressive thing was to plan camping and dinner activities. *(01-hjx-m)*

> There were lots of activities on the cooperation and division of labor between team members. Cooking and teaching required cooperation. There was also cooperation between teacher and children in cutting bamboo and fishing. Cooperation worked between teacher and principal as the principal helped us and we provided feedback the principal. It was a two-way cooperation. *(04-wyf-f)*

> There was definitely cooperation between us. In Guizhou, we had activities about team training and team building one night. *(03-wyc-f)*

The shared purpose makes it possible for strangers to cooperate, work and live in harmony.

> Because a group of people who have never had any intersection, gathered with very different starting point, they all had the same goal and routes. You will go together with them to remote places and even live there for a period of time. So, I think cooperation is the key word. *(02-lxy-m)*

In conclusion, despite their diversified values, outlook and world views, volunteers can cooperate well in different forms based on the consistent pursuit of 'self-development and dedication to others', as commented by 03-wyc-f.

10.4.1.3 Adaption

The adaption in the activities of Ride for Love concentrates on conflict and environmental changes. The main adaption approach requires humility, tolerance and obedience. Interestingly, all the interviewees who have experienced adaption talk about 'role' and 'identity'. For example:

> I adapted my physical condition to catch the high-intensity movement. I had to adapt to the relationship with the teammates and the life on the way. At our destination, I had the adaption of my new identity and quickly changed to the teacher's role. *(05-zxq-f)*

> I had to adapt myself constantly to meet the requirement of new roles and new environments. *(06-hfm-f)*

> For me, my greatest achievement is team building. I used to go by myself. But now, I need to run a team, the perspective you think is different. You have to consider for the whole team instead of personal perspective. You need to set a goal and coordinate between them and push them to fight against for goal together. *(07-hp-m)*

> The speed in riding was different. Some girls were called 'constant gear goddess' because they never changed gear in riding. Some were called 'no effort training party' because they seldom participated in the riding training; Some were called 'wind man' because they could ride fast and stopped on the top of slope to show off. *(01-hjx-m)*

10.4.1.4 Conflict

Since volunteer tourism activities aim to help and support the destination, there is rarely any conflict between the community and team members. Most of the conflicts arise within the team, mainly caused by some improper behaviour and different opinions (Zahra and McGehee 2013). The respondents make the following comments about conflict:

> Sometimes we have conflicts but in general there is no major contradiction. For example, when discussing the riding route to Hainan, there was conflict about whether to ride first or take the train first. But after some negotiation, we achieved agreement. *(01-hjx-m)*

> When we went to Dinosaur Valley, a place that was not developed well due to the dangerous geological situation, one team member left us to go back to the base without telling us. That caused a serious conflict. *(03-wyc-f)*

> We are volunteers and what we want to do is dedication. We don't want to waste our time in thinking too much about personal gains. When you can successfully transfer your identity, it's easy to be happy and to cope with others. *(07-hp-m)*

10.4.1.5 Imitation

Imitation is not only reflected in behaviour but also in thought, language and the way of doing things. Imitation may be a type of subconscious choice or intentional. Intentional imitation is quite common in the activities of *Ride for Love.*

> I think Imitation is a kind of learning. The new team member will ask the older generation to get the lessons since they don't have any experience. We can make some innovation based on the lessons and our own understanding. For example, Ride for Love is a riding team to destination to support local education and we used to cycle only during our trip. But last year hiking was added in the trip, which was a renovation. There was also innovation on the route planning and finding teaching points. That was very important for development. *(01-hjx-m)*

Since innovation is usually based on the past experience, Ride for Love provides the imitation platform for the team members through training course before the riding starts. Sharing sessions are organised between seniors and new members of the program and between the teachers in the local school and volunteers. The team members are passionate and fully independent in thinking. If volunteer's teaching effect is not satisfactory, the program encourages imitation among members and innovation since there is a stimulus in the team rapport.

> Team members will learn from each other. For example, other members will learn the way to teach if students like it. We will also imitate our principal like how to get along with students and how to deal with the problems. I will also imitate the way local people talk and the Miao language to get close to them. *(04-wyf-f)*

10.4.2 Interpersonal Relationship of Volunteers

The interpersonal relationship is complex, covering relationship within and outside the group. Ride for Love team grows fast, and the program recruits new team members and team organisers constantly. Relationships between team members can be complicated due to the expansion and differentiation of teams. Individual respondents in the research are invited to draw their own interpersonal relationship map during the interview. They have produced very complex mapping about people and relationship involved. One example is presented here in Fig. 10.1.

Volunteers interact with a complex set of stakeholders, and the research respondents reflect on their interactions with the following features.

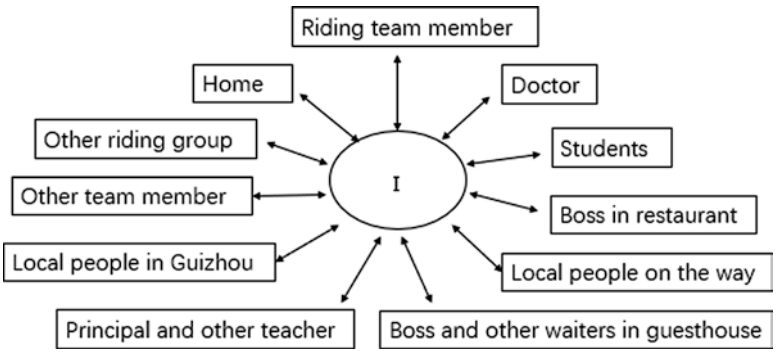

Fig. 10.1 Interpersonal relationship map (Source: 03-wyc-f)

10.4.2.1 Team Member Interaction Is the Most Important

According to the frequency of the order, the most commonly identified interaction is between team members as it was mentioned 15 times by the respondents. Respondents rank highly on interactions with students (12 times), locals (9 times) and the principal (7 times).

The most important interpersonal relationship seems to exist between the team members. This finding is confirmed by the fact that team members develop close relationships within the team due to their frequent interactions. More interestingly, small groups appear to exist even though the team members are close as a whole. For example, respondent 01 mentioned his '3 + 1' small group, where three of them are from activity session and one from foreign affairs session. These four members developed closer interactions within their small group. Interviewee 04 emphasises that he is closer to team members from the teaching groups. However, the small groups do not appear to compromise the unity of the whole group according to the respondents.

10.4.2.2 Two-Way Interactive Relationship with Team Members and Principal

Table 10.3 includes response from 13 interviewees on their interaction with different stakeholders. Some respondents label all their interpersonal interactions as being 'two-way', partly as a consequence of their personality. There are blank spaces in Table 10.3 when the respondent is not sure or does not have much encounter with some stakeholders.

The research results support the two-way interactions between volunteers and other team members and between volunteers and the principal. It is not surprising to find that there are frequent exchanges within team members. There are also frequent

Table 10.3 Summary of one-way or two-way interpersonal interaction

Stakeholder	01	02	03	04	05	06	07	08	09	10	11	12	13
Team member	+	+	+	+	+	+	+	+		+			
Students	−	+	+	+	+	−		+				+	+
Locals			+	−				+				+	
Principal	+	+	+	+		+		+				+	+
People met on the road	+		+										
Parents of students	+		+	−	+	−						−	−
Teacher	+	+	+	+		+						−	
Instructor	−						+						
Processor	+	+						+					
Those who are interested in Ride for Love	+					+	+						

Source: based on interviews
Annotations: '+' means two-way interaction; '−' means one-way interaction.

interactions between volunteers and principals since the principals support the volunteer activities and appreciate Ride for Love program.

Volunteers often need to call the students to go to school and visit the poor families. Since many parents work far away from home and grandparents often speak local dialect rather than Mandarin, there were limited interactions between volunteers and students' families, leading to some one-way interaction with the parents.

10.4.3 The Socialisation of the Volunteers

The focus of this study falls on how the volunteering experience contributes to the socialisation of the volunteers. The categories of socialisation theory by Wearing (2001) are applied in presenting the research findings, namely, personal consciousness and learning, interpersonal awareness and learning, confidence and self-contentment.

10.4.3.1 Personal Consciousness and Learning

Personal consciousness and learning includes the consciousness and learning of faith, the consciousness and learning of values, the consciousness and learning of ability and the consciousness of restriction (Wearing 2001). The excerpt below shows a case where faith developed during the volunteer activity influences the life choice of the volunteer.

> There was a boy in our team and he was the one with the greatest change as a result of the experience. He used to be a very obedient and well-behaved person. After the activity, he changed a lot. He thinks we should live what we want in our minds; the other thing is not important…so he decided to have a gap year with travelling on a tricycle. *(07-hp-m)*

Values are perception, understanding, judgement and choice of a person based on the perception (Chen and Chen 2011). Volunteers have the opportunity to formulate their perception on the education situation and living environment of the disadvantaged region and have a new understanding and thinking about volunteer activity and tourism.

> The great thing is that I can really go deep into the local village in Guizhou to know the education situation and living conditions. I am curious myself and that's the reason for me to teach as a volunteer. Now I know the fact there. *(04-wyf-f)*

> I have my understanding and experience about the education in the western part of China and my compassion and executive ability are strengthened. *(05-zxq-f)*

> At the conception level, my understanding about the volunteer teaching is positive. Many people think that volunteer teaching is false. But I think the best benefit is the communication between two worlds. On the one hand, you bring an outside world to them, on the other hand, you can see a world you never knew. It teaches you to feel strong in your mind and to feel the different ways of living … (01-hjx-m)

> I have a deeper understanding of the remote place and volunteer activities because of this trip. *(02-lxy-m)*

> One of the problems I found is that students there did not have a strong desire for study. I was disappointed because I wanted a student to study but she wanted me to play with her instead. I even began to suspect my purpose to going there. But later I thought the main purpose for us was not to push them to study but to let them know more about the outside world. They are children left at home while parents are working outside. Company is what they need most and that is what I can do. *(03-wyc-f)*

Volunteering helps the youth to know their ability and what they can do. For example:

> Volunteer tourism allows us to know ourselves whether our personality is introverted or extroverted. Since we left familiar environment to be in a total strange or even outback place, it is easy to find our extreme ability or even recognise our quality, as I will not realise I am a person full of love until I was immerged in such a new environment. *(09-zhj-m)*

> Love for ride makes me realise that I was able to do something and I can believe my ability and to try. *(03-wyc-f)*

> After the trip of Love for ride, my compassion and executive ability have been strengthened. *(05-zxq-f)*

Respondent 07 shares his experience to show how he becomes more aware of his limits from volunteering and how he comes to accept the fact that some volunteer work will not be sustained. For example, Lisa, a photographer, donated some money for him to distribute to the local seniors. But it was just done once, and cash distribution could not be continued after Lisa left Guangzhou. He ponders on how to provide consistent help:

> When I came back, I began to think that some seniors were disabled with very little stuff in their tent except an old bed, a few mattresses and some food. Though the government sends them some food and living material, sometimes the seniors were not able to make it to the distribution center. When we sent the food and materials to them, they were very touched. I began to think that our temporary help was not sustainable. It will be great if we can donate some money to the local non-profit organization, so they can help some of the seniors more continuously. *(07-hp-m)*

10.4.3.2 Interpersonal Awareness and Learning

Interpersonal awareness and learning means building close relationship and obtaining better interpersonal ability, with changes of interpersonal conceptions (Wearing 2001). The researchers received very positive feedback about the volunteers' experience:

> The real nature for Ride for Love is love and friendship we achieved. *(01-hjx-m)*

> The sense of accomplishment and sense of belonging you get here is not available in other places. *(07-hp-m)*

> I used to be isolated without being close with my classmates. But now I have lots of friends. I think my biggest growth is in the team building. *(07-hp-m)*

> Your interpersonal circle is expanding. You know a lot of new friends and everyone has his own personality. Someone can be even very strange and odd. I was not able to accept someone so different. But now I think everyone can be so interesting and wonderful. We need all kinds of people in a team. What I didn't believe became what I believe now, and I found persons with different characters can be well together. *(04-wyf-f)*

10.4.3.3 Confidence

Confidence refers to the faith one person carries with accomplishing a goal or task (Denny 2009: 54). There is a general consent on the improved level of confidence from the research respondents.

> You would feel it was so far away if you did not try. But once you make the first step, everything will be fine. *(02-lxy-m)*

> I can handle things more confidently now while it was hard for me to make a decision in the past. *(04-wyf-f)*

> The participation makes me feel that I can accomplish some meaningful task. You should trust yourself. You have the ability and you can try. *(03-wyc-f)*

10.4.3.4 Self-Contentment

There was not enough evidence in this research that the team members have achieved a strong feeling of self-contentment. Instead, volunteers express their sense of regret and incompletion. This is a very interesting finding because it indicates that the respondents are not satisfied with what they have achieved, and they develop an enhanced sense of social responsibility after volunteering.

Respondent 03 regrets that their assistance to the local students was not in-depth and the effect of teaching was not so good, and he did not feel strong self-contentment. Respondent 04 thinks she did not reach the stage of self-contentment but found her inner peace. Respondent 06 said it was a pity that he did not do well enough in teaching. The following quotes suggest similar sentiment:

> The stay was too short and the assistance in teaching limited. I provided ten classes altogether. I planned to teach some fun mathematics connected with life. But students were not keen on studying. *(03-wyc-f)*

> There are still problems with Ride for Love, and we should do better. We got a peaceful mind of settling down but not a sense of accomplishment. *(04-wyf-f)*

> Maybe because we didn't prepare enough, or we didn't make all our efforts, or we had limited ability, I do not think we did a good enough job. If I have another chance as a class teacher, I will spare more efforts and try my best to accomplish the task. *(06-hfm-f)*

The research suggests that although the volunteer experience is a process to enhance self-contentment, volunteers formulate higher expectations and more diversified goals from volunteering process. They identify areas that require

continued work, so they feel the lack of power in achieving as much as they would like. More research on the relationship between self-contentment and volunteering is certainly required.

10.5 Discussion

10.5.1 Conceptual Model

According to the analysis of the participants of Ride for Love, the process of social interaction and socialisation for youth participating in volunteer projects may be represented by the following diagram (Fig. 10.2).

The first stage on the left represents the daily environment of the youth and their ordinary roles. It is the traditional environment and interpersonal relationships that concern a young person. They are normally tertiary students and live in a routine with the university campus as the centre stage of their life.

The big rectangle in the middle refers to the second stage when the individual youth becomes a volunteer. As a volunteer, the youth enters a new environment and transfers to new social roles, interacting with a new set of stakeholders. Three groups of principal stakeholders are identified in this model as they appear to play the most important roles in the volunteer experience. Volunteers interact directly with other volunteers in the same team. They work at the destination with teachers and principals, together with students and parents. Although the nature of this group of stakeholders changes when the volunteer task varies across locations and projects, the essential influence of the local representation remains similar. Volunteers are organised by team instructors and administrators, who serve as the representatives of volunteer organisation. The two-way interactions take place in the forms of cooperation, adaption, imitation and conflict, based on the analysis of Li (2012).

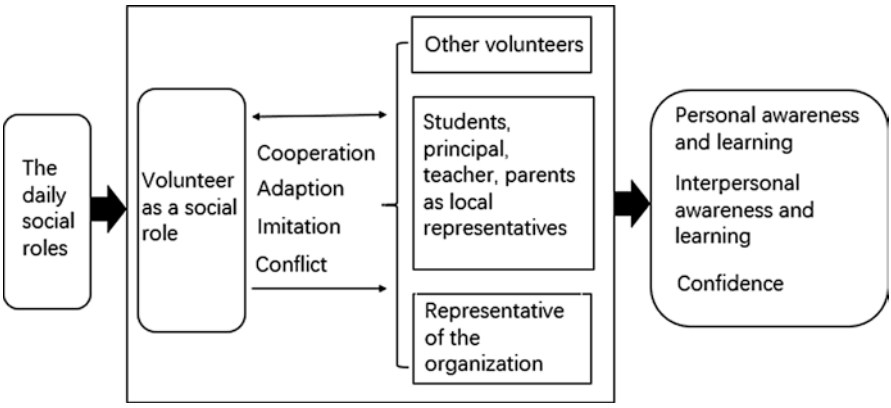

Fig. 10.2 Conceptual model: the interpersonal interaction and socialisation

The big rectangle illustrates the environment for the volunteers in their social roles to interact with other social roles, including other volunteers, destination local representatives and volunteer organisers.

The third stage on the right of Fig. 10.2 depicts the enriched identity after the volunteer experience. Volunteers transform their personality and world views with the personal and social growth they undertake from activities and interactions during the volunteer trip. They achieve individual growth and socialisation from the perspective of personal awareness and learning, interpersonal awareness and learning as well as self-contentment.

When the youth becomes volunteers, their ordinary individual and social roles transfer into the extraordinary roles with a mission to contribute. They put a hold on the daily routine and devour into a new interactive cycle that will last for only a short period of time. They adopt the new role and encounter the two-way or one-way interaction with the team members, local representatives at the destinations and the volunteer organisers by means of cooperation, adaption, imitation and conflict. The youth will eventually come back to their daily social roles but with changes in personal awareness and learning, interpersonal awareness and learning and confidence, as discussed by Wearing (2001). They complete the whole process of volunteering, accompanied by personal growth and socialisation. They may continue to volunteer in the future, or even take part in other roles, such as going back to live and work at the destination over a longer period of time or becoming the volunteer organiser. Many volunteers attempt to link with places even after they have settled in their professional career to make further contribution (Hall 2007). Indeed, volunteering provides the potential that lead to profound changes in youth development.

10.5.2 Volunteer and Youth

The youth are searching for their own identity and meaning of life. It is important for them to find some vehicle to develop a positive outlook for the world and their future. Volunteering experience may have a far-reaching impact because once the youth have worked and made some difference, they may internalise their confidence by participating in the volunteer activities. They learn and experience while realising what they can do and what their limits are. When they step into the society facing all kinds of problems, they will be more confident and determined to move ahead against the odds.

Social role is an important terminology in sociology. Volunteers are out of the daily role set and are immerged in a relatively unfamiliar social circle to reset their roles. The youth may achieve self-development by performing the new roles. Interpersonal interaction occurs in regular constant interaction inside the social institution and temporary interaction with no boundaries. Volunteering environment is unfamiliar enough for the role acting of the youth. The adaption in interpersonal interaction helps to realise the conversion of social roles.

Imitation is an important way for the youth to learn from each other and influence each other. What they acquired from imitation can be internalised as ability, such as the teaching methods and skills to get along with other people. The personal development from imitation in the interaction of the volunteer activities may function as the secondary socialisation.

Volunteers interact through cooperation and adaption, even conflict. All these practices prepare the youth to deal with the interpersonal relationship in the future. The transition in relationship conception will also lead to more active interpersonal interactions. Conflict during volunteering is relatively easy to be adjusted and moderated as a result of cooperation and harmony between the team members. The youth learn to negotiate methods and attitudes to address the conflict.

10.5.3 Volunteer and Destinations

The youth are deeply appreciated in delivering their skills and support at destinations. The individual capacity and social capital the volunteer brings may help to reform the outlook of people in the remote Chinese villages. Local students develop a supportive rapport with volunteers, and they stay in touch to continue with the relationship. Local principals and teaching staff feel a breath of fresh air when working with volunteers, who bring new technology and teaching methods. Local parents are often moved by the dedication of volunteers and allocate more family resource to the education of their children. Local villagers practise their Mandarin with volunteers and invite them to their homes. Volunteers certainly remind the local people about the exciting world outside while reinforcing the cultural and heritage value of the traditional Chinese village life.

Volunteers have questioned the impacts of globalisation on Chinese rural life at the destinations. Children and elders are left in the village when migrant workers seek employment in other parts of China. Sometimes the wife stays in the village with children, while the husband only returns home during the 2 weeks' Chinese New Year holiday. Is it a good life? Are rural people sacrificing too much? It seems to be normal for a man to explore financial return away from his hometown at the sacrifice of his wife and family relationship because the traditional culture encourages males to establish social and economic status, while females stay home (Wen 2011).

It bothers the volunteers whether teaching for a short period of time in an underdeveloped region would really change the whole situation. Volunteers establish a temporary relationship but leaving the locals behind after the trip. Volunteers may inspire some local people to leave the village for more exciting life, but they may also depress some locals especially when some poor peasants have no opportunity to experience the outside world. It raises the controversy that whether volunteers may provide the initial motivation for the locals to change, and whether sustainable assistance will be available in these regions.

10.6 Conclusion

Volunteering provides the opportunity for youth development, poverty alleviation and rural education. It has proven to offer the youth life-changing travelling experience while achieving personal growth and socialisation. It may help the youth to build the capacity to deal with the reality and their future.

This chapter presents a conceptual framework in analysing the path of youth development through volunteering. The youth enters a different stage of life when adopting the role as a volunteer. They interact with a wide range of stakeholders by means of cooperation, adaption, imitation and conflict. The youth often returns with profound changes in personality, interpersonal awareness and level of confidence. They achieve personal growth and socialisation during the process of volunteering.

Youth volunteers provide short-term assistance for disadvantaged areas, although the destination needs coordinated approach for constant and reliable sources of support. It requires the cooperation of volunteering organisation and government agencies to develop long-term strategy to provide sustained assistance for remote areas.

The level of self-contentment appears to be low in the research when the respondents reflected on their volunteering experience. Partly because Ride for Love is a relatively new volunteer organisation that is still evolving and adjusting, there is potential for the management to improve in program design in relation to the length and activities. The management of volunteer organisation is closely related with the self-contentment level of volunteers. In addition, the influence of Chinese traditional culture tends to reward people who are modest and humble instead of being overconfident. There is a tendency for the respondents to underestimate their self-contentment and the value of their work but to focus on looking for ways to do a better job, even though they have already done well in the volunteering mission. This type of deviation reminds the researchers to ask questions more carefully in the interviews and improve the research design to accommodate cultural impacts. Further research is invited on the relationship of self-contentment and volunteering.

The researchers did not have the chance to join Ride for Love to experience the volunteering process. This absence may help with the objectivity of the research, but it would enhance the understanding of the insights of volunteers if the researchers actually have undertaken the whole process. More projects are required to follow up on this research.

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