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Editorial Policy

The Gaze is an interdisciplinary Journal which welcomes research articles, research abstracts and book reviews for the dissemination of knowledge about tourism and hospitality. Articles should be original and unpublished, based on primary sources or field work or reflecting new interpretations, written in English, but not exceed twenty five pages. The research work should be based on global research methodology in which the researcher will be required to use parentheses or author date system.

Manuscripts should be typed double-space on A4sized paper with a 4 cm margin on all four sides. The research article should not be less than 12000 words and 5000 words for book reviews. The author should underline nothing except words which are to be italicized. Notes and references should be typed double-space on separate pages which should be included at the end of the articles. The text should refer to notes numbered consecutively throughout the article using raised numbers. The citation and references should be based on APA method. For example (The mentioned below are pseudonym,), in text citation, there should be: (Egger, 2013, p. 17); Egger (2013, p. 19); Egger (2013) sentences at the end (p. 15); if there are more than two authors, Egger et al. (2013, p. 21). In the case of references : Thompson, L. (2013). E- Tourism, London: Sage Publication.; Smith, R. and Basnet, R. (2005). *Tourism Profile of Nepal,* Kathmandu: Mandala Book Point. In the case of more than two authors: Yagger, M., Thapa, N. and Ranabhat, K. (2013). *Rafting in Nepal*, Kathmandu: Nepal Association of River Rafting Agents. In the case of research paper published in edited book: Fisher, X. (1980). Life in the Land without Wheels. In Ortner, M. (Ed.) *Anthropology of South Asia* (pp. 40-54), New Delhi: Adroit Publisher. In the case of research article published in the Journal: Tarlow, C. (1991). Tourism, Safety and Security. *The GAZE Journal of Tourism and Hospitality*, 4(1): 7-28. In the case of publication published by organization: Tourism Board (2009) *Natural and Cultural Heritage of Nepal*, Kathmandu: Tourism Board. All these formats are mentioned in the *Publication Manual of the American Psychological Association*, 2009, Sixth Edition, Washington, DC. Entries in the references should be in alphabetical and chronological order of authors. Tables and maps should be submitted on separate pages, numbered with headings. Notations in the text should indicate where these are to appear.

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Editorial Note

We are very happy to offer *The GAZE Journal of Tourism and Hospitality* Vol. 9, No. 1, 2018 to our readers. This journal is published annually in English by Internatioal School of Tourism and Hotel Management, which is affiliated to Salzburg University of Applied Sciences of Austria.

The purpose of this journal is to disseminate the knowledge and ideas of tourism to the students, researchers, journalists, policy makers, planners, entrepreneurs and other general readers.

Articles and reviews in the journal represent neither the views of the concerned publishers nor those of editorial board. Responsibility for opinions expressed and for the accuracy of the facts published in the articles or reviews are solely with the individual authors.

We have realized that it is high time to make this effort for tourism innovation and development. We strongly believe that this knowledge based platform will make the industry and the institutions stronger.

The Editorial Board
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CONTENTS

Tourism and Development: De/Constructing Discourse

Roshan Thapa*

Abstract

This article is an outgrowth of an odyssey of more than a decade to the very popular touristic destinations of Nepal, namely Ghale Gaon, Sirubari and Bandipur, and disciplinarily synergetic in my act of knowing and representing- the objectivities and the subjectivities emerging in tourist-host interaction, the public discourses, and the ways these have shaped these destinations today- my primary concern in this article. Today, these destinations, which would perhaps remain virgin, development and otherwise, are at threshold, vividly manifesting array of changes in every spheres of living in with their adherence to village-tourism in the name of development per se modernization, the camelian evolution if not reinstate on time with pragmatic tourism paradigm to my anticipation these destination will not thrive to attack tourists as of today and consequently thwart development in true sense With this conscientization, by focusing on the effects of tourism and new ways of sensing tourism and development this article proposes an alternative episteme in tourism and development analysis with special reference of these destinations In my attempt to do justice to the era to which I belong, as a devotee of post-modernism centripetal to undertaking this task were the postulates of social constructivism and "(N)One Paradigmatic Research Design", at my disposal. I am hopeful that this paper contributes to the deficit of knowledge in relating concepts and theories to what I termed as anthropic development.

Keywords: *anthropic development, discourse, pragmatic paradigm*

Introduction

It was then…

Just because I don't know
to fasten the wrapper in/of traditional costume
to cut grass in the hills
You cannot say that I am not Nepali

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I like kazol and tika
But I am not habituated to put them
Nor am I to cow-grazing and transplantation
and have experience of up-down roads
Yet I love my country
Even though I cannot sing folk songs
I know probing them
I can manage dancing in them
Hats off to all the rituals and culture
I am a modern girl with my won pride…

I have inaugurated (my doing of) this paper with this popular song to convey two ideas and frame the design for this paper. My first point is obvious one, even if it is not made explicit: in spite of the abstraction and frequent recourse to qualitative research, I wish to assume somewhat holy position from the hitherto available traditions of qualitative research, that this nodal experiences is intensely personal objectify my standpoint; nevertheless, the song must be thought of as a constant background to all that follows. Secondly, I want use this song to suggest that it stands as an allegory of the discursive polemics, about the emerging form of these touristic destinations, Bandipur, Sirubari and Ghale Gaon. This is a complex point, not meant to imply that incidents I narrate are actually personal; rather common to and the representative of these destinations as a whole and well drenched with core values of transformative research design gaining its currency in academia at present.

Ever since 2005, I am into the tourism field professionally as a practitioner, I have been privileged to visit these three destinations sporadically, at least once in every year, with the natives of different nations that not only has it provided me an opportunity to be familiar with rhetoric and the realities of these destinations but also, with the other feathers that decor my hat-social work and development anthropology which have taught me the lesson of post development, to scrutinize hand –in –hand how anthropic marriage between tourism and development be best arranged to holistically benefit these destinations. Consequently, this paper came into existence.

Needless to argue here that, tourism for development and vice-versa, a time-honored fact as what flesh is to nail, overtime has marched ahead with many contextual discourses of connotative variations. These destinations reminded me of a popular song by Bob Dylan- "Tangle up in the Blue": when a single entity reflects paradoxes people tangle up in the blue. On the one hand, tourism in these destinations via home-stay, if viewed from the perspective of locality development model of social work and development anthropology which asserts that community change can best be brought about through broad participation of a wide spectrum of spectrum of people at the local community level (Zastrow, 2009), seemed developed as par with the blue-prints of later trends in development. While on the hand, the outcome of these efforts in these destinations legitimates departure towards modernization and westernization. Something like entangled in a tug-of-war between traditional and modern culture, these destination today are at threshold, like a bride leaving her natal home, from traditional towards modernization.

Given this glimpse, I am driven with dual objectives in my doing: first, to furnish social objectivities and subjectivities that emerged within tourist-host interaction and the manner these have shaped these destinations today and, second, to propose a contextual alternative episteme to tourism and development. I am with Marx that it is not the consciousness of human that creates their being; rather on the contrary their being creates their consciousness (in, Francise, 2001). It is for this reason; centripetal to my excavation I have endorsed discourses analysis, more specifically related to tourism and development, to extract meaning within the aims of this paper. I am with Long (2001) that discourse here refers to a set of meanings embodied in metaphors, representations, images, narratives, and statements that advance a particular version of the truth about objects, persons, events, and the relations between them (in Gee, 2005).These popular culture, thus, are vehicle through which culture travels and the study of these helps us to know about the culture of that society (Thapa, 2016).

I am of opinion that despite the significant attention paid by tourism and development academics and practitioners to tourism and development in recent years, there has been a consistent failure within the literature to relate the concept to the theory to anthropic development (Acharya &Halpenny, 2017; Regmi& Walter, 2016), legitimates the rationality of doing this paper with its promise to contribute to this deficit of knowledge with special reference to these destinations so selected to draw analogical proposition: Gale Gaon and Sirubari being the pioneer and considered as relatively successful project and while Bandipur is at the state of developing.

In an organization of this paper, the layout of this paper is so constructed asa portrayal of transformative venture that "(N)One Paradigmatic Research Design" (Thapa, 2016) advocates: an attempt of in Davis's sense "Broader Crossing" (Davis, 2010) with what Jipson and Paley called "A Practice of No Practice"(Jipson& Paley, 2013) , in my attempt of knowing and representing . In what follows the notion of Spry (2001)-"*Being There*" and "*Being Here*". I begin the narration of my ontology and epistemology which is derived from my position as in "*Being There*", meaning my situatedness in those destinations in anthropological way with double face, as a researcher and a tourist too. Adjacently under the section "Being There" I illuminate light on my postcard experiences to narrate now and then of these destinations. From my position as in "*Being Here*"-a scholar among scholars, I move on drawing analogy with available literature and place my doing of this paper at its (temporary) resting point at this detour with the derivation of pragmatic tourism and development and conclusion with possible recommendations.

Ontology and Epistemology

The present era, to which I currently belong, scholars like Crook, Pakulski, and Waters (1992) typified as post-culture wherein modern cultures characterized by mass production, mass consumers, huge cities, material and technical advancement, differentiation, urbanization, industrialization, rationalization, standardized production, centralization, and bureaucratization are on the decline and flexibility, diversity, dedifferentiation, mobility, communication, decentralization, and internationalization are on the rise (Lash &Urry, 1994) asks us to wear discrete lenses of transformative fragrance to nuance any contemporary issues. Accordingly, this volatility intrinsic to realities has made a transformative researcher with distinct ontological and epistemological standpoint.

My perspective is that: tourism has experienced many transformations in time and space parallel with many social changes that have appeared during the shift from the modern to the postmodern culture. The tourism market has been expanding and tourists have become more demanding and lickerish and there has been an increase in the creation of new tourist services that put an emphasis on emotions and experience (Richards, 2001). Contrary to the traditional conceptualization of tourism as mass tourism typical to that emerged as the aftermaths of the Industrial Revolution and the processes of industrialization, urbanization, and technical and technological developments of society evolving since the beginning of the 19th century, the phenomenon of contemporary tourism includes different types and sorts of holidays, means of transport, destinations, and activities, which, depending on the context of time, gain or lose popularity. On one hand and owing to its dynamics, tourism offers new and exciting destinations, new arrangements, and new ways of travel. While, on the other, it requires new organizational forms, new resources, and new strategies of development. In such a context, I am of opinion that the initial narrow conceptualization of the so called functionalist paradigm, permeated tourism theory and research and it has been held responsible for the creation of tourist typologies (Smith, 2005), whose main purpose was the categorization and classification of tourists on the basis of some of their traits, motivations, activities and experiences while travelling, is inept to serve the purpose of this paper to operationalize tourism and development pragmatically. My perspective is that the development of the tourism industry, in the present era, should be regarded in the context of the development of new forms of tourist consumption and the convergence between the patterns of consumption, leisure, and tourism that this theoretical shift in post modernity requires a shift away from the typologically rigid and narrow modernist theoretical framework towards more flexible conceptualizations (Wearing, Stevenson, & Young, 2010). The abandonment of tourist typologies, taking into consideration the fact that tourists are not passive consumers, the shift of attention towards the existential authenticity, and the admittance that tourism is a multisensory and physical experience bear witness to the recent theoretical turn in the study of the tourism. Such a shift of opinion has been closely linked with the emergence of the postmodern thought (Franklin, 2003; Uriely, 2005).

Ways of Knowing and Representing

In my understanding of knowledge is evolved around a rigorous and individual quest for meaning making that accepting research methodologies, as they existed and were available to me, is like cutting wings from my intellectual thought. Accordingly, in my doing of this paper discourse analysis is integrated with this theoretical assumption: discourse analysis is theory and methodology in one (Gee 2005; Jørgensen & Phillips 2002; Phillips & Hardy, 2002). Continuing with what has been slightly shared above, discourse denotes a shared way of presenting and perceiving the world among certain people and discourse enables people to give meaning to certain objects or phenomenon and thereby to perceive reality as certain truths in coherent stories (Dryzek 1997).In a sense, discourse does not represent social reality but constructs social reality and language as a media for narration plays a fundamental role in discourse (Gee 2005). With this constructive characteristic, discourse may be defined as "language plus other stuff" (Gee 2005, p. 26) or, more precisely, linguistic text plus social context such as the thinking of the actors and the power relations among the actors (Alba-Juez 2009).In align with this notion, I have adopted the social constructionists view that one way to access social reality is through semiotic systems in which meaning is produced based on links among different signs in different contexts so discourses change go together with social change (Jorgensen & Phillips 2002). Hence, the value of discourse studies lies in understanding social practice and social change through analyzing discourse. I assume that language, as an important semiotic system, forms discourses within various contexts, thereby constructing social reality (Burr, 2003).

Whilst doing so, I have selected two songs, common to all three destinations, which are placed under the custody of epistemic metaphors of *holistic meaning making* and *knowing as envisioning* (Luitel, 2016).Recalling of past- that's how it begun with memory work as a method and a practice of unearthing and making public untold stories. As Kuhn, I am of opinion that memory work can create new understanding of both past and present and presents new possibilities for enriching our understanding how we construct our own histories through memory, even how we position ourselves within wider, more public, and histories (in Thapa, 2016).Above all, because of my orientation and specialization in autoethnography, that in the era of post-modernist, I cannot detach myself being close to the notion of *knowing as* *autoperformivity* (Alexander, 2005). I have portrayed my "self" as being confessing, critical, uncertain, certain, relative and futuristic, which I believe the best qualifies my doing of qualitative research and also cleanse post-modernist quest regarding crisis of representation (Denzin & Lincoln, 2005).Thus, it should not surprise my potential readers when auto/ethnographic fragrances are elsewhere in my doing. Armed by the host of representational means- textual and non-textual genres- avail at the disposal of "(N)One Paradigmatic Research Design", as a transformative researcher I have employed narrative, dialogical, metaphorical and poetic logics and genres so as to illuminate my inquiry agendas as opposed to positivist methods of writing as creating detached and impersonalized text. Unlike the conventional Greco-Western definition of logics as basis for ascertaining absolute truth, I have employed logics for manifold use: as strategies to persuade audiences and readers; as a framework of making meanings in context; and as a tool for communicating aides as incisively as possible (Bagni, 2008).

Being There

Dancing like a pheasant
Smiling like a mountain
I am daughter of Nepal.
Colors filled by nature
I am a gorgeous "white"
Magic spreads here
upon the veil opening
Happiness prevails in all
upon speaking with smile
Dancing like a pheasant ......
Colors filled by nature
I am beautiful "white"
Even bud of the flow blossoms
upon the smile
Water cascade sings
Peacock dances
upon the smiles
upon the dances
Dancing like a pheasant ......
Colors filled by nature
I am beautiful "white"

No doubt, analogical to the portrayal in the above song, Sirubari, Ghale Gaon and Bandipur, are exotic pristine villages endowed with an unparalleled cultural and natural opulence-a self-content daughter always smiling like an unwavering mountains and dancing like a happy pheasant, and who is aware of all hospitable services to guests. I have no comments on how the people of these destinations had epitomized their place via this song (during the cultural show). My concern here is: What has caused ripples in this still water? What has made them add an adjective beautiful as synonymous to *"white"*- not to *"black"*? At this moment, I take a small pause leaving the ball in the court of my potential readers.

Ever since 2005 I have been in tourism field professionally, I am with euphoria to experience the fascinating narrations that unveil these destinations. This longingly cherished dream finally came into existence with my visit to Ghale Goan with a group of Italian people in the same year. The Ghale Gaon as people have personified

It's the place
Where I was born and brought up
Where I cut grass and collected fodders
Dear to me than the heaven,
My place Ghale Gaun
As, Nidung river flowing
Mountains glowing
Rhododendron blossoming
The face of my Ghale Gaon glowing
Cool breeze from/of snow
And now the motor is arriving
The water of Sakunya is tasty
The temple of UttarKanya is beautiful
Rodhi, Ghatu and Sorathi….our Gurung Culture
Wild bees
Sheep sheds
Where do I go to find them?
An ideal village in Asia
My Ghale Village
Identified with century-old history
Considers guests as gods
Weave and entangle them in love
Such a beautiful tea garden
Where do/can I go leaving this place?
Though I am mortal…May this place be immortal.
My Ghale Gaon
Where I was born and brought up

The lavas of enticement and appellation kept suppressed within me for long so erupted then that the journey of five hours trekking, one of its first kind experience in my life, from Besisahar to Ghale Gaon was made with no realization. Customary welcome preparation at its neck with a musical band by *Dalits* and a row of eagerly waiting Gurung women with garland and other worshiping materials at hand, bears the testimony of the fact that they had left no stone unturned to translate their consideration *"Guests are God"* into practice. I was so enthralled that I could feel lungs blowing and blood vessels running differently and goose bump around my body then and wordless here to narrate the holy-hospitality bestowed from within.

Namaste Sir, Warm welcome to Ghale Gaon… might have so difficult to walk all the way. may be because you people are not habituated .What to do sir…roads of village…an unfinished agenda of government to build… when will this remote village have a chance of experiencing development…only after I die

Only after I die…the people seemed so pessimist with the retarded development process of the government but happy with what they had been doing with tourism. Swathe with a garland of local flowers, white *tika* on the forehead and having a little of homely brewed alcohol as customary welcome drink we were departed to separate individual house-hold for rest. After a short walk in a stone-paved alley with dunks and urine of cattle's scattered around, I reached my home. Posters of deities and family members pasted against the walls, chicken under a bamboo basket, a water tap and a small garden in front of the courtyard and a cattle shed adjacent to the house, typical to remote village in general were so captivating. I could see a disc-antenna on the tin-roof replacing traditional stone-roof of that village, as if teasing authenticity and indigenousness of Ghale Gaon, the intensity of which was noticed multiplying in every later visits.

Sir, this is your room and the toilet is there. Room of village house is like this. It may not be as your room in Kathmandu. Please manage. You must be hungry with tiresome journey. Please, wash your hands for the dinner. We can continue talking during the dinner, can't we? We also have to attend the Gurung cultural show.

The kitchen with cocktail possessions of electronic gadgets and other room-decorative items tied up with a typical Ghale tradition and a small girl reciting English vocabularies all were so captivating.

How is the food? My granddaughter is very studious. I want this girl be a big person like you reading a lot. His father has said that he will take her with them to Besisahar for her higher study in private schools. Government school here cannot teach English to children. Sir, please have food. It seemed that my talking made you forget to eat. I hope the food commensurate with your taste. Sir if you don't like homely brewed alcohol, I can purchase beer, vodka or whisky of your choice. We have a shop nearby where we get almost everything that you get in Kathmandu. These "Khaire" (meant for white and brown foreigners) are weird creator. They use mostly paper in toilet. They shamelessly *hug and kiss. However, they like our village enjoy the foods we serve and some ask us if we could make exotic food. It seems that they are scared to try our food.*

Similarly, with every later visit, I noticed the authentic staple foods have been replaced by imported food items. Surprisingly, I was frequently served meat of hybrid chicken, rice and other vegetables which they think tourists like and have been making their life easier. My quest for authenticity was bitterly battered. During the dinner and also include informal conversation with people, the conversation scattered on various issues that helped me prepare the ethnography of the Gurung, which is here deliberately excluded here as it lies out of the concern of this paper.

Similarly, my experience in Sirubari is not significantly different than that of Ghale Gaon. Except Sirubari being much cleaner, relatively educated and high in number of foreign employment, both share almost all thing in common, perhaps one reason both are Gurung community of north-west Nepal and for another reason Ghale Gaon being the replica of Sirubari

Having heard and anticipating that Ghale Gaon could be fertile ground for home-stay tourism as in case of Sirubari to benefit local community and to add a brick on development, after a five day visit to Sirubari we have started home-stay program here in Ghale Gaon since 2005.

Unlike, Sirubari and Ghale Gaon where Home-stay program seemed working well in their own efforts despite negligible support from the government, the story of Bandipur is so bitter. "*Why does the travel agency, keep their guests in Hotels, not in home-stay when there are plenty of homes with the board of home-stay?*" I was frequently battered by this question for one reason I am against elitism under whose supervision tourism in Nepal prospering. I hold the views that, if Mt. Everest, Gautama Buddha and other cultural and natural heritage for which tourists visit Nepal belong Nepal as a whole, tourism should be viable to benefit all Nepalese in a fullest possible way. Contemplating that the home-stay owner would cleanse my quest, I rambled around the village for the same.

This privately owned home-stay but there is one community owned group too. The spillover from the hotel and tourist who-like to accommodate with local family come to stay with us. We have no connection with any travel agencies. Tourists roam around personally and come back to stay. We tell them about the famous tourist. We do not have any fixed itinerary and programs. This is a menu for tourist. Tourist can order food of their choice and the prices are accordingly set. Upon the request we also prepare and deliver any kind of exotic foods.

Home-stay program in Bandipur seemed as sprouting out of people's identification of alluring potential of home-stay to attack tourists in Nepal ascending day by day.

Similarly, the very fact in its existence as heteronymous society, composed of the indigenous Magar and the migrated groups as the Newars after Kathmandu valley had been conquered by Prithivi Narayan Shah in 1768, and people of different caste as it grew into a trading hub following the Newar's arrival(Blaikie, Cemeron& Seddon, 1980), as per my observation, has been thwarting Bandipurian's attempt to consolidate as in case of Sirubari and Ghale Gaon for a collaborative effort to promote home-stay program.

What to do sir. Everyone is blowing their own trumpet. There is no single tuning among the providers of home-stay. There are very unhealthy competitions and no authority to check it. However, home-stay program has helped us economically. Awareness level on education and health has been increasing with tourism. Women group become active. There have been initiatives to clean and preserve natural and cultural heritage.

This reminds me the plight of *Dalits* as in case of Sirubari and Ghale Gaon in making home-stay program an inclusive project of development though the management showed an integration of different caste.

We are considered as untouchable. The Gurung do not let us enter inside their house. They call us to play music and carry the luggage when the guest comes. We, untouchables, are not included in home-stay program to accommodate guests

I am with Acharya and Halpenny (2017) that, ideally, in community-based enterprising contexts, many domains of potential deprivation that create exclusion are subdued and different ways that promote inclusion are encouraged. I also agree with Sloan, Legrand, and Simons-Kaufmann (2014) that social progressions such as improved quality of life, increased income capacities, poverty decline, and better education of indigenous communities by community based hospitality projects' social inclusive approaches. But I doubt whether the statement like of one politician of Ghale Gaon"this [homestay] has emerged based on goals of community's overall wellbeing by bringing the community members towards an equitable benefit sharing system" (in Acharya & Halpenny, 2017) is a commitment or a statement of emotion. I am of opinion that inclusion is still a glossy development jargon requires revisiting with the perspectives of gender, location caste and class differences.

Emerging Identity

By emerging identity, I mean the newer form that these destinations are acquiring with tourist-host interaction in the name of development. When tourists and locals come together, this cross-cultural interactions cue "live performances"- both the host and the guests have the opportunity not only to glimpse how others live, but also to reflect on their own lives through the eyes of others. The intrinsic meaning of the inaugural song, paradoxical in its content with the patriotism as revealed via above songs, epitomizes the rhetoric and a reality of these destinations today. The connotative definition of modernization *per se* development, especially among youth, is that to be modern is to unfollow the century-old cherished traditions, customs and culture. In a sense culture is viewed as detrimental to development, thereby leaving ground for acculturation, which in their context commensurate with this Nepali legend:

> *…God has once thought of creating the most beautiful creature out of assembling the most beautiful part of each animal it has created thus far, eyes like a deer, waist like a bee, and neck like a giraffe and so on. Finally a very disappointing creature is created, the camel...*

At its natal-state, as epitomized by Kunwar (2000) in his book *The Himalayan Heritage* and Bista (1972) in his book *The People of Nepal* intrinsically people (Gurung, Magar and Newar) of these destinations are adamantly rural at heart. The ways of living was conventionalized into a coherent system. Behavior was traditional, uncritical and personal. Kinship, its relationship and institution were typical categories of experience and the familial group is the central unit action. I am now in position to state that as their interaction with tourism is spreading its wing far and wide, broad spectrum of perception developed within this interaction has incurred people of these destination in camel-creation because of xenocentrism developed in the line of "*West is best*" notion. From classical development perspectives all three destinations enjoy tourism: tourism has provided the economic stimulus to allow for diversification of employment and income potential, and develop resources within the community, at the same time a kind of what Kunwar (2010) called c*ocktail* or *Coca-Cola* culture has been erecting.

These destinations as a whole displays multiplicity of institutional changes: in family sphere, the extended kinship unit has been losing its pervasiveness; in religious sphere, secularized belief system has replaced traditionalistic religion; in the stratification sphere, geographical and social mobility has tended to lose fixed, ascribed, , hierarchical system; in the educational sphere, changes in attitude regarding girls and English. The positive impacts are related more to the materialistic well-being, rather than to the happiness of a community or tourist while the negative impacts are the effects that are caused, in most cases, with detrimental impacts to the social and cultural area, as well as the natural environment. I wish to legitimate my arguments with the discussion of these three broader effects

Demonstrative Effect

Tourists demonstrate a way of life seems desirable, and xenocentrism being in the blood of these destinations this is emulated to varying extents. Awareness about heath, education, social entrepreneurship infrastructure development, and preservation of natural and cultural heritage is no doubt benefitting these destinations.

There is no hospital. It costs around sis-seven thousand to take to city hospital. There is lack of human resource to carry the sick and in case if something happens to guests. The nearest health-post is about half-an-hour distance and has no good health facilities.

We have problem of water supply. Our guests are particular about their hygiene. They need a lot of water and take bath twice a day.

We need different trainings, like cooking as some guests do not like local foods and vegetable farming. What is the benefit of declaring Ghale Gaon as an ideal village in Asia, when there is no support from the government? The government should also help us. Government should us grants and subsidies with provision of loan. We can generate employment here we can retain youths from going abroad.

I earn about fifteen thousand per month. I use the money for household work and use the saving to replace stone roof with tin as we do not have mason. It has made us independent. I do not have to wait my son and husband to send money from abroad.

But what is devastating therein is tourism viable in instilling capitalism via cultural dependency under which scenario local economy improved but people forgetting their past or "losing their culture" as they adopt the new lifestyles and ways of being they learn from outsiders(Erisman, 1983).There is the massive influx of foreign goods, people, and ideas to these destinations has a negative impact, which, ultimately, eroding people's self-esteem as they have begun to act and think like tourists, whom they perceive as superior in every way. I am with Reed (1995) that commodities have been a corruptive force among these indigenous peoples pulling "deeper into the dark vortex of commercial activities and spewing them out on the other side of the ethnic boundary into the harsh light of national societies and the international economy" (p. 137).

The other house replaced its roof with tin, purchased many electronic gadgets. My little granddaughter demands the same. It is the question of status. If I ask my son to go to the country of these foreigners will bring money for the same

I have been involved in home-stay program for seventeen years. There are only uneducated people in village. All educated go to city for work and better opportunities. People with money migrate from the village.

I have now stopped running home-stay. I am sixty-nine years old. I am alone at home and difficult to run the program. My elder son and daughter-in- law stays in Besisahar for better earning and their children's education and the younger son is apathetic towards home-stay and other agricultural work. Neither can I go up to Besisahar to purchase things nor can I grow here.

The life of young generation portrays a very discrete culture; it has become sophisticated, easy and fast. Collectivism, spirituality, social cohesion, the nucleus of typical Gurung and Magar families, all has been losing its ground towards individualism and materialism. Youngsters are becoming tempocentric and materialistic. Exotic fast food items fascinate people. Commensality is almost forgotten. However, at another level, perception towards gender relation in terms of gender mobility, education, division labor has introduced significant changes in their lives. People's shyness and hesitation are being gradually obliterated and they are empowered with the knowledge of national and international issues. What is noteworthy herein too is that an ever increasing validation of private education as source of symbolic capital, giving those who possessed it claims to superior positions and status has given birth to new division and new forms of disdain (in the words of Bourdieu "Symbolic Violence"). Like a double-edged sword that cuts both ways, tourism via one of its positive impacts awareness in education too has been adding a fuel to modernization, getting schooling a state instrument in disseminating socio-political agenda which include rejection of socio-cultural practices and knowledge system as well as homogenization of the society molded as per the elites culture system Skinner and Holland (2009).

Commodification of Culture

Whether one of the central attractions, especially of Ghale Gaon and Sirubari, the cultural show comprising *Ghatu, Bells, Krishna Charitra, Lama, Ghabre, Jhyaure and Sorathi* dances performed as vehicle to satisfy both type post modern tourist under the consideration of this paper, "simulational" postmodern tourism that follows notion of "pseudo-events" and the "other" postmodern tourism that follows MacCannell's (1976) quest for authenticity is characterized by the multiplicity of tourist motivations, experiences, and environments, has caused the Commodification of culture and hence packaging and selling it for consumption. This has doubtlessly reinvigorated interest in lost arts and skills and foster community cohesion. While on the other hand, it is through this attaching of economic value to heritage it has been losing its intrinsic meaning, thereby the emergence of a culture which is no longer authentic.

Acculturation

I am with Schmidt, (1989) that long the development processes and through host-guest interactions (Smith, 1989) tourism promotes modern values, social progress and cultural evolution. Telfer (2002) highlighted social transformations in rural destinations by indicating declining values of family and other collectiveness and introducing of modern values and institutions similar to Western societies. In a sense, these destinations today suffers tension between what they have understood as modernization and traditionalism and are losing its resilience, an ability to maintain, renew, reorganize social and cultural system functions (Varghese, Krogman, Beckley and Nadeau, 2006).The dances in Nepali and Hindi songs and the incipient attitude of peoples are the testimony of lukewarm habits towards traditional culture, religion, customs, rites and rituals which can clearly seen among the youngsters. This has created detachment for the existing culture. There were instances of cocktail celebration of birthday composed of traditional rituals and cake-cutting. Potentially these can also affect the visitor experience and affect the authenticity of the cultural experience.

Towards a Pragmatic Paradigm

By pragmatic paradigm, I mean location specific, culturally relativist, ecologically conditioned and social setting ingrained paradigm, that is, all ways anthropic as par with the notion of development anthropology that there is no ready-made developmental model (Hirst, Thompson &Bromely, 2009). I hold the view that development is a dead word, to de/constructed.

Why do I feel so?

Let me answer this via critical evaluation of two development theories of quasi-development fragrance -enverionmatalism and sustainable development that came into existence with the disillusionment with modernization theory (Harrison, 2014) and where the offshoot of two very popular notions of tourism-ecotourism and sustainable tourism lies.

I am with Telfer (2015) that like its predecessors, environmentalism too relied on western science but, unlike them, focuses on change *away* from Western (non-) development to a future where, to some extent, the environmental excesses it has caused can be counteracted. In this sense, it is hard to see environmentalism as a specific paradigm By contrast, sustainable development, which might be described as development that is environmentally, socially and culturally sound, has proved more durable. However, this notion, too, is problematic as term itself can be seen as an oxymoron, involving both sustainability and change (Sharpley, 2015). True, the concept of sustainable development can enable the articulation of specific benchmarks and indicators, but too frequently it remains at the level of rhetoric, and at worst it can be highly ambiguous, a barrier to understanding, and prone to misappropriation, manipulation and "greenwashing" (Mowforth& Munt 2009; Sharpley 2015).

Clearly, I can reject mainstream development models for these reasons, and posit an alternative. I hold the view that development, in fact, is the problem and not the solution; economics is an obsolete science, and both should be abandoned. Instead, faith should be placed in localized responses and social movements (Rist, 2014). In align with this conscientization, my notion of pragmatic development is built around in these ideas: the interest in alternatives to development, not the interest of alternative development; a fundamental rejection of the classical development paradigm; an interest in local culture and local knowledge; a critical perspective on established scientific discourses; and solidarity for pluralistic grassroots movements (Sach, 2010). This emphasizes the profound realization that development must be an indigenous process. The concept of indigenous development per se envisages a perspective in which people living in specific, social, cultural, economic and ecological setting define their own concepts of development definition of relevance and correspondence indigenous circumstances (Berrman, 1994). This means that development policies and practices must identify, nurture and sustain indigenous potential means and resources to express diversity and plurality of social values, cultural institution and identity of each nation and community (Wangoola, 1993)

Under such postulations, pragmatic conceptualization for other tourism models, other forms of tourism development, other tourism practices with another relationship to the environment, host societies, responds to the need of building other tourism models, more sustainable and more ethical (Mowforth& Munt, 2009) requires a break with the model of mass tourism and to imagine other types of tourism, with another philosophical approach which favors encounter with the host population (De Kadt 1990). My notion of pragmatism concerns a variety of approaches: green tourism, sustainable tourism, ecotourism eco-tourism, agro-tourism, community tourism, ethical tourism. Pragmatic tourism is, thus, synergistically defined as a form of tourism that emphasizes the development of local communities and allows for local residents to have substantial control over, and involvement in; its development and management, and a major proportion of the benefits remain within the community. Beyond the economic issues, pragmatic tourism considers the social and cultural dimensions, the relationship to the environment, the participation of host communities and develop sustainable tourism strategies with more significant economic benefits for the host country. Pragmatic tourism fosters sustainable use and collective responsibility, but it also embraces individual initiatives within the community. With this form of tourism, local residents share the environment and their way of life with visitors, while increasing local income and building local economies. A successful model of pragmatic tourism works with existing community initiatives, utilizes community leaders, and seeks to employ local residents so that income generated from tourism stays in the community and maximizes local socio-cultural, ecological and economic benefits.

The three defining pillars of Pragmatic Paradigm include:

Sustainability

Pragmatic paradigm calls for the establishment of functional solidarity among all the systems that calls respect and preserve all the characteristics of the topology, help residents reclaim historical practices, revitalize productive activities, highlight the ethnic background of the population, and highlight the unique aspects of the locality, such as topography, climate, architecture, cuisine and handicrafts. My notion of sustainability entails the community's resilience to maintain, renew, reorganize economic, ecological and socio-cultural system functions that a resilient community is empowered to take control of their own developmental efforts and achieve an accelerated adaptive capacity. In congruent with Farrell and Twing-Ward (2004), within the pragmatic paradigm enhancement of resilience is an adaptive management approach rather than trying to manage tourism through attempting to maintain equilibrium in the constantly changing and evolving world and its disturbances.

Participation

Within pragmatic paradigm, participation is a right held by all people to engage in society and in the decisions that impact their lives. Participation is, thus, a political endeavor for the mobilization of people to eliminate unjust hierarchies of knowledge, power, and economic distribution. This is not just limited to presence; central elements of participation includes democratic processes, governing accountability and collaborative action, that is, empowerment: whether the voices are heard or not? This perspective identifies the goal of participation as an empowering process for people to handle challenges and influence the direction of their own lives. Participatory processes enable people to see more clearly, and learn from the complexity that they are living and working amid. Through participation people can identify opportunities and strategies for action, and build solidarity to effect change Empowerment participation is when primary stakeholders are capable and willing to initiate the process and take part in the analysis (Rist, 2014). This leads to joint decision making about what should be achieved and how. While outsiders are equal partners in the development effort, the primary stakeholders are primus inter pares, i.e., they are equal partners with a significant say in decisions concerning their lives. Dialogue identifies and analyzes critical issues and an exchange of knowledge and experiences leads to solutions. Ownership and control of the process rest in the hands of the primary stakeholders.

Justice

In the context of pragmatic development, elements of justice include local ownership, sovereignty of the people and equality and equity and equality in the distribution of the fruits of tourism and development. This pillar emphasizes the need for local ownership so that communities have responsibility and control over their resources in order to benefit themselves. This is based on the philosophy that individuals have a greater incentive to pursue anthropic development practices when resources are locally owned and rejects the right of one person to self-enrichment based on the appropriation of the resources on which another person's survival depends

Derivation and Conclusion

Analyzing the discourses that developed in and around tourists-host interaction in these destinations, and their subsequent attempt to modify the objective world, tourism can be seen as an advocate of modernization, and westernization, a vehicle of globalization, which can be understood as diffusion or as a form of social change as the structure and the function of social system are (in the process) modified through innovation, expansion and adoption of new ideas, values, norms and behavior pattern (Kunwar, 2010). When people from two different anthropic environments (the stronger guests and the weaker hosts) encounter, the formal is likely to influence the later. Weaker anthropic environment is likely to emulate stronger anthropic environment and their attitude unfolds through the stage of euphoria, appreciates and shows very much the positive attitude towards stronger anthropic environment. This typificaton and reflexivity are longingly confirmed in the individual's cogency landmarks the construction of incipient reality in a mirror effect which is largely governed by the internal process by which they interpret the world around them and give meaning to their lives.

I am with social constructivists (in Adam & Sydie, 2002) that people not only encounter, they interpret: they not only respond, they discover and create as well. People seek not merely to know the world, but are driven to understand it and their relationship to it, to their fellowmen and to themselves. People are not caused to act, they act out of choice. People act in accordance with their perception. People create, modify (or ignore) their identities based on what influences them and other, is essentially the product of social interaction. In particular, individual possess a self-concept or images of themselves, that is build up, reinforced or modified in the process of interaction with other members of the society. It is for this reason, the symmetry between objective and subjective reality is never static. Consequently, social change is both likely and unpredictable. The construction of newer reality is, thus, the product of dialectic process which is interactive and inter-subjective, and the process of interaction, in an important way, or at least, of the encounter by the individual in everyday life serve to reaffirm his subjective reality. The reality so constructed is legitimized by symbolically endowed world of meaning. Symbols are a type of logic in use consisting negotiated meaning that people attach to them. People arbitrarily construct the symbols which consist meaning attach to them and study of those symbols helps us to know about that society.

It is with the study of these symbols, this paper has acquired its present shape which in turn, I am hopeful that, functions as a symbol to academia and for the practice of tourism and development. In my introspection and retrospection at this detour, Boorstin's notion of "pseudo-events" (1964) best epitomizes what is happening in and around tourism in these destinations. State it differently; tourism responsible is for affecting local identity through the conveyance of expectations. My perspective is that tourists shape the outcome of touristic encounters by giving preference to locals who look and behave in ways that are authentically indigenous or ethnic. What tourists choose to see is, in turn, has been strongly influenced by the marketing efforts of tour operators (Silver, 1993).In the words of Urry (1990, 1996), tourists' stereotypes are transmitted to locals through what he called "the tourist gaze."A simplistic rendering of this perspective is that tourists wield power through the way they look at locals and expect them to appear and behave. In turn, locals acquiesce to the gaze by mirroring back images they hope will please tourists. The long-term implication is that locals will maintain, or at least act out, traditions they are sure will satisfy and attract more tourists. This process which can be referred as what MacCannell (1992) called "reconstructing ethnicity." Indeed, locals have consciously tried to match visitors' expectations of what is authentic, even if the results seem contrived or fake. Within this "playing up", no doubt tourism has become an empowering vehicle of self-representation (Cohen, 1979), "served to reinforce ethnic identity" (Smith, 1982, p. 26) and "a renaissance of native cultures or the recreation of ethnicity" (Van den Berghe, 1994 p. 17)but the same time incurable social consequences have cropped, somewhat like the growth of wheat plant side by side weed blades that needs to be wiped out. Like double- edged sword is cutting down the both way unplanned growth of tourism has cut down the very structure of social values, which constitute indigenous identity and while development of tourism has brought new ways of life, it has ended to disrupt the traditional activities that give meaning to the life of people. In the long run, these consequences can be serious if these destinations are only groomed to appreciate the positive values or the impacts of tourism. Violations of long nurtured social values can cause serious social problems leading to social conflicts and social disorganization (Thapa, 2005). Doubtlessly, tourism may be bound to bear the seeds of social strife if the situation persists.

This is now high time to scrutinize the anomalies in such a way that tourism can be best utilized for the development of these destinations as a whole, before it will be too late. The more the euphoria and cogency developed in the line of west is best persist the more anomalies get strengthened into irreparable damages leaving these destinations as fairy tale to future generation, and tourists too. The present generation will be the cursed upon the future generation and using flattened edge of one's hand against one's forehead has no meaning when it is too late. Culture is the legacy handed down to us and it our moral and ethical responsibility to hand over the same to our future generation. The legacy of human civilization can be bestowed to future generation only when heritage is preserved. Finally what should be understood is that tourist visit theses destinations to experience "newness", not the "sameness". The epitome around which tourists revolve is the heritage, and if they are to be develop in exotic line will attack no tourists. The more the heritage remains intact, the more tourists will visit. The more the tourists' visits the more these destinations will prosper all way round. I will not recommend anyone for hybrid chicken and to see Hindi-dance. Will you? It seemed that home-stay program of these destination has the fragrance of pragmatic paradigm in its inception and likely to function more efficiently upon curbing elitism and intra peripheralization as in case of Sirubari and Ghale Gaon and individualization as in case of Bandipur, with the postulates of what I have proposed as pragmatic paradigm at their disposal.

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A Study of Living Godess Kumārī: The Source of Cultural Tourism in Nepal

Him Lal Ghimire*

Abstract

The Kumārī- living goddess, as the spirit of the goddess of power believed to be embodied in a long succession of Nepali virgin girls, has been worshiped for centuries. The Kumārī is a prepubescent girl who is hailed as manifestations of divine and spiritual energy, the living incarnation of the Hindu goddess of power; for Buddhist devotees, the Kumārī is a manifestation of Vajradevi or Tara. The most important requirement is that the girl has never menstruated. Hindu and Buddhist devotees bow their forehead on the toes of the living goddesses the Kumārī with high level of respect to fulfil their wishes. The Kumārī is commonly "Mother Deity or Kumārī ma". As a Mother Deity it is believed that the Kumārī can transmit power or śakti directly into the bodies of those devotees who come to have her audience (darśana). The Kumārī culture is Nepali's identity and historical cultural heritage. The Kumārī culture has a huge potential to develop cultural tourism in Nepal however, it has not been well-known to the rest of the world adequately. It is one of the country's oldest tradition and should be preserved.

Keywords: *manifestations, power, virgin, mandala, darśana , tika, jatra, culture.*

Context

The Kumārī- living goddess, as the spirit of the Talejū goddess believed to be embodied in a long succession of Nepali girls, has been worshiped for centuries. I paid a visit to the Kumārī Ghār (Kumārī House) to collect the field data for this article on May 20, 2017. Hindu and Buddhist devotees bow their forehead on the toes of the living goddesses the Kumārī with high level of respect to fulfil their wishes. I

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have never got chance to meet her personally and this was my first time in my life to bow my forehead on her toes along with hundreds of other devotees. There were hundreds of foreigners who believe in other religious faith waiting her for a grace from a window**.**

Nepal, the Himalayan country is situated between China and India steeped in several unique cultures, legends and myths. A beautiful, awe-inspiring land, Nepal is the birthplace of Buddha, the country with the Mount Everest and home to the Kumārī: the living goddesses. Nepal has a unique and diverse living history and culture. It has been blending and carrying the history of thousands of years (Ghimire, 2017). The culture, festivals, traditions, rituals, legends, temples, monasteries, stupas, religious books, archeological remains, structures, caste/ethnic groups and the welcoming nature of Nepalese people are more than enough to prove its authenticity (Kunwar & Ghimire, 2012). The unique and diverse Nepalese culture has been the attraction for rest of the world. Definitely, the existence of the Kumārī- living goddess in 21st century world would be a curiosity to observe, meet, see, know and read about her for the people around the globe. This article uncovers the history, reality and prospects for tourism development of this culture.

Methodologically, this work is based on both primary and secondary sources such as books, journal articles from the library and the internet; field visits, observation of the authentic evidences and festivals, meet the Kumārī personally, interviews with former Kumārīs, tourists/pilgrims, cultural tourism experts and sacred specialists. An attempt was made to review the books, research papers and articles. The questions to the respondents were basically open ended in nature.

The Kumārī: Divine Identities

Kumārī is derived from the Sanskrit word Kaumarya, which means princess. The word Kumārī literally means "virgin girl" in Nepali. The Kumārī or Kumārī Devi comes from the Hindu faith however most of the "traditional" Kumārī in Kathmandu are from Newar community. The Kumārī is a prepubescent girl who is hailed as manifestations of divine and spiritual energy, the living incarnation of the Hindu goddess of power Durga who is also named as Talejū (Tulaja) Bhawani, Bhagawati, Kālī, Pārvatī, Tripurasundarī, Ambikā etc. As a slayer of invincible enemies, Durgā is identified not just as *a* goddess, but as *the* goddess, called Mahā Devī or "great goddess". Consequently, she is understood to be the source of and to contain all other goddesses within her. For this reason, the Kumārī, Durgā's living incarnation (*avatāra*) on earth, can and is addressed by the names of other popular Hindu goddesses (Lidke, 2010); for Buddhist devotees, the Kumārī is a manifestation of Vajradevi or Tara. These Kumārīs are strictly connected with Newar Buddhist monasteries (*baha*) and specific caste groups and localities, and special associations (*guthi*) are formed for their cult.

They live a sheltered life until they reach puberty, and are worshipped in Nepal by both Hindus and Buddhists. Worshipping virgin girls as the goddess Kumārī is a very old Hindu practice, which has also long been symbolically central to the culture of the Newars of the Kathmandu Valley. Numerous Kumārīs living in the different neighborhoods of Newar cities and in surrounding villages are worshipped (Slusser, 1982; Allen, 1996; Shrestha, 2002; in Letizia, 2013, p. 35). Interestingly, the Kumārī is always chosen from the Shakya clan. Though the Kumārī is Buddhist by birth, the Talejū is a very important Hindu Goddess. This unique tradition is a perfect example of the intertwining and religious harmony in Nepal that has long been known for.

The Kumārī as a goddess of the nation used to bless the king by marking his forehead with red vermilion paste (*tika*), thus legitimating his rule for one more year. There are actually eleven living goddesses in Nepal known as the Kumārī. They are chosen for various towns because Kumārīs are believed to protect the towns from evil powers. The three most important Kumārīs are each associated with one of the three main towns of the Kathmandu Valley: Patan, Bhaktapur and Kathmandu. The Kumārī of Kathmandu (the Royal Kumārī in the past) is by far the most influential and revered (Bhattarai & Shrestha, 2010). The cult of Kumārī has been central to legitimating Hindu kings (then and there): different mythological accounts relate the origin of Kumārī as a form taken by Taleju. The legend behind establishing the Kumārī tradition is King Jayaprakash Mall used to go the Goddess Taleju place in the night in order to play dice with her. After some time, the queen was worried about king's regular disappearing during night. One night she followed him and saw him along with Taleju. Then goddess got angered and disappeared immediately. This incident made the king restless. One-day goddess Taleju came to his dream and told to the king that she would not return anymore. Rather, she asked the king if he would want to protect his country, he has to establish a Kumārī Ghar and find a virgin girl from Shakay clan of Newar. Taleju would incarnate in her. Since, then, Jayaprakash Malla started this system of worshiping virgin girl as a living deity. During the Malla period (fourteenth to eighteenth century), the three kingdoms of Kathmandu, Lalitpur, and Bhaktapur each had its own royal Kumārī, near the king's palace. With the unification of Nepal, the Kumārī of Kathmandu became the sole royal - and now national - Kumārī. What follows concerns mainly this national Kumārī, whose ritual life is more strictly regulated, although many of the rules apply, with some variations, to the Kumārīs of Lalitpur and Bhaktapur (Letizia, 2013, p.36). Kumārīs are believed to have powers of prescience and the ability to cure the sick (particularly those suffering from blood disorders), fulfill specific wishes, and bestow blessings of protection and prosperity. They are also said to provide an immediate connection between this world and the divine and to generate in their devotees *maitri bhavana*—a spirit of loving-kindness toward all (Tree, 2015). Lidke (2010) writes the identification of the Kumārī with the

Great Goddess, Mahā Devī, reveals a key facet of her identity and function as a living divinity: she is the embodiment of a power (*śakti*) that protects the nation against any and all enemies of state. To understand how a small virgin girl can embody such awesome power, one must take into account the ritual ideology and practice that under girds the Kumārī institution. It is ritual that transforms the young virginal girl into a divinity capable of destroying all enemies.

The transforming virgin girls into divine Kumārī's stem from Tantra, a system of ritual practice and related ideologies that date back to the 4th century. The Tantric tradition—which cuts across the divide between 'Hindu' and 'Buddhist'—assumes that all of existence is an unfolding of a singular conscious energy or *śakti* that manifests itself according to a precise geometrical and acoustic pattern termed *mandala* (territory). They believe that the universe itself is the grandest of *mandala*s, being the cosmic emanation of *śakti.* Girls designated to serve as the Kumārīs are selected because their young, virginal bodies are deemed qualified to serve the nation as vessels for this harnessing of divine power. Through ritual they are temporarily transformed into that cosmic power that is depicted mythologically as Durgā/Talejūand iconographically as that *mandala* structure whose perfect interwoven forms are the power-patterns that protect the region—at the cosmic, bodily, and state levels—from all enemies. (Lidke, 2010).

The transforming process of virgin Nepalese girls into living conduits of these real unseen powers are described in sacred ritual texts called Paddhatis. Paddhatis detail ritual prescriptions for daily worship, festival worship, and worship for specific intentions, such as the power to win an election, get public support etc. Of these three types of ritual the most common and most important is the daily ritual. Once the Kumārī is chosen, she must be ritually purified each day so that she can be an unblemished vessel for Taleju. The heart of the ritual is the placement of the Kumārī on a ritual seat shaped in the form of a *mandala* while a Tantric priests (both Hindus and Buddhists) worships her with special body postures (*mudrā*s) and liturgical formulae (*mantra*s) that empower her body to be a living manifestation of what the Paddhatis call the Goddess of Universal Form (*viśvarūpa-devī*). By the completion of each daily ritual, it understood that the power of the supreme goddess (*parādevī*) fully resides in the human form of the Royal Kumārī and that therefore she deserves the official title of Taleju, identifying her as the king's own sovereign deity (Lidke, 2010).

Kumārī Jatra: A Sensational Gathering in Kathmandu

The Kumārī Jatra festival is played out annually in September. Kumārī Jatra is the part of the celebration of Indra Jatra, which is the largest public festival in Kathmandu. The Indra Jatra festival is one of the most exciting and revered festivals of the Newar community in the Kathmandu Valley. It begins with the erection of a wooden pole made of pine at Basantapur Durbar Sqaure in front of the old Hanuman Dhoka Palace. On this occasion, the living goddess in all her bejewelled splendor is borne in a palanquin in a religious procession, huge crowd of devotees gather to witness the procession of the Kumārī in her enormous chariot and seek her blessings. The chariot, set on massive wheels, covered with gold plated copper sheeting, and culminating in a double roofed pagoda, travels the main thoroughfares of Kathmandu on a scheduled route for three days. The chariot of the Kumārī followed by two other smaller chariots carrying a representative of Ganesh and Bhairav is taken to different parts of the old Kathmandu. There is a story behind to celebrate Indra Jatra Festival in Kathmandu. Once Indra's mother needed parijat (night-flowering coral jasmine, or simply fragrance), a type of flower, for some religious ritual. Indra disguised as a human being came to the earth to fetch them. But, he was recognized when he was to steal the flowers. The local people caught him and tied him with ropes and wanted to humiliate him publically for his guilty. The statue of which is still worshipped in Maru Tole in Kathmandu. This incident happened during the Kumārī Jatra. This image is also put on display with others in different parts of the city during Indra Jatra festival.

The participation of the head of state started with the Malla King Jaya Prakash Malla, and ended with the last king Gyanendra Bir Bikram Shaha. The participation of head of state (then and there king and currently the president) amid huge crowds in the streets of Kathmandu and an assembly of state dignitaries and ambassadors substantiates the long-lasting relation between the living goddess Kumārī and the head of state. Nepal has become the republic country; the king has now replaced by the president. During this festival the Kumārī blesses the president (King in the past), in keeping with the tradition in which Prithivi Narayan Shah received a blessing from the living goddess. The Goddess Kumārī is regarded as so powerful that this annual blessing of the president (King and the royal family in the past), and government officials and state dignitaries is considered essential to the successful reign of all sovereigns.

Indra Jatra is celebrated for eight days. Masked dancers known as Lakhay take to the streets almost every evening accompanied by loud drums. The shrines and ancient palace buildings around Basantapur Durbar Square are aglow with oil wicks, there is an enactment depicting the ten earthly incarnations of Lord Vishnu on the platform in front of the temple of the Living Goddess each night of Indra Jatra. The festival of Indra Jatra ends with the lowering of the (lingam) pole bearing Indra's flag amidst religious ceremonies. On the last day of the Kumārī Jatra, the the president (king in the past) traditionally presented himself/herself before the Kumārī to receive a red mark called *tika* on his/her forehead, an annual ritual legitimating his/her right to rule. This tradition, probably started by King Jaya Prakash Malla in the eighteenth century, was appropriated by the subsequent dynasty and finally continued with the presidential system. The Kumārī continues performing her legitimating ritual for every head of state, as she has done since at least the eighteenth century.

Selection of the Kumārī

Once the current Kumārī, the Kumārī in Basantapur who is considered as national Kumārī or royal Kumārī in the past is no longer eligible to be a vessel for the goddess the search begins to find an appropriate successor. The Kumārī is always chosen from the pure Shakya clan for at least three generations of Kathmandu's Newar community (Shakya, 2017). Normally it is a privilege to have your daughter contest in this selection process. Young girls must have the 32 lachchins (perfections) of the goddess in order to be the Kumārī. The list of requirements is elaborate:

- Must have perfect health without any history of serious illness
- Unblemished skin
- Black straight hair curled towards the right side
- Gorgeous expressive/Dark eyes
- Sonorous crystal clear voice
- Long slender arms
- Delicate and soft hands and feet
- No bad body smells
- Must not have shed any blood
- Virgin with an unblemished body
- Body of the Banyan tree
- Eyebrows like the cow
- White teeth without any gaps
- Mona Lisa like smile
- Thighs like those of a deer
- Neck like a conch-shell
- Tongue – small and moist
- Twenty unbroken teeth should be present
- Sexual organs small and well-recessed

The most important requirement is that the girl has never menstruated. The is a belief that when a Kumārī has her first menstruation, she loses her divine power and is returned back to life as an ordinary girl. If the girl starts menstruating while serving as Kumārī, it is considered inauspicious. She must have a sense of courage and should not fear a masked man or an animal sacrifice and she must never have lost a drop of blood. Her family's reputation for piety is taken into consideration by the selection committee, which also looks for calmness and fearlessness in the girl. To ensure the girl's compatibility with the King of Nepal, her horoscope was to be compared and must match with his, as the Kumārī has an important role in relation to the King, including the traditional power to confirm the King's rule in the past (Bhattarai & Shrestha, 2010). Now time and situation has been changed because of this, some ritual aspects have necessarily changed, as the connection that linked the Kumārī and the king has been severed. The Kumārī selecting committee no longer verifies whether the Kumārī's horoscope matches the president's or former king's, and the royal priest (*rajpurohita*) is no longer involved in selecting a new Kumārī.

During the eighth day of Dashain, called *Kalratri* (black night), selection process of the Kumārī begins. The Kumārī (3-year girl) is left in a room with 108 decapitated buffalos and goats laid out in a sea of blood with men wearing horrid masks dancing among them to test the fearlessness of the girl. If the child gets scared and cries, she will be disqualified and the next girl has to go though the process until they find a girl who can smile in that surrounding and enjoy the dance of the masks men. The young girl is taken into the Talej*ū* temple's courtyard where the severed heads of the animals are illuminated by candles and masked men dance about. The child must show no fear during any of this. Finally, the girl must spend a night with slaughtered heads of the animals and again show no fear. If she passes these tests the girl is taken for ritual cleansing of her past life. Adorned with the Kumārī clothes and taken to her new house (the Kumārī House). The above are the strict and official rules for national Kumārī in Bashantapur. However, many of the Kumārīs in Lalitpur, Bhaktapur and other cities do get to see their families and indeed some of the the family members live with them.

Daily life of the Kumārī

There are only fifteen days in a year when the Kumārī comes out from her temple for festivals. Separated from her parents, she lives in the "Kumārī House" near the ancient palace of the Malla kings in Basantapur, Kathmandu. She receives care, instruction and other necessary services from the assistants. Newars and all Nepalese, Buddhists and Hindus alike, come to worship her regularly in her house, and on the occasion of religious celebrations, when she travels outside her palace on a chariot.

Per tradition, active Kumārī are considered to be omniscient, and thus receive no education as children. Once she becomes mortal, however, ex-Kumārī are allowed to reintegrate into the modern education system, and attend school. However, the time, situation, constitution, head of state etc. have been changed. With the direction from King Birendra Bikram Shah, the formal education of the Kumārī started in 1978 (Shakya, 2017). The present Kumārī who had joined a preschool before becoming the Kumārī receives regular classes of different subjects from the teachers (mostly form the same school) and her caregivers. After retirement (11 years) from the Kumārī, she can join regular school.

Table 1: The usual schedule of the Kumārī

Activities	Time
Weak up	Mostly by 7.00 a.m.
Cleaning, bathing etc.	7.00-8.00 a.m.
Breakfast	8.00 a.m.
Nitya (Regular) Puja by Hindu and Buddhist priest	8.30 a.m.
Worshiping by (Hindu and Buddhist) devotees and public grace to the non-Hindu and Buddhist visitors from the window	9.00 a.m.-12.00 noon
Lunch	12.00 noon
Study hours with teachers	1.00 p.m.- 4.00 p.m.
Worshiping by (Hindu and Buddhist) devotees and public grace to the non-Hindu and Buddhist visitors from the window	4.00 p.m.- 6.00 p.m.
Leisure time/Homework/assignment	6.00 p.m.-7.00 p.m.
Dinner	7.00 p.m
Study hour (Homework/assignment)	7.30 p.m.-8.30 p.m.
Bed time	8.30 p.m

Many politicians, former royal members, government officers, businessman and general public visit the Kumārī seeking a blessing for their duties on a regular basis. The Kumārī gives a read mark (tika) to the visitors but she never talks with them. Many women (specially girls) visit the Kumārī with blood or menstruation problems due to her association with the subject. It is believed that a look from the Kumārī will tell one's future wealth, health and status.

These include:

- Picking at food offerings will be associated with financial losses
- Crying is associated with illness or death
- Trembling means an impending imprisonment

- Silence is perhaps the greatest thing for a visitor as it means their wishes are likely to be upheld

The Kumārī is commonly "Mother Deity or Kumārī ma". As a Mother Deity it is believed that the Kumārī can transmit power or śakti directly into the bodies of those devotees who come to have her audience (*darśana*). For this reason, every day, after the daily ritual, the Kumārī receives the faithful in her inner chambers for a brief period, providing an opportunity for direct contact with living divinity. In other words, the ritual is the medium of transformation. Through ritual a human girl becomes the microcosmic embodiment of the goddess (Lidke, 2010). The Kumārī is not allowed to walk, touch or talk to anyone outside her family, in order to preserve her purity. For the youngest Kumārīs, this means they will not learn to walk until they are retired as teenagers. Every day, the Kumārī's care takers/mother dresses her in red clothing, applies dark makeup around her eyes and lips, and paints special designs on her forehead.

Chronology of the Kumārī

Both the Hindu and Nepali histories of the Kumārī are vast and intricate. There is evidence of virgin worship in Nepal dating back to the 6th century. However, the Kumārī only became evident in the 17th century in Nepal. There are several legends that tell of how the Kumārī came to be in Nepal. Today there are many Kumārī in Nepal. Indeed, unknown to many, most Newari villages have a "Kumārī". However, the Kumārī in Basantapur Durbar Square in Kathmandu is the most senior and well known.

Table 2: Chronology of the National Kumārī (Kathmandu)

Name of the Kumārī	Duration	Family status
Hira Maiya Shakya	1922-1923 (1979-1980 BS)	Married
Chini Shova Shakya*	1923-1931 (1980-1988 BS)	Married/ 2 daughters
Chandra Devi Shakya*	1931-1933 (1988-1990 BS)	Married/ 2 daughters
Dil Kumārī Shakya	1933-1942 (1990-1999 BS)	Married/ 3 sons, 1 daughter
Nani Shova Shakya	1942-1949 (1999-2006 BS)	Married/ 4 sons, 2 daughters
Kyo Mayju Shakya*	1949-1955 (2006-2012 BS)	Married/ 1 son, 1 daughter
Harsha Laxmi Shakya	1955-1961 (2012-2018 BS)	Married/ 2 sons

Name of the Kumārī	Duration	Family status
Nani Mayju Shakya	1961-1969 (2018-2026 BS)	Married/ 1 son, 2 daughters
Sunita Shakya	1969-1978 (2026-2035 BS)	Married/ 1 son, 1 daughter
Anita Shakya	1978-1984 (2035-2041 BS)	Married/
Rasmila Shakya	1984-1991 (2041-2048 BS)	Married/
Amita Shakya	1991-2001 (2048-2058 BS)	Unmarried
Priti Shakya	2001-2008 (2058-2065 BS)	Unmarried
Matina Shakya	2008-2017 (2065-2074 BS)	Recently retired
New Kumārī	2017- to date (2074-todate)	Recently appointed (Sept. 8, 2017)

*Source: Shakya, 2010, Field visit, 2017 (*Died)*

Four years old new Kumārī has been recently appointed. She was a Pre-school student before she became new Kumārī. The Kumārī management do not disclose new Kumārī's name until she retires.

Dress, Ornaments and Decoration

The Kumārī is considered the perfect gorgeousness of Nepal and especially in the Newar community, a girl's beauty is often compared to that of the Kumārī. The clothing, ornaments and decoration of the Kumārī has been always fascinated westerners and even Nepalese. Not only during festivals and other formal occasions, the Kumārī is always dressed in red, because red is considered the color of gods and power among Hindus in Nepal. The Kumārī wears a bright red *jama* (cloak) down to her feet, a red *chaubandi cholo* (shirt), and a red *pagari* (turban) of a pure and special fabrics. She wears ornaments not only around her neck but also on her hands and feet; her hair is gathered in a topknot and decorated with sweet smelling flowers. She bears a third eye (called 'tri-netra') painted on her forehead. The third eye is considered as a metaphorical eye, which is believed to destroy all the evil in the world. The Kumārī's red *tika*, which is placed on her forehead (above the third eye) artistically during festivals, is called *bhrigu*. It represents the cosmic energy of the earth. This brightest and most glowing *tika* is a sign of wealth, prosperity and a bright future for the nation. The special *tika* is prepared by mixing vermilion powder, rock crystal powder, a kind of sweet scented natural powder called '*kumkum*' and sesame seed oil.

The Kumārī wears garlands of diamonds and gold coins, and two necklaces of special symbolic significance. One is a golden chain made in the shape of the serpent god called 'Basuki Naga' on her neck, hanging down to her belly. This ornament has multiple meanings. Firstly, it is considered a symbol of the guardian of the national treasury because *Basuki Naga* was reincarnated as lord *Kuber* (guardian god of wealth). The Kumārī is also worshiped as the goddess of wealth, *Lāxmi*, during the *Tihar* festival. Secondly, the serpent is often used as a symbol of anger. Thirdly, the serpent god Naga is also closely related to the monsoon, the most important of all seasons for farmers, as during this time snakes frequently bite farmers. Therefore, people also worship Naga during Kumārī Pujā for protection: of their wealth, and from anger and snake bite.

Another ornament the living goddess wears is a four-inch-long golden tā-yo:, which, has a cylindrical body with a number of edges and a conical shape at both ends. This is sheltered under the umbrella of an eight-headed miniature golden Naga, which symbolizes the eight mother goddesses. The Kumārī wears it around her neck (it extends down to her chest) to indicate her authority with the eight mother goddesses. She also wares *beruwa aunthi* (gold rings) on fingers, *bala* (bracelets) and *chura* on arms. It is believed that these ornaments were prepared near the end of the rule of the Malla kings, when the Kumārī tradition began. The ceremonial clothes and ornaments are passed from one Kumārī to the next, through the ages. On non-festival days (regular days) the Kumārī wears ordinary clothes, which are the offerings of people who come to worship her.

Life after the goddess leaves a Kumārī

A grand farewell programme is organized for an outgoing Kumārī when a new Kumārī takes her position. The Kumārī girl has to spend twelve days in a room purifying herself and getting ready to transition back to regular life. A living goddess of Nepal a day before becomes a normal girl in the next day. Then, she is immediately regarded as a normal child and given back to her parents. A small token pension is awarded to her. Manita Shakya who was retied on September 8, 2017 recently joined elementary school in October 2017. Yun (2011) gives a title Cyber Kumārī to Rashmila Shakya, one of the ex-Kumārī. Rashmila thoroughly enjoyed her reign as the living goddess, but now has more mundane things to attend to as she designs banking software in an IT firm in Kathmandu. She is probably one of the best known ex-Kumārīs of all time. This is mainly due to the success of her autographical book, From Goddess to Mortal, co-authored with Scott Berry in 2005. Rashmila is the first ex- Kumārī with a bachelor's degree despite being nearly illiterate when she stepped down as Kumārī at age 12. "It was difficult," she confides, "and even after graduation it has been difficult to find a job." After working for a support group which shelters the urban poor, Lumanti, she is now working on banking software in a computer company.

Yun further writes Anita Shakya, on the other hand, is a more traditional ex- Kumārī, hardly venturing outside the house. Slightly shy, she says she enjoys cooking and doing household chores for her tightly knit extended family. She has passed Grade ten and watches Television, dramas during her spare time, and is supported by her loving relatives. Chanira Bajracharya, a former Kumārī says, "Being a goddess is just like being a princess and you get everything at home. I never missed going outside, but rather enjoyed staying at home and being part of the divine life. When I had to step out of my house for the first time, I didn't know how to walk properly. My mom and dad, they used to hold my hands and teach me how to walk."

The Kumārī Ghār (House)

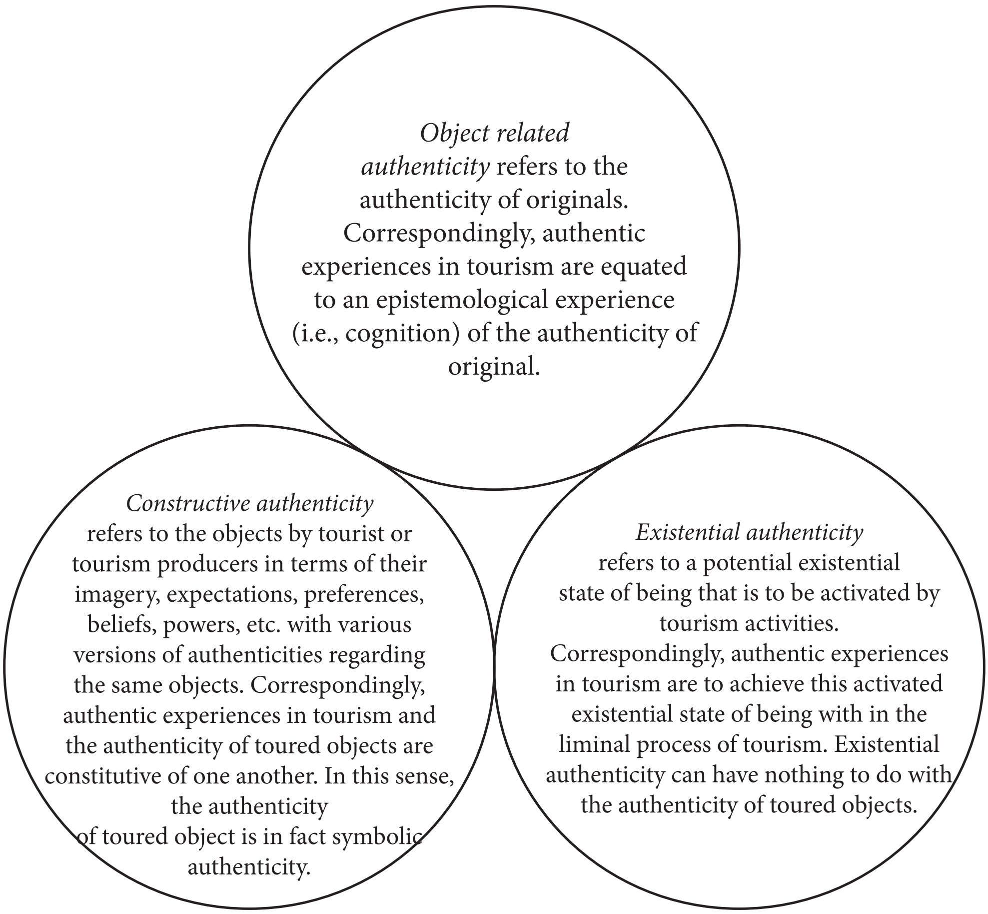
Majestic Basantapur Darbar Square is a former royal compound and a contemplative's haven with mystical temples and the 'living goddess' Kumārī right there with her family in a simple palace. Overlooking the south side of Basantapur Durbar Square, the Kumārī Ghār (House of the living goddess) is a three-story brick building richly decorated with wood-carved reliefs of gods and symbols. It was built in 1757 by King Jaya Prakash Malla and renovated in 1966. A narrow wooden staircase leads up to the second floor, where the goddess spends much of her childhood. Tourists can enter the courtyard, where there are more beautiful reliefs over the doors, on the pillars and around the windows. Photos are permitted in the courtyard, but it is strictly forbidden to photograph the Kumārī. The Living Goddess sometimes appears in one of the second-floor windows, especially if her handlers are paid well enough, and is said to answer devotees' questions with the expressions on her face. She is most likely to appear in the morning or late afternoon.

Authenticity and Tourism

Authenticity refers to original, genuineness or true to reality. As per Theobald (1998), authenticity means genuine, unadulterated or the real thing. In tourism, authenticity refers to experience a different way of life, manifestation of the identity of a people, customs, traditions, heritage, history and identity. The discovery of places in a country that remain untouched by modernism and still maintain traditional methods and ways of life and travel with added value and quality of experience signify the authenticity (Kunwar & Ghimire, 2012). Far from being content with inauthentic existence, MacCannell's tourists are on a modern day "quest" in search of authenticity. These tourists constantly attempt to go behind the "staged authenticity" of the surface in order to reach the "reality" that presumably lies there (MacCannell, 1976). There have been many reasons to travel to seek fortune in faraway lands, to seek religious experience in a pilgrimage, to seek the personal and national aggrandizement of colonial conquest, or to seek escape, in exile, from persecution. Stories of those who sought escape from the everyday reality of home are the stuff of great mythology. By stepping out of the reality of the familiar and the everyday life, these travellers have provided rich symbols of heroic confrontation with the unknown and the mysterious. While the actual experiences of these earlier travellers may have been less than heroic, they have been viewed metaphorically in heroic terms good, evil, or tragic (Redfoot, 1984; in Kunwar & Ghimire, 2012).

In perceived authenticity, the tourists before their departure are subject to have an idea about the images of the destination. The original authenticity is represented by the natural and man-made features which attract visitors to the destination (Jackson, 1989; in Kunwar, 2002:118). The writings, videos and promotional materials can give general idea about the site before they visit. Wang (1999) gave a taxonomy of three types of authenticity in tourist experiences. Before the examination of the interaction between object-related and existential authenticity, the nature of object-related authenticity needs to be further clarified. It was also taken from the constructivist perspective. The five characteristics that Wang identified as common to constructivist approaches outlined the general assumptions and orientations of that school of thought, but do not address the specific meaningful elements used to construct notions of authenticity. The present task, then, is to answer the question "What makes an object of the tourist gaze seem authentic to the viewer?" The answer rests in idealized conceptions located within impermeable boundaries, communicated symbolically and legitimated by authority. Assuming that there cannot be objective authenticity, why do people 'believe' in its existence? Constructivist philosophers assume that there is no real pre-existing world independent of human activity. Nothing is inherently authentic; authenticity is constructed by a society based on points of view, beliefs, perspectives, interpretations or powers. Therefore, what consumers or tourists do is projecting their expectations, preferences, consciousness and stereotyped images onto toured objects and sites and believe them to be authentic when they meet their expectations. For constructivists, authenticity is elative, negotiable, contextually determined and even ideological. Wang provides an important differentiation between the completing definitions of authenticity within the context of pilgrimage and heritage tourism. Authenticity in tourism can be applied to both the visitor experience (activity-related authenticity) and the toured objects themselves (object-related authenticity). Wang's existential definition of authenticity deals with the activities or experience of the visitor, both objective and constructive definitions of authenticity focus more on objects, or the heritage tourism product that has been developed. Because the goal of this study is to better understand the role of authenticity in the pilgrimage tourism development process (creating objects or products for consumption), Wang's objective and constructive definitions of object-related authenticity are used as the basis for exploring stakeholder beliefs and opinions (Kunwar & Ghimire, 2012).

Figure 1: Wang's Taxonomy of Three Types of Authenticity in Tourist Experiences



Source: Wang, 1999, p. 352

"Authenticity" is one of the core concepts in tourism. It gives theoretical explanation of tourism attractions from the angle of tourist motivation and tourists' perception. The search for authenticity reflects the needs of urban tourists from industrial countries. When they travel, they seek to experience something new outside their daily lives, something innovative and different. They want to experience new things and enjoy the sensation of being where things are real and original. They want to share the joyful moment with other people or write a note "I was there". MacCannell's tourist, however, is concerned with the authenticity of attraction. The quest for authenticity, indeed, rather than the search for contrived illusions, is said to be the fundamental motivation of modern tourists. Modern tourists, however, alienated from their own inauthentic and shallow world, may seek authenticity elsewhere in other times and places (MacCannell, 1976, p. 3; in Kunwar & Ghimire, 2012).

Authenticity can be measured in terms of the tourist's own values and satisfactions. It occurs when travellers return home feeling they have truly experienced a change in scenery, gained a better understanding of the country visited and its development, or connected in some way with the local population. Tourists seek for authentic destination, culture, practices, events, food etc. The Kumārī culture-living goddess in Nepal could be one of the most important authentic and unique experiences for both domestic and international tourists.

Prospects of Kumārī Tradition: Touristic Attraction

Deities are strictly relegated to the spiritual realm, never actually seen by mortal devotees on Earth. Nepal is the only country where one can meet and receive blessings from the Kumārī - living goddesses who is believed to be the human incarnation of Durgā, the demon-slaying Hindu goddess of power. The Kumārī's status in Nepalese society mostly be higher than even the president's (king in the past) while virgin worship has existed in Nepal for millennia, this particular form started around the 17th century. Allen (2011) particularizes about the diagnostic feature of the Kumārī worship. The idea that a young virgin girl can, through the performance of complex ritual, become a powerful goddess, is simply but one, albeit a dramatic and in many ways beautiful, example of what is in fact a key feature of Hinduism and Buddhism, the idea that divinity is in fact immanent everywhere in the phenomenal universe. Most visitors to Kathmandu valley are immediately impressed by the immense proliferation of physical manifestations of the sacred or divine. As well as the countless temples and shrines dedicated to almost every known deity of both Hindu and Buddhist pantheons, not to mention numerous others of purely local significance, there is an almost infinite number of sacred places and objects scattered thought the valley: some manmade structures, such as chāityās, stupas, lingās, wells, statues and cremation grounds, other natural features, such as trees, stones, caves, rivers, hilltops and above all else, humans. Tourists (non Hindu and Buddhist) flock to get a glimpse of the Kumārī atop her heavily decorated throne, and locals (both Hindus and Buddhists) regularly present her with fruit, flowers and money, hoping she will bestow good luck and prosperity upon them. Being chosen for the position is regarded as the highest honor, one that can bestow innumerable blessings on a Kumārī's family. So despite the financial burden and personal sacrifices involved in maintaining a young girl as a living goddess in the modern world, and the challenges of her rehabilitation once she reaches puberty and has to live a normal life again, certain families are still prepared to put their daughters forward for selection (Tree, 2015). Life as a living goddess was viewed as a route to a better life in the past.

The Kumārī did not lose her status under the new republic, and her legitimating function appears to have remained unquestioned. In 2007, Girija Prasad Koirala, who was temporarily serving both as prime minister and head of state of Nepal, took the ex-king Gyanendra Shah's place, after the latter had been stripped of his "cultural rights". Nevertheless, the king also went to take the *tika*, underscoring with this gesture the importance of the Kumārī as a symbol of legitimization. In 2008 a new Kumārī, the three- year-old Matina Shakya, was selected, and the first elected president Ram Baran Yadav went to the Kumārī House to receive the Kumārī's blessings. Since 2009, she has regularly blessed the president during the Kumārī Jatra festival (Letizia, 2013, 36). The Kumārīs' identity is by no means shaped solely by traditional Hindu theology and myth. The central power of the Kumārī institution is that it functions as a ritual mirror in which Nepal's multiple ethnic groups see reflected their respective cultural values (Lidke, 2010). The Kumārī culture has been the institution and Nepal is the land of living goddess which could be the pillar of tourism development in Nepal (Kunwar, 2017). The Kumārī culture had been age long, authentic and unique culture in Nepal. The locals who have been part of this tradition will continue it whether they get support from the government or not, however, the government has main role to preserve this tradition (Shrestha, 2017). Definitely, existence of the Kumārī- Living goddess would be an exceptional and unique culture for rest of the world. Hindus and Buddhists people can meet personally, worship and get blessings from her. The Kumārī goddess is one such custom that is fascinating to the foreign eye. That is why; the Kumārī-living goddess is the main attractions for tourists visiting in Nepal. I had made several visits at the Kumārī house, Bashantapur, Kasthmandu. The field visits, interaction with locals, talks with tourists shows that more than sixty percentage of international tourists visiting in Nepal and go for a sightseeing in the Kathmandu valley visit to the Kumārī house. A large number of tourists with other religious faiths visit Kumārī Ghar and wait in the court yard of the Kumārī house for her grace from a window in the second floor patiently as they are not allowing to go upstairs of the Kumārī house and meet her personally. The domestic Hindu and Buddhist devotees visit to the Kumārī house for worshiping the Kumārī throughout the year. However, we can see a crowd on Saturdays, Tuesdays and festival days. The Kumārī culture has a huge potential to develop cultural tourism in Nepal, however, it has not been well-known to the target tourists group adequately. The Kumārī culture is Nepali's identity and historical cultural heritage. The government should not abolish this even though political scenario is changed rather preserve for peace, harmony and well-being of the nation.

Challenges of Kumārī Tradition

The beginning of the 21st century has been a complex and profoundly interesting time in the history of the Kumārī. Nepalese kingship—the institution that established the Kumārī tradition—has become a monument of the past. From the perspective of the faithful, the Kūmārī is the supreme goddess, called by many names (Lidke, 2015). Nepal now has a constitution that guarantees equal rights to women, and more women are getting educated and competing for jobs once held exclusively by men. In recent years the tradition has come under criticism from human rights activists who say it is a form of child abuse that hinders the girls' freedom and education and is especially detrimental to the royal Kathmandu and Patan Kumārīs, who must observe strict rules of purity and segregation (Tree, 2015). Ten-year-old Sajani Shakya, the Kumārī of Bhaktapur after visiting the US to attend the release of a documentary about the Kumārī, was removed from her position by an elder council in 2007. This was for breaking the Kumārī tradition of letting her feet touch the ground and leaving her residence. There is a belief that foreign travel makes one impure, some Hindu and Buddhist priests in Bhatkapur have declared that Sajani can no longer hold the office of living goddess. After much debate she was reinstated after a re-cleansing ceremony.

The Kumārī candidate must endure difficult tests, including spending a night among the heads of ritually slaughtered goats and buffaloes during selection process. A living goddess must come from a specific Buddhist clan the Shakyas. She can have only a few selected playmates. She sees the outside world a few times a year when she is wheeled through the capital on a chariot pulled by devotees. The goddess must always wear red, tie her hair in a topknot and have a third eye painted on her forehead.

Tree (2015) had a talk with Chanira-the ex-Kumārī. "Being Kumārī is a gift. I feel blessed that I was chosen," Chanira added. "But there are things that should be improved for the welfare of the Kumārīs. Like greater financial support from the government to cover the expenses of rituals and the goddess's education. And counseling to explain how her life will change after she finishes as Kumārī. I would like to see a support network of former Kumārīs helping those who have just been dismissed. I am worried that if we do not see these changes, we may lose the tradition altogether."

At present, the system of Kumārī has become more liberal that, the Kumārī is provided with a private teacher for her studies, she can use modern technologies like computers, internet, email and social sites, she is provided nutritious food with sanitation and so forth. Her family members can meet her at any time and can spend as much time as per their wish. Many people view the life of Kumārī is just as life in hostel. Ranabhat (2016) writes activists argued that the social discrimination and cultural victimization are appearing, the supreme court could not make verdict on abolishing the Kumārī tradition, to the respect of cultural aspect, suggest for incorporating the child right, that is appropriate to her. This case became cultural more than right of a person.

The old Kumārī house is damaged by the devastating earthquakes in 2015. However, the Kumārī and her care takers reside in the building. The visitors and worshipers regularly visit her. Now, the building has been protected with the wooden pillars. There is a challenge how to protect and preserve the old building and provide safe environment for the nation's living goddess. Kunwar (2017) stress the need of cultural heritage awareness among stakeholders of the Kumārī culture. There is need of cultural heritage education programmes in both community (local) and academic institutions.

Conclusion

Despite the defects, criticisms and outdated superstitions, the Kumārī culture preserves a sacrosanct tradition that has been handed down through generations. The Kumārī has been the powerful goddess connected to the protection of the country. Nepal should learn how to make its culture rich and safe instead of abolishing it, because it is centuries long tradition and this need to be kept alive for the future generation so they can learn and know more about it. Many of the foreign countries are spending millions to preserve their history and culture, Nepal should follow it. Otherwise, it will be sad to see this tradition stopped. The cultural identity is more important than political identity as it is Nepal's unique culture, tradition and prestige. It is one of the country's oldest authentic tradition and should be preserved. It also brings financial gain by attracting larger number of national and international tourists.

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Scuba Diving Experience and Sustainability: An Assessment of Online Travel Reviews

Perunjodi Naidoo*, Prabha Ramseook-Munhurrun and Jing Li*****

Abstract

Scuba diving is a popular activity in small island destinations which is on the rise. However, it is particularly important to preserve the physical environment for small island developing states due to their unique biodiversity and fragile ecosystems. Scuba diving tourism in island destinations is provided mainly by dive operators who are responsible to deliver the scuba diving experience to tourists. However, despite the importance of sustainability for the tourism industry, it is unclear to which extent the marine environment or green issues are important for consumers. Studies are increasingly suggesting that sustainability is an important feature considered by consumers. However, information is sparse regarding the extent to which sustainability is a key component for customers when evaluating the scuba diving experience. In this study, 3109 text reviews from the Tripadvisor website across all 57 listed diving operators in Mauritius were selected for data analysis. The present study uses Leximancer, a text analysis software that conducts unsupervised analysis of natural language texts provided in an electronic format.

Keywords: *scuba diving, tourism experience, sustainability, leximancer, Mauritius*

Introduction

Dive tourism is one of the fastest growing components of the tourism sector (Merchant, 2011) and has become a multi-billion dollar industry (Tapsuwan & Asafu-Adjaye, 2008) and it is estimated that in the United States alone there are between 1.6–2.9 million divers (Professional Association of Diving Instructors, 2005). Improved access to diving sites, affordable equipment, advances in technology and training have contributed to a burgeoning industry (Dinmock & Musa, 2015).

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Coral reefs are popular tourism sites (Kirkbride-Smith et al., 2013; Giglio et al., 2015) and are prised amongst divers because of the wide variety of marine life they support and their visual attractiveness (Hawkins & Roberts, 1992). However, scuba diving also generates pressure on the local environment and its ecosystems (Dinmock & Musa, 2015) and, as a result, the marine environment is a conspicuous example of "beautiful and fascinating natural environments vulnerable to misuse and abuse by humans" (Kenchington, 1990: 119). Coral reefs are delicate and recreational divers often damage them with unintentional or intentional physical contacts (Talge, 1993). Intensive use of diving sites, poor diving and business operation practices negatively affect the marine environment depleting its aesthetic quality (Liddle & Kay, 1989; Phillips, 1992; Dixon et al., 1993; Davis & Tisdell, 1995). Researchers have argued that better environmental knowledge and attitudes about coral reef ecosystems are essential in reducing the impacts and promoting environmentally responsible behaviours (Thapa, Graefe & Meyer, 2006).

Nevertheless, the marine environment remains the focus of divers' attention (Dinmock & Musa, 2015) and tourists are likely to appraise destinations from a sustainability perspective in evaluating the holistic tourism experience (Iniesta-Bonillo et al, 2016). Although studies have been conducted on sustainability and customer satisfaction (See Luo & Bhattacharya, 2006; Cotrell & Vaske, 2006; Iniesta-Bonillo et al., 2016), research specifically on sustainability and the tourist experience is scant. Taking into consideration these perspectives, it is important to comprehend if and how sustainability helps to shape the tourist experience. The aim of this study is to provide insights into sustainability issues affecting scuba diving as a memorable tourist experience and is of particular importance due to the nature of this form of tourism which occurs in fragile and unique settings.

Despite a significant number of studies conducted on scuba diving, limited studies exist on scuba diving as a memorable tourism experience. In recent years, the concept of tourist experience has become a focal aspect for tourism research and management (Tung & Ritchie, 2011) because tourists seek a unique and customised experience when participating in a tourism activity (Hosany & Witham, 2009; Pearce & Zare, 2017). Moreover, it has been argued that memorable tourist experiences predict behavioural intentions better than customer satisfaction (Keiningham & Vavra, 2001; Kim et al., 2012). Various studies have examined the importance of creating meaningful experiences and these studies support a number of underlying factors which characterise the tourist experience such as hedonism, refreshment, local culture, meaningfulness, knowledge, involvement, and novelty (Oh, Fiore, & Jeong, 2007; Hosany & Gilbert, 2010; Kim et al., 2012; Rageh et al., 2013). Understanding memorable experiences are important in destination management so as to increase the likelihood of delivering experiences to tourists which are “special, cherished and truly memorable” (Tung & Ritchie, 2011: 1369).

It is being increasingly acknowledged that online reviews provide valuable data for assessing tourists’ experiences (See Pearce & Wu, 2016). During the past few years, the internet has become the key forum for customers to narrate their personal and memorable events via online communities (Cenni & Goethals, 2017) and they have a predisposition to share with others those personal events that comprise a high expressive content (Lorenzetti & Lugli, 2012). The growth and importance of online platforms on tourism thus leads to an enormous amount of consumer-generated online reviews (Ye et al., 2009). This study aims to investigate how the concept of scuba diving experience is presented through tourists’ online reviews with a specific focus on gaining insight into consumers’ perceptions of sustainability in the scuba diving experience. The next section reviews the methodology used for the research.

Methodology

Data was collected from Tripadvisor, the largest online network of travel consumers (O’Connor, 2010) and this method enabled the gathering of a large amount of data in a relatively short time-frame. All available customer reviews on Tripadvisor across all 57 diving operators in Mauritius were collected in the months of January and February 2017. These 3109 text reviews comprise over 283,500 words and cover the time span from 18 January 2014 to 3 February 2017. Five categories of travel groups including couples, families, friends, solo and business travelers were analysed. Special attention was paid to the content pertinent to sustainability factors in the scuba diving experience. In particular, all text relevant to sustainability were identified through careful reading and were coded. Consequently, a concept-theme map depicting tourists’ understanding of perceptions the sustainability-related issues of scuba diving in Mauritius was generated.

Results and Discussion

Attention was paid to the content related to sustainability issues in the travel reviews. However, only a small proportion of reviews (89 extracts, 2.9% out of the total) mentioned environmental topics. The sustainability perceptions of tourists are not evenly distributed across different categories of travel groups. It can be seen from the Table 1 that solitary tourists are most concerned with the environment while business travellers did not mention sustainability.

Table 1: Distribution of sustainability concerned diving tourists across groups

Group	Total number of reviews	Number of sustainability relevant reviews	Proportion of sustainability relevant reviews
Couple	1378	44	3.19%
Family	707	17	2.40%
Friend	536	12	2.24%
Solo	454	16	3.52%
Business	34	0	0%
Total	3109	89	2.9%

The popular terms that tourists use to discuss sustainability and their frequencies can be seen in Table 2. It can be concluded that the condition of the environment and marine life, especially the coral reefs and fish, are the major sustainability concerns of the diving experience from the perspective of tourists. Sustainability conscious divers paid much attention to pollution, practices damaging environment (fishing and poaching), and diving operators' attitudes to nature.

Table 2: Sustainability relevant terms in travel reviews

Term	Frequency	Term	Frequency	Term	Frequency
Environment	16/50*	Animal	3/26	Litter	2/2
Nature	12/27	Fishing	6/34	Pollution	2/4
Protect	2/22	Wildlife	11/30	Damage	10/19
Conserve/-ation	3/3	Coral	4/286	Bags	1/7
Reserve	6/28	Reef	32/264	Poach	1
Respect/esteem	18/56	Marine	18/132		

**The frequency of a term used to discuss sustainability out of the total frequency of a term.*

Then the reviews mentioning sustainability issues were separated from the overall sample and a Leximancer process was run. Seven prominent themes jointly formed a whole picture displaying the view among sustainability-reviews of tourists, in terms of diving experience in Mauritius (see Figure 3). Firstly, the "reef" emerged as an important theme which confirms tourists' concern for marine life. Importantly, concepts of "respect" and "environment" were essential concepts contributing to the theme "team" and the concept "team" is closed related to the concept "nature". Therefore, it can be concluded that tourists value operators' attitudes to nature and the environment. For instance, divers wrote "the diving centre is not only offering dive experiences for all level of divers, they are also teaching, helping preserve marine life, and led beach and underwater clean-up days". Diving instructors' respect of nature and their responsible behaviours to protect the environment are essential to produce a positive experience for divers who are conscious of sustainability.

Thirdly, the concept "PADI" (Professional Association of Diving Instructors) appeared and was positioned into the theme "dive". Special focus on "PADI" confirms that it is the most popular form of international diving certification provided in Mauritius and its divers and courses are synonymous of a higher level of professionalism, safety and environmental stewardship as reflected in the following sentence "nice crew who follow PADI best practices and treat marine life and environment with respect". Contrastingly, in rare instances when the underwater environment was not respected, experienced divers did not hesitate to voice out intolerance to such behaviours: "this is unacceptable. Divers should not touch the wildlife. ESPECIALLY a fully qualified PADI professional such as himself. We are there as spectators and to spectate only. I also saw divers, on a dive by X Co Ltd, touching, standing on, finning all over the reef. I cannot stand this." Staff respect towards the coral reef is essential in minimising diving impacts and the sustainable practices of the dive operators shape the tourism experience for customers.

More details of diving experience in Mauritius can be found in the themes "boat" and "dive" which depict tourists' diving trip in Mauritius. Firstly, the "beautiful" marine sceneries make such diving trips impressive including "sea", "fish" and "large" marine species. The concepts of "site" indicate tourists' commute between the hotel and diving sites. Many reviewers stressed the easy and fast accessibility of diving sites "most dive sites are 10-20 minutes away by boat" and "the sites within a short boat ride are spectacular".

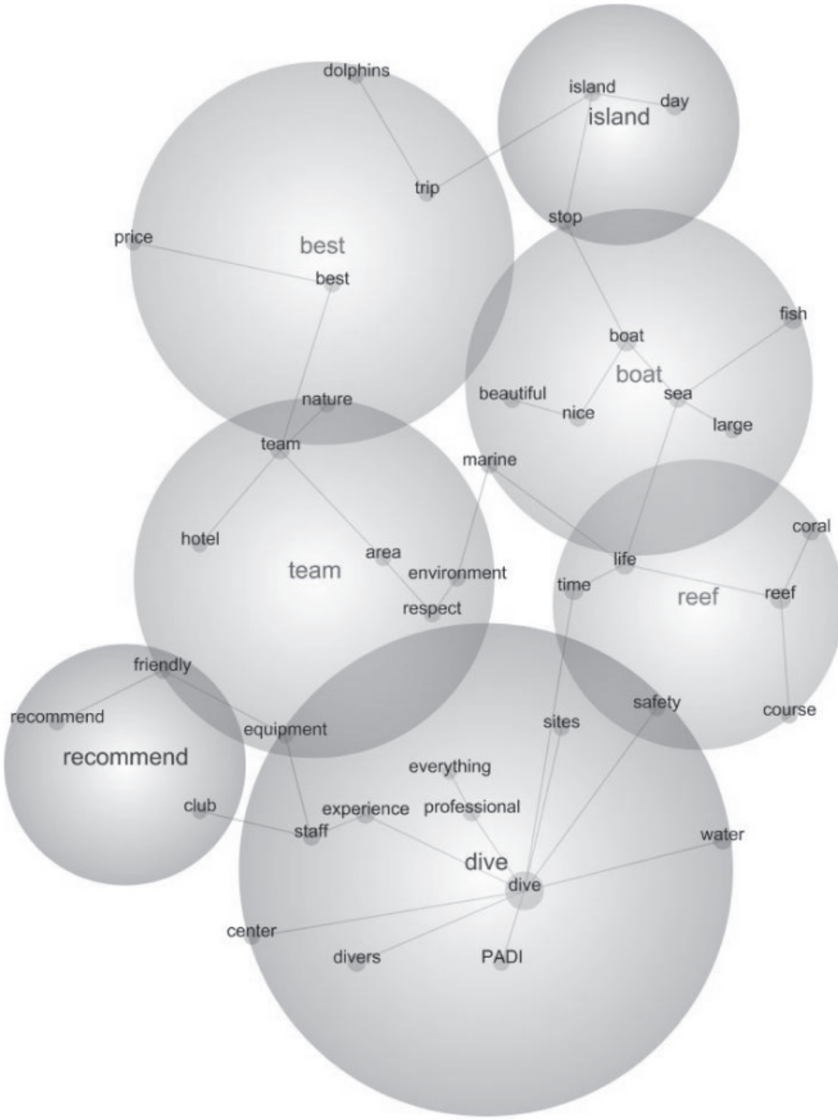

Figure 3 Conceptual map of sustainability relevant diving experience in Mauritius

Another essential theme is "best" which expresses tourists' overall affective evaluation of their diving experience. Particularly, reviewers highly appreciated the boat "trip" and the service delivery of the "team" of dive operators. Moreover, the former also perceived that the natural environment was attractive and viewing "dolphins" contributed to the best experience. "Recommend" also emerged as a fundamental theme indicating tourists' positive behavioural intentions.

Conclusion

Research specifically investigating sustainability and the tourist experience is limited although there is has been an increasing amount of studies on scuba diving satisfaction and experience (See Musa, 2002; Dinmock & Musa, 2015). This study contributes to enhance knowledge on scuba diving experience using online testimonials as opposed to most studies on the topic which have made use of more traditional methods such as questionnaires and interviews. The Leximancer, a content analysis tool, was used and allowed the comparison of the contents of tourists' online narration of sustainability in the scuba diving activity based on reviews provided by the tourists after their experience. The tags used serve to label the Leximancer map and do not represent the researchers influencing theme formation. The findings of the study were based on the online reviews of international tourists who have expressed and shared in their own voices regarding their scuba diving experiences.

The study attempted to link tourists' evaluations of their scuba diving experiences with the theme sustainability. The most significant key themes which emerged were: dive, best, team, boat, reef, island and recommend. The term "reef" and "island" show that the marine environment and the local setting (island) are important factors in determining the scuba experience. A well preserved marine ecosystem with respect for environmental practices are essential for this segment of divers. Moreover, divers particularly value the context of an island as it has unique flora and fauna to explore. The consumers who expressed sustainability concerns through online reviews were in general more experienced and paid more attention to the professionalism of divers in promoting environmental stewardship and safety practices expressed in their high educational expectations associated with the PADI certification. Moreover, "solo" tourists were most concerned about sustainability as opposed to those in groups or families who are more concerned with enjoying the experiencing with loved ones. Besides, "solo" tourists had in general more experience in scuba diving and had conducted a higher number of dives. Experienced divers have advanced knowledge and information about marine life and share concerns for healthy coral reefs and developing appropriate attitudes toward nature. These findings are consistent with past studies regarding the concerns of environmental impacts with respect to scuba diving (Hillmer-Pregam, 2014; Dinmock & Musa, 2015). Past studies have also shown that dive instructors have an impact on sharing knowledge with tourists regarding low impact diving practices (Barker & Roberts, 2004) and therefore the PADI certification represents a set of training standards that need to be maintained through accurate communication with tourists and interaction with the underwater world.

It is important for destination managers and dive operators to understand the importance of sustainability in the diving experience. Moreover, recognising tourists' concern about sustainability can encourage dive operators to further understand and focus on enhancing their contributions to conservation issues and better managing impacts. In order to sustain the scuba diving industry and offer quality scuba diving experiences, destinations have to adopt sustainable principles and practices as highlighted by Dinmock & Musa (2015). The key stakeholders in scuba diving need to properly manage this activity, including dive operators since their attitudes and behaviour largely determine the extent of the impacts on the coral reef ecosystems. Since they are also the main users and direct beneficiaries of immediate socio-economic benefits, dive operators need to acknowledge their responsibility in protecting and conserving the marine environment. Moreover, at the moment overcrowding is not a concern as there are various dive sites scattered in different locations around of the island. However, as tourism numbers grow in fragile ecosystems, large influx of tourists to a relatively small island can have serious negative impacts and put the environment under enormous pressure. Reducing the negative environmental impacts can help to conserve the socio-economic sustainability of scuba diving and enhance the dive experience.

Some limitations of the current study need to be acknowledged. In this study the online reviews used and assessed were only in English while those who commented in other languages were excluded because they were low in numbers and/or the authors' inability to understand the comments (e.g., German, Italian). Further work thus can be considered to understand the themes from these international tourists.

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Virtual Reality: An Innovative Tool in Destinations' Marketing

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Abstract

Virtual reality (VR) is a fast-developing technology with a broad range of use. The tourism industry, more specifically destinations, may benefit from its potential in the near future. By using VR in its marketing strategy, destinations have a substantial influence on the information search process and the decision-making process of potential tourists. Tourists can experience the destination, its atmosphere and possible emotions beforehand. Thus, they can create a more detailed destination image and realistic expectations of their visit. This transfers them into a better position to decide whether or not to visit a destination. This experimental study takes a closer look into a destination's promotional material byanalysing and comparing a self-designed brochure withan existing VR video of the city of Dubrovnik, Croatia. A total of 101 experiments were conducted at Fachhochschule Salzburg and UniparkNonntal. The research shows that VR transforms the information search experience into a faster, more interactive, and more detailed process compared to traditional promotional material. The results can be beneficial for destinations to understand how relevant using VR for tourism promotion is.

Keywords:*virtual reality, destinationmarketing, VR in tourism, customer buying cycle*

Introduction

Innovations intechnology are revolutionising the business world as well as humanity and modern society (Buhalis & Law, 2008; Guttentag, 2010). Virtual reality (VR) is one of those emerging innovations in information and communication technologies (ICTs) that has the potential to change people's habits, business practices and strategies (Gabisch & Gwebu, 2011). The revolutionary power of VR has long been recognised. As early as 1995, Hobson and Williams (1995, p.125) described VR

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as "potentially one of the most important technological breakthroughs of the late 20th century". VR is defined as "the use of a computer-generated 3D environment – called a virtual environment (VE) – that one can navigate and possibly interact with, resulting in a real-time simulation of one or more of the user's five senses" (Guttentag 2010, p. 638).

VR can be used within numerousfields and for different purposes, such as training, educational purposes, entertainment and media, healthcare, architecture and tourism (Mazuryk & Gervautz, 1996; Virtual Reality Society, 2016). According to Guttentag (2010), VR may be especially valuable for the tourism industry within the following six areas: planning and management, marketing, entertainment, accessibility, education, and heritage preservation. In the marketing area, emerging applications of VR technology are transforming the ways in which tourism products and services are promoted on the market(Guttentag, 2010; Tussyadiah, Wang, & Jia, 2017). At the same time, VR is changing the way in which travellers search for inspiration and purchase travel experiences (Buhalis & Law, 2008; Guttentag, 2010).VR creates opportunities to experience and interact with distant realities (Benckendorff, Sheldon, &Fesenmaier, 2014) by providing tourists a free preview of the vacation experience before purchasing expensive products or services (Cheong, 1995; Neuhofer et al. 2012; Bruce, 2016).

The use of VR may be especially beneficial for destination marketing. Destinations are seen in the literature as the core of the tourism industry, as they combine all products, experiences and services provided locally to customers (Buhalis, 2000; Neuhofer, Buhalis, & Ladkin, 2012). Additionally, they are seen to be difficult to market and manage due to the complex relationships between all involved stakeholders (Buhalis, 2000; Neuhofer et al., 2012). Emerging ICTs are often reported asdrivers of innovation and creators of value for destinations (Neuhofer et al., 2012; Pawaskar & Goel, 2014). The integration of ICTs in the destinations' marketing strategy has become crucial for remaining competitive, attracting a wider audience and satisfying tourists' demands and expectations(Buhalis, 1998; Chiou, Wan, & Lee, 2008; Fritz, Susperregui, & Linaza, 2005; Pawaskar & Goel, 2014).

The adoption and acceptance of VR in destination marketing is still however barely explored (Disztinger, Schlögl, &Groth, 2017).It is therefore necessary, to develop a deeper understanding for VR and its benefits for destinations from a marketing perspective. Hence, this researchseeks to make a contribution to the existing tourism marketing literature by investigating the influence of VR on tourists' intention to visit a destinationwithin the customer buying cycle.

Literature Review

Customer Buying Cycle

The *customer buying cycle*is a customer relationship management model that provides a structural approach for understanding the relationship and the points of contact between a provider and a customer when products and services are purchased. The customer buying cycle consists of four phases: a) stimulation phase, b) evaluation phase, c) purchasing phase and d) after sales phase (Blecker, Friedrich, Kaluza, Abdelkafi, & Kreutler, 2005; Meier & Stormer, 2009).

In the *stimulation* phase, also often called problem recognition or contact phase, the initial contact betweena provider and a customer is established and the initial interest is evoked.Within this phase, the customer's need for products or services is stimulated (Blecker et al. 2005; Meier & Stormer, 2009). From a destination perspective, in this phase it is important to create an emotional connection with potential futuretourists(Tourism Australia, 2013).

In the *evaluation* phase, the customer aims to identify and collectinformation about products and services. The customer may rely on a wide range of offline and online channels for obtaining information. The collection of information is of central importance as it creates the foundation for the comparison of different offers on which the purchase decision will be based (Blecker et al. 2005; Meier & Stormer, 2009). This is particularly important when purchasing tourism services or experiences, which vary enormously and can only be consumed as they are delivered (Benckendorff et al., 2014). Thus, in tourism, the provision of valuable and detailed information about the product or service offeredis essential for the customer's decision-making process(Varkaris& Neuhofer, 2017). For a tourism destination,in this phase it is particularly important to show the benefits and qualities of productsand services, and to demonstrate the valueof the destination against major competitors (Tourism Australia, 2013).

In the *purchasing* phase, the customer makes an order and pays the product or service. Finally, in the after sales phase the customer uses or consumes the product or service bought (Blecker et al. 2005; Meier & Stormer, 2009).

As this research aims to investigate the influence of VR on tourists' intention to visit a destination, the exploration of the effects of VR on the customer buying cycle will be limited tothe information search process and the decision-making process that take place within the evaluationphase.

Information Search Process

By using VR in their marketing strategies, destinations have great influence on the information search process of potential or repeating tourists. Buhalis (1998) argues that by using VR, destinations offer tourists to access accurate and reliable information in a fraction of cost, time and effort compared to traditional promotional material. This is because VR reduces elements of uncertainty related with the intangible nature of tourism products(Cheong, 1995; Hyun & O'Keefe, 2012). In addition, Fritz et al. (2005) indicate that new technologies, and VR in particular, have the potential to make the information search process faster and more interactive. This is becausecompared to traditional promotional materials, VR provides consumers with high media richness, interactivity and telepresence(Suh & Lee, 2005). High media richness refers to the depth and breadth of information (Steuer, 1992). Interactivity is used to describe the consumers' involvement in the computer-mediated environment(Suh & Lee, 2005), while Telepresence indicates the sense of "being there"(Sheridan, 1992; Steuer, 1992).

According to Zhao (2003), the technologies that can reach the "there" have two main roles. First, to provide a communication channel that allows the flow of information to and from a remote place.Second, to provide an interface that permits users to send and receive information through that channel. In fact, VR gives the opportunity to explore different places, even if the consumer is far away. Through VR, potential tourists are able to see, hear and even feel how it would be to visit a particular destination, attractions or facilities (Bruce, 2016). Thus, VR technologies allow to enhancing the consumers' learning process (Suh & Lee, 2005; Zarzuela, Pernas, Calzón, Ortega, & Rodríguez, 2013).

VR allows destinations to supply customers with extensive information and creates realistic expectations about their future holiday (Cheong, 1995; Williams & Hobson, 1995; Hyun & O'Keefe, 2012; Zarzuela, Pernas, Calzón, Ortega, & Rodríguez, 2013). This demonstrates the value of VR in enhancing the information search process. Overall, as information is the lifeblood of the tourism industry(Poon, 1993), VR seems to represent a valuable instrument, which destinations may adopt to improve service quality and contribute to customers' satisfaction (Buhalis, 1998). Therefore, it is expected that VR positivelyinfluencesthe tourist's information search process.

H1: VR has a positive influence on tourist's information search process within the customer buying cycle.

Decision-Making Process

Recent studies have demonstrated that VR has a great influence not only on the information search process but also on the decision-making process.The decision making process of tourists is generally very complex as it includes several sub-decisions (Smallman & Moore, 2010). Such sub-decisions range from the choice of a destination to the decision of what to do at the destination(Smallman & Moore, 2010). Additionally, decision-making in tourism usually needs high involvement because of the high risk, which is perceived by the customers(Sirakaya & Woodside, 2005).

Touristsare confronted with high risk due to relatively high costs and the intangible nature of tourism products(Sirakaya & Woodside, 2005).

Furthermore, decision-making is a rational process, which means that potential tourists review the costs and benefits of their actions before purchasing (Sirakaya & Woodside, 2005). Govers, Go and Kumar (2007)arguethat VR has such a major influence on the decision-making process,as it provides tangible images of the destination and its facilities. Therefore, VR minimises the risk perceived by tourists and provides a more reliable basis to make a rational decision. In addition, Buhalis (2000), Govers et al. (2007) and Nicoletta and Servidio (2012) mention that based on seen images, tourists can create their own mental constructions about facilities and attributes in the destination – the destination image. This destination image and developed expectations have a crucial impact on the intention and motivation to visit a particular destination.

Furthermore, VR has a great influence on the decision-making process, as it touchesand can create intended emotions. According to Achar, So, Agrawal, & Duhachek (2016), emotions are very important in the decision-making process. VR triggers emotions by stimulating the users' senses, such as seeing, hearing and feeling. VR further stimulates senses by creating an illusive and immersive experience (Gutiérrez, Vexo, & Thalmann, 2008),in which users are able to visualiseplaces and landscapes, and experienceactivities that they mayenjoy when visiting the destination (Cheong, 1995). VR offers destinations a unique opportunity to transmit intended emotions to potential tourists in a more effective way compared to traditional promotional material(Osti & Pechlaner2001; Diemer, Alpers, Peperskorn, Shiban, & Mühlberger, 2015; Felnhofer et al., 2015).Additionally, according to Cuperus, Laken, van den Hout, & Engelhard (2016) and Serrano, Baños, & Botella (2016), VR is more powerful in inducing strong emotions, as it creates a feeling of presencethat is traveling virtually to the shown place. Thus, by influencing and stimulating intended emotions through VR, destinations have a great opportunityto influence the decision-making process of potential tourists and to enhance tourism.

Thus, by using VR as a marketing tool, destinations have the unique chance to position themselves and to attract potential tourists (Cheong, 1995; Chiou et al., 2008; Neuhofer et al., 2012). In fact, VR has the potential to influence the image of a destination and its perception by future tourists (Williams & Hobson, 1995; Buhalis, 2000; Govers et al.,2007; Hyun & O'Keefe, 2012; Nicoletta & Servidio, 2012;Zarzuela et al., 2013). Therefore, it can be suggested that VR has a positive influence on tourist's decision-making process.

H2: VR has a positive influence on tourist's decision-making process within the customer buying cycle.

Methodology

To answer the research question and to confirm the hypotheses, an experimental research approach wasadopted. The sample was selected using the total population samplewitha purposive sampling approach. The major criteria for the purposive selection were that the sample has a) never visited the destination before and b)that study participantsbelong to Generation Y. Generation Y, also known as Millennials, were born between 1981 and 1999(Bolton et al., 2013).Despite the criticism that Generation Y may not be representative of general tourism customers(Ok, Shanklin, & Back, 2008), for this research Generation Yers, have been identified as a representative group of technology adaptors to investigate VR related information search and decision-making processes.

This is because this generation is highly involved with the Internet and tech-savvy, as it is the first generation that has been living its entire life in the digital environment (Bolton et al., 2013; Murray, Toulson, & Legg, 2011; PrincetonOne, 2016). Moreover, Generation Yers are the tourism customers of the future. As of 2020, Generation Y will represent half of the global workforce and will be the largest group of tourism customers (Elworthy, 2016). Additionally, Generation Y is a very optimistic and social group; they tend to easily get engaged with new cultures, traveling and exploring (PrincetonOne, 2016). Thus, it is important for destinations to investigate their future target group right now in order to prepare and adapt to their demand requirements.

Research participants were selected and divided into two groups – the treatment and control group, with the purpose of making a comparison between the two groups. The control group observedtraditional promotional material in form of a brochure, whereas the treatment group saw a VR video of the selected destination. Hence, the VR video and the brochure were the only materials used within this research. To make sure that the content of both promotional materials is consistent, first the VR video was selected and based on this the brochure was created. Additionally, both groups had the same amount of time (2 minutes) to observe the material. Furthermore, a pre and post questionnaire wascompletedbythe study participants. The items for the questionnaire were elaborated based on the literature review. These were measured using a 5-point Likert-like scale, from 'Totally agree – Totally Disagree' and 'Poor – Excellent' anchor statements. This was used to test the influence of promotional materials on the information search and decision-making process, and thus, on the actual intention of tourists to visit the potential destination.

Dubrovnik was selected as a destination to carry out the empirical research. This is because the main tourism destinations in Croatia are in the northern and central part of the country (Ministry of Tourism, 2015). Therefore, from a tourism marketing point of view the promotion of the southern areas of the country is crucial. Though Dubrovnik is the third most important tourism hub in Croatia after Split and Zagreb.Dubrovnik accounts for 8.9% of the total overnights in the country (Ministry of Tourism, 2014). In addition, Dubrovnik'sVR video was of very good quality, not too long and packed with valuable information about the destination.

Data were collected on two research sites within Salzburg, namely Fachhochschule Salzburg and UniparkNonntal. Educational institutions were selected as research sites due to the likelihood of finding participants fitting the target sample. Datawere collected using an online questionnaire tool, thus, the data could be easily exported to an excel-file in order to be coded. The analysis of the primary data was doneusing SPSS. In order to ensure reliability of this study, the research instruments were pre-tested with a pilot-study.

Findings

A total of 101 experiments were conducted, of which 50 experiments with the treatment group (VR) and 51 experiments with the control group (brochure). In total, 49.5% of participants are female, 49.5% are male while 1% of the sample did not indicate the gender. The majority of participants are from Austria (49.5%), Germany (12%) and Italy (4%). Concerning the educational background,40.6% have a high school diploma and 50.5% a bachelor's degree. Lastly, 72.3% of the participants are currently students, followed by 18.8% of part-time employees.

To test whether VR has a positive influence on the tourist's information search process and decision-making process, participants were firstly asked to rank the quality of the promotional material(VR video and brochure) on a 5-level Likert Scale (1=Poor – 5=Excellent).The results show a considerable difference between the two promotion media. The VR video (M = 3.84; SD = 0.766)was perceived of being of higher quality than the brochure (M = 2.76 stars; SD = 0.951).Based on this, it can be concluded that participants preferredthe VR video as a promotional material compared to the brochure. Furthermore, the lower standard deviation within the treatment group (VR) demonstrates a strong agreement on the perceived high quality of VR as a medium for marketing promotion.

Additionally, it was tested whether the promotional material serves its general purpose of promoting the destination Dubrovnik. Participantswere asked to estimate their willingness to visit Dubrovnik prior to and after having inspected or watched the promotional material. The greatest change was observed in the control group (brochure), where the number of participantswishing to visit the destination increased by 13.7%. In contrast, in the treatment group (VR) the noted increase was of 10.0%. Based on these findings, it could be assumed that the brochure better served its purpose of promoting the destination.

Furthermore, the relationship between the type of promotional material and the intention to visit Dubrovnik after seeing the promotional materials was tested. It can be presumed that the type of promotional material influences a tourist's desire to visit the city afterwards. By considering the results in detail, it can be stated that a larger number of people intend to visit Dubrovnik after seeing the VR video rather than the brochure. The findings can be generalised to Generation Y, as with a value of 0.019 in *Pearson's Chi-Square* test,this result is statistically significant. By taking into accountthe results of the *Cramer's V* test (0.234), it can be concluded that the type of promotional material has a positive but rather weak influence on a tourist's desire to visit Dubrovnik. Hence, it can be argued that VR is a more efficient marketing tool compared to traditional brochures. To support this assumption, the influence of each promotional material on the information search process as well as the decision-making process of tourists was investigated in detail.

*Table 1*display the statistical results for each items used to test the influence of VR on the tourist's information search process. Participants where asked to rank every statement on a 5-level Likert Scale (1=Totally agree – 5=Totally Disagree). To verify the inner consistency of the measurement instrument the *Cronbach's Alpha* test was conducted. The*Cronbach's Alpha*value (0.870) demonstrates a strong internal reliability of this battery of statements. The reliability statistics also confirmed that all the adopted items could be accepted, as the *Cronbach's Alpha* did not increase when items of this construct were excluded from the analysis. Comparing the mean values for the brochure and VR, it can be assumed that VR has a greater positive influence than the brochure onthe information search process.

The information provided through VR resulted in a stronger stimulation of the subject's senses and offered them higher quality information (VR M = 1.90; Brochure M = 3.35). In addition, the results show a considerable difference between VR and the brochure in terms of reducing elements of uncertainty. By comparing the mean values between the two promotional media (VR M = 2.06; Brochure M = 2.75), it can be stated that VR has a positive effect on the information search process. It is also relevant to mention that after watching the VR video,test subjects in the treatment group (VR) indicated a higher degree of feeling like being at Dubrovnik(M = 1.82) than the control group, which looked at the brochure (M = 3.73).An equal variance *t-test* revealed a statistically reliable difference between the mean agreement levels to the test items for people who saw the VR video and the brochure. Therefore,*H1* can be accepted and it can be concluded that VR has a positive influence on the tourist's information search process.

Table 1: Descriptives Information Search Process (1=Totally Agree; 5=Totally Disagree)

Information Search Process	Mean Brochure	Mean VR	Sig. (2-tailed)
The promotional material provided me with reliable information in a fast and convenient way.	2.45	1.78	0.000
The promotional material reduced elements of uncertainty by providing me with plentiful information.	2.75	2.06	0.000
The promotional material provided me with high quality of information and stimulated multiple senses.	3.35	1.90	0.000
The information was presented with high interactivity.	3.92	2.28	0.000
When receiving the information, for a moment I felt like being in Dubrovnik.	3.73	1.82	0.000
With the provided promotional material, learning about Dubrovnik was enhanced.	2.55	1.84	0.000

VR also played an important role in the decision-making process.*Table 2*shows the participants' mean agreement level with the statements used to test the influence of VR on the decision-makingprocess. These were ranked on a 5-level Likert Scale (1=Totally agree – 5=Totally Disagree).The *Cronbach's Alpha*value (0.898)obtained by testing the survey items demonstrates high internal consistency and reliability. The results reveal that VR (M = 1.88) allows to pre-experience facilities and attractions in a stronger way than the brochure (M = 2.71). In addition, the view ofthe promotional materialresulted in a higher level of confidence about future visitintentions to Dubrovnik among subjectsin the treatment group (M = 1.80) than in the control group,where lower resultswere recorded (M = 2.53). However, in terms of creating a clearer destination image, subjects' results show similar valuesbetweenthe VR video (M = 2.14) and the brochure (M = 2.75).An equal variance *t-test* reveals a statistically reliable difference between the two test groups within the decision-making process. These results support *H2*. Overall, it can be concluded that VR has a positive influence on the tourist's decision-making process.

Table 2: Descriptives Decision-Making Process (1=Totally Agree; 5=Totally Disagree)

Decision-Making Process	Mean Brochure	Mean VR	Sig. (2-tailed)
While seeing the promotional material, I experienced the atmosphere of Dubrovnik.	2.71	1.88	0.007*
While seeing the promotional material, I was able to pre-experience facilities and attractions in Dubrovnik.	3.14	1.98	0.001*
After seeing the promotional material, I am in a better position to decide whether I want to travel or not to Dubrovnik.	2.53	1.80	0.000
After seeing the promotional material, I have realistic expectations of a future visit in my head.	2.71	2.08	0.001
After seeing the promotional material, my desire to visit Dubrovnik is stronger.	2.71	2.02	0.001
After seeing the promotional material, I have a clear destination image in my head.	2.75	2.14	0.002
The promotional material touched on and induced emotions.	3.35	1.98	0.000

** Significance level based on Levene's Test for Equality of Variances*

Discussion

The study's aim was to investigate a destination's promotional material by analysing and comparing a self-designed brochure with an existing VR video of the city of Dubrovnik, Croatia. The first objective was to investigate the influence of VR on the tourist's information search process within the customer buying cycle. The results of this research can to a large extent confirm the previous scientific findings. Referring back to the statements of Buhalis (1998) and Fritz et al. (2005), VR guarantees a faster and more interactive information search process. Thus, according to the perceptions of the participants of this research framework, VR provided them with a more reliable and interactive information search process in a fast way, compared to the traditional promotional materials, such as brochures.

The research findings confirm the statements by Cheong (1995) and Hyun & O'Keefe (2012) that VR reduces elements of uncertainty and the intangible nature of tourism products in a better way, as it supplies tourists with plentiful information, compared to traditional promotional material. Additionally, due to the abundanceof information, tourists are able to create more realistic expectations compared to a brochure.

Furthermore, the results confirm the study of Suh & Lee (2005)arguing that VR provides consumers with high media richness, interactivity and telepresence. The results have revealed that the quality of the provided information was higher than in the case of the brochure. Additionally, it has been demonstrated that multiple senses, such as vision and hearing are stimulated since the information is presented in an interactive way.

Comparing the findings of Suh & Lee (2005)to the results of this study, it can also be affirmed that the learning process was stimulated. The VR video permitted to see realistic images of Dubrovnik from different angles and distances. Furthermore, the participants could adjust from which angle to explore the destination, which permitted a higher level of interactivity that in turn enhanced the customer learning process, in line withSuh & Lee (2005) and Zarzuela et al. (2013). Furthermore, the VR video strongly affected the sense of "being there" (telepresence) as soon as the participants stated that for a moment they felt like being in Dubrovnik.

It is interesting to point out that the video contains realistic images of the place, such as for example, the rain that is normally avoided in traditional promotional materials. The participants of the treatment group were having fun seeing how the rain drops were flying into them, some participants of the control group found that the rain was not very positive for the destination image.

The second objective of this study was to analyse the influence of VR on the customer decision-making process. The findings have revealed that VR does have a positive influence. The VR video provided the participants with better information and allowed pre-experiencing the destination. Consequently, participants could explore and experience the destination facilities, weather and atmosphere in more depth, as proposed by Bruce (2016), Cheong (1995) and Chiou et al. (2008). Hence, the research findings confirm the statements of Williams and Hobson (1995) and Zarzuela et al. (2013) that tourists – after seeing VR as a promotional material - are in a better position to makea decision about whether or not to visita destination. This is because tourists can build more realistic expectations based on a VR video than when looking at a brochure.

The findings of this study also confirm the statements of Cheong (1995)that VR increases the actual desire to visit the place. Thus, the participants expressed not only a higher desire to visit Dubrovnik, but also argued to have a clearer perception of the place, hence, a high-quality destination image. It could lead to a more rational decision from the customer's side and minimise the risk related to high expectations.

Finally, VR has shown to evoke more emotions in the customer's mind. Thus, the participants were not only watching or listening to the video, but they were also moving or sometimes jumping (e.g. to avoid the rain) what can also confirm that they were more immersed and involved in the experience. Additionally, the results confirm that the treatment group was more emotionally touched what could affirm the stimulation of the senses.

Conclusion

The findings suggest some useful implications for destination practice. First, the use of VR could provide future tourists with more reliable, faster, and more interactive information and, in this way, influence the tourist's information search and decision-making process. This kind of information permits to pre-experience the destination and create realistic expectations about the place. Subjects had a more detailed destination image as well as realistic expectations of the possible visit. All this together placed them into a better position to decide whether or not to visita specific destination. Hence, it can be argued thatVR videos can be adopted as a useful and beneficial marketing tool for destinations. It was confirmed that VR enable destinations to attract a wider audience and to satisfy tourists' demands and expectations, and by doing so, to stay competitive in the tourism industry.

VR stimulates multiple senses thanks to the fact that the information is presented in an interactive way, and it creates a feeling of presence. This information is critical for destinations currently looking to creating VR content, as to design videos that address various senses and touch emotionally, while delivering information in a fast and convenient way.

Limitations and Further Research

Several limitations are acknowledged. Due to the quantitative nature of this study, limitations in time andin sample size need to be considered. Due to the focus of the sample on Generation Y, the results of this study cannot be generalised to a larger population, only to Generation Y. The questionnaire was offered in English language only, which could represent a possible language barrier for study participants and those having to be excluded from the study due to the language of the study.

Additionally, the provided brochure could also represent another limitation as it was producedbased on the information from the video. This study assured to display the same information in the video and in the brochure. However, some elements, such asthe rain, could have been perceived in a different manner. In this sense, it would be appropriate to use a variety of promotional materials in further research, such as, for example, professional brochures, photos or regular promotional videos and compare them with the effect of VR videos.

Further research should extend the sample size, taking into account other generations, such as Baby Boomers, Generation X and Generation Z. It would also be important to analyse and compare the differences of VR's influence on other parts of the customer buying cycle, such as the stimulation phase, purchasing phase and after sales phase. In addition, future research could aim to investigate whether there is any variation in perceiving content and whether videos with more or less information influence the viewer in the decision-making process.

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Tourism Destination Marketing: A Case Study of Lumbini Nepal

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Abstract

The paper is essentially related with the study of marketing of a destination. A destination which includes every provision for the visitors attracts continuous flow of visitors. Being a foremost religious site of the Buddhism, the study of Lumbini is always been a subject of choice. In the context of tourism destination marketing, the author engages in a field survey with 184 visitors to gather information on attractiveness and positioning of destination Lumbini; and evaluates the effects with the use of different data analysis methods and statistical tools so as to come to the prospects, challenges and future policy suggestions.

Keywords: *tourism, destination, marketing, marketing mix, tourist.*

Introduction

The study in the Himalayan country Nepal where tourism counts 4.3% of direct contribution to GDP, 3.5% of total employment contribution, recorded in the report study of world travel and tourism council "Travel and Tourism economic impact 2015 Nepal". It is found to be an important foreign currency earning source for this beautiful travel destination. Many travel planners and visitors regard Nepal as one of the top destinations to visit every year. This study focused to the area of pilgrimage tourism in studying the world's heritage site- Lumbini Nepal.

Lumbini is situated in central Tarai plain of Nepal, about 300 km west of Kathmandu. Although its elevation is 105 meters above sea level, himalayan foothills are only 24 kms away and on clear days, Dhaulagiri peak (8,167m) is visible, 130 kms due North. Siddarthnagar is the nearest town with Gautam Buddha Airport. Highways connect this town with Kathmandu (east) via Chitawan, rich in wildlife and Pokhara (north), the destination for trekkers. It has a frost free dry winter and a hot wet summer. The average annual rainfall is more than 2500 mm. August (Srawan/Vadra) is the wettest month, usually with a minimum of 1000 mm. The temperature in April, May and June exceeds 40 degree centigrade and during January it declines up to 9 degree centigrade. The winter is dry and relatively cool; during the daytime, however, even

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in December and January, the temperature can go up to 25 degree centigrade or more (Nepal Tourism Board, 2000)

Lumbini is the birthplace of Lord Buddha and its religious value has been attracting pilgrims since the very early ages. The archaeological remains, which were excavated throughout the last century and which are now conserved at the site, provide testimony of these pilgrimages since the 3rd century BC. It is for these reasons, that Lumbini was inscribed in the World Heritage List in 1997 (Kanno, Koto, 2006).

Tourism destination branding is a general concept; destinations can be branded like products or people. In this case, the power of branding is in making people aware of the location and linking desirable associations (Damnjanović, Kravic and Abdul Razek, (n.d.). Destinations are a large entity with sets of material and non-material elements (Florek, 2005). The attractiveness of a tourist destination encourages people to visit and spend time at the destination. Therefore the major value of destination attractiveness is the pulling effect it has on tourists. Without the attractiveness, tourism does not exist and there could be little or no need for tourist facilities and services. It is only when people are attracted to a destination that facilities and services follow (Ferrario, 1979a). Tourism marketing is an integrated effort to satisfy tourists by making the best possible services available to them. It is a device to transform the potential tourists into actual tourists. (Musa, Mohammad, 2013).

Tourism marketing in Nepal is not an old concept. The researcher thinks it begun as the 'world of mouth' marketing of Nepalese tourism aftermath of successful peak-kissing of Mount Everest in 1950s. It was the date Nepalese tourism gone international with the glory of Everest victory. In this way, tourism marketing is essentially related with the marketing of a destination. A destination which includes every provision for the visitors attracts continuous and high flow of visitors. Tourists are the indicators of foreign currency earnings and economic growth in and around the destination. So, the destination development, management and promotion are important marketing functions of tourism marketing.

Significance of the Study

Tourism is the major economic source of Nepal. Nepal is trying to develop its foreign currencies earning sector's status to compete in regional and global market. Lumbini being the birthplace of Lord Buddha, thousands of national and international Buddhist as well as non-Buddhists come to visit the cultural and religious place every year. It has direct and indirect effect in the socio economic development of this region. Effective and sustainable positioning of the destination in the regional and international level can be the source of increasing tourists flow in the place. This research will add value through the evaluation of current status, its marketing prospects and challenges and finally policy suggestions to concerned stakeholders.

The overall objective of this study is to find out the status of destination marketing of Lumbini Nepal and the potential marketing strategies to develop it as an international tourist destination.

Research Questions

This paper attempts to study the marketing of Nepalese tourism industry with the case study of pilgrimage-based tourism in Lumbini, the birthplace of the Lord Buddha. It offers valuable recommendations to enhance the branding and/or promote the marketing of Lumbini as well as the overall Nepal as an international tourist destination. Specific research questions are:

1. How effective are the marketing activities in Lumbini?
2. What do the visitors think about the marketing mix factors of destination Lumbini?
3. What can be done to develop, manage and promote the destination -Lumbini branding and marketing- in regional and international level?

Methodology of the Study

This study is primarily based on primary data through researcher's own observation, interview and questionnaire survey. For the collection of data, field survey is performed in the real location of Lumbini. The researcher personally talked with the visitors and convinced them to fill out the questionnaire forms. Many of them refused to participate in the tourist survey because of time constraint and not having interest on it. However, researcher managed to survey around 186 domestic and international tourists in the duration of 7 days. Similarly, stakeholders involved in tourism marketing in Lumbini are contacted to provide their opinions about tourism marketing in Lumbini. Likert scale technique is used as a structured type questionnaire to measure the visitors' perspectives on various attributes of tourism destination marketing and open and closed questions are also used. Further, secondary data has been collected from different published and unpublished documents. While in this process different previous research works, books, journals, magazines and newspapers have been reviewed. In addition to these, a lot of tourism related websites have been surfed.

For the analysis, different statistical methods were employed in SPSS to get concrete results of destination marketing and ended up with some suggestions. Partial conformity factor analysis is performed to see the correlation between attributes. Similarly, significance test using ANOVA for the satisfaction perceived of marketing mix factors is conducted. Multiple regression models are applied to see the contribution of marketing mix factors to the satisfaction level of tourists.

Literature Review

In this part, previous literatures and research works in the area of tourism destination and Lumbini are reviewed to have the foundation, scope and gap in the area. The study follows the tourism destination, tourism in Nepal and review of research works in Lumbini.

Tourism Destination

A tourist destination is a place which is very often visited by many domestic and international tourists. It can be a city, town, historical place, sea-beach, mountain, an amusement park, museum or some kinds of religiously important place. A tourism destination may contain one or more tourist attractions and sometimes some tourist traps. For many reasons, a place can be very important to domestic and international tourists. These can be natural tourist attractions like forest, river, big waterfall, hill or lake. Again, people can make an ordinary place into an important tourist destination by their own effort like making amusement park, statue, big hotels or by making a new city or town. Tourists have different choices and that is why different tourists choose different kinds of tourist destinations. Like a simple place can be the most important and illusive place to someone who love sports if any big sports event is arranged in that place. (Yeoman, 2008, 4-13).

Destinations that fail to maintain the necessary infrastructure or build inappropriate infrastructure face significant risks. A destination's attractiveness can be diminished by violence, political instability, natural catastrophe, and adverse environmental factors and overcrowding. So destination marketing is an important part of developing and retaining a particular location's popularity. Tourism marketing is called service marketing. Services industry varies greatly and service marketing has some specific criteria than others commercial product marketing. Government offer service through employment services, hospitals, police and fire departments. Many non- profit organizations also offer services through social work, healthcare, charity etc. Business organizations offer services by different organizations like airlines, banks, hotels, insurance companies and others (Kotler & Armstrong, 2002).

Today, every country, city, and region on earth must compete with every other for its share of the world's commercial, political, social, and cultural transactions, in what is virtually a single tourist market. Brand image becomes critical: nobody has time to experience the differences, people fall back on their fundamental beliefs and prejudices about destination to help them make their decisions. Just as in the commercial marketplace destination "brand image" provides a short cut to an informed buying decision. Branding acts like a calling card that opens doors, creates trust and respect, and raises the expectation of quality, competence and integrity (Anholt, 2009).

Tourism in Nepal

Nepal has huge possibilities in the tourism sector. The Himalaya nation is famous for its natural beauty: the world's highest peaks, national parks rich in flora and fauna, snow-fed rivers, exceptional trekking routes, wonderful lakes and welcoming people. Nepal is rich in its cultural and religious diversity as well. Possessing eight of the 10 highest mountains in the world, Nepal is a tremendously attractive location for mountaineers, rock climbers and adventure seekers. Apart from being an attractive destination for adventure, Nepal's pleasant climate and ever welcoming nature of Nepalese show there is a tremendous prospect of tourism ahead in Nepal. Tourism as an emerging global phenomenon enhances the world travelers to explore the wonders of the world. Nepal is also being an integral part of a global system of tourism cannot escape benefiting from this emerging field. Nepal as a Himalayan nation has enormous tourism prospects. If many unexplored regions of Nepal are identified along with popular tourist destinations the Himalayan state can make remarkable progress in the field of tourism (Himalayanglacier, 2015).

Nepal is well known in the map of global tourism as one of the best destination because of its unique natural beauty, immensely rich bio-diversity, multi-ethnicity, variety of languages and religion, social heterogeneity and historical as well as cultural heritages. Day and night advancement in the field of science, technology and communication had converted the entire world in one village, in this present context Nepal needs to advertise its national heritages in front of the world to enhance the capability to obtain maximum benefit by attracting global tourism market. As tourism industry in itself as a major basis of national economic development, it has become essential to enhance the livelihood and employment opportunities of general population and improve their standard of living by diversification and expansion of their business. For this purpose, while on the one hand it is imperative to aptly protect and preserve these heritages of Nepal, on the other hand it is necessary to have quantities as well as qualitative growth of tourism service industry by developing all kinds of infrastructures related to tourism service industry including international airport services (MOTCA, 2009).

The tourist sites and activities in Nepal as mentioned in the official website of Ministry of Foreign Affairs, Nepal Government (MOFA, 2015) includes:

1. *Wilderness tourism:* Nepal's major tourist activities include wilderness and adventure activities such as mountain biking, bungee jumping, rock climbing and mountain climbing, trekking, hiking, bird watching, mountain flights, ultra-flight aircraft flights, paragliding and hot air ballooning over the mountains of the Himalaya, hiking and mountain biking, exploring the waterways by raft, kayak or canoe and jungle safaris especially in the Terai region.

2. *Religious sites:* Nepal is a multi-religious society. The major religion in Nepal is Hinduism, and the Pashupatinath Temple, which is the world's one of the main Hindu religious sites is located in Kathmandu, attracts many pilgrims and tourists. Other Hindu pilgrimage sites include the temple complex in Swargadwari located in the Pyuthan district, Lake Gosainkunda near Dhunche, the temples at Devghat, Manakamana temple in the Gorkha District, and Pathibhara near Phungling, Mahamrityunjaya Shivasan Nepal in Palpa District where biggest metallic idol of Lord Shiva is located. Buddhism is another main religion. The World Heritage site Lumbini, which is the birthplace of Gautama Buddha, is an important pilgrimage site. Another prominent Buddhist site is Swayambhunath, the Monkey Temple, in Kathmandu. Dang valley is also a sacred place for Hindus as well as other religions. Kalika and Malika Devi in Chhillikot hill, Ambekeshawori temple, Krishna temple, Dharapani temple etc. are sacred place in Dang district. Chillikot hill is also a good place for sightseeing and also an ancient palace of a king. Muktinath is a sacred place for Hindus as well as Buddhists. The site is located in Muktinath Valley, Mustang district. According to Central Bureau of Statistics repot 2000, pilgrimage lies in the third main purpose of visiting Nepal and first and foremost in case of Lumbini.
3. *Culture and Heritage Sites:* Kathmandu the capital city of Nepal is the city of temple and very rich in cultural heritage. Within 7 km radius there are 7 world heritage sites (Pashupatinath Temple, Baudhanath Stupa, Swayambhunath Stupa, Changunarayan Temple, Kathmandu Durbar Square, Patan Durbar Square and Bhaktapur Durbar Square) which cannot be found anywhere. Museums in Kathmandu have rich collections of archaeological, historical and artistic importance and galleries display art work of the past and present. Full of art, architecture and culture, the Kathmandu Valley is the prime destination for the tourists. As Nepal is a land of festivities and celebrations, visitors can experience how a culturally diverse and rich society of Nepal grooms in harmony.

Review of Research Works in Lumbini

Kunwar and Ghimire (2012) in their study "Lumbini as International Pilgrimage Destination: Authenticity and Significance" focused for the need of development of Lumbini region as well as for the successful completion of Visit Lumbini year 2012 at that time. They think Tourism is the dynamic industries which contribute significantly in the national economy needs always new things, ideas, activities and attractions. Visit Lumbini 2012 could be the appropriate platform to publicize Lumbini and Nepal in the international market as well as create awareness among the domestic tourists. It is the slogan to develop Lumbini and attract more pilgrims and tourists from the international market and bring the momentum of tourism industry of Nepal. Lumbini holds almost similar position with Mecca. Millions of pilgrims and tourists visit Mecca; however, less than 100 thousands international tourists/pilgrims visit Lumbini every year. The government of Saudi Arab has given high priority to develop Mecca and every year Mecca is expanding its territory with wide roads, hotels, restaurants and other basic facilities needed for visitors. They have a plan, budget, enthusiasm and commitment to develop it and get benefited. It seems they are celebrating 'Visit Mecca' every year. On the other hand, nearly 35 per cent works have been completed in 35 years time of Lumbini Master Plan. How many years will it take to complete is unknown? Though Lumbini has been attended to a great extent, much still remains to be done in Lumbini itself. The Greater Lumbini Development is a broader concept to develop the historical sites in Lumbini, Kapilvastu and Nawalparasi associated with Buddha's life, from childhood to his younger days, in an integrated approach. The successful completion of this mega event (Visit Lumbini 2012) could add up the other dynamic programmes in the days to come to build up the Nepalese tourism as a whole.

Neupane (2009), in the study "Heritage Complexity and Tourism: The Case of Lumbini Nepal" provided some recommendations to make the site attractive for both visitors and local communities. One of the ways of getting support for conservation and development of the site from local communities in this case is providing economic benefits through tourism. However, despite the importance of spiritual and academic interests in Lumbini, its potential for attracting international visitors and a growing trend in arrivals, the area has not benefited well from tourism. Through the Tourism for Rural Poverty Alleviation Program (TRPAP), the government is trying to diversify the tourism product so that tourists will spend more money at the site and in surrounding villages. However, the diversification of tourism products by TRPAP without much tourism insight may not be appropriate. Rather, it is recommended to increase the length of stay of tourists through the development and promotion of other Buddhist sites around the area, including Kapilvastu and Devdaha. Certified guided tours and interpretive programs can also help employ locals and increase the length of stay. Lumbini is also suffering from a seasonal pattern of tourists as the site experiences very low visitation rates during summer months of April to July. Although monsoons are a big factor in seasonality shifts, their impact on heritage tourism should be much less than other types of tourism, such as nature-based tourism because it is easier to control the climatic factors in the built environment such as temples and museums. The monsoon can be a real constraint for a small portion of the tourists visiting Lumbini who also visit other mountain destinations. But for Asian pilgrims, it should not be a significant factor. This warrants awareness and information dissemination, which should be incorporated in the tourism plan for Lumbini.

Ghimire, (2006) in his research "Lumbini: A touristic overview" concluded Lumbini is a World Heritage Site, a destination for pilgrimage and faith tourism and belongs to all in the world. Lumbini not only provides an ultimate pilgrimage and nirvana for the Buddhists, it is also an important destination for non-Buddhists. It not only belongs to Nepal and the Nepalese people, but a sense of ownership is essential for the faster and smoother development of the complex and the region. The most important recommendation is that the Lumbini and Lumbini Development Trust (LDT) management should be free from political and ideological allegiance. The teachings of Buddha and his message of compassion and devotion to the service of humanity, universal brotherhood, world peace, meditation, progress and welfare of mankind should be foremost in the minds of those managing the site. The proper and phase wise implementation and completion of the Lumbini Master Plan can solve the current short fallings, and with good governance Lumbini has the potential to become a world class tourist destination for all.

All of the literatures and previous studies such as research activities, survey articles, and related online literatures, studied tourism in Lumbini by its historical perspective, socio-economic impacts, overall Lumbini development perspective and problems point of view in Lumbini. No studies are found to deal with destination marketing of Lumbini such as marketing mix factors analyses. So, the researcher finds the scope in doing research in that area of tourism in Lumbini. However, this study somehow followed those studies to add value to the gap.

Analysis of Findings

The study showed that the top nationals visited Lumbini includes Nepalese, Indian, Chinese, Srilanka. Similarly, the researcher performed data collection with the nationals from Australia, England, France, Germany, Japan, Finland, Italy, Myanmar, Netherlands, Russia, South Korea, Spain, Thailand and Vietnam. 60.9% of the respondents were male and 39.1% were female. Visitors below the age 25 years found to be a higher percentage i.e. 45.7%. That means, younger people counted almost half of the visitors sampled. It could be because of higher number of Students visiting the site every day. 32.6% of them were students; however 41.3% of the respondents were Jobholders/Employees professionally.

When studying the source of information about Lumbini, 30.4% responded "Friends/Family" to be the major source, 26.1% responded to "Internet/Television" to be the major source. Most of the people i.e.41.3% responded to "Others" sources. The researcher supposes that other sources could include books, schools/colleges and so on. The study showed that more than half of the respondents i.e. 56.5% organized their travel to Lumbini themselves. Few of them i.e. 19.6% had their visit organized by travel agents or tour operators. The study of reasons of travelling the site indicated that, 41.3% visited Lumbini to observe the holy place of Buddhism, 28.3% visited for religious purpose, 13% visited as a part of travel package, 8.7% visited to spend the leisure time and the same percentage visited for other purposes. Many people found to visit Lumbini for very short time, probably only for a day. 71.7% of the respondents had no longer plan to stay in Lumbini then the same day, 23.9% of them had plan to stay at least till tomorrow, very few i.e 4.3% only could stay more than 5 days in the site. While studying the frequency of visit, 67.4% visited the place for the first time. The study essentially related with the promotion and marketing of Lumbini. So, the respondents were asked whether they have seen any promotion or marketing activities about Lumbini. About 69.6% of the respondents had seen some promotions or marketing activities about Lumbini whereas 30.4% of the respondents never seen any promotions or marketing activities. The study showed that 39.1% of the respondents had high effect of promotion or marketing activities about Lumbini.

Descriptive Statistics

	Mean	Std. Deviation	N
Overall satisfaction	4.3043	.83292	184
Revisiting consideration	4.2391	.91579	184
Tendency to recommend	4.7609	.72984	184

Correlations

		Overall satisfaction	Revisiting consideration	Tendency to recommend
Overall satisfaction	Pearson Correlation	1	.649**	.552**
	Sig. (2-tailed)		.000	.000
	N	184	184	184
Revisiting consideration	Pearson Correlation	.649**	1	.478**
	Sig. (2-tailed)	.000		.000
	N	184	184	184
Tendency to recommend	Pearson Correlation	.552**	.478**	1
	Sig. (2-tailed)	.000	.000	
	N	184	184	184

**Correlation is significant at the 0.01 level (2-tailed).

The researcher tried to study the general impression of respondents regarding the tourism in Lumbini. Visitors had 'overall satisfaction' mean in a scale 4.3043, 'revisiting consideration' mean in a scale 4.2391 and 'tendency to recommend to others' mean in a scale 4.7609. The outcomes showed visitors are satisfied as a whole, consider revisiting and tend to recommend visiting Lumbini to others. Similarly, correlation among three of these questions was significant.

The marketing mix factors study in Lumbini with factor analysis showed that 71.31% of the overall variation is explained by seven factor components (7Ps: Product, price, place, promotion, people, process and physical evidence). The outcome showed first component counts the higher contribution for the satisfaction of respondents visiting the Lumbini. The statistical probability and the test indicated that there was a significant correlation between the variables, and the use of factor analysis was appropriate.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.884a	.781	.744	.42109

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	99.118	26	3.812	21.500	.000a
	Residual	27.839	157	.177		
	Total	126.957	183			

In multiple regression analysis study with ANOVA, to predict the goodness-of-fit of the regression model, the multiple correlation coefficient (R), coefficient of determination (R square), and F ratio were examined. First, the R of independent variables on the dependent variable (Tourists' overall level of satisfaction) is 0.884, which showed that the tourists had positive and high overall satisfaction levels with the given attributes or marketing mix factors. Second, the R square is 0.781, explaining that more than 78% of the variation of tourists 'overall satisfaction' was explained by those factors. Last, the F ratio, which explained whether the results of the regression model could have occurred by chance, had a value of 21.50 (p=0.00) and was considered significant.

Tourism Marketing

In marketing, 4 Ps, namely Price, Product, Place and Promotion are very popular. However, tourism marketing is a service business it needs to be analyzed from the point of view of service marketing. Service marketing mix consists some more factors besides 4 Ps. These three of the additional factors are People, Process and physical evidence. The field study of altogether 7 Ps in tourism marketing of Lumbini Nepal is analyzed as below:

Product: It's the major thing in any business or service. In tourism industry, the destination itself is a product. When analyzing the tourism product in marketing, its related to transportation, accommodation, attractiveness, shopping and grocery stores, recreational places, tour packages, safety and hygiene of the place etc. The study showed that attractiveness has mean scale of 4.17391 which is very positive. Accessibility has 3.9130, a recreational place has 2.8261, accommodation has 3.2826, shopping & grocery store has 2.27391 and tour package has 3. It can be said that product attributes attractiveness, accessibility, accommodation and tour package provided average or more level of satisfaction to the respondents; however recreational places and shopping and stores provided below average level of satisfaction.

Price: It is important to set a right price considering the buyer's purchase capacity, disposable income, competitors' price, cost of the service, demand and supply etc. The study of some price attributes like prices level and segmentation in Lumbini showed that Prices level has satisfaction in mean scale of 3.5652 and segmentation has 3.0435. Though these are above average, stakeholders need to segment the services and products and set prices appropriately.

Place: Place is the study of channels and distribution. The attributes regarding place component studied were, local transport, safety & hygiene of the place and Information, communication and technology (ICT) infrastructure. The study showed local transport satisfaction in a mean scale of 3.3043, safety & hygiene satisfaction in a scale of 4.0652 and ICT in a scale of 2.7174. It can be said that safety & hygiene of the place is very satisfied, local transport is well but ICT is not satisfied.

Promotion: It is the communication activity between sellers and buyers for the purpose of influencing, informing or persuading a potential buyer's purchasing decision. Communication mix for promotion is advertising, sales promotion, public relations and personal selling. The studied attributes were advertising/publicity, promotions, personal selling and exhibitions/events. The study showed above moderate satisfaction for first three attributes but below average for the exhibition/events, 3.3913, 3.2826, 3.5652 and 2.8478 mean scales respectively.

People: people in tourism industry mean all related workers and employees whom tourists interact during the visit. So the behavior of tourism people directly influences the perceptions of visitors and their satisfaction for a particular destination. The studies attributes were travel agents/tour operators, hospitality of the workers and courtesy skills. The study showed satisfied level of hospitality and courtesy skills for the respondents being 4.1522 and 3.9348 mean scales respectively.

Process: Main elements in process are planning, system, documentation, control etc. The process is the action or activities of companies to deliver the product or service to the target customers. In tourism, its about conveying messages and information about the services in an easy manner to the customers. The attributes information, documentation, connecting tours, ticketing and provision of exchange & insurance were studied. Availability of information and ticketing showed good satisfaction to respondents; however documentation, connecting tours and exchange & insurance were not at that level.

Physical evidence: Every visitor has an image of services and products before travelling to a destination. Physical evidence is essentially the overall environment or facilities visitors experience reaching upon a particular destination. It is related with ambience, corporate branding, route maps, information on rules & regulations etc. The study of attributes rules& regulations, route maps and physical ambience showed well satisfaction to the respondents being the mean scales of 4.1304, 4.1739 and 4.0870 respectively.

The study in Lumbini shows that though it is an attractive destination, visitors do not find enough infrastructure and facilities in Lumbini area. Many visitors come and return at the same day because of unavailability of entertaining sources and absence of cultural activities. Promotional campaigns need to be operated throughout the year by government bodies, local development bodies and private agencies. The stakeholders should focus on the strengths the Lumbini has and should improve on the weaknesses. There is always potentiality of tourism in the area but what matters is, an integrated effort and planning for destination management and marketing.

Conclusions

Study of tourists' inflow in Lumbini as recorded at the information department of Lumbini Development Trust showed that there is increment in the inflow of tourists from domestic and international level. A significant change is seen in some years which need to be sustained, marketing the destination through promotion activities at national and international front.

The concluding remarks are as below:

- ICT is the modern means of communication; however it is found that these sources were not the major sources of information. So, the stakeholders should use and take advantage of these sources to advertise the destination at regional and international level.
- A significant number of respondents never had seen any promotion or marketing activities about Lumbini in Nepal as well as in abroad which reflect the weakness in promotion or marketing of the destination Lumbini.

- Many people visiting Lumbini organized their travel themselves. Travel agents and tour operators should think about making attractive packages so that visitors could visit nicely and cost effectively. Even they could increase their business.
- The length of stay is a big issue the study found. More than 70% of the respondents had no plan to stay even for a day around the site. They choose to return after the observation of the place. It could be because of non-availability of new products & recreational places, presence of Indian travel operators, lack of guided tours etc.
- However overall satisfaction of the respondents visiting Lumbini is good. Further they consider to revisit the Lumbini and think of recommending to visit the destination to other people. It shows the attractiveness and importance of this pilgrimage destination.
- The study of 7Ps showed however, People, Price and Physical evidence factors scored average or above, the factors Product, Place, Process and Promotion scored average or below average. Stakeholders need to focus on the low scoring marketing mix factors of tourism marketing since it is an integrated activity.

Recommendations

Recommendations for effective tourism destination marketing of Lumbini are assessed as: 1. Provision or improvement of adequate physical infrastructure and utilities. 2. Increasing the visitors' length of stay. 3. Encouraging repeat visit by different programs, packages or offers. 4. Manpower development in tourism and hospitality such as linguists, tour guides, chefs and others. 5. Regional cooperation and promotional campaigns within the country or outside of country. 6. Community involvement to make them felt responsible as well as benefited.

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Tourism Education, Curriculum Spaces, Knowledge Production, and Disciplinary Pluralism

Ramesh Raj Kunwar *

Knowledge is only one of the roads, only one side of that coin. The other road, the other side of the coin, is that of understanding.

(Max-Neef, 2005, p.15; in Hollinshead & Ivanova, 2013, p. 54)

Abstract

In course of designing the courses, the present author in the phase of curriculum coordination, consulted various research papers and books based on the theoretical models of tourism and hospitality education. The review of those works not only have broadened the mind of curriculum designer but also has given knowledge education on various fields of tourism education. It is strongly believed that tourism education will become the backbone and impetus for making tourism as an institution and industry stronger. One of the most important aspects of studying tourism is disciplinarian approach. The sources of knowledge production are based on monodiscipline, multidiscipline, interdiscipline, transdiscipline, extradiscipline, postdiscipline, antidiscipline, meta-discipline and nomadology also coined as disciplinary pluralism or plury-disciplines that have created a disciplinary dilemma. The curriculum should be designed on the basis of praxis and phronesis (Aristotalian thought based on application and theory), Tourism Education Future Initiative's (TEFI) model, John Tribe's (1997) model (TF1 and TF2) , Echtner's (1995) three pronged approach, Mayaka and Akama's (2007 & 2015) curriculum space model and Koh's (1994) marketing approach and others. All the above mentioned theoretical models and approaches

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will help in thinking of and thinking for tourism and hospitality. Simultaneously, it will also help for knowing, seeing, doing and being in the field of education in relation with tourism, hospitality and events (THE). But in this study, only tourism education has been prioritized.

Tourism academic world has debated and advocated regarding different approaches, concepts, models, theories and paradigms developed by different scholars of tourism and hospitality.

The scientific and reliable arguments have been occurred in different timelines, centralized on tourism education, research, knowledge, phenomena, normative and existential knowledge, successful intelligence, learning, life-long learning, collaboration, professionalism competences, scholarship, disciplines, academic territory, academic tribe, field, forcefield, studies, knowledge production, philosophic practitioner, curriculum space, management, social sciences, disciplinary pluralism, liberal and vocational balance in the field of tourism and hospitality subjects that have become the force for understanding tourism education in a better way.

Keywords: *tourism education, theories, knowledge production, philosophic practitioner education, disciplinary pluralism,*

Introduction

Before starting to design the courses on tourism, hospitality and event management studies, some questions hit in the mind of curriculum coordinator i.e. What is tourism? What is tourism education? What subjects should be incorporated? Is it discipline or a field? What is the benefit of tourism education? Who will get benefit? What kind of theories are found in tourism education? What kind of knowledge has been produced from pluri-disciplines in the field of tourism education?

Today human beings live in a complex world and they assume that this complexity is a result of modern technology .It is also not true that the world is socially complex. Social complexity has been the case from the time the first human community was established on the face of this earth. It is the social complexity compounded by the technology complexity that makes the job of the manager of today truly challenging (Kane, 1986, p.149).

The global importance of tourism has generated the need for answers to problems such as economic development, social impact, stakeholder conflicts, environmental degradation and politics control. These questions all seek 'the truth' but the orientation is different. The business world wants to know 'who, what, when, and where' for that is their 'bottom line'. Their approach is essentially quantitative, and statistically oriented for forecasting.

Tourism and hospitality have also been identified as potential tools to address the United Nations millennium development goals (United Nations World Tourism Organization, 2010; in Dredge et al., 2011, p. 2164), which include poverty alleviation, tolerance, social responsibility, employment and environmental conservation (Higgins-Desbiolles, 2006, 2011; in Dredge et al., 2011, pp. 2164-2165). Tourism changes landscapes, patterns of social and economic development, and its impacts are uneven and cumulative. This peculiarity places 'a special burden…. On education because as economic prosperity and consumer satisfaction are generated from the development of tourism, changes to people and place also occur' (Tribe, 2002a 2002b, p.339). Externalities produced by an industry that is principally profit-driven need to be managed. The challenge for T&H education is to produce graduates who can rise to the challenge of providing leadership for and stewardship over tourism (Sheldon et al., 2008; Tribe, 2002a). Herein lies the challenge of conceptualizing a T&H management curriculum space that is focused enough to support a variety of pathways through the space to produce adaptable human capital for industry and society more generally (Dredge et al., 2011, pp. 2164-2165).

Among the many intellectual treasures left to the modern world by the ancient Greeks is the notion of *paideia*. In contrast to the term *banausos*, which means technical, skill building education *paideia* refers to the education of whole persons toward the pursuit of achieving the full development of what it means to be human (Fotopoulos, 2005; in Caton, 2015, p. 43). Today, as Cornel West (2009: 22; in Caton, 2015: 43) conveys, it means something more like a 'deep education' that connects us 'to profound issues in serious ways'. As he goes on to explain, '*paideia*' instructs us to turn our attention from the superficial to the substantial, from the frivolous to the serious.

Valene L. Smith (in Phillimore & Goodson, 2004) in her foreword writes, "'The phenomenal growth of tourism in the past five decades has dramatically changed global lifestyle to include tourism, and the impetus for still greater growth is rooted in globalization and the expanding economies of Asia".

Global climate change and shifts in the utilization of natural resources (including fossil- based energy sources, water, land, biodiversity, food resources) will continue affecting tourism patterns and consumer behavior (Gossling, Hall, Peeters & Scott, 2010; UNEP, 2002; in Fuchs, Fredman & Jonades, 2015, p.63).

The Phenomenon of Tourism

'Phenomenon' means a state or process known through the senses, in other words that can be 'experienced'. Incidentally the alternative, more popular definition of phenomenon is that of a remarkable occurrence which can be a synonym for 'special event'(Gaze,2007,p.9)

Tourism is essentially an activity engaged in by human beings and the minimum necessary features that need to exist for it to be said to have occurred include the act of travel from one place to another, a particular set of motives for engaging in that travel (excluding commuting for work), and the engagement in activity at the destination.

A standard definition of tourism that is often used today is that of the United Nations World Tourism Organization : Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes" (UNWTO),1995,p.10; in Fuchs et al.,2015, p.68). Meanwhile, several academics have sought to refine definitions of tourism for the purposes of research. Jafari and Ritchie (1981), for example, argued long ago that a working definition is essential in order to "identify the disciplinary boundaries of tourism and its building blocks".

Mathieson and Wall (1982) encompass these points in their succinct definition of tourism as: the temporary movement to destinations outside the normal home and workplace, the activities undertaken during the stay, and the facilities created to cater for the needs of tourists (p.1). Such a definition locates tourism as the sum of a number of sub activities, mainly travel, hospitality, and recreation.

It is now possible to map out the interrelationships between tourism as a phenomenon and the study of tourism. Popper's (1975; in Tribe, 1997, pp. 640-642) distinction between three worlds provides a useful framework for distinguishing between tourism as a phenomenon and as a study. The three worlds that Popper proposes are the external world (world I), human consciousness (world II), and the world of objective knowledge (world III). Tourism as a phenomenon is that external world (world I) where humans go about the business of being tourists. It is whatever humans decide to do within the fairly wide definition of the term which is large, messy, complex, and dynamic.

What is the meaning of tourism? Tourism does not begin with the act of touring, but with the construction of a worldview that renders the world 'tourable'...[ ] Tourism discourses are sets of expressions, words, and behaviours that describe places and peoples, and turn sites into easily consumable attractions (Salazar, 2006,p.326-327 ; in Wintersteiner &Wohlmuther, 2013,p.35). Tourism, understood in this way is a social invention (not only one, but a very powerful one) to deal with the many desires of people of the modern industrialized world. But this is not a one dimensional thing. Tourism is " an arena in which many players interact and negotiate the construction of culture to different ends" (Salazar ,2006, p.329). Basically tourism can be considered a ' machine of happiness', as Pravu Majumdar puts it (Mazumdar, 2011,p.15; in

Winstersteiner & Wohlmuther, 2013, p .35). Thus, the cultural 'value' of tourism is one of 'travelling to happiness' (Winstersteiner & Wohlmuther,2013,p.35).

Tourism and hospitality have been described as hallmark activities of the postmodern world: they are activities that are 'worldmaking' in that they have a creative and transformative role in the making of people and places and in the production of meanings, values and understandings about the past, present and future (Hollinshead, 2009; Urry, 2003; in Dredge et al., 2012, p. 2160). In other words, where well managed within an integrated and sustainable approach, T&H can give meaning to places and people, add value to cultural and environmental resources, and promote peace and understanding. They can increase cultural awareness and social and cultural tolerance; address poverty, empower communities and contribute to improving economic and social well-being (e.g., Higgins-Desboilles, 2006, 2008; Sharpley, 2009; United Nations World Tourism Organization, 2010; in Dredge et al., 2012, p. 2160). Conversely, where T&H are less well managed, or the focus is simply as a tool for economic growth and development, a range of impacts and issues can result which are well documented and extend well beyond the economic bottom line.

Globally, 238,277,000 jobs are in the tourism industry (World Travel & Tourism Council, 2008). This equates to 8.5% of total employment or 1 job in every 11.9 individuals. 9% of global Gross domestic product and 11% of export earnings can be attributed to tourism expenditure- the later put at £1502 billion (WTTC, 2008). Social theorists, such as Evans, Campbell, and Stonehouse (2005) point to the shift from production to consumption orientated service economies in many developed countries. Here, tourism has been a key growth area since the 1980s. current employment estimates (labour market trends, 2009; Fidgeon, 2010, p.703) suggest over 2.7 million jobs are sustained by tourist activity. 1.45 million of these are directly related to tourism and a further 1.3 million indirectly (or 8.4% of the labour force). An additional 132.400 people are self-employed in tourism (Fidgeon, 2010, p. 703).

The pursuit of knowledge production in tourism has created an international market place for higher education institutions in the centres of our network- society (Castells, 2000; in Portegies, De Haan,& Platenkamp, 2009,p.524).

The evolving new type of tourist is characterized as quality conscious, less loyal to any particular destinations, but simultaneously empowered through new information and communication behaviors, such as web-based "comparison shopping" (Fesenmaier, Gretzel,Hwang, & Wang, 2004 ; in Fuchs et al.,2015,p.64).

The above mentioned attributes demonstrate that there are two apposite camps regarding tourism as an industry and tourism as social force. The academic debate remains unsolved. Tourism is characterized as an industry in a great deal of publications ranging from newspapers to trade magazines to the varios kinds of academic publications as well as by governments and business . One academic proponent of the notion of tourism as an industry is Stephen Smith (1988; in Higgins-Desbiolles, 2006). Smith offers an industrial definition of tourism which he argues will rectify the poor regard that industry leaders, government officials and economists have for tourism by allowing comparatibility with other industries (1988,p.182; in Higgins- Desbiolles,2006,p.1996). This definition what he calls a "supply side ", definition in that it shifts focus away from the tourist to the businesses who supply that those tourists : "Tourism is the aggregate of all businesses that directly provide goods or services to facilitate business, pleasure, and leisure activities away from the home environment" (1988,p.183).To justify his statement or definition, Smith retorts that" the tourism product is the complete travel experience" which is the complete travel, accommodation, force and attractions a tourist uses (1997,p. 149; in Higgins- Desbiolles,2006,p.1196) . In fact much is state when tourism development in this context requires financial investment, favorable political climates, expensive infrastructural support, subsidies and other support mechanisms .

As Sinclair and Stabler state : It is a composite product involving transport, accommodation, catering ,natural resources , entertainments and other facilities and services, such as shops and banks, travel agents and tour operators . Many businesses also serve other sectors and consumer demands, thus raising the question of the extent to which suppliers of tourism . The many components of the product, supplied by a variety of businesses operating in a number of markets, create problems in analyzing tourism supply (1997,p.58; in Higgins – Desbiolles, 2006,p. 1195).

If tourism is a social force advocated by second camp is concerned, "it is important to quality the emphasis on tourism's economic contributions by highlighting it other positive impacts , which include improving individual wellbeing, fostering cross-cultural understanding, facilitating learning, contributing to cultural protection, supplementing development, fostering environmental protection, promoting peace and fomenting global consciousness which contributes to the formation of global society" (Cohen & Kennedy,2000,p.212 for the last point; WTO,1999 for the former point; in Higgins- Desbiolles, 2006,p.1197) . In the 1990s, many analysts acknowledged the power of tourism as a social force. Barnard and Spencer argue that " to ignore tourism in our account of culture contact in the 20th century in probably as great an omission as to ignore slavery with 18th century or colonialism in the nineteenth" (1998,p.2006; in Higgins- Desbiolles,2006,p.1197). Knowledge of tourism as a social force comes from the those analysts who approach tourism from sociological, psychological or anthropological perspectives (Higgins-Desbiolles,2006,p- 1197). In this regard, McKean boldly claims: underlying tourism is a quest or an odyssey to see, and perhaps to understand, the whole inhabited earth, the *oikumene* . Tourism can be viewed as not an entirely banal pleasure- seeking escapism (MacCannell,1976;

in McKean, 1989,p.133) but as a profound, widely shared human desire to know "others" with the reciprocal possibility .

Go (1998) urges that "education should reflect on the question whether the present framework they have developed will ensure the successful provision of graduates for a global tourism industry in the 1990s and into the third millennium" (p.2; in Lewis & Tribe, 2002, P. 13).

Darbellay & Stock (2012) have distinguished three moments of the scientific approach of tourism:1. A holistic approach to tourism as a system, 2. A disciplinary fragmentation and specialization, with the emergence of tourism geography as well as tourism economics, psychology, and anthropology since 1970's and 3. A more recent interdisciplinary fertilization between 1995 and 2000 (p.448).

Tourism and Research Methodology

Research is an integral part of any academic activities. Research produces the knowledge and knowledge forms the discipline. The knowledge production and the research work always go hand in hand. This requires a lot of techniques that connect with research paradigm and philosophy. Tourism and hospitality also demands research and methodology for knowledge production. Accordingly many leading of scholars of tourism and hospitality who conducted research and have developed various theories whose purpose of developing theories for understanding tourism in better way.

The literatures of research methodology refer to, or define, research in terms of it being an activity that creates or generates new knowledge or as something that produces a contribution to the existing body of knowledge. The types of words that are commonly used in definition of what research is inside discovery, investigation, new facts, advancement of knowledge, original insights-all of which seem to suggest that undertaking research is likely to be rather daunting task and create the impression that all research is something very difficult, complicated and requires a high level of intellectual ability on the part of the researcher (Brotherton,2010,p.5). Research methods that involves the form of data collection, analysis and interpretation that researcher propose for their studies (Creswell, 2009,p.15).

A methodology refers to a broad approach that derives from the research's view of the world and/or the disciplines relevant paradigms. Empiricists generally adopt a quantitative methodology, non-empiricists a qualitative one. Again, most discussion in the hospitality literature is about methods, not methodology, although sometimes used as a synonym for quantitative research, empiricism implies for more than a methodology. Within the social sciences there are a number of alternative paradigms including one which holds that reality is entirely subjective and relativistic (Jones, 1998, p.109).

A methodology “is a model, which entails theoretical principles as well as framework that provides guidelines about how research is done in the context of a particular paradigm” (Sarantakos, 1998,p.32; Jennings,2009,p.672).

The Paradigms, according to Guba (1990; in Rekic 2010,p.131), are:

- positivism- with its realist (or ‘naive realist’? or ‘naive realism’ which focuses on absolutely ‘true’) (Guba,1990,p.19; in Hollinshead, 2004, p.74; in Rekic 2010,p.131);
- post-positivism – with its critical realist or ‘critical realism’ (Rekic 2010,p.131; Guba,1990,pp.20-21; in Hollinshead,2004,p.74) and the findings are seen as probable true reflections of the ‘real’ world (Guba &Lincoln,2005;in Rekic,2010,p.131);
- Critical theory- with its ideologically oriented standpoint (Guba, 1990,pp.23-24; in Hollinshead, 2004,p.74); Critical theory is about deconstructing power and privileged so that an emancipatory praxis can be co-developed with communities and people’s suffering operation (Higgins-Desbiolles,2013,p.429); and this theory has been derived from Marxist, feminist and neo-colonialism perspectives;
- Constructivism- with the dialectical outlook on the world’s multiple realities (Guba, 1990,p.26;in Hollinshead,2004,p.74) a constructivist paradigm is marked by a relativist ontology and a subjectivist epistemology, that is there is a belief that realities are multiple created in the minds and that knowledge is constructed (Guba, 1990; in Rekic, 2010,p.131). Constructivism exposes the notion that “the learners’ basis of meaning is found in his or her direct experience with dynamic and responsive world, and that we can only form concepts through our bodily actions”.(Davis et al.,2000,p.65).

A paradigm is a particular view of the way the world operates (Kuhn, 1962;in Jennings, 2009,p.672) or “guides action”(Guba, 1990;in Jennings,2009,p.672) and is associated with four frames: ontology (the reality), epistemology (the theory of knowledge), methodology (a model or the theory of method) and axiology (values and ethics)(Jennings, 2009,p.672).

The foundational components of any tourism, hospitality and event (TH & E) studies curriculum, namely the ontology, epistemology and axiology of TH&E; or, in other words, how we come to understand what the fields are, what makes us accept certain matters as being truthful and constituting knowledge, and how we establish what is valuable either for its own sake, or for sometime else when we negotiate what to include in a curriculum (Edelheim,2015,p.30).

TH&E studies as separate academic subjects, or combined as an academic branch, can act as a field that is taught to students, an academic genre to study, and more importantly as practice aimed at enhancing the society within which TH&E takes place (Edelheim,2015,p.30).

Goodson and Phillimore (2004: 34; in Rekić, 2010, p.131) define a paradigm as a researcher's 'basic set of beliefs that define their worldview' consisting of their ontology or the definition of reality, their epistemology or the theory of knowledge and their methodology or 'the theory of the method' (Jamal and Hollinshead, 2001: 67). In a nutshell, in order to have their studies thoroughly underpinned, researchers need to ask themselves:

1. In terms of ontology: 'What is the nature of reality and therefore what is there that can be known about it?'
2. In terms of epistemology: 'What is the nature of the relationship between the knower or would-be knower and what can be known?'
3. In terms of methodology: 'How can the inquirer (would-be knower) go about finding out whatever he or she believes can be known?' (Guba and Lincoln, 204: 21-22; in Rakić, 2010, p.131).

A particular set of onotological (i.e. realism versus relativism) and epistemological (i.e. objectivism versus subjectivism) standpoints that researchers adopt will then only inform their methodology and methods rather than strictly prescribe them (Rakić, 2010, p. 131).

By contrast 'episteme'-following Foucault (1969), Foucault (1994; in Darbellay & Stock, 2012, p. 448)- refers to a field of formation and transformation of knowledge that cannot be reduced to an accumulation or a simple stage of different bodies of knowledge at any moment of scientific development. It takes into account the 'gap' distances, oppositions, differences, relations (Foucault, 1994, p.676;in Darbellay &Stock,2012,p.448).

Ontology, or the study of being ,creates the framework for how we , as individuals, connected in societies, make sense of the reality in which we live . The power of ontology is that it gives us the keys to unlock the way reality is understood, by taking as its object of study the actual being of things, matter, concepts, experiences, and words-essentially of everything (Edelheim, 2015, p.31).

Axiology, or the study of value or of goodness, is definitely the philosophical strain out of these three that has received least attention, even thought it is fundamentally linked to our actions in our daily lives . The value of something can be seen as having intrinsic properties , valuable in its own right, or to have extrinsic properties, valuable for the sake of something else, which in trun can have intrinsic properties (Edelheim,2015,p.31) .

Ontologies of TH&E refer to how we understand the existence of concepts, actions, theories, and words related to TH&E . Taxtbook for TH&E studies generally start with an introductory chapter that sets the scene , describes the basics of the studies, potentially define some foundational words and concepts, and thus creates the reality of TH&E studies that our students and peers accept as an authoritative one (Edelheim,2015,p.31).

Ontology is in post- positivist texts seen as describing the nature (Jennings, 2010) rather than reality per se- this is to highlight that socially constructed realities can exist side by side without contradicting one another (Saukko,2003;in Edelheim,2015,p.31). It is therefore important for critical theorists to ground their ontology claims in their own social reality .

Central to the argument of Heidegger's interpretation of phenomenology is the concept he named *Dasein* or 'being –in –the –world', which has a threefold structure: understanding- and an associated meaning; mood-that is, our mood has a bearing upon how we encounter the environment; and discourse- or the fact that something that can be formulated can be understood(Stumpf, 1994,p.506; in Edelheim,2015,p.31) .

Franklin (2008;in Edelheim, 2015,p.32) suggests that TH&E academics are doing themselves an injustice in accepting an ontology of TH&E that puts them at the margins of society. Living in neo-liberal societies influenced by Weberian work ethics where leisure-time and pursuits are secondary in importance to work, means that TH&E is often seen as a parenthesis in a society (Edelheim, 2015,p.32).

The term epistemology is derived from Greek word *episteme* meaning knowledge, which again comes from *epistanai*-to understand, or to know (Barnhart,1988;in Edelheim, 2015,p.32). Just as *Dasein* in Heidegger's terminology refers to how the individuals make sense of being and meaning through understanding, mood and discourse (Heidegger ,1962;in Edelheim, 2015,p.32), so in epistemology lies the explanation of how knowledge is created in our minds, and accepted in our societies. What our society refers to as knowledge and truth are results of process of negotiation carried out amongst people considered experts in their fields. New discoveries, adjustments of old information, and best practices are all ideas dressed in convincing works and backed up with either data or logic to constitute a 'correct, 'true' position about a matter (Edelheim, 2015,p.32).

Belhassen and Caton (2009;in Edelheim, 2015,p.32) divide the knowledge- the epistemology- created and used in TH&E studies into three different categories based on a linguistic framework : morphology of TH&E; new interpretations of TH&E ; and problem solving of practical issues of concern to TH&E stakeholders. Their framework succinctly shows how the language we use when creating TH&E

knowledge is making truth claims in different ways. The first category, the morphology or lingo, refers to how terminology is introduced to TH&E studies, often from other disciplines, and given a meaning in TH&E literature. Examples of words and concepts that are part of the language TH&E academics nowadays use part of their normal discourse are 'the tourist gaze" (Urry,1990;in Edelheim, 2015,p.32),or an ' experience flow'(Csikszentmihalyi, 1991; in Edelheim, 2015,p.32)-in both cases theoretical words commonly used in other fields describing specific phenomena. By applying these words in a tourist context they are introduced to the accepted language TJ&E academics use communicate their ideas to one another.

The second category, the new interpretations of phenomena in TH&E, highlights that different researchers perceive reality in different ways and by offering explanations that in their mind portray that reality better, new knowledge is created. The academic community internally regulates which new understandings are recognized by using peer-review process where experts in different fields evaluate whether the new interpretations reach an acceptable level . Academics also try to promote the reliability of their views of reality by, for example, creating ranking lists for publications in which new knowledge is published, citation indices, or by other means showing the impact, and thus credibility, of their finding's (Edelheim, 2015,p.32).

The third category, in Belhassen and Caton's (2009; in Edelheim, 2015,p.32) linguistic framework of TH&E epistemology, contains knowledge that is created by describing how the application of previously accepted theories and models of ' real life' cases enhances the operating conditions of that stakeholder's practice. These practical applications are the most common ways of furthering TH&E epistemologies. Theoreticians use words to describe how the event, business, community, non-governmental organization, destination, or whichever stakeholder acted as the practical component, changed their practices in some way and how those new ways of acting, analyzing, or understanding practical matters led to, or at least could lead to, a better functioning environment.

Alternatively, Guba and Lincoln (2005; in Jennings,2009,p.673) outline five: positivism, post positivism, critical theory, constructivism, and participatory views. Variously in their discourse, Guba and Lincoln refer to postmodern paradigms (constructivism and postmodernist critical theory) (see in detail Rakić, 2010, p. 131).

Another paradigmatic framing drawn from tourism studies identifies three paradigms: scientific positivism, interpretive method, critical theory (Tribe, 2001,in Jennings,2009,p.673).

Tourism research ,typically takes place in the form of multi and postdisciplinary study field (Coles et al., 2006; Echtner & Jamal , 1997; Tribe , 2006). In order to address complex issues of human affairs, scholars increasing identify themselves with learning outside of established disciplinary agendas ‘’ (Coles et al , 2006 ,p. 303) , thereby effectively modularizing knowledge on new subject matters, thereby development, or methods. Examples for new area of inquiry include tourism and xenotourism , welfare shopping environmental change and complexity/ chaos theory (Baggio , 2008, Coles , 2006 ; in Fuchs et al.,2015 ,p.69).

Social and environmental science framings emphasized tourism phenomena as complex, multimodel, multisector, multiparticipant phenomena with multiple stakeholder (human and non-human) interactions, interrelationships, and interconnetivitises. Bussiness framings in the 2000s are starting to embrace similar holistic framings (Jennings, 2009, p.676).

Towards the end of the twentieth and into the twenty-first centuries, aided by greater inclusion of social and environmental sciences into tourism research and studies, other paradigms commenced broadening and informing researching tourism studies, this paradigms include interpretive social sciences, critical theory orientation, and participatory action research (Jennings, 2009, p.676).

To reiterate, the history of tourism research and disciplinary-related inquires of tourism phenomena, described here as "tourism studies", is one that has been grounded in the hard sciences, in scientific inquiry informed by positivism and postpositivism (including that branch of postpostivism described as cultural realism). Alternative approaches, such as those informed by interpretive social sciences, critical theory orientation, and participatory action research tended to be marginalized or pushed into other disciplinary areas, where such paradigmatic approaches were accepted in order to gain voice, representation, and publication (Jennings, 2009, p.676).

An effort has been made to prepare tourism curriculum as a field that integrates theory with practice and bridge divide the between business research methods and growing social science perspective. Here it is highly focused on tourism as a business (human resource, marketing, finance and entrepreneurship) or as a social phenomenon from a multitude of perspectives (geography, economics, psychology, anthropology, law, safety and security). Although many institutions elect to consider, indeed place, tourism in business faculties or schools, some are located in social science division or schools and there in growing interest in teaching and research tourism from a social science perspective. The two sides of tourism have increasingly become polarized within the nomenclature of *Tourism Management or Tourism Studies.* Such aspects of tourism have often followed the predictable route whereby tourism management research is seen to be dominated by positivism and the laws of natural science, whilst tourism studies research tries to counter what it sees as a somewhat mechanistic approach, by highlighting the advantages of phenomenological methodologies

(Franklin & Crang, 20011; in Ritchie, Burns & Palmer, 2005, P.3).Academically tourism business studies is being supported by the international refereed journal i.e. *Tourism Management* based on quantitative research whereas tourism social science research is supported by refereed journals named *Annals of Tourism Research* and *Tourist Studies*.

There are four main Journals on hospitality named *Hospitality Research Journals* (now called *Hospitality and Tourism Research Journals*), *International Journal of Contemporary Hospitality Management, International Journal of Hospitality Management*, and *Cornell Hotel Restaurant Administration Quarterly*. Among these journals, International Journal of Hospitality Management is very strong in Human resources whereas Cornell Hotel Restaurant Administration Quarterly tends to balance three disciplines of marketing human resources and accounting research (Jones,1998 p.108).

Based on the philosophy of science described by T. Kuhn (1970) in *The Structure of Scientific Revolutions,* tourism studies seems to be in a "pre-science" or pre-paradigmatic" phase. According to Kuhn, a pre-paradigmatic science "… characterized by total disagreement and constant debate over fundamentals… there will be almost as many theories as there are workers in the field and each theoretician will be obelized to start afresh and justify his own particular approach" (cited in Chalmer, 1982, p. 92; in Echtner & Jamal, 1997, p.875).

Kuhn's treatise suggest that in commensurability is a barrier to the development of a distinct discipline of tourism studies… However, the disciplinary dilemma takes a different perspective when one applies R. Bernstein's (1991) philosophy of science. Using this approach, the principle problem impeding tourism's theoretical development seems not to be caused by in commensurability but by an inappropriate, dominant philosophical and methodological approach (Echtner & Jamal, 1997, p. 877). "We seek to discover some common ground to reconcile differences through debate, conversation, and dialogue… what matters is not unanimity but discourse"(Bernstein, 1991, p.223; in Echtner &Jamal, 1997, pp.877-878). He indicates that alternate approaches (he favors hermeneutics and praxis) will allow researcher to span across disciplines and to develop a comprehensive, deeper understandings of all human activity.

Knowledge Management

The dictionary meaning of knowledge is knowing facts, information, ideas, instruction, wisdom and learning etc. It originates from the minds of people and also acquired through different experiences, values, information, which could be evaluated and applied in known areas (Rajaram, 2008,p.137;in Kunwar,2013,p.20). Knowledge is the basis of talent training, to meet the requirements of professional ability, knowledge structure of tourism students should reflect the level of basic knowledge, expertise and related knowledge, the unity of theoretical knowledge and practical training, the correspondence of the knowledge content and the job requirements. Tourism practitioners need to have culture, basic knowledge, professional knowledge, the knowledge of professional theory and the practice application for the positions demand, the development knowledge of cultivating adaptation to community and innovate ability. Tourism profession is a strong professional practice, practitioners need to have strong knowledge in addition to the structure, should also have strong practical ability, observation ability, professional key capacity and skilled specialized capabilities. So that they can be more into the role quickly after coming into companies to assume their responsibilities, reduce post application stage, and become useful business professionals through business training. (Mao & Wang, 2010,p. 88)

One aspect of real-world complexity is job complexity. Much of what we actually do at work is becoming more knowledge intensive. "Knowledge-an intangible-is a key ingredient in the success of tangible product" (Oblinger & Verville, 1998,p.10; in Repko, 2012,p.34).

Knowledge is directly or indirectly associated with education. Education is considered as crucial for the improvement of the ability to evaluate things (Binkhorst et al, 2010,p.47). Education is deeply rooted with knowledge. Knowledge, says one thinker, is the third eye of man, which gives him insight into all affairs and teaches him how to act (Altaker, 1975,p.4;in Kunwar,2013,p.20) and evaluate the things.

Tourism and hospitality programs across the globe have followed different developmental paths and have engaged in the development of student understanding, criticality and reflexivity associated with the Philosophic Practitioner Education (PPE) in diverse ways (Lashley, 1999; Morrison & O'Mahony, 2003; in Dredge et al., 2012, p. 2157). However, for educators in both tourism and hospitality fields, how to foster practical wisdom or prudence is a significant common challenge. Students require learning opportunities that facilitate the development of higher order knowledge, opportunities to learn and practice skills, and opportunities to apply and reflect on practical judgment.

Knowledge can be described as: (1) experience and skill acquired by a person through experience or education; (2) the theoretical or practical understanding of a subject; (3) facts and information about a field; or (4) awareness or familiarity gained by experience of a fact or situation. Knowledge comes in both explicit and tacit formats (Sheldon & Fesenmaier, 2015, p. 158).The explicit type of knowledge is tangible whereas tacit knowledge is knowledge is intangible. Explicit knowledge is collected, stored, distributed and shared primarily as electronic or paper documents. It is simply the knowledge acquired through training and education. Tacit knowledge involves special productive knowledge and skill possessed by individual. It also includes cognitive skills such as belief, images, institution and mental models as well as technical skills, processes and some of consider to the aim (Zaei & Zaei, 2014, p. 116).

The question of knowing about what one knows about tourism is an epistemological question, epistemology being that branch of philosophy which studies knowledge. Its essential concern is the analysis of the validity of a claim to know something. The epistemology of tourism thus inquiries into the character of tourism knowledge, the sources of tourism knowledge, the validity and reliability of claims of knowledge of the external world of tourism, the use of concepts, the boundaries of tourism studies, and the categorization of tourism studies as a discipline or a field (Tribe,1997, p.639). Knowledge Management (KM) was first coined by Karl Wiig in 1986, propose that the foundation of knowledge management is comprised of the way knowledge is created, used in problem solving and decision making, and manifested cognitively as well as in culture technology and procedures (Wiig, 1995 ; in Zaei & Zaei, 2014,p.115).

In his book *Post-Capitalist Society* (1993), Drucker (1993; in Zaei & Zaei, 2014, p. 116) claimed that the Western World was entering into what he denoted as the knowledge society in which the basic economic resource would be knowledge and no longer capital, natural resources or labor. Drucker emphasized that organizations have to be prepared to abandon knowledge that has become outdated and learn to create new knowledge through: (1) continuing improvement of every activity; (2) development of new applications from its own successes; and (3) continuous innovation as an organized process. This period has the most to offer the tourism (Cooper, 2006) and hospitality industry. As the Information Age moves into the knowledge economy, knowledge has become an essential resource for developing competitive advantage based on the production, distribution and use of information.

…Knowledge management has become big business, growing explosively since Drucker drew attention to it in 1988 (Drucker, 1988;in Grant, 2011,V-VI). As Smith (2004) suggested "Knowledge management is a rapidly growing field that crosses diverse disciplines", from psychology to information systems, can be "viewed as a conceptually complex broad umbrella of issue and viewpoints" (Grant, 2011,VI). Knowledge comprises strategy, practice, method and wisdom of doing right. Knowledge management be define as the set of systematic and organizational processes incorporated to manage organizations' knowledge (Alavi & Leidner,2001;in Rachela & Hu,2009,pp.565). An organizations knowledge is the professional intellect, including both what and how, and the experiences, values, and beliefs of its members (Nonaka,Takeuchi & Umemoto,1996; in Rachela & Hu,2009,p.565). some researchers (Nonaka & Takeuchi,1995; Bose & Sugumaran,2003; in Rachela & Hu,2009,p.565) proposed knowledge management frameworks that essentially consists of the following three processes: (1) Acquisitions and storage _ knowledge is identified and collected from various sources of the organizations, converted into explicit form, and stored in organizational repositories ; (2) retrieval , disseminations , and use_ relevant knowledge is distributed to employees and subunits of the organizational where and when it is required ; and (3) evaluation and feedback _ knowledge is used and evaluated by the employees for its effectiveness, with feedback guiding further knowledge acquisition (Rachela & Hu ,2009, p.565). Knowledge management can not only assist decision markers in doing their jobs effectively but can also enable organizations to share and reuse different resources effectively (Rachela & Hu,2009,p.564)

According to Rajaram (2008,p.139 ; Kunwar, 2013,p.20 , knowledge management is a systematic process of coordinating activities of acquiring, creating, storing, sharing, diffusing, developing and deploying knowledge by individuals and groups in the pursuit of growth. He further elaborates that "Knowledge is largely cognitive and highly personal, while management involves organizational processes. Knowledge management, therefore, facilitates creation of new knowledge, increases awareness and understanding" (Rajaram, 2008,p.139;in Kunwar,2013,p.20).

In light of new social dynamics generated by postmodernism (Firat &Sholakia,2006;in Tzortzaki, Mihiotis & Agiomirgianakis, 2011, p.326) and the rise of the experience economy , tourists have become better informed and more discerning. As a result of the "increasingly complex and diverse needs of demand", new tourism paradigms, such as experimental tourism, have began to emerge (Fayos Sola,1996,p.406;inTzortzaki et al., 2011,p.326). On the supply side of tourism, the ability of absorbing and applying market knowledge is pivotal to strategic competitiveness (Zahra &George,2002; in Tzortzaki et al., 2011,p.326). In this way, "Knowledge is seen as the engine for evolution" (Mandell, 2008 ; in Tzorzaki et al. ,2011, p.326) which will allow for the development of a more sustainable market offering.

Researchers and practitioners have found in many organizations intangible resources (e.g., knowledge and customer relationships) are key performance drivers and create intellectual capital (IC) (Edvinsion, 2013; in Zeglat &Zigan, 2014,p.83). Intellectual capital is often referred to as the value that is created by three types of intangible resources, that is, human capital(HC), such as knowledge, structural capital (SC), such as information and communication systems and relational capital ((RC), such as partnerships with stakeholders (Stewart, 1997; in Zeglat &Zigan, 2014,p.83). In the hotel industry, managers need to identify and manage the key drivers of performance in their organizations (Pike, et al., 2005; in Zeglat &Zigan, 2014,p.83). Knowledge on how to effectively manage intellectual capital is vital, in particular in industrial sectors that are service oriented and non-manufacturing, since these sectors possess more intangible resources (Bontis & Fitz-enz,2002; in Zeglat &Zigan,

2014,p.83). The hotel sector is a sector and hotel organizations possess intellectual capital resulting from the knowledge and skills of employees, processes and systems, and customer relationships. Tavitiyaman et al.(2012; in Zeglat & Zigan, 2014,p.83-84) claim that hotels with strong resources can differentiate themselves from their competitors and survive in a competitive environment.

Tourism Education

The great eastern philosopher Kuan-tzu who lived in 500 B.C said "If you plan for an year plant a seed. If for ten years, plant coconut or fruit-bearing tree. If for a hundred years teach the people. When you sow a seed, you will reap a single harvest. When you teach you will reap a hundred harvests" (Rajaram, 2008,p.75). Investing in people is the basic requirement for laying a sound foundation of a steady economic growth. Countries cannot utilize their full potential without maximizing their knowledge and skills of their human capital. The concept of human capital dates back to late seventeenth century, when an economist, William Petty (1623-1687), attempted for the first time to estimate the value of population of England in 1681.

Tourism is a high need for human capital and offers a diversity of jobs in a variety of operations of varied sizes and types (Szivas et al., 2003; in Liu & Wall, 2006,p.160).Human capital aims at reinforcing an important concept that people are the fundamental force behind every successful industry. Human capital arises out of any activity able to raise individual worker. In practice full time education is too readily taken as the principal example. For works human capital involves both direct costs in forgone earnings (Marshall, 2004, p.296).

Tourism education can be described as one of the main sub-sectors of the multifaceted tourism phenomenon and whose manifestation could impact on the whole of the tourism sector directly or indirectly. The United Nation World Tourism Organisation (UNWTO) has singled out tourism (higher) education is holding a potential to achieving a customer satisfaction and also improving the competitiveness of tourism business and regions if specific education and training guaranteed (Fayos Sola, 1997; in Maureen et al., 2008,p.191). Tourism higher education has attained formal recognition in several countries. Knowledge in the production of education.

Broadly educational theories can be classified according to two domains: the theories of learning and the theories of knowledge they profess (Hein, 1998 ; in Hein,2006,p.345). Theories of learning can be roughly grouped along a continuum from "passive" to "active", that is, from theories, on one extreme, that consider the mind to be a passive recipient of new sensations that are absorbed, classified, and learned, to the opposite extreme that postulates that learning consists of active engagement of the mind with the external world, where in the learner gains knowledge by thinking about and acting on the external world in response to stimuli. Theories of knowledge are concerned with whether learning entails acquiring truths about nature or constructing knowledge, either personally or culturally, that is “true” only for those who accept it (Hein,2006,p.345).

Historically the trend of tourism education has been shifted when the international conference on “ New Horizons in Tourism and Hospitality in Education, Training and Research” held in Calgary,Canada in 1991. Their first joint conference, “ Tourism Teaching into the 1990’s “ was held on the UK Campus in 1988.(Buergermeister, D’Amore, Jafari & Pearce, 1992, p.139). These two conferences were the historical landmark of showing remarkable significance of tourism education on one hand and making scientification of tourism or advancement of tourism hospitality education and research including knowledge production on the other. The conference elaborated an increasingly critical appraisal of tourism education relating the structure and content of the courses. Further, the multifaceted nature of the tourism was recognised, requiring an interdisciplinary or multidisciplinary study of the subject (Buergermeister, D’Amore, Jafari & Pearce, 1992, p.141).

There are already more than 573 tourism education related articles published in the past 10 years. Results indicated the need for philosophical discussion about the nature of tourism education and the popularity of teaching and learning approaches as a research topic (Hsu, 2015, p.1). Recently two different seminal books entitled *Tourism Education* edited by Pauline J. Sheldon and Cathy H.C. Hsu (2015) and *The Routledge Handbook of Tourism and Hospitality Education* edited by Diana Dredge , David Airey and M.J. Gross (2015) came out in the academia. These books including other research articles published in international journals have become impetus for understanding what tourism education is and what tourism education should be.

Tourism education in Europe originates from technical training schools. This explains why tourism curricular have been dominated by a focus on industry-specific occupational skills. One can say that the traditional academic content (marketing, finance, management, and human resources as well internships are closely related to specific needs of the industry) (Ritalahti, 2015,p.137). Good employability as a success factor in higher tourism education is in the center of discourse of the tourism pedagogy. The typical model of classroom education of previous centuries was perhaps effective then, but the knowledge society requires new thinking about teaching and learning (Ritlalahti, 2015,p.137).

Tourism education and training are imperative for securing positive effect of tourism in destination. “… a common characteristic is an orientation towards technical competence associated with achieving service quality and international standards which is also an internationally accepted goal of tourism education and training (World Tourism Organization, 1999; in Liu & Well, 2006,p.167), Moreover, training as supposed to education has traditionally dominated to tourism industry in which vocationally-oriented courses played a crucial role in producing the necessary craft skills for many years (Cooper & Shepherd, 1997; in Maureen et al., 2008,p.192). A notable distinction between education and training emanates from Zais (1976,p.317; in Maureen et al., 2008,p.192) work or curriculum in which he defines training as "a technical model directed towards specific behavioral changes" meanwhile "education is directed toward expanding ones awareness of human environment and how to cope with the environment".

As we move to a knowledge-based world where educational institutions have lost their monopoly on knowledge, it must be accepted that scholars will no longer come from the traditional institutions of higher learning. New knowledge will be created by whoever is in a position to do so and wherever it is needed and value. If current researchers do not recognise this important trend, they will find themselves forever wondering why no one seems interested in their work. Let the new millennium serve as the catalyst for the metamorphosis of hospitality into a serious scholarly pursuit (Olsen, 2003,p.104;in Kunwar,2013,p.20).

Neoliberalism is one of the most debated ideologies in both education and political economy (Apple, 2008;Maureen,2008,p.196). Margison and Considine (2000:in Maureen et al,2008,p.197) associate neo-liberalism with the adoption of a management- like approach in handling the affairs of the public sector and the unprecedented interest in achieving efficiency and better performance.Some key features of neoliberalism are 'competition', 'profitability', 'progress', 'entrepreneurship', 'individuality', 'economic rationality', and 'free' market environment. Managerialism, one of perspectives of neoliberalism, conjures up the image of universities as businesses as opposed to conventional sites of autonomous knowledge (Hoyle & Wallace, 2005; in Maureen et al., 2008,p.198).

Tourism development puts forward higher requirement to tourism of college and universities. Tourism education is utmost is important for younger generation in this 21st century. Education provides knowledge and knowledge provides truth and empowerment including awareness to all stakeholders.

Tourism education has a pivotal role to play in facilitating the paradigm shift from the passive to the transformative. As such the role of tourism education has to be realigned to drive the transformative agenda. Various approaches to tourism education has been proposed over the year emphasizing a vocational; liberal or combined agenda depending on the context- These approaches revolve around the four strands of higher education: student- centered approach (Cooper & Shepherd,1997,p.35) , a work-centered approach (McIntosh,1992; in Lewis-Cameron,2015,p.88),a society-centered approach (Go,1994, p. 331; in Lewis-Cameron,2015,p.88)) and a balanced approach

(Pring, 1995; Burke, Hawkins & Schulman, 1990,p.685; in Lewis-Cameron,2015,p.89). They view that there is balanced between theory, knowledge and practical skills.

This is the lifelong learning skills. A work centered approach (Buchicchio, 1991; Koh, 1995; McIntosh, 1992; in Lewis- Cameron, 2015, p. 88) focuses on the importance of tourism education for employability in the industry. A society- centered approach (Co, 1994, p.331; in Lewis-Carmen, 2015, p.88) focuses on tourism education for the sustainable development in the destination.

While using the term "false dualism" to above mentioned approach, pricing suggests to a balance approach' for to tourism education. Tribe (2002) advocates for the development of a philosophic practitioner; Mayaka and Akama (2007; in Lewis-Cameron, 2015, p.89*)* argue for a systems approach to tourism education is needed and Pritchard Morgan & Ateljevic (2011; in Lewis- Carmen, 2015,p.89) emphasize the transformative power of tourism education to create just and sustainable tourism societies. So far as a balance approach' is concerned, this focuses on the theory, knowledge and practical skills which will balance in between three (Pring, 1995; Burke, Hawkins & Schulwan, 1990; in Lewis-Cameron, 2015;p.89)

More specially, transformative tourism education must be based on the principle of social engagement, values based and responsible development and sensitivity to industry needs. This balance can be achieved with a focus, on the three core areas of research, education and training which form the core of the proposed tourism education strategy. In addition as Mayaka and Akama (2007, p.303; in Lewis-Cameron, p.93) noted in ten study, a tourism education strategy has to be in live with both the national development plans and the national tourism development policy.

Pritchard, Morgan and Ateljevic (2011) have contributed to tourism studies by providing a preliminary framework for the emerging critical tourism perspective. This framework calls for "hopeful tourism" research which they describe as "…a values-led humanist approach based on partnership, reciprocity and ethics, which aims for co-created learning and which recognizes the power of sacred and indigenous knowledge passionate scholarship (2011,p. 449). The authors present "hopeful tourism as a new perspective which combines co-transformative learning and action to offer a distinctive approach to tourism knowledge production" (p. 942). A number of new perspectives have also emerged in the social sciences, which attempt to provide understanding of our transitory times. Three of these – the dynamic feminine (Hill, 1992; Judith, 2006), transmodernity (Ghisi, 2006, 2008) and worldism (Agathangelou & Ling, 2009) strongly connect with hopeful tourism (Pritchard et al; 2013, p.944).

Echtner (1995,p.33) proposes a "three pronged approach" to tourism education in developing nations. This approach highlights on a combination of three types of tourism education programs: professional, vocational and entrepreneurial. Each of the three component focuses on the development of distinct skills, which when combined offer a comprehensive and effective tourism education for the local population in the developing nations. Such an approach to tourism education supplies the qualified manpower needed to strategic level for both the public and private sector (Echtner, 1995, p.33; Kunwar, 2017,p.67).

What is quality in tourism education? According to UNWTO (2014), it is about measuring five areas in education, from the coherence of the study plan to the relevance of the studies to the needs of the industry. Innui et al. (2006) stated that higher education in tourism should be balanced between vocational and academic content (Ritalahti, 2015,p.149).

According to Sheldon and Fesenmaier (2009), educational systems need a change in the skills preparation provided to students , and the way the knowledge is transferred in formal settings to meet the challenges of the next decades. The competitive globalized market requires more trained students in particular in Information and Communication Technologies (ICTs) literacy (Bull et al., 2008; in Sheldon & Fesenmaier , 2015, pp. 115-116).

Lewis & Tribe (2002, p.13) suggest, in one way or another, that the global trends taking place in the tourism industry require parallel changes in traditional tourism education toward a global tourism curriculum. Though there is found anti-globalization camp (e.g. Lawton, 1996; Young, 1998), Lewis and Jafari have summed up the concept of curriculum force field and curriculum space (Airey & Tribe, 2000).

The pedagogical domain driving this work can be addressed in the experiential education perspective which is mainly represented by experiential learning theory (Kolb,1984; in Sheldon & Fesenmaier,2015,p.116).In this educational paradigm of "learning through reflection on doing", the concept of "pracademic" (practical and academic) emerged as a new teaching practice (Dredge & Wray,2012;Posner,2009; in Sheldon & Fesenmaier, 2015,p.116)where cooperation and information sharing in real world projects between academic and practitioners allow for experimental learning and offer opportunities for academia to serve the community (Sheldon & Fesenmaier, 2015,p.116).

According to Kolb (1984), experiential learning is "the process whereby knowledge is created through the transformation of experience", and " knowledge results from the combination of grasping and transforming experience". Furthermore , Kolb's theory also emphasizes the importance of learning styles, integrated learning orientations and " the creative exploration of the links between experience, learning, and development across the social spectrum". Kolb's experimental learning model involves four phases : starting from the concrete experience phase a student goes through, followed by the reflective observation phase and the abstract conceptualization phase, to finally round up his/her learning in the active experimentation phase. Thus, he states that experiential learning occurs on the basis of relevant experience through reflective processes (1984,p.41;in Cavlek, 2015,pp.104-105). The idea is not only to simply "apply taught theory', but most importantly, to learn to look,see and observe. At the end of the day students learn to do research in a contextual manner (Portegies, Detttaan &Platenkamp,2009,p.529).

As far as the role and status of educators are concerned, they are the partners in the process of tourism development. They do not exist in a vacuum our knowledge and activities represent our own ideological configurations of a preferred society. Apple (1990; in Inui et al., 2006, p.33) further argues that educators are political beings. Education may take a natural stance that supports common sense or they could take a theoretic stance that studies the nature of common sense and understanding of it (Apple,1990; in Inui et al., 2006, p. 34).Giroux (Inui et al., 2006,p.34) recommends educator provides students with intellectual and moral leadership. Taking the natural instance, our role as educators should be in preparing students to be employable, while the theoretical stance would require ed ucators to facilitate critical thinking and more than skills experts in classrooms, they are" social leaders, cultural advocates, and moral visionaries , spiritual directors , who choose to do their leading advocating , visioning and directing"(Purpel, 1998: in Inui et al., 2006 , p.34). Consequently, the tourism educators need to revisit the focus of the education that they produce for future professionals and scholars.

The focus of education will be on curriculum teaching, learning, assessment, resources, progress and quality of programs, "language" of quality in relation with standards, achievement, experience, quality management enhancement and selection of students (Maureen,2008).

At present there are three modes for the world of higher education: The first one is research mode, the second one is applied mode, and the third one is between the two above. Tourism education notable feature is applied very strong, the overall objective is to develop practical talents, but is different at different levels, undergraduate institutions and above are to train middle and senior management personnel, or white-collared and even the golden-collar professionals; vocational colleges are to train primary and middle management personnel, or grey-collar talents; secondary school is to train skilled service personnel, or blue-collar professionals. Tourism management training objectives can be defined as: training with good overall quality, proficiency in the tourism industry needs all of the professional theory and application of theory of every occupational status, with comprehensively vocational and technical capacity, to meet the 21st century tourism management needs of high-level and applied talent (Mao &Wing, 2010,p.89).

Vertical diversity in tourism work is represented by a more traditional classification that ranges from unskilled through semi-skilled to supervisory and management. This 'traditional' perspective of work and, therefore, skills in tourism is partly described by Riley (1996; Baum, 2006) in terms that suggest that the sector is dominated by semi-skilled and unskilled employees (64 per cent) and that knowledge-based positions account for as few as 14 per cent of the total workforce. This simplification masks major business organizational diversity in tourism, reflecting the size, location and ownership of tourism businesses (Baum, 2006:131). The argument that tourism is moving towards increasingly multi-skilled models of training and work has been aired since the early 1980s (Baum, 2006, p.134).

The need is for integrated, coordinated, cohesive delivery and communication systems which inform, serve and support tourists and prospects on a global basis. This new focus demands an innovative method of developing tourists' experiences in an effective and efficient manner. This process focuses on what individuals and prospects want or need to know about products and services, not just what marketers want to tell them. It must be interactive. An integrated, coordinated decision system and collaboration platform should inform, assist and support customer's experiences. In order to succeed in the future destination managers need to interpret 'the new game rules' and re-define 'efficiency' (' doing things right'), 'equity' ('doing the right things') and 'effectiveness' ('doing the doing the right things right' right') on a global scale (Telfer & Hashimoto, 2006,p.145).

Teaching involves more than ' teaching' and 'learning'. It is composite concept that implicates complex concepts and activity processes. Teaching is also an activity that involves interpersonal interactions between the teacher, learner and language, which in turn changes the learning attitudes of learners or the overall process by which teachers and students jointly share and explore accomplishments, achieving the objectives and ideas or education (Kyriakides , Campbell & Christofidou, 2002 ; in Ko & Chung, 2014, pp. 11-12). Dewar (2002 ; in Ko & Chung, 2014, p.12) showed that empathy, accessibility , and good presentation are the most important issues in being a good teacher. In summing up the definitions of these scholars (Borahan & Ajarati,2002 ; Deming, 1982 ; Juran, 1986 ; Whyte, Wyne, Stuck & Coop , 1987 ; Dewar,2002 ; in Ko & Chung, 2014, p.12) for the meaning of quality, this study extends "quality" to teaching quality : promoting common understandings of instructional guidelines and school policies among teachers and being able to satisfy student needs and create unique and appropriate characteristics in the instructional process, and that teachers' services and instructional goals can satisfy the expectations of students and parents, in turn eliciting student potential to achieve the educational objectives expected by students and parents (Ko & Chiu, 2011 ; in Ko & Chung, 2014, p.12).

The existing tourism education programs, course materials and teaching styles, should not be imported directly from the developed world into developing nations. In fact, even those programs designed especially for developing world will likely to be modified to adapt to the unique characteristics of a particular national setting (Echtner,1995,p.32).

Less than 1% of research on tourism education addresses the issue of learning resources (Tribe, 2005 a, 2005 b, 2005 c ; in Fidgeon, 2010) has called for the development of learning support networks for educators. Such networks recognize Busby's (1995 ; in Fredgeon, 2010) concern for the changing role of staff as educators and a key learning resource for students. In this context Busbyy considers the continual need for staff development. Tan and Morgan (2001 ; in Fidgeon, 2010, p.702) concluded such initiatives are in developing quality education and a quality curriculum.

... the aim of any programme adopting such an approach to curriculum design is, according to Birch (1988) to enable students to become operational and make a smooth transition into the world of work . Technical skills and knowledge underpin the curriculum with students earmarked for the role of potential manager (Fidgeon, 2010,p.708).

The outcome of Delphi study, as presented by Koh (1995), shows that the four- year tourism management curriculum should comprise 26 elements classified under four broad educational headings: general education, business education, tourism education and experiential education (based on practicum 1 to 3 levels) (Koh, 1995, p.69).

In the bachelor level, attention should be given on the importance of a foundation of general education drawn from the social sciences and pure sciences with provision for students to experience "work" before graduation (Ritchie, 1993; in Koh, 1995, p. 71) including written communication skills, entrepreneurial skills, micro computer literacy, knowledge of hotel-restaurant operations, and delivering quality service without compromising ethical values (Pollock & Ritchie, 1990; in Koh, 1995, p.71).

If the tourism discipline hopes to gain professional recognition curriculum diversity cannot be allowed to continue because professionalism demands standardization. As the President of the Society of Travel and Tourism Educators once appealed:

Tourism education cannot be allowed to follow the same willy-nilly pattern of widely varying content and quality that characterized the early year's traditional recreations and leisure programs (Howell, 1986, p. 62;in Koh, 1995, p.71).

Truly, with increasing international competition, it is not education that will save us, but education of a certain kind (Orr, 1990, p.351; in Koh, 1995, p. 71).

The transformative approach to tourism development seeks reconceptualization of tourism's role whereas a passive approach to tourism development views tourism solely as an industry to be exploited for economic gain. A transformative approach views tourism through three lenses- as an industry, a revitalization tool, and a social force. As an industry, there has to be a shift from an almost total dependence on high density/high-impact styles of mass tourism to a greater embracing of more low density/ low impact alternatives. In the words of Hall (2010,p.131;in Lewis-Cameron,2015, p.87), the end goal should be "steady-state tourism" which he refers to as "a tourism system that encourages qualitative development but not aggregate quantitative growth to the detriment of natural capital'.

In this regard, Engel (1997), as cited by Mayaka and Akama (2007), developed a systems approach for studying tourism in better way. Systems perspective focuses on how coordination can be achieved among factors in complex innovation situations without one group or individual imposing their views. Systems approach has been developed as a way of probing and dealing with complex real world situation (Engel, 1997; in Mayaka & Akama, 2007, p.301). Systems approach is a useful way of studying the interconnectivity and existing linkage of things and looking at complex inter-related issues and events from a holistic perspective (Mayaka & Akama, 2007, p.301). However, systems approach has had limited application in tourism. Leiper (1979, 1995) applied this in the spatial interpretation of the tourism phenomena, while Mirrison and Roberts (1985) used it from a marketing perspective. Laws (1997), on the other hand, analyzed the inclusive tour business using a systems model. There is room to apply in more tourism innovation and interventions. The approach accommodates concepts such as diversity, multiplicity relationships, synergy, communication flows and interdependency (Engel, 1997; in Mayaka & Akama, 2007, p. 301). In the light of the forging discussions, a systems model can be a useful tool in analyzing key issues as well as enlisting meaningful interventions in tourism training and educations (Mayaka & Akama, 2007, p.301).

Instead of systems approach, Knowles (1984; in Mayaka & Akama, 2007, p.304) has proposed process approach, which is more learner cantered that meets the needs of the teacher and for a curriculum to be relevant to the prevailing context, the process of curriculum design and development should take into consideration the whole environment in which the learning process takes place. Two inter-related concepts are critical in understanding a learner- centred approach namely horizontal integration and vertical articulation. Horizontal refers to inclusion of various factors that affect the learner during the learning process. All these environmental attributes will affects the attitudes overall performance and ability of the learner to grasp the knowledge, skills and professional competency.

It is therefore a systematic way of looking at various factors that influence the actual learning process. Vertical articulation refers to the integration of different levels of educational institutions including pre-school, elementary high school, university and other forms of educational and skills training institutions that exist in a community or destination. In particular, it deals with critical issues as relates to interest, experience, continuity, smooth transfer and concern over future careers and different forms of advanced skills and professional training.

They are Fuchs,Fredman and Ioanides (2015) who have analyzed tourism education introduced in Mid-Sweden University (MIUN) on the basis of experience-base perspective that included the framework of three pillars. These pillars reveal the interface between interacting individual disciplines and tourism. Pillar one, on tourism-related resources, focuses on the sustainable treatment of natural, cultural, and socio-technical resources devoted to tourism production. Pillar two, on consumer behavior, investigates behavioral and attitudinal aspects of tourists related to the consumption and experience of tourism services. Pillar three, on tourism management, focuses on the functioning and the interplay of operations and processes within and among tourism organization (Fuchs et al., 2015,p.62).

In their study Airey and Johnson (1999) concluded that tourism degrees were dominated by highly vocational aims. Top twenty aims and objectives of tourism degree courses

- Tourism offers exciting career opportunities
- Tourism offers employment/ employer limits
- Tourism is a large, global, growth industry
- Tourism allows the application of skills/theory
- Tourism offers international (career) opportunities
- The course develops business/management skills
- Opportunities exist in the private/public sector
- The course develops transferable skills
- The course provides a sound academic education
- Tourism provides abroad foundation for study
- The course aims to meet the needs of the tourism industry
- It develops analysis/judgement/understanding of decision
- The course takes a European perspective
- It broaches social/sustainable concerns
- It develops professionalism and professional attitudes
- The course emphasizes quality and excellence
- It aims to develop flexibility

- It broaches understanding of service and service delivery
- It aims to develop successful graduates
- It seeks to develop an understanding of competitive forces

(Source: Airey and Johnson (1999; in Fidgeon, 2010, p. 705)

Even today most courses continue to be 'product- led' aimed at appealing to the basic instincts of their educational market (Witney, 2005; in Fidgeon, 2010, p. 707).

Caton (2012; in O'Mahony &Salmon, 2015,p.133), for example argues for a more philosophical direction in tourism and asserts that moral philosophy should be given a more prominent place in tourism scholarship. She advocates a moral and ethical focus in tourism development and tourism education along with the development of ethics in tourism service nothing that ' traditionally, higher education was envisaged as a truly public good, in the economic sense of the term'(p.1922). Moreover, knowledge created within the university environment was shared within society by graduates thereby contributing to the enlightenment of others within community. In today's neoliberal world, however, education is considered a private good, that is saleable product of *commercial value s*(O'Mahony & Salmon,2015,p.133).

The basic premises of both Tribe's (2002) description of Philosophic Practitioner Education (PPE), and Dredge et al.'s (2012) description of the curriculum space, lie in the balance that is needed to create s workable curriculum in TH&E, which satisfies the different learning outcomes that different stakeholders evaluate as necessary for students to have by the time they graduate. Education is generally given value for the goodness it brings to the individual who is its recipient, but even more importantly through the increased value that individual represents to the society in which they will function after the education is completed (Edelheim, 2015,p.32).

Curriculum

The term curriculum has taken on a variety of meanings and attention will initially be focused on clarifying its various meanings and its boundaries. A simple definition of the curriculum can be found in Taylor and Richards (1979; in Tribe, 2015, p. 20), who define the curriculum as that which is taught. Tribe (2002a) defines the curriculum as the 'whole educational experience packaged as a degree program' and which may include knowledge, skills, assessment, learning experiences and so on (p. 339).

'A curriculum is the organization of knowledge for transmission in education' (Tribe, 2000,p. 810). However, they are also broader than disciplines, meaning the curricula may also exist for fields of study that do not quality under strict criteria as disciplines. The relevant point is that notions of compartmentalization of knowledge (disciplines, but not only) may also express themselves in curricula – potentially providing insights not only into the teaching, but also into the disciplinary status.

More complex definitions include that used by Kerr (1968; in Tribe, 2015, p.20), which embraces a much wider experience capturing all the learning which is guided by the institution. There are many definitions of the term curriculum. However, for purpose of simplicity, curriculum can be defined as the program of educational experiences that is packaged as certificate, diploma or degree programs (Tribe, 2005). Various models have been applied to the process of curriculum design (Bligh, 1975; Hirst, 1978; in Mayaka & Akama, 2007, p. 304). These theories are no less applicable in tourism training and education than in any other field (Mayaka & Akama, 2007, p. 304).

Curriculum should be designed to respond to the needs of tourism industry to satisfy customers and to produce economic benefits. At the same time, the curriculum should educate students to be reflective individuals who are capable of examining and questioning the social responsibilities of the industry (Inui et al., 2006, p.32)

Tribe (2005; in Mayaka & Akama, 2007, p.300) provides a useful documentation on historical progression of research on various aspects of tourism training and education in the past two decades including curriculum design, teaching and learning student progression and achievement, leaving resources and quality management and enhancement. Furthermore, there exist diverse approaches to curriculum design and development due to interdisciplinary nature or tourism, as well as the multiplicity of stakeholders. (Mayaka & Akama, 2007, p. 300).

John Tribe (2015) defines the curriculum as a whole programs of educational experiences that is packaged as a degree program. Its constituent parts are a number of modules or courses, which in turn may be specified as a series of syllabi or course contents (p.20).

When the context of curriculum comes, it needs to consider about its philosophical and sociological inquires. Philosophically it considers methods, key concepts, aims and ideologies. Zais (1976: 317; in Maureen et al., 2009,p. 191) defines, "education is directed toward expanding ones awareness of human environment and how to cope with this environment". "… is tourism higher ideological? Ideology refers to an overarching network of guiding ideas that frame direct and inform thinking. Ideology has been defined as A structure … structures can captures, can impose themselves; but they can usually be entered willingly, they can be abandoned and they can even be demolished and new ones created in their place …" (Barnett, 2003,p.57; in Maureen et al., 2009:,p.193). Ideology within the context of (tourism higher) education has been analyzed mainly in terms of curriculum planning and knowledge (Barnett, 2003; in Maureen et al., 2003,p. 193). In the context of tourism education, the scholars have focused on neoliberal policy.

Sociologically it includes the impact of academic culture and networks on curriculum. While designing the curriculum, Tribe (2015, P: 20) has proposed two possibilities of approaches.

Curriculum space is defined as "the expanse or area that contains the range of possible contents of a curriculum (Airey & Tribe, 2000, p. 282). The point about this space is that it is unbounded and includes all possibilities. But any actual curriculum involves a choice and a framing (Bernstein, 1971; in Lewis & Tribe, 2002, p.18). Because of this the curriculum is necessarily a contested concept. Curriculum space is filled with knowledge, skills and attitudes. Students take educational journeys through different parts of curriculum space and according to the routing of their journey (i.e. the curriculum they follow) they will be exposed to different packages of knowledge and end up in different places with different perspectives, attitudes and competences (Tribe, 2015, p.21). Here it is noteworthy to mention about the idea of curriculum framing. This helps to understand the point of curriculum space. Bernstein explained the term framing thus: [Referring to] the degree of control teacher and pupil poses over the reflection, organization and placing of knowledge transmitted and received in the pedagogical relationship (p.50; in Tribe 2015, p.21).

Curriculum space Model

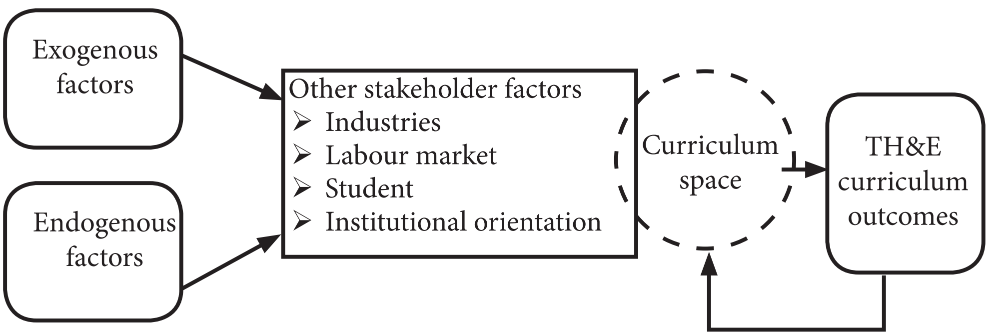


Fig: Curriculum space model(Mayaka & Akama, 2015,p.246)

The figure recognizes the TH&E curriculum space as a flexible and adaptable initiative with many possible outcomes which may include but are not limited to employability, the individual ambition and lifelong learning and broader societal aspirations. The curriculum space is a product of exogenous factors, i.e. economics, socio-cultural and technological factors, and endogenous factors that are related to the internal capabilities and constrains of the institutions of higher learning. A multiplicity of the stakeholders is recognized within this thinking.

The curriculum space and curriculum development processes are hence reconstructed as socially constructed, institutions are deeply embedded and boundaries between the institutions as a social system and their contexts are blurred. Thus, Priestley (2011) underscores the need for curriculum designers to maintain a clear picture of existing contextual factors. In this regard, the model provides a framework for curricula that's not only imparts knowledge and skills to learners, but also provides deeper learning experiences and meanings in the different life worlds.

The above discussions provides the grounds for a holistic conceptualization of the TH&E curriculum space. The figure draws the inspiration from Schuler et al's (1993) integrated model for the international resource management and relies on Haywood and Maki's (1993) model of the employment/education interface. It also burrows from Mayaka and Akama's (2007) system framework for tourism education. In addition, the model takes account Tribe's (2002) philosophic practitioner model and its attendant developments (Dredge et al., 2012). As articulated by Dredge et al.(2012) a broader consideration of curriculum goes beyond a focus on content. To this end, a curriculum should contribute to knowledge production and meanings in contextual lived worlds (Certina, 2007). The inclusion of the different stakeholders values is an important element of a holistic approach to TH&E curriculum space.

T&H curricula are socially constructed from the interactions, tradeoffs and choices made by a range of stakeholders including academic educators, university managers, students and industry employers (Sigala & Baum, 2003; in Dredge et al., 2012, p. 2160). Tribe's (2002a) conceptualisation of a PPE that integrates philosophic and vocational ends to develop worldmaking, ethical professionals has received considerable backing from the academic community (Ring, Dickinger & Wober, 2009; Belhassen & Caton, 2011; in Dredge et al., 2012, p. 2160).

With the multiplication of new courses in tourism, especially since the early 1990's and greater diversity of approach to curriculum design has come uncertainty among curriculum planners about what to include and exclude in tourism curriculum (Holloway, 1995 ; in Fidgeon,2010,p.709).

Debate contributed to the establishment of a national conference bringing together academics and members of the tourism industry in December 1994, At this conference 'seven areas of knowledge' were advanced by a National Liaison Group (NLG) in the United Kingdom for Higher Education in Tourism an academic body established one year earlier(Fidgeon,2010,p.709).

This tension between tourism professionals and tourism faculty in curriculum design is often resolved through the integration of the scholarly and practitioner philosophies. One form of integration is a curriculum based on the scholarly philosophies of understanding tourism as a social science, plus the industry philosophy of a foundation of industry competencies (Hill, 1992; in Obenour et al.,,2005,p.45). Jafari and Ritchie (1981) labeled this integration as a mix of conceptual learning and skill development.

Committee members of the NLG were given a brief of developing a core curriculum that would not only satisfy employers, but would also maintain academic rigor and meet the needs of students for an educationally enriching and relevant program of study. Transferability of skills was also recognized as it was thought any tourism program should provide the basis for careers in other service industries (Fidgeon,2010,p.709).

The areas of knowledge identified included:

- Understanding the meaning and nature of tourism. This includes definitions, social and other conditions and determinants of tourism and tourism motivations.
- The structure of the industry. This was to encompass a description and interrelationship of the main component sectors of the tourism industry and their operating characteristics.
- Dimensions of tourism and issues of measurement. Here the scope of the tourism industry, its spatial dimension, patterns and determinants of demand, the resource base of tourism and sources of tourism data and management information would all be broached. The significance and impact of tourism. This was to consider the costs and benefits of tourism from a social economic and environmental perspective.
- The marketing of tourism. This included general marketing theory and an analysis of consumer behavior as it applies to tourism.
- Tourism planning and development. Destination and site planning, the financial implications of planning, partnership issues and sustainable tourism were all considered appropriate areas for study.
- Policy and management in tourism. This was to address issues pertaining to public sector policy and corporate strategy. Organizations in tourism and visitor management issues were thought to compliment this study (Fidgeon,2010, pp.709-710).

The case for and against a core curriculum has been extensively argued (Cooper, 1994 ; Tribe, 2006). In essence debate has centered on how core curriculum would guarantee a reliable supply of educated professionals to a developing and expanding worldwide industry. The counter argument maintains that a fixed core curriculum does not encourage development of this field of study. The limitation of tourism subjects to a core curriculum at a comparatively early stage in the development of the discipline might further exclude the study of emerging issues. All are valid arguments (Fidgeon,2010,p.709).

The curricula offered by the aforementioned international PhD programs in the field of tourism have been thoroughly inspected. According to the finding of these reviews, the thematic subjects that their students undertaken research on can be placed in six groups: destination management and strategy planning (destination marketing, visitor management and demand modelling, carrying capacity, and social and economic impacts of tourism); operations at tourism organizations (service production and quality management, information systems management, human resources management and accounting, finance, and yield management); organization studies in tourism (leadership and entrepreneurship, innovation and new product development, and internationalization and foreign direct investments); responsible tourism (ecotourism, environmental policy, ethics, sustainable tourism, authentic production/consumption, and pro-poor tourism); special interest tourism (convention, sports, nature-based, wine and food, and culture tourism, as well as festivals and management of events and attractions); and tourism and climate change(adaptation and mitigation strategies to deal with global climate/environmental threats (Fuchs et al., 2015,66).

The first is empirical research then collect data and ask basic questions such as: what do students want? What do employers want? What do academics want? What are job related needs? This seems easy enough and many studies have pushed this path. But this approach only begs a further question. The question is: what is the curriculum for? These questions enhance to understand the meaning of curriculum in better way.

Tourism Bachelor Program

Profile: Ability to understand the scientific, technical, social, economic and cultural aspects of tourism markets, their expansion and management. To observe stages in decision making processes, process, present flexibility and adaptability in contextual scenarios when dealing with different problems- current and future- in various segments of the professional field (Sogayar & Rejowski,2015,p.214).

Main competences: Interpersonal and intercultural communication ; integration within interdisciplinary teams ; use of creativity within different organizational scenarios ; understanding the complexity of the globalized world, deep experience and knowledge about human relations, adequate technical performance, professional humanism, simplicity, self-assurance, empathy and ethics (Sogayar & Rejowski 2015,p.214)

Content Curriculum

Basic content: Studies related to the sociological, anthropological, geographical, cultural and artistic aspects that form societies and their cultures.

Specific Content: Studies related to the general theory of tourism, communication and information theories, establishing further relationship with tourism administration, law, economics, statistics and accounting and the domain at least are foreign language (Sogayar& Rejowski 2015,p.214)

Theoretical and practical content: Studies located in the spaces of tourist flow comprising technical visitation, tourism inventory, learning laboratories and internship.

Minimum number of hours: 2,400 (for face-t-face training program) (Sogayar & Rejowski, 2015, p.214)

Hospitality Bachelor Programme

Profile: To operate in a highly competitive and constantly changing market, with periodic and seasonal impacts, according to changes in social, economic, political business and organizational sectors. It should also emphasize hotel management with important structural infrastructural and to effective functioning and quality according to various cultural segments of hotel demand (Sogayar&Rejowski, 2015,p.214)

Main component: To be able to integrate within a hotel group and within the unit he/she runs, contributing to the performance of interdisciplinary terms and to interact creatively within different organizational and social context as well as to solve situations with flexibility and adaptability in the face of organizational problems and challenges (Sogayar&Rejowski, 2015,p.214)

Current curriculum:

- Basic content: Studies related to humanities with emphasis on psychology, sociology and physical geography human, economic and politics and communications science and arts (Sogayar&Rejowski, 2015,p.214)
- Specific content: Studies related to administration, economics and law applied to the hospitality industry inter linked with tourism, as well studies on communication system and computing including mastery of at least one foreign language (Sogayar&Rejowski, 2015,p.214)
- Theoretical and Practical content: Obtained by computer system including specific laboratories that will permeate the peculiarities of the hotel industry, supervised and integrated internship extracurricular activities and scientific initiation. Minimum numbers of hours: 2400 (for face to face training progamme) (Sogayar&Rojowoski, 2015,p.214)
- Tribe (2001, p.447; in Inui et al., 2006, p.26) suggests that:
- "…to design a curriculum to include non-vocational aspects, questions of meaning and purpose of the curriculum arise. It is here that an emphasis on reflective philosophical method becomes necessary."

European Master in Tourism Management's (EMTM), degree known as Master of Science in Tourism Management, three main objectives are to:

- prepare future professional to strategically manage and make sustainable and effective decisions in placements of high responsibility to tourism institutions;
- Provide future professionals with an integrated knowledge of the dynamics of tourism development, the principles of sustainable management, environmental issues, the role of cultural diversity and creativity for innovation and the governance of tourism networks, the quality management of customer services; and
- Train future researchers in the field of tourism management(Sheldon &Fesenmair,2015,p.167).

Tourism Curriculum and Body of Knowledge.

A body of knowledge is the complete set of concepts, terms and activities that make up a professional domain, as defined by the relevant learned society or professional association. It is a type of knowledge representation by any knowledge organization."Structured knowledge that is used by members of a discipline to guide their practice ". (Oliver,G.R, 2012,p.3;Wikipedia).

Diverse tourism models comprising the frameworks for a core body of knowledge have been proposed by Goeldner's (2001) extension of Jafari's and Ritchie's model; Jafari's model (Jafari & Ritchie, 1981 ; Hawkins & Hunt (1988; in Obenour, Lengfelder & Cunneen,2005,p.44); Leiper 1990; and the national leisure group (Airey & Johnson, 1999).A body of knowledge consisting of core courses for tourism curricula has been debated in the literature concerning tourism in higher education. The literature review of Obenour et al (2005) includes the following areas: (a) arguments on whether tourism is a discipline or a field, (b) the influence of scholar-ship versus practitioner foci on the type of core courses, and (c) advantages and dis-advantages of a standardized core of courses.

Some tourism educators have argued that tourism is a field with an interdisciplinary focus with courses integrated from non-tourism disciplines (Echtner & Jamal, 1997; Gunn 1987; Jafari & Ritchie, 1981; Tribe, 1997 ; in Obenour et al.,2005,p.44-45). This educational model of a field melds several disciplines' courses into a focus on tourism with the integration of the concepts part of the teaching approach (Jafari & Ritchie, 1981). According to Tribe (1997), this is the essence to a field with the study of tourism similar to other educational fields such as engineering and not a discipline. Tribe (1997) advocated two subfields of tourism which were designated tourism business and tourism studies. Tourism studies subfield includes non-business topics and courses such as environmental impacts, carrying capacity, and social impacts.

Leiper (1981,2000) argued for the disciplinary approach or tourology based on a general theory of tourism with a distinct tourism faculty and content. Leiper (1981) reasoned an interdisciplinary approach caused a fragmented curriculum with the result of students not understanding the interrelatedness of the tourism phenomena. The disciplinary approach develops courses that are courses that are distinct to the theory and study of tourism. Even with the advantage of distinct tourism faculty and course content, the tourism field and especially the subfield of tourism business has been increasing in popularity (Airey & Johnson, 1999; in Obenour et al.,2005,p.45).

The body of knowledge contained within the core courses of a tourism curriculum can be derived from a scholarly approach, practitioner approach or a combination of the two approaches (Ritchie, 1988). Kaplan (1982; in Obenour et al.,2005,p.45) defined one group of tourism educational institutions as entities who were proactive and *determined* the industry needs. This proactive group was characterized by pursuing tourism curricu-lum that was based on a business approach concentrated on analysis, management, and work experience (Kaplan, 1982;in Obenour et al., 2005). The second group of institutions was reactive and asked what industry wants. This approach was characterized by a training approach used by faculty that covered industry skills and functions for a career in operations (Kaplan, 1982).

Educators (Airey & Johnson, 1999; Buergermeister, D'Amore, Jafari, & Pearce, 1992; Richards, 1998; in Obenour, Lengfelder & Cunneen,2005,p.46) identified the benefits for a standard core of tourism courses as the following: (a) facilitate definition of course and teaching objectives, (b) assist in communicating the tourism offerings to the public and industry, (c) facilitate course validation and quality assurance, (d) facilitate the development of conceptual understanding and progression, and (e) facilitate the transferability of credits. The major disadvantages of standardization of the core curriculum are the stifling of innovation and creativity and reduced flexibility in meeting the needs of the industry (Airey & Johnson, 1999; Dale, & Robinson, 2001; in Obenour et al.,2005,p.46). Hawkins and Hunt (1988) posit the standardization argu-ment by stating that one curriculum model neither could nor should be designed to meet all of the various elements of the tourism system.

Four perspectives of a tourism core body of knowledge are reviewed and include the following: (a) National Leisure Group in the United Kingdom, (Airey & Johnson, 1999); (b) Jafari (Jafari & Ritchie, 1981); (c) Weenen and Shafer (1983); and (d) Koh (1995).

In addition to the core content developed by the National Leisure Group, Jafari and Ritchie (1981) described a tourism framework based on the interrelationship of tourism with multiple disciplines. This framework specifies subject areas for tourism which is useful in formulating course titles and content. Churchward and Riley (2002; in Obenour et al.,2005,p.46) utilized a modified version of Jafari's framework to analyze job knowledge of professionals in the United Kingdom. They found market-ing, recreation/leisure, business/finance and economics to be the most common knowledge areas across respondents from diverse industry sectors.

The third perspective of a tourism core body of knowledge was researched by Weenen and Shafer (1983; in Obenour et al.,2005,p.,47). The courses used by Weenen and Shafer were further expanded by Lengfelder, et al. (1994) through the addition of three course topics (historical anthropology of tourism, political geography of tourism, and popular culture/leisure lifestyles).

The fourth perspective advocated by Koh (1995) developed a list of course elements involving 3 different tourism sectors. The course elements were then used to survey tourism professionals with Koh finding 15 course elements, to be very important. In addition to tourism professionals, educators were surveyed and 12 of 26 course elements were significantly different between educators and pro-fessionals. Educators rated significantly higher compared to professionals on courses such as natural resources, societies and cultures, government/citizenship, marketing, marketing research, and laws. Professionals rated significantly higher compared to educators on courses such as managerial accounting, hotel/restaurant operations, and practicum after year three.

Academic Tribes

They are Becher and Trowler (2001; in Tribe, 2010, p.10) who conducted a comprehensive study in to the general nature of academic tribes and territories. To do this they concentrated on the epistemological properties of knowledge formation (territories)… [And] the social aspects of knowledge communities [tribes] (p.24; in Tribe, 2010, p.10). The term 'academic tribes' has been focused on disciplinary cultures – that is, the rules, norms and acceptable behavior patterns upheld by disciplinary communities – and these cultural influences are evident in tourism. There has been shown the 'elders' of the various tourism tribes as those holding distinguished chairs, those on the panels of research grant award bodies, those on editorial boards and acting as referees of key journals, those on the executives of learned and professional associations… (Tribe, 2004, p.53).

Researchers are also located within academic communities, and Becher's (1989) anthropological investigation of "academic tribes" provides a fascinating insight into acceptable behavior patterns, rules, norms and hierarchies operating within disciplinary communities. Following Becher, it is instructive to consider aspects of academic tribalism in tourism. Of particular interest are the "elders" among them whose headdresses are adorned with feathers of esteem—holding of chairs, editorships of key journals, keynote invitations, seats on panels of research grant and assessment bodies, publishers' advisory positions, and positions on the executives of learned and professional associations. For "elders" one could also read "power-brokers," for this group acts as commissioners in the creation of, and gate-keepers in the dissemination of knowledge (McKercher , 2002; in Tribe, 2006, p. 372).

Academic territory refers to the epistemological nature of field and relevant here are the part of Becher and Trowler's study that highlighted disciplinarity, the content of the field (its canon), whether the field contains hard or soft knowledge (paradigm questions) and the mode of inquiry. "Studies" is plural because of the idea of interaction between disciplines (Klein, 1996 ; p. 10;in Repko, 2012 ;p.11).

Philosophic Practitioner

It would be foolish to approach any serious consideration of the university curriculum without reference to Barnett. In this section I would like to position my work on ' The Philosophic Practitioner' in between one of his classic pieces and a more recent piece. In what must be the seminal text on the subject. The Idea of Higher Education- Barnett (1990: 202-3;in Tribe, 2015,p.24) concludes that there are six ' minimal education conditions' that are necessary to fulfill the condition of higher education. These include:

- A deep understanding of some knowledge.
- A radical critique of knowledge claims.
- Competence to develop critique in the company of others.
- Self-reflection.
- Open dialogue and cooperation.

  This is a crucial starting point since it distinguishes higher education from , say, schooling or further education. Of particular note are the needs for deep understanding of knowledge (expertise), open dialogue (disputation) and a critical evaluation of knowledge (skepticism).

  Mindful of this challenge I developed the concept of ' The Philosophic Practitioner'. It arose from my dissatisfaction with previous research on the tourism curriculum and was inspired by my reading of the wider literature on higher education and particularly of Schon and Barnett (Tribe, 2015,p.24).

Tribe (2002) suggests that the philosophic practitioner seeks to develop:

"…..practical wisdom and action in the wider world at the same time as earning a living and contributing to the economic development of a specific business domain of tourism .This working in tourism while taking responsibility for stewardship of its developing world"(p.354).

According to Tribe (2002), the philosophic practitioner should have skills and knowledge in all four domains. Moreover, he observes that although the four domains are represented separately in the diagram, in practice they would be integrated in the curriculum model. The Philosophic Practitioner Education (PPE) captures the ambition of T&H education to meet the demands of industry and promote employability of graduates (Dredge et al., 2012, p. 2157).

The balance between liberal and vocational education within tourism and hospitality (T&H) curricula has become an increasingly noteworthy topic of discussion since Tribe (2002a), drawing from Schon's reflective practitioner (1982, 1983, 1994; in Dredge et al., 2011, pp.2154-2155), and the deliberative practitioner Forester (2000; Morgan, 2004; in Jamal, Tailon & Dredge, 2011, p. 134) argued for a curriculum that nurture the 'philosophic practitioner'. The philosophic practitioner education, as mentioned by Tribe (2002), integrates theoretical knowledge from a range of fields' to encourage vocational competence balanced by ethical competence (p. 340). The PPE requires a curriculum that is composed of vocational, professional, social science and humanities knowledge and skills that promote a balance between satisfying the demands of business and those required to operate within the wider tourism world. Several authors have been calling for this balance in education for some time (Baum, 2005; Inui & Lankford, 2006; Lashley, 1999; McKercher, 2001; in Dredge et al., 2011, p.2155), but there remain considerable challenges in terms of defining program content, modes of delivery, appropriate pedagogies, skills and graduate capabilities (Tribe, 2000).

Scholarship is the contribution of knowledge that is "public, susceptible to critical review and evaluation and accessible for exchange and use by other members of on one's scholarly community" (Shulman,1998,p.5;in Repko, 2012,p.11). Contemporary scholarship divides higher education as two broad categories: Liberal and Vocational. Liberal education (Liber=free in Latin) refers to the curriculum that develops general knowledge and fosters complex, independent thinking and transferable intellectual and practical skills. Dredge et al.(2012,p.2156) explain that liberal education ' refers to a curriculum that develops general knowledge and fosters complex, independent thinking and transferable intellectual and practical skills'. As these authors contend that liberal education can develop reflection and independent thinking and should therefore be valued for its own sake rather than just for its utility.

Tribe has divided the curriculum space along two axes: the vocational—liberal axis and the reflection-action axis. The first represents the different ends of the curriculum, essentially the degree of vocational focus, and the second the different stance or modes of study and expression which the curriculum employs to achieve its ends. In Tribe's words (1999, p.112; in Airey & Tribe, 2000): Tribe(2002), Dredge et al.(2012) conceptualize curriculum space in the dimensions. These are vocational outcomes that is those that are needed to succeed in tourism and hospitality employment, and liberal outcomes which focus on reflection and freedom of thought. A vocational curriculum is a curriculum for action. It is a curriculum to equip students to engage in the vocational world and to participate in it. A liberal curriculum is a curriculum for study and reflection (p. 285).Tribe (1997) goes on to suggest that: the vocational and liberal not only have different aims in the world of business on the one hand and the field in general on the other, they also equip students to take different stances. These can be identified as an active stance towards the world of work (vocational) and a reflective stance towards the field of study (liberal) (Airey & Tribe, 2000, p. 285).

Dredge et al.,(2012,p.2157) also propose ' a balance between vocational and professional skills and the broader critical thinking and analytical skills

Advocates of liberal education argue that it should be oriented towards a social and political ends and in the context of the role the learner can take as a' good citizen' in the future(Farbham & Yarmolinsky, 1996; Nussbaum, 2010; in Dredge et al., 2012, p.2156). The purpose of a liberal education is to provide an enculturation process that develops an awareness and ongoing ability to critically reflect on the intellectual world (Wegener, 1978; in Dredge et al., 2012, p.2156), preparing graduates for free thinking citizenship. Vocational education (Vocatio="call" in latin) provides training and practical skills for a specific trade or occupation. Professional education represents a merging of both liberal and vocational education whereby the learner engages in specialized education training for a particular occupation (Lum, 2009; in Dredge et al., 2012, p.2156),).

Morgan (2004; in Inui et al., 2006,p.28) suggests shifting the educational focus from a rigorous vocational framework to a liberal reflective approach in order to address this issues."Paradoxically, vocational higher education in tourism may need to rediscover these humanistic values in order to fulfill its managerial objectives of creating successful business manager "(Morgan, 2004, p. 98).

It is noteworthy to mention the concept of Aristotle in this contrext. The term 'phronesis' is derived from Aristotle's (1980) Nicomachean Ethics wherein the contributions of scientific knowledge *(episteme)* and technical knowledge *(techne)* by themselves are understood to be insufficient in determining good professional action (see Flyvbjerg, 2001, 2004; in Dredge et al., 2012, p.2156),). For Aristotle, *phronesis*, defined as practical wisdom or prudence, is also necessary. In Aristotle's view, *phronesis* requires actors to draw not only from *episteme* and *techne*, but also from maturity and experience (i.e. prudence), to determine good and virtuous actions.

(Dredge et al.,2012, p.2156; in Jamal, Taillon & Dredge, 2011, pp.133-137). *Praxis* (social change) will be also used in the area of tourism studies.

Much of this literature cites the work of Tribe (2002a, pp. 340–1) who conceptualizes the curriculum space in terms of two dimensions: ...ends and stance. The first relates to that part of the world which is the focus of the curriculum, and the second to how the curriculum promotes engagement with these ends. Ends are represented by an axis of purposes toward which the curriculum is constructed and aimed. These include vocational ends of employability and liberal ends focused in freedom of thought about tourism... The stance axis describes different modes of study and expression which promote the curriculum's ends. The alternative stances that can be adopted in tourism education are reflection and action.

The vocational-liberal axis runs from curricula that are concerned with the world of work to those that focus on the world of study. The action-reflection axis extends from curricula where students are involved in the world and are engaged in putting ideas into practice to those where the engagement is with the cognitive processes of the mind (Airey & Tribe, 2000, p. 285).

Vocational versus Liberal Curricula

	Vocational tourism studies	**Liberal tourism studies**
Aim	To produce an effective labor force	Understanding tourism.
Research Methods	Positivist	Interpretive Critical
Values	Tourism for profit	Search for competing values. Public interest
Approaches	Functional modules Transferable skills	Disciplinary approach Critical module Research methods and project Complementary studies Great books
Research	Industry-led	Issue-led Search for hidden issues
Evaluation	**Performativity**	**Better Understanding**

Source: Adapted from Tribe (2002).

The above mentioned table shows that Tribe has recommended a balanced approach in between both vocational versus liberal curricula.

This has still created a tension among scholars as in many institutions of higher education offering courses in tourism and hospitality- often in the same schools or departments-there is a divide in between tourism as an area of academic and critical study and hospitality which has commonly offered as a vocational program. Indeed, the tendency for tourism education to be increasingly influenced by neoliberal, market-led approached has been noted by several writers (Ayikoru et al.,2009).

Holden and Wickens (2007;in Harrison, 2015, p.227) are especially critical of this trend, which results in tourism courses becoming more vocationally and business oriented, and increasingly being considered ' a means of supporting industry and commerce'. For these authors, this is a 'myopic view' which : risks producing a reductionist model of higher education. If courses are skewed to the needs of business, module content decided on the rationale of what is useful to business, where is the space to produce analytical, free-thinking and orthodox-challenging citizens of the future?(Holden &Wickens,2007:46; in Harrison, 2015, p.228)

However, it is now over 10 years since Tribe presented the PPE, and whilst the core principles of the framework remain sound, the present higher education context is significantly different. In this context a number of points are raised about the PPE (Dredge et al., 2012, p. 2158).

So, while the PPE is a thought-provoking abstract representation of the trade-offs made between reflection-action and vocational-liberal knowledge, since its development there have been significant advances in thinking about the social construction of knowledge and the dynamic processes associated with knowledge accumulation and life-long and life-wide learning. To this end, it is important to rethink the debate over what constitutes a PPE in T&H education (Dredge et al., 2012, p. 2159).

Mainly for simplicity, we treat business/management as a discipline. However, we acknowledge that some have doubts about this, and see business/management as a mature field (see Tribe, 1997). A field is rather 'an object of study' (Tribe, 1997:653). We use the theme as a unifying line of thought within a 'context of application' (Gibbons et al., 1994:168), which is however less circumscribed and less established than a field. A competence is an 'ability to solve a problem' (Tribe, 1997:654) and a problem is 'a concern of people' (Cohen et al., 1972:3; in Volgger & Pechlaner, p.93). In all of the identified cases this single discipline is business/management, meaning that what is taught is essentially the business of tourism. The curriculum is similar to a standard curriculum in business/management with some dedicated courses that discuss specific features of TH&E as a field of application. Thus, paralleling Tribe's (1997) terminology, we could call this approach the business disciplinarity of tourism.

Over time emerged a more inclusive hospitality studies approach which reflects on the connections of hospitality to society as a hold, and the locations of the world of business and management therein (Lashley et al., 2007; in Morrison & O'Gorman, 2008, p.214). This stance embraces literature and theory of multiple genre and discipline, including the social science. Further, it supports reciprocal applications between the intellectual constructs and practices of both hospitality, and business and management. Hospitality subject development has now reached a point where there exists growing acceptance of the potential for, and virtue of, a symbiotic management and studies (Morrison & O'Gorman, 2008, p.214).

Within a higher education context, the journey from hospitality's historic origins and association primarily with management to a contemporary situation that supports the inter-relationship between and co-existence of, management and studies schools of thought has been traced, and academic advancement identified. Specially, it recognizes hospitality's 'late entrant' status as a university subject (Morrison & O'Gorman, 2008, p.215).

The above mentioned discussions highlight the need for skilled tourism and hospitality management practitioners who can manage change in positive, creative world-making ways. Therefore, implications for the T&H curriculum to look beyond business education and embrace a broader social science education are quite clear. The tourism curriculum needs to develop a society for all stakeholders and not just a society for business (Sheldon, Fesenmaier, Wober, Cooper, & Antolioli, 2008; Tribe, 2001; in Dredge et al., 2012, p. 2160).

There are common core knowledge and skills which form the basis of academic standards for T&H education and the PPE will be developed depending upon the institution, some contexts, some industries and communities. Whilst other authors have discussed the balance between liberal and vocational education. Dredge et al. (2012) incorporate the notion of a 'force field' of influences on T&H education.

Professionalism and Competencies

Professionalism is a rather nebulous term as it implies not only a profession and the skills, competencies or standards associated with it, but also an attitude and behaviour that reflect these. It has also been defined as the ability to align personal and organizational conduct with ethical and professional standards that include a responsibility to the customer or guest and community, a service orientation and a commitment to lifelong learning and improvement. Professionalism is defined as incorporating leadership, a practical approach (practicality), attention to services, concern for the relevance and timeliness of evidence, reflexivity, teamwork and partnership-building skills, and proactivity. Proactivity involves taking the initiative to address problems in one's service domain and commitment to excellence in one's domain of expertise. (Sheldon & Fesenmaier, 2015,p.161). The core value of professionalism are a requirement for all tourism and hospitality academic programs.

It is educators' responsibility to expose students to high-quality and appropriate professionalism. The term ' new professionalism' is used by Sachs (2003) ; in Sheldon & Fasenmaier, 2015, p.161) to distinguish between 'old forms of professionalism which debate characteristics of professions and the extent to which occupational groups might be acknowledged as professions, and 'new' forms which claims Sachs (2003) assume a 'changed' analytical perspectives' and are seen to be more positive, principled and post-modern' (p.182; in Dredge et al.,2015,p.161). While there is no overall agreement as to what constitutes a profession, certain key aspects are commonly cited that seek to professional status. These generally include reference to specialist knowledge, autonomy and responsibility(Hoyle & John, 1995; in Sheldon & Fasenmaier, 2015, p.161). Professionalism therefore, implies that such characteristics are evident in an individuals' work (Sheldon & Fasenmaier, 2015).

Professional tourism education is academic in nature. Theoretical concepts are provided and the students' ability to interpret, evaluate and analyze are developed (Cooper & Westlake, 1989 ; in Echnter, 1995, p.33). The ultimate goal of professional education is a broad understanding of the tourism industry and its unique issue and challenges. Such an approach to tourism education supplies the qualified manpower needed at strategic level for both the public and private sectors (Echnter, 1995,p.33). The complexity of the tourism industry, together with the need to develop a comprehensive view of the subject, indicates that professional education is best accomplishes at a tertiary (University) level (Echnter, 1995,p.33).

The terms 'competency' and 'key competencies' has attracted many scholars of tourism and hospitality education (Lowry & Flohr, 2005) and 'key competencies' (e.g., Zehrer & Mossenlechner, 2009; in Su, 2015, p.323) rather than ' basic skills' and 'technical skills' to describe the ability of tourism graduates to address the indeterminacy and uncertainty of tourism practices. Competencies is a combination of observable and applied knowledge, skills and behaviors that create a competitive advantage for an organization. It focuses on how a employee creates value and what is actually accomplished (Nath & Raheja, in Jauhari & Mishra, 2004 ;in Jauhari , 2006, p.123). Chung-Herrera et al. (2003; in Jauhari, 2006,p.123) postulates that a competency model is descriptive tool that identifies knowledge, skills, abilities and behavior needed to perform effectively in an organization meet its strategic objective through building human resource capabilities, competency modeling focus on behavior rather than personality traits. Human resources comprise a very important aspect of management of services. Competence is typically considered to be a holistic concept (Rychen, 2004,p.22; in Su, 2015, p.323) that consists of 'a combination of knowledge, skills, attitudes and values' (Hoskins & Fredriksson, 2008:11; in Su 2015, p.323) and possesses cognitive and non-cognitive dimensions (Rychen & Salganik, 2003,p.43; in Su, 2015, p.323). Zehrer and Mossenlechner (2009; in Su, 2015, p.323) enumerate four types of competences (professional competences, methodological competences, social competences and leadership competences), whereas Lopez-Bonilla and Lopez-Bonilla (2012; in Su, 2015, p.323) consider that the content of different competencies may be developed depending on whether a person is 'learning to know', ' learning to do', 'learning to develop attitudes'.

In a keynote address given at the 2011 Surrey Tourism Conference ,held in celebration of the twentieth anniversary of the publication of special issue of *Annals of Tourism Research* on 'Tourism Social Science', Professor Annette Pritchard asked the audience to consider whether tourism studies has become 'a house divided'. Tourism studies has been cogently described by Tribe (1997-2000) as bisected field-with one portion addressing its business-oriented features and other portion being dedicated to its analysis from a social science perspective-and Pritchard was querying the audience about the degree to which each of these sides of tourism studies genuinely respects and engages with the knowledge base of the other side, ultimately raising questions about our sustainability as a field if we carry on in our current dived manner (Caton, 2015, p.44).

Indeed, critiques of the traditional Tourism, Hospitality and Events (TH&E) curriculum generally emphasize the importance of embracing both social science and business concerns, arguing that the latter tends to be advance at the expense of former (Tribe, 2002, 2008a; Inui et.al. 2006; Ring et. al., 2009). In support of broad curriculum that transcends simply vocational concerns, Tribe's (1997) diagram of epistemological domain of tourism nicely illustrates the idea that tourism knowledge can and should derive from a thick base of diverse disciplines each of which can contribute in its own way of approaching the phenomenon. The diagram depicts tourism studies as a central object surrounded by a band of disciplines -including sociology, geography, political science, law, psychology, philosophy and economics-which contribute to its development as an area of study.

This situation is echoed in the intellectual landscape of dissertation study as well, with history, a discipline of quasi-humanities and quasi-social science pedigree, standing as only representative of the humanities in Weiler et al.'s (2012; in Caton, 2015, p.44-45) assessment of top 14 disciplines informing tourism doctoral study in the United States, Canada, Australia and New Zealand. Tourism education may well be a house divided, with business and social science concerns tugging against each other, but the humanities –a major part of the essential foundation of true liberal arts education-haven't even made it to through the door. This represents a lost opportunity, for the humanities have great deal to offer TH&E higher education.

Generally speaking, in less developed Asian countries tourism education is struggling because of limited educational resources, including teaching facilities, qualified faculty, updated teaching materials, and expertise in curriculum development. These issues are not unique to Asia, but are common for all underdeveloped and developing countries (Caton, 2015, p.44-45).

Tourism as Discipline or Indiscipline?

A discipline can be defined as 'a distinctive body of knowledge' and an organized set of rules and conceptual structure for advancing knowledge" (Tribe, 2000, p. 810). A discipline can be categorized by the following criteria (Hirst, 1974; in Volgger & Pechlaner, 2015, p.86): (1) a web of interrelated concepts; (2) a particular logic structure that blinds the concepts; (3) testability within this web using its particular criteria and logical structure; (4) irreducibility to other disciplines. According to similar approaches, disciplines consist of webs of constructs (theories), methods (ways of producing and testing knowledge and aims of application domains (Donald, 1986; Toulmin, 1972; in Volgger & Pechlaner, 2015, p.86)). Some authors additionally request the existence of a dedicated community, means of communication (such as journals), tradition and a set of values (King & Brownell, 1966; in Volgger & Pechlaner, 2015, p.86). Disciplines do not coincide with curricula; however they are intertwined.

Disciplines are probably the most structuring principle in academic knowledge generation and delivery. They are related to a division of labour within academia and different institution (faculties or institutes)… (Volgger & Pechlanar, 2015, p.86).

It has been tempting for some writers to interpret the development of tourism studies as an evolution towards disciplinary status. Disciplinary status would provide the necessary tools and framework for promoting sound tourism knowledge. Tourism knowledge would become self-refereeing within its discipline, knowledge quality control would be assured, and tourism academics would take their place on an equal par with those from other disciplines (Tribe, 1997, pp. 642-646).

Does tourism studies constitute a discipline? This is a difficult question, and it is not one that the editors were able to agree on, even almost themselves. However, we do take note of Johnston's, (1991; in Hall, Williams & Lew, 2005, p. 9) reflection that: there is no fixed set of disciplines, nor any one correct division of academics according to subject matter. Those disciplines currently in existence are contained within boundaries established by earlier communities of scholars. The boundaries are porous so that disciplines interact. Occasionally the boundaries are changed, usually through the establishment of a new discipline that occupies an enclave within the pre-existing division of academic space.

The conclusion drawn, within this perspective is that tourism is an object of study (field) rather than a way of studying (discipline)' (Tribe, 1997,p. 653). Cooper et al. (1998 : in Volgger & Pechlaner, 2015,p. 86).) hold similar position In contrast, Leiper

(2000) and Goeldner (1988) are major components of the 'tourism as a discipline' view; especially Leiper (1981) sees a need for developing interdisciplinary accounts into a general and systematic discipline of tourism ('tourology'). Finally a third group of authors maintains a prudent position. For instance, Echtner and Jamal (1997, p. 880) argued that while tourism studies could potentially develop into a discipline, it is concluded that there are many practical and philosophical reasons that hampers its evolution' (Volgger & Pechlaner, 2015, p.87).

Jovicic (1988; in Echtner & Jamal, 1997, p. 869) makes a plea for the establishment of "tourismology", or a distinct science of tourism. He argues that the study of tourism as a complex phenomenon cannot be adequately addressed from within anyone existing discipline. He further suggests that the various disciplines that currently house tourism studies, including economics, sociology, and geography, "… fail to grasp the notion of the whole and endeavor to explain the entity which is tourism by its individual aspects" (1988, p.2; in Echtner & Jamal, 1997, p. 869). According to him, only the emergence of a distinct discipline, such as tourismology, will allow for the development of an integrated theory of tourism. Tourismology would facilitate the merger of the specialized studies now occurring within diverse disciplines and would allow tourism to be examined as a composite phenomenon. While Jovicic admits that tourismology does not yet exist, he is optimistic that it "will find its full assertion in the near future" (1998, p.2; in Echtner & Jamal, 1997, p. 869).

Goeldner (1988; in Tribe, 1997, pp. 642-646) describes tourism as a discipline. He sees it as being in its formative stages on a parallel with business administration as it was developing in the United States about 30years ago. On the other hand, according to Cooper, Fletcher, Gilbert and Wanhill, "While tourism rightly constitutes a domain of study, at the moment it lacks the level of theoretical underpinning which would allow it to become a discipline" (1993,p.1; in Tribe, 1997, pp. 642-646). Perhaps the debate as to whether the study of tourism is a discipline or a field is still unsettled. Hirst proposed a limited number of forms of knowledge or disciplines. He explained the meaning of a form of knowledge, or discipline, as "a distinct way in which our experience becomes structured round the use of accepted public symbols" (1974,p.44; in Tribe, 1997, pp. 642-643).

Tribe (1997), Gunn, (1987) and Jafari and Ritchie (1981) argue that tourism should be treated as a "field" of study. Contrasting fields and disciplines, Henkel noted that disciplines are held together by distinctive constellations of theories, concepts and methods" whereas fields" draw upon all sorts of knowledge that may illuminate them" (1988:188;in Evans, 2012,p.217).

It is accepted that tourism is a field of study rather than a discipline it has a significance consequence. It follows that many different approaches can be applied to examine the multi-faceted topic of "tourism"! Mill and Morrison (1985; in Evans, 2012, p.217) first-edition of *The Tourism System* presented four interconnected parts of the system (market, travel, destination and marketing) showed how one might study the various functions within the systems.

Since its entry into mainstream higher education the study of tourism has attracted debate regarding its disciplinary status and the advantages and disadvantages of various approaches to its understanding. The debate has primarily focused upon the conceptualization of tourism (Franklin & Ryan, 1999 ; in Evans,2012,p.216) and specifically on whether or not tourism should be treated as a distinct discipline. The articulation of this debate continues to reveal division of opinion (Evans, 2001 ; in Evans, 2012,p.216). On the one hand authors such as Leiper, (1981), Jovicic(1988), Conic (1989) and Rogozinski (1985) have advocated that tourism should be treated as a distinct discipline. Others, on the other hand, maintain that tourism as an area of study fails to meet the necessary criteria. In order to be treated as a distinct discipline (Dann et.al; 1988 ; Echnter &Jamal, 1997 ;Gunn, 1987 ; Jafari, 1990; Morley, 1990 ;Pearce & Butler, 1993 ; Ritchie & Goeldner, 1994 ;Tribe, 1997 ; in Evans, 2012, p. 216)

Traditional disciplinary knowledge is limited in its ability to support the challenging decisions that lie ahead. Global stability in the future will depend upon our ability as a society to simultaneously address the three fundamental issues of prosperity, security and sustainability (Shariq, 1997,p.75).We are entering into an era where the future will be essentially determined by our ability to wisely use knowledge, a precisions global resource that is the embodiment of human intellectual capital and technology (Shariq,1997,p.75).

Based on Hirst's set of necessary characteristics for a discipline, tourism studies cannot be regarded as one for several reasons. First, tourism studies can, in fact, parade a number of concepts. These include, for example, the destination, the tourism multiplier, yield management, tourism impacts, and tourism motivation. But these concepts are hardly particular to tourism studies. They are concepts that have started life elsewhere and been stretched or contextualized to give them a tourism dimension. The tourism multiplier, for instance, borrows the concept of the multiplier developed by economists and uses it to illustrate the extent to which tourism spending stays in a particular region. Second, tourism concepts do not form a distinctive network. They tend to be separate and atomized and indeed need to be understood generally within the logical structure of their provider discipline. They do not link together in any logical way to provide a tourism studies way of analyzing the world. Third, tourism study does not have expressions or statements which are testable against experience using criteria which are particular to tourism studies.

Leiper registered an enthusiasm for developing tourism as a discipline: to overcome the defects stemming from a fundamentally fragmented curriculum, a new discipline needs to be created to form the core strand in comprehensive programs especially at the professional level (1981; in Tribe, 1997, pp. 642-646). Leiper terms a general tourism theory and argues a system overview. His general tourism theory is based on the articulation of the system as composed of tourist's generating regions, transit routes, destination regions, and the industry. But while this is a useful mapping of the dimensions of tourism, it hardly constitutes a unifying theory of tourism. Leiper further suggests that the term tourology be used to describe the discipline that he sees as developing on the basis of his general tourism theory. It is a "suitable name for the scientific study of tourism". Some 15years after the publication of Leiper's paper, there is no evidence of such a term being used (Tribe, 1997). Leiper (2000, p. 5), advocates that this is necessary because tourism-related phenomena are too complicated, with too many implications, for knowledge to be adequately developed by specialists favoring one discipline (Coles et.al., 2006, p. 298).

Since this article published in the journal, this became impetus for understanding tourism in better way although this theory has been bitterly criticized by Leiper (1981) who while disagreeing with this approach proposed another model that is tourism as tourology or touristology and tourism as discipline. This became a very popular academic debate in between the tourism scholars, researchers and students that brought positive confusion among the readers. Such kind of academic debates are not new in the field of tourism academia. There was same kind of debate in between Bob Brotherton (1999, 2000) and Paul Slattery (2002, 2003) on hospitality issue. When Brotherton wrote one article on hospitality in 1999 and one year after there came out a seminal book on hospitality edited by Conrad Lashley and A. Morrison in 2000. In 2002, Paul Slattery bitterly criticized on the work of Brotherton and Lashley. This was immediately responded by Brotherton in 2002 and again Slattery (2003) replied to Brotherton and Brotherton (2003) gave final response to Slattery. It is noteworthy to mention that the statement of Mahoney (1993, p.174; as quoted by Taylor and Edger, 1996, p. 212). As Mahoney writes, "Disagreement does not entail disrespect. The main philosophical point, made by Plato and other followers since, is that any criticism is better than a dismissal or an oversight" (1993, p. 174).

In course of making debate on tourism as discipline (Leiper, 1981,2000) or indiscipline (Tribe, 1997) the next debate centralized on tourism is science or not. In the absence of disciplinary status, tourism may turn to science for an appropriate framework. For example, Gunn notes that an important way of "gaining [tourism] knowledge is through science". Gunn sees in science a quality of paramount importance that is its method of "questioning and systematic check" (1987:4; in Tribe, 1997, pp. 646-647). Science certainly provides one appropriate epistemology for tourism studies.

Leiper's (1981; in Tribe, 1997, pp. 646-647) proposed science of tourology makes a similar presupposition to Gunn that tourism studies is a scientific study. This is redolent of the development of economics as a discipline. Economics sought respectability in the rigor of the scientific method. But the effects of developing orthodox economics on scientific and mathematics methodologies have been that first economic theory has increasingly become separate from the phenomenal world that it seeks to describe, and second that phenomenal world is seen in a particular way.

Leiper (1990,p.19; in Echtner, 1997, p. 875), identifies two major, relatively isolated camps in tourism studies: the business-enterprise and development camp (devoted to growth and profit), and the impacts and externalities camp (concerned with effects of tourism on host nations and communities).

No Single discipline alone can accommodate, treat, or understand tourism; it can be studied only if disciplinary boundaries are crossed and if multidisciplinary perspectives are sought and formed. Because many disciplines or fields relate to the study of tourism (Jafari & Ritchie, 1981), the scope of this special issue had to be defined and carefully designed at the outset in order to ensure the thematic treatment. Since tourism is, foremost, a socioeconomic phenomenon and an institution in its own right, and since social science have collectively made significant contributions to its study, Tourism Social Science was selected as the theme. This theme is developed here by utilizing the basic building blocks of anthropology, economics, geography, and more. Papers on such fields as ecology and marketing-because their present research on tourism is greatly influenced by social science theories and methods-were also solicited for a fuller thematic development (Graburn & Jafari , 1991, pp.7-8).

As to development of this special Issue, in July 1986, twenty editors (two for each article) were invited to contribute. The invitation letters gave "Tourism Social Science" as the theme, described the purposes, delineated the thematic components, and gave the time table. The potential authors were informed on the contexts and flow of the papers:

First, …to define the field assigned to [each paper] but also elaborating on its main concerns, methods of investigation, boundaries with/or linkage to other fields…. Second, to place tourism in the context of the assigned field, to examine its application to tourism….Third, to discuss other application of and contributions from the field to the study of tourism….. Fourth, to tie together all that has been discussed… A retrospective view should lead to a prospective commentary which sheds light on and guides the reader to uncharted explorations in that field. Finally, to have at least twenty-five contextualized references…representing the best contributions that the discipline has made to the study of tourism (Graburn, 1991, p.8).

The Special issue's ten disciplinary articles on tourism- and anthropology, ecology, economics, geography, history, leisure/recreation , marketing, management, political science, psychology, and sociology – together contain the breadth, depth, richness, and potential that one can expect at this early stage in the formation of knowledge in the field of tourism research. The two editors (Nelson Graburn and Jafar Jafari, 1991, p.9).

Tourism as a Field

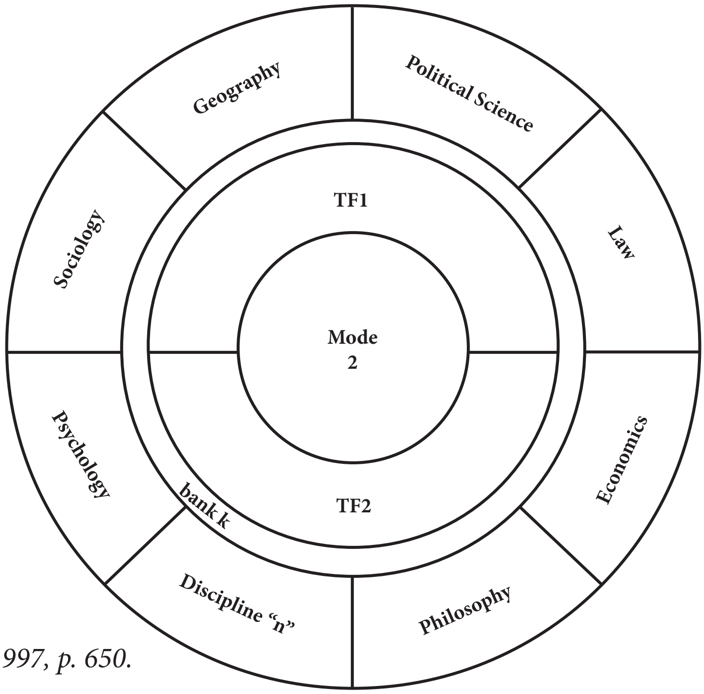
Hirst (1965, 1993; in Tribe,1997) has also turned his attention to the notion of fields of knowledge. These are not, in his view, disciplines or subdivisions of disciplines. This is because a field does not have the coherence of a discipline. In a sense fields and disciplines relate to the phenomenological world in different ways. A discipline provides a particular tool kit in terms of concepts, acquired knowledge, and methodology, and this tool kit is used to illuminate a particular part of the external world. A pair of disciplinary spectacles is provided by a discipline, and these spectacles reveal particular truths about the world. Thus, a physicist would see the external world in a particular way. For example, a physicist's interest in the world of tourism might include aspects such as the reasons that aircraft fly, using concepts such as aerodynamics and lift (Tribe, 1997, pp. 647-648).

Fields work from the opposite direction. Fields are formed by concentrating on particular phenomena or practices such as tourism or housing or engineering. They then call on a number of disciplines to investigate and explain their area of interest. Knowledge flows in different directions between fields and disciplines. Henkel contrasted disciplines which "are held together by distinctive constellations of theories, concepts, and methods" with fields which "draw upon all sorts of knowledge that may illuminate them" (1988,p.185; in Tribe, 1997, pp. 647-648).

Several writers have considered tourism as a field as depicted by the above definitions. Gunn lists the main disciplines that he sees as contributing to tourism as marketing, geography, anthropology, behavior, business, human ecology, history, political science, planning and design, and futurism. Futurism is defined as "applied history" and results when "philosophers, scientists, technicians and planners have joined in making insightful studies of trends" (1987, p.8; in Tribe, 1997, pp. 647-648).

According to Gunn, "Tourism knowledge today is building through a variety of means...First tourism practitioners know certain things because of tenacity...second is the method of authority...A third way of gaining tourism knowledge is by means of intuition...The fourth way of gaining knowledge is through science" (1987,p.4; in Tribe, 1997, pp. 647-648).

Jafari and Ritchie (1981, p.23) presented a model of tourism studies as a field. They believed that their model helps to illustrate the multidisciplinary nature of tourism studies.



Sourece: Tribe 1997, p. 650.

Figure: The Creation of Tourism Knowledge. Outer Circle=Disciplines and Subdisciplines; Middle Circle=Fields of Tourism; Inner Circle=World of Tourism; TFl =Business Interdisciplinarity; TFZ=Non-Business-Related Tourism

One field is readily identifiable as tourism business studies. The identity of this is borrowed from the increasingly mature field of business studies which has now tentatively carved out a particular territory as its own. Tourism business studies shares a similar territory to business studies but in a tourism context. It includes the marketing of tourism, tourism corporate strategy, tourism law, and the management of tourism.

The other field of tourism studies does not have such an obvious title, because it is little more than just the rest of tourism studies (or non-business tourism studies), is less obviously purposeful than tourism business studies, more atomized, and lacking in any unifying framework other than the link with tourism. It includes areas such as environmental impacts, tourism perceptions, carrying capacity, and social impacts. This may be called tourism field two (TF2), using TFl to denote tourism business studies. Therefore, the field of tourism (TF) =TFl +TF2. However, it should be noted that there is some overlap between the two. Concepts such as environmental impacts of tourism development reside essentially in TF2, but since they indirectly affect the business of tourism they also overlap into TFl (Tribe, 1997, p. 649; Obenour. Lengfelder & Cuneen,2005,pp.44-45).

Concerning epistemology, building on prior reflections of Jafari and Ritchie (1981), Tribe (1997) presented a model of tourism studies, to be precise, actually distinguishing two quite separate field of tourism studies: tourism business studies and non-business tourism studies (tourism social science). According to Tribe, these two fields build a medium layer of tourism knowledge creation, encompassed by established disciplines (philosophy, geography, economics, sociology, etc.) In this context, Tribe implicitly identified two cores of tourism knowledge production: a so-called 'band k' characterized by 'mode1' (academic knowledge production), and a 'mode2', which covers tourism knowledge production taking place in tourism practice, mainly in the business of tourism (see also Gibbons et al., 1994;Nowotny et al.,2001; in Volgger & Pechlaner, 2015,p.90).

In the first core, 'band k', the study of tourism interacts with traditional disciplines. It is here 'where tourism theories and concept are distilled' and 'where tourism knowledge is created' (Tribe, 1997,p.650). In particular, Tribe (1997) describes the nature of knowledge production in this first core as often being as multi-disciplinary and interdisciplinary, the latter being true especially for the subfield of tourism business studies ('business interdisciplinarity'). In contrast, so-called 'mode2' knowledge production takes place outside the disciplines in the practical world. Therefore, according to Tribe, it could be called transdisciplinary or extradisciplinary knowledge production. Tribe describes tourism as a field of knowledge which calls upon a number of disciplines to investigate and explain their area of interest and quoting Hirst (1965, p.130), he describes fields as being ' formed by building together round specific objects or phenomena, or practical pursuits, knowledge that is characteristically rooted elsewhere in more than one discipline' (Tribe, 1997,2000,p.287). This immediately positions fields of study like tourism and hospitality management as multidisciplinary in origin in that they draw upon more than one discipline. But also they are potentially interdisciplinary in that they can serve as a focal point in which disciplines can come together to present new insight or new knowledge. This provides the basis for Tribe, drawing upon the work of Gibbons et al. (1994;in Tribe 1997,2000), to identify the areas where knowledge about tourism is developed: in the contributing disciplines themselves and in the interdisciplinary areas where two or more disciplines come together. Interdisciplinary education fosters the development of all three components of "successful intelligence" covering creative intelligence, analytical intelligence and practical intelligence (Repko, 2012, p.39). Creative intelligence is required to formulate ideas and solutions to the problems. Analytical intelligence is required to solve problems and to evaluate the quality of ideas. Practical intelligence is needed to apply the ideas in effective way, whether in business or in everyday life. What makes for successful intelligence, says Sternberg, is balance among these three ways of thinking. It means knowing how and when to use these aspects of successful intelligence rather than just having them (Sternberg, 1996 ,p.128;in Repko,2012,p.39). Interdisciplinary education fosters the development of all three components of "successful intelligence"(Sternberg, 1996 ,p.128;in Repko,2012,p.39).

Tribe also identifies second area of knowledge generation which he labels extradisciplinary knowledge. Tribe describes tourism as a field of knowledge which calls upon a number of disciplines to investigate and explain their area of interest and quoting Hirst (1965, p.130 ; in Tribe, 2000) he describes fields as being 'formed by building together round specific objects or phenomena, or practical pursuits, knowledge that is characteristically rooted elsewhere in more than one discipline' (in Tribe 1997, 2000, p.287). This immediately positions fields of study like tourism and hospitality management as multidisciplinary in origin in that they draw upon more than one discipline. But also they are potentially interdisciplinary in that they can serve as a focal point in which disciplines can come together to present new insight or new knowledge. This provides the basis for Tribe, drawing upon the work of Gibbons et al. (1994), to identify the areas where knowledge about tourism is developed: in the contributing disciplines themselves and in the interdisciplinary areas where two or more disciplines come together.

Tourism 'does not recognize disciplinary demarcations, no matter how distinct the disciplinary boundaries might seem to be. Its concerns, more often than not, cross disciplinary boundaries and find themselves home' (Jafari & Ritchie, 1981, p.22). Starting from the assumed consensus that TH&E research and education require combining a range of traditional disciplines, the question that arises is how to combine them. In this regard, Volgger and Pechlanar (2015, p.87) propose four main approaches to such disciplinary combinations below.

Gibbons et al. (1994) started to make a distinction between Mode 1 and Mode 2 knowledge productions. On the one hand, Mode 1 knowledge refers to the traditional academic, decontextualized debates among members of universities according to universal rules and procedures. Natural science at traditional universities is the most appealing example of this type of knowledge. Mode 2, on the other hand, implies the changing context of application in which different teams of researchers collaborate in transient environments. Tribes and Portegies et al. (2009, p.84; in Issac,2013 ,p.94) used this distinction in the area of tourism studies. Coles et al.(2009,p.84) say that " Mode 1 appears to be the dominant type of higher education these days, as the traditional centre of knowledge production', whereas Mode 2 was originally anticipated as taking place outside university structures ". Gibbons et al.(1994), Tribe (1997), Lengkeek and Platenkamp (2004) and Platenkamp (2007) have introduced an extra mode of knowledge apart from the academic one that we know since the end of 17th century (Portegise et al.,2009,p.527). Mode 3 knowledge has been introduced by Kunneman (2005; in Issac, 2013,94)- normative and existential knowledge- in the awareness that in both of the other Modes- in the professional as well as in the academic knowledge productions (Gibbons et al, 1994; in Isaas, 2013,p.94)- there is a long-term tendency to exclude the "slow questions' (Kunneman, 2005, pp.116-123; In Isaac, 2013,p.94). These "slow questions' are in contrast with 'quick questions' that emerge from everyday reality. They do not require quick answers because they are dealing with universal concerns related to sickness, death, repression and in addition " moral virtues as compassion, inner strengths or wisdom, and other sources of existential fulfilment that remain crucial for all generations in various places and space" (Issac et al., 2012,p.162). According to Issac and Platencamp (2012,p.178; in Issac,2013,p.94), there are two ways of tourism knowledge production associated with Mode 2 which lead to the objectifying knowledge of Mode 1, and on the other, the existentially and morally-laden values that are co-determinant for organizing these solutions in Mode 3. Knowledge production in Mode 3 is linked to the powerful character of these values and frames of meaningful interpretations of the questions and problems in the context of application in Mode 2.

Lifelong Learning

The first Tourism Education Future Initiative (TEFI) Conference at Module University Vienna explored various futuristic scenarios of the society to which tourism education programmes would need to adapt. Modifying tourism education programmes to fit a multitude of possible world scenarios, or even a single preferred scenario was found to be task fraught with too much specificity and uncertainty. At the second TEFI Conference at University of Hawaii, USA, Five values-based principles were defined so that they can be fully integrated into tourism education programs. So as to ensure that students become responsible leaders and stewards for destination.

There are three worlds of TEFI Values : The Ideal Tourism World , The Real Industry World and Tourism Higher Education (over all three tourism world). All these three worlds of values are interdependent and focused on knowledge; ethics; professionalism; mutuality; and stewardship (Mihalic, Liburd & Guia , 2015 , pp. 47-58). They are conceptually portrayed as inter-locking value principles demonstrating their inter-connectedness and permeability. TEFI members envisioned that educators can use subsets of the five value principles to integrate into their courses as appropriate (Sheldon & Fesenmaier, 2015, pp.156-157

Human learning passes through various stages (e.g. Novice, beginner, performer, competent performer, expert) and there is a development leap between the rule-bound knowledge demonstrated by experts (Bordier, 1997; Dreyfus & Dreyfus, 1986; in Dredge et al., 2012, p.2159). This learning requires critical and reflective engagement with troublesome knowledge and may involve life-long learning well beyond a three year undergraduate curriculum (Meyer & Land, 2003, 2005; in Dredge et al.,2012, p. 2159).

Lifelong learning has been characterized as a lifelong and life-wide process (Falk et.al, 2012; in Su, 2015, p.323) that extends the time period of tourism education at all levels (Cuffy et al., 2012; in sSu, 2015, p323). In addition, lifelong learning also refers to learning in a wide variety of settings, including formal (e.g., a university education program), non-formal (in service training, certification) informal learning settings (e.g., travel, reading) (Su, 2015, p.323).

The lifelong learning perspective proposes a model of four learning pillars, an idea from the Delors Report (Delors, 1996; International Commission on Education for the twenty first century, 1996), for sustaining tourism employment in the face of the dynamic changes in the tourism world. This model is a conceptual framework for tourism curriculum that can ensure graduates' continuity of knowledge, competencies and other skills that can change with the changing demands of the tourism industry and can improve and broaden tourism development. In this framework, lifelong learning is based on four- learning pillars i.e. Learning to know, learning to do, learning to live together and learning to be –that are key for growth and development- in today's knowledge-driven, twenty first century societies. (Su, 2015, p.324).

One can think of tourism education as developing lifelong learning capacities in graduates, which help them not only to meet industry demands but also to live within a larger natural or social environment that is inevitably influenced by, and can influence, tourism. These pillars emphasize the connection between the learners and society while synthesizing knowledge about commercial and non-commercial tourism as well as the vocational and the liberal education (Tribe, 1997, 2002a, 2005; in Su,2015 p.325):

1. *Learning to know:* The ability to learn to construct, change and renew tourism knowledge in scope with the changing tourism industry. These abilities, presented in a non-exhaustive, include learning to understand, to use computer technology, to search for and integrated information, to analyze, to reason and think critically, to learn in a boarder, liberal context and beyond disciplines, and to create.
2. *Learning to do:* Not only the ability to apply knowledge and skills and to operate and practice them in occupational contexts but also to adapt and be flexible, to solve problems, and to participate in tourism renovation and change with broader social and environmental interests in mind.
3. *Learning to live together:* The ability to communicate orally and trough writing, to work collaboratively and lead groups, to be sensitive to customers

and individuals from different cultures, and to listen to, respect and express concern for larger social and environmental needs and benefits.

4. *Learning to be:* Development of the will to learn, to be curious and open-minded, to take initiative, to manage oneself, to find self-worth and meaning, and to be confident in being engaged with and making contributions to tourism and non-tourism contexts (Su,2015, p.325).

Following the global trend in lifelong learning, tourism employers are increasingly more concerned with generic attributes that make graduates flexible and adaptable to change. Tourism employers value graduates' capabilities for communication, problem solving, working with others and self-management (Lopez-Bonilla & Lopez-Bonilla, 2012; in Su,2015,p.324). As Su (2015) positively contends "We may need to think of tourism education as developing lifelong learning capacities in graduates, which help them not only to meet industry demands but also to live within larger natural or social environment that is inevitably influenced by, and can influence, tourism". (pp.324-325).

Kolb's experiential learning theory is another instrument of tourism education process. According to Kolb, experiential leaning is "The process whereby Knowledge is created through the transformation of experience." And "Knowledge results from the combination of grasping and transforming experience." Kolb's experiential learning model involves four phases: Starting from the concrete experience phase a student goes through, followed by the reflective observation phase and the abstract conceptualization phase, finally round up his learning in the active experimentation phase. Thus, he states that experiential learning occurs on the basis of relevant experience through reflective process (1984, p.4; in Čavlek, 2015, pp.104-105). Kolb's experiential learning theory and some another scholar's research have discovered the value in learning by doing, active learning and applied learning (Deway, 1997, in Čavlek, 2015, p.104).

Inquiry-based learning

Inquiry-based learning has been recognized as one of the most important method of learning instruments, no matter it is either in the class or in the field. The students might get chance to directly interact with their instructors.

Inquiry can be defined as the seeking for truth, information, or knowledge, seeking information's by questioning. Inquiry-based learning can be described as a range of philosophical, curricular, and pedagogical approaches to teaching. It points out that learning should be based on questions and requires students to work independently to solve problem. Instructors are seen as facilitators of learning, and not people who give right answers and instruction to learners (Jonker, 2014; in Ritalahti, 2015, p.138).

The idea of inquiry (-based) learning is actually quite old. According to Jonker

(2014; in Ritalahti, 2015, p.138), inquiry-based learning is an instructional method that was developed in the 1960s. He thought that inquiry learning is a form of active learning where the students' progress is measured or assessed by their development in the process. It is about experimental and analytical skills instead of knowledge processing. Inquiry-based learning is a student-focused and students-led process that aims to engage students in active learning (Bishop et al., 2004). Basically when the students are in the field, they themselves seem to be motivated to ask the questions to their instructors.

Inquiry or inquiry-based learning can be described as a project-oriented pedagogic strategy that is based on constructivist and socio-constructivist theories of learning(Eick and Reed, 2002). This learning model is collaborative work, work that is done in a group or groups. Work in this frame work includes talking, work-sharing, and using different tools to create knowledge. Inquiry-based learning encourages students to learn through engaging them with challenges (Ritalahti, 2015, pp.138-139).

Inquiry-based learning emphasizes the complex, multi connected nature of knowledge construction, aiming to provide opportunities for both teachers and students to work together and collaboratively build, test, and reflect also on their own learning. The challenge of implementing inquiry-based learning is many. Edelson et al. (1999, pp. 399-400; in Ritalahti, 2015, p.140) pointed out five challenges: motivations, accessibility of investigation techniques, background knowledge, management of extended activities, and the practical constraint of the learning context. Students who are involved in inquiry learning must be motivated.

Disciplinary Pluralism

They are Henry (1987), Kellert (2008) and Lusiani and Zan (2013, Notes 1,p.113) who popularized the concept of disciplinary pluralism. A very comprehensive definition of discipline among the available literature is of William Bechtel's overview that delineates discipline as can be identified by their objects of study (domains ; phenomena), by their cognitive tools (theories, techniques), or by their social structure (Turf, Journals) (Bechtel, 1987.p.297; Hayles, 1990,p.191; in Kellert, 2008,p.29). Similarly, the word pluralism in case of discipline follows various connotations as synonymous of and used interchangeably with the term multidisciplinary, interdisciplinary and transdisciplinary. In align with these propositions, disciplinary pluralism is or invites the use of techniques from multiple disciplines to understand the subject matter of an investigation which may be used by one investigator, by a team of researchers or by a number of individuals or teams (Kellert 2008,p.28). Kellert (2008) has proposed two main features disciplinary pluralism, that is, using a wide array of techniques of enquiry, and normative naturalism, that is, using empirical enquires to inform evaluative judgements about what works well and what does not (p.25). One may ask questions about the social structures of academic work, the way language works, and the nature of evaluative questions…disciplinary pluralism that is, using a wide array of techniques of inquiry (Kellert, 2008).

Disciplinary pluralism is ultimately a feature of a community of enquirers- a community that this work seeks to inaugurate (Kellert, 2008, p.55). Following Henry (1987, p.280) who asserts that a plurality of different models can be identified and each has its own particular brand of individualized soul- training and instrumental objectives which depend in part on the view each model takes of human nature and social order, it may, then be useful here to refer to some of the disciplines which may lend their theories and techniques to the study of tourism.

Echtner and Jamal (1997), in a wide ranging review of the "disciplinary dilemma" of tourism studies, argued that the knowledge-based platform is consistent with the more toward the treatment of tourism as a distinctive discipline. However, in order to reach such a position, these authors advocate that tourism needs to overcome its theoretical fragmentation and research has to move towards an interdisciplinary (as opposed to a multidisciplinary) approach (Evans, 2012, p. 216).

Taking about pluralism and tourism, an important question here is then: how does disciplinary pluralism fit in case of tourism? State it differently , has tourism got its own objects of study and cognitive tools and theories within particular social structure for the same? This brings us in our consideration the understanding of the evolutionary process of tourism which is tied up with an ongoing scholastic debate on whether tourism is a separate discipline or just an entity within social sciences such as sociology, anthropology, economics, geography and psychology helps us to understand disciplinary pluralism within the context of tourism as a discipline. Moreover, it may be equally important to refer to some of the tourism concerns that might be studied within the context of these disciplines.

Traditionally, each discipline having an interest in tourism has focused on one or more particular aspects or functioning of the total system (Ritchie & Johnston, 1978). Many disciplines which have their share on tourism provide useful ways to understand and evaluate the phenomenon of borrowing.

Tracing the evolutionary trajectory of tourism, Jafari (1990) writes four tourism platforms (Advocacy, Cautionary, Adaptancy and Knowledge-based Platforms) that emerged chronologically but without replacing one another. The first two platforms focus on tourism impacts and the third one forms of development. The last, the Knowledge-based Platform, aims to study tourism as a whole and strives for the formation of a scientific body of knowledge in tourism, while "maintaining bridges with other platforms" (1990, p. 35). He believed that a cross-disciplinary approach was justified in creating knowledge based approach to the teaching of tourism, but argued that tourism education should continue to be rooted in established disciplines. It is evident that the objectives of the Knowledge-based Platform are consistent with a move toward tourism as a distinct discipline (Echtner, 1997, p. 879).As tourism discourse progressed into the twenty-first century, Macbeth (2005) suggested extending Jafari's ideal model and introduced a fifth platform of tourism through: the 'ethical' platform. Macbeth had also called for a sixth platform of tourism thought, intended to oppose the positivistic scientific paradigm which views knowledge as objective and all-knowable (Macbeth, 2005; in Boyle, Wilson & Dimmock, 2015, p. 521).This growth of tourism studies has been helping to reshape such boundaries, as well as being influenced by them.

The important question is whether the field of tourism studies is in good health. The answer is of course contingent. It could be argued that the high level of research activity implies that it is in excellent health and has become solidly institutionalized in the academy. Yet, the field has also been substantially criticized in term of its theoretical based. As Meethan (2001:2; in Hall et al., 2005, p. 14) commented, "for all the evident expansion of journals, books and conferences specifically devoted to tourism, at a general analytical level it remain under-theorized, eclectic and desperate." The comments of Franklin and Crang (2001,p.5; in Hall et al., 2005, p. 14) are similarly astringent:

The first trouble with tourism studies, and paradoxically also one of its sources of interest, each that its research object, "tourism," has grown very dramatically and quickly and that the tourism research community is relatively new. Indeed at times it has been unclear which was growing more rapidly-tourism or tourism research. Part of this trouble is that tourist studies have simply tried to track and record this staggering expansion, producing an enormous record of instances, case studies and variations. One of the reasons for this is that tourists studies has been dominated by policy led and industry sponsored work so the analysis tends to internalize industry led priorities and perspectives…Part of this trouble is also that this effort has been made by people whose disciplinary origins do not include the tools necessary to analyze and theorize the complex cultural and social processes that have unfolded (Hall et al., 2005, p. 14).Echtner and Jamal (1997, p.879) also stressed that to be "...Liberalism with regard to methodological approach and concurrently greater attention to clearly explicated theory and methodology".

Tribe's (1997,2010 ,p.10) analysis under this context established criteria to settle the question of disciplinarity status and concluded that tourism studies were unable to pass the test. Rather it was found to be a field or more specifically, two fields of study, labelled TF1 (The Business of Tourism) and TF2 (Non-Business related

Tourism).Knowledge creation occurred, according to Tribe, by multidisciplinary, interdisciplinary and extra-disciplinary efforts. Here extra-disciplinary knowledge means which is pulled from the complexity of the problem being studied rather than pushed from the prevailing disciplines (Tribe , 2010, p.10). In this regard, Bodewes (1981: 37; in Hall, Williams & Lew, 2005, p. 7) argued that "tourism is usually viewed as an application of established disciplines, because it does not possess sufficient doctrine to be classified as a full-fledged academic discipline."

Contrarily Pearce (1993) argued "simply because the tourism field in the 1990s is classified as soft, rural, pre-paradigmatic and specialist does not mean we cannot make progress towards cumulative, cross-situational generalities" (1993:29; in Echtner, 1997, p. 880). There are some indications that tourism is moving toward becoming a distinct discipline. A multidisciplinary approach involves studying a topic by including information from other disciplines, but still operating from within disciplinary boundaries. Similarly, an interdisciplinary focus involves " working between the disciplines", blending various philosophies and techniques so that the particular disciplines do not stand apart but are brought together intentionally and explicitly to seek a synthesis " (Leiper,1981,p.72;Nikitina,2015,pp.413-414; in Repko,2012,p.19).

Interdisciplinary research on tourism can be defined as the organization of an interface between different disciplines and bodies of knowledge in order to analyze the manifestations and the existing complexities of society's touristic dimensions. Interdisciplinary research involves organized coordination within a research process. Interdisciplinarity is a process of hybridization through 'nomadism', i.e. circulation of concepts and practices. Hannam (2009; in Tribe, 2010, p.10) suggests the replacement of tourism studies by nomadology and the mobilities paradigm. Nomadology describes an even more radical deterritorialization of the academic where as Deluze and Guttari (1988, p.52; in Tribes, 2010, p.11) note "the nomad had no point, paths or land."

This is another reason why tourism studies can neither be a paradigm nor an autonomous 'field of study' (Lehre, e'tudes, studies) nor a unified science (Wissenschaft,science) as 'tourism ology': as a research object, which multiple relationships with other elements of society, it gives the illusion of the possibility of an integrated field. The construction of a common vocabulary, despite the limitations of the different disciplinary perspectives, is one of interdisciplinary work's key issues. It is an open question whether it is possible to integrate the political science's 'governance' and 'institutional resource regime', geography's 'centrality', anthropology's 'culture', economics' 'capital investment', sociology's 'distinction', marketing's 'image' etc. in one coherent description and explanation of tourism (Stock, Clivaz, Crevoiser. Darbellay, & Nahrath, 2011; in Darbellay & Stock,2012, pp. 454-455).

In this regard, Echtner and Jamal (1997) questioned where would such a discipline be housed? Since many of the disciplines currently studying tourism fall within the social sciences (sociology, anthropology, economics, geography, psychology), should a discipline of tourism studies be located within the faculty of social sciences ? (pp. 879-880) It is evident, from both a philosophical and a practical perspective, that the development of tourism as a distinct discipline is not a certainty. A greater degree of collaboration across disciplines is required at this point to further advance the study of tourism towards a distinct discipline (Echtner & Jamal, 1997, p. 880).However, while tourism studies could potentially develop into a discipline, it is concluded that there are many practical and philosophical reasons that hamper its evolution. What is urgently needed is greater collaboration, cross-disciplinary & especially interdisciplinary research (Echtner& Jamal, 1997, pp. 880-881).The organization of tourism as episteme leads to a specific cognitive project in which the touristic dimensions of society, not tourism as an autonomous system, is at the core of interdisciplinary approaches (Darbellay & Stock, 2011, p.455).

The scholars of tourism are also concerned with transdisciplinary approach and have argued its essentiality or alternative. Transdisciplinarity refers to the explicit abandonment of disciplinary boundaries. Indeed, Tribe (1997) collates the term extradisciplinary to transdisciplinary in order to denote the creation of knowledge outside existing disciplines, by resorting to practical sources. Transdisciplinarity involves contesting established places (institutions) of knowledge production, thus replacing the knowledge privilege of science with a more heterarchic open space of knowledge production. Nowotny et al. (2001;in Volgger & Pechlaner,2015,p.88) refer to this space with the metaphor of the ancient agora. Transdisciplinarity approaches start with problems (Jafari& Ritchie, 1981) and develop specific theoretical bases, methods and implementations that are not reducible to an already existing discipline (see Gibbons et al., 1994;in Volgger & Pechlaner,2015,p.88). [T] transdisciplinarity contributes to a joint problem solving that it is more than juxtaposition; more than laying one discipline alongside another…. If joint problem solving is the aim, then the means must provide for an integration of perspectives in the identification, formulation and resolution of what has to become a shared problem (Nowotny, 2003, p. 1.; in Volgger & Pechlaner, 2015, p. 89).

As discussed in earlier sections, Tribe (1997 identifies a second area of knowledge generation which he labels extradisciplinary knowledge. He quotes Gibbons et al. (1994, p.vii) to explain that extradisciplinary knowledge. . . operates within a context of application in that problems are not set within a disciplinary framework . . . It is not being institutionalised primarily within university structures . . . [and] makes use of a wider range of criteria in judging quality control. Much of this form of extradisciplinary knowledge for tourism, according to Tribe, is generated not in higher education but in the business world and the sites of such knowledge production include industry, government, think tanks, interest groups, research institutes and consultancies (1999, p.103; in Airey & Tribe, 2000, p.288). He gives examples of such knowledge production in tourism as including 'developments and applications of information technology for tourism such as smart hotel rooms, yield management systems and computerized reservation developments- developed in the industry for the industry ' (1999, p.103; in Airey & Tribe, 2000, p.288). He concludes on this point: The important points to note about [this] knowledge production are first that it occurs outside higher education, the traditional centre for knowledge production. Second that is it developing its own epistemology…. [This] knowledge … judges its success by its ability to solve a particular problem, its cost effectiveness and its ability to establish competitive advantage that is its effectiveness in the real world. In many ways Tribe's comments about multidisciplinary, interdisciplinary and extradisciplinary knowledge generation can be related to a wide range of fields of study. For example housing, media studies, leisure management as well as hospitality management all demonstrate similarities with tourism (Airey & Tribe, 2000, p. 288).

The case for postdisciplinary enquiry in tourism studies following the pioneer groundwork of Coles et al.(2006). Postdisciplinarity (or supradisciplinarity) is described as a perspective that contests disciplines and other academic demarcations questioning their content, nature and exclusiveness (Beier& Arnold, 2005). Coles et al.(2006) have endorsed the view of Visnovsky and Bianchi (2005: no pages), the editors of *Human Affairs: A Postdisciplinary Journal for Humanities & Social Sciences*, who argue: Postdisciplinarity in our understanding does not mean that the traditional disciplines have disappeared or indeed should disappear, but rather that they are changing and should change in order to solve complex issues of human affairs. It is not sufficient to approach such complex issues from any single discipline (p. 312). This theory has been advanced by Keith Hollinshead in two short manuscripts on the subject. In the first, an article in *Tourism Analysis***,** Hollinshead (2010), makes the case that postdisciplinary enquiry is a field of scholarship that is notably useful in tourism settings and scenarios… and another a chapter in the Routledge publication *The Critical Turn in Tourism Studies*- Hollinshead (2012) attempts to show how recent advances in the soft science… fertilize the conceptual ground upon which postdisciplinary thought operates (Hollinshead & Ivanova,2013,p.56).

According to Hollinshead , the postdisciplinary studies are: forms of systematic or exhaustive longitudinal (through time) and latitudinal (through place) critique which utilize scholarly and non-scholarly reasoning to map the multiple truths which exist in a found context- or setting and which pay distinct attention to emic/ local grounded understandings which have significant communal, public and or claimed longstanding inheritances or otherwise upon emergent and dynamic projections of being or becoming. Such forms of critic tend to serve as dialectical open-to-the-future inspections which uncover and account for the plurality of important (i.e., well supported) outlooks which have been overlooked, ignored, or suppressed either historically (or which being subjugated in the present) by dominant authorities/dominant cognitions (Hollinshead,2012,p.64; in Hollinshead & Ivanova,2013,p.57).

'The term "postdisciplinarity" evokes an intellectual universe in which we inhabit the ruins of outmoded disciplinary structures, mediating between our nostalgia for this lost unity and our excitement at the Intellectual freedom its demise can offer us'. In other words: whereas transdisciplinarity challenges established 'real' places of knowledge production (academia), postdisciplinarity rather questions the 'metaphorical' spatialization of knowledge production and delivery (division of knowledge in disciplines, etc.).Second homes, crisis/security, identity and the various instances of health tourism are sometimes proposed as candidates for postdisciplinary accounts (Beier& Arnold, 2005; Coles et al., 2006; Hollinshead, 2010; Ritchie, 2008).

Postdisciplinary knowledge production rejects the 'parochialism and policing' of disciplines (Coles et al., 2006: 305) as well as the 'artificial division of academic labour' (Goodwin, 2004:65). However, postdisciplinary does not mean that traditional disciplines have disappeared, it simply wants purposely to acknowledge diversity by adding a flexible, network and problem-centered approach to existing epistemologies and ontologies (Coles et al., 2006; Hollinshed, 2010).

According to Cole et al. (2006), postdisciplinary approaches offer considerable additional and as yet unrecognized potentials for studies of tourism 'beyond disciplines' particularly with respect to many of the complex, multiscalar issues, such as security, sustainability, mobilities and networks. They argue that the advantage of post disciplinary outlook is that are able to deal with the current issues and challenges of tourism; that is, the complexity, messiness, unpredictability, hybridity of the contemporary world in which tourism takes place and which tourism reflexity helps to mediate (Coles et al., 2006, p. 313).

Some interdisciplinarians, though, share an antidisciplinary view preferring a more "open" understanding of "knowledge" and "evidence" that would include " lived experience", testimonials, oral traditions and interpretation of those traditions by elders (Vickens, 1998,pp.23-26;in Repko,2012,p.53). However, there is a problem with this approach. Without some grounding in the disciplines relevant to problems, borrowing risks becoming indiscriminate and the result rendered suspect (Repko, 2012, p.53).

Conclusion

It could be concluded that, in recent decades, an increasing number of social scientists have simply expressed the view that large range of major social, cultural, economic, political and other problematics- such as poverty reduction, migration/immigration, environmental care, ecological stewardship, neo-colonialism/ neo-imperialism and terrorism- are not really, or easily, understood and dealt with via the outlook of any single discipline (Becher, 1989 ; in Hollinshead & Ivanova, 2013,p.53). The hard scientists (quantitative experts), soft scientists (qualitative experts) and special scientists (specialized in particular areas) have realized the existing problems and explored new territories of understanding knowledge beyond the existing academic disciplines such as disciplinary pluralism (pluri-discipline, cross-discipline, super-discipline, supra-discipline, meta-discipline, adamantine discipline) instead of uni-discipline.

Cooper and Shepherd (1997) who have highlighted the importance of tourism education in this 21st century. While following the different approaches of tourism scholars they write, tourism education has a pivotal role to play in facilitating the paradigm shift from the passive to the transformative. As such the role of tourism education has to be realigned to drive the transformative agenda. Various approaches to tourism education has been proposed over the year emphasizing a vocational; liberal or combined agenda depending on the context- These approaches revolve around the four strands of higher education: student- centered approach (Cooper & Shepherd,1997,p.35) , a work-centered approach (McIntosh,1992; in Lewis-Cameron,2015,p.88),a society-centered approach (Go,1994, p. 331; in Lewis-Cameron,2015,p.88)) and a balanced approach (Pring, 1995; Burke, Hawkins & Schulman, 1990,p.685; in Lewis-Cameron,2015,p.89). They view that there is balanced between theory, knowledge and practical skills.

The methodology-driven differentiation of the field is based on the qualitative distinction, the difference between case studies and econometric studies, and the opposition between 'grounded theory' and the hypothetical-deductive style of scientific investigation. This leads to what Echtner and Jamal (1997, p.879) call the 'disciplinary dilemma' they state that an 'evolution of tourism toward increased credibility as a field of study and towards disciplinary status include: holistic; integrated research; the generation of a theoretical body of knowledge; an inter-disciplinary focus; clearly explicated theory and methodology; and the application of qualitative and quantitative methods; positivist and non-positivist traditions' (Darbellay & Stock, 2012, p. 451).

Disciplines and fields of study change over time, and areas of specialization come and go depending on intrinsic and extrinsic factors. For example, issues such as "sustainability" or "safety and security" rise or fall on the tourism agenda of academics, as well as governments, in response to external factors such as terrorism or environmental concerns, as well as on the availability of specific funding opportunities (Hall et al., 2005, p.14).

Across the globe, the tourism industry has also been subject to sustained pressure as a result of concerns over, for example, climate change, terrorism, global financial conditions, environmental crises and health alerts. The tourism industry continues to call for a better skilled and more innovative workforce. Reflecting upon these pressures, this paper builds upon the Philosophic Practitioner Education by incorporating the dynamic lifelong learning element that is inherent in professional practice. The conceptual model developed by Dredge et al. (2012) incorporates the idea of a progressive learner, mindfully engaged in the stewardship of societal change over time (Dredge et al., 2012, p. 2162).

Tourism is not a discipline and is not one but two distinct field. But this distinction between fields and disciplines merely suggests that one is witnessing an object of study (field) rather than a way of studying (discipline). Therefore, one needs to understand how the field of tourism is studied. Tribe's theory attests to the complex epistemologies associated with tourism studies which result in four main methods of inquiry: multidisciplinarity, interdisciplinarity, business interdisciplinarity, and mode 2 (extradisciplinarity). These methods distinguish between those approaches which reside essentially in the world of thought (band k) and those which reside in the world of practice (mode 2; Tribe, 1997, p. 653). The other methods of enquiry as mentioned above are also equally important in their places. There is ongoing discussion about 'tourism science ', as a 'discipline' or as a 'field of study'. This was the major issues between N.Leiper and John Tribe.

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