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Chief Editor
Prof. Dr. Ramesh Raj Kunwar

International School of Tourism and Hotel Management
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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 Articles should be original and unpublished, based on primary sources or field work or reflecting new interpretations, written in English, but not exceed twenty five pages.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 A4 sized paper with a 4 cm margin on all four sides. The research article should not be less than 12000 words and 8000 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. & 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* (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. 8, No. 1, 2017 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.

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Ecotourism in Nepal

Anup K. C.*

Abstract

Ecotourism gives priority to ecological resource integrity, environmental conservation, community development and economic development by maintaining low-impact and non-consumptive use of local resources. There are different forms of ecotourism developed worldwide as community based ecotourism, ecosystem ecotourism, cultural ecotourism, nature based ecosystem, protected area ecotourism and rural ecotourism. It focuses on meeting three concurrent goals of biodiversity conservation, poverty reduction and business viability using sustainable principles and practices. In sustainable ecotourism, local government officials, local communities, NGOs, private sector and management committee had a great role for tourism development and maintaining healthy cooperation and coordination. Ecotourism had more beneficial impacts compared to adverse impacts on the environment, society and culture. It emphasizes the protection of natural resources, biological diversity and sustainability of resource. It increases mobility of people, social stability and harmony; strengthen traditional culture, hospitality and folkway; and decreases political conflicts. Economic benefits from ecotourism include direct employment in hotels, lodges, tourist restaurants, and tourist chauffeuring. It is an integral part of the master development strategy of a developing nation. In Nepal, ecotourism helps to enhance forest cover, flora, fauna, greenery, alternative energy sources, natural resource, biodiversity and other environmental benefits. It had helped in controlling antisocial activities, conserving religious and cultural heritage, maintaining peace and prosperity and increase in cooperation of people with religious beliefs and religious tolerance. It had a great role in poverty alleviation, rural development, agricultural transformation, community enrichment and social empowerment of women in Nepal. In the early stage of ecotourism development, it is difficult to have adequate private agencies and local people involved in delivering lodging, fooding, tour management and tourism activities during peak visitation season.

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There is need of training on nature guiding, cooking, sustainable use of tourism resources, proper handling of tourism demands, expertise in park management and finance management.

Keywords: Ecotourism, Environmental Impacts, Social Impacts, Economic Impacts, Nepal

Introduction of Ecotourism

Ecotourism is one of the important branches of the sustainable tourism industry which focuses on biodiversity conservation, environmental protection, poverty alleviation and economic development (Duffy, 2008; K. C., 2016; K.C., Rijal, & Sapkota, 2015). Among the different types of tourism industry, ecotourism protects and conserves natural resources by providing employment to the people (K.C. & Thapa Parajuli, 2014b). It gives priority to ecological resource integrity, environmental conservation, community development and economic development by maintaining low-impact and non-consumptive use of local resources (Stem, Lassoie, Lee, & Deshler, 2003). There is need of accessibility, liberalization, community empowerment, tourism facilities, tourism products, basic accommodation and public participation (Duffy, 2008; Gurung & Scholz, 2008).

Different experts and organizations have different views on ecotourism. It is also differing according to the location, special characteristics of the region, and facilities of ecotourism and nature of activities offered by ecotourism entrepreneurs. Winter sports tourism in snowy mountain is important component of local and national tax revenue in some countries, trekking and mountaineering tourism is important in other mountainous countries, recreational activities near the sea is important in the countries connected with oceans, cultural tours and visit is famous in cultural heritage rich countries and site visit is important in naturally and ecologically rich countries. Tourism can be promoted in artificially and naturally developed area while ecotourism is more successful in naturally developed areas.

Ecosystem ecotourism integrates sustainable development with ecosystem structures and functions by managing biological diversity in relation to tourism experience for absorbing or adapting the pressures of tourists (Tyler & Dangerfield, 1999). Rural ecotourism takes place in rural environment with rural resources showing rurality, traditional culture, agricultural sightseeing, farming experience and rural accommodations and entertainment (Degang & Xiaoting, 2006). Cultural ecotourism focuses on cultural traditions, life of local communities, minority cultures and cultural traditions (Genzong, Penghua, & Shaoxia, 2007). Nature-based ecotourism focuses on natural resources in parks and protected areas and environment quality (Eagles, 2002).

Ecotourism is an alternative form of tourism which enhances tourism in the biophysical environment and supports ecologically sustainable activities,

conservation supporting measures and involvement of local communities (Dowling, 2000; K. C., 2016). It also focuses on community development, poverty alleviation, wildlife conservation, environmental protection and traditional economic bases like agriculture, livestock and hunting (Duffy, 2008). It supports job, market, culture, ownership, management, coordination, wildlife conservation and equitable sharing of benefits in the local area (Sindiga, 1999). Sustainable principles and practices are supported by fulfilling goals of biodiversity conservation and poverty reduction; and by maintaining national standards of atmospheric quality, sound quality, drinking water and sewage (Degang & Xiaoting, 2006; Hawkins, 2004).

Ecotourism focuses on responsible travel to natural areas by conserving environment, improving well-being of local people, travelling to natural areas, minimizing impact, building environmental awareness, and providing direct financial benefits, empowerment for local people and respects to their local culture (Honey, 2008). It prioritizes tourism industry with sustainable development goals of conserving nature, benefiting local people and educating tourists towards sustainability. Government, nongovernmental organizations, local communities and businessman should be involved to manage tourist with proper guideline, certification and regulations. It creates innovative activities to attract visitors, provide opportunity to interact with nature and helps to conserve flora and fauna (Wood, 2002).

Responsible ecotourism include those activities to minimize the negative aspects of conventional tourism on the environment and enhance the cultural integrity of local people. In addition to evaluating environmental and cultural factors, ecotourism involves promotion of recycling, energy efficiency, water conservation, and creation of economic opportunities for local communities (Randall, 1987). According to Ceballos Lascurain (1996), "Ecotourism is defined as travelling to relatively undisturbed natural areas with specific objective of studying, admiring and enjoying scenery and its wild animals and plants as well as existing cultural assets found in these areas".

Ecotourism is environmentally responsible travel and visit to undisturbed natural areas for enjoyment and appreciation of nature that promotes conservation with low visitors impacts and active socio-economic involvement of local population (Ceballos-Lascurain, 1996). It supports biodiversity conservation, local development, job employment, market for local products and encourages cultural sensitivity in guest-host relations. Direct benefit sharing and planning is minimal to integrate national tourism objectives with local needs to landowners. It is taken as a catalyst for encouraging ecologically sustainable development with a harmonious relationship with nature, local communities, their cultures and customs (Sindiga, 1999). Ecotourism contribute greatly towards Gross Domestic Product (GDP) for developing countries like Nepal which are rich in natural environment and culture (Amati, 2013; UNEP, 2013).

Principle of Ecotourism

Ecotourism focuses on meeting three concurrent goals using sustainable principles and practices: (1) biodiversity conservation through protection of natural and cultural resources; (2) poverty reduction through small and medium size enterprise development, job creation, and social equity measures; and (3) business viability through access to capital, return on investment and profitability. Growing environmental awareness and advances in transportation and communication has made ecotourism one of the fastest-growing segments in the travel industry. Equity investments and financial facilities are essential for the development of ecotourism-related businesses in protected areas. Strategic planning, financial analysis, technical assistance and business plan development are also needed to create entrepreneurial-driven sustainable development and to improve the quality and viability of ecotourism (Hawkins, 2004).

The principle of ecotourism minimizes impacts of tourism, builds environmental and cultural awareness and provides positive experiences to visitors and hosts. It provides direct financial benefits for conservation and helps in upliftment of society. It raises sensitivity of the host country's political, environmental and social issues and supports international human rights and labor agreements (TIES, 1990). Ecotourism involves education and interpretation of natural environment to manage it in an ecologically sustainable way. It is labor intensive and offers a variety of small scale opportunities creating jobs for poor, women, and young people, and jobs for indigenous community. It takes care of natural resources and helps to earn money through tourism enterprise to better their lives. It involves conservation, business enterprise and community development with the help of direct and indirect participants and beneficiaries (Das & Syiemlieh, 2009).

Ecotourism creates sustainable economic development through conservation objectives and balances the conflicting goals of economic development and biodiversity conservation. It is the sector of the larger tourism industry focusing on bringing benefits to local communities and protecting natural areas. Development of ecotourism makes biodiversity conservation economically viable for local communities. Additional sources of income from ecotourism come from sale of traditional handicrafts and agricultural products. National and international level coordination is important for the sustainability of ecotourism projects. Multiple government departments, including ministries of tourism, natural resources and rural development coordinates policies and programs to pursue the success of ecotourism projects. International organizations which provide support to ecotourism projects should coordinate with government agencies and local non-profits (Cusack & Dixon, 2006).

Ecotourism is one of the preferred tools for conservation and community development in rural areas. It depends on the potential to provide local economic benefits by maintaining ecological resource integrity through low-impact and non-consumptive use of local resources. Successful ecotourism initiatives get higher number of tourists and they solve problems of solid waste generation, habitat disturbance, and trail erosion. Such impacts could seriously threaten the resources upon which ecotourism depends. Ecotourism provides local economic benefits by maintaining ecological resource integrity through low-impact and non-consumptive resource use. It financially supports protected areas through tourism-related park fees (Stem, et al., 2003).

Different Forms of Ecotourism

There are different forms of ecotourism named according to the nature, context and practices of ecotourism. They are named differently according to the types, place and characteristics of ecotourism followed in the particular region.

Community Based Ecotourism

Local income, biodiversity conservation and cultural preservation are necessary for community based ecotourism (CBE) promotion in remote areas. Successful implementation of CBE project requires improvement of accessibility, liberalization of pricing policy, community empowerment, and development of tourism facilities and incorporation of nature-based tourism products. To increase social, economic and environmental benefits, tourism development in protected areas should focus on interdisciplinary and interdepartmental effort with collaboration between the conservation and tourism authorities (Gurung & Scholz, 2008).

Ecological sustainability and local community development is focused in community-based ecotourism. Environmental sensitivity and responsibility promoted by ecotourism provide political, economic and social benefit to host communities. Community-based ecotourism requires local employment and benefits through local initiation and control. It enhances social status, mobility, social cohesion, harmony and ecological sustainability. Environmental sensitivity and responsibility promoted by ecotourism can serve political, economic, social and environmental interests of host communities. The relationship between community based ecotourism and empowerment is complex and incomplete, and the economic and psychological empowerment of individuals is attained by political and social empowerment of communities (Kontogeorgopoulos, 2005).

Ecotourism offers both the service and experience. Historic places and parks provide emotional experience and psychological benefits to ecotourist (Chan & Baum, 2007). It supplies real experiences of natural environment and the whole ecosystem (Tyler & Dangerfield, 1999). Ecotourism experiences include seeing

wildlife in its natural habitat and preservation of natural environment, enjoying basic accommodation and facilities and acquiring knowledge about nature and the environment (Chan & Baum, 2007). The attractive and beautiful scenery of snowy mountains, green hills, lakes, rivers and forest makes the ecotourist feels like the real experience of heaven. The melodious sound of bird, insects and wild animals in the wilderness area provides spiritual sensation to every people.

Ecosystem Ecotourism

Ecosystem includes living organisms, physical environment and their interactions and feedbacks. The herbivory, predation, parasitism and mutualism between biotic and abiotic components provide basic components in ecosystem tourism. Ecosystem tourism is supply led tourism strategy with the central theme of ecosystem integrity enabling sustainable development. It does not exclude tourist and commercial exploitation of the ecosystem. It depends on integrated management philosophy considering beneficiaries, socioeconomic constraints and impacts on the resource base within a realistic spatial and temporal scale. It requires entire ecosystems or the biological diversity managed in relation to the tourism experience. (Tyler & Dangerfield, 1999). In this type of ecotourism, activities are focused in such a way that helps to maintain the structures and functions of ecosystem.

Rural Ecotourism

Rural ecotourism promotes the combination between agriculture and tourism, enhances the profits from agriculture and provides peasantry with more profit, more employment opportunities and better living conditions. It plays a positive role in prompting the development of rural economy and rural culture through agricultural sightseeing and experience with traditional accommodations and simple entertainment. Rural tourism was originated in Europe to develop tourism in a sustainable way with rural environment, rural reflections, and agricultural products as a source of tourist attractions, peasantry life style and traditional folk custom. It takes place in rural environment based on the available resources of rural scenario. In rural tourism, tourists enjoy staying in the yard, strolling and looking around flowers, green plants, gardens, old architecture and by playing cards or mahjong. There are few packing houses, butchers and packmen, distance carriers and souvenir shop which provide service to the tourist in the form of chefs, waiters and office boys. It generates second revenue for the local villagers with the help of traditional hospitality, honest folkway and environmental conservation. Atmospheric quality, sound quality, drinking water, sewage, lampblack and all kinds of resources meet the national standards of environmental conservation (Degang & Xiaoting, 2006).

Sustainable Ecotourism

In sustainable ecotourism, local government officials, local communities, NGOs, private sector and management committee had a great role for conservation, development and logistical functions towards tourism development and maintaining healthy cooperation and coordination. Local governments should develop fund from provincial and national governments or NGOs for preparation of management plan and proper functioning of nature reserve with the support of management committee. There is need of control of air pollution, wastewater and waste management; develop and implement wildlife conservation policies; and focus on conservation and education programs. Also, scientific researches, monitoring programs and environmental impact assessments should be conducted for conserving biodiversity and enhance tourism and other human activities that have negative impact on the wildlife and their habitat. Research opportunities should be provided to attract scientists and students to conduct research in the region. Sustainable forestry projects should be developed to maximize potential production and maintain the natural diversity, structure and function of the forest ecosystems (Genzong, et al., 2007).

Sustainable ecotourism imposes less environmental impacts, minimizes negative externalities, promotes environmental and cultural integrity, and helps in effective resource management and generation of income (UNEP, 2013). Developing countries have advantage from ecotourism as they have unique natural environments, cultures and opportunities for adventure holidays. It generates employment for the unskilled workforce in rural area through community-led tourism activities for preserving natural ecosystems (UNEP, 2013). For ecotourism programme to be sustainable, all the environmental, social and economic aspects should be taken care off. Economic activities should be focused by conserving the nature, culture and moral aspects of the society. Local resources, local traditions and local manpower should be prioritized for attaining sustainability in ecotourism.

Cultural Ecotourism

It is an important aspect of ecotourism where there is need of preservation of cultural traditions to enrich the quality of the life of local communities. It is necessary to develop and promote minority cultures to preserve cultural traditions and organize education and training programs of ecotourism and nature reserve to tourism operators, employees and tourist (Genzong, et al., 2007). Cultural ecotourism is one of the most popular forms of ecotourism developed worldwide from the historical past. Religious places, cultural monuments, historical buildings, traditional museums and popular arts and sculptures are the main bases of cultural ecotourism. Religious beliefs, dresses, languages, music, literatures, occasions, festivals and traditions are the main source of attractions and entertainment for ecotourists.

Impacts of Ecotourism

Ecotourism had both beneficial and adverse impacts on the environment, society and culture. In comparison, there are more beneficial impacts and few adverse impacts on different components of environment.

Environmental Impacts

Ecotourism emphasizes the protection of natural resources, biological diversity and sustainability of resource (Bin, Suocheng, & Mei, 2008). It is a supply led tourism strategy that does not exclude the tourist and commercial exploitation of the ecosystem. It enables sustainable development with the central theme of ecosystem integrity and encourages local people for the conservation and protection of the environment (Degang & Xiaoting, 2006; Tyler & Dangerfield, 1999). It generates community benefits from conservation and protection of the environment and biodiversity (Ormsby & Mannle, 2006). Forest area, natural resources and biological diversity can be increased while sustainability of resource use and tourism resources can be enhanced during tourism development (Bin, et al., 2008).

Ecotourism influences conservation, decreases deforestation and hunting rate and discourages conversion of forest to agricultural and pastoral land (Stem, et al., 2003). It is one of the preferred tools for conservation and community development that increases benefit of communities and conservation activities (Duffy, 2008). In ecotourism, natural resources are protected by increasing recreational and tourist potential as a center of attraction (Kelkit, Ozel, & Demirel, 2005). It enriches the area with natural regeneration, new plantations, infrastructural development and new destination for visitors and nature-based tourism (Nath & Alauddin, 2006). There is positive benefit to flora and fauna due to the decrease in environmental and cultural impacts (Brunet, Bauer, De Lacy, & Tshering, 2001; Winson, 2006).

Ecological sustainability, grassroots development, environmental sensitivity and responsibility promoted by ecotourism can serve the political, economic, social and environmental interests of host communities (Kontogeorgopoulos, 2005). Ecotourism supplies real experiences of natural environments and solution to increased tourists and increased degradation of natural areas (Lieberknecht & Papazian, 1999). Multi-sector planning and environment-friendly characteristic of ecotourism brings ecological and economic benefits to community and the whole country (Bin, et al., 2008; Gezon, 2014).

Social Impacts

Similar to environmental impacts, adverse social impacts are minimal with more positive impacts (Boxill & Severin, 2004). Ecotourism increases mobility of people, social stability and harmony; strengthen traditional culture, hospitality

and folkway; and decreases political conflicts (Bin, et al., 2008; Degang & Xiaoting, 2006; Schellhorn, 2010; Sreekumar & Parayil, 2002). Ecotourism operators organize cultural tours with different community groups and introduce rich culture to ensure experience of tourism stakeholders (Kelkit, et al., 2005; Stem, et al., 2003). Ecotourism offers diverse products and services categorized as both a service and an experience (Chan & Baum, 2007). Ecotourism can cause social conflicts between the locals and government authorities and also challenge cultural values due to western influence (Gurung & Scholz, 2008; Maikhuri, Rana, Rao, Nautiyal, & Saxena, 2000). There may be increase in alcoholism, drug addiction and prostitution due to tourism (Zambrano, Broadbent, & Durham, 2010). Foreign cultures brought by tourists have an impact on local tradition and plain cultures (Bin, et al., 2008).

Economic Impacts

Economic benefits from ecotourism include direct employment in hotels, lodges, tourist restaurants, and tourist chauffeuring. It is an integral part of the master development strategy of a developing nation (Doan, 2000; Stem, et al., 2003). It is important to integrate ecotourism with farming activities, handicraft and other local businesses to bring more benefits in the society (Degang & Xiaoting, 2006). Parks and protected areas need effective participation of people for resource management and self-reliant communities have greater chance of progress. Local community can play a great role in empowering people to mobilize their own capacities (Singh & Singh, 2004).

Ecotourism helps to collect revenue from fee and license from parks and overcome the cost of production and coordinate with corporate and non-profit entities (Eagles, 2002; Stem, et al., 2003). Ecotourism is taken as the driving force of socio-economic development, change in traditional growth patterns and construction of harmonious and environment-friendly society (Eagles, 2002; Sreekumar & Parayil, 2002). It increases employment, releases environmental pressure and helps in regional economic development. It can attract funds, increase revenue, enhances transportation, improves accommodation, solves poverty problem and enhances social stability and harmony. It transfer rural surplus labors to non-agricultural industries, change the traditional rural lifestyle and productive style, increase the income of farmers and improve the welfare. Ecotourism brings more economic benefits and ecological benefits to the people (Bin, et al., 2008).

Ecotourism in Nepal

Nepal has an area of 147,181 sq. km. with great diversity of topographic, eco-climatic, natural and cultural features. It is rich in Himalayan ranges, natural beauty, protected areas, biodiversity, landscape, cultural heritage and ethnic diversity (Bhusal, 2007). It is one of the most adventurous cultural and ecotourism destinations in the

world with many trekking routes and sites for ecotourists to explore natural beauty from east to west and north to south (K. C., 2016; K.C., et al., 2015; Musa, Hall, & Higham, 2004; Nepal, 1997). It is naturally and culturally rich with Himalayas, green forests, spring, waterfall, meandering river, lake, fertile valleys, and diverse flora and fauna (Bajracharya et al., 2011).

It is one of the most important adventurous, cultural and ecotourism destinations in the world due to the presence of Himalayas, and cultural and natural attractions. Eight of the 14 mountains in the world over 8000 m are in Nepal, including the world's highest, Mt. Everest (Musa, et al., 2004). There are fragile, pristine and undisturbed natural areas focusing on low-impact small scale tourism, ecological conservation, economic development and political empowerment of local communities, cultures and human rights (Bajracharya, et al., 2011). Ecotourism in Nepal is based on promoting people participation in planning and management of tourism; increasing community development, nature conservation and tourism linkages; and mobilizing tourism incomes to safeguard resources.

Nepal has a total population of over 27.58 million (CBS, 2014), and it consists of 59 ethnic groups with 101 spoken languages. It is the birthplace of Lord Buddha, the Light of Asia and has more than 1250 heritage sites identified and documented from 72 districts. Kathmandu Development Committee has listed a total of 870 religious and cultural monuments in Kathmandu valley. There are eight World Cultural Heritage Sites: Bhaktapur, Patan and Kathmandu Durbar Squares; Swayambhunath; Baudhanath; Pashupatinath; Changunarayan and Lumbini (the birth place of Lord Buddha) combined with two world's Natural Heritage Sites: Sagarmatha and Chitwan National Parks (Bhusal, 2007; K.C., 2016).

Community-based tourism in protected areas and outside protected areas in different region of Nepal had supported livelihood of local communities (Acharya & Halpenny, 2013; Nepal, 1997). As a result, Government of Nepal has developed protected areas and cultural heritage sites for conserving wildlife, preserving culture and enhancing ecotourism (Baral, Stern, & Hammett, 2012). In such areas, tourists enjoy seeing mountain ranges, natural beauty, protected biodiversity, landscape, cultural heritage and ethnic diversity (Bhusal, 2007; K. C., 2016). Tourism had already been an alternative source of income generation in many rural and cultural villages of Nepal through rural tourism initiatives (Acharya & Halpenny, 2013; K.C., et al., 2015).

In Sagarmatha National Park (SNP) (one of the natural heritage site), tourist can enjoy scenic beauty, trek and climb Mountains, view Mt. Everest, enjoy local cultures and traditions, and enjoy wilderness. There is inclusion of local participation, economic viability, education dissemination, tourist satisfaction and tourism impact

reduction for sustaining ecotourism (Musa, et al., 2004). Climate change, unfavorable weather change and other environmental impacts had affected the tourism in SNP by disturbing the travel of visitors to move around the area and decrease the length of stay in the past.

Annapurna region is the popular trekking destinations providing the scenic view of Annapurna range, Dhaulagiri, Machapuchhre and many other mountains. There is high diversity of ecosystems ranging from sub-tropical lowlands, temperate forest to the world's highest alpine peaks (Dowling, 2000). To manage the trekking site and biological diversity, conservation area was set up handling management to National Trust for Nature Conservation (NTNC) (Nepal, 1997). Participatory natural resources conservation method was implemented with the full support of local people for making project financially sustainable (Nepal, 1997). To minimize the adverse impacts and strengthen the positive benefits of tourism, bottom up approach based on local management is implemented in Annapurna Conservation Area (ACA) (Dowling, 2000). Inside ACA, visitors can enjoy hiking, mountaineering, viewing wildlife and visiting cultural sites, ethnic museums and natural photography (Baral, et al., 2012). For this, ACAP collect entry fees from international tourist for community development projects on health and sanitation, education, environmental protection, etc. (Nepal, 1997). Unfavorable weather change due to the impact of climate change had caused death of many tourist and had affected trekking around ACA in the past.

Ecotourism in Barpak of Gorkha Nepal was one of the successful rural ecotourism implemented in Nepal. It was able to solve socioeconomic, political, ethnic and gender disparities. There were cleaner pathways, cleaner yards and junctions with shops full of a variety of cleaner products, water taps and public toilets (Acharya & Halpenny, 2013). The devastating earthquake of April 2015 and its aftershocks had destroyed the Barpak badly as it was the epicenter of the earthquake. Houses which were used as homestays were destroyed and local people are trying to get away from the adverse impacts by focusing on reconstruction of houses.

Total number of tourist arrival in Nepal decreased at the rate of 0.95 percent from 797,616 in 2013 to 790,118 in 2014. Average length of stay had also decreased from 12.51 in 2013 to 12.44 in 2014. Before 2013, annual growth rate of tourist and average length of stay was in increasing trend. Out of total tourist arrival in Nepal, 47.3 percent tourist arrives for the purpose of holiday in 2012 and it increases to 51.5 percent in 2013 (K.C., 2016). The devastating earthquake of April 2015 and its aftershocks had also affected the flow of tourist in Nepal. Many trekking routes in the Langtang, Gaurishankar, Manaslu, Gosainkunda, Rasuwa, Sindupalchowk and Dolakha were affected badly. These area are in reconstruction process and it will take time to recover so that the flow of tourist will increase as that of past.

Impacts of Ecotourism in Nepal

As Nepal is rich in ecological, social, cultural and ethnic diversity; there is a great scope of ecotourism for overall development of country. There are positive as well as negative environmental, social and economic impacts of ecotourism.

Environmental Impacts

Ecotourism helps to enhance forest cover, flora, fauna, greenery, alternative energy sources, natural resource and biodiversity in Ghandruk (K.C., et al., 2015). There are good living rooms, bedrooms, toilets, showers, lodging, clean and comfortable stays, local cuisines, natural scenery and positive interactions with host communities and other benefits to tourist in ACA (Nepal, 2007). There is deforestation, pollution and cultural degradation in Sagarmatha area due to tourism development activities (Musa, et al., 2004). To promote ecotourism; greenery, forest resources, water resources and other natural resources are managed which helps to increase the biodiversity of flora and fauna in the country. But, construction of roads and other infrastructures had decreased the scenic beauty and greenery in the environment disturbing the flow of tourist in the area. Trekking tourism in most of the popular trekking route of Nepal is disturbed by rural road construction.

Social Impacts

Ecotourism addresses gender inequities, social pride, and excitement of children, peace and prosperity in Barpak. Coordination of local community members, government agency and tourism entrepreneur had helped in the successful implementation of ecotourism project (Acharya & Halpenny, 2013). Ecotourism had helped in controlling antisocial activities, conserving religious and cultural heritage, maintaining peace and prosperity and increase in cooperation of people with religious beliefs and religious tolerance (K.C., et al., 2015). For the sustainability in SNP, local participation, economic viability, education dissemination, tourist satisfaction, environmental, cultural, economic and social impacts, health and safety of the tourist and minimizing of tourism impact is important (Musa, et al., 2004).

Economic Impacts

Tourism is one of the important sectors contributing to the economic upliftment of tourism dependent community and one of the small contributors to Nepal's economy. The total foreign exchange earnings and tourism sector contribution to GDP in Nepal in fiscal year 2012/13 was 34,210.6 million and 2.0 percent, respectively (K.C., 2016). It had helped in economic development and job creation to local villagers with the establishment of hotels, restaurants, tea shops, bakery cafes, grocery and gift shops in Ghandruk (K.C., et al., 2015). It is able to generate more income and help local people to provide important basic needs for household consumption in Manaslu

Conservation Area (K.C. & Thapa Parajuli, 2014b). It has a great role in poverty alleviation, rural development, agricultural transformation, community enrichment and social empowerment of women in Nepal (Bajracharya, et al., 2011). It has a great role in employment generation and socioeconomic development of a place (K. C., 2016). Growth and development of Pokhara and Annapurna Conservation Area is a good example of economic growth from ecotourism (K. C., 2016). Because of higher incomes, many parents of Manang District of ACA can now afford to send their children to high schools and universities in Kathmandu (Bajracharya, et al., 2011).

Challenges of Ecotourism

In the early stage of tourism development, it is difficult to have adequate private agencies and local people involvement in delivering tourism facilities. Lodging, fooding, tour management and tourism activities seems to be unplanned during peak visitation season. There is need of training on nature guiding, cooking and other tourism facilities (Yip, Mohd, Ghani, & Emby, 2006). It is difficult to get competent and dedicated human capital having good networking skill in ecotourism (Bertella, 2011). Lack of English language communication skills and lack of education is a major challenge for tourism development (Clifton & Benson, 2006; Schellhorn, 2010).

Climate change is important challenge experienced by local people in different region of Nepal including Manaslu Conservation Area in the form of increase in temperature, irregular rainfall pattern, and less snowfall (K.C. & Thapa Parajuli, 2014a). There is similar situation felt by local people in Annapurna Conservation Area, Gaurishankar Conservation Area, Sagarmatha region, Kanchenjunga Conservation Area and other trekking routes of Nepal. It is also causing decrease in tourist number and tourist facilities in different region of Nepal.

Needs of Ecotourism

If the ecotourism concept is to be truly universal, the system must be adaptable and inclusive. Planning and management of ecotourism need to be supervised by a council, advisory board, association and a programme. The roles of the stakeholders involved in the project and hierarchy of the people involved should be clearly articulated as the success of the ecotourism depend on appropriate levels of leadership, cooperation and coordination. A protocol on ecotourism should be developed which covers the standards, appropriate monitoring procedures and criteria. UNESCO World Heritage system and the RAMSAR sites help to guide the formation of the ecotourism system with the centrality of the ecotourism component for achieving sustainability outcomes (Fennell & Weaver, 2005).

Sustainable use of tourism resources, proper handling of tourism demands, expertise in park management and finance management is important for sustainable development of tourism and tourism management (Eagles, 2002; Shi et al., 2014).

Biodiversity conservation, cultural heritage preservation, improvement of accessibility, liberalisation of pricing policy, community empowerment, development of tourism facilities, incorporation of nature-based tourism products, interdisciplinary and interdepartmental effort, collaboration between conservation and tourism authorities is necessary to develop ecotourism (Gurung & Scholz, 2008). Successful ecotourism considers beneficiaries, socioeconomic constraints, impacts on the resource base, inclusion of local benefits, economic viability, education dissemination and tourist satisfaction (Musa, et al., 2004; Tyler & Dangerfield, 1999).

Support and participation of local communities in tourism planning and development is important for conservation and management to avoid serious conflicts with the management and make ecotourism sustainable (Boxill & Severin, 2004; Genzong, et al., 2007; Zal & Breda, 2010). Community involvement, community organizing, environmental education and leadership training is important for sustainable development of ecotourism (Catibog-Sinha & Wen, 2008).

Conclusions

Ecotourism helps in biodiversity conservation, poverty reduction and business viability using sustainable principles and practices. Local government officials, local communities, NGOs, private sector and management committee had a great role for tourism development and maintaining healthy cooperation and coordination. It has environmental, social and economic impacts in the community and the whole country. In Nepal, ecotourism helps in environmental conservation, social enhancement and economic development of a particular area where ecotourism is being promoted. It had helped in controlling antisocial activities, conserving religious and cultural heritage, maintaining peace and prosperity and increase in cooperation of people with religious beliefs and religious tolerance. Poverty alleviation, rural development, agricultural transformation and community enrichment is promoted by ecotourism in Nepal. There are many challenges faced by ecotourism entrepreneurs and tourist in the early stage of planning and management. Adequate training on nature guiding, cooking, sustainable use of tourism resources, proper handling of tourism demands, expertise in park management and finance management can help to solve the challenges of ecotourism.

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Push and Pull Factors and their effects on International Tourists' Revisit Intention to Nepal

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Abstract

International tourists are of great prominence to Nepali economy, consequently their motivation to visit Nepal should guide the success of Nepal as tourist destination. The primary objective of this study is to use commonly recognized 'integrative models of push and pull motives' to travel motivations of international tourists to Nepal. Based on previous studies, inspecting the direct effect of push and pull motives on international tourists to Nepal, this study proposes that except for 'enhancing social', all the other variables (pull factors – nature, culture and heritage sites, adventure, friendly people climate; push factors – relaxation and recreation, enhance relationship, fulfilling practice, escape from daily routine) exhibited encouragingly positive correlation with re-visit intentions among international tourist to Nepal. Additionally, the overall push factors and pull factors together predicted the revisit intention of international tourists to Nepal, however push factor was insignificant. Thus, convincingly, we could say that international tourists are motivated to visit Nepal by its pull factors i.e. destination attributes. The study's findings reveal Nepal's international tourists' impetuses, and provide practitioners and policymakers with a foundation to develop an effective strategy to improve the international tourist based tourism in Nepal.

Keyword: *push factors, pull factors, motivation, Nepal, tourism, international tourists*

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Introduction

Previous profound knowledge in Tourism has established repeat visit to a particular tourist destination as indicative of loyalty towards destinations. And tourist destinations also would depend on these regular and frequent visitors (e.g., Darnell & Johnson, 2001; Jayaraman et al., 2010). Thus several past researches have already endeavored to find antecedents of destination revisit intentions. These determinants of repeat visit or factors of tourist loyalty holds a special significance for stakeholders of tourism industry because “by understanding the relationships between future behavioral and its determinants, destination tourism managers would know better on how to build up an attractive image and improve their marketing efforts to maximize their use of resources” (Chen & Tasi, 2007, p. 1116).

Repeat visit is kind of lifeblood for tourism businesses from economic value generation point of view for the destination in consideration. Consistent with popular belief in marketing, motivation previous customers is way less effortless cost-wise compare to acquiring new ones (Shoemaker & Lewis, 1999). Past researchers (Weaver & Lawton, 2002; Lau & Mckercher, 2004) have established the promotional spending of influencing repeat visitors to be at lower end compare to spending required to bring in noble visitors. Thus, repeat visitors are great saves of marketing spending.

Any business if wants to get into profitability cycle, it should attempt to preserve its loyal customer base (Hsu et al., 2008). Some researchers have gone to the level of demonstrating measurable benefits of customer loyalty. For instance, “previous studies show 2% increase in customer retention has the same effects on profits in terms of cost cutting by 10%” (Mat Som et al. 2011, p.178). Malaysia, a well-known tourist destination in Asia relies heavily on repeat visitors to realize increased revenue from tourism (Jayaraman et al., 2010). Hence, loyalty towards a tourist destination with strength to generate repeat visitors is of interest for any tourist destination.

Establishing the importance of customer loyalty for destination, the curiosity is drawn to the factors that influence loyalty or repeat visit. Various researches have identified various factors such as satisfaction (Jang & Feng, 2007), novelty seeking (Jang & Feng, 2007), perceived value (Bigne et al., 2009), past vacation experience (Petrik et al., 2001), safety (Chen & Gursoy, 2001), cultural differences (Reisinger & Turner, 1998; Chen & Gursoy, 2001), image (Ross, 1993; Milman & Pizam, 1995; Yoon & Uysal, 2005; Chi & Qu, 2008), motivation and satisfaction (Yoon & Uysal, 2005), and destination attributes (Chi & Qu, 2008; Zabkar et al., 2010) as drivers of customer destination loyalty. The purpose of this study is to identify the key factors that affect repeat visitors in Nepal, an uncharted territory till now in terms of research. This study takes a different approach by taking the push and pull factors of motivation as holistic antecedents of travel customers' loyalty.

The model of motivation with push and pull factors tend to provide holistic approach to identifying antecedents of customer loyalty. Furthermore, “in an increasingly competitive marketplace, the success of marketing destinations should be guided by a through analysis of tourist motivation and its interplay with tourist satisfaction and loyalty” (Yoon & Uysal, 2005p.45). Established already and popular, intrinsic motivators relating to socio-psychological needs are known as push factors, and external forces originating from features of the destination are the pull factors.

The direct contribution of travel and tourism to GDP was 4% in 2015, this signifies the importance of travel and tourism sector in Nepal (World Travel and Tourism Council Data, 2016). Thus, travel and tourism sector needs a special attention from everyone residing in Nepal. This study focuses on factors influence repeat visitors, which may provide the ground to improve the Nepali tourism market for repeat visitors. The study may play a significant role by identifying the key antecedents from push and pull motivation factors that affect repeat visit of international tourist in Nepal.

First, this paper presents a brief review of literature regarding the status of tourism industry in Nepal, push and pull motivation factors of motivation, revisit intention and destination loyalty. Second, it outlines the research methodology, then in third part it presents the findings of the research and finally in the last part the managerial implications are presented.

Literature Review

The importance of tourism sector in Nepalese economy can never be undermined. In fact Nepal Tourism Policy 2009 has recognized tourism as key vehicle for economic and social development. In line with this strategic direction, various policy level effort have been framed to develop and expand tourism activities, to improve quality of tourism services, to increase revenue and to expand tourism based employment opportunities, all directed to enhance the livelihood standard of Nepalese people (Nepal Tourism Policy, 2009). Like most of the nations in the globe, Nepal has also realized the significance of tourism sector in its development.

Status of Tourism in Nepal

Nepal is able to attract 790,118 foreign tourists in alone in 2014 mainly from India, P.R. of China, U.S.A., Sri Lanka and U.K earning revenues of around \$471m in 2014. Most of the tourist visiting Nepal were from age group 31-45 years of age consisting of 2, 35,738 tourist in year 2014 (Ministry of Culture, Tourism & Civil Aviation, 2015). In 2014, 3,95,849 tourists visited Nepal for the purpose of holiday/pleasure; 98,765 for pilgrimage; 97,185 for trekking & mountaineering; 32,395 for official; 24,494 for business and 13,432 for conferences with the average length of stay of 12.44 days and per day spending of \$48 per person (Ministry of Culture, Tourism

& Civil Aviation, 2015). However, according to Tourism Ministry, the number of tourist arrival at Nepal have declined sharply by 29.7% to 5,38,970 tourists in 2015 mainly because of 25th April, 2015 devastating earthquake and Tarai protest. Despite the decrease in number of tourists' arrival, the average spending per day per tourist has increased to \$68.5 and average length of stay has also increased to 13.16 days (Prasain, 2016).

With its ancient cultures and mesmerizing Himalayas, Nepal is one of the ideal destinations for a whole lot of tourists around the world. Authentic experiences of steamy jungles, rafting in spectacular scenery, trekking and mountaineering are few attractions of Nepal as a tourist destination. According to The Travel & Tourism Competitiveness Report 2015, Nepal is ranked 102th position out of 141 countries surveyed in term of travel and tourism competitiveness. Also, due to stronger US dollar against Nepali currency, which increases the purchasing power of tourists visiting Nepal, Nepal is ranked at 23rd position in term of price competitiveness destination. Although, in worldwide comparison Nepal is enviable position (i.e. 29th in case of the number of World Heritage natural sites, 16th position in terms of the Natural tourism digital demand and 25th ranked in natural resources), it has not been able to leverage its advantage and attract as many tourists as it should have (World Economic Forum, 2015).

Relationship Marketing for Nepal Tourism Industry

Marketing over the years have grown from developing, selling, and delivering product to mutually satisfying long-term relationship with customers (Buttle, 1996). In true sense, marketing has shifted its paradigm from transactional value to lifetime value of a customer. "In this new perspective, both transactional and relational qualities are combined and strive to establish, maintain, and enhance mutually beneficial relationship with customers so as to satisfy the objectives of all parties" (Nwakanma et al., 2007, p.57). The tourism sector of Nepal needs to focus on this changed paradigm as well. Also data shows, a good chunk of tourists are already revisiting (one third in 2008), thus it is logical to focus on these repeated visitors given the tremendous benefits of repeated visitors.

Several studies have focused on the importance of revisit of tourists as well as determinants of tourists revisit. In the recent study (Thiumsak & Ruangkanjanases, 2016) conducted in Bangkok, Thailand, several constituents leading to predicting the intent of international tourists to revisit Bangkok were pinpointed. These findings could be the inspiration behind the improvisation of antecedents of tourist revisit intention, to be incorporated by the destination marketing offices of Thailand. And a similar study done on Singapore showed that those willing to revisit Singapore in future were willing to recommend Singapore to their relatives and friends (Hui, Wan,

& Ho, 2007). Thus, those tourists, with revisit intention tend to generate positive word of mouth for the destination. In study conducted at Langkawi Island, Malaysia, repeat visitors tends to stay for longer period of time and were found to be significantly more loyal than first time visitors (Wahida, Alimanb, Hashim, & Harudinb, 2015). This is indicative of the fact that repeat visitors provide bigger share of wallet and also offers more share in lifetime value.

Factors Affecting Revisit Intention

Revisiting intention is highly sought out tourist intention by tourism destinations of any kind. Taking into consideration consumption perspective, tourists' exhibit three types of behavior at three different stages; pre-visitation, during visitation and post visitation (Rayan, 2002; William and Buswell, 2003). The experiences in these visitations motivate tourist for repeat visit. Zabkar (2010) established that destination attributes influenced perceived quality, which then affected satisfaction, and interestingly the latter led to revisit intention. Furthermore, MostafaviShirazi and Mat Som (2010) identified repeat visitation as a sign of loyalty in tourist destination that is strongly affected by destination attributes. Chen and Tsai (2007) instituted destination image and satisfaction to be significant variables and behavioral intention strongly affected them. Also, Huamin (2014) found in his study that attitude, perceived behavioral control, and destination image influenced the revisit intention. This study showed that the value tourist get from the visitations influence their revisit intention significantly.

Another study by Som and Marzuki (2012), revealed that the key factors that affect repeat visitors in Sabah, Malaysia were destination image, modern environment, weather and natural attractions. Also, the study assessed the major motives for revisiting of Sabah, Malaysia, which were relaxation & recreation, enhance relation, enhance social, fulfilling prestige, and escaping from the daily routine. There is no fixed list of destination attributes and motives to promote revisit intention. Every tourist destination with its uniqueness attracts tourists, and tourists visit or revisit those places for specific purposes. For Nepal also, the study attempts to identify those motivational factors.

Push and Pull Motivation Factors

Consumer motivation is pivotal to consumer behavior (Swarbrooke & Horner, 2001: 169), and also is basis of the study is consumer motivation theory. With all reasons, a touristic destination can be envisaged as 'a value proposition' and tourist representing consumers. Just as customer purchase any product or service, he/she goes through similar process. A tourist can't help being affected by wide range of factors that motivate him or her to travel. Several researchers have proposed their own list of motivators like Krippendorff (1987: 8) identified the following eight motivators as tourists' motivation to travel (1). Escape ; (2). Recuperation and regeneration ; (3).

Compensation and social amalgamation; (4). Communication ;(5). Liberty and self-determination; (6).Self-realization; (7). Happiness ;(8). Broadening of the mind. Similarly, Swarbrooke and Horner (2001: 54) proposed a typology model of motivation categorizing motivators into six types, namely physical motivators (relaxation, sunbathing, exercise and health, and sex), emotional motivators (nostalgia, romance, adventure, escapism, fantasy and spiritual fulfillment) personal motivators (visiting friends and relatives, making new friends), personal development motivators (increased knowledge and learning new skills), status motivators (exclusivity, fashionability, obtaining a good deal, and ostentatious spending opportunities), cultural motivators (sightseeing and experiencing new cultures.). Between these two proposed motivators, a commonality is both of them are endogenous i.e. the motivators are outcomes of needs and wants of tourists.

Dann (1977) questioned this proposition, being convinced that tourists' verdict in fact was affected by both internal and external causes. Then Dann (1977) went further to categorize motivators into push factors and pull factors. A clear demarcation was put forward, where pull (e.g. destinations' price, climate, culture etc) factors are supply components from attraction or destinations whereas push factors (e.g. value, belief) was to satisfy need. Based on Dann's manifesto push factors govern tourist decision "whether to travel" and pull factors assist tourist elect "where to travel". Since then the push and pull factors as the antecedents of tourist motivation has gained popularity among the scholars.

Selecting Pull Factors (Destination Attributes) and Push Factors (Motives)

There are numerous attributes related with specific destination, it is a daunting task to consider all the attributes as determinants of tourist's destination revisit intention. In the context, those attributes that are deemed popular and attractive to tourists could be chosen as destination attributes under consideration. Similar things apply, when we consider endogenous motives to travel as well. There might be countless intrinsic motives to revisit a specific destination. In order to finalize the independent variables for the study, the destination attributes and motives, four relevant studies have been taken into consideration.

In first study, Robert Travers (2004) based on his TRPAP specified that "Nepal's main selling points are by tour operators as mountains (40 %), beautiful nature (40 %), friendly people (39%), cultural diversity (37%) and adventure tourism (22%)". In further elaboration in the study, Nepal's strengths were discerned as scenic beauty, friendly people, mountains, culture and a low cost base within the country. This study was Nepal specific, thus holds a good basis to select destination attributes for this study. Thus, variables like cultural attractions with heritage sites, climate, and friendly people were assumed to play a significant role in creating positive perception

and revisiting intention towards Nepal among international travelers.

In the second study, Jain (2013) used attribute sets to study image perception in three groups - the first group was connected Jammu & Kashmir (J&K) Tourists Attractions (Destinations & Spots); the second was associated J&K Culture, Traditions, Lifestyle and Hospitality; lastly, the third group was related to 'Paradise J&K'. The attribute sets were

1. J & K Tourists attractions (Destinations and Spots)

Attribute Set: interesting ancient culture, interesting architecture, appealing festivals, beautiful pilgrimage destinations, wildlife centuries and nature, etc.

2. J & K Culture, Traditions, Lifestyle and Hospitality

Attribute Set: Unique culture, wonderful customs and traditions, interesting rural life style, exciting atmosphere etc.

3. Paradise J & K.

Attribute Set: Beautiful garden and lakes, Beautiful streams and glaciers, beautiful mountains, interesting natural wonders etc.

The finding of the study revealed that all the destination attributes of J&K were not perceived negative by tourists; only eleven variables out of thirty seven variables studied did not create positive perception for J&K, rest were found to create positive recognition. This gives a clear indication to J&K as which attributes should be the focus of promotion.

Similarly, in the third study, R. Rajesh (2013) stated that destination attributes that built a destination image impacts on tourist perception, destination image and tourist satisfaction on destination loyalty; the variables used by him were travel environments, natural attractions, historical and cultural attractions, accessibility, infrastructure relaxation and price/value. These identified independent variables showed impact on important dependent variables like perception, image and satisfaction.

In the fourth study, Som and Marazuki (2012) produced factor group, which were modern environment, destination image and weather/natural attractions out of nineteen attributes. The study was conducted for Sabah, Malaysia. It established destination image as the most critical destination attribute for repeat tourists, which explained 44.13% of the variance with 5.29 as eigenvalue. Som and Marazuki (2012) further studied motives for re-visiting Sabah, Malaysia. The motives factors were relaxation & recreation, enhance relation, enhance social, fulfilling prestige, and escaping from the daily routine whereas relaxation and recreation were found to be the most important motive to revisit intention.

Based on these four studies, destination attributes and motives for this study were

developed. In tabular form, it is shown below:

Table No. 1:

The source of variables

| S.N. | Source | Variables used | Variables selected for this study | Scales selected for this study |
|------|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Robert Travers (2009) | Mountains, beautiful nature, friendly people, cultural diversity, and adventure tourism | Nature, friendly people, culture, adventure | Destination attributes: <ul style="list-style-type: none"> • Nature, • Culture attraction and Heritage • Adventure • Friendly people, • Climate |
| 2. | Jain (2013) | Destinations and spots, culture, tradition, lifestyle and hospitality, beautiful natural wonders | Culture, nature | |
| 3. | R. Rajesh (2013) | Travel environment, natural attractions, historical and cultural attractions, accessibility, infrastructure relaxation, price and value. | Cultural attraction | |
| 4. | Som&Marzuki (2012) | Destination image, modern environment, weather and natural attraction, relaxation & recreation, enhance relation, enhancing social, fulfilling prestige, escaping from daily routine. | Relaxation & recreation, enhance relation, enhancing social, fulfilling prestige, escaping from daily routine. | Motives: <ul style="list-style-type: none"> • Relaxation & recreation, • Enhance relation, • Enhancing social, • Fulfilling prestige, • Escaping from daily routine |

Theoretical Framework and Research Hypotheses

Theoretical Framework

From numerous studies exploring destination attributes and motives responsible for revisit intention of tourists, a summarized list of sub-scale for motives (relaxation and recreation, enhance relation, enhancing social, fulfilling prestige and escaping from daily routine) and destination attributes (nature, cultural attraction and heritage, adventure, friendly people and climate) were devised based on studies (Robert Travers,2009, Som&Marzuki (2012), R. Rajesh (2013), Jain (2013).

The theoretical framework of the study is presented in Figure 1.

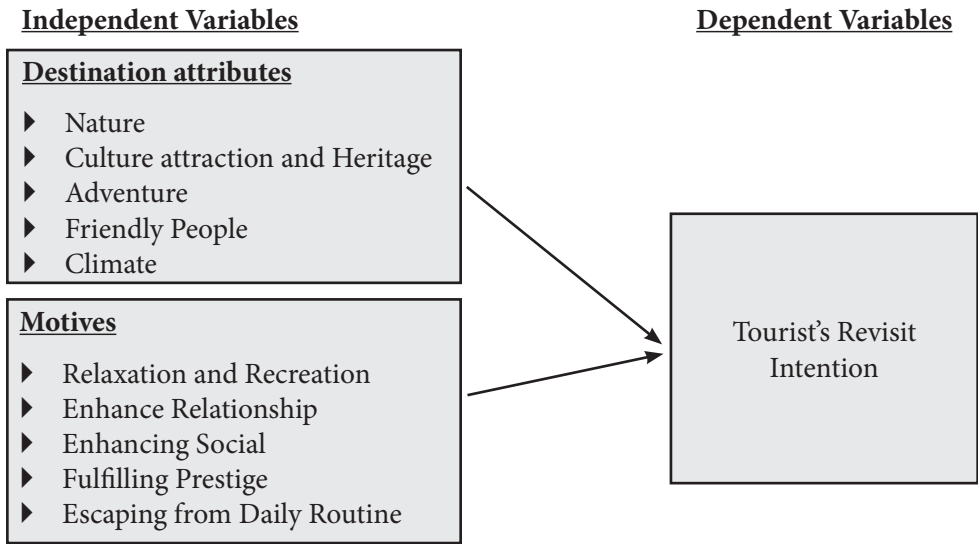


Figure 1: Theoretical Framework

Research Hypotheses

This study proposed following hypotheses:

- H1: Destination Attributes is positively related to tourist revisit intention.
 - H1a: Nature is positively related to tourist revisit intention.
 - H1b: Cultural Attraction and Heritage is positively related to tourist revisit intention.
 - H1c: Adventure is positively related to tourist revisit intention.
 - H1d: Friendly People is positively related to tourist revisit intention.

H1e: Climate is positively related to tourist revisit intention.

H2: Motives is positively related to tourist revisit intention.

H2a: Relaxation and Recreation is positively related to tourist revisit intention.

H2b: Enhance Relationship is positively related to tourist revisit intention.

H2c: Enhancing Social is positively related to tourist revisit intention.

H2d: Fulfilling Prestige is positively related to tourist revisit intention.

H2e: Escape from Daily Route is positively related to tourist revisit intention.

Method

Sample and procedure

A self-administered survey questionnaire was created to discern factors influencing repeat visitation to Nepal. The target population of this study was international tourists visiting Nepal. The survey instrument was developed mainly with an aim to identify the underlying dimensions of visitors' revisit intention. A convenience sampling approach was employed to collect data in January 2016 at different tourist centers and places including Tribhuvan International Airport, Kathmandu, Nepal Tourism Board of Kathmandu & Pokhara and some touristic locations in Kathmandu within Nepal. Among 300 self-administered questionnaires distributed, a total of 200 usable questionnaires were obtained representing 67% of response rate.

This study made use of a self-administered survey with four distinct parts gathering information on distinct travel characteristics and demographic variables of the respondents, destination attributes, travel motives, and tourists' revisit intention. The first part posed respondents' background; the demographic profiles included age, gender, income, education, occupation and nationality, and their purpose of visit. In the second part, respondents were asked to express their agreement with statements about destination attributes and their intention to revisit Nepal. In the third part of the questionnaire, respondents were asked to indicate their agreement with statements describing their motives for revisiting Nepal. The attribution items, motives and revisit intentions were assessed, using a 7-point Likert scale from 7= strongly disagree to 1= strongly agree.

First, the findings were profiled by socio-demographic and travel characteristics. Second, a scale reliability analysis using Chornbach alpha was run to identify underlying internal consistency among the statement of constructs as they were borrowed from other studies. Thirdly, correlation and regression analysis were carried out to investigate the relationship between dependent and independent variables of the study. Cronbach's alpha was used to assess the reliability of each scale. The alpha

coefficient of the scales ranged from .712 (PS) to .999 (NT).

Results

Mean, standard deviation, Pearson correlation coefficients between study variables as well as their mean, standard deviation, and internal consistency reliability (Cronbach's alpha) are shown in the Table 1.

Table 1: Pull and Its Components - Mean, Standard Deviation, Correlation matrix, and Cronbach's alpha

| | | Mean | SD | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|-----|------|------|--------|--------|--------|--------|--------|--------|------|
| 1 | RI | 5.83 | 1.12 | .806 | | | | | | |
| 2 | NT | 5.79 | 1.07 | .544** | .999 | | | | | |
| 3 | CHS | 5.30 | 1.14 | .456** | .556** | .999 | | | | |
| 4 | ADV | 5.71 | 1.22 | .543** | .671** | .573** | .999 | | | |
| 5 | FP | 5.80 | 1.16 | .597** | .662** | .656** | .726** | .999 | | |
| 6 | CL | 5.24 | 1.24 | .425** | .621** | .562** | .549** | .597** | .999 | |
| 7 | PL | 5.57 | .97 | .638** | .845** | .800** | .851** | .871** | .804** | .889 |

Note: ** p < .01

RI – Revisit Intention, NT – Nature, CHS – Culture and Heritage Sites, ADV – Adventure, FP – Friendly People, CL – Climate, PL – Pull Factors

Cronbach's alpha shown in diagonal

The above result indicates all the relationships between different study variables are significant and in the expected directions.

Table 2: Pull and Its Components - Mean, Standard Deviation, Correlation matrix, and Cronbach's alpha

| | | Mean | SD | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|-----|------|------|--------|--------|--------|--------|--------|--------|------|
| 1 | RI | 5.83 | 1.13 | .806 | | | | | | |
| 2 | RR | 5.48 | 0.98 | .533** | .999 | | | | | |
| 3 | ER | 4.81 | 1.24 | .383** | .483** | .995 | | | | |
| 4 | ES | 3.42 | 1.87 | .150 | .239** | .447** | .995 | | | |
| 5 | FS | 5.30 | 1.29 | .336** | .461** | .429** | .318** | .999 | | |
| 6 | EDR | 4.88 | 1.72 | .164** | .274** | .233** | .318** | .435** | .999 | |
| 7 | PS | 4.79 | 1.00 | .417** | .623** | .701** | .729** | .735** | .685** | .712 |

Note: ** p < .01

RI – Revisit Intention, RR – Relaxation and Recreation, ER – Enhance Relationship, ES – Enhance Social, FS – Fulfilling Prestige, EDR – Escape Daily Routine, PS – Push

Factors

Cronbach's alpha shown in diagonal

The above result indicates that except for RI and ES, all the relationships between different study variables are significant and in the expected directions.

Building Predictive Models

Table 3: Relationship between Push, Pull and Revisit Intentions

| Predictor Variable (Revisit Intentions) | B | SE B | β | <i>t</i> | <i>p</i> |
|--------------------------------------------|------|------|---------|----------|----------|
| <i>Constant</i> | .903 | .485 | | 1.863 | .064 |
| <i>Pull Factors</i> | .792 | .097 | .605 | 8.171 | .000 |
| <i>Puss Factors</i> | .099 | .086 | .086 | 1.155 | .250 |

Multiple regression analysis was used to test if the pull factors and push factors significantly predicted international tourist' revisit intention. The results of the regression indicated the two predictors explained 42.8% of the variance ($R^2=.428$, $F=53.467$, $p<.01$). It was found that pull factors significantly predicted revisit intentions ($\beta = .605$, $p<.01$), push factors did not ($\beta = .086$, $p>.01$).The results show that revisit intention has significant positive relationships with pull factors, however there is no relationship between revisit intentions and push factors.This indicates that pull motives is significant predictor of international tourist' revisit intention to Nepal.

Table 4: Relationship between Pull Factors - Destination Attributes factors and Revisit Intentions

| Predictor Variable (Revisit Intentions) | B | SE B | β | <i>t</i> | <i>p</i> |
|--------------------------------------------|------|------|---------|----------|----------|
| <i>Constant</i> | .948 | .462 | | 2.051 | .042 |
| <i>Nature</i> | .251 | .102 | .210 | 2.452 | .015 |
| <i>Culture and Heritage</i> | .031 | .085 | .030 | .360 | .720 |
| <i>Adventure</i> | .209 | .087 | .210 | 2.418 | .017 |
| <i>Friendly People</i> | .338 | .099 | .313 | 3.424 | .001 |
| <i>Climate</i> | .014 | .076 | .014 | .179 | .858 |

Multiple regression analysis was used to test if the pull factors (namely, nature, culture and heritage, adventure, friendly people and climate)significantly predicted international tourist' revisit intention. The outcome of the regression analysissshowed the five predictors elucidated 44.1% of the variance in international tourists' revisit intention. ($R^2=.441$, $F=24.14$, $p<.01$). It was found that climate ($\beta = .21$, $p<.01$),

adventure ($\beta = .21, p < .001$) and friendly people ($\beta = .31, p < .01$) significantly predicted international tourists' revisit intention, whereas culture and heritage, and climate did not. The results show that the revisit intentions of international tourists' has significant positive relationships with nature, adventure and friendly people, however there is no relationships between revisit intention and culture and heritage and climate. This indicates that nature, adventure and friendly people are significant predictors of international tourists' revisit intention to Nepal.

Discussion

This study examined the influence of push and pull factors on international tourists' revisit intention of Nepal. The study contributes to overall understanding to why international tourists would plan to revisit Nepal. Drawing from the conceptual structure of push and pull theory from Dann (1977), the revisit intent of international tourists were assessed both in terms of their socio-psychological variables, widely known as push factors and destination attributes of Nepal also known as pull factors. In the initial correlation analysis, except for enhancing social factor, all the other variables showed positive correlation with re-visit intentions.

In further analysis, the overall push factors and pull factors together predicted the revisit intention of international tourists to Nepal, however push factor was found to be insignificant. Thus, conclusively, we could say that international tourists are motivated to visit Nepal by its pull factors i.e. destination attributes. Within pull factors, when regression was run, it was found that nature, adventure and friendly people were the three significant reasons that motivated international tourists to revisit Nepal. The findings stand as a significant contribution to tourist destination loyalty studies. The results, which were devised on the basis of multiple regression analysis, show the imperative constituents with significant positive influence on the tourists' revisit intention to Nepal. The significant predictors are destination attributes namely nature, adventure, and friendly people.

The finding of the study is consistent with Prayag's 2009 study, where destination image is a significant predictor towards the revisit intention. Definitely, the positive image influences the tourists to have more tendencies to revisit and recommend the destination to others. Similarly, Nepal's pull factors could attract international tourists to revisit again and again. Also the study is consistent with findings of Cape Town study (Zhou, 2005) on the destination attributes attracting international tourists. The study showed most of the destination attributes showed a significantly positive correlation with the decision on destination choice. However, the attitude of local people does not show a significant effect on the decision. On contrary, in this study friendly people were one of the significant predictors of tourist revisit intention.

Hence, destination managers and other tourism promoting bodies like Nepal

Tourism Board should improve destination image of Nepal, which impact loyalty of repeat visitors. Chen and Tsai (2007) exhibited that “endeavors to build or improve the image of a destination facilitate loyal visitors revisiting or recommending behaviors...” (p.1121), which is imperative to success of any destination.

Implications

Owing to the concept destination loyalty, this study clearly exhibits that repeat visitors aspire to revisit Nepal as a holiday destination in future. When established destination attributes that institute Nepal as a tourist destinations in the eyes of international tourists were examined, showed that those destination attributes were the indispensable factors for repeat visitors of Nepal. In other words, it seems friendliness of local people, adventure and nature are the main destination attributes that manifest Nepal's image as a tourist destination motivating repeat visit among international tourists. Consequently, the concerned authorities Nepal Tourism Board and other governing bodies, managers associated with various destinations within Nepal, professionals working in tourism in Nepal should consider destination attributes that demonstrate Nepal as a worthy repeat tourism place to intensify destination loyalty and gain much needed competitive advantages.

Limitations and Suggestions for Future Research

This study has several limitations that need to be addressed in future research. First, all the study variables were captured from self-reported measures and therefore self-report bias cannot be ruled out. Second, the samples for this study were drawn from service stations where international tourists could be found. Small sample size, drawn from various tourists' service centers creates doubt on the representativeness of the sample. Nonetheless, the findings of this study are in both in line and also in contrast with the findings of the studies carried out in the different cultural contexts suggesting that though revisit intentions can be predicted by push and pull factors. Further replication of this study in Nepali cultural context is advised to enhance the reliability of this study.

This study may be replicated with samples from all over Nepal so as to validate the findings of present study. Future studies could also examine the moderating role of other variables in the relationships between push and pull factors and international tourists' revisit intention. With complete concentration on repeat visit motivation of international visitors, it is advised that future research investigate frequent domestic travelers to unravel factors that influence their revisit intention to address the growing importance of domestic tourism nowadays.

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ANNEX I

QUESTIONNAIRE

Dear Respondent,

The below mentioned questionnaire is for research purpose related to study on Factors Affecting Tourist Revisiting Intention of Nepal. Please tick your response for the following questions. Your time and effort to complete this survey will be appreciated. The information you provide will be kept confidential and will only be used for research purpose.

- a) Gender: _____
- b) Age: _____
- c) Annual Income: _____
- d) Education: 1) Intermediate 2) Bachelors 3) Masters 4) Above Masters
- e) Nationality: _____
1. Occupation: 1) Professional 2) Government Employee 3) Private Sector Employee 4) Self Employed 5) Business Owner 6) Student 7) Others _____
2. Nepal – Times of Visit (Please Select One)
- 1) First time 2) Second times 3) Third times 4) More than three times
3. Main Purpose of Visit (Please Select One)
- 1) Holiday and Pleasure 2) Trekking & Mountaineering 3) Pilgrimage
- 4) Business 5) Convention/Conference 6) Others _____
- 1. Regarding your perception of attributes of Nepal, please show your level of agreement or disagreement with the following statements.**

| | | Strongly Disagree | | | | | Strongly Agree | |
|---|------------------------------------------------------------------------------|-------------------|---|---|---|---|----------------|---|
| 1 | Nepal is a destination for Natural attractions so as called Naturally Nepal. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2 | Nepal is vigorously rich in diversity of natural resources. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3 | Mountains and its landscapes thrill our excitement. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4 | There are many more interesting natural wonders such as Waterfalls. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | Strongly Disagree | | | | | Strongly Agree | |
|----|-------------------------------------------------------------------------------------------------|-------------------|---|---|---|---|----------------|---|
| 5 | Interesting festivals and jatras (ritual performance). | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6 | Interesting celebrations from the diversified communities | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7 | Beautiful heritage sites | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8 | The Trekking routes are amazingly beautiful and adventurously thrilling. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9 | I can enjoy mount climbing. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10 | I can enjoy river rafting. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11 | I can enjoy with rural lifestyle. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12 | I have memorable traditional hospitality and diversified of local food. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13 | Nepali people are ever welcoming & smiling. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14 | I can enjoy pleasant climate in all seasons. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15 | The relaxing atmosphere is for good health to me. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16 | The wonderful sightseeing opportunities will be available in most of the places in all seasons. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

2. Regarding your intention or motives to visit Nepal, please express your level of agreement or disagreement with following statements

| | | Strongly Disagree | | | | | Strongly Agree | |
|---|----------------------------------|-------------------|---|---|---|---|----------------|---|
| 1 | To relax physically | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2 | To relax spiritually | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3 | To participate in new activities | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4 | To thrill and excite | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5 | To sightseeing touristic spots | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6 | To appreciate natural resources | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7 | To meet new people | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | Strongly Disagree | | | | | Strongly Agree | |
|----|-----------------------------------------------------------------|-------------------|---|---|---|---|----------------|---|
| 8 | To enhance communication with local community | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9 | To visit friend and relatives | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10 | To exchange customs and traditions | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11 | To live or stay temporarily with local community | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12 | To increase social status | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13 | To visit a destination that would impress my friends and family | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14 | To satisfy the desire to be somewhere else | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15 | To fulfill dream of visiting a foreign land/country | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16 | To have enjoyable time with my travel companion(s) | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17 | To be away from home | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 18 | To seek solitude in a foreign land | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

3. Circle the number that represents your feeling towards revisiting Nepal as Tourist Destination.

| | | Strongly Disagree | | | | | Strongly Agree | |
|---|---------------------------------------------------------------------------------|-------------------|---|---|---|---|----------------|---|
| 1 | I am willing to return to Nepal in the future. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2 | I am willing to recommend Nepal to family and friends as a holiday destination. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3 | I have wonderful image of Nepal as a holiday destination. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4 | I feel I am very loyal to Nepal as a destination choice. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Connecting Big Data and Service Quality Evaluation – Developing a Service Quality Map of the Austrian Hospitality Industry through the Application of Big Data

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Abstract

The impact of online reviews on guests, hotel owners and other parties, is growing in importance. In reference to online reviews, service quality plays a crucial role in hotel differentiation and influencing the choice of accommodation made by travellers. Thus, online reviews represent a valuable source of information about perceived service, that has not been fully exploited yet. This research paper attempts to look more closely at this extensive body of data. The authors have conceptualized a tool that assists governmental institutions, DMOs and investors in decision making. This tool accumulates intelligent data and provides a comprehensive overview of the Austrian hospitality industry and its service quality standards. It allows the user to conduct specific queries on how a certain dimension of service quality is perceived. The results can be either visualised on a density map or extracted as a structured .csv file for further analysis.

Keywords: *Big data; online reviews; service quality; density map; HolidayCheck.*

1. Introduction and research goals

The web 2.0 in the 21st century has demonstrated tremendous growth and its applications empower numerous people to generate, share and accumulate information (Sigala, 2008). This information is referred to as user generated content (UGC). This phenomenon affects not only the everyday lives of Internet users, but has a booming effect on a variety of industries throughout the globe, with the hospitality sector being no exception. The two-way exchange of digital content results

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in a vast amount of online information about the hospitality and tourism sector and its services (Sigala, 2008).

According to Dong, McCarthy, O'Mahony, Schaal, & Smyth (2012) among various segments of UGC, there has been an explosion in the growth of user reviews. Nowadays, one-third of travel-related purchasers visit message boards, forums or an online community before the transaction, as they believe it would facilitate their decision making process (Complete, Inc (2007), as cited in Qiang, Law, Gu, & Chen, 2011). One of the main factors which consumers value most highly, that would influence the decision making process when it comes to the choice of accommodation, is service quality. However, according to Marine-Roig and Clave (2015), UGC data in tourism is not only an important source of information for prospective travellers, but also for destination management/marketing organisations (DMO), governmental bodies and other stakeholders, as it consists of freely expressed opinions. This in turn represents a whole new perspective on the decision making process and suggests a shift in potential implications for the individual traveller, or even on a regional or national scale for a country. Due to the growth of UGC, the use of big data technologies is needed to manipulate and further interpret it (Marine-Roig & Clave, 2015).

Tapping into the power of big data, this research paper proposes the development of a tool – a service quality map (SQM) - that compresses and processes large volume of user reviews in a visualised and structured way. The essence of this project lies within the strength of market intelligence about rated services, as a hotel stay, i.e. service quality indicators associated with it, is subject to evaluation. Those indicators create the opportunity to display the evaluated service in a new way (Litvin, Goldsmith & Pan, 2008). The Austrian hospitality sector serves as a research field due to the country's advanced involvement with the tourism industry. The research incorporates DMOs, governmental bodies and investors as a main target group expected to engage with the prototype that would serve them as a decision making tool depicting ratings in a visualised way. The map provides a visualised overview of how travellers perceive certain (service) quality aspects. Thus, the aim of the study is also to illustrate how big data can be further used in thorough service quality examinations. For this purpose, the designed tool allows one to extract data as .csv file, which can then be further interpreted and analysed using external software.

2. Literature review

In 2011, many scholars working in the area of technological research, hailed the term big data as the future buzzword. This paper refers to the trending framework of using large scaled information and data sets (Weinberg, Davis, & Berger 2013; Lohr, 2013; Harris, 2013). Taking into consideration that big data is still a relatively new phenomenon, one cannot offer a fully complete interpretation of the term

(Weinberg et al., 2013; Harris, 2013). Therefore, the authors of this paper outline a general definition of the big data phenomenon: big data is a large volume of complex, unstructured digital data generated through a variety of sources, typically requiring new database software tools that are able to handle this type of data in a timely manner - the definition derived from the key articles on the topic (Manyika, Chui, Brown, Bughin, Dobbs, Roxburgh, & Byers, 2011; Harris, 2013; Kim, Trimi, & Chung, 2014; Davenport, 2013). Furthermore, big data is often referred to as the three "Vs": volume, velocity, and variety (Harris, 2013; Kim et al., 2014; McAfee & Brynjolfsson, 2012; Davenport, Barth & Bean, 2012; Russom, 2011; Jackson, 2014).

This research paper presents various arguments and expectations that are to some extent, sceptical but overall anticipates a wide range of applications for the use of big data and predicts a positive future for its use (Fox and Do, 2013; Rouen, 2012).

2.1 The use of big data in tourism

The travel industry is characterised by an enormous volume of structured data. Every reservation, hotel stay, flight or train ticket can be seen as a data trail. But the industry also has to deal with a massive amount of unstructured data, accumulated through social networks, online reviews and ratings, blogs, heap of mobile applications, and much more (Davenport, 2013; SOCAP Int., 2013). Furthermore, this relatively new type of data is collected faster and faster every day (Davenport, 2013). This change creates a challenge for the tourism industry, as it has to find new methods to analyse all these amounts of unstructured data and strategically make use of it. Intelligently arranged large-scale data can create undiscovered opportunities, which enable the tourism industry to improve the service quality that consequently can further enhance the customer experience (Davenport, 2013; SOCAP Int., 2013). The following below presents some progressive examples of big data application for the benefit of tourism industry.

One such example is the development of a data warehouse to support decision making in the Chinese tourism industry. For the purpose of a platform development data is was retrieved from government websites, official statistics and tourism enterprises. For future projects, one suggests that further data be incorporated from online travel agencies (Qiao, Zhang, Li & Zhu, 2014).

Similarly, area search study by Marine-Roig and Clave (2015) focused on the collection of UGC from travel blogs and review websites in Catalonia, Spain. Researchers suggest innovative methods that would allow "semi-automatic downloading, arranging, cleaning, debugging, and analysing large scale travel blog and online travel reviews data" (Marine-Roig & Clave, 2015, p. 4), as opposed to traditional way of data collection "by hand". Thus, this case provides useful insights and inspiration for the current research. In conclusion, the research by Marine-Roig and Clave (2015) demonstrates how big

data technologies can be helpful for branding and promotion, when properly utilized by National Tourism Organisations (NTOs) and DMOs.

Further examples of big data application in tourism include research by Schlegel (2015), Irudeen and Samaraweera (2013), or Xiang, Schwartz, Gerdes and Uysal (2015), which are essential to familiarize oneself with. These examples demonstrate that big data can assist DMOs as well as other institutions in their decision-making process (Davenport, 2013; SOCAP Int., 2013; Qiao et al., 2014; Marine-Roig & Clave, 2015; Schlegel, 2015; Irudeen & Samaraweera, 2013; Xiang et al., 2015). However, there are no clear examples of how big data can facilitate an examination of (perceived) service quality for the sake of business and operational decision making of DMOs and other stakeholders. As provision of excellent service quality is regarded as a prerequisite for gaining competitiveness and achieving long-term success on the market, measurement of service quality has been an important research subject over the years, e.g. (Atilgan, Akinci and Aksoy (2003); Attallah (2015); Lau Pei Mey, Khatibi Akbar and Yong Gun Fie (2006)). However, the scope of these studies is usually limited to a certain target group(s) or location, which thus fails to provide a broad overview. As proven by the research in question, big data can solve this problem, which allows for coverage of the service quality landscape of the entire country, namely Austria. Service quality is one of the key exploration topics in this study, which is further discussed in the next sub-chapter.

2.2 Service quality

Parasuraman, Zeithaml and Berry (1985, p.41) describe quality as “an elusive and indistinct construct”. When attributed to service, it gets even more intricate. Thus, it is often more difficult to evaluate the quality of service than the quality of physical goods. Evaluation is rather complex and consists of several stages: (a) pre-consumption, which is the selection among alternatives, (b) consumption, explained as the comparison of experiences with expectations, and (c) post-consumption, the comparison of experience with expectations formed during both the pre-consumption and consumption stages (Reisinger in Kandampully, Mok, & Sparks, 2001).

One of the most famous conceptualisations of service quality was done by Parasuraman, Zeithaml, and Berry (1985). It later evolved into the *SERVQUAL* scale (Parasuraman, et al., 1988), which is still widely used for measuring service quality. The following five dimensions of service quality, reassessed and partially reformulated, form the basis of *SERVQUAL*: tangibles, reliability, responsiveness, assurance, and empathy (Parasuraman et al., 1988). Nevertheless, various studies tend to further elaborate on the concept and introduce own measuring scales fully or partially based on the work of Parasuraman et al. (1988), e.g. *SERVPERF* by Cronin and Taylor (1994), *Normed Quality models* by Teas (1993), etc.

For the research in question, it is important to distinguish a broad set of service quality indicators in order to further justify the structure of the final product, the SQM. The following table provides a summary of different scales and sets of service quality determinants used by other researchers in an attempt to evaluate service quality within the hospitality industry.

Table 1. Overview of the service quality indicators (Sources: Briggs et al., 2006, p. 1011; Benitez et al., 2007, p. 546; Zafar, et al., 2007, p. 69; BechSerrat, 2011, p. 281)

| Briggs, Sutherland, and Drummond (2006) | Benitez, Martin, and Roman (2007) | Zafar, Sadiq, Matthew, and Mohammad (2007) | Bech Serrat (2011) |
|-----------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Personal service | Reception desk | Reception: <ul style="list-style-type: none"> • Handling of check-in and check-out • Efficiency • Friendliness | Environmental dimension: <ul style="list-style-type: none"> • Homogeneity of customer / shared behaviour • Atmosphere • Codes of appearance |
| Value of money | Room cleaning | | |
| Friendliness/warmth | Room maintenance | Room: <ul style="list-style-type: none"> • Value for money • Appearance • Furnishing • Cleanliness • Functioning of facilities • Bathroom • Overall impression | Human dimension: <ul style="list-style-type: none"> • Flexibility and versatility • Courtesy • Positive attitude • Uniformity of behaviour • Prompt response |
| Attention to detail | | | |
| High standards | Main restaurants (breakfast/ dinner) and A-la-Carte: <ul style="list-style-type: none"> • Food offer/ cuisine • Service | Restaurant: <ul style="list-style-type: none"> • Quality of food • Price • Services • Overall impression | Restaurant: <ul style="list-style-type: none"> • Quality of food • Price • Services • Overall impression |

| Briggs, Sutherland, and Drummond (2006) | Benitez, Martin, and Roman (2007) | Zafar, Sadiq, Matthew, and Mohammad (2007) | Bech Serrat (2011) |
|-----------------------------------------|-----------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Uniqueness | Bar service (day / evening) | Conference Facilities: <ul style="list-style-type: none">• Comfort• Lighting• Temperature• Services | |
| Natural approach | | | |
| Tangibles | Cleaning pool and garden area | Attitudes: <ul style="list-style-type: none">• Friendliness• Helpfulness• Attentiveness• Efficiency• Discretion | |
| Efficiency / professionalism | Entertainment and shows | | |

The list of service quality indicators can be continued further, as only a limited number of studies on the topic have been done so far. More importantly, the above mentioned indicators significantly coincide with the service quality indicators used by Holiday Check. And while it is not possible to claim whether Holiday Check is basing its choice on any theoretical research, it can still be argued that this choice is smart and the set of indicators resonates with the end users. It is a well-proven fact that travellers actively and regularly share their experiences with the Holiday Check community. Furthermore, according to Dong et al. (2012), millions of consumers are now using platforms such as Trip Advisor, Hotels.com, Amazon, Best Buy and others to contribute their opinions and experiences. In fact, the recent growth of online reviews has reached such a level that Dong et al. (2012) refer to it as a “unique service” between consumers, where there is a mutual exchange and regular provision of information.

Similarly, the aim of the research in question is to tap into the power of user reviews by incorporating data from Holiday Check and to ascertain what other beneficial implications exist on a higher level. Further details about the platform, its service quality indicators and how they are used for this research can be found in the next chapter.

3. Methodology

The application of big data is the main focus of this research. Big data allows the creation and manipulation of large data sets that can be rather easily aggregated, examined, and connected in a comprehensive manner. Moreover, it enables the cross-referencing of large data sets in order to achieve a clearer picture or even a new perspective on the research subject (Boyd & Crawford, 2012).

This section of the paper will explain the applied methods that lead to the end product. The following research questions are posed:

RQ₁: How can big data be used to develop a service quality map of the Austrian hospitality?

RQ₂: How can the use of big data further facilitate the examination of perceived service quality?

To develop the prototype, a total of eight workshops were conducted. The development process can be subdivided in the following phases: (1) planning (RQ₁), (2) data collection and processing (RQ₁, RQ₂). The first four workshops were dedicated to the planning phase, whereas the other four workshops were held to improve the prototype by testing it thoroughly and establishing a structure for the output in a .csv file.

3.1 Planning

The utilisation of workshops for the development of the prototype is comparable to Agile Project Management (APM) workflow. According to Hass (2007, p.8), “APM is a highly iterative and incremental process, where developers and project stakeholders actively work together to understand the domain, identify what needs to be built, and prioritize functionality”. This process is recommended when managing the development of software (Hass, 2007). By means of the workshops, the project team, application developers and the advanced stage end users remained in close contact for the realisation of the tool as dictated by the APM.

During the first four workshops, the core idea as well as the final product was conceptualised. After a comprehensive evaluation of different rating platforms, the decision to use Holiday Check was made, based on the wide range of accommodation attributes to be rated by the users. Holiday Check registers approximately 25 million visitors monthly and has to date, around eleven million ratings. Within the Austrian Hospitality sector, around 24,000 accommodations are listed (Holiday Check, 2015). Those user-generated ratings serve as a foundation for this prototype.

3.2 Data collection and processing

To collect the data from Holiday Check, a technique called web scraping was used. Web scraping is a process whereby content or information from a website is retrieved for another purpose (Bonneville, 2015; Cleaves, 2015). To scrape the large amount of data from the interface of Holiday Check, Node.js was used. Many rating platforms for hotels consist of ratings from travellers using a combination of star ranking and text evaluation (Banerjee & Chua, 2016). However, at this point it is important to mention that this research does not focus on narrative evaluation, but rather on scale ratings from one to six. The aim is to collect scale user reviews complemented with additional information. Thus, the scraped data then comprises

of (1) general hotel information, (2) socio-demographic information of travellers, and (3) ratings of various service quality determinants.

After the web scraping, the data needs to get structured in order to discover patterns. According to Witten and Frank (2005), this process can be referred to as data mining. The prototype organises the data, so it can be visualised through a density map. As defined by the geographic information system dictionary of ESRI Inc. (ESRI Inc., 2016), a density map is “a quantitative, thematic map on which dots of the same size are randomly placed in proportion to a numeric attribute associated with an area. Dot density maps convey the intensity of an attribute”. With regards to this paper, the theme of the map is the service quality of the Austrian hospitality sector. The numerical attributes are the scale ratings of the reviewers and the intensity of the attributes are shown by colour. The structure of the scraped data is reflected in the selection menu, providing the possibility to select various data items and thus generate a query. The menu is illustrated in the upper-side of Figure 1. The output of the queries that the viewer can conduct, is not only processed visually, but can also be extracted in a .csv file.

4. Results and discussion

The main outcome of this research is a prototype of a SQM of the Austrian hospitality industry. The aim of the application is to show how a specific type of tourist perceives different services within the hospitality industry in Austria or a certain area within Austria. It is a unique tool that should assist governmental institutions, DMOs and investors in decision making. Beneficiaries of this tool can either examine the data directly on the SQM or through the extracted data set. Figure 1 shows the interface of the developed prototype and how data filtered through a query is visualised on the map. For better understanding of the visualised result, the QR code leads to a video of a test version.

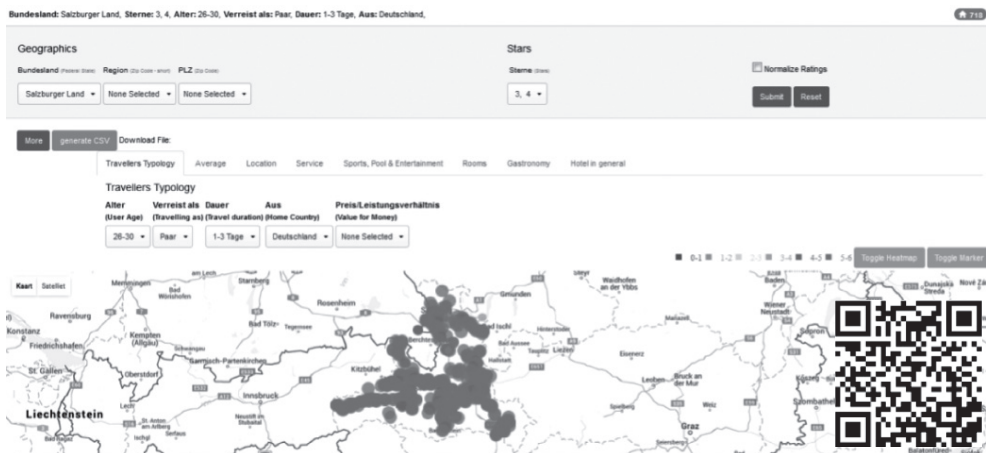


Fig 1. Illustration of the developed prototype (Source: Own Illustration)

4.1 Analysis and results: Service quality map

The purpose of this tool is to give governmental institutions and DMOs an insight into travellers' perceptions of service quality. With the SQM, the beneficiaries can view at a glance the perceived quality of the hospitality sector in a certain area in Austria. The displayed data is a compressed overview of the UGC, which is scraped from Holiday Check. Furthermore, the users can gain valuable data by asking themselves critical questions and creating hypothesis about possible relationships between various service quality attributes. Therefore, the user has the possibility to conduct specific queries by choosing different filters and attributes.

As it can be seen in Figure 1, the filters are drop down boxes where a selection can be made. After selecting a preferred area in Austria (federal state or zip code) and the official star classification for hotels, the socio-demographics of travellers can be specified. The travellers' typology consists of information about their origins, age group, duration of stay and mode of travelling (alone, with family, etc.) The last step is to select the service quality indicators one is interested in ((a) location, (b) service, (c) sports, pool & entertainment; (d) rooms, (e) gastronomy and (f) hotel in general) as well as a corresponding subcategory.

As a result, the data appears visually on the density map. Users can choose either a marker map or a heat map. The marker map shows different coloured dots, where each dot represents one hotel and gives information about the number of reviews and the average overall rating. This average overall rating is connected to a colour scheme with six categories, where red represents the lowest rating and blue respectively the highest. The heat map displays the density of the number of hotels and the average rating. Another functional capability of the prototype is the aggregation of the data in a .csv file. This data set can then be further analysed to gain deeper insights into possible relationships or differences.

4.2 Analysis and results: Examination of perceived service quality

With regards to RQ₂, by means of the above-mentioned techniques and procedures, an exemplary query was conducted and a .csv file was gathered. The extracted data set contains information about the ratings as well as socio-demographic information about the reviewers. For further analysis, the data set was processed with IBM SPSS Statistics.

In order to test usability of the extracted data, the authors formulated ten hypotheses. According to Bortz (2005), hypotheses refer to theory-derived statements or conclusions. However, for the purpose of this study, the following hypotheses were not based on any theoretical background, but rather were freely formulated, as the main goal was to test the functionality of the extracted data. To avoid redundancy only three out of ten hypotheses will be explained in detail:

Table 2. Hypotheses (Source: Own data)

| | |
|-----------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| H1 | Travellers within the age range of 19-35 years perceive the quality of the condition of hotels in Salzburg differently than travellers within the age range of 36-50 years. |
| H2 | There is a relationship between the perceived friendliness and the perceived competencies for hotels in Salzburg. |
| H3 | There is a relationship between family friendliness and the quality of child-care or playground for hotels in Salzburg and Vienna. |

The data to build the prototype was retrieved from Holiday Check on June 30, 2015, which means that ratings up to this date were included in the research. The sample size for the statistical analysis (according to H1, the relevant data was extracted from our tool into a .csv file) comprised of 113,494 reviews, with a total of 84,364 for the federal state of Salzburg and 29,130 for the federal state of Vienna. The majority of reviews were written for hotels in the 3* (Salzburg 28.4% and Vienna 32.9%) and 4* (64.2% and 53.7% respectively) segment. Furthermore, 66.9% of the people, who had rated an accommodation in Salzburg, came from Germany, 27.8% from Austria and 2.8% from Switzerland. Due to the small size of the remaining segments, the rest of the reviewers were then combined into regional groups based on their origins, for example, Benelux, Southern Europe, Overseas countries, etc.

Generally speaking, the data set can be subdivided into three main categories: (1) hotel information (location by zip code, title, star classification, etc.); (2) travellers' information (origin, age, travelling habits, etc.); (3) ratings of service quality parameters (condition of the hotel/rooms/restaurant, staff friendliness, etc.).

The reviewers on Holiday Check have the possibility to rate the quality on the scale from one to six "suns". Therefore, the data sets are based on ordinal scaled data that is characterized by non-normal distribution and hence requires application of non-parametric tests (Field, 2013). As explained by Bortz (2005), Spearman's correlation coefficient is used for studying the relationship between the two ordinal scaled variables. To assess two independent ordinal scaled samples on the central tendency, the Mann-Whitney U test is applied (Bortz, 2005). Kendall's Tau B is another non-parametric test, identifying correlation between ordinal scaled variables that can be regarded as a substitute to Spearman's Rho test (Field, 2013). However, Kendall's Tau B is recommended when it is not possible to distinguish between the dependent and independent variable (Acton, Miller, Fullerton, and Maltby, 2009).

Table 3. Results of statistical tests (Source: Own data)

| | Spearman's Rho, coeff. | Kendall's Tau B, coeff. | Mann- Whitney U | Significance | Results |
|-----------------------------------------------------------------------------------------------------------------------------|---------------------------|-------------------------------|-----------------------|--------------|---------|
| H1: Age range 19-35 and 36-50: Quality of the condition of the hotels in Salzburg | 0.009 | --- | ✓ | 0.071 | Reject |
| H2: Relationship between perceived friendliness and handling of complaints | 0.671 | 0.650 | --- | 0.000** | Support |
| H3: Relationship between perceived quality of family friendliness and child care or playground (Salzburg and Vienna) | 0.525 | 0.497 | --- | 0.000** | Support |

H_1 is rejected, which means that there is no difference in how travellers within the age range of 19-35 and within the age range of 36-50 rate the quality of the hotels' condition in Salzburg. H_2 and H_3 are supported at the 0.01 significance level. Spearman's Rho and Kendall's Tau B often result in similar values. However, it is advised to interpret the lower one when discrepancies occur (Field, 2013). Thus, there is a relationship between perceived friendliness and perceived competencies (0.650) and between perceived family friendliness and perceived quality of child care or playground (0.497).

The above explained and tested hypotheses demonstrate that big data, and more specifically in this case, the derivations from the prototype data set, can be used to examine the service quality of the Austrian hospitality industry as well as to explore possible relationships and regularities in it.

5. Conclusion and implications

The research demonstrates that it is possible to develop a fully functioning prototype, based on the integration of UGC, which due to the amount of data scraped, can be classified as big data. The SQM does not only represent available data from a rating platform in a new structured way, it also provides a new possibility for

statistical analysis and interpretation through the function of .csv file download. The key implication designated to the project is the facilitation of the decision making process for governmental bodies, DMOs and investors. Therefore, when a decision concerning investments in touristic infrastructure, education or other branches has to be weighted, it can be partially based upon the knowledge extracted from the prototype. The variety of service quality indicators as well as the function to conduct individual queries are the main characteristics of the prototype, allowing for the response to specific questions. In the end, addressing certain shortcomings revealed by the prototype allow for overall service quality improvements and consequently, higher competitiveness and long-term success of a destination.

Within the framework of future research, the authors propose that data be combined from several rating platforms and integrate official statistical data from the Statistik Austria (2016) platform. When considering the combination from different sources, it should be kept in mind that this step requires adjustments of the data base model, e.g. unification of the model in accordance with various data sources. Additionally, further development of the SQM should focus on the possibility to include real-time data. This would allow potential users to base their decisions on the latest data. This is relevant as the overall effectiveness of marketing, processes and strategic planning can be improved by astute use of large amounts of data (Schlegel, 2015). In order to achieve even higher functionality, it is recommended to integrate a statistical output directly into the prototype. This would lead to a more comprehensive understanding of the data, as the user could directly interpret the results without resorting to external software while having at the same time, the visualised output. For further development of the prototype, it is advisable to embark on collaborations with prospective end users. Should users accept the SQM, the prototype could then be released on the market. Otherwise, further development stages would be guided by the remaining phases of the Agile Life cycle.

As UGC is an unstoppable online force and is constantly growing and generating data, one assumes that the creation of the prototype of service quality map is only a starting point for further research and development of the concept.

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What is Hospitality?

Ramesh Raj Kunwar *

Abstract

This work has been fully based on review of several secondary sources, conceptual and applied discourses on hospitality education, management and research. The objective of studying this subject is to disseminate the knowledge of hospitality in the academia. Many scholars of hospitality across the world have produced different theoretical models, conceptual insights, pragmatic approaches and experiential perspectives which have become an impetus for understanding the hospitality as human phenomena, hospitality and hospitableness, the hospitality industry, its management, research, training and development as well as education in this specialized field of service and experience economy. As a purely academic discourse, the paper as a whole has been prepared by studying the origin, history, conceptualization, dimensions, interactions, typologies and neologism in hospitality. However, the present scholar could explore varying opinions on nature and functional coverage of hospitality and tourism, this study could identify many symbiotic relationships from different perspectives. It is believed that this study will serve instrumental for the learners, educators, researchers and professionals of hospitality and tourism.

Keywords: *hospitality, tourism, holy trinity, typology, neologism*

Introduction

What is hospitality? This question has been raised by many scholars of hospitality and tourism (Burgess, 1982; King, 1995; Jones, 1996a; Brotherton, 2013, Brotherton 1999; Ottenbacher, Harrington & Parsa, 2009; Selwyn, 2013). More recently Jones (1996a: 6-7) has suggested that, “there is certainly no commonly shared paradigm of what we mean by ‘hospitality’....Reference to the research literature would indicate that there has been little or no discussion of what we mean by hospitality.... I would propose that the idea of hospitality research exists more in form than in

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substance". Also Taylor and Edgar (1996: 218, 215), in reflecting on the current state of development of hospitality research, have pointed out: "An essential first step...is to decide what the scope of hospitality research should be (and) if academic research in hospitality is to develop satisfactorily it is our view that it must do so within a coherent framework".

They have contributed significantly to establish the universal significance of these two disciplines in the present era of 'service economy' (Lashley et al., 2007) and 'experience economy' (Pine & Gilmore, 1998; see in detail Rijal & Ghimire, 2016, pp.40-60). Due to such diverse contributions in this field, the entire specialization of hospitality and tourism has received a broader basis to form the conceptual knowledge and ideologies in these specialized disciplines. For example, Lashley and Morrison (2000) write, "Our aim has been considered with reflecting insights into the study of hospitality that encompass the commercial provision of the hospitality and the hospitality industry, yet at the same time, recognize that hospitality needs to be explored in private domestic settings... hospitality as a social phenomenon involving relationships between people." Hospitality has been considered as one of the major players of the service economy as it contributes significantly the world economy and this sector is the largest employer in the world next only to armed forces (Ottenbacher et al., 2009, p. 269). Hospitality has been one of the most pervasive metaphors within tourism studies, referring in one sense to the commercial project of the tourist industry such as hotels, catering, and tour operation, and in another sense, to the social interactions between local people and tourists, that is, hosts and guests (Germann Molz & Gibson, 2007, p. 6).

Most of the people everywhere in hospitality sectors they refer to hospitality as the friendly and welcoming behavior towards the guests. Frequently, such a friendly and welcoming behavior may include sharing food, drinks and accommodation with the realm of shared happiness resulting in the establishment and maintenance of lasting relationships. In fact, the host-guest relationship serves as a power and control measure. Being a host means having an element of power over the guest, and vice-versa. In this respect, Selwyn (2000) has suggested that there is an exchange of honor and the guest signals is the acceptance of the moral authority of the host. Cole (2007) has attempted to discuss how hosting and rituals serve in domesticating and controlling the strangers who penetrate the circle of the host home, hearth and social world (p. 720). The hosts have control over the guests as they develop a dependency postulate resulting in relationships lasting for life.

The view of hospitality has been supported by the arguments that it involves complex relationships between providers and receivers in the locations of service experienced (Di Domenico, & Lynch, 2007; Lashley, Lynch & Morrison, 2007; Lugosi, 2008, 2009). In these all discourses, the scholars tend to agree that beyond food, drink

and accommodation, hospitality transactions involve the interpretation, articulation and negotiation of identities, power relationships, property relations and space.

The contemporary hospitality industry is both multivalent and enormous as people would argue the modern market based, commercial hospitality has 'democratized', the practice of hospitality marketing it more 'egalitarian' in the sense that we are all free to enter the market and buy whatever hospitality we want, wherever and to what extent we want or consume it, Selwyn (2013) has argued. This scholar is of the opinion that basic function of hospitality is to establish new relationships or to promote already existing ones and it is achieved while making exchanges -- both material and symbolic -- between hosts and guests (Selwyn, 2000, p.19).

On the other hand, Douglas (1987; cited in Lugosi, 2009, p. 398) has come up with an anthropological approach to define the alternative prospective on hospitality and hospitable behavior, which is quite similar to the works of Selwyn (2000) where this scholar has argued that hospitality is a particular type of social practice in which exchanges of goods and services, both material and symbolic are used to establish new relationships or build existing ones. Truly hospitable behavior has a concern for providing hospitality by entertaining, protecting and securing guests, added Ritzer (2007). Another scholar has added that hospitable behavior is one dimension and certain physical products (food, drink and accommodation) constitute the other dimension of the service exchanges and it has other two dimensions too -- spatial dimension occurs within a physical location or place and temporal dimension is manifested in types of occasion the service has been rendered (Brotherton, 2013, p. 61).

A scholar has claimed that expectations, rules and resources exist for both host and guest while performing the roles of 'good host' and 'good guest', both the sides being contractually obligated and responsible to each other (Zlomislic, 2004). This scholar has further added that hospitality is the name for providers' relation to the receivers, all transacted, ethically however it may go beyond invitation. Sometimes, the providers may remain unprepared or prepared to be unprepared for the unexpected arrival of guests. On top of all, hospitality is all about receiving or welcoming beyond the concept of power, protocol or law. It is an opening without the horizon of expectation where peace can be found beyond the confines of conflict. In this respect, Caputo (1997, cited in Germann Molz & Gibson, 2007) has explained that when the host says to the guest, "Make yourself at home", this is a self-limiting invitation. "Make yourself at home", means please feel at home, act as if you were at home, but remember, that is not true, this is not your home but mine. This reveals that hospitality is being offered on temporary basis and it is quite similar with the notion of tourism.

The focus of study in hospitality has shifted from simply the thematic

investigation of management of guest and host to as a significant means of exploring and understanding the society. Many scholars have recognized that the academia in management offers a utilitarian conception of hospitality which has been widely criticized for its failure to address the social, cultural, political and emotional dimensions of such transactions (Lashley et al., 2007; Lugosi, 2008, 2009). Nevertheless, managerial concerns about the organization of service environment and mobilization of resources are fundamental to the understanding of commercial operations exchanging food, drink or shelter and host-guest interactions.

Other contributions of this field add that hospitality, as an art and science embedded with welcoming gesture is manifested in offers of shelter, food, and drink, combined with various levels of social interaction, which emerge in private, social or commercial settings (Brotherton, 1999). Such transactions involve performances of self and the reproduction of established social and cultural norms, but hospitality may enable the construction of new alternative forms of sociality (Bell, 2007; Lugosi, 2009). Hospitality has a physical dimension -- the body is central to its production, for example, in the preparation of food or drink or in the gestures that come to embody hospitableness, and the multi-sensuality of food and drink places the body centrally within its consumption. There is also a broader materiality to hospitality alongside food and drinks, paraphernalia such as crockery, cutlery, drinking vessels, furnishings, microwaves, kettles or cold-water dispensers shape social practice (Lugosi, 2014).

A central theme shared between tourism studies explores encounters between people who are "strangers" to each other. This encounter involves the movements of a mobile actor (the guest) into the home territory of a static host (Bell, 2009). From a hospitality subject perspective, the seeds were first sown in discussions that informed *In Search of Hospitality* edited by Conrad Lashley and Alison Morrison in 2000. This gave birth to several other hospitality literatures such as, *Hospitality A Social Lens* edited by C. Lashley, P. Lynch and A. Morrison (2007), *Mobilizing Hospitality* edited by J. Germann Molz and S. Gibson (2007), *The Sage Handbook of Hospitality Management* edited by B. Brotherton and R.C. Wood (2008), *The Origins of Hospitality and Tourism* written by K. D. O'Gorman (2010), *Extending Hospitality: Giving Space, Taking Time* edited by Dikeç Mustafa, N. Clarke and C. Barnett (2009), Gary Alan Fine's (2008) *Kitchens: The Culture of Restaurant Work* (update with new preface), and *Key Concepts in Hospitality Management* edited by R.C. Wood (2013). All these literatures have shown that hospitality itself is the object of the study and the other scholars who are from different disciplines such as cultural theory, geography, anthropology, sociology, philosophy, theology, linguistics, applied business and management who have made significant contributions to advancing the understanding hospitality in commercial and non- commercial sector.

According to Lashley and Morrison (2000), hospitality requires the guest to feel

that the host is being hospitable through feelings of generosity, a desire to please and a genuine regard for the guest as an individual. Hospitality is therefore more than just about the host providing food and accommodation to the guest but also about entertaining the guest. Entertaining is a good way to be friendly because it involves the offer of a degree of intimacy, a share in the host home life. This motive, as well as duty, can lead people to entertain those with whom their connection is essentially official; it is as if they were saying, 'Let's not be merely business partners, we are human beings as well' (Telfer, 2000). 'Entertainment', originally refers to plays, music, dancing or masks provided for the 'guests' enjoyment, but later became synonymous with hospitality as it is today (*American Heritage Dictionary*, 1982; cited in King, 1995, p. 223). The roots of the word entertain mean a holding together, as in "the human glue" holding together the social order.

Hospitality is vital in the services marketing context because it is the "service enhancer" which would help providing added value to their core service provisions. Eventually, this would lead to high level of customer satisfaction with the overall services. Despite the importance of hospitality in creating "memorable staying experiences" for hotel guests, there has been no reliable and valid measure that can be used to evaluate the level of their foreign counterparts with respect to their levels of expectations hotel hospitality.

Origin of Hospitality

The etymological roots of the term hospitality were identified as being Medieval Latin "*hospes*" (guests); "*hospitari*" (be a guest); and "*hospitabilis*" (put up as a guest; *American Heritage Dictionary*, 2007; cited in Ottenbacher et al., 2009, p. 265). All modern words readily associated with hospitality are evolved from the same hypothetical Proto-Indo-European root **ghos-ti* which means stranger, guest and the host is someone with whom one has reciprocal duties of hospitality (*American Heritage Dictionary*, 2001; cited in O'Gorman, 2007, pp. 17-18). The word guest came from the Middle English *gest*, evolved from Old Norse *gestr*, and from Old High German *gast*, both come from Germanic **gastiz*. **Ghos-ti* also evolved to the Latin roots *hostis*, enemy, army, where host (multitude) and hostile find their origin; *hostia*, sacrifice, host (eucharistic). The combination of **ghos-ti* and another Proto-Indo-European root **poti* powerful, gave the compound root **ghos-pot-*, **ghos-po(d)-*, which evolved to the Latin *hospes* and eventually into hospice, hospitable, hospital, hospitality, host (giver of hospitality), hostage, and hostel. The Greek languages also evolved from the same Proto-Indo-European base, **ghos-ti* gave the Greek *xenos* which has the interchangeable meaning guests, host, or stranger. Traditionally, the guest is the person with whom one has mutual obligation of hospitality. A guest is also a stranger, and a stranger could well be hostile. Strangers are feared because their intentions are often unknown and they can appear as bearers of magical and/

or mystical powers. The law or customs pertaining to the Ancient Greeks of offering protection and hospitality to strangers is *philoxeno*. Literally 'love of strangers' is the antithesis which is still in common English usage today in xenophobia (O'Gorman, 2007, pp. 17-18).

The literatures of hospitality show that hospitality implied a reciprocal relationship which imposed certain obligations on the guest. Browner, as cited by Santich (2007) has suggested that the Anglo - European world has adopted not only the Latin word, but also the Latin concept of hospitality rather than the ancient Greek concept (Browner, 2003; cited in Santich, 2007). '*Hospitalitas*' in Latin means the entertainment of guests, or hospitableness (Glare, 1973; cited in Santich, 2007). It is derived from the word '*hospes*' meaning either host or guest-guest in the sense of visitor or friend, someone with whom the host has some ties and not necessarily a complete stranger. In ancient Greek, hospitality is translated as '*xenia*', derived from '*xenos*', meaning host or guest but more particularly a stranger, wanderer, refugee, foreigner (Liddell, & Scott, 1983; cited in Santich, 2007). On the basis of this, Browner has hypothesized that the Greek concept of hospitality is based on the primacy of the guest (the obligation towards strangers), whereas the Latin concept which we have inherited is based on the primacy of the host. 'In the West, it is the role of the host the matters, for he is the lord of strangers' (Browner, 2003, cited in Santich, 2007, p. 51).

The commandment of religious bodies, the care of the sick, the desire to display wealth, exchange goods and hear the news were all factors promoting hospitality. Religious obligations and Christian institutions were prominent in the Middle Ages, providing hospitality through hospices and monasteries. The term 'Hospitallers' was first applied to those whose duty it was to provide *hospitum* (lodging and entertainment) for pilgrims (Selwyn, 2000, p. 24). The most noted institution of its order called Knights Hospitallers, or Knights of St. John at Jerusalem, following the 1099 crusade (Burgess, 1982, p. 54-55). The Crusades consisted of several military expeditions between 1095 and 1291 in which Christian powers attempted for regain the Holy land from the Muslims (Fridgen, 1996:11). According to Ottenbacher et al. (2009), The Knights Hospitaller is a charitable order...consisting of military monks funded circa 1048 CE in some hospitals in Medieval Europe. Later on, they moved to the island of Rhodes, and finally to Malta, establishing hospitals and hospices in addition to fighting to defend and strengthen Christian interest. From the historical context, thousands of pilgrims travelling to the holy places often expected the Knights to protect and provide shelter throughout the journey (Partner, 1982; Ottenbacher et al., 2009, p. 265). Hence, hospitality would appear to be a rather broad multi-dimensional construct that extends beyond basic food and the shelter.

According to Nailon (1982, p. 137), the historical development of hospitality has been summarized by Borer (1972), Taylor and Bush (1974) and Taylor (1977) for the

United Kingdom and by White (1968) for the United States. What emerges from the literature has been summarized in Christian (1979; cited in Nailon, 1982, p. 137) as, 'Hospitality throughout history has been centered around security, physical comfort and psychological comfort [provided] to other by a host' (Nailon, 1982, p. 137). Throughout the world, commercial hospitality has developed in step with expanding facilities for travel. First, the caravans following trading routes, then the stage coaches followed by the railways and, more recently, travel by motor cars and air. The modern hotel, originally established for nobility travelling in Europe, originated from the *hotel garni* (rented elegant apartments) at the beginning of the last century (Medlik, 1972; cited in Nailon, 1982, p. 136).

Hospitality is not only defined just by its purity but also by its impurities. These impurities referred variously to as the 'strain of hospitality' has been explored by authors such as Ryan (1991), Mathieson and Wall (1982) and Smith and Brent (2001) in their works on social and cultural dimensions of tourism and hospitality. These scholars extend to social constructs that determine host-guest-relations including those of xenophobia and neo-colonialism. The role of cultural arrogance and displays of this by both hosts and guests provide a strong argument for the inversion that occurs in the hospitality encounter/ experience of modern times (Sheringham & Daruwalla, 2007).

Conceptualization of Hospitality

Classic definitions of hospitality suggest it as a social phenomenon with roots in societies extending through thousands of years (O'Gorman, 2005; cited in Ritzer, 2007). The semantic definitions include those in dictionaries, thus hospitality is the 'friendly and generous reception and entertainment of guest and strangers' (*Oxford Quick Reference Dictionary*, 1996) or 'kindness in welcoming strangers or guests' (*Collins Concise English Dictionary Plus*, 1989). Variant terms, such as the word 'hospitable' is defined in *The Oxford English Dictionary* (1970) in very similar terms to 'hospitality' as 'offering or affording welcome and entertainment to strangers ... of persons ... of things, feelings, qualities etc ... Disposed to receive or welcome kindly, open and generous in mind or disposition. Hospitality operates on knife edge, embodying its etymological origins, viz. Latin *hospes*, meaning friend as well as enemy (Visser, 1991). Jochelson (1926; cited in Burgess, 1982, p. 50) observed 'Hospitality often turns enemies into friends and strengthens the amicable relations between groups foreign to one another'.

The hospitality elements may be represented conceptually as a package. An even more elaborate presentation is made by Burgess (1982), who has observed the concept as five points -- Service, Beverage, Accommodation, Entertainment and Food, within a sphere of psychological and physiological comfort and security, which is itself

contained by a sphere of hospitable and social interaction. A full description of this concept is given in Burgess (1982, p. 50) that, 'The outer, primary interacting element is that of the social relationship fostered by the warm, friendly, welcoming, courteous, open, generous behavior of the host, creating the hospitable social environment. This supports and promotes the positive feeling of security and comfort created by the physical structure, design, décor and location of the facility. Finally, the provision of accommodation facilities to sleep, eat, relax and wash, together with the supply of food, beverage, service and entertainment.'

According to Muhlmann (1932), hospitality represents a kind of guarantee or reciprocity one protects the stranger in order to be protected from him. This approach is closer to the ancient Greek concept of *philoxenos* (love of strangers) and its antithesis of which is still in common English usage today: *xenophobia* ("a fear of foreigner or stranger").

Many gift exchanges and hospitality events today establish similar symbolic bonds. The concept of symbolism is that we live in a social reality where things, people, words, situations and actions are social objects used for representation and communication. They are given meaning not by nature but by communities and become understood and transmitted by experience and language. Symbols are central to human social life in enabling people to learn, understand, communicate and enjoy a satisfying relationship beyond more animal response (Burgess, 1982).

So far as evidential definitions of hospitality are concerned, those will precisely arise from efforts to understand, interpret and utilize existing diverse documentary source on hospitality to inform definitional processes in terms of theory building, or more precisely in term of providing theoretical context. The evidential approach is thus rooted in academic literature and seeks to locate and define hospitality within the 'real world' of evidence. Nevertheless, attempts at the evidential definition of hospitality provide a bridgehead into consideration of the theoretical sources that have thus far come to inform research in the field (Brotherton & Wood, 2008).

Hepple, Kipps and Thompson (1990) have argued that hospitality consists of four basic characteristics. Firstly, hospitality is behavior confessed by a host or a guest who is away from home. Secondly, it is interactive in nature and involves personal contact between the provider and receiver. Thirdly hospitality comprises of a blend of a tangible and intangible factors. Finally, the host provides for the guest's security, psychological and physiological comfort.

Tideman (1983; cited in Brotherton & Wood, 2008; cited in Brotherton, 1999, p. 266) has made an observation that hospitality is the method of production by which the needs of the proposed guest are satisfied to the utmost and that means a supply of goods and services in a quantity and quality desired by the guest and at a price

that is acceptable to him so that he feels the product is worth price - a definition that could be a description of almost any economic activity. This has been elaborated by some scholars like Bell (2007, p. 91), van Keken and Go (2006, p. 58) and Wharton (2007, p.111) have coined the term as 'night time economy', 'entertainment economy' and 'repetitive economy' respectively. In the same vein, Pfeirfer (1983; cited in Brotherton, 1999, p. 267) has also put forward a definition of hospitality from a strongly supply-side economic perspective; Hospitality consists of offering food, beverage and lodging, or, in other words, of offering basic needs for the person away from home. Jones (1996; cited in Brotherton & Wood, 2008; Brotherton, 1999, p. 267) has argued that hospitality is made up of two distinct services - the provision of overnight accommodation for people staying away from home, and the provision of sustenance for people eating away from home.

Cassee (1983; cited in Brotherton & Wood, 2000) has defined hospitality as a harmonious mixture of tangible and intangible components - food beverages, beds, ambience and environment, and behavior of staff. Later on, this definition has been slightly modified by Cassee and Reuland (1983) to a harmonious mixture of food, beverage and/or shelter, a physical environment, and the behavior and attitude of people. These definitions speak about the creation of hospitality industry and: consumption (Brotherton, & Wood, 2008).

According to Reuland et al. (1985:142), when a guest comes into contact with an organization offering something like hospitality, three elements in the hospitality process, which we describe as situations, can be distinguished. They can be represented by three circles.

The three circles represent the following situations:

- 1) The situation of the Provider (Pr); this is the situation of the restaurant/hotel, who realizes the direct contact with the consumer. The situation is controlled by the instructions the waiter has been given by his chief, but is also influenced by his own norms and standards and his (changing) temper.
- 2) The situation of the Receiver (Re); the guest enters the restaurant or hotel bringing with him his own background and ideas.
- 3) The situation of the Transfer (Tr); in this situation, created by both the Provider and the Receiver, the Transfer of hospitality is realized. This situation starts when the Receiver comes under the roof of the Provider of hospitality.

In conclusion Reuland et al. (1985, p.146) suggest that good planning and adequate (cultural) management are essential tools to prevent the cultural clash and to find such a solution that hospitality offer and expectations are in harmony without disturbing the cultural differences.

The act of hospitality involves ‘an action (a welcome), an attitude (the opening of oneself to the face of another... and the opening of one’s door and the offering of the space of one’s house to a stranger), and a principle (disinterestedness)’ (Jelloun, 1999). Telfer (2000) has associated hospitality not just with pleasing others but also with the reciprocal motives of hoping to have the hospitality returned where the host also seeks to benefit. Understanding hospitality refers to the understanding of the dynamics in spaces of hospitality. M. Dikec (2002) has prioritized the opening of the boundaries and giving space to the stranger for mutual recognition. These spaces can be social, cultural, institutional, ethical and political where participants and engage with and learn from one another. This opening of spaces, however, requires regulating hospitality situations (Frieze, 2004) in order to facilitate more enriching hospitality experiences (Grit, 2004; in Lynch et al., 2011).

However, what Burgess(1982), Cassee and Reuland (1983) and Hepple et al. (1990) have in common is their failure to adequately define hospitality per se. In common with others, for example King(1995).They confuse hospitable behavior, or hospitableness, with hospitality and fall into the trap of suggesting that one of the important features of hospitality is making the guest “feel at home”(Brotherton, 1999:167).The nature and importance of the distinction between hospitableness and hospitality will be addressed.

Brotherton’s (1999) definition of hospitality reflects a different perspective. But this has been developed from evidence perspective. In his view, hospitality is “a contemporaneous human exchange, which is voluntarily entered into , and designed to enhance the mutual well-being of the parties concerned through the provision of accommodation, and / or food, and /or drink” (p. 268) This interpretation emphasizes the exchange relationship, the process- giving and receiving, with the attendant benefits and obligations. The phrase ‘to enhance mutual well- being of the parties concerned’ refers both to the happiness of the guest and the inherent reciprocity in the exchange (Santich, 2007). However, this relatively narrow definition has now been challenged on a number of grounds (Lynch et al., 2011). Lugosi (2014) has commented that firstly it stresses mutual well-being which ignores asymmetries of power and the potentially oppressive nature of hospitality transactions. Secondly, because of its managerial underpinnings, it focuses narrowly on provision which does not address the importance of transactions, particularly issues surrounding reward, compensation and reciprocity. Thirdly, it ignores the importance of social interaction in hospitality and finally, its places excessive emphasis on food and drink.

Morrison and O’Gorman (2006) have offered the following more multifaceted definition: ‘It represents a host’s cordial reception, welcome and entertainment of

guests or strangers of diverse social backgrounds and cultures charitably, socially or commercially with kind and generous liberality, into one's space to dine and/or lodge temporarily. Dependent on circumstance and context the degree to which the hospitality offering is conditional or unconditional may vary' (Lashley, Lynch, & Morrison, 2007). Hospitality has been commonly defined as something related to the friendliness, kindness and hospitableness (Thio, 2005).

Jones (1996) has suggested that there is certainly no commonly shared paradigm of what we mean by 'hospitality'. Reference to the research literature would indicate that there has been little or no discussion of what we mean by hospitality. Also Taylor and Edgar (1996), in reflecting on the current state of development of hospitality research, have pointed out that an essential first step is to decide what the scope of hospitality research should be, and if academic research in hospitality is to develop satisfactorily it is our view that it must do so within a coherent framework.

Hospitality: Three Domain Approach

For the first time in the history of hospitality studies, Lashley (2000) developed three domain approach, which are social (pp. 5-10), private (pp.10-12), and commercial (pp.12-15). The effort of developing these three domains is aimed to establish a width of definition of hospitality. Social hospitality can be defined as the social setting in which hospitality and acts of hospitableness takes place together with the impacts of social forces on the production and consumption of food, drink and accommodation (Thio, 2005).

Certainly, there are important lessons to be learnt from the study of the social and cultural domain of hospitality. First, different societies will have degrees of culturally defined obligations to be hospitable. Some cultures will require individuals to meet certain levels of expectation to offer hospitality to strangers. Thus, different societies will be more or less predisposed to be hospitable to the stranger/tourist. Second, obligations to offer hospitality to strangers changes over time. Increased contact with visitors appears, particularly in commercial tourist contexts, to change obligations to be hospitable. Familiarity, it seems, can breed contempt. Thirdly, it is possible to re-introduce frontline hospitality and tourist staff to these obligations to be hospitable through training and management practice (Lashley et al., 2007, pp.7-8).

According to Lashley, the inclusion of the social domain enables the understanding of social settings in which acts of hospitality and acts of hospitableness take place together with the impacts of social forces on the production and consumption of food/ drink/ and accommodation (Lashley & Morrison, 2000). Additionally, the social domain will rekindle the notion that in ancient, subsistence cultures, 'beliefs about hospitability and obligations to others were located in views and visions about the nature of society and the natural order of things. So, social hospitality can be defined

as the social setting in which hospitality and acts of hospitableness take place together with the impacts of social forces on the production and consumption of food, drink and accommodation (Thio, 2005). Social Hospitality means observing hospitality in a boarder social context (Lashley & Morrison, 2007). Furthermore, Lashley (2000) has stated that the social context has an important role in the cultivation/ production, distribution, preparation, and consumption of food and beverage because food habits are culturally formed. In other words, in different cultures, there are different sets of rules to be performed. For instance, in a typical wedding party, the food, decoration and wedding dress are chosen to fit with the culture of the host.

The majority of social hospitality is provided on an occasional basis, on a fairly small scale, and by the host or hostess themselves probably in their own home. In this way each social hospitality experience would be a unique experience, which would be customized or personalized for each guest. The commercial hospitality operation would be a comparatively large scale (Lockwood & Jones, 2000, p. 161). Social hospitality is essential supply led. It is the host or hostess who invites their guests to stay for the weekend or to pop round for supper or who decides the food to cook and the drink to serve. On the other hand, commercial hospitality is largely demand led. It is customer's decision as to where and when they are going to stay or what they are going to eat or drink. This gives the customer a greater degree of choice of and greater degree of control over the hospitality experience to which the commercial hospitality provider must be able to respond. The private domain influences the more written-about commercial domain of hospitality. Expectations formed in the home shape guest demands outside of the home. The provision of in-room facilities can be seen as satisfying these home-learned expectations.

Drawing on another perspective, many hospitality businesses are themselves 'commercial homes' (Lynch & MacWhannell, 2000). Commercial homes (Lynch, 2005) in guest houses, bed and breakfasts establishments, farm-stay properties and small hotels in particular involve guests staying in the same dwelling as the host. Lynch and MacWhannell provide a useful model for understanding the relationships between paying guests and hosts depending on the degree to which they share domestic private space. Although the interface between resident guest and host is at their sharpest in the accommodation sector, pubs, inns and bars, and some restaurant and cafe businesses have close links between the home and the commercial activity. Many of these quasi-commercial firms can be described by the label 'lifestyle', run by people who want to have more control of their lives, or who 'like the life', and 'make a reasonable' living. Often the domestic setting is seen as 'not having to work', or presents a business opportunity where their life skills, learnt in the home provide them with an opportunity to 'work at home' (Lashley, & Rowson, 2005; cited in Lashley et al., 2007). The overlap between the commercial provision within a domestic setting,

being paid to provide hospitality, is at the heart of the operator's dreams.

The private domain of hospitality has provided the source to some interesting studies over recent years. On one level, the domestic environment is an important arena for learning about receiving guests and the obligations of the host. Half the accounts of 'special meal occasions' (Lashley et al., 2005) were located in domestic settings, and the language of domestic hospitality was used to evaluate hospitality in commercial settings, 'they made me feel at home' for example, O'Mahony's (2003; cited in Lashley et al., 2007) has studied the profile of five leading restaurateurs in Australia and suggested that learning about food and dining in the home was a common source of motivation. In some cases, learning to cook with a mother or grand-mother was an important source of skill. In other cases, the experience of food and drink, and hosting, provided a source of inspiration that became invaluable when they entered the restaurant business (Lashley et al., 2007).

The commercial domain of the hospitality literature is more specific in its definition. Cassee sees hospitality as a harmonious mixture of tangible and intangible components- food, beverages, beds, ambience and environment, and behavior of staff' (Brotherton, 1999). This definition has been since modified to a 'harmonious mixture of food, beverage and/or shelter, a physical environment, and the behavior and attitude of people. According to King (1995), commercial hospitality is 'a specific kind of relationship between a host and a guest in which the host understands what would give pleasure to the guests and enhance his or her comfort and well-being and deliver it generously and flawlessly in face to face interaction'. In the commercial context the obligation to provide hospitality services is critically more important if the organization's service mission is to create "memorable experiences" (Ariffin et al., 2011, p.341). Hemmington (2007, cited in Ariffin et al., 2011) identified five key dimensions of commercial hospitality as host-guest relationship, generosity, theatre and performance, lots of little surprises and safety and security. Lashley et al. (2005; cited in Ariffin et al., 2011) revealed that emotional aspects were found to be much more influential than the quality of the food in creating memorable dining experiences.

Telfer (2000) has claimed that commercial hospitality need not be inevitably inhospitable, there are many examples of those managing hotels, pubs, coffee shops, and restaurants who provide generous and warm feelings among their clients because they recognize the key importance of customer experiences, and the need for these to be genuinely felt. Conversely, Ritzer has made a powerful criticism of corporate providers who ultimately prioritise shareholder interests above those of guests/customers, employees, and other stakeholders (Lashley et al., 2007, p. 9).

However, commercial domain is clearly influenced by above mentioned social and cultural, and private or domestic domains of hospitality. It is important that those studying hospitality recognize the interplay of both the cultural and domestic on the commercial provision of hospitality. It is also vital that commercial providers develop a more subtle understanding of hospitality so as to focus on building long-term customer relationships. Successful hosts are able to engage customers on an emotional and personal level, which creates feelings of friendship and loyalty among guests (Lashley & Morrison, 2003). In course of analyzing hospitality, Lockwood & Jones (2000, p.161) have authentically differentiated between social hospitality and the commercial hospitality which they have portrayed in the figure given below. This differentiation will make clear to understand social and commercial hospitality in better way.

| Social hospitality | Commercial hospitality |
|--------------------------|--------------------------|
| Supply led | Demand led |
| Occasional | Continuous |
| Small scale | Large scale |
| Self-administered | Administered by others |
| Non-dedicated facilities | Dedicated facilities |
| Unique experience | Repeatable experience |
| Personalized activity | Economies of scale |
| Social experience | Service experience |
| Not for profit | Financial sustainability |

Comparing social and commercial hospitality (Lockwood & Jones, 2000, p.161).

One immediate weakness which emerges from a cursory look at the list of contributors is the overwhelmingly UK- Eurocentric focused nature of the authors and their research. This should be really have been sub-titled ‘A UK Perspective’ since North America, Asia-Pacific and Australasia are weakly represented with the exception of Ritzer’s McDonaldization of society thesis which North American (Page, 2003, p. 726).

Hospitality A Social Lens

This is another innovation of hospitality research and studies invented by Lashley et al. (2007). In course of defining, describing and analyzing this concept Lashley et al.(2007) write, in broader social science research, hospitality as a social phenomenon has been inferior, marginalized and less heard. A conceptual development is the social lens framework where the host-guest relationship is located at the core of hospitality. The meaning of the host-guest relationship depends on the socio-cultural context. The hospitality social lens (Lashley et al., 2007) explains wider relationships within

society, arguably looking at social relationship from an entirely different perspective. It argues that the host-guest relationship is multi-dimensional and that hospitality can be observed “as a mirror that reflects social norms, values, beliefs and ideologies” (p.173). Dominant themes in explaining a host-guest transaction through a social lens include a three-layered approach: first, commercial and domestic discourses, second, dimensions of inclusion and exclusion, politics of space types and sites, and laws and the third maps out of socio-cultural context (Causevic, & Lynch, 2009). While summarizing the whole works of the book Lashley et al. (2007) have proposed nine robust themes of hospitality, the dominant one being hospitality as human phenomenon (the nexus is the host/guest transaction) followed by domestic discourse, commerce inclusion and exclusion, laws, performance, politics of space, types and sites and social and cultural dimension, all they form a hospitality conceptual lens.

Table 1: Hospitality social lens summary of themes

| | |
|--------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Host/Guest transaction | In some cases the role of authority is accepted by the hosts in other cases, the role of authority is not accepted. |
| Inclusion/ Exclusion | Certain strangers are welcomed and transformed into guests, certain strangers are not welcomed. |
| Laws | Standards norms, principles and obligations defined though the social and cultural settings. |
| Performance | Symbolism of meaning authenticity and staged authenticity, depicted through the host guest transaction. |
| Domestic discourse | Domestic settings, gender issues and practices observed through the transaction between the host and the guest. |
| Politics of space | Boundaries which denote inclusion and exclusion, domestic and commercial discourses. |
| Types and sites | Forms and locations and their role in experiencing the host/ guest transactions as the core of the hospitality. |
| Commerce | Commercial hospitality is only one among other social Dimensions of host/guest transaction. |
| Socio-cultural dimension | Certain norms are constructed through the relationship between the host and the guests and the socio-cultural contexts under which the relationship take place. |

Source: Causevic, & Lynch (2009:126).

Table 2: Concepts of hospitality from hospitality: a social lens

| | | |
|-------------|-------------------------|--------|
| Perspective | Concepts of Hospitality | Author |
|-------------|-------------------------|--------|

| | | |
|---------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| Anthropology | Moral obligations defining social and cultural expectations about behavior as host guest intra-tribal hospitality and reciprocity | Cole |
| Architecture | Hotel space designed to create an ambience of hospitality experiences-symbolism and the rhetoric of hospitality adapts to address developments in consumer expectations | Wharton |
| Classics | Historical insight into religious and cultural obligations for hosts and guest in Greek, Roman and early Christian setting | O’Gorman |
| Culture | Ethical hospitality-differences between powerful hosts and vulnerable guest-the widespread fear of global strangers | Sheringham and Daruwalla |
| Cultural Geography | Use of bars, restaurants, clubs and boutique hotels in the regeneration of city centre space-role of hospitality experiences in establishing and reinforcing lifestyle experiences. | Bell |
| Gastronomy | Eating and drinking as focus of gastronomy-reflection on the acts of hosting and the manners of being guests | Santich |
| History | Multicultural evolution of the ‘hospitality industry’ in the various colonial hotels and pubs of Melbourne in the nineteenth century | O’Mahony |
| Human Resource Management | Commercial control through looking good and sounding right-hospitality experiences require selection and development of service staff who sound and look the ‘part’ as defined by the brand and the market it is supposedly servicing | Nickson and Warhurst |
| Socio-linguistics | Demonstrating how fast food restaurants manufacture, control and process customers in a set of predicable processes shaping customer tastes and expectations supporting Ritzer’s theory | Robinson and Lynch |
| Sociology | Commercial home of the micro-business being operated as a guest house of hotel-represent a forum for both private and commercial acts of hospitality | Di Dimenico and Lynch |

| | | |
|-----------|-----------------------------------------------------------------------------------------------------|--------|
| Sociology | Component parts of the theory of McDonaldization are an anathema to spontaneous hospitable behavior | Ritzer |
|-----------|-----------------------------------------------------------------------------------------------------|--------|

Source: O’Gorman (2010, p. 4).

Later on, in course of theorizing hospitality, Lynch et al. (2011) have proposed twelve different new areas of hospitality research which are: historical approaches to hospitality, narrative hospitality, relationship between hospitality and immobility, cartographies and specialties of hospitality and virtuality, hostipitality, ethics and politics of hospitality, embodied hospitality, hospitality and materiality, researching hospitality and inclusive hospitality.

Dimensions of Hospitality

The literatures have highlighted that hospitality is multilayered phenomena (Lugosi, 2009). Hospitality is also multi-interpretable concept (Munsters, 2010). According to Selwyn (2013), hospitality is multivalent and enormous. Hospitality demonstrates that managerial, social scientific and philosophical approaches offer a partial but important understanding of its different forms and dimensions. To understand how it is social and commercial manifestation between the different approaches to hospitality: the managerial or operational focus on how food and drink provision emerges as a set of proposition for customers, the anthropological focus on the social and cultural functions of hospitality transactions, and the philosophical concerns about the ethical or historical principles that underpin and shape these transactions (Lugosi, 2009).

Among the various scholars of hospitality, Brotherton (2003), O’Gorman (2007) and Lashley et al. (2007) have developed the dimensions of hospitality which have become the impetus for understanding hospitality in better way. According to Brotherton (2003), the concept of hospitality involves an identification of where, why and when hospitality occurs and what is included in it. This gives rise to four dimensions:

The spatial dimension deals with the where aspect and facilities exploration of the locations and places hospitality takes place.

The behavioral dimension is concerned with the why aspect and concentrates attention on the motives lying behind the provision of and the human processes involved in its delivery.

The temporal dimension focuses on the when aspect or the incidence of hospitality. This is essentially concerned with the notion of hospitality occasions.

The physical dimension identifies the physical features and products associated with any given type of hospitality provision.

The combination or aggregation of these four dimensions constitutes the concept of hospitality as, in total, they comprise all components of any given 'hospitality situation'. Therefore, they can be used, individually or collectively.

In addition to this, it is clear that a consideration of one or more of these dimensions could be used as a vehicle to analyze hospitality chains and developments in the industry. For example, combinations of these dimensions could be used as a basis to establish the existence of strategic groups within the industry. The spatial dimension could be used to analyze the changing pattern of locations and venues where commercial hospitality is provided. The physical and/or behavioral dimensions could be used to develop product/brand positioning maps, and the temporal dimension to reflect changing patterns of time use, social trends and priorities, and their relationship to changing forms of commercial hospitality provision (Brotherton, 2003).

The history of hospitality, according to O'Gorman, goes back to 500 B.C. to 500 A.D. generally referred to as the ancient world or classical world that emerged in Greek and Roman Civilizations. The key influences affecting the attitudes towards hospitality in the societies considered are: religious practices and beliefs, the advancement of trade and commerce, transactional expectations, social status and the household, a system of communication, and the fear of strangers. The evaluation of outcomes leads to the identification of five dimensions of hospitality. The dimensions are honorable traditions, fundamental to human existence, stratified, diversified and central to human endeavors (O'Gorman, 2007, pp. 27-28).

Honorable tradition: The common features of the honorable tradition dimension of hospitality are:

- The concepts of guest, stranger, and host are closely related;
- Hospitality is seen as essentially organic, revealing much about the cultural values and beliefs of the societies;
- Reciprocity of hospitality is an established principle;
- Providing hospitality is paying homage to the gods- a worthy and honorable thing to do – and failure is condemned in both the human and spiritual worlds (O'Gorman, 2007, p. 8).

Hospitality is initially concerned with the protection of others in order to be protected from others. Additionally within the ancient and classical words, often reinforced by religious teaching and practice, hospitality is considered as an inherently good thing to provide, without any immediate expectation of an earthly reward.

Fundamental to human existence: The common features of the dimension of the fundamentalism of hospitality to human existence are:

- Hospitality includes food, drink and accommodation and is also concerned with the approach to be adapted, for example welcoming, respectful and genuine;
- Hospitality is offered and the extent or limitation of it is based on the needs and the purpose of the guests/ strangers;
- Alliances are initially developed through hospitality between friends, households and states, and are strengthened through continuing mutual hospitality;
- Hospitality once granted between individuals, households, and states is also granted to descendants and through extended friendships (O’Gorman, 2007, p. 28).

Hospitality is a primary feature in the development of the societies that have been considered. It is an essential part of human existence, especially as it deals with basic human needs (food, drink, shelter and security). It is also clear that the concept of the hospitality being based on meeting the needs that the guests have at the time, rather than the type of people that they are, is already established.

Stratified: The common features of the stratification dimension of hospitality are:

- Development in the societies lead to the formal stratification of hospitality: the codification of hospitality being based on whether it was private, civic or business, and on the needs and purpose of the guest/stranger, and their nature or status;
- Reciprocity of hospitality becomes legally defined;
- Civil and business hospitality develops from private hospitality but retains the key foundations- treat other as if in their own home;
- Hospitality management, in the civic and business sense, is established as being centered on persons responsible for formal hospitality, and also for protection of guest/stranger and ensuring their proper conduct (O’Gorman, 2007, p. 29).

Hospitality has never been homogeneous. Since the earliest time, hospitality provision is increasingly codified. As the societies become more sophisticated, the codification of hospitality provides reference points for how to treat a range of guests/ strangers, according to a variety of criteria. Typologies of hospitality also become apparent: private, civil and business/commercial.

Diversified: The common features of the diversification dimension of hospitality are:

- Places of hospitality were initially differentiated primarily by the existence, or not, of overnight accommodation;

- Individual places of hospitality either offer associated services, or are located near other places of hospitality;
- Originally places of hospitality were for the lower classes, who did not have established networks of hospitality enjoyed by the higher classes;
- Increasing travelling among the higher classes created demands for superior levels of places of hospitality (O’Gorman, 2007, p. 29).

The needs of the host and the guest have always varied; hospitality therefore always had to be able to respond to a broad range of needs.

Central to human endeavor: The common features of the dimension of the centrality of hospitality to human endeavor are:

- Hospitality is a vital and integral part of the societies;
- Shared hospitality is a principle feature in the development and continuation of friendships and alliances between persons, between communities, and between nations;
- Hospitality is the focus for the celebrations of significant private, civic and business events, and achievements throughout life;
- Hospitality is also foreseen as a principal feature of the end of time (O’Gorman, 2007:30).

Since the beginning of human history, hospitality is the mechanism that has been central to the development of the societies, at both the individual and collective levels.

Hospitality as Social Control

Brotherton and Wood (2008) have identified two dominant themes: hospitality as a means of social control, and hospitality as a form of social and economic exchange. Though the distinctiveness of the two themes is debatable, for example, social exchange might be considered as a form of social control (Burgess, 1982; & Lugosi, 2009). However, the classification has become an important tool of social analysis as has been viewed by Lynch et al. (2011).

Brotherton and Wood (2008) have emphasized the idea of hospitality being a means of controlling the ‘other’ or ‘stranger’ which highlights how hospitality acts as a powerful mediating social control mechanism. Historical analyses of hospitality have represented ‘stranger’ as a potential of danger, civilized through the process of providing hospitality (Selwyn, 2000). To elaborate this, Selwyn (2000) has added that hospitality converts: strangers into families, enemies into friends, friends into better friends, outsiders into insiders, non-kin into kin. Hospitality literature thus also includes antonyms in this regard stranger/friend, inclusion/exclusion, welcome/non-welcome, hospitality/inhospitality, conditional/unconditional, duty/pleasure,

morality/transgression, religiosity/bacchanalian, order/disorder and high/low (Bell, 2007a, 2007b; Derrida, 1998, 200b; Selwyn, 2000; Sheringham & Daruwalla, 2007).

Telfer (2000) has explained that this management of strangers, involving two key participants: the host and the guest, locates the act of hospitality within sociocultural discourses. This, in turn, also contributes to the way individuals manage difference (Cresswell, 1996; Lugosi, 2009). Amidst the ongoing debate regarding the evolution of hospitality focusing upon the influence of commercial hospitality and the contemporary nature of hospitality, attention has been drawn to the different domains of hospitality-social, private and commercial (Lashley, 2000; Lynch, McIntosh & Tucker, 2009).

Valene L. Smith's (1977) influential collection *Hosts and Guests: The Anthropology of Tourism* has established hospitality and the related concepts of hosts and guests as a foundational structure to understand the social interactions between tourists and locals in both commercial and non-commercial settings which shifted the focus of tourism studies from tourists to the broader relational aspects of tourism. However, with respect to the increasing commercialized nature of hospitality, Aramberri (2001) has proposed local people and tourists to be described more accurately as 'service providers' and 'customers'.

Hospitality has often been used to control strangers and outsiders, and its giving and receiving offers a way to negotiate potentially harmful relationships between individual and groups (Candea & da Col, 2012; cited in Lugosi, 2014). The offer of hospitality positions the provider as host and the receiver as guest, each with obligations towards the other (Lashley & Morrison, 2000). Hosts have duties to ensure the well-being of their guests, while guests have obligations to respect the rules of the host and to reciprocate; both are subjugated to the hospitality transaction and to the creation of a hospitality's space (Derrida & Dufourmantelle 2000; cited in Lugosi, 2014). The offering and acceptance of hospitality specifies and distinctions between host and guest. In short, hospitality was and continues to be used to create social ties and extend the scope and depth of existing ties through the articulation of host- guest relations (Selwyn, 2000).

The writings of Emmanuel Kant (born in 1724-died in 1804), the humanist; Jacques Derrida (born in 1930-died in 2004), the deconstructionist; and Emmanuel Levinas (born in 1906-died in 1995), the philosopher (Lynch et al., 2011; Gibson, 2003, 2006, 2007; O'Dell, 2007; Friese, 2004; Zlomislic, 2004; Cresswell, 2007; Laachir, 2007; Germann Molz, 2007) have recently inspired much philosophical deliberation on the ethics and politics of hospitality. In these philosophical accounts writers have used hospitality to reflect critically a boarder questions about citizenship, human rights and the ethical treatment strangers. The philosophical and ethical implications

of hospitality and in particular Derrida's challenging concept of 'absolute hospitality' may shed light on social relations and encounters between strangers in various contexts

Related to the hospitality/stranger theme is the idea of difference management which links hospitality with social issues concerning inclusion and exclusion (Foster, & Hagan, 2007), welcome and non-welcome (Naas, 2003), tolerance and conflict (Zlomislic, 2004). Kant (1957) also has emphasized the idea of 'universal hospitality' being necessary to enable peace and world citizenship. However, while Kant conceives hospitality to be conditional with guests conforming to acceptable behaviors, Derrida (2001; cited in Lynch et al., 2011) contrasts it with the idea of unconditional hospitality. This has led to discussions regarding hospitality as an ethic as well as the way in which hospitality governs social relations. Jelloun (1999; cited in Lynch et al., 2011) has thus concluded that hospitality moves from difference management to an acceptance of strangeness and difference. This has further led to discussions upon hospitality and racism, hospitality and treatment of asylum seekers, hospitality and deportation, hospitality and the Internet, and hospitality and the homeless. Thus, the idea of 'how we might live with difference' relates to the transformation of human prejudice and the enactment of liberal values (Valene, 2008) by creating a hospitable city through cosmopolitan hospitality (Yeoh, 2004; Dines & Cattell, 2006; cited in Lynch et al., 2011). This, as such, focuses upon the theme of hospitality as an ethic.

The intersection between hospitality and mobility explains the questions of hospitality and social control. Hospitality is premised on the mobility of the visitor, the stranger, the exchange student, the tourist or the asylum seeker. However, hospitality also entails immobility as it connotes slowing down, resting and stopping for a while (Germann Molz & Gibson, 2007). Thus hospitality involves both movement and stillness, as well as the dialects of social control and resistance as hospitality may entail enforced immobility as well as voluntary mobility and stillness.

Bell (2007b; in Lynch et al., 2011) has focused upon the contribution of commercial hospitality to the cityscape, has pointed to the social significance of mundane moments of hospitality in daily life determining the ethics of social relations. Bell (2007a) has drawn attention to the mediating role of built environment, in the affordance of daily hospitality. Thus, apart from host-guest metaphor, hospitality also has examined human and non-human relationships, including divine-human relationships, terra-human or human-animal relationships which also open up new possibilities for thinking about the relationship between humans and machines.

Hence, hospitality accentuates social ties. Strangers are converted into friends by the process of providing hospitality. This eventually contributes to the way individuals manage difference. Focus, today, has shifted from tourists to the broader relational

aspects of tourism. The theme of hospitality goes further as an ethic. This is because hospitality moves from difference management to an acceptance of strangeness and difference. Its ideas appear relevant in various social issues as well concerning inclusion and exclusion, tolerance and conflict, racism, treatment of asylum seekers, homeless, etc. through the transformation of human prejudice and enactment of liberal values. Therefore, hospitality entails social significance where people could not just manage differences but even accept them.

Hospitality as Social and Economic Exchange

Various definitions and descriptions of hospitality have shown the diffusion of the ideas of exchange and reciprocity into hospitality. Economic and social exchange has been reflected in the idea of exchange in relation to 'mainstream rational economic theory' (Shilling & Mellor, 2001; Scott, 1995), recent 'rational choice' and gift exchange (Mauss, 2002; cited in Brotherton, & Wood, 2008). The ethical economy, as described by Lazzarato (1997), is concerned with 'an ethical surplus'. The ethical economy is motivated by an accumulation of social recognition led by sharing and generosity to acquire peer respect (Arvidsson, Bauwens, & Peitersen, 2008; cited in Lynch et al., 2011). There have, however, been discussions upon hospitality and hospitableness. There are many dualisms in hospitality: social/economic, gift economy/capitalist economy, nostalgia/real. While hospitality is hoped to embody the real: real people, real values (Featherstone, 1987; Kroker 1985; cited in Lynch et al., 2011), hospitality as economic exchange locates hospitality as part of capitalist economy with a concern for profit realization.

Reciprocity in hospitality has been conceived by Sahlin (1965; cited in Brotherton & Wood, 2008) as unidirectional, balanced and even negative. For Jelloun (1999), hospitality does not always imply reciprocity and Bolton (2009) has described it as creating 'a distorted relationship'. Thus paradoxes have been highlighted in Lynch (2007) referring to a commercial and highly regulated setting made to entice the guest to consume in free will but which may instead create a loss of free will. Sheringham and Daruwalla (2007) have also drawn out that while 'the other' is symbolically elevated, s/he is also subject to domination by the host and by the rules of being a guest. Lashley et al. (2007) as such prefer the term 'transaction' which has been referred to as 'altered state', 'a liminal space' and the 'time out of the everyday' which hospitality brings. This transaction also focuses upon the interchangeability of the host-guest roles during the hospitality interaction. Lugosi (2008, & 2009) has drawn attention to the guest-guest relation in hospitality with guests taking on roles of hosts in relation to other guests.

Many studies have challenged the host-guest relationship in the context of commercial hospitality. Aramberri (2001) has suggested 'service provider-consumer'

relationship to give greater emphasis to the economic rather than social side of the exchange. Hospitality, as such, can be recognized through a variety of motives and ethical positions such as commercial hospitality, ulterior-motives hospitality, reciprocal hospitality and genuine altruistic hospitality.

Hospitality organizations have served to surface broader social themes. They have been used to highlight labor issues such as poor working conditions (Orwell, 1993; Ehrenreich, 2001; Wood, 1997; cited in Lynch et al., 2011), work-group behavior including conflicts (Whyte, 1948), and the significance of emotional labor (Hochschild, 1983). According to Hochschild (1983, p.7), He uses the term emotional labor to mean the management of feeling to create a publicly observable facial and bodily display; emotional labor is sold for a wage and therefore has exchange value. Emotional labor is implicit or explicit requirement within a job specification to control personal emotional responses and manage or manipulate the emotional well-being of customers or client as a significant aspect of many jobs in the industry (Hochschild, 1983).

Hospitality and the related roles of 'host' and 'guest', thus serve as powerful metaphors to understand the dynamics of control and exchange that shape economic and social life in an increasingly mobile world.

Apart from just providing and receiving service, hospitality is also concerned with economic exchange for profit realization. Hospitality thus, becomes a 'transaction', an interaction, which brings the 'time out of the everyday'. Hospitality is associated not just with pleasing others but also with the reciprocal motives of seeking benefit focusing upon mutual recognition. Besides the 'host-guest' approach, the 'service provider-consumer' relationship also gives emphasis to the economic side of the exchange. Hospitality has even surfaced broader social themes like poor working conditions of labors, work-group behavior including conflicts and the significance of emotional labor. Hence, hospitality serves to understand the social and economic dynamics of control and exchange.

The Hospitality Business

While reviewing the work of Lashley and Morrison's (2000) book and Brotherton's (1999) article, Slattery (2002) comments the three-domain approach explicitly excludes essential features of the industry so that what is left is a denuded and sterile conception of commercial hospitality and hospitality management that is portrayed as a poor relation to the hospitality available in the social and private domains. There are three levels of context, which are necessary for understanding the business and when incorporated, render the three-domain approach redundant for understanding the industry and therefore redundant as a basis for teaching and research in hospitality management (Slattery, 2002:23). Nailon (1981; Hepple et al., 1990:307) stress that the hospitality industry is a business. The importance of the financial component in many

types of non-domestic hospitality, for example, hotels, motels, restaurants and wine bars is clear. This is how Slattery made an attempt to establish his own concept on hospitality which cannot be ignored in this study. Accordingly, Slattery proposed three different contexts: the industry context, the corporate context and the venue context.

The industry context: The hospitality industry is comprised of commercial organizations that specialize in providing accommodation and/or, food, and/or drink, through a voluntary human exchange, which is contemporaneous in nature, and undertaken to enhance the mutual well-being of the parties concerned (Brotherton, & Wood, 2000). Based on this review, it begs the question – Are there any areas of agreement that would support the notion that hospitality literature, there seems to be some level of agreement that hospitality industries are those that are providers of food, beverage, accommodation, entertainment, leisure, attraction, or some combination of those. Second, many of the simplistic dimensions, such as tangibility, degree of labor intensity, service technology, and so on do little to differentiate hospitality-related industries from other service industries (Ottenbacher et.al., 2009).

Based on this , it begs the question – Are there any areas of agreement that would support the notion that hospitality literature, there seems to be some level of agreement that hospitality industries are those that are providers of food, beverage, accommodation, entertainment, leisure, attraction, or some combination of those. Second, many of the simplistic dimensions, such as tangibility, degree of labor intensity, service technology, and so on do little to differentiate hospitality-related industries from other service industries (Ottenbacher et al., 2009).

This industry is represented in every country in the world and is diverse and complex. It encompasses a range of free-standing hospitality business and is also a component of a wide range of venues whose primary function is not hospitality (Slattery, 2002).

Slattery further writes, as hospitality venues develop in size and complexity they include common place activities that do not fit with the three- domainers' conception of hospitality. For example, most mid-market, up-market and luxury hotels have facilities to meet demand for conferences and health clubs. Similarly, cruise ships, theme parks, motorway service areas and multi-leisure centers have integral components that fall outside the scope of the three- domainers' definition. A vivid example is from Las Vegas where there are 29 venues, each with more than 100 rooms (Slattery, 2002).

Hospitality companies also have progressively undertaken the management of leisure venues that include hospitality. The range of natural activities managed by hospitality companies extends beyond the minimal of renting rooms and selling meals and drinks as they seek to identify and supply facilities to meet the progressive

growth in diversity of customer demand. Hospitality is an integral part of leisure venues and it devalues them to strip out the hospitality. For instance, in the UK bingo market the game itself is regulated to be virtually margin free (Slattery, 2002).

The corporate context: As economies develop, so the hospitality industry consolidates and chains of hospitality businesses replace unaffiliated venues as the key operators in the industry. In the UK, for example, between 1985 and 2000 quoted and unquoted hotel chains grew room stock by 59 per cent, adding a net average of 5300 rooms per year. They now account for 56 per cent of UK hotel rooms and the growth is continuing (Slattery, & Roper, 1986; Hotel and Catering Research Centre, 2001; in Slattery, 2002). Consolidation is occurring throughout the range of hospitality businesses and is the most significant long-term development in the structure of the industry (Slattery, 2002).

When the unit of analysis is the hospitality chain, then the corporate management of the business becomes central and an array of priorities emerge such as the performance of the chain and the conception and management of hospitality brands, which have no part to play in the social and private domains. Two other examples illustrate the divergence. First, corporate executives manage hospitality portfolios and this involves chain supply management. There are eight chain supply variables with which they juggle: market level profile, configuration of facilities profile, size of venue profile, affiliation profile, chain length profile, chain size profile, country profile and city profile (Slattery, 2002).

According to Slattery, there is no reference in the book to the corporate context of the hospitality business and there is no evidence that the three-domainers recognize the centrality of the corporate context to the understanding of the hospitality industry. The corporate context has no parallel in the social or private domains, and the more attention that is given to its realities, the less relevant is the three-domain approach (Slattery, 2002).

The venue context: Within the hospitality industry all hospitality events occur in specific venues while the diversity of supply profile of the venues creates the condition for a diversity of hospitality experiences. There are two features that constrain the three-domainers' understanding of hospitality venues; the first is their insistence that hospitality is about providing accommodation, food and drink (Slattery, 2002).

Spaces of Hospitality

This is another important aspect of hospitality studies developed by Bell (2009). In applying a spatial analysis and mapping sites of hospitality through the lens of the 'holy trinity', Bell (2009, p. 24) has illustrated some ways of understanding how the idea (and ideal) of hospitality is reshaping places. The study has been focused on cities but not uniquely urban. The main characteristics of city are to have various

forms of inter-urban competitiveness in the context of post-industrialization. Bell has explored urban “foodscapes”, “drinkscapes”, and “restscapes” which are considered as “hospitality after” that have been reshaped the urban landscape just as ‘entrepreneurial governance’ has reshaped how cities behave, indeed what it means to be a city.

Bell (2009) in this regard has used the term “holy trinity”, first used by Brotherton (1999) which refers to food, drink and accommodation in business and managerial terms. While elaborating this concept Bell writes, ‘Here we conjure the specter of “calculative hosting” the cynical performance of hospitality laid on for the safe purpose of getting paid (or getting rich)’. Here too we see “calculative guesting” where by guests expect certain level of service (and servility) simply because they are buying it and the whole beauty of pure, open, unquestioning hospitality relationship is sullied and spoiled by being bought and sold. With these theoretical model of understanding hospitality in the field of business and management, Bell is in favor “critical” hospitality studies of labor relations (Collins, 2008; & Tufts, 2006; cited in Bell, 2009).

Foodscapes: The highest valued guests, members of the so-called transnational business class, to a large extent function as taste-makers able to define what counts as legitimate good taste, and to fashion markers of good taste into lifestyles (Featherstone, 1991; cited in Bell, 2009). The urban landscape is reshaped to provide high-end consumption experiences for these taste-makers, including foodscapes.

Of course, for most traveler-diners, foodscapes are commercial hospitality venues—cafes, restaurants, delis, trattoria. While the fetish of home-cooked food means that gastronomic delights are available from “commercial home” settings, a more common way in which “home” is parlayed in foodscapes is through the deployment of signs of geographical distinctiveness and localness (Bell, 2009). Cities with iconic foodstuffs or foodscapes can center their tourist economy on this segment of the hospitality offer, and build a brand from it. At the same time, of course, foodscapes have been globalized (a better word might be “glocalized”).

This study further elaborates the important final point about performance of gastronomic hospitality is their *staging*: restaurant architecture and interior design serves to make some eating places tourists destinations, sometimes regardless of the quality of the food on offer (Frank, 2005).

Drinkscapes: The discussion of drinking places, hospitality and tourism will be limited to the consumption of alcoholic drinks in urban drinkscapes. This is not to deny that other kinds of drinking places, from coffee houses to tea rooms, juice bars to watering holes, are equally important components of the overall experience of drinking in the city – and, indeed, the country. The previous research on

“alcotourism” shows that people travel to drink, drink while traveling, or even drink to travel (Bell, 2008). The drinkscape is part of the broader “urban nightscape”, the so-called “nighttime economy” (Bianchini, 1995; cited in Bell, 2009) that Chatterton and Hollands (2003) has described as contributing a new “feel” to cities, a new sense of what urban experience might mean, and a new set pleasures and problems for city dwellers and visitors. The desire to promote a new “urban nightscape” was also part of a policy agenda to repopulate city centers, in order to address decades of movement out towards the suburbs.

Studies of “alcotourism” reveal more than the vital urban social lives that Montgomery highlights; they reveal a complicated set of practices and imagining, whereby “local” drinking cultures are selectively appropriated, selectively transformed, and selectively ignored by tourists while at the same time tourist’ drinking tastes and habits remake “local” alco-cultures (Moore, 1995; cited in Bell, 2009). For some travelers, drink is a taste of home-away-from-home (West, 2006; cited in Bell, 2009), while for others, drinking “local” drinks is a way of experiencing the exotic.

Drink undoubtedly has a special place in the “holy trinity” of hospitality, for its ambivalent ability to oil the wheels of conviviality yet also to lead to antisocial and inhospitable behavior. Concerns over “binge drinking” in city centers have been framed in terms of a loss of the hospitality of “traditional” drinking cultures and places, and the ushering in of a new “inhospitable” alcoculture creating, in the words of Bianchini (2006; cited in Bell, 2009:27) “alcoholic agoras.”

In the new nighttime economy of city centers this “welcome” is extended not only by bar staff but also by door staff, tasked with ensuring certain modes of hospitality between guests (Hobbs et al., 2003; cited in Bell, 2009:28). The activities of the nighttime economy bring a different rhythm of hosting and guesting to cities, as drinkers are attracted in the city center, performing certain modes of guestness – including those that clash with the lifestyles of unwitting hosts such as city-center residents (Roberts, & Turner, 2005; in Bell, 2009). Drinking alcohol therefore has a strange location in ways of knowing and thinking about hospitality, and in the ways of practicing it.

Restscapes: As Walton (2000) has shown in his short history of the hospitality trades, foodscapes, drinkspaces, and restscapes share a common heritage in terms of providing hospitality for travelers, and perhaps no institution better embodies the commercial provision of hospitality – usually offering the “holy trinity” under one roof – than the hotel. Moreover, hotels are stages for numerous other enactments of hospitality between host and guest and between guest and guest. As Pritchard and Morgan (2006) have noted the hotel as a “cultural product” has been somewhat neglected in the emerging “critical” hospitality studies. As they add, hotels are

emblematic of the key issues at the heart of hospitality as a concept, leading them to call upon scholars “to explore the spatiality of the hotel in order to analyze how interior and exterior hotel spaces are made through social relations and how social relations are in turn shaped by those self same spaces” (Pritchard & Morgan, 2006:770). Iconic in the architecture of the hotel in this regard is the lobby, where outside and inside meet, and the hotel bar, where particular modes of drinking and socializing are mobilized.

From themed hotels to boutique hotels, capsule hotels, business hotels, and apartment hotels, the differentiation of product in the hotel sector is matched by differentiation in design and in the hospitality offer. In a paper solely focused on airport hotels serving business clients, McNeill (2008a; cited in Bell, 2009:29) traces how this particular niche has developed to meet the need of the business traveler, providing a seamless business space where even the guest room is part of the “exoskeleton” of business-class connectivity. As well as hotel types serving distinct niche markets, distinctive local and national restscapes have developed, even while glocalised hotel brands have spread to new locations (McNeill, 2008b; cited in Bell, 2009). In Japan, for example, novel forms such as the capsule hotel and the love hotel have appeared. The former offers minimal sleeping accommodation with none of the added extras familiar from standard hotel rooms and suites – “rooms” can be simply “pods” in which to sleep – while love hotels offer discretion via automation and hourly room rates for intimate liaisons (Foster, 2007; in Bell, 2009).

Indeed, iconic hotels have long been embedded in the place myths of particular cities, even as those myths change with time (Wharton, 2007; cited in Bell, 2009). So the exterior architecture also has symbolic importance in communicating certain values, hence the increasing call for “starchitects” to design restscapes (McNeill, 2008b; cited in Bell, 2009).

Host - Guest Relationship

The philosopher Max Beerbohm divided society into two classes – hosts and guests – based on the instinct to either offer hospitality or to accept it (O’Connor, 2005; cited in Mill, 2008, p. 103). It can be argued that there are two schools of thought. One sees the host-guest relationship entirely based on commercial transaction between them (Aramberri, 2001; Slattery, 2002). Another sees hospitality as a social phenomenon (Smith, 1977/1989; Lashley & Morrison, 2000; Lashley et al., 2007). For social scientists, it is clear that hospitality is not just about an encounter with a guest (Rosello, 2001) and providing a service. A more generic approach to hospitality sees host –guest relationships as a social phenomenon (Causevic & Lynch, 2009).

Both Simmel (1950) and Schutz (1944) have discussed the stranger as someone who is outside of an “in-group” in many respects the category of the stranger is

necessary to the group's understanding of itself in that it allows another against which the in-group can be defined. The position of the stranger is also one of ambiguity as the etymology of the word linking it to both guest and enemy demonstrates (Zarkia, 1996). Further, as Schutz (1944) has noted, the lack of knowledge of the stranger about the assumptions held by the in-group engenders a feeling of insecurity and disorientation (Andrews, 2000). For Pickering (2001; cited in Brotherton & Wood, 2008) strangers occupy an inherently ambivalent position in society because they are 'neither socially peripheral nor symbolically central but somewhere particularly between'.

According to the sociological and anthropological principles, the relationship between host and guest is grounded in the nature of social life it would be difficult to imagine how society would be possible without hospitality (Selwyn, 2013). Majority of the scholars agree that hospitality brings together hosts and guests for occasions in which social relationships are symbolized by the reciprocal giving of goods, services, well-being, honor and status. It is routinely offered on occasions when strangers are welcomed to mark the making of alliances between new friends-in places as diverse as the public spaces of the city and or the more private (Selwyn, 2013).

Aramberri (2001) has subsequently suggested that the host should 'get lost'; arguing that the commercial interactions now common in tourism contravene 'the world covenant' of hospitality. On the contrary, he preferred to say that local people and tourists are 'service providers' and 'customers' than as host and guest. He argues that the modern experience no longer content these elements of exchange and obligation. This approach reframes the nature of the relationship between the host and guest and has given a greater emphasis to the economic rather than social side of the exchange. In this regard, Slattery (2002) also has rejected the relationship of host- guest descriptors, used by Lynch and Whannell (2000) in reference to commercial home accommodation as coming from the private domain. Commercial home accommodation is described as quasi hotels. But, Lynch (2005) is not in a position to accept the criticisms of Aramberri (2001) and Slattery (2002) because there has been found both private and commercial domains reflected in myriad host and guest behaviors.... He believes that hotels, restaurants, bars and the other hospitality venues are businesses where the critical relationship is sellers and buyers. The buyers are not guests they are customers. The relationship is not philanthropic, it is economic.

According to Nettekoven (1979; cited in Reisinger, 2009), the host can be local residents, indigenous residents, investors, developers and those who provide a service to tourists (e.g. hoteliers, front office employees, waiters, shop assistants, custom officials, tour guides, tour managers, and taxi and bus drivers). The service providers are often called "professional hosts". In the context of writing tourism and hospitality,

Bell (2009) has also mentioned about the status of the host and guest. As he writes, the host is static, fixed, rooted, while the guest is footloose, on the moves, rootless. This asymmetry defines the very 'host-ness' of the host and the 'guest-ness' of the guest. The host is at home, either literally in his house or more broadly in his homeland; the guest is an incomer, a visitor, a stranger (Bell, 2007). Sheller and Urry (2004:8; cited in Bell, 2007) write, in the context of tourism: 'many "hosts" are increasingly also from elsewhere, are also on the move, passing through, guests enacting host-ness. Hospitality — as a relationship marked by poles of host-ness and guest-ness, and by the obligations and rewards that this bipolarity brings — is thus itself destabilized as we enter an increasingly mobile age, a society of mobility. The professional hosts are hoteliers, front office host, waiters, shop owners, custom officials, tour guides, tour managers and taxi and bus drivers. The non-professional host are local people.

Rosello (2001), as cited by Germann Molz & Gibson (2007) has stated, "Hospitality is not just a metaphor for reflecting on encounters with the strangers, but, according to Urry (1990), serves more broadly as a central concept for the emergent paradigm of 'mobility'. Hospitality is a structure that regulates, negotiates, and celebrates the social relations between inside and outside, home and away, private and public, self and others (p. 3). Implicit in most definitions of hospitality are the movements of tourists and visitors (those mobile others who come and go) as well as the movements of migrants, asylum seekers, and refugees (those mobile others who come and stay).

The binary "host-guest," the cornerstone social relationship of any tourist system, has also been contested (Sherlock, 2001). "Hosts" are frequently themselves "guests" in little developed destinations, wherein outsiders often engage in tourist business (e.g. country, often also assume the role of host through casual employment in tourist enterprises (Janta et al., 2011; cited in Cohen & Cohen, 2012). To host or to be hosted are both forms of travelling- in- dwelling and dwelling- in- travelling where the mobility of guests, travelers and foreigners intersects with host and homes (Germann Molz & Gibson, 2007).

Hospitality Management and Hospitality Studies

These two broader areas are very important in the study of hospitality first and tourism second. For many decades, hospitality studies has been pre-dominated by hospitality management. Therefore, it is very important to know what is hospitality management? Precisely nothing. There is hospitality and there is management. Both are social, economic, and political activities. Both are the products of human action. Neither can be granted any epistemologically privileged status. Both, however, can be more or less defined, or, more precisely, circumscribed. It is Nailon (1982) who for the first time theorized what hospitality management is. According to him, "Hospitality management can be seen as the active co-ordination and balancing of the inter-

relationship of the four systems represented by the external environment, the human resources, the technical infrastructure and the management information system. Its purpose is to provide physiological and psychological comfort and security as a business activity at a defined standard of service through provision of facilitating goods" (Nailon, 1982).

King (1995, p. 220) has pointed out, 'Effective management of hospitality in any type of organization must begin with a clearly understood definition of what hospitality is.' If it is accepted that hospitality may arise in both private/domestic and public/commercial contexts, it is also logical to suggest that the management of hospitality provision occurs in both contexts (Brotherton, & Wood, 2000).

The definition of hospitality management existing in the literature tends to be typified by a primary concern with emphasizing a particular product/service focus. However, as King (1995) has accurately pointed out, "Effective management of hospitality in any type of organization must begin with a clearly understood definition of what hospitality is" (p. 220). If it is accepted that hospitality may arise in both private/domestic and public/commercial contexts, it is also logical to suggest that management of hospitality provision will equally occur in both contexts.

In essence, the concept of hospitality management embraces two key assumptions, namely:

- hospitality management is about the management of (essentially but note exclusively) commercial organizations in the business of providing the three key related services of food, drink and accommodation; and
- hospitality management principally entails the application of management concepts and techniques to the provision of these goods and services (Brotherton & Wood, 2000:145).

Whether management is primarily regarded as an art, a science, a function or a process, Fayol's (1949; cited in Brotherton, 1999, p. 170) view that is concerned with coordinating, communicating, controlling, planning and commanding is generally accepted. All these fundamental aspects of management are to be found in the management of hospitality exchanges within both domestic and commercial contexts, regardless of whether such exchanges take place for social or economic motives.

The key issue there is not necessarily the context of, and/or motive for, the hospitality exchange but the nature of its management. It is the distinction between managing hospitality and hospitality management. As hospitality occurs in both private/domestic and public/commercial environments, issues concerning the management of hospitality equally arise in both type of environment. The distinction

between managing hospitality and hospitality management, given the generally accepted use of the later term, lies in the concept of a profession and the existence of a hospitality management professionals. Many employees in the hospitality industry would fall into professional category. For example, many employees engaged as professional food and beverage production and / or service staff are an integral part of hospitality provision but they would not be regarded as hospitality managers. They would, however, be regarded as hospitality professionals, or professional hospitality staff (Brotherton, 1999, p.171).

This view implies that there will be individuals involved in managing some aspects of public/commercial hospitality exchanges, but who should not necessarily be regarded as hospitality managers. They are also known as hoteliers. In this regard, Brotherton (2013, p. 59) has proposed to basic perspectives on hospitality and management. Accordingly he writes, people intuitively understand what 'hospitality' and management are because they have experienced both as recipients and practitioners. Two basic perspectives have been used to define hospitality's nature and meaning. One may be described as the behavioral 'perspective' the second may be described as the 'industry' or 'provider' view.

Important and desirable though such attributes may be, only through the development of a theoretical framework for hospitality management can the competent become effective, while those who are truly able can achieve excellence (Nailon, 1982). The quality of hospitality services is a major underpinning of corporate success – as gauged by profits. For example, a hotel can be depicted as a three-legged stool with the seat representing profits. The three legs represent the major factors to support these profits – the quality of hospitality service, management, and the market. The only assurance for profitability is strength and balance in all three legs. A hotel cannot expect to succeed with inferior services, or even with services for which there is no market. Similarly, a hotel with superior services having a strong market potential cannot succeed if it lacks the marketing, technical or production know-how that can deliver these services or attract sufficient guests to maintain levels of occupancy (Haywood, 1983, p. 166).

Lashley (2004,p.15; cited in Lashley et al., 2007) has summarized that the debate between an emphasis on management versus that of studies, as follows: 'the study *of* hospitality allows for a general broad spectrum of enquiry, and the study *for* allows studies that support the management of hospitality'. This statement explicitly acknowledges that the intellectual growth and progression of hospitality as an academic field of study is best served through the critical analysis of the concept of hospitality as broadly conceived.

It is apparent that hospitality as a higher education academic subject is evolving

and maturing from its beginnings as confined to management and industry. One reflection of hospitality’s advancement towards an academic maturity is in the emergence of alternative schools of thought (Littlejohn, 1990; Jones, 2004). Within the contemporary hospitality academic community those that dominate are termed as ‘studies’ and ‘management’. The former is derived from the social sciences applied to hospitality in its many guises, and not only within an industrial context as suggested by Jones (2004). It facilitates analysis of hospitality as business and as cultural phenomena; not necessarily unrelated; a view supported by Wood (1999), Lashley (2000) and Airey and Tribe (2000). The latter is concerned with hospitality as industry, commercial endeavor, and business and management therein (Morrison, & Lynch, 2007). It has become apparent that the study of hospitality can usefully co-exist with that of hospitality management, as the difference between them is essentially one of emphasis (Jones, 2004). Hospitality studies allow for the intellectual pursuit of the social dimensions, alongside those of an economic nature.

One of the problems with the current state of hospitality studies is that different disciplines and sectors frame hospitality in quite distinct ways. Even a brief review of the literature reveals that scholars and practitioners are approaching hospitality from very different perspectives and with very different objectives. Hospitality is framed quite differently in the social science than it is in the managerial sciences (Lynch et al., 2011). In an effort to capture the essence of the hospitality studies. Morrison and O’Gorman (2006) have made a preliminary attempt to craft a working definition as follows:

It [hospitality] represents the cordial reception, welcome and entertainment of guests or strangers of diverse social backgrounds and cultures charitably, socially or commercially with kind and generous liberality, into one’s home space to dine and/or lodge temporarily. Dependent on circumstance and context the degree to which the hospitality offering is conditional or unconditional may vary.

Thus, it is argued that the hospitality studies school of thought has the potential to contribute to: ‘the creation of new knowledge that is not merely wed to unitary business, industry and/or management ways of knowing what is hospitality.

Table 3: Examples of key contributions to hospitality subject development

| Authors | Contribution |
|-----------------|----------------------------------------------------------------------------------------|
| Cassee (1983) | Emphasis the interrelatedness of the hospitality industry with the outside world. |
| Slattery (1983) | Advocates the application of existing social science theory to hospitality management. |

| | |
|------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Wood (1988) | Argues for sociological approaches to the study of hospitality management. |
| Littlejohn (1990) | Allows for an approach to hospitality industry research that draws on the social sciences. |
| Jones (1998) | Recognizes a need for multi-disciplinarily and the difficulty in achieving it. |
| Airey and Tribe (2000) | Points to the preoccupation with the world of work rather than the many disciplines or fields of enquiry that help explain hospitality. |
| Lashley et al. (2007) | Identify a contemporary willingness of the academic community to extend the conception of the hospitality subject boundaries, and associate this process as positive for the subject development and its consequent academic standing. |

Source: Morrison & O’Gorman, 2008:216

Table 4: Illustrative examples of disciplines engaging in research into the phenomenon of hospitality

| Field | Focus | Authors |
|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|
| Anthropology | Observes current practices among the desert clearly indicating the importance and centrality of the hospitality practices to their way of life. | De Vaux (1961) |
| Archaeology | Interprets and excavates the use of commercial hospitality buildings and structures, in order to understand more about how people lived in historical locations. | Ellis (2004a, b) |
| Biblical studies | Explores the origins of hospitality demonstrating that hospitality is not a simple concept it contains deeply rooted cultural norms. | Matthews (1991, 1992) |
| Classics | Uses the theme of hospitality to give significantly richer understanding of the structure of the Homeric epics, by demonstrating that successive oral poets who redacted the Homeric poems, used to concept of hospitality as recurrent theme. | Reece (1993) |

| | | |
|----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|
| Deconstruction | Defines hospitality as inviting and welcoming the 'stranger': however, this takes place on two levels: the personal level where the 'stranger' is welcomed into the home; and at the level of individual countries. Using the conceptual possibility of unconditional hospitality to understand and to inform what is going on today in our world. | Derrida (1998, 2000) |
| Gender studies | Observes that symbols, verbal and non-verbal communication, and value of sociability and physical attractiveness contributes to a sexualized work environment that is likely to encourage and draw attention to gender-specific behaviors. | Brownell (2001) |
| Philosophy | Pursues the reality and principles underpinning hospitality as a phenomenon. | Telfer (1999) |
| Post-colonial theory | Investigates the politics of hospitality exploring issues including democracy, citizenship, social exclusion, xenophobia, and racism to reveal the ethics and politics of hospitality and the status of the stranger, visitor, migrant, asylum seeker, and refugee. | Ben Jelloun (1999) |
| Social history | Explores the role of hospitality in society in particular in forming communities. | Heal (1990) |
| Sociology | Constructs and deconstructs the role, meaning, and symbolism of hospitality in society. | Goffman (1969) |

Source: Morrison & O'Gorman, 2008:216

Jones (2004) has noted that hospitality research is still lagging behind those fields.

- Hospitality science model: Based on the natural and physical sciences such as chemistry, biological and physics. Studies of this type include research in diet, nutrition, ergonomics, equipment performance and so on.
- Hospitality management school: This largely based on empirical and quantitative studies, often related to studies of hospitality marketing and consumption.
- Hospitality studies: This includes qualitative as well quantitative research.
- Hospitality relationship: This is recent school of thought and separate to, and distinct from, any management or industry association.
- Hospitality system: System thinking accommodates both positivist and normative research.

- Hospitality pragmatics: This is an inclusive position dealing with the realities of the industry.

Typology of Hospitality

Hospitality has never been homogeneous. Since the earliest time, hospitality provision is increasingly codified. As the society become more sophisticated, the codification of hospitality provides reference points for new to treat a range of guests/strangers, according to a variety of criteria. Typology of hospitality also becomes apparent (O’Gorman, 2007). Clearly hospitality provision may exist on a large or small scale, take a number of different forms depending on whether it occurs within private/domestic or public/commercial contexts, and be provided for primarily social or economic motives (Brotherton, 1999: 167-168).

There are many other types of hospitality researched by different scholars in different aspect of hospitality. None of them have comprehensively elaborated the particular types of hospitality in terms of developing hospitality classification. Therefore, the present author made efforts of collecting the particular types of hospitality defined and described by different scholars in different studies of hospitality. They coined the terminologies according to the nature, function, events, relations, religion, ethics, spaces and places, business, academic, ideology, philosophy, behavior, aggression, tradition and changes of culture, norms, values of human society. Whatever types of hospitality have they mentioned all those help to understand hospitality as human phenomenon in better way. In this classification, social hospitality has not been included because this has become the central part of this study because of considering hospitality either as human phenomena or social phenomenon as mentioned.

Before heading towards typology one should go through two components of English that are denotative and connotative meaning of words. Denotative meanings are dictionary meaning of words and connotative are the meanings that comes out when pronounce along with other subtle words, all the types of hospitality which has been discussed have different denotative and connotative meaning. The concerned types of hospitality are as follows: private and public hospitality, hotel hospitality, commercial hospitality, anticommercial hospitality, inhospitable hospitality, hospital hospitality, transgressing hospitality, hybrid hospitality, commensal hospitality, pseudo- hospitality, mundane hospitality, airport hospitality, simulated hospitality, corporate hospitality, asymmetric hospitality, critical hospitality, mobile hospitality, genuine hospitality, official hospitality, academic hospitality, intellectual hospitality, linguistic hospitality, Embodied hospitality, divine hospitality, open hospitality, personal hospitality, intra- tribal hospitality, conditional and unconditional hospitality, universal hospitality, absolute hospitality, civic hospitality.

Private and public hospitality: In a related but slightly different vein, Burgess (1982) explored the relationship between gift exchanges and hospitable behavior. Burgess (1982) places on the issue of “exchange” in relation to hospitality and the widening of the concept to include private as well as public contexts for the incidence of hospitality. His model essentially contends that hospitality is an exchange transaction comprises three elements; products, employee behavior, and the physical environment.

Though the study of Telfer (2000), Brotherton (2008) and O'Dell (2007) show private (domestic) and public (commercial) hospitality are independent forms, in this studies it has been combinely placed with each other. It is, in short, a morally laden social field of exchange and interaction whose bounds and limits were continuously contested and debated (O'Dell, 2007). For public hospitality more widely however, the problem of the stranger is compounded by the fact the majority of person's who participate in public hospitality are not tourists but permanent members of their communities who use the public hospitality facilitates rooted in those communities.

Hotel hospitality: Ryan (1991; cited in Brotherton, 2007) has noted that the tourists are strangers and bring with them the threat of social, cultural and environmental damage. The tourist is not, however ‘simply a stranger, but a temporary stranger... they are guest, but an impersonal guest’ (Ryan, 1991; cited in Brotherton, 2007). The consequences of this impersonality for hotel hospitality have been characterized by Wood (1994c; cited in Brotherton, 2007) in terms of the mechanisms that hotels use to control their stranger-guests.

Commercial hospitality: According to King (1995; cited in Thio, 2005), commercial hospitality is ‘a specific kind of relationship between a host and a guest in which the host understands what would give pleasure to the guest and enhance his or her comfort and well-being and deliver it generously and flawlessly in face to face interaction. In commercial hospitality, there is a reciprocity based on money exchange. Therefore, the guest is free to use the facilities offered because of the money he/she pays, and the host has an obligation to give the best service that meets his/her needs and expectations.

The term ‘commercial’ is used very exactly to convey a sense of an activity ‘viewed with regard to profit’ (Longman, 1992; cited in Lynch & MacWhannell, 2000). The nature of commercial hospitality as a service operation brings into consideration a further range of characteristics (Fitzgerald et al., 1991) from which it is possible to select four key characteristics that inform any discussion of the management of commercial hospitality. According to Lockwood and Jones (2000), commercial hospitality is not simply domestic hospitality on a large scale. It is different. It is business driven and it shouldn't make any excuses about its underlying business ethic. The challenge facing

commercial hospitality is to capitalize on the highly developed technologies and systems of operation that are available, enabling employees to provide exactly the food and service that the customer wants and is prepared to pay for it.

Anticommercial hospitality: Anticommercial hospitality is another form of hospitality invented by Di-Domenico (2003; cited in McIntosh, Lynch, & Sweeney, 2010, p. 8) in the study of Scottish Guest houses. In this study Di-Domenico (2003; as cited in McIntosh, Lynch & Sweeney, 2010; p. 8) has explained that anticommercial hospitality refers here to behavior of hosts that challenges norms of (larger) commercial hospitality establishment in relation to operation standards, business practices aiming to maximize profitability, commercial accommodation product norms, host-guest social distance. For example, commercial homes in the study contained modest furnishing cleanliness, and facilities and were very low priced, few hosts actively promoted their business, and there was something evidence of compromise of space within the home.

Inhospitable hospitality: This type of hospitality has been mentioned in Ritzer (2007, p. 130). He illustrates that his favorite example of the most inhospitable of places- the fast food restaurant where 'you are required to do virtually everything yourself'. This scholar has suggested that there are 'McDonaldizing' and globalizing tendencies, particularly in corporate hospitality provision that will create increased 'inhospitable hospitality, in the commercial sector. According to this scholar, the general threat to the hospitality is clear. In terms of the distinctions, the hospitality industry has in the past been based on places, things, people and services but is threatened by a long term trend in the direction of *non*-places, *non*-things, *non*-people and *non*-services, more generally nothing is virtually the definition of unwelcoming, inhospitable. This scholar is not pessimistic to see the inhospitable hospitality, as it has been concluded that in spite of the problems discussed in this essay, the hospitality industry is in not serious danger – indeed, various trends indicate that it should continue its dramatic expansion of recent decades.

Hospital hospitality: This is another academic product of Hepple et al. (1990) in the study of hospitality typology. The working definition of hospital hospitality suggested that the individual, patient should feel as at home as possible during their hospital stay. The phrase at home is intended to indicate a standard of security, physiological comfort, and psychological comfort which the patient knows and is satisfied with. This phrase does not make allowance for those who have unhappy, unsatisfactory home lives, however, it is suggested that even such patients would be aware of the concept of feeling at home and are likely to take the phrase in the spirit in which it is intended. The inclusion of the phrase as possible in the definition allows for the judgment of the patient to compare their expectations of hospital hospitality with their experience of that hospitality.

The working definition is intended for us in its specific setting as in other settings for example, in the case of the hospitality of a five star hotel, clients are often seeking a higher standard of comfort than that which they are used to at home. Education within hospital is, however, a worthy aim. And that the hospital is seen to set a good example of healthy behavior seems very reasonable; however the extent of its success, with respect to long-term changes within a community cannot be other than limited.

The study has shown that the concept of hospitality can be applied to hospitals and that those non-medical aspects of hospitals which are important to making patients feel as at home as possible in hospital can be identified and do meet with agreement from a relatively large sample of patients expression their feelings during a hospital stay. The study has also suggested that the hospitality factor groupings suggested in Cassee and Reuland (1983), of behavior, product and environment the hospitality factors which relate to behavior are considered to be the most important.

Transgressing hospitality: In the studies based on Sheringham and Daruwalla (2007), transgression hospitality was formed as a means of articulating, demonstrating and manipulating social structures and hierarchies functioning at the interplay between, the likes of, order/disorder, hospitality/hostility, inclusion/exclusion, sacred/profane, religiosity/bacchanalian, reality/fantasy and domestic/commercial (Sheringham & Daruwalla, 2007, p. 44). Hospitality is a negotiated act between host and guest, and can be described as transgressive in nature in that it infringes thresholds of physical, psychological and symbolic character (Sheringham & Daruwalla, 2007, p. 33). The guest by accepting the offer of hospitality enters into a negotiated agreement that impacts the host's sense of place. The role of food, alcohol and place as symbols and markers of this transgression from order to disorder are highlighted and the role of religiosity and parallels between carnival and hospitality are also explored. This has served to highlight the transgressive nature inherent in the concept of hospitality, vulnerable as it is to infringement in a multiplicity of ways, and heavy in symbolic connotations.

Hybrid hospitality: According to Foot (1978), based on hospitableness, hybrid hospitality depends on the host's sharing home life with the guests, such hybrid hospitality lacks some value. But in many situations it is perfectly appropriate to entertain guests away from home.

Commensal hospitality: This type of hospitality has been mentioned by March (1987) in the study of hospitality of the Tamang and Sherpa communities of Nepal. While focusing on this type of hospitality, March (1987) describes, in spite of these stylistic differences of hospitality between the Tamangs and Sherpas, commensal hospitality is extremely common and highly valued in both Sherpa and Tamang communities. All transactions begin with a hospitable offering – of cigarettes, tea, milk, food, and other gifts, but above all of “beer” and “whiskey” – that must be accepted and must be reciprocated.

An offering is effective if or because it creates an ambience of amicable feelings.

Tamang and Sherpa versions of hospitality resemble one another in four essential ways: in an assertion of almost perfectly balanced reciprocity; in the ambivalence surrounding the relative social statuses of participants; in the use of hospitality as a model for religious worship; and finally, in the importance of female symbol of mediation in both human and divine hospitality exchanges.

Pseudo-hospitality: This is another type of hospitality which has been coined by Olesen (1994; in Lugosi, 2009, p. 399) who has examined the notion of hospitality as social transaction when discussing its commercial form, although her work is also concerned with the identity performances of frontline workers. More importantly, pseudo hospitality continues to separate its social forms from its provisions in commercial settings. Such studies of hospitality are thus concerned with the service providers or provision, and with few exceptions (Cuthill, 2007; cited in Lugosi, 2009), other aspects of the experience, including the consumers' perspectives and the contexts of transactions, are rarely considered.

Mundane hospitality: Bell (2007a; cited in Lynch, Germann Molz, McIntosh, Lugosi, & Lashley, 2011) has illustrated how mundane hospitality occurs through commuting to work on trains, for example, where the host passenger moves their bag from the adjacent seat to make way for another passenger temporarily transformed into the host's (i.e. the bag-removing passengers) guest.

Such mundane forms of hospitality are sometimes offered through extensive provider-consumer interaction (Crang, 1994, in Lugosi, 2009), but in commercial environment food and drink can also be provided with minimal or no interaction between staff and customers or between customers. Therefore, commercial provision may not involve actual hospitableness. In order to justify this Lugosi (2009) has presented the situation of the bar through patronage. Patronage also involved particular identity performances, interaction rituals and mundane hospitality transactions, which reproduced group norms, inside-outside statuses alongside experiences of social proximity and distance.

Beyond acts of welcoming, it is useful to consider how other hospitable transactions are also applied within service settings. Reception spaces and acts of receptions often attempt to incorporate mundane hospitality offerings, in the form of drink and foodstuffs, but may also extend to access to wireless services, which are referred to here as *gestures of generosity*. Gestures of generosity may be used to provide affective relationships between the organization and the consumer (Taher, Leigh, & French, 1996; cited in Lugosi, 2014). Importantly customers may not be charged for such mundane hospitality, at least not directly, and not all the time.

Airport hospitality: Touristic spaces are sites of consumption and construction,

with varying and multiphenomenal experiential contexts. Conventional theory of 'non-places' (Auge, 1995; cited in McCabe & Marson, 2006), such as airport lounges, may in fact be sites of pure anticipatory joy, a chance to look forward to the pleasurable experiences to come and to prepare last-minute shopping enjoy a meal or a drink in a bar. The same place for another traveler may be dull, meaningless and futile; it may be a site of constant use (perhaps for the business traveler or worker) and the experience in this case is tangential, arbitrary, and desensitized. However the temporal aspect is crucial. For example, for the leisure traveler if there is a delay, the site of the airport lounge rapidly changes and becomes a site of anxiety and tension, dispute starts between the tourist and the tour operator or airline operator and the time spent in waiting eats into the precious time of the holiday itself – or the joyous return to the home. The space of the lounge is transformed into a negative, claustrophobic and all consuming environment. The a priori, in situ and a posteriori experience of place is fundamentally significant in the social construction of place and identity (McCabe & Marson, 2006).

Simulated hospitality: Ritzer (2007) has devised a simulated hospitality which is an unauthentic hospitality where people experience genuinely modified services in modern hospitality industry. This is repeated and sold as an experience to the consumer or tourist. The simulated hospitality is the face of modern service industry and defined as one of the main forms of hospitality. Instead of authentic hospitality, visitors encounter are simulation- fakes- in terms of either people or experience. Thus, natural, authentic attraction of one need to be closed off or modified in order not to be adversely affected, or even destroyed, by the crush of large number of visitors. This means that visitors do not have access to authentic sites but experience simulated sites.

Corporate Hospitality: It is Lugosi (2014), who studied on hospitality and organization in which he has mentioned about a different type of hospitality i.e. corporate hospitality. As he explains that longer-term, repeated transactions of hospitality between external stakeholders and organization can take numerous forms, but a prominent form is corporate hospitality, whether it is entertaining specific clients with meals or as part of the extended entertainment packages, which include attending cultural or sporting events. Engaging in these types of activities enables organization to build personal relationships between individuals that translate into commercial relationships; they can also help resolve conflicts and also management change (Chetwynd, 2000; Hughes, 2000; cited in Lugosi, 2014). It is possible to argue that mobilizing hospitality and establishing host- guest relations, which facilitates interdependency, generate affective relationships and invites reciprocities, is a form of *strategic enchantment*. In accepting corporate hospitality, external stakeholders assume the role of guest, which entails some willingness to conform to expectations of the role; becoming a guest also acknowledges the status and position of the host.

Commercial practitioners offer commentary on the significance and changing nature of corporate hospitality (Quainton, 2009; cited in Lugosi, 2014), but there have been limited attempts to provide academic analysis of corporate hospitality (Roger, 2003; cited in Lugosi, 2014). More importantly, there is a dearth of social scientific research into the way corporate hospitality is mobilized by organizations to create ongoing relationships between them and various stakeholders.

Asymmetric hospitality: An alternative interpretation of the management and employee activities is that they are attempts to blur the divide between colleagues and to reconstruct the organization as a hospitable space. These studies also highlight another key aspect of hospitable spaces and relationships - obligations too participate and reciprocate. Such transactions mobilize *asymmetric hospitalities* (Lugosi, 2009), where relationships are no longer simply between individuals who give and receive, but between individuals and broader entities i.e. organizations and the various social networks entangled in their existence. Food is one part of these transactions, but the broader and more significant issue is how hospitable gestures and the instrumental deployment of hospitality create obligations and reaffirms specific power relations. Hospitality can thus be thought of as an instrument of organizational *entrenchment* - a set of mechanisms and practices through which organizational cultures, norms and values are (re)produced. Gestures of hospitality may appear altruistic, but it is important to question the conditions and reciprocities mobilized in and by such transactions within organizational contexts. Re-examining food related organizational phenomena through notions of hospitality thus helps to understand them more broadly, while also conceptualizing the ongoing dynamics of the relationships between individuals (Lugosi, 2014).

Critical hospitality: Bell (2009) has advocated that hospitality is not limited on 'calculative hosting' (the cynical performance of hospitality laid on for the sole purpose of getting paid or getting rich) and 'calculative guesting' (whereby guests expect certain levels of service or servility simply because they are buying it, and the whole beauty of pure, open, unquestioning hospitality relationship is sullied and spoiled by being bought and sold). This scholar has proposed that one should go through 'critical' hospitality in which the emphasis has been given on the issue of labor relationship which is not only essential but also it is quintessential for understanding emotional labor to which Bell has coined the term 'critical turn'.

Mobile hospitality: A contribution in Bell (2007a, & 2007b), as summarized in Lynch et al.(2011), acts as a bridge between the social control/social exchange categorization. Bell has employed simple but far-reaching definition of hospitality as 'welcome' and conceives of form of mobile hospitality that is the heart of human relations and confirms to the idea of hospitality as a social ethic. Bell (2007a, & 2007b) has proposed the idea of diurnal 'moments' of hospitality predicated upon

interactions between host and guests in city spaces, such as commuting to work, mega events and hospitality, or every day urban hospitableness. Thus one can conceive of a mobile hospitality that transcends spatial association with building.

Genuine hospitality: A genuine hospitality, according to Lashley et al. (2007), is a form of hospitality in which guests wish to experience pure form of services. It enables the study of hospitality through the meanings associated with it by the various participants in hospitality transactions. The experiences of being a guest in small hotels and guest houses provides insights into the use of public and private spaces in the 'commercial home sector' (Lynch, 2005; cited in Lashley et al., 2007). Guests often choose this form of accommodation because they wish to experience 'genuine hospitality' with a 'real family', while hosts frequently want to maintain their own private space which is excluded from their own private space which is excluded from their paying guests (Lashley et al., 2007). Fisher's (1987) study in Dolpo, one of the Himalayan districts of Nepal, shows how Tarangpurian people offer genuine hospitality on the occasion of feast. As he observed... a rich man will spend more for the celebration of his first son's first haircut than a poor man. He will serve rice instead of Chinu millet and his supply of distilled liquor will outlast the capacity of his guest to absorb it. Such an occasion will be a burden for a poor man, even if he substitutes Chinu millet for rice, beer for liquor and so on. In order to justify this the above mentioned facts, Fisher (1987) has quoted the local proverb which is as follows: *Ista nahune manche kano, dhan nahune manche sano. A man without friends is blind in one eye, a man without wealth is small.* Wealth is sought not so that a man can eat better, but so that he may feed others better. This desire to provide high-grade hospitality, which is not peculiar to the Magars of Tarangpur (pseudonym).

Official hospitality: Though Telfer (2000) does not seem keen interested to elaborate on official hospitality, has highlighted on its existence. As this scholar has explained that there is an establishment of official relationship between the host and guest. According to this scholar, official can carry out official duties of hospitality in the same friendly spirit in which they might entertain those in their circle, and when they are thought of as hospitable it is because they do this. As it is assumed that hospitable official can be regarded as extending their circle to include those they have an official duty to entertain.

Academic hospitality: This is another type of hospitality coined by Phipps and Barnett (2007). Academic hospitality takes and makes many forms. It takes material form in the hosting of academics and academic travelers. It takes epistemological form in the translation of academic work into other languages and it takes touristic form through welcome and generosity with which academic visitors are received. In each of these four forms (in material form, in epistemological form, in linguistic form, and in touristic form) academic hospitality involves the modes of what we

might term both hosting and guesting. Both of these modes place different demands upon the academic

Intellectual hospitality: The term ‘intellectual hospitality’ first used by Kaufman (2001) and Bennett (2003). Later on, Germann Molz and Gibson (2007) applied it in the study of mobilizing hospitality. Their purpose of using it ‘how the deployment of the concept of hospitality in one disciplinary content may provide insights in another. As Friese (2004; & Still, 2004; in Germann Molz & Gibson, 2007) argues ‘what is at stake is not only the thinking of hospitality, but thinking *as* hospitality. In the able hands of scholars, the cultural, commercial, philosophical, political, ethical and social dimensions of hospitality have been subjected rigorous debate.

Linguistic hospitality: Ricoeur (1996; cited in Phipps & Barnett, 2007) holds out translation as a model of linguistic hospitality [*l'hospitalitélangagiere*] that works within the limits of what is possible. This type of hospitality is closely associated with academic hospitality, although it has its own characters and relations in translation and expression on mode of culture in terms of hosting and guesting. In a world that is ‘ineluctably polyglot’ and where diversity persists, Ricoeur’s translation ethos is designed ‘to repeat at the cultural and spiritual level the gesture of linguistic hospitality. In linguistic form, academic hospitality relates to the physical and practical challenges of communication. It may be that, with English as an increasingly accepted if contested *lingua franca* of academic life, the challenge is that of gaining literacy and fluency, in both written and spoken forms, in English. In addition, linguistic hospitality as academic hospitality relates to the need for a common discourse that allows those within fields of scholarly knowledge and activity to be able to communicate with each other with relative ease and with a common stock of referents, terms and concepts. Linguistic forms of academic hospitality also relate to the scholarly work of translation.

Embodied hospitality: Lynch et al. (2011) have pursued an embodied practice that engages multiple senses. According to them, food, drink and accommodations and other forms of consumption have important implications for understanding the embodied performance of hospitality. Hospitality is offered to and by embodied subjects. The power relations embedded in the hospitality encounter are often negotiated around embodied markers of difference, such as race, class, gender, sexuality and age, which intersect to shape the practice of hospitality (or hostility) in distinct ways. Furthermore, hospitality may be quite literally embodied in the case of organ or tissue donation. Hospitality implies a politics of comfort that applies not only to the host’s and guest’s ontological security but also to their embodied well-being (Lynch et al., 2011).

Divine hospitality: Boersma (2003) has shown that there is another type of

hospitality. It is a hospitality that will be realized in the internal kingdom of God. In other words, unlike Derrida's pure hospitality, Ireneus's eschatological hospitality is based on divine transcendence and divine hospitality and assumes a future point at which this absolute eschatological hospitality will be realized.

Open hospitality: The notion of open hospitality has been coined by Burgess (1982). While writing about cultural continuity and change in the context of highlighting the importance of cultural hospitality, Burgess (1982) focused on continuity of primitive culture still existing in different parts of the world and also it is evident and so he writes, "Precipitated by the attribution of mystical powers to unknown strangers or feelings of mutual support when travelling themselves in hostile environments, heads of household and tribal leaders offered open hospitality to travelers and all who requested it" (Burgess, 1982). In order to justify his statement, Burgess (1982) links with the Latin *hostis* and Greek *Ksenos* meaning stranger and guest.

Personal Hospitality: While the *house* has connotations of a private, personal hospitality, the *hotel* represents a public, commodified experience of hospitality subject to the logic of economic exchange. In contrast, the *fortress* signals defensive nationalism, with strong and secure borders, inhospitable rather than hospitable. Entering these spaces will depend on the different imperatives which regulate them -- the political (fortress), ethical (house), and commercial (hotel) forms of hospitality (Gibson, 2006).

Intra-tribal hospitality: Intra-tribal hospitality is largely focused on reciprocity as different families in the tribe provide feasting in the understanding that they will be guests of their guest on another occasion. This has been studied by Cole (2007) on Ngadh tribe of Indonesia.

Conditional and Unconditional Hospitality: Both the conditional and unconditional hospitality are the products of Kant and Derrida. As far as the conditional hospitality is concerned, Kant, in his book entitled *Perpetual Peace. A Philosophic Sketch*, states the law of world citizenship shall be limited to conditions a universal hospitality; His idea is very much related with the concept of conflict and peace. Hospitality for Kant means...the right of a stranger is not to be treated as an enemy when he arrives to the land of another. One may refuse to receive him when this can be done without causing his destruction; but, so long as he peacefully occupies his place, one may not treat him with hospitality. Kant goes on to write that hospitality is... not the right to be a permanent visitor... a special beneficent agreement would be needed in order to give an outsider a right to become a fellow inhabitant for a certain length of time. It is only a right of temporary sojourn, a right to associate which all men have. They have it by virtue of their common possession of the surface of the earth, where as a globe, they cannot infinitely disperse and hence

must tolerate the presence of each other.

For Derrida there is always a tension between the limits of conditional hospitality and an infinite unconditional hospitality. Derrida (2000b; cited in Laachir, 2007) has argued that *hostis* reveals a strange crossing between enemy and host. This is due to the troubling analogy in their common origin between *hostis* as host and *hostis* as enemy and thus between hospitality and hostility or what Derrida calls *hostipitality*: hospitality carrying within it the danger of hostility. The distinction introduced in Derrida's works between, on the one hand, unconditional hospitality or 'absolute desire for hospitality' and on the other, conditional hospitality or the rights and duties that condition hospitality ('a law, a conditional ethics, a politics) is not a distinction that 'paralyses' hospitality (Laachir, 2007). To keep alive the aporia between ethics (the law of hospitality) and politics (the laws of hospitality) is to keep political laws and regulations open to new changes and circumstances and to keep alive the fact that hospitality is always inhabited by hostility. It is the question of intervening in the conditional hospitality in the name of unconditional, an intervention that, though surrounded by contradictions and aporias, recognize the need of 'perverting' the laws for the sake of 'perfecting' them.

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Universal hospitality: Humans inhabit a geographically limited planet and it is our natural destiny to come into contact with one another. This 'natural law' of shared residence on the earth surface assumes a 'cosmopolitan right' to travel and encounter each other under various auspices. This right is conditioned by the law of 'universal hospitality' which ensures the rights and duties associated with the moment of foreigners around the world: the right to travel and be received in other land without hospitality, and a duty to not use once travels as a means of exploitation or oppression (Germann Molz, & Gibson, 2007). Kant (1957; cited in Lachir, 2007, p. 179) has envisaged universal hospitality as a condition of perpetual peace and world citizenship. It is only through hospitality that humanity can gradually be brought closer to a constitution establishing world citizenship and thus perpetual peace. Kant has dismissed hospitality as philanthropy and insists on its being a right

or a 'natural law'. Kant's notion of universal hospitality and cosmopolitan right to address contemporary concerns, especially around issues of migration, asylum and citizenship. Derrida has explained that because Kant's notion of hospitality relies on condition of reciprocity, duties and obligations between people and nation-states it delimits rather than opens up borders and possibilities. Jacques Derrida admonishes that Kant's hospitality is only juridical and political: it grants only the right of temporary sojourn and not the right of residence; it concerns only the citizens of state (Derrida, 1999: 87; cited in Germann Molz & Gibson, 2007, p. 4). Kant's ideas on cosmopolitanism and world citizenship have been important in framing contemporary debates on hospitality (Lachir, 2007, p. 179).

Absolute hospitality: This type of hospitality is an independent form has been coined by Derrida (2004; cited in O'Dell, 2007). This concept may shed light on social relations and encounters between strangers in various contexts. In this regard, O'Dell has followed the view of Derrida and claimed, "It should be noted that the form of hospitality interrogated in the chapter is characterized by a situation in which the guest/host relationship is bound by commercialized process of exchange. It is, in other words, a phenomenon limited and controlled by contextually defined laws (in the plural) that place obligations upon both the guest and the host. As a result, it never approaches the phenomenon that Derrida called 'absolute hospitality'" (p. 104).

Civic hospitality: This type of hospitality has been studied by O'Gorman (2007). In course of describing this type of hospitality O'Gorman has followed the laws of Plato. In his "Laws" and mentioned four types of stranger/guest from abroad who are to be welcomed but treated differently, according to their purpose, rank and status. They may be summarized as Merchant on trade or business: who is to be received by the officials in charge at the markets, harbors, public buildings, outside of the city. Cultural visitors to view artistic achievements, including musical performances: who is to be received at temples where friendly accommodations are to be provided? Civic dignitary on public business: who is to be received at civic receptions and by the generals and public officials? The relationship is formal and business like and the official with whom the dignitary lodges is responsible for their care and conduct. Occasional high-status cultural visitor, who must be over 50 years of age, to view art objects, or to exhibit such objects: who is to be welcomed as a visitor of the rich and wise? Plato also indicated that there should be conformity within the 'Laws' for all guests/strangers from abroad, and the 'Laws' also apply when sending out the state's own citizens to other states.

The above mentioned many different types of hospitality seem to be overlapped in many contexts. There are few types of hospitality which are independent forms whose nature and scopes are very important.

Hospitality and Neologism

Eating out has become a central part of 'experience economy' of cities (Pine & Gilmore, 1998) as Finkelstein (1999; cited in Bell, 2007) has renamed eating out using the neologism 'foodatainment' to emphasize that it is about so much more than just eating. Foodatainment is regularly conscripted into the place promotion techniques so central to regeneration, with parts of the city particularly 'sold' on the basis of the food on offer - especially, perhaps, in the case of 'ethnic' foods, as in Chinatowns (Bell, 2004).

The form of foodatainment emphasized by Finkelstein is referred to as high-style restaurant dining and is also accompanied by other forms of food-related entertainments, from the pleasures of wandering a sumptuous food hall or deli, visually consuming the produce on display, to the equally pleasurable but more every day experiences of coffee shops, take-away and local bars, in which different forms of hospitality and commensality are enacted. And, of course, the experience economy of cities or districts also has parallels in what might be called 'drinkatainment' – the production of themed bars and pubs, ranging from the staged authenticity of Irish theme pubs to Soviet styled vodka bars (Williams, 2000; cited in Bell, 2007: 91). Both foodatainment and drinkatainment have become cornerstones of the urban regeneration script, which increasingly emphasizes the value of the night-time economy to cities seeking to improve their fortunes (Chatterton, & Hollands, 2003; cited in Bell, 2007, p. 91). However, the ways in which districts utilize foodatainment and drinkatainment produce radically different kinds of hospitality space and experience. For Lashley et al. (2007: 181) another neologism is 'hospitainment' which denotes all.

Hospitality and Gender

Women bring a set of competences to their management positions that successful hospitality organizations require. Numerous studies confirm that there are management style differences between men and women (Kolb, 1990; Pounder & Coleman, 2002). Typical of a feminine style are competences such as building consensus, effective listening, team building, inclusive communication and valuing diversity. Women are less directive and more empowering. They value relationships, fostering collaborative decision making and creative problem solving. Women also tend to provide more feedback to employees than do their male counterparts (Burke & Collins, 2000; Oshagbemi & Gill, 2002; cited in Brownell, 2013: 161).

Elsewhere (Veijola & Jokinen, 2005, 2008) we have adopted a view on gender as a contingent act, not unrehearsed but not predetermined either, and based on the notion of habit (Bourdieu, 1990) and performative acts (Butler, 1990). Combining this notion of gender with the framework of new work described earlier, we suggested

that the Western world is turning into a hostessing society. In other words, rather than world having become increasingly (masculine) and mobile (see Urry, 2000; Hannam, 2008), the world has started to host and, even more interestingly, to hostess. 'Hostessing is a qualification, competence, skill, appearance, offering and vocation that new working life requires from both women and men; as a concept of doing and action, instead of structure and actor, it evokes a gender aspect but does not glue it to individuals like the noun of a 'hostess' would do (Veijola & Jekinen, 2008:170). It is 'a vital, albeit- often for those empowered by male gender- transparent, element in the world economy where gender is the reproduce in the interplay between contingency and habit' (Veijola & Jokinen, 2008:177; cited in Veijola, 2010:115).

Tourism and Hospitality

The term 'tourism' appeared in 1811 AD (Kunwar, 2012). The various derivations of what we now call 'tourism' revolve around the idea of circular movement. The term comes from the Latin *tornare* to turn or to round off and *tornus* wheel – a circular movement relating to change of residence (Mieczkowski, 1990; Smith, 1990; in Mill, 2008: 98). The French word *tour* suggesting circular tower and circular travel with a return to the point of departure leads to *tourisme* in French, *tourismo* in Italian, *tourismus* in German, the English 'tourism' and the Russian *turizm* (Mieczkowski, 1990: 21; cited in Mill, 2008, p. 98.)

Franklin (2003, p. 100) summarizes various definitions as follows: 'the temporary movement of people to destinations outside their normal places of work and residence, the activities undertaken during their stay in those destinations and the facilities created to cater to their need' (Franklin, 2003, pp. 27-28; Mathieson & Wall, 1982, p.1; in Kunwar, 2012, p. 11).

Franklin holistically identifies the characteristics of modern tourism as follows (Franklin, 2003, p. 101):

- It is derived from the condition and experience of life in modernity and is not an escape from it;
- Modernity, in turn, is about the permanence of novelty and not an escape to it;
- It is more than travel – it is about accessing novelty and the modern world;
- It is consumerism;
- The framework for tourism has been influenced by nationalism, nation states and latterly by cities and regions;
- It is more than a visual experience and certainly more than rest, relaxation and pleasure. It exists within a political and moral context; and
- It is way of accessing the world and, increasingly, our place within it.

Is there any relationship between 'tourism' and 'hospitality'? It is common, though incorrect to use the term *hospitality industry* interchangeably with *tourism* or *tourism industry*. The term is also used to refer the various types of lodging, accommodation that are part of tourism (Grottola, 1988). To many, 'tourism' involves the people while hospitality is concerned with overnight stays (Bushwell & Williams, 2003). On the deeper level the 'tourist process' can be thought of consisting of three elements of travel, accommodation and participation in activities at the destination. Others would be the social economic and environmental impacts resulting from these elements (Bushwell & Williams, 2003; cited in Mill, 2008, p. 104).

The diversity of the hospitality sector relates to the difficulty in developing a straight forward definition (Ninemeier & Perdue, 2005; cited in Ottenbacher et al., 2009). The hospitality industry is often associated with the tourism industry but most people relate it to hotels and restaurants (Powers & Barrows, 2006). According to Lashley (2001), educational institutions and industrial organizations in English-speaking countries employed the term hospitality to define a group of service firms that were related to the provision of food, drink and accommodation. Indeed, UK academics (Brotherton, 1999; Jones & Lockwood, 2000; Lashley, 2001) have argued that the hospitality industry consists of activities that were called hotels and catering in earlier times.

In contrast, the US academics suggest that hospitality should be defined in a broader perspective. Several definitions combine the hospitality and tourism fields under the umbrella of travel and tourism (e.g., Walker, 2004) and define travel, lodging, food service, clubs, gaming, attractions, entertainment, and recreation as sectors of the hospitality field (Nykiel, 2005; Ottenbacher et al., 2009). Earlier, Powers (1992) and Ottenbacher et al. (2009) described hospitality as primarily consisting of hotels and restaurants, and tourism-travel as an affiliated industry. The scholars have explained that the term hospitality comes from medieval "hospice" meaning "house of rest" for travelers and pilgrims. Later, Walker (2004; Ottenbacher et al., 2009) identified four major areas of the hospitality field as travel, lodging food service and recreation.

To the current hospitality situation, one can identify hospitality as a field (not an industry) comprising of six separate industries, such as lodging, food service, travel, conventions, leisure and attractions. Gee, Makens and Choy (1997) have classified travel-related industries into three categories. Category 1 includes direct providers of services, such as hotels, restaurants, travel agents, airlines, and ground transportation. Category 2 includes support services that provide direct or indirect service to a traveler (contract food service, tour organizers, travel publications, etc.). Category 3 includes tourism development agencies or organizations such as government agencies, financial institutions, real estate developers, and so on. Thus, Gee et al.

(1997) have considered category 1 as the primary supporters of the travel industry followed by the Categories 2 and 3. This understanding is consistent with many other classifications of the hospitality-tourism field.

Interestingly, the US Department of Commerce, Standard Industrial Classification (SIC) System (SIC, 2007) has provided a very distinct alternative using output as the dependent measure in classifying industries. Industries are separated based on the differences in their primary output products. For example, 4724 represents Travel Agencies, and 4725 represents Travel Operators; 5812 reflect Primarily Eating Establishments and 5813 reflect Primarily Drinking Establishments (Ottenbacher et al., 2009, p. 266).

In social sciences, hospitality is a heavily marginalized field. Hospitality needs emancipatory knowledge and therefore a critical theory perspective. In the field of tourism, business and management, hospitality is observed only through the commercial relationships between the hosts and the guests, with the main theme being operational efficiency. Looking through a hospitality social lens, tourism is actually a component of hospitality; it is an industrial and commercial part. However, looking from the strict commercial perspective, tourism is a broader umbrella term and hospitality is a part of the tourism concept. Tourism is about destinations, whether a city, a part of the city, a region, a geographical area, a national park, a country, a continent, etc. Hospitality concerns hotels, restaurants and entertainment facilities. Tourism concerns a total destination, a macro perspective, and an industry. In commercial term this is correct. However, looking from a slightly different position, from a position of researching the relationships between people in society, host – guest relationship, a core of hospitality, one realizes that the meaning of hospitality is much more than tourism (Causevic & Lynch, 2009).

Brotherton (2002) has examined whether or not hospitality exists as a separate entity from tourism, travel or leisure. He indicated that hospitality can, in fact, exist without tourism (people enjoying a meal while shopping), travel (in a local pub) or leisure (business man taking client a lunch). Tourism in other hand cannot exist without travel but can without leisure (business tourism). Travel can however exist without tourism or leisure (business travel). Leisure can also exist independent of hospitality – reading books at home –tourism and/or travel. Thus, he concludes, hospitality can be distinguished from tourism, travel and leisure. Further hospitality, leisure and travel are all concepts distinct and discrete from each other. Although travel is seen as necessary condition for tourism to occur other things- motivation time, money – are also required (Mill, 2008).

One way to view the interrelationship is to examine the way academics have organized tourism and hospitality at the university level. There are three primary

models that assist in understanding the philosophical bases of tourism and hospitality academic programs (Chen & Groves, 1999; cited in Mill, 2008). The first views tourism and hospitality as mutually inclusive. In this model both are independent with some areas of overlap. While the identity of each discipline is recognized, the common overlap areas include the pieces that can be transferred from one to other. Tourism concentrates on the impact of marketing studies, economic, environmental and social impact studies. Hospitality is concerned with service, marketing, and management of travel, hotels, commercial recreation and other leisure business.

The second views hospitality on a superior position to tourism where hospitality is a superior position to tourism where hospitality is a primary driving force as a service component to other industries (Chen, Groves 1999; cited in Mill, 2008, p. 104). This model views hospitality as service based (hotels, restaurants, casinos etc) and tourism synonymous with travel sector. The third model views tourism as superior to hospitality. Tourism is viewed as important economic activity that express for some concern for the impact of development on social, cultural and ecological fabric of destination. The hospitality industry develops to service tourism because of tourism's great economic importance. Its role is in the development of infrastructure to support tourism.

Conclusions

The study of hospitality as a human phenomena or in other word a social phenomenon directly deals and essentially involves the relationship between host and guest. From the social context, hospitality can be referred to as the act of being hospitable while from the commercial perspective hospitality can also be regarded as a sub-sector of the service industry. Ottenbacher et al. (2009) have contended that hospitality is still considered as a relatively new research discipline with no consensus on its definition and concepts although it was claimed to be the world's largest industry. This statement would be the answer of what is hospitality ?

UK hospitality research, both qualitatively and quantitatively, is at best static and even in decline. This may be due to factors that academics might like to think of as outside their control – declining student numbers, marginalization within their institutions, and lack of external funding, failure to attract PhD students, lack of industry support. But evidence from other countries suggests that these factors have not affected hospitality research. Indeed, Pizam (2003; cited in Jones, 2004) has stated that hospitality educators are among the top academics in many universities around the world (sic) and hospitality students are as intelligent and academically adept as students in the science, humanities, business and arts...our field is sufficiently challenging to attract the best young minds of our generation.

In the natural sciences there have been many controversies between alternative

schools of thoughts, perhaps most famously between creationist and Darwinists. Such debates require protagonists to sharpen their logic, develop their arguments and produce their evidence. Until recently, hospitality researchers and academics have tended to avoid controversy. Perhaps a sign of maturity would be to welcome it? “A wider hospitality perspective could facilitate an exploration of trans-historical and cross-national and /or cultural studies of hospitality” (Brotherton, 1999, p. 171). It is suggested to conduct research on diplomatic hospitality, brothel hospitality, airlines hospitality, ethno-hospitality or rural hospitality, military hospitality, airport hospitality and hospitality at prison which will be inspiring subject for future researchers. This article will also inspire to the future researchers for studying on what Nepalese hospitality is.

Hospitality in Nepal

Atithi devo bhava

(Guest is equivalent to God)

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Affiliated to Salzburg University of Applied Sciences (FHS), Austria, IST offers customized and fast track programs to provide students maximum flexibility and opportunity for progression. Various programs offered by IST is approved by Ministry of Education and Sports of Nepal Government.

Since its inception it has established cooperation with numerous universities in Nepal, Singapore, Austria, Australia, Thailand, United Kingdom and United States of America. Likewise, FHS and Tribhuvan University of Nepal have already entered into the bilateral agreement to promote faculty and student exchange, joint research program and accreditation to each other's degree.

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