

db

Typical Tourists

Research into the theoretical and
methodological foundations of a typology
of tourism and recreation experiences

Birgit Elands and Jaap Lengkeek



N47001.21

Typical Tourists

Research into the theoretical and
methodological foundations of a typology
of tourism and recreation experiences

Birgit Elands and Jaap Lengkeek

ISSN 1383-6803
ISBN 90-6754-628-3

© Mansholt Graduate School, Wageningen, The Netherlands, 2000

Distribution:
Backhuys Publishers
P.O. Box 321
2300 AH Leiden
The Netherlands

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any forms or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the written permission of the Mansholt Graduate School.

Printed in the Netherlands

CONTENTS

Preface

1	A variety of experiences	1
1.1	Apart from the ordinary	2
1.2	Cohen's 'modes of tourist experience'	2
1.3	Research questions	5
2	Experiences and typologies	7
2.1	Phenomenology and tourist experiences	7
2.2	Provinces of meaning and switching worlds	10
2.3	The language of experience and out-there-ness	15
2.4	Re-thinking Cohen's modes	18
2.5	Of types and typologies	20
3	Research approach	25
3.1	Case studies	25
3.2	Development of the instrument	27
3.3	Statistical classification of experiences	29
3.4	Grouping technique	31
4	Experiences in different settings	35
4.1	Veluwezoom National Park	35
4.2	ANWB Auto Routes	38
4.3	Veluwe Travel Pass	40
4.4	Euregion Meuse-Rhine	42
4.5	SNP Nature Travels	44
4.6	Costa Rica National Parks	48
4.7	NTKC Dutch Nature Camping Club	50
4.8	Comparative conclusions	54
5	Towards a typology of experiences	57
5.1	Meaning of the factors of experience	57
5.2	A typology of experiences for different contexts and leisure activities	61
5.3	A market segmentation of tourists and recreationists	64
5.4	Reliability and validity of the instrument	67
6	Evaluation and recommendations	73
	References	81
	Appendices	

PREFACE

Typical tourists are recognisable from a distance. Tourists differ from 'locals'. They appear out of place with their loud coloured outfits, often sunburned, and walking around loaded with cameras and video-equipment. Their behaviour is quite different as well. They are relaxed while strolling along studying city maps, travelling about in busses and meeting in bars and terraces, thinking out loud or to themselves, "why is everything so cheap or so expensive".

Yet, tourists are not always all the same. Eco-tourists, for example, wear sturdy hiking boots with khaki-coloured clothes while carrying a good quality daypack of a well-known brand. Culture seeking tourists, typically middle-aged and well mannered, clearly differ from backpackers who tend to be younger and search for adventure with attractive (male or female) fellow-adventurers. Tourists from abroad differ from those just out for the day close to their own home.

As humans we tend to discriminate and inherently classify people within certain stereotypes. We admire them, despise them or simply laugh at them. On the other hand, knowledge of differences among tourist types could be used to enhance product sells to specific target-groups. For instance, differences between life stages (age groups), lifestyle groups or mass-tourists versus explorers, are examples of typologies that depict differences between people that could be used by public or private agencies in their marketing strategy. Commercial products as well as public provisions and services are all aimed towards specific target groups.

To apply the distinctive differences between tourist types consequently and systematically, typologies have been developed to classify tourist types to clearly describe each. Several such typologies of tourists and recreationists have been used for years. However, problems have arisen since the various approaches are quite different and the classification schemes used have been 'arbitrary'. The question remains "which typology should have preference?"

In this book, we describe our attempt to establish a universal and systematic approach to developing a typology of tourists and recreationists. We accounted for the different situations that vary from activity to activity and from setting to setting while maintaining a degree of comparison with the theoretical framework adopted for this study. The theoretical framework used as a starting point was Eric Cohen's (1979) phenomenology of the tourist experience.

We delve deep into the theoretical foundations of leisure experience typologies. Our intent was to build an empirical instrument on meticulous theoretical exploration. Further, the theory is intended to be a source of inspiration for policy makers involved in planning for a diverse tourist environment. We provide insight in the methodological aspects of our approach to enable researchers and students alike to use and build upon our work.

The application of our approach to the problem of leisure typologies was derived from a number of investigations, partly as investigation from third parties, partly as dissertation research and partly as student research projects. We are grateful to a number of people who made this project possible. Without the research, collected material and data from such students as Hanneke Schmeink, Masja Cramer and Marlinda van Lierop, it would not have been possible to test our approach in so many different ways. We thank Mathilde van der Kooij who enthusiastically assisted with research into the experience world of nature

campers. We are grateful to the *Beke Research and Consultancy Group* and especially to Balthazar Beke and Gerard van Keken for making their material available. We are grateful to Pim Slijkerman for his assistance with the statistical analysis. We thank Adri Dietvorst, Ynte van Dam and Cees Goossens for their comments and critique of earlier versions of this report. Last, but not least we thank Stuart Cottrell for turning our text into readable English.

CHAPTER 1

A VARIETY OF EXPERIENCES

Recreation and tourism are forms of leisure activities that have caused unparalleled growth in temporary migration. In 1950 world-wide, 25 million people travelled internationally; meanwhile, this figure increased to more than 600 million in 1997, whereby 448 billion US dollars in revenue was earned (WTO, 1998). This growth in the tourism-industry has launched a truly new industrial revolution. Also, day recreation, short-term in participation, a category of leisure activities that occur outside the home environment, has taken off throughout westernised societies.

The movement of people in their leisure time is coupled with consumptive behaviour, such as the use of lodging and transportation methods, the purchase of tourist products and the use of tourist services. Therefore, recreation and tourism have become the largest and fastest growth sector economically in the world. Recreation and tourism have gained a significant meaning, which contains more than that of just a market sector. Due to problems of mobility and space usage, it has led to government regulation. Pressure on the use of natural areas and resources worldwide increases due to tourism's influence. Natural and cultural resources are threatened with some near depletion. The growth of coastal tourism, for example, is coupled with hotel development, excessive usage of local water resources of the local community, and supersedes or takes over, in many places, the original social and cultural world, thus losing the authentic character of an area. On the other hand, tourism can offer preservation and reconstruction of valuable resources. In many cases, it is more profitable to maintain the tropical rainforest and make accessible as a tourist attraction, than harvesting the forest or for the expansion of agricultural areas. Other places can only be maintained through tourism revenues. Moreover, the movement of tourists indicates that the value and significance of a destination is no longer being determined by the people who live there, but more so by the people from other places who take time to go there. People travel from one place to another looking for pleasure, on the run from daily stress, looking for authentic remnants and traditions, in essence, searching for an ideal world.

In order for the commercial sector, government, or special interest groups to take part in recreation and tourism, it is important to know something about the background, travel behaviour, and experiences of travellers and day recreationists. They are a uniquely differentiated group, due to the large diversity of leisure lifestyles or patterns. Often times, recreation and tourist typologies are used to discuss the consequences of different leisure styles and to drive certain behaviour or to sell certain products. To classify tourists or visitors into useful categories, many different methods and theoretical perspectives have been used. However, a problem is that so many of the distinction and classification methods are applied with each quite different from the other. In addition, several methods of distinction have been based on the consequences and the externalities of behaviour that hides the real and or original

motivation. Thus, the validity and stability of a certain distinction is then uncertain. Our task based on several research projects was not to develop a new classification, but to search for more consistency in the construction of typologies.

1.1 Apart from the ordinary

Consequently, an approach to typify recreationists, day users, and travellers begins with the theory of the phenomenon of recreation and tourism. Recreation and tourism means a temporary or spatial break from the daily obligations and routines that are generally accepted as 'truth' which in normal conversation meets wide approval. To set out, to get away, just to do nothing, or searching for the sun, are some common expressions found in everyday conversation. Although for science, the question remains "what does a break from daily reality mean or include and what constitutes a daily reality versus a tourist reality"? Where do these realities occur? What are people searching for and what do they wish to escape from? Are they looking for compensation or replenishment of that which daily life offers?

A temporary or space break from daily reality calls to question the reality of touristic experiences. [Cohen (1979) reflected on the debate over the illusion (Boorstin, 1963), the search for the authentic, (MacCannell, 1989) and the pilgrimage to the 'higher' (Turner, 1973), as it applies to tourism. Boorstin as well as MacCannell, state that modern society leads to alienation. Boorstin indicates that modern society, especially, generates 'pseudo-events', which confronts the human experience with reflections or imaginations of the unreal, which are no longer included in normal daily reality. Tourism is also a modern occurrence, that which is presented as a paradise and carefree illusion, noted in the territory of the 'other' (Selwyn, 1992). On the contrary, MacCannell means that the international middle class is alienated from the personal daily modern world and for that searches for the authentic, where there is still a presence in the world of 'the other'. This debate on the nature of travel is commonly known among sociologists and anthropologists within the field of tourism.

1.2 Cohen's 'modes of tourist experience'

In his article 'A phenomenology of tourist experiences', Cohen (1979) considers a coalition with Turner's concepts, an anthropologist, about the pilgrimage and the tourism debate since he has seen how far over the boundaries of the known (the Centre) that the 'other' has searched for and beholden 'the Centre-out-there'. People misunderstood temporarily the community of fellow-pilgrims where in they themselves have altered the structure of human contact. People travel to the Centre-out-there, where after having once been self-purified or enriched, return to their own well-known world. Cohen has broken down the tourist journey to the 'other' reality into five distinctive possible forms of experiences, which he refers to as the 'modes' of experience. These distinctions are based on when and where people let loose from their daily world and take on the 'other' as a means to connect with an imagined, ideal world. In the normal situation, the spiritual centre lies within the boundaries of the daily reality,

although not wholly self-evident. Each individual must to a certain extent conform to the societal demands placed on them as an individual, thus leading to tension and feelings of discontent. Tourism and recreation function as temporary relief from everyday life, through which individuals can let loose from the daily worries, needs and obligations.

The spiritual centre can be situated elsewhere than in the own daily world for several reasons:

- there has been developed an alienation in such a way that there is no more search for a real centre;
- one becomes aware of an irremediable loss in the everyday world which can be picked up by authentic participation in another, real world;
- there has been developed a 'decentralised' personality for which reason one is not able to make a choice for a certain centre;
- one is convinced that the centre is situated elsewhere, in another society or culture.

On the base of these possibilities Cohen has constructed his phenomenology of tourist experiences (table 1.1)

Table 1.1 Phenomenology of tourist experiences

Mode of experience	Explanation of the mode
<i>The recreational mode</i>	This mode has to do with an unproblematic change, which gives a direct amplification on the everyday life; the experiences are directed to amusement and pleasure; several forms of recreational behaviour can be grasped by this; nature or an urban setting can be the scenery against which these activities take place.
<i>The diversionary mode</i>	When daily life is stressful and alienating escape works as a therapy; the leisure context can here be an important meaning for rest and recovery.
<i>The experiential mode</i>	The recreationist, tourist or nature lover is in a strong way aware of a valuable world which lies elsewhere; the own setting is experienced as limited and experientially impoverished; "there must be more than this."; people are searching for surroundings that reflect authenticity and enriching experiences.
<i>The experimental mode</i>	For the 'decentralised' personality, the touristic and recreational activities perform to get to refind oneself in a setting that makes it possible to get back to the authentic sides of the own person both spiritual and physical; nature can hereby form the context where in these experiences especially come as their right; rock climbing, for example, is a means to discover or expand your personal boundaries.
<i>The existential mode</i>	The tourist becomes emotionally detached from the own environment and tries to remain as much as possible in the real world which is elsewhere; original or primitive cultures, where people live closer to their roots, become an important destiny for these kind of tourists; nature refers to a world as it was or as it is meant to be; the traveller desires to be absorbed within the other world, elsewhere or in another time.

The recreational and diversionary mode are more directed to extension of the (pleasant) experience world and to escape from everyday routines than to look for 'valuable' elements in a world which is outside the everyday life. Especially these forms of leisure activities are the targets of criticism of recreationists and tourists as being 'disinterested' or 'irresponsible'. Behaviour within this framework levies distress upon the physical and social space.

Although the experiential mode concerns 'deeper' understanding of the leisure setting than the recreational or diversionary modes, people do not yet identify themselves entirely with the surrounding physical and social world. People visit cultural elements, historical and natural places or landscapes, without caring too much about 'real' or deliberately staged authenticity. Only in the last two modes does the experience of being in another world become crucial and predominant.

Cohen suggests that this mode is context bounded. This implies that the type of experience is dependent on individual life stage, specific leisure surroundings and the company of other people. Nevertheless, he proposes that for every individual certain modes are dominant during significant periods, at one time a fun maker and a searcher at another time.

The attraction of Cohen's model is manifold. First, it offers a fundamental integration of many theories concerning tourist behaviour, from where the variance in behaviour and experience should be explainable. A typology based on these theoretical notions extends beyond an empirically based and arbitrary taxonomy, which is still a common approach, in the sense that it is a well-founded and systematic approximation.

Secondly, it will be described in such a basic form that it can structure observations in many different situations with respect to different leisure activities. In this sense, the 'modes of experience' form a 'structuring structure' that can take several obvious forms of leisure and tourism experience no matter how different the actual situations may be.

So, within the five modes, variances in eco-tourism will be recognised, in which amusement focused as informative or interested and primeval shapes can be found. But also, for example, variations in beach tourism become recognised as pure pleasure, splendidly doing or thinking nothing, searching for interesting coastal areas or being alone with the endless sea as the ultimate (liminal) experience. An assumption we sustain from our research is that the basic structure of variance in experience plays a role in all leisure activities and that activities are stressed on certain modes differently. For example, in eco-tourism the search for amusement in the recreational mode is less dominant than in visiting a fair with all its pleasure attractions.

A third charm of Cohen's phenomenological model is its simplicity. A scientific model is not a direct reflection of complex reality, but a reduction and simplification that makes scientific comprehension possible and manageable.

A fourth attraction has to do with this simplicity and that the five 'modes' are a good starting point for policy and management. Government policy can take into account the essential and almost unchangeable value of tourist elements (4th and 5th mode), but can also deliberately give way to the superficiality of the more commercial modes of amusement, escape and interest where products are constantly replaced by other products. Through 'zoning' we can strive for differentiation between experience surroundings, which are

connected with the five modes. By this we mean that zoning can be used in areas where noise and crowding can be found, areas with specific narrative attractions, areas where people can imagine being alone, and areas where unique qualities are cherished and protected. Further, commercial enterprises could focus market efforts consciously on products with quick circulation or products of a much more stable and exclusive (for example, existential) value. Much of mass tourism products are meant to give people a quick and easy experience opportunity for a short time (Mannell and Iso-Ahola, 1987). Often, actual destinations do not really matter. To get away is the most important aspect and price is important in comparing tourist offerings. The five modes provide a starting point for product differentiation. In reference to policy, for example in development of nature tourism, it is of great importance to clearly understand in which type of tourism searched experience modes are meant. Strict nature conservation couples well with experimental and existential experiences and to some extent with experiential goals while less or not at all with diversionary and recreational experiences.

1.3 Research questions

Strictly speaking Cohen's five divisions are not a typology of tourists, but a typology of experiences. A preponderant 'experiential' aimed tourist can at a certain time search for a 'recreational' experience, but also for an 'existential'. The big question remains whether there are dominant experiences, which typify at a certain time the tourist. Remarkably, despite the previously mentioned attractiveness of the theoretical model, relatively little or no empirical research has been based on it, or there is so little that it is generally unknown. For us the theory itself and its application to science and actual practice were a great challenge for further research, which we began in 1994.

The questions, which guided our investigation, were:

1. Are Cohen's five modes of experience empirically found within the experiences of recreationists and tourists?
2. Are any of the five modes so continuously present or dominant in the experience world of people that they can be classified accordingly in a typology of experiences?
3. Is it possible to relate the various types to social or other background characteristics?
4. Are the modes of experience found within different contexts for different leisure activities?
5. Is it possible to transform the modes of experience into a market segmentation of tourists and recreationists?
6. Is it possible to construct a valid and reliable measuring instrument for experiences within the domain of tourism and recreation?

This project forms 'a long march', so to speak (free after Mao), through the vast array of leisure experiences. In this book we discuss results of seven different research projects. In the first few projects we followed as close as possible the ideas and terminology of Cohen. Gradually in later projects, our methods were verified and other theoretical modifications were applied. Each of the studies was more or less independently conducted. Yet, there existed so much communality in the methodology of each study, we felt we could maintain a

coherent balance that adhered to the purpose of the project: a search for a consistent basic structure to depict differences in leisure experiences and the 'translation' into comparable typologies. This report presents our current thinking and forms a basis for further research.

In Chapter 2, a theoretical deepening is given to concepts used by Cohen, i.e. of the Centre and Centre-out-there. Furthermore, our approach is compared with other methods and techniques used for typologies, which are current in recreation and tourism. Chapter 3 gives an overview of the various case studies to clarify the circumstances from which the research was conducted. A discussion follows concerning the development of the instrument. Next, the statistical approach and methods are presented. In Chapter 4, we present results of the empirical testing of the modes of experience in different settings. Also, the types of experiences were analysed on differences in background characteristics and touristic-recreational behaviour. Chapter 5 shows a cross-section of all the case studies via the comparison and analysis of the contents of the dimensions of experiences. At the end of the chapter, the reliability and validity of the scale items are discussed and followed by a presentation of a definitive measure of Cohen's modes of experiences. In the last chapter, Chapter 6, we review our theoretical rethinking of the modes of experience developed by Cohen and the seven empirical studies we conducted. A final empirical evaluation follows with respect to the use of our developed and measured typology of experiences for different tourist and recreational activities in different settings. We conclude with recommendations for science, policy and product development.

CHAPTER 2

EXPERIENCES AND TYPOLOGIES

In Chapter 1, Cohen's phenomenology of the tourist experience, our source of inspiration for this examination, was introduced. Moreover, we presented our intent to determine the extent a theoretical distinction between the five modes of tourist experience could be confirmed empirically. In this chapter, we discuss Cohen's theoretical 'phenomenological' premises in more detail, followed by our interpretation. Two initial questions were used to examine Cohen's five modes of experience. First, to what extent are concepts such as 'centre' and 'centre-out-there' sufficiently clear, comprehensive and appropriate to operationalise into empirical categories? Secondly, how can 'experience' be understood and what can be measured accordingly? When both questions are answered, a third remains: how does this approach to develop a tourist experience typology relate to the other available typologies? To answer this question, we briefly compare the phenomenological approach to existing methods to segment the tourism and outdoor recreation market.

2.1 Phenomenology and tourist experiences

Cohen (1979) explains his key concepts, centre and centre-out-there as follows. The centre of a person's social reality is made up of religious, political, cultural and social values. He refers in this respect to Eisenstadt (1968), who claims that within society different centres exist, related to different domains of values, which do not always coincide within the context of modern society. Nevertheless, whatever centre it may concern, the issue at stake is 'the centre which for the individual symbolises ultimate meanings' (Cohen, 1979, p. 181). According to functional-structural theory as derived from Parsons, the centre consists of values that lay within a person's own specific social context and to which the person conforms. However, this conformation does not take place without tension. Therefore 'segregated settings' exist within which the person can discharge tension, such as within the domains of leisure. These domains are, indeed, peripheral to the real centre, but enable the individual to recharge energy and resume everyday duties. Cohen immediately tones down any thoughts of full conformation. Modern day humans have difficulties determining the relevant ultimate values and live, to some extent, in a permanent state of alienation with respect to their own social reality. That explains, according to Cohen, why modern individuals are constantly in search of spiritual centres, which bestow meaning on life and found elsewhere, in other cultural contexts, as centres-out-there.

Cohen interprets the centre-out-there mainly as another place, inhabited by another social community with another culture. Tourism is by definition a change of place and travel is displacement. It is understandable that Cohen concentrates on place and displacement in his concept of centre. Urry (1992) describes tourism as experience and as free-time activity that

contrasts with the everyday social routine, chiefly identified by means of 'signs' bringing significance to the tourists' attention (for example, beauty, the romantic, nature). From this perspective, tourism is primarily a sensation of place and social world located a distance from the everyday social context. Cohen's phenomenology is based on the assumption that tourism can obtain a different significant meaning depending on the attitude a person takes towards his/her own social centre and any centre-out-there within another social and cultural setting.

The recreational mode fits, according to Cohen, the functional-structural perspective. Amusement is functional as a domain of change from everyday life in a very non-problematic way. It is the domain of, according to Boorstin (1963), pseudo-events, enjoyed for what they are.

The diversionary mode belongs to a different functional paradigm, known as anomie (see Merton, 1949). Individuals, alienated from their own values, escape boredom and lack of meaning by temporarily leaving their social routines for another centre that hardly has any meaning. Yet, the change of social context has a therapeutic effect.

Cohen's third mode, the experiential, characterises modern individuals as searching for meaning. Again, the theoretical perspective shifts, now to a neo-Marxist approach of modern society. Modern individuals, who sprawl as tourists worldwide, search for the remains of authentic values in other cultures. As MacCannell (1989) once stated, tourism offers the only possibility to find some consistency in history and in cultural values by following a worldwide canon of attractions. These attractions are the only anchor-points left within a chaotic and inconsistent world with a story to tell that transfers meaning to anyone interested. Unfortunately, this is where the modern individual falls, yet, into another trap. Tourist attractions are no longer authentic, but staged representations, which only provide an impression of reality. It is this aspect of a capitalist system, tourism product development that brings about such a 'false consciousness'. The tourist remains an outsider, unable to penetrate the other social and/or cultural setting; thus, the tourist must return to his/her own world.

Cohen links the experimental mode, the fourth type of tourist experience, to a post-modern perspective. It is not just one centre where tourists search for their ultimate values, but many from which they can choose. At best, this confrontation of different values and truths may lead, through trial and error, to the recognition of a centre that exists not in some other culture, but within oneself. According to Cohen, the experimental tourist is in search of the authentic self that has been corrupted by the paramount social reality. Here we see the 'drifter', travelling from a Kibbutz to the ruins of a Mayan culture, and further on to a deserted space along a Pacific coast.

Finally, the existential mode applies to individuals who exchange their original centre for a centre-out-there. The world elsewhere is perceived as the only place to bestow meaning and the only desirable place to be. Cohen's fifth theoretical perspective comes close to an anthropological approach of a pilgrimage. Different from real pilgrimage, where the assumed original centre of truth is located in a sacred place, the choice for a tourist centre-out-there is based on a negation of the original centre. The existential tourist is, so to speak, 'converted' to another truth.

According to these different perspectives, Cohen constructed his five modes of experience along a continuum with one side representing the most superficial deviations from everyday life and the other representing the most deep feelings and commitment to a specific centre of values. In so doing, he brought contradictory interpretations of tourism (pseudo-events or the quest for authenticity) within one theoretical framework.

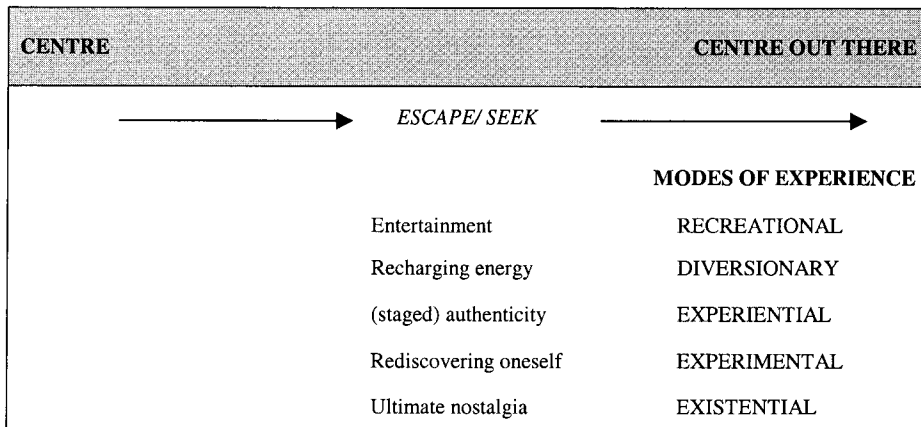


Figure 2.1 Cohen's modes of tourist experience

Although five different modes of experience are distinguished analytically, Cohen states that "any individual tourist may experience several modes on a single trip; a change from one mode to another may also occur in the 'touristic biography' of any individual traveller" (Cohen, 1979, p.192). Moreover, people can adhere to different spiritual centres in due course of their personal biography. For example, 'expatriates' and other people who work abroad for a longer period have made the spiritual landscape more pluralistic. The opposition of centres against centres-out-there becomes, therefore, less self-evident. This creates a methodological problem, as he admits, to typify tourists corresponding to one of the five modes in an entirely unambiguous way.

The reader of Cohen's article is left asking several questions, both theoretical and methodological, although Cohen is open-minded and unpretentious. He states: "The phenomenological analysis of tourist experiences in this paper has been highly speculative; contrary to other areas in the study of tourism, the in-depth study of tourist experiences is not yet much developed, though an endless number of surveys of tourist 'motivations' has been conducted." (p. 198).

One of the weaknesses of this phenomenology is that the theoretical perspective shifts over the different modes and, above all, the phenomenological perspective remains in the dark. His most explicit reference to phenomenology is that concerning sociologists such as Schutz and his epigones Berger and Luckmann from whom he borrows two interesting concepts. In the first place, the notion of 'provinces of meaning' and in the second the 'switching worlds'. We

consider both concepts in the next section following a discussion of a phenomenological perspective.

Phenomenology is a philosophical approach to reality, of which Edmund Husserl laid foundations in the early twentieth century. He dwelled heavily on Descartes and his postulate that consciousness is the essential road to understanding the world we live in. Descartes doubted the objectives given and saw the only reliable key to understanding existence was by understanding the mental process itself. Husserl gave this proposition a radical turn, stating that we must place everything between brackets we consider as naturally and objectively given ('the natural attitude'). On the contrary, reality should be understood within the context of mutual understanding between perceiving actors. We cannot see 'objects' as such, but only appearances (phenomena) and meanings, related to our actions. Later many sociologists, in particular the so-called 'symbolic interactionists' such as William Thomas, George Herbert Mead, Ernst Cassirer, Herbert Blumer and many other, more recent followers adopted the concept of social reality understood within the boundaries of how actors understand, interpret and 'define' each other. This approach borders closely on the way anthropologists understand other cultures. Cohen appears to 'understand' the different realities within each mode of experience. Nevertheless, the notions of 'provinces of meaning' and 'switching worlds' are too rich in context to simply mention; therefore, we elaborate on each in the next section.

2.2 Provinces of meaning and switching worlds¹

The idea of different 'provinces of meaning', as Schutz used, was drawn from William James' writing (who referred to 'sub-universes'), who published 'Principles of Psychology' in 1890. His work greatly influenced Schutz's approach to phenomenology. According to his phenomenology, reality is 'real', as we perceive it, and not as the ontological structure of objects. Because we can perceive it differently, there are many realities, each with its own particular cognitive style. Schutz (1990, p. 341) specifies his 'finite provinces of meaning upon which we bestow the accent of reality' for example as: the paramount everyday reality 'into which we can gear by our actions, the world of imagines and phantasms, such as the play world of a child, the world of the insane, the world of art, the world of dreams, the world of scientific contemplation' ('the theoretical attitude'). As Schutz continues: "The outer world of everyday life is a paramount reality, because we always participate in it, even during our dreams, by means of our bodies, which are themselves things in the outer world; because the outer objects delimit our free possibilities of action by offering resistance which can only be overcome by effort if it can be overcome at all; [and] because [] within this realm we communicate with our fellow-men and thus establish a 'common comprehensive environment' []" (Schutz, 1990, p. 342).

¹ This paragraph relies upon earlier work of Jaap Lengkeek, especially his seminal work on 'contrastructure' and multiple realities (Lengkeek, 1994, 1996, 1998).

Tension of consciousness

What defines the 'specific cognitive structure' of reality? Schutz, drawing his ideas from Henri Bergson, says that when we construct reality, this can vary according to the tension of consciousness ('attention à la vie') that underlies a particular sense of reality. The highest tension of consciousness or state of 'wide-awakeness' means that the self is fully interested in life, in executing its plans and projects. In this state the self is directly confronted with empirical experiences. In the lowest tension of consciousness there is very little interest in this confrontation. Between these two opposing states there is, in principle, an unlimited amount of planes of consciousness or states of awareness. Modern society is highly complicated and social individuals depend upon each other in many different settings. Modernity demands a high tension of consciousness.

The tension of consciousness is linked to three types of action, each with different time perspectives:

- action as an ongoing process (*actio*);
- action as a performed act (*actum*); and
- the imagined, anticipated or projected action.

A high level of tension is reflected in the production of hormones such as adrenaline. Our trusted everyday reality, based on these parameters, reflects a high-tension level resulting mainly from our labour system as well as from the accelerated process of exchange made possible through the communication media. The more structured our daily life becomes, the more this time dimension dominates our sense of being in the sense of feeling harried.

Consciousness of our action arises when we step out of our ongoing process of acting-in-the-present. We take a reflective glance at acts performed. But also our ongoing actions have been partly anticipated. Anticipations are imaginations of our acts as if they had already been performed. So, the tension of consciousness can have different orientations: of *the moment* (the experience of here and now), *the retrospective* (memory and reflection), *the prospective* (anticipation) and *the projective* (intention). In both 'acts' and 'anticipations', there is a reflective condition. As Schutz (1990, p. 210 and p. 214) states, meaning is not a quality inherent in certain experiences which emerges in our ongoing acts, but the result of retrospection into the past or the (imagined as if performed) future. Beside the reflective condition there is, according to Schutz, a variable condition of spontaneity or propensity to bring about actions and projects.

Bracketing

The reflective distance we can take towards our actions relates to the second structural aspect of our sense of reality, the admission or suspension of doubt. Dealing with the complexity and commitments of modern life we 'suspend' all kinds of existential doubts. Many things are not self-evident anymore in modern society as they used to be in more traditional social settings. It is not possible to live with uncertainties all the time. Our high tension of consciousness does not leave enough space for doubts and contemplation. We 'place between brackets' the understanding that there is a lot we do not know. According to Husserl, shared meanings also imply the suspension of the impossibility of absolute communication. In his philosophy, the individual, locked in a physical body is the ultimate source of autonomous and authentic

action. But this 'solipsistic' individual is unable to communicate other than by 'bracketing' doubts in reciprocal understanding. We are never a real 'we', but a collection of empathetically acting individuals. In everyday life we suspend to a certain extent the doubts concerning the finiteness of our individual existence. The understanding of our own finiteness, the time perspective of our own, inevitable death, is indeed one of the most fundamental incentives for taking action and evaluating our actions in terms of success or failure. But, at the same time, we suspend the overt realisation of our finiteness. In modern society death is put aside to the peripheries of everyday life. In other societies it is much more common to involve death as a central part of life and to live with the dead.

Self

Our sense of reality and finiteness are linked to a sense of physical self, as a third structuring element. Our perception of the world is filtered by our bodily senses, what we feel, smell, taste, see, and hear. We grasp the outer context through a process of embodiment (Crouch 1999). Where the tension of consciousness and 'bracketing' refer to mental processes, our sensory functions are not always, or often not conscious and become routine in the process of interacting with the world around us. Oliver Sacks exemplified this by showing what occurs in case of pathology. For example, we unconsciously balance our upright position by a self-evident sense of our own body. Sacks describes what happens if this sense fails in his story of 'the disembodied lady', a woman who, due to a neural infection, lost this feeling, thus was not able to sit or walk until she substituted the feeling by permanently being conscious of herself (Sacks, 1985). For this sense of bodily self, he used the term 'proprioception', derived from Sherrington who introduced the term in 1906. Sherrington described this self-evident sense of self as 'the sixth sense'. Important aspects of our sense of self are related to our physical drives such as biorhythm, physical energy, sexuality and health.

Sociality

Our tension of consciousness, suspension of doubt and sense of self are related to other individuals, to the social context, a fourth structuring aspect. This 'sociality', referred to by Schutz (1990), is culturally and historically bound. Norbert Elias (1969) demonstrated in his *magnus opus* 'Ueber den Prozess der Zivilisation' how impulses and affections are withheld in the ongoing process of internalised social control, which he links to civilisation. Bourdieu (1984) speaks of a 'bodily habitus' referring to less controlled physical impulses among those who belong to lower social strata. Sociality implies the complete social world that is familiar to us: how people look, which language shapes our understanding, the culture, norms and values. The social context defines 'normality' and the self-evident background of normality. Some buy the idea of evolution that embeds our reality. Others only accept a creationist perspective in which God made the world in only six days. Sociality is constituted by the intersubjective world in which we live.

Time

The fifth structuring aspect of the cognitive style of reality is time. In this sense, time refers to the experience of one moment differing from another. The dimension of time is of crucial importance in relationship to the tension of consciousness. The conscious subject must constantly process heterogeneous information. According to Bergson, our states of consciousness are not separate experiences. Experiences succeed each other fluently in time (Bergson, 1989). The constant stream of experience is irreversible. However, there is a change of quality in experience (nothing remains the same from one moment to the next), and the past, where recollection is constantly involved in the ongoing experience of time. Physical time, measurable by chronometers and inner psychic time does not necessarily coincide. Physical or cosmic time is movement in time and space in the outer world. The inner time, or '*durée*' as Bergson called it, is connected with the past and the future by recollections and anticipations. Our everyday life processes are not only linked to a high tension of consciousness, but also to a strong sense of '*durée*'.

In the modern intense world, the sense of time is dependent on clock time and not so much on day and night and changing seasons. The clock, apparently, has made time objective. More and more is written by various authors about the speeding up of our time consciousness, the units into which the way we spend time are divided and how these follow each other in rapid succession, compartmentalising our consciousness of time (Giddens, 1991; Van der Poel, 1993). Within the course of an individual life, time can have a variety of meanings. As individuals become more adult and more intensely involved in the tension of everyday events, the feeling that time flies grows. Children do not have this feeling to the same extent; however, as time will tell, diaries and appointments drive their tempo up as well.

Space

The last and sixth structuring parameter is the space that constitutes the horizon of our everyday life. This horizon is becoming wider and wider thanks to television, planes and cars. Within this space, individuals can now move more rapidly from one place to another. Everyday space offers trusted routines: smells, the colours of the landscape, the feeling of smooth tarmac, and roads that always go somewhere. Everyday space, that as '*place*' containing shapes and symbols well known to us, acquires a more global uniformity in the modern context. In this way, damage is done to "a sense of place" and it seems as if the specificity of the space in which the individual finds him or herself largely disappears (Harvey, 1989).

The different, but interrelated 'parameters' structure our sense of reality. Because most sociologists are as preoccupied as Schutz by the intriguing question of how social life and interpersonal co-ordination are even possible, they have tended to leave the debate on reality to the philosophers. Even as sociologists, it is difficult to conceive of realities other than those that make up our natural attitude. In recent years the debate has focused primarily on neo-Marxist concern about the way our human values are dominated by the rationality of production and related power structures. The debate now shifts to the blessings of the free market and the choices available to the individual.

Interest in other realities does not lift us from the ground. As Schutz states: "The finite provinces of meaning are not separated states of mental life in the sense that passing from one to another would require a transmigration of the soul..." (Schutz, 1990, p.258).

This perspective, however, reintroduces a most important consideration. A change in cognitive style and 'attention à la vie' implies different ways of bracketing everyday reality that is the suspension of suspension. This opens the opportunity to leap into another experiential world such as the world of leisure. As there is no transmigration of the soul, neither is there any other objective world. Nevertheless, transmigration into a different cognitive style transforms the objective world (which cannot be grasped) from one intersubjective or subjective world to another.

What we can observe in tourist and recreational experiences are variations that develop around the world of everyday experience within the parameters previously mentioned. For a brief moment people enter another reality, a reality distinct from that of daily life. The individual allows the intensity associated with the tension of consciousness to fall away. People take 'time-off', to be free. Or, they feed their tension with risk-filled activities that demand full concentration. In both cases, this contributes to a special feeling of self. Thus, tourism can involve both relaxation and effort. Playing with death can be the basis for certain types of tourist passion. Hunting or running great risks in climbing represent forms of behaviour in which the denied relationship with death is made real in a form far removed from that of everyday life. During vacation, sexuality often acquires another dimension. The holiday romance is an illustrative example. Hunting season for young men and women begins at the beach or at the disco. In the disco, to the accompaniment of deafening music, one is taken up in one's own body in an overwhelming feeling of communality. The experience of one's body occurs again at the beach lying naked and sensitive under the warmth of the sun. Above all, vacations offer, for a moment, another social world. It seems as if shopkeepers, waiters, people in the street are all taking part in a performance, staged for us, the vacationer (and this is frequently the case). People often wish to belong to this world. For instance, francophiles develop a great sympathy for the French baker. They would love to embrace and demonstrate their absorption into the baker's world. Alternatively, when longing for another place is overwhelming, they buy a second house. The escape from the normal feeling and pressure of time that people experience on holiday is remarkable. For instance, when the short holiday, one full of many things happening or full of new sensations, is experienced as a long time period, a period people often reflect on. In contrast, a lazy four-week holiday ends quickly, thus slips into distant memory. The change of surroundings places holidaymakers in another spatial context. Sometimes they do little more than what they would normally do at home just as long as they are 'out' (as Urry, 1992, puts it: 'Home from Home'). At times, the difference from the everyday is not great, yet significant enough in such a way that the old-fashioned tourist spot with a lookout tower offers a view of the same surroundings from a very different perspective than normal.

An important part of Cohen's argument is based on the distinction between the 'centre', environment and values forming the casualness of the everyday world, and the 'centre-out-there', an orientation point situated elsewhere. Cohen explains this shift in orientation, discussed in Chapter 1, both as alienation from everyday things as well as interest in the other. The tourist is brought into action through motives that concern the 'self' or the social world (see also

Mannell and Iso-Ahola, 1987). Nevertheless, many parameters define the cognitive style of leisure contexts and there can be many types of possible centres-out-there. Figure 2.2 visualises the possible relationships.

EVERYDAY REALITY		PROVINCES OF MEANING			CENTRES OUT THERE
TENSION OF CONSCIOUSNESS	BRACKETING	SELF	SOCIALITY	TIME	SPACE
Projective	Suspension of doubt	Body affects	Group culture	Durée	Horizon
Prospective			Language	Seasons	Scale
Here-and-now	Suspension of suspension	Death		Clock	Distance
Retrospective		Sexuality			Place
EVERYDAY EXPERIENCE			MODES OF EXPERIENCE		
CHANGE OF RELEVANCE CONTEXT			AMUSEMENT		
			CHANGE		
			INTEREST		
			RAPTURE		
			DEDICATION		

Figure 2.2 Change of relevance context

2.3 The language of experience and out-there-ness

Humans define their everyday world in words and concepts that can be understood by many other humans. But, everyday language as the instrument of normal intersubjective common sense may lose adequacy in other provinces of meaning. Communication in these realities is partly dependent on other vehicles: "... you know what I mean?", the drug addict giggles; believers indulge in speechless togetherness and in religious communication often with impossible metaphors - laying your heart in Jesus' hands - which add to an empathy of understanding and conviction. Interviewing our fellow tourist never fully reveals the true experience². How can we really explain our dreams? The empathetic 'Aha-erlebnis' is more important for a communicative exchange in non-ordinary realities, because here we are not always primarily dependent on language for the co-ordination of action. Nevertheless, through

² Giddens (1991, p. 51) takes a point of view that opposes Husserl's phenomenology. Following Wittgenstein, he claims that it is not the incommunicable origin of the subject that is the basis of our existence, but the converse: social and by language communicable interchange between individuals is the basis of our ultimate self. We communicate with ourselves, using language, in the same way as we communicate with others. The individual discovers 'the other' gradually by socialisation and, at the same time, develops a consciousness of himself.

different means of communication and particularly through everyday language, there are reciprocal influences between different realities.

Language can bring about new meanings through metaphors whereby existing notions receive new 'interpretations' with extended significance and value (Van Peursen, 1992). Moreover, metaphors can provide a significant new link. A clear example of this is the scientific model (metaphor) which makes it possible to analyse complex reality. As Ricoeur (1994) puts it: metaphors create a vision of the world. They can become an everyday reality. Everyday reality is filled and encircled with metaphorical 'narratives', which are primarily concerned with re-confirming definitions of reality (mimesis) and making it possible to bring the everyday world under control. Other narratives (such as myths) suspend the everyday world and present it in another way. In tourism, many types of metaphors and narratives play a role. The connections, which are created between tourists and their destination in this way, simplify the temporary holiday context, whose nature and complexity are not easily seen.

Metaphors create linkages between fields of significance that are originally unrelated. The relationship is based on analogy. Still there remains a distance so long as the relationship is *figurative*. Often a familiar concept is linked to another notion of which the true nature is not entirely open, even unassailable. Human power is compared with the uncontrollable, Vesuvius, the sea with the dark sides of God's creation, wilderness with the unspoilt or an exotic culture with incorruptible sociality.

As long as the metaphor has the quality to link meaning to unassailable, independent worlds, the world, which is linked but not entirely understood, remains intriguing and fascinating. This quality of independence is what Jonathan Potter (1996) refers to as 'out-there-ness'. The different context refers, then, to something that is assumed to exist when brackets are removed, yet still difficult to fathom. The closed water surface and angles for what he expects from it fascinate the angler. Ultimately an enigma, an indisputable context so long as it is not entirely known. Also pets provide an example of unassailable companions. The ways to deal with such a context, without 'knowing', is to play with it or eventually submit to it: 'believe'. It is the distance and the fact of unassailability that can turn play into the sensation of the sublime, as rapture or as fear (Rundell, 1994; Von der Thüsen, 1997). Out-there-ness better fits the idea of relating different experiences according to the parameters of reality to some understanding in terms of language, common or purely metaphorical. Where the parameter of time changed we can say that 'time fled'. The most sublime experience cannot be expressed in common concepts or worn out metaphors. There is not even a centre out there, but something undefined that can not be subjugated under to the purpose-orientation of everyday narratives. In the tourism experience, the other context is only partly known. Much is related to some sense of out-there-ness, that one can not really take part in.

The quality of out-there-ness can also be found in concepts such as 'novelty' (Lee and Crompton, 1992; Mo et al., 1993) or 'strangeness' (Yiannakis and Gibson, 1992). It is our opinion that the concept of out-there-ness is more stimulating, because it implies the problem of access of what is considered new or strange.

Corresponding to Cohen's five modes of experience, out-there-ness, found in the first mode, is experienced in a non-problematic way. Everyday concepts of fun, nice, and amusement do well to apply. The confrontation with 'out-there-ness' is not only a liminal experience (a shock)

in a world become self-evident, but also a play with the masked happenings of everyday life. Hidden fears, doubts, hope and subjection to higher truths can, in this way, be projected in an activity, a story, a person or the cultural or spatial surroundings, yet, in an unproblematic way, finds its form through play and amusement. The carefree separation from the ordinary can have an effect on many different types of reality parameters. A traditional fair offers the best 'canon' of opportunities: scary creatures in a haunted house, spinning in a merry-go-round, looking at strange creatures at a freak show, having a fortune told and rising high above the earth on a Ferris Wheel. At the other end of the range of modes of experience, we find a world of ultimate out-there-ness, that which we try to bring into a lasting relationship with ourselves, such as another country or fascinating hobby. We wish to take part in the unassailable and want to be included in that 'other world'. In order to bring this relationship about, we attempt to 'master' aspects of the other world through devotion and dedication. Play is a type of substitute for control (Huizinga, 1940; Erikson, 1963), therefore, an antechamber of mastery. A consequence of this reasoning is the sequence of modes described by Cohen, referring to out-there-ness that relate to different parameters of reality, reaching a climax of fascinating play at some point in time. People study, practice a hobby in fanatic way or simply migrate to other activities. This importance can become so great that the experience of out-there-ness must be subjected to reason; whereby play with other realities loses its game-like character. In other words, in the last mode, the sublime must return to earth as a demystified new everyday reality or as a deep commitment that lost its playful character, a concept Stebbins (1992) refers to as *serious leisure*.

Metaphorically speaking, as a snake who bites its own tail, the sequence of modes moves further away from everyday reality to the different 'provinces of meaning', yet returns in the end to everyday experiences in a new form.

In this sense, Schutz's concept of the 'switching world' can be applied to imagination within the leisure context as a temporary change which inevitably leads back to everyday reality or the trap of a new everyday, self-evident world.

In the next section, we reformulate the different modes of experience according to the foregoing line of thinking.

2.4 Re-thinking Cohen's modes

The advantage that the concept of out-there-ness has over the *centre-out-there* lies in that it can best be applied to (leisure) situations where centres are not relevant, but only orientations and metaphorical references (see figure 2.3). A dog or stamp collection can hardly be considered a centre-out-there even though a tourist destination can be seen as such.

BRACKETING			BRACKETING OF BRACKETING			
EVERYDAY REALITY			OUT-THERE-NESS			
TENSION OF CONSCIOUSNESS	BRACKETING	SELF	SOCIALITY	TIME	SPACE	
Projective	Suspension of doubt	Body affects	Group culture	Durée Seasons	Horizon Scale	
Prospective						
Here-and-now	Suspension of	Death	Language	Clock	Distance	
Retrospective	suspension	Sexuality			Place	
EVERYDAY EXPERIENCE			MODES OF EXPERIENCE			
				AMUSEMENT		
				CHANGE		
				INTEREST		
				RAPTURE		
				DEDICATION		

Figure 2.3 Modes of experience reformulated

Using this approach, Cohen's modes are reformulated (see also Lengkeek, 1998):

- *mode of amusement*: the stories and metaphors that suspend reality are so well known and trusted that each does not create tension with everyday reality. In order to avoid confusion with outdoor recreation it is better to use the term amusement to refer to that which Cohen called the 'recreative'. Hanging around with friends at the bar or even a brief moment of telling each other a joke can be seen as the most unproblematic ways of having fun;
- *mode of change*: the difference with normal, everyday life is more strongly felt. Eric Cohen coupled this in his diversionary mode to a need to break away for awhile. Cohen and Taylor (1992:14) refer to a more structural tendency amongst people to experience their identity by sometimes breaking loose (disassociation) from the paramount reality. The metaphor that dominates here is that of re-charging energy. The suspension of reality may no longer be embedded in the self-evident but the out-there-ness has, as yet, little form;
- *mode of interest*: the implications found through stories and metaphors are much stronger than what was explicit above. Out-there-ness is created in the sense of attractions, as sketched by MacCannell and repeated by Cohen. Fantasy is brought forward via signs, clichés and travel guides that on the one hand have considerable power of attraction but on the other

contain the quality of the mystical and of something that cannot be fully understood. Fear and respect begin to play a role: a view of an immense depth, tales of human sacrifice by the Incas, the untameable nature of the primitive other, [feelings that more exists between heaven and earth than we can understand are found in this mode;]

- *mode of rapture*: here the tension between the suspension of the ordinary and the inaccessibility of the other reaches its climax. Amazement and rapture flow from this confrontation. It is not for nothing that Cohen places the emphasis here on the experience of 'self'. [Confrontation once again makes the individual aware of his or her limitations and motivates people to begin anew and to advance further.] Nevertheless, rapture may also be directly linked to space (immensity), time (eternity), sociality (paradise lost) and tension of consciousness (contemplation);
- *mode of dedication*: the unknown and inaccessible are opened, thanks to a new masking of doubt. A new belief arises that incorporates the earlier, unreachable out-there-ness. New ideas about 'nature' arise. A hobby becomes fulfilment in life. Migration takes an individual to the Promised Land. The extraordinary becomes ordinary or mastered in a niche where a fixed place has been created.

In a cautious attempt to bridge Cohen's theory and ours and in order to create a basis for operationalisation of the different modes of experience, we attributed the following key-characteristics to each mode (Figure 2.4):

Mode	Characteristics
Amusement	<i>Fun</i> ; <i>Centre-values</i> : familiar environment, your own language, ease; <i>Temporality</i> : a short break.
Change	<i>Escape</i> : away from boredom or stress and drag of everyday life; <i>Relaxation</i> ; <i>Recovery</i> : recharge the battery; <i>Context matters less</i> .
Interest	<i>Search for interesting vistas and stories</i> ; <i>Variation</i> derived from 'elsewhere' or 'ever'; <i>Stimulation of imagination</i> : not necessarily authentic, like to be informed.
Rapture	<i>Self-discovery</i> : new awareness of own identity; <i>Unexpected</i> : open for the unknown or unexpected; <i>Crossing borders</i> : discovery of (physical) boundaries
Dedication	<i>Quest for authenticity</i> : a search for the indisputable authentic otherness; <i>Appropriation and devotion</i> ; <i>Merge</i> : being absorbed in a 'back-stage' world; <i>Timelessness</i> : wish for a permanent stay.

Figure 2.4 Key characteristics

There are differences in accents and issues when compared with Cohen's approach. He locates the quest for authenticity (see MacCannell, 1989) in the third mode, whereas we locate a real quest for authenticity in the mode of dedication. Our third mode is open for the post-modern tourist, who does not care for real or representation as long as it is interesting and stimulating enough (Urry, 1992). Also the fourth mode is mainly conceived of differently and not only focused on experiments of stamina.

These above presented key-characteristics have been used in different research projects over many years, as is outlined in the next chapter. When theory developed in due course the 'parameters of reality' have been included more explicitly in empirical research.

2.5 Of types and typologies

A valid question remains, what is the benefit of our approach over the many approaches of sociological typification and marketing segmentation? Reading the available literature on leisure, recreation, tourism and sports typologies, one finds a vast number of approaches, which differ or present more or less comparable results in different terms.

Some typologies, such as the distinction of lifestyles by Bourdieu (1984), have a non-utilitarian sociological background. Other typologies, such as 'target groups' in marketing strategies, are designed according to criteria of possible intervention or interaction with the individuals of each target group (De Boer, 1989). According to typological characteristics the market is segmented. This creates certain requirements which the typology and segmentation must meet (Figure 2.5). A market segment must be clearly distinguished with homogeneous characteristics of the consumers. It has to be accessible, measurable and appropriate for the goals involved. Goals of producers (profit, selling the product) define what is appropriate and what is not. Also for this reason a market segment must have a certain size and must be differentiating in other product-specific variables, such as use, faith to brand, reactions to price, promotion or service are important (Boom and Weber, 1994).

An effective market segmentation must be (Kotler, 1994; Van Dam, 1996):

Meaningful: segmentation must be relevant in the light of the aims of the user

Measurable: size and profile of the segments can be established

Substantial: the segments are big and profitable enough

Differentiated: the segments can be distinguished conceptually

Homogeneous: the segments do not overlap on segmentation variables

Stable: the segments must be recognisable over some time

Repeatable: the segments can be reproduced by reliable and valid measure instruments

Manageable: individuals must be easily attributed to segments

Accessible: segments must be traceable and within reach with the help of media

Controllable: there must be a steering relationship between management and segment

Figure 2.5 Requirements for effective market segmentation

Cohen did not design his phenomenology of experiences as a typology. Nevertheless, taking his argument a step further, we developed the theory as a possible fundamental approach to typology. The distinction in five modes of experience can be the basis for segmentation if the characteristics for each mode are sufficiently discriminating compared to the other modes. Because the theoretical point of departure implies that the experience gradually brings the individual further away from its everyday experience, the empirical research is meant to gain a sharper insight in the way the distinction is useful as a basis for segmentation. If this is the case, the next consequence is to define to what extent each segment is also differently composed, in terms of relevant concrete experiences, behaviour and background variables.

The advantage of our approach is supposed to be the fundamental distinction in the kind of experience, which can be related consequently to any kind of leisure issue or behaviour. If empirically confirmed the approach enables a consistent comparison between experiences in different leisure contexts. For example, we can compare the experience worlds of stamp collectors, holidaymakers, ramblers, music amateurs, guinea pig breeders and so on.

Van Raaij and Verhallen (1990) distinguish three levels of segmentation variables, (1) *general variables* referring to behavioural patterns, personality, lifestyle and general values, (2) *domain specific variables*, referring to perception, interest and use of a certain 'class' of products, and (3) *brand-specific variables* related to opinions and behaviour with respect to a particular brand of product. Our approach can be best positioned as a domain-specific basis for segmentation. The general variable approach has its limitations in explaining leisure behaviour and the brand-specific approach explains only specific behaviour. Domain-specific variables, which are independent from concrete behaviour, proved to be most useful for the segmentation of the holiday market (Oppedijk van Veen and Verhallen, 1986; Van Raaij and Verhallen, 1990)

Not only the distinction between the modes has to be tested, also the concept of 'experience' has to be clarified further and defined in terms of empirical findings. Experience refers to a process of integrating sensory stimuli in a reflective and cognitive mental system, which enables individuals to be 'aware' of a certain situation. This process is selective in the way it includes certain stimuli and ignores others. Psychological concepts such as 'motives', 'preferences', 'perceptions' or 'evaluations' refer to only parts of this process: before, during or after the confrontation with a change in situation. In our approach, we conceive the object of empirical research as a certain awareness of the ongoing process of experience related to any relevant leisure context. According to the reality parameter of tension of consciousness (see before) this implies conditions of anticipation (intentions, prospects, projects), here-and-now sensations and retrospection or memory (the holiday pictures taken home indicate the anticipation of retrospection!). This consideration came up when we were confronted with the question when and where to interview visitors of the Costa Rican rainforest, when they enter the park, during the excursion within or when they leave. We decided to interview people at arrival, realising that the choice for either interview context was rather arbitrary, because people build up their dominant modes for the experience of certain situations over a longer period. Of course, visitors could have expected something that they did not find (experience) in the nature park and been disappointed or would have even adjusted their dominant mode.

But, apart from the direct interaction between visitor and natural environment, we assumed a certain consistency in the basic mode of experience. The interested visitor can be disappointed because there is nothing of interest, the fun-seeker disappointed because there was no fun or the visitor in search of rapture did not encounter the unexpected. But that does not change their basic attitude much.

Our assumption of a degree of persistency in 'mode' (at least for some time within the individual biography) is based on the following line of thought. The process of experience is not strictly individual, but related to other people who serve as examples, which confirm or defy experiential utterances, pass metaphors and to more stable patterns of culture. Experience is therefore to a certain degree 'intersubjective' and related to more or less stable patterns of 'meaning'. Experience, defined in this sense, is comparable with Bourdieu's concept of 'habitus', an underlying structure of behaviour that in turn structures behaviour in specific situations (Bourdieu, 1984). Habitus finds its realisation in different contexts, in a more or less consistent way, but with situation-specific patterns and styles.

Furthermore, our assumption is that individuals can switch between modes, but that any kind of experience mode requires a compatible context. For instance, a visitor to a nature park in quest of rapture can switch to a mode of amusement, when he needs to release the tension of a peak experience or to close his journey in an unproblematic way. On the terrace or in the bar, with a cool beer, we will probably find only those people in search of relaxing amusement and very few in search of rapture. In other words, the then prevailing mode fits the environment. Depending on our research purpose we can interview people with respect to their experience mode in a certain context. In a recent study, not yet included in our overview in the following chapters, we found that people frequently visited a nearby dune nature area, almost as their own backyards. Even people who responded in a predominant 'mode of dedication' concerning their holiday making, were to be placed in the predominant 'mode of change' when asked about their visits to the dune area (Bakker and Lengkeek, 1999). In other words, with our approach we have modes of experience and leisure contexts, even if people switch between both. Our approach is not incompatible with new marketing research insights that people can be impulsive and change their consumption behaviour according to 'moods' (Kacen, 1994). It is still a change between modes, and the mode itself can be established.

The advantage of the use of fundamental modes is that we can overcome the choice for either 'motivational' or 'interactional' approaches in constructing typologies (Murphy, 1985). In existing typologies the first category is linked to motivations and orientations, such as 'allocentric, mid-centric and psychocentric' (Plog, 1972). The second can be exemplified by distinctions such as 'drifters, explorers' (Cohen, 1974), low-budget travellers, organised mass-tourists etc. which are characterised by their appearance or behaviour in a certain situation and their impacts.

In summary, we contend that the main advantage of our approach is the rooting of typology construction in a fundamental theory. Next, the use of domain-specific variables enables a consistent link between leisure experiences in different situations with respect to different activities. One of the most interesting challenges is to investigate the relationship between

modes of experience and the conditions in the material and symbolic contexts, which arouse certain experiences or respond positively to them.

Empirical answers to this last challenge can have far-reaching consequences for the practice of policy development. Knowing the underlying values of conditions in the material and symbolic context, policy makers can deliberately make their choices for developing certain qualities for experience or creating balances in their 'products according to the whole range of different modes of experience. An attempt to 'translate' our research into policy consequences resulted in a worked-out proposal for zoning a natural park according to different modes (Van Keken et al., 1995a).

In the following chapters, we translate theory into an operational typology via presentation of several research projects. The first aim of the project presentations was to assess whether a theoretical distinction can be found in empirical research through factor-analysis. Explicitly, we remind the reader that we present results of a research process, starting with exploration and gradually working towards a more consistent approach. In the beginning, we followed Cohen's terminology closely. In due course, we adjusted the concepts, the variables and the methodology. We present the research projects in terms of our later conceptual framework. In the last chapter, we evaluate our theoretical/empirical ambitions and provide implications for further research.

CHAPTER 3

RESEARCH APPROACH

This chapter presents the various methodological steps used to implement this study. First, an overview of the various case studies is given to clarify the circumstances from which the research was conducted. Next, follows a discussion concerning the development of the instrument. Thirdly, the statistical approach used to determine the underlying dimensions among the scale items is outlined followed by the method used to classify tourists according to the dimensions found.

3.1 Case studies

Seven field studies were conducted, which were more or less interconnected. In Table 3.1, a few basic aspects of each study are given. In the following part a description will be given of the goals of each and the context in which it took place.

Table 3.1 Case study descriptive profile

	<i>Veluwe-zoom National Park</i>	<i>ANWB Auto Routes</i>	<i>Veluwe Travel Pass</i>	<i>Euregion Meuse-Rhine</i>	<i>SNP Nature Travels</i>	<i>Costa Rica National Parks</i>	<i>NTKC Dutch Nature Camping Club</i>
<i>Type of research</i>	Contract	Contract	Contract	PhD	Student	Student	Contract
<i>Operational research population</i>	Visitors Nature Area	Auto route drivers Veluwe	Bungalow-Park guests Veluwe	Tourists	SNP-clients South-East Asia	Visitors	
<i>Sample size</i>	N=359	N=226	N=495	N=542	N=238	N=203	N=535
<i>Sampling Technique</i>	Random Sample	Random Sample	Stratified Random Sample	Stratified Random Sample	Stratified Random Sample	Random Sample	Stratified Random Sample
<i>Type of survey</i>	Written, personal delivery*	Written, personal delivery*	Written, mail survey	Written, personal delivery*	Written, Mail survey	Verbal*	Written
<i>Response rate</i>	59%	63%	50%	Over 90%	43%	75%	53%
<i>Time period</i>	High- and late season 1994	High- and late season 1995	1996	Early/high-Season 1995	1995	1994	1998
<i>Survey location</i>	Entrance nature area	Along the auto route	Home address respondent	Accommodations	Home address respondent	National Park	Home address respondent

* = next to pass principle

The first project to apply the 'modes of experiences', was the visitor assessment of the *Veluwezoom National Park* (Van Keken et al., 1995a, 1995b). The Veluwe is a region situated in the centre of the Netherlands and possesses one of the largest and most important nature areas in the country. Consequently, it is one of the more famous residential areas. A central question of this project was to determine to what extent the heavy usage of cars in the area can be decreased or regulated through improved spatial planning and zoning while providing a quality experience for visitors. The Centre for Recreation and Tourism Studies, Wageningen Agricultural University conducted this study in collaboration with the *Beke Research and Consultancy Group* (Beke Group).

The ANWB Auto Routes study was the second project to include the tourist modes (Elands et al., 1996). Those recreationists who drove along a marked Auto Route on the Veluwe on a Sunday were the primary subjects. The Dutch automobile club 'ANWB' developed the Auto Routes. This study aimed to evaluate the itineraries; questions concerning the motives of the recreationists, their appreciation of the itineraries and the activities they participated in were included. Since the Veluwezoom-examination raised doubts concerning the validity and reliability of some of the items in the modes of experience, item revisions were made and used in this study. The Beke Group in co-operation with the Department of Land-use Planning at Wageningen University also participated in this study.

In the *Veluwe Travel Pass* study, the set of Cohen-items of the ANWB research has been equally applied. In order to stimulate environmental friendly tourism a free public transport card –the Veluwe Travel Pass– has been introduced. The goal of this study was to measure the influence of the Veluwe Travel Pass, on the travel behaviour of guests staying in the five bungalow parks in Veluwe. The Beke Group conducted this study. The former three projects, concerning the operationalisation of the 'modes of experience', are closely linked.

In Elands' dissertation research (2001), she investigates the extent which overt time-space behaviour of tourists can be explained by the modes of experience and what the intermediate role of 'markers' was within the decision-making process leading to tourist behaviour. The project was conducted in the heart of the *Euregion Meuse-Rhine*, which borders with the Netherlands, Belgium and Germany, and includes the Dutch province of Limburg, the Belgium regions 'Voerstreek' and the northern part of the Ardennes. The theory of the modes of experience was related to the concept of novelty seeking presented by Lee and Crompton (1992).

The examination of potential clients of a travel organisation, *SNP Nature Travels*, was intended to determine the feasibility of a new SNP travel destination, Southeast Asia (Schmeink, 1995). People who actually went on an SNP trip to Southeast Asia represented one-third of the respondents while the other two-thirds represented those people who requested information about Southeast Asia but did not book a trip.

In another project, visitors to two National Parks in Costa Rica were surveyed. In this study, the motives of nature park visitors were examined in relation to the 'modes of experience' framework (Cramer and Van Lierop, 1994, 1995).

Members of an organisation of nature campers were surveyed in the most recent study (NTKC). This organisation consists of approximately 10,000 people who own small nature campsites. NTKC is one of the oldest of its sort in the Netherlands and characterised by its

own recognisable culture. In this study, the 'modes of experience' are mostly related with camping in their own sites and within their own dominant culture (Van der Kooij and Lengkeek, 1998).

3.2 Development of the instrument

This section discusses the process used to develop the scaled items. Further elaboration is given to whether the starting point of operationalisation of the modes of experiences must be context specific (pertinent to the specific touristic recreational activity in the research area) or generic (holiday making in general).

The development of the 'scale' items

In Chapter 2, the underlying dimensions of the 'modes of experience' were already identified (Figure 2.4). These dimensions were operationalised in the findings and assertions, which can be empirically measured. A Likert scale response format was chosen as the form of measurement for each of the scale items. This is a one-dimensional scale technique based on a 'subject-centred' approach (Nooij, 1990). Usually, respondents can choose from one of five response categories varying from 'Strongly-Agree' to 'Strongly-Disagree' or 'Suits me' or 'Doesn't Suit me', etc. Except for the Veluwezoom Study, a 5-point Likert scale was used in all the projects. Table 3.2 shows the amount of statements used per study and division over the five modes of experience (see Appendix 1). When using a Likert scale, it is required that the items can only be interpreted in one way. It is not allowed that two opposite opinions about a certain topic score the same on one item. Responses on an item must be monotonous, meaning that when drawing a line between the response categories varying from 'total agreement' to 'total disagreement', this line must show a continuous rising or decreasing direction, which is called the 'item-characterised function'.

In the first study, conducted in the Veluwezoom National Park, a large set of items were developed and tested using a 'convenience sample'. This pre-test resulted in a reduction of items from seventy to thirty, which were used in most of the other projects. In successive investigations (ANWB, Veluwe Travel Pass and Euregio Meuse-Rhine), this item set was improved by removing the non-functioning items and introducing new ones.

Student researchers in Costa Rica and SNP Travels continued with the first studies. They, partly, developed a different set of scale items based on the theoretical concepts. In the SNP Nature Travels project, Schmeink (1995) made, by formulating statements for the interest, rapture and dedication modes, a distinction between nature and culture-oriented tourists. More specifically, she stated that more or less authentic experiences can be found in a natural as well as in a cultural setting and that the occurrence of particular experiences are, in an important way, context bounded. Only in this study, were the items systematically presented as context-bounded items. The following discussion presents the logic and justification for her selection of procedures.

General or context specific

All the projects in this paper focused on day recreationists or vacationists; people leaving their familiar surroundings for a short or long-term experience. The other setting is the 'centre out-there'. Table 3.2 shows how the various studies dealt with the 'other setting' as an experience aspect. In every study except one, an attitude towards vacation spending was taken as a central feature. When people go on vacation there is generally more than one specific setting. Experiences people search for while on vacation might occur at times in one place while other times in another place. All the survey items relate, in some aspect, to vacation destinations in general. Of all the projects, Costa Rica was the only one to focus on specific features of the country (natural park, turtles, and beaches).

As a first step in the series of studies to understand the meaning of the 'modes of experience', the process began with the notion that attitudes towards vacation are a good indicator of a dominant free-time experience (a centre out-there) that will be searched. A crucial aspect for this study was to have a consistent list of items used for each project that could be improved over time with each study. A survey, which was strongly focused on a specific context, gives problems in generalising. The context dependence of some modes does not mean that the item set was developed on that premise. The questioning itself was mostly directed to the specific context.

Table 3.2 Overview of the case studies including characteristics of the scale items

<i>Field studies</i>	<i>Veluwe-zoom National Park</i>	<i>ANWB Auto Routes</i>	<i>Veluwe Travel Pass</i>	<i>Euregio Meuse-Rhine</i>	<i>SNP Nature Travels</i>	<i>Costa Rica National Parks</i>	<i>NTKC Dutch Nature Camping Club</i>
<i>Generation of scale items</i>							
<i>Modes of experience</i>	Start	Improved version VNP	Identical ANWB Auto Routes	Improved version VNP and expansion	Partly VNP and expansion	Partly VNP and expansion	Improved version all studies
<i>Number of items</i>	30	25	25	26	20	25	25
<i>Response Categories</i>	Dichotomy (agree)	5-point Likert scale (agree)	5-point Likert scale (agree)	5-point Likert scale (agree)	5-point Likert scale (agree)	5-point Likert scale (suits me)	5-point Likert scale (agree)
<i>Destination: General – Specific</i>							
<i>Vacation / day recreation</i>	Vacation General	Vacation general	Vacation general	Vacation general	Vacation general	Vacation general Costa Rica	Vacation general
<i>Item similar recreation behaviour</i>	No, day recreation behaviour	No, day recreation behaviour	Yes, vacation behaviour	Yes, vacation behaviour	Yes, vacation behaviour	Yes, vacation behaviour	Yes, vacation behaviour
<i>Items context specific</i>	No	No	No	No	No	Partially	No

Table 3.2 shows results of three questions pertinent to 'the destination':

- Do the statements affect the vacation or day recreational opportunities in the setting?
- Is there a similarity, yes or no, between the actual tourist-recreational behaviour and the vacation or recreation behaviour on what the statements relate to?
- Do the items relate to specific aspects of the context of the destination?

The items are not always corresponding to the actual free-time behaviour of the respondents: in the Veluwezoom National Park and the ANWB Auto Route studies, which examined respondent attitudes towards vacation, respondents were mostly day recreationists. Only a small percentage was people on vacation.

However, much of the choice for which items to use concerning the vacation can be justified through the 'developing-character' of the various studies in order to gain greater consistency in the survey. Nevertheless, it is at least noted that people do not completely search for different experiences when on a vacation versus when hiking in a natural area close to their home. It is not specifically stated that those people who choose vacation destinations under primitive circumstances to push themselves physically to the extreme cannot have fun for a day with family in a theme park. A systematic testing of the similarities and differences between modes of experience for a more 'abstract' vacation and a recreation destination is only possible when the instrument is at least valid for the general aspects of all vacations. Context-specific instruments have to be revised each time for the new situation and/or setting. More research is necessary to further understand the implication of forcing a context-specific instrument beyond the specific setting for which it was developed.

Only the Costa Rican study refers to the specific area within the survey items. In the SNP and the NTKC studies, the specificity of the setting was measured in another way. The SNP traveller was asked about the sort of environmental values that had played a role in the vacation destination choice. In the NTKC study, the research population consisted of a closely-knit organisation of campers with their own primitive (back to nature) campsite. A second item set was set-up so that the specific aspects of these nature camping sites can be related to the desired vacation experiences.

3.3 Statistical classification of experiences

First, a factor analysis was conducted. This procedure was used to identify those items that tend to measure similar concepts within a particular domain or factor. A general rule is that there must be a minimum of five cases per variable item used in the factor analysis procedure (Hair et al., 1998). All field studies fulfil this criterion.

More specifically, a factor analysis is a mathematical technique, which permits the reduction of a large number of interrelated variables to a smaller number of latent dimensions or factors. This procedure examines the degree of correlation between items based on the patterns of responses. Highly correlated items form a factor. Each factor is distinctly independent from the other factors, meaning that those items with a high factor loading in one factor should have a low factor loading in each of the other factors.

The primary focus in this project is to determine to what extent the developed scale items form a reflection of the 'modes of experience'. A 'free' factor analysis was conducted to determine those factors resulting from this specific data set and not to fix forcedly on the same five factors formulated by Cohen in 1979. Of course, it is interesting to see if those factors generated are the same and/or if similar to those of the 'modes of experience'. With the application of statistical techniques, the researcher's dilemma, on the one hand, renders the results statistically as true as possible and on the other hand not unnecessarily refining the results in order to generalise about normal society. An in-between way was attempted.

The following steps were conducted consecutively:

- An exploratory factor analysis using varimax rotation was conducted on those items. This technique insures an optimum spread between the factor loadings, thus indicating the loading values of each item for each factor identified, meaning that some items score high and some score low within each of the factors. That's why the factors are better profiled in comparison with each other, thus making the results easier to interpret (Veenink, 1995).
- After careful examination of the correlation matrix and results of the factor analysis, several items were thrown out because they did not fit well conceptually, they loaded on more than one factor, they loaded too low (the minimum factor loading was 0.4), or they made a single factor.
- A final factor solution was selected. To do so, the following considerations were taken (Veenink, 1995; Hair et al., 1998): (i) the largest percentage of explained variance possible; (ii) the eigenvalue, the amount of variance accounted for by a factor, greater than one (Kaiser-criterion); (iii) tolerate no more factors when the progress of the eigenvalues obviously shows a substantial jump; (iv) the Kaiser Meyer Olkin-criterion (KMO) of 'measure of sampling adequacy', which is an indicator of successful factor results, based on the rate of coherence between the variables in the factor model (below 0,50 not acceptable, above 0,50 weak, above 0,60 average, above 0,70 moderate, above 0,80 good); and (v) the interpretation of the factors. Upon examining contents of the last factor and found not interpretable, the number of factors will be consciously restricted.
- Using SPSS, factor scores were calculated. The relative position of every respondent with regard to the factor average is shown in the factor score.
- Finally, contents of the developed factors were carefully reviewed: (i) on the internal meaning of the factor and (ii) on the external meaning: to what extent do the factors represent the *modes of experience*?

Summaries of the results of the factor analysis results are given in Table 3.3. Results of the factor matrix rotation per case study are found in Appendix 2. From Table 3.3, it is obvious that in all cases six or seven factors were generated. In three cases (Veluwezoom, ANWB and Euregio Meuse-Rhine) the last factor received insufficient content, thus the factor was not included in further analysis; therefore, the other factors became more consistent. In addition, Table 3.3 shows the explained variance per case study which changes from 50% to more than 60%, which is considered a moderate to good result for field research. The table shows that the KMO-criterion results were reasonable. This counts less for the SNP-study.

Table 3.3 Results of the factor analysis per field study

	<i>Veluwe- zoom National Park</i>	<i>ANWB Auto Routes</i>	<i>Veluwe Travel Pass</i>	<i>Euregion Meuse- Rhine</i>	<i>SNP Nature Travels</i>	<i>Costa Rica National Parks</i>	<i>NTKC Dutch Na- ture Cam- ping Club</i>
Number of Factors	6	6	7	6	7	7	6
% of explained variance	50.7%	61.3%	63.3%	55.4%	58.1%	58.5%	55.0%
KMO (msa)	Unknown	0.71	0.74	0.73	0.65	0.73	--

3.4 Grouping technique

Results of the factor analysis provide a starting point in construction of a *typology of experiences*. Since our starting-point is the validation of the modes of experiences in different contexts and for different leisure activities, the typology to develop must be primarily based on the existence and distribution of experiences, and secondary on the distribution of tourists and recreationists among these experiences.

Traditionally, the grouping of respondents happens on the basis of factor scores with a *cluster analysis*. A cluster analysis based on factor scores has the advantage that it gives the most optimum assignment of respondents to clusters, because the factors are constructed orthogonal and independent of each other (Van Dam, 1996). Disadvantages are that the optimum amount of clusters does not exist and that every respondent will be forced to belong to a cluster, in spite of relatively divergent factor scores. The latter disadvantage can be prevented through tracking down 'outsiders' by hierarchical cluster analysis.

A strong disadvantage of applying a cluster analysis, successively for varied research projects, appears when the results of the various analyses are being compared. Since each cluster analysis focuses on the internal variation and distribution of factor scores of the research context in question, the clustering of respondents into groups will be highly context dependent. This will distort the transparency of the existence and distribution of the modes of experiences.

Group overlapping analysis

To construct a generic typology of experiences, consequently, we need to centralise each factor as it represents the existence and distribution of experiences the best. Secondly, only the distribution of tourists and recreationists across the modes of experience can be analysed. The group overlapping analysis was developed to solve this methodological issue (Kugel et al., 1991). The process consists of two parts: (i) *calculation procedure*; the calculation of weighted and counted item scores for each factor, and (ii) *allocation procedure*; the attribution of each respondent to each factor.

Since traditional cluster analyses starts with the factor scores, the *calculation procedure*, on the other hand, returns to the original items. Values respondents assign to items belonging to one specific factor can be counted. Next, to compare results of the different factors, the sum of the factor-items must be divided by the number of items. Furthermore, each item contributes differently to the explanation of a factor. The factor loading refers to the extent this item contributes to the content of the factor: the higher the factor loading the higher the content contribution. If the item scores of each respondent are multiplied by the factor loading, the relative importance of the different items within each factor is taken into consideration. This means that the final scores on each factor are the result of a balanced judgement of the items. Finally, each respondent receives an individual score on each factor. Those scores can be compared. When given a five-point scale, the final score on each factor varies between 1 (fully disagree) and 5 (fully agree).

The *allocation procedure* classifies each tourist according to their final factor scores; this means that if there are six factors each respondent has six factor scores ranging between fully disagree and fully agree. The next step is to either reward the *highest score* or define a *critical value*. The former method allocates the respondent to the factor on which he has the highest score; therefore, this method neglects possibly almost equally high scores on the other factors. The *critical value method* is more differentiating in its procedure. It can happen that the highest score on factor A is just 0.1 higher than the score on factor B. Nevertheless, this slight difference is not taken into consideration. Therefore, a critical value must be established. Several criteria to settle this critical value are possible. One criterion could be a minimum of 'agree' (critical value more than or equally 4.0) on all scale items, which belong to a certain factor. When a respondent scores 'not agree/not disagree' on one of the items within a certain factor, then the respondent does not meet the criterion. Because the items are still in developmental stages, it is not difficult to define a solid critical value. Kugel et al. (1991) applied in their focus group research a less strict distinction (value 3.3). However, this could have a disadvantage of too many people scoring too high on all factors, thus indicating that the factors are not discriminating enough.

For finding the right critical value, statistical as well as theoretical arguments are used. As each mode has its own characteristics, during a factor analysis a mode can split up in several factors, depending on the amount of characteristics. It is presumable that respondents score positively on different factors. Besides, according to our theoretical perspective, it is possible that two people belong to two modes; for example, that going on vacation means an escape from the daily life while searching for experiences of rapture at the same time. An assumption has been made that at least 70% of the respondents should be classified within at most two factors. Therefore, it was concluded the critical value should be set at 3.7. When the items are sustainable and stable the critical value can be set to 'agree with' after repeated research.

Summary

All case studies are shaped and analysed according to the procedures written in this chapter. After a careful construction of items on the basis of the characteristics of each mode of experience, they have been tested in field research using a five-point Likert scale technique. Next, a factor analysis was conducted on the items, which reveals the underlying dimensions

of the item set, i.e. the factors. Subsequently, the factors have been used to identify the connected items and via a calculation procedure of counting, weighting and dividing of the item scores, each respondent had a score on each factor, reflecting the (dis)agreement on this factor, varying between 'fully disagree' (1) and 'fully agree' (5). Finally, an allocation procedure took care of the distribution of the respondents to each mode of experience by setting a critical value, which is the minimum score necessary to belong to the involved experience. The results will be illustrated and discussed in the following chapter.

CHAPTER 4

EXPERIENCES IN DIFFERENT SETTINGS

This chapter presents the results of the empirical testing of the modes of experience. When reading this chapter, the reader should note that each study was independently analysed; likewise, the results are presented case by case in the following sections. We will focus especially on the first three research questions phrased in chapter 1. First of all, we reconstruct, by means of a factor analysis, the modes of experience (question 1). Secondly, we develop, by means of the group overlapping technique, a typology of experiences. The types are arranged according to the modes of experience (question 2). Furthermore, the types of experiences were analysed on differences in background characteristics and touristic-recreational behaviour (question 3). For a complete overview of the frequencies, factor analysis results and group construction procedures, see Appendices 1 – 3.

4.1 Veluwezoom National Park

The factor analysis procedure resulted in six factors which, importantly and closely resembled the ‘modes of experience’. Figure 4.1 shows the percentage of visitors per experience type as result of the analysis. A brief description of each mode follows below¹.

- *Amusement (15%)*: during vacation people like to hear Dutch spoken, have contact with other Dutch travellers, eat Dutch food and drink coffee with the neighbours.
- *Change (45%)*: vacations are a necessity to escape stress from the daily routine, to rediscover yourself and recharge your batteries.

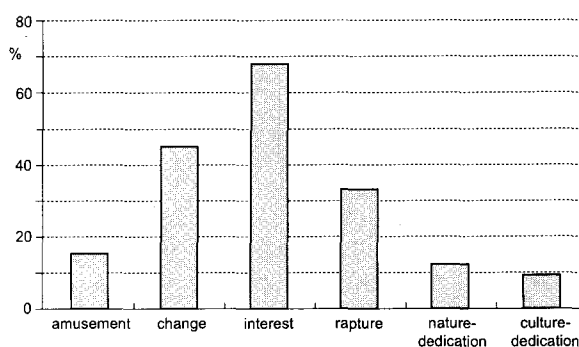


Figure 4.1 Types of experience Veluwezoom National Park

¹ The reader must be aware of the fact that, because of the critical value method discussed in chapter 3, each respondent can ‘belong’ to several modes of experience. The average respondent scores positively on two to three modes of experience, which mean that the sum of percentages is more than 100%.

- *Interest (68%)*: people react positively to variety at the vacation destination, they read information and signs and they bring a travel guide and map of the area. Passive vacations are not well appreciated among this visitor type.
- *Rapture (33%)*: in this mode, attaining ones physical boundaries is essential. This occurs by participation in sportive activities, physical exertion and living in primitive circumstances.
- *Nature-Dedication (12%)*: the search for dedication experiences can be found through untouched nature and landscapes, by walking for hours in natural areas avoiding touristic places.
- *Culture-Dedication (9%)*: this mode refers to the search for and immersing in authentic cultures and ways of life.

Experiences and personal characteristics

A few characteristics of visitor types found in the Veluwezoom National Park were varied (Keken et al., 1995a). The amusement type contains very regular visitors, relatively older, often retired, less educated and generally unaware of the area's national park status. Most people come by car such as the elderly and those who are dependent on automobiles. Visitors focus on the cosy atmosphere of the natural environment. The change type is more incidental in nature; those working people who search for diversion in a natural setting as means of relaxation. Interestingly, this visitor type tends to select a marked path for hiking, thus indicating their preference for a guided experience. The interest type on average is much older and highly educated. There are more women than men, they come by car, and more often than not, they are members of a travel or nature organisation. They intend to visit a site more often than they actually do and they are very interested in the 'real' history of this particular area (i.e., the history, origin, nature, management, etc.). The rapture type contains regular visitors to the park. They are younger than the other visitor types and highly educated. They find the area very accessible, while being much less dependent on car transportation than many of the other visitor types. They often come with friends to bike or for long day hikes. The nature-dedication type comes on average more often to the area than the other types. People who belong to this type tend to be, more often, members of a nature organisation, coming to the park for long hikes without the distraction of other people and traffic. The culture-dedication type is a rather strange group: these visitors are in some ways similar to the amusement type, yet on the other hand, similar to the nature-dedication type. They are highly educated, tend to be the youngest, come in small groups, mainly interested in cultural landscapes and decide impulsively to come.

Experiences and nature oriented activities

Visitors to Veluwezoom National Park were asked to rank the nature-oriented activities. The most popular activities were viewing nature via biking or hiking. Table 4.1 depicts distinctive differences between experience types and the associated evaluation of the activities.

The interest group usually ranks nature activities above average. The change group ranks the activities mostly average and the amusement type have emphatically less interest in the highest ranked items (i.e., walking/biking). The rapture type ranked active water sports significantly higher than any other type while the nature-dedication type showed relatively

more interest in the study of plants and animals. The culture-dedication type preferred beach walks more than any other type does.

Table 4.1 Evaluation of nature-oriented activities per experience type in the Veluwezoom

<i>Modes of experience</i>	<i>Amu</i>	<i>Cha</i>	<i>Int</i>	<i>Rapt</i>	<i>Dedic</i>		<i>Overall</i>
<i>Nature oriented activities</i>					<i>Nat</i>	<i>Cult</i>	<i>Ranking</i>
Walking or biking to explore	--	0	++	+	0	0	8.3
Hiking in the woods or heather	--	0	+	+	0	0	8.2
Long beach or mudflat hikes	-	0	+	+	0	++	7.1
Wildlife observation	0	0	+	0	++	0	6.8
Visit Nature Centres	-	0	+	0	0	0	6.2
Search and study of plants	0	0	+	+	++	0	5.4
Water world discovery	0	0	0	0	+	0	5.3
Sailing, canoeing, rowing, windsurfing, etc.	0	0	0	++	0	0	5.1
Attend nature lectures	0	0	+	+	0	0	4.5

++ / -- largely above/below average (>.80), + / - above/below average (<0.80), 0 average

Experiences, nature experience, and accessibility

Due to conflicts between motorised traffic with cyclists and hikers in the park, Nature Monuments, a conservation organisation that owns and manages the park, decided to restrict access by private motorised transportation. This policy was set to enhance the quality of experience in nature and resource protection. Several survey items sought to measure visitor thoughts concerning this policy. Table 4.2 depicts results of those statements concerning the nature experience and accessibility to the park.

Table 4.2 Opinions about the nature experience and accessibility per experience type in the Veluwezoom

<i>Modes of experience</i>	<i>Amu</i>	<i>Cha</i>	<i>Int</i>	<i>Rapt</i>	<i>Dedic</i>		<i>Agree</i>
<i>Accessibility and visitor management</i>					<i>Nat</i>	<i>Cult</i>	<i>%</i>
The Veluwezoom National Park is easily accessible by public transportation	0	0	0	0	0	0	61
Frequent contacts are annoying	--	+	+	0	++	+	45
You must go to the Veluwezoom National Park to see real nature	0	0	0	0	+	0	43
You become really in touch with nature when you hike for hours in the woods	0	0	0	0	++	0	38
The Veluwezoom National Park should be closed for motorised traffic	-	+	0	0	+	0	37
You must go to the Veluwezoom National Park to see wildlife	0	0	0	0		0	32
My attitudes/behaviour towards nature are detrimental to all the signposting I see in the park	0	0	0	0	++	+	12
I can enjoy nature as much in the car as by biking or hiking	+	+	0	0	0	0	10

++ / -- very often agree/disagree, +/- often agree/disagree, 0 average

Almost 50% of respondents were annoyed due to frequent contact with other visitors which detracted from their nature experience; especially the nature-dedication visitor who agreed most often with this statement. As expected, the recreation type has fewer problems with frequent contacts. Meeting other people and a sense of cosiness play an important role in their experience. The nature-dedication visitor agrees, in general, more often with the reduction of human impacts in the area. Although most respondents do not agree with the statement that one can enjoy nature as much in the car as by hiking or biking, amusement and change types tend to agree more often.

Experiences and time-space behaviour

The Veluwezoom National Park can be divided into three zones: a core or inside zone - where most of the important tourist-recreational infrastructure is located; a middle zone - which is directly connected with the core zone offering an extensive well marked reinforced trail system for biking and hiking; and an outer zone - with minimally marked trails and back roads for those recreationists searching for a more natural setting. The amusement and culture-dedication type stay mainly in the core zone (75-80%). The activities mentioned in the core were 'taking a drive' and 'eating/drinking' and, less frequently, 'hiking/biking'. Their visit to the park is shortest among all the visitor types.

The other visitor types visit both the middle and outer zones more often (33% and 3%). These types hike and bike more frequently and tend to stay considerably longer in the park than the former experience types. The nature dedication visitor stays in the national park the longest.

In summary, the time-space behaviour of the types of experience varies, yet, it is still too difficult to clearly profile each experience type. Perhaps the area does not offer a sufficient variation of activities to show large differences.

4.2 ANWB Auto Routes

The purpose of this project was to determine levels of appreciation for marked Auto Routes and driving behaviour among visitors along the Auto Routes. In general, results of this study were similar to results found in the Veluwezoom National Park study. Some of the respondents surveyed were located along sections of the Auto Route in the Veluwezoom. The modes of experience (see Figure 4.2) are:

- *Amusement (11%)*: familiarity and sociability characterise this mode.
- *Change (40%)*: although vacation is viewed as a means to recuperate from daily stress, recuperation and stress were emphasised less frequently than in the Veluwezoom study.
- *Interest (59%)*: travel guides, information boards and visiting cultural sights guide the vacation experience.
- *Rapture (17%)*: Primitive circum-stances, physical challenges and sportive vacations characterise this mode, but are less frequently appreciated.

- *Nature-Dedication (33%)*: The solitariness and authenticity of nature and landscape, in contrast to the Veluwezoom study visitor, is more frequently appreciated. The Auto Routes at the Veluwe are depicted as nature itineraries.
- *Culture-Dedication (14%)*: experiencing authentic and exotic cultures and lifestyles is for this mode important.

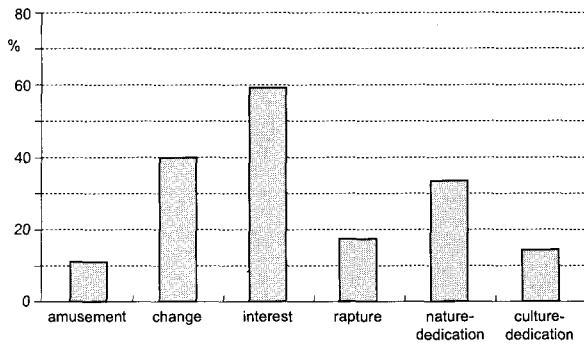


Figure 4.2 Types of experience ANWB Auto Routes

Experiences and personal characteristics

The auto route driver is more often disabled and/or older than the average Veluwezoom visitor. It is interesting to note that the amusement type drives more often in groups than they do alone or with a partner. The change type consists more often of men than women and drive more often by motorcycle. The rapture type goes out more with friends and with more people. The nature-dedication types have many disabled people in the group (Elands et al., 1996).

Experiences and activities

On average, Auto Route drivers stop 2.5 times per trip. However, the nature-dedication and interest types stop more times per trip than the average. Motives for stopping along the route do not vary much amongst the experience types. The percentage of responses for eating/drinking, inspecting historical or cultural aspects, or viewing nature, a scenic view, or for hiking were almost the same for all groups. Only those car drivers focused on nature-dedication experiences visit a nature area more often. The change type stops more often for scenic views; meanwhile, amusement types stop the least for a scenic view. The interest type stops less often to rest, eat or drink. They are typically driven by a need for knowledge and things worth knowing.

Experiences and satisfaction with ANWB Auto Routes

- *Amusement type*: people are more content with the parking possibilities along the route and with the route information (attractive reference signs along the way which display points of interest and information boards found at rest stops). This visitor type is more dependent on marked routes for driving because without marked routes they will pleasure drive less often.
- *Change type*: this type uses marked routes less and thinks it is great when the new route primarily follows main highways and not small roads.
- *Interest type*: they have a greater need for rest stops, more content with traffic, safety, and restaurants along the road and place more value on signs for rest stops, drives the route during fair weather conditions (cloudy/rainy) and see it as a foul weather provision.
- *Rapture type*: they will go pleasure driving as often without a special route as they will along special routes and use road maps less than the other types.

- *Nature-Dedication type*: this recreationist will drive the route when it rains, following markers, therefore, there is a greater need for clearly designed markers.
- *Culture-Dedication type*: this type drives the route more often by coincidence, comes from a greater distance, uses a brochure less often, and pleasure drives more during the fall and winter.

4.3 Veluwe Travel Pass

The issue of a free public transportation card ‘The Veluwe Travel Pass’ to guests of bungalow parks in the Veluwe region is the event that initiated interest in conducting this study. Thus, the purpose of the study was to determine the extent this card influences touristic behaviour of visitors to the park. Length of stay among the Dutch guests range from a few days to a few weeks in the bungalows (Van Keken and Verhagen, 1996).

A factor analysis resulted in seven modes of experience (Figure 4.3):

- *Familiarity-Amusement (22%)*: hearing Dutch and eating Dutch food during the vacations characterise this mode. It is a larger group of people than in previous studies.
- *Comfort-Amusement (55%)*: being pampered with comfort typifies this mode of experience. The luxury of comfort is, in contrast with the previous two cases, an autonomous experience. Obviously, this finding relates to the fact that these respondents selected a deluxe vacation park.
- *Change (44%)*: again, the escape from the daily routine is an important driving force to go on vacation. About half of the respondents are searching for this mode of experience.
- *Interest (38%)*: apart from interest and information, is this mode in this study also characterised by ‘backstage stories’ of a guide. Compared to the former studies, this mode is less prevalent among vacationists.
- *Rapture (20%)*: this mode refers to physical challenges and performances.
- *Nature-Dedication (30%)*: primitive circumstances are undesirable in this mode, however, long hikes in the natural areas, with little or no people are, on the other hand, desirable.
- *Culture-Dedication (5%)*: only a small group of vacationists are looking for authentic cultures and lifestyles, which is logical in view of the predominantly nature values of the Veluwe rather than the cultural values.

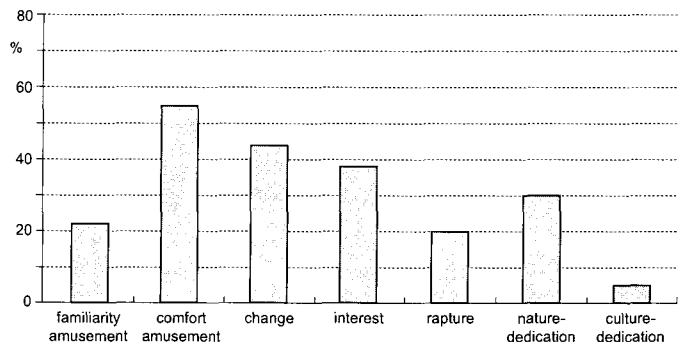


Figure 4.3 Types of experience Veluwe Travel Pass

Experiences and personal/vacation characteristics

Relevant differences between visitor types will be outlined. The familiarity-amusement type goes on vacation less during the high season, less often with the family yet more often with a partner. They are the least familiar with the Veluwe Travel Pass and, on average, the oldest. The comfort-amusement type goes on vacation more often during pre-season, more often with family members, more often with a partner and is slightly more older than average among the study respondents. The change type goes less often in pre or high season on vacation, more often with the family, less often with a partner, and travels to parks more often by public transportation. The interest type goes more often in the pre-season on vacation and less often in the high season, less often with the family and more often with a partner. These visitors tend to be older (average age 58 versus 48) and use the car during the vacation less frequently. The rapture type is composed primarily of men and is less aware of the Veluwe Travel Pass. The nature-dedication type comes less often in the post-season, less often with friends, but more often with a partner. The visitors are older on average by five years and travel in a smaller sized vacation group. The culture-dedication type travels more in the pre-season and less often in the high season, comes more often by car to the park, is less aware of the Veluwe Travel Pass and uses public transportation and bikes during the vacation less often than average among the study respondents.

Experiences and setting attributes

In the survey, several features of their destination were given. Respondents were asked to indicate the importance of each for their vacation (see Table 4.3).

Table 4.3 Appreciation of setting attributes of bungalow park visitors

	Modes of experience		Amu	Cha	Int	Rapt	Dedic		Mean
Setting Attributes	Fam	Com					Nat	Cult	
Beautiful nature	0	0	0	0	0	0	+	0	8.9
Nice places/villages to visit	0	0	0	0	0	0	-	0	7.6
Biking and hiking opportunities	0	0	0	0	0	+	+	0	8.7
Good public transport to bungalow park	++	0	0	0	0	0	0	0	6.8
Good public transport during vacation	+	0	0	+	+	+	0	0	6.6
Opportunities for children to play	0	0	++	-	0	0	--	0	7.4
Cities for shopping	0	0	0	0	0	+	--	++	6.3
Quiet surroundings	0	0	0	0	0	0	+	0	8.5
Places to go out/disco's	++	0	0	--	++	++	0	0	3.0
Opportunities for canoeing/rowing/sailing	++	-	0	-	++	++	0	++	3.3
Terraces	0	0	0	0	0	0	--	0	6.2
Close to the beach, opportunities for sunbathing	0	0	0	0	0	++	-	++	5.2
Wildlife to observe	+	0	0	++	++	++	++	0	6.1
Museums to visit	0	-	0	++	++	++	0	++	5.6
A lot of woods and heather	+	0	+	+	0	0	+	0	8.6
Attractions to visit	0	0	0	0	0	0	--	++	6.6
Recreation opportunities in the park itself	0	0	+	-	+	+	-	0	7.4
Events and markets	0	0	0	0	0	++	--	0	5.7

++ / -- largely above/below average (>.80), + / - above/below average (<0.80), 0 average

Interestingly, those people who search for a familiar surrounding, especially ranked highest the importance of a good public transport system, a good night life scene, and active water sport activities. You would expect similar results among the young people who go on vacation for the first time. The change type mentions the importance of recreation activities and provisions for children. Probably, the age group between 30 and 40 with young children tend to rank those items high in importance. To observe wildlife was found important for the interest, rapture and nature-dedication types. The rapture type attached importance to many recreational provisions such as facilities, service and activities. The culture-dedication ranked museums, cities and shops as the most important provisions, while the interest and nature-dedication types avoid such activities and prefer the woods and heather.

4.4 Euregion Meuse-Rhine

This study focused on the cohesion between tourist/recreational facilities at a regional level effectuated by the time-space behaviour of vacationists. The Euregion Meuse-Rhine is a traditional vacation area that received high visitor rates as early as the beginning of the 20th century. Guests of bungalow parks, campgrounds, and apartments in the Dutch region 'southern Limburg', the Belgium region 'Voerstreek' and the Belgium region 'northern Ardennes' were included in this study (Elands, 2001). The modes of experience resulting from a factor analysis procedure were similar to those found in the other studies (Figure 4.4):

- *Familiarity-Amusement (5%)*: in this study, familiarity and proximity characterises this mode. Interestingly, despite the traditional image of this region, only a small group of respondents fell within this mode of experience.
- *Social/touristic-Amusement (17%)*: this mode relates to the search for cosiness associated with touristic places during a vacation. A relatively large percentage feels this way.
- *Change (56%)*: this mode refers again to those visitors who seek to escape the daily routine and to recharge their batteries.
- *Interest (72%)*: three-quarters of the recreationists showed interest in their vacation setting.
- *Rapture / Nature-Dedication (19%)*: these two modes were found in one factor. Comfort was not very important among these respondents, however staying alone in nature and active strenuous tours was important.
- *Culture-Dedication (19%)*: merging in the culture of a destination especially draws much attention in this mode. The average vacationist in this type is often more existentially focused than those who drive along an Auto Route or stay in a bungalow park at the Veluwe.

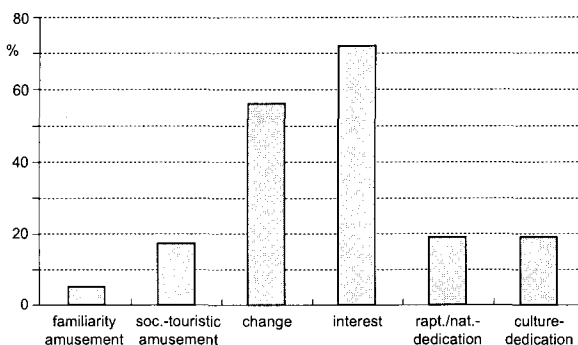


Figure 4.4 Types of experience Euregion Meuse-Rhine

Experiences and personal/vacation characteristics

The distinctive experience types in this study can be characterised based on a few personal characteristics. The familiarity-amusement type goes on vacation more often with a partner or husband and less often with the family. They tend to be men and have a relatively low educational level. The group size is smaller than average and all tourists belonging to this group have been to this area several times on vacation. Their vacation time is much longer than average, the accommodation is less often a bungalow park or a campground with an average level of service provisions. They go more times on vacation per year than average. The social/touristic-amusement type has a low educational level, tends to be younger, goes in small groups on vacation, stays less often at simple campgrounds, and spends more time on vacation than average. The change type goes on vacation with family and children more than average. They are more often employed people, and are less often housewife or student; they choose more often to stay at a luxurious campground with many service provisions. The number of vacations taken per year is below the average. The interest type is relatively highly educated and slightly older than average. They go on vacation more often in the pre-season, and this vacation is quite often the least important of the year. They select a bungalow park as accommodation less often than average. The rapture/nature-dedication type is somewhat younger, highly educated, studies or works more often than average, and is less often retired or a housewife/man. This group chooses more often to camp with an average level of supplies and much less than average staying in a bungalow park. The culture-dedication type has a relatively lower education and are more often scholars/students (i.e., which indicates why education ranks the lowest). They live with their parents the most, or they are an older couple with children no longer living at home.

Experiences and the use of information sources

Respondents were asked which information sources they used to select the Euregion Meuse-Rhine for their vacation (Table 4.4). The most important sources were previous experience in the area, accommodation guide sent on request, word of mouth, and travel guides/brochures of the area. Nevertheless, there are differences between the types of experiences in relation to information sources. The familiar type bases its choices on previous experience and information from a tourist office most often. In addition, the social-touristic type already knows the area, however, this group still prefers information from travel guides and brochures to help them make a decision about their vacation. The change type finds newspaper and/or magazine articles the most important source. Meanwhile, the interested experience type places more importance on word of mouth from friends and acquaintances. The rapture/nature dedication type scarcely uses travel guides. The culture-dedication type places the most importance on what they hear from acquaintances.

Table 4.4 Importance of information sources by choice of a vacation destination

Importance of information source*	Modes of experience		Amu	Cha	Int	Rapt/ Nat-Dedic	Cult Dedic	Overall Mean
	Fam	Tour						
Previous experience with the destination	++	++	+	++		0	0	3.7
Accommodation guide	0	0	0	0	0	0	0	2.7
Word of mouth	0	0	0	-	0	++		2.6
Travel guides or brochures	0	++	0	0	--	0		2.4
Newspaper or magazine articles	0	0	+	0	0	+		2.1
Tourist information office	++	0	0	+	0	+		2.0
General travel agency/organisations	0	0	0	0	0	0		2.0
Advertisements, ads in newspaper or magazines	++	+	0	0	0	+		1.8
TV, radio, video	++	+	+	0	0	++		1.6

++ / -- largely above/below average (>/<.30), + / - above/below average (>/<0.30), 0 average
 * 1=very unimportant, 5=very important

4.5 SNP Nature Travels

The sample for this study represents two groups: those tourists who went on an SNP trip to South-East Asia and those who requested information from SNP. Seven modes (outlined below) resulted from a factor analysis procedure (Figure 4.5):

- *Unconcerned/Shallow-Amusement* (1%): a very small percentage enjoys sunbathing for hours while showing no interest in the flora and fauna.
- *Carefully Organised-Amusement* (25%): preference for organised trips characterises this mode. The travellers enjoy guided tours along with the stories and prefer contact with other Dutch travellers. This group appreciates safety and security, thus wanting safe and reliable vacation destinations.
- *Change* (61%): disengagement from the home setting is a universal motive to go on vacation.
- *Interest* (63%): this mode emphasises the wish to participate in local cultural activities and regularly visit cultural/historical sights. Besides having a more of a recreation experience, travellers belonging to this mode appreciate terraces on a sunny day.

- *Self-Discovery-Rapture* (15%): self-discovery and search for one's other side showed up for the first time in a factor analysis of the data from studies reviewed in this paper. The large group giving a neutral answer indicates that they were not sure how to deal with these types of questions.

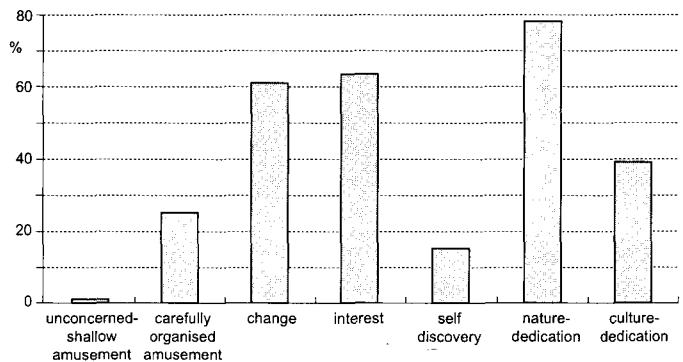


Figure 4.5 Types of experience SNP Nature Travels

- *Nature-Dedication* (78%): more than ¾'s of the tourists like physical challenges, untouched nature and loneliness; these aspects determine this mode. These results were not surprising since these types of experiences are promoted in SNP's marketing efforts.
- *Culture-Dedication* (39%): this mode refers to the will to join in local cultural activities, although total immersion in the culture is not very popular. The need to engage in local activities shows up more in this study than in the others. This tourist type chooses emphatically for aesthetics and experiencing far off places (off the beaten path/on the other side of the world).

Experiences and personal characteristics

Comparisons between experience types were made using a number of personal characteristics such as gender, age, education, work, and composition of household (Schmeink, 1995). Evidently, the culture-dedication type is less often retired, studies more often, and has a lower educational level than average (i.e., a large percentage of respondents are students). Change types are more often independent, young, have a family with children still living at home, and a high-income level. Classically, individuals in this group are highly stressed year round. The carefully organised type is more often single and has a lower income level. Yet, they only have to care for themselves. The rapture type is younger and wants to travel to far away destinations on a shoestring budget. Finally, the nature-dedication type is less often unemployed and willing to spend more money on organised travel to far distant places.

Experiences and SNP Trips

People who do not book SNP trips belong more often to the dedication than interest type. This is explainable, according to Schmeink (1995), because they travel more often independently to South-East Asia to explore and discover new things on their own. Travellers with SNP were asked why they chose SNP. A primary reason was prior personal experience or that of family and friends with SNP Nature Travels. In addition, trip price or trip contents were frequent reasons as well. The interest traveller chooses SNP more often for price and travel content; those tourists who prefer organised trips were motivated by previous experience with SNP and by the better price offered versus competitor prices. Travellers have also been asked whether there was too much focus on nature preservation during the trip. Most people disagreed on this statement, however, the carefully organised type agreed more often with this statement than other visitor types, while the nature-dedication type disagreed the most. Finally, one was asked if a right combination of nature and culture was offered during the trip. The nature-dedication type agreed the most with this statement while the interest agreed the least.

Experiences and information sources

Information sources play a major role in choice behaviour for far off destinations, in this case, South-East Asia. The importance of several information sources was evaluated by the respondents (Table 4.5).

Table 4.5 Importance of information sources for vacation destination choice

<i>Importance of sources of information**</i>	<i>Modes of experience</i> <i>Fam</i>	<i>Amu*</i> <i>Fam</i>	<i>Cha</i>	<i>Int</i>	<i>Self-Dis</i> <i>Rapt</i>	<i>Dedic</i> <i>Nat</i>	<i>Cul</i>	<i>Overall</i> <i>Mean</i>
Family and friends	0	+	0	0	0	0	-	2.9
Information offices	0	0	0	0	0	+	0	2.1
SNP brochure	++	0	0	0	0	0	0	4.2
Brochure other travel organisations	0	+	+	++	0	0	0	3.6
SNP information day	0	-	0	--	0	0	0	2.7
Information day other travel agencies	0	0	0	0	0	++	0	2.2
TV and radio	0	0	+	0	+	0	0	2.4
Newspapers and magazines	0	0	0	0	0	0	0	3.0
Travel literature	0	0	0	0	0	0	0	3.8
Fairs	0	0	0	0	+	++	0	2.2

++ / -- largely above/below average (>/<.30), + / - above/below average (>/<0.30), 0 average

* factor 'unconcerned-shallow' of the amusement mode is insufficiently represented

** Importance score measured on a 5 point Likert scale ranging from 1=very unimportant to 5=very important

In general, SNP brochures, travel literature, and brochures of other travel agencies were the most important sources of information while tourist office exhibitions and information days conducted by other travel organisations were less important. However, essential differences exist between each of the experience types concerning where travellers search for vacation information. The carefully organised more often use the SNP brochure. The change type receives information more often from family and friends. The interest and rapture types read competitor brochures more often than average while they care less about information days organised by SNP. Nature-dedicationists are influenced most by information offices, television, radio, and exhibitions while the culture-dedication type goes more often to traveller information meetings.

Experiences and setting values

Setting values that influenced destination choice behaviour were determined for those travellers to South-East Asia². For the use, perception, and narrative values, eight or nine items were used to assess the importance of each for vacation in general. The associated statements to measure these setting values were operationalised in as general terms as possible (Schmeink, 1995). In a factor analysis procedure (not controlling for double loadings) seven factors resulted (explained variance = 61%). Figure 4.6 presents each of the factors with the associated items arranged by order of the greatest percentage of explained variance. Caution is warranted since the percentage of respondent agreement with the contents of each factor is not given.

² We expect that a search for specific leisure experiences places certain demands on specific settings. Lengkeek (1994) identifies four setting values which can be applied to the environment: use value - refers to the suitability for certain activities, perception value - refers to the aesthetic appeal and value judgements (beautiful - ugly, good - bad); narrative value - refers to (constructed) background stories and symbolic meanings attached to the specific setting; and appropriation value - refers to a person's attachment to the setting. The latter one, however, was not assessed in this study.

The first factor ‘Seeing Different Cultures’ focuses primarily on the cultural meaning of a destination’s country where the narrative value plays a primary role in choice behaviour. The next factor ‘Security and Cosiness’ refers mostly to the risk avoidance behaviour typical among respondents. The use value concerning certain aspects of the host country played the greatest role followed by the perception value represented by being cosy. The narrative value was not important in the factor, which refers to the environmental aspects of the destination. A third factor ‘Nature, Active, and Quietness’ focuses mostly on the remote nature aspects of the area offering long and strenuous hikes and the chance to enjoy peace and quietness. Interest for special nature and cultural landscapes is prevalent in this factor as well.

<p>Seeing Different Cultures <i>Experience value:</i> gaining new knowledge and variation. <i>Narrative value:</i> seeing the daily lifestyle of authentic inhabitants and or tribal ceremonies and /or traditional festivals; existence of non-western religion; fascinating cultural-historical heritage; hiking the cultural landscape (e.g. Sawa's).</p>	<p>Sun, See and Relaxation <i>Use value:</i> sun/sea/beach; nice climate, opportunities for easy hikes. <i>Experience value:</i> rest and relaxation</p>
<p>Security and Coziness <i>Use value:</i> hygiene/health, safety; good trip leadership and organization; comfort. <i>Experience value:</i> coziness</p>	<p>Adventure <i>Experience value:</i> unexpected/adventurous events and exciting situations</p>
<p>Nature, Active and Quiet <i>Use value:</i> possibilities for strenuous hikes; beauty of nature and the landscape. <i>Experience value:</i> peace and quiet. <i>Narrative value:</i> hiking through jungles or high mountains, interesting nature with rare plants and animals; hiking along the cultural landscape (e.g. Sawa's);</p>	<p>Nostalgia and Comfort <i>Use value:</i> comfort and good opportunities to go out. <i>Narrative value:</i> remains of a colonial past</p>
	<p>Rest and Anti-Touristic <i>Use value:</i> opportunities for easy hikes. <i>Experience value:</i> peace and quiet and variation. <i>Narrative value:</i> interesting nature with rare plants and animals without touristic attractions or points of interest</p>

Figure 4.6 Combination of the setting values SNP Nature Travels

The fourth factor ‘Sun, Sea and Relaxation’ results, obviously, because one would expect South-East Asia to be relaxing and carefree with sunbathing, relaxation on the beach, enjoying touristic facilities and, sometimes, a short easy hike. The fifth was the ‘Adventure’ factor referring to a more adventurous environment offering exciting and unexpected experiences. ‘Nostalgia and Comfort’ refers to presence of a colonial past such as that of the Netherlands and other countries; also, the interest in comfortable western style surroundings was prevalent (Cohen’s notion of travelling within an ‘Environmental Bubble’). The final factor, ‘Rest and Anti-Touristic’ refers to the opportunities for rest, far away from the tourist scene with rare plants and animals, and easy hikes.

Table 4.7 shows the statistical significant connection between types of experience and setting values. Striking is that tourists who seek culture-dedication experiences search for settings that offer opportunities to view different cultures and surroundings. They focus on differences in nature, rest or being active, points of interests away from touristic places, and a sense of adventure. The change tourist type searches mainly for nature and natural areas for its quiet aspects and the opportunity to be active. Once again, it is noted that distraction and physical challenge are greatly interconnected. The carefully organised type wants security and cosiness

on vacation, but absolutely no sun, sea, and relaxation. Probably none of the experience types wants this specifically, but this group focused on it especially since these were reasons why they selected SNP Nature Travel. Remarkably, the group looking for self-discovery was primarily focused on nostalgia and comfort. Perhaps this phenomena results from a group of elderly people, who themselves during their youth or their parents had lived in Asia, thus rediscovered their 'roots' which was quite different from their western perspectives where they now live. Obviously, there is a strong linkage between the nature-dedication experience and a setting offering lots of nature and silence, a place where one can be active. Less obvious is that this experience type searches for a vacation setting from a risk avoidance perspective, thus, people select organised trips. Finally, the interest type chooses a setting relatively more for its specific culture as a central point of interest.

Table 4.7 Experience types and setting factors

<i>Modes of experience</i>	<i>Amu</i>	<i>Cha</i>	<i>Int</i>	<i>Rapt</i>	<i>Dedic</i>	
<i>Factors</i>	<i>Fam</i>				<i>Nat</i>	<i>Cul</i>
Seeing Different Cultures	0	+	++	0	0	++
Security and Cosiness	++	0	0	0	+	0
Nature, Active and Quietness	0	++	0	0	++	+
Sun, Sea and Relaxation	--	0	0	0	0	0
Adventure	0	0	0	0	0	+
Nostalgia and comfort	0	0	0	+	0	0
Rest and Anti-Touristic	+	0	0	0	0	+

4.6 Costa Rica National Parks

You would think that visitors to Costa Rica were comparable to the South-East Asia visitors. To a certain extent, this is true; for instance, people go to Costa Rica for its natural beauty, to try to live according to local customs or habits and to maintain contact with the local population. However, many visitors come for rest and sunbathing who form another experience type different from visitors to South-East Asia. Items used in this study were formulated reasonably independent from the other studies. Thus, not all characteristics of the five modes (see Table 2.4) were operationalised within the statements used. Primarily, statements representing the *rapture mode* were not included. This can be seen in the results obtained via a factor analysis which determined six modes of experience (see Figure 4.7):

- *Shallow-Amusement* (8%): superficial interests in the host country and a strong desire for luxury characterise this mode. Only a small percentage of respondents felt this way.
- *Relaxation-Amusement* (27%): sunbathing and relaxing on the beach characterise this mode.
- *Change* (47%): also for exotic destinations, escape from daily routine, recover and having time for oneself were very important.
- *Marker-Interest* (36%): this mode is dominated by those people who wish to visit Costa Rica's must-see-sights: turtles, volcanoes and romantic beaches.

- *Culture-Interest (68%)*: this mode varies between the interest and the dedication mode. People are very interested in nature, cultures, and living habits of the Tico's, but only on a temporary basis and under the guidance of a guide.
- *Culture-Dedication (11%)*: the last of the experience modalities was characterised again by an interest in complete immersion in the local customs and habits of the country. They found the ultimate in authenticity, which is a reason why people wanted to stay there.

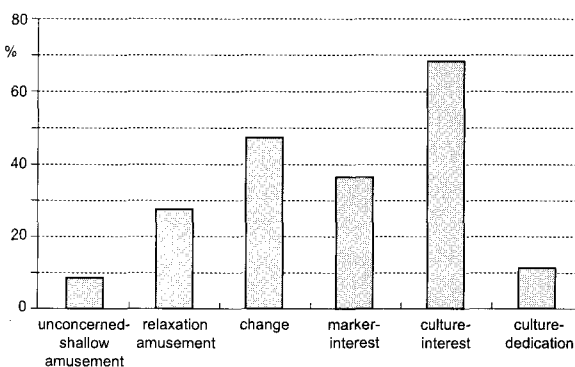


Figure 4.7 Types of experience Costa Rica National Parks

In this study, visitors to two National Parks in Costa Rica were surveyed. The Monteverde National Park is a 'Cloudforest', a special nature area. This area is relatively remote from the real world and does not offer much excitement. On the contrary, the Manuel Antonio National Park is situated on the Pacific coast and close to tropical beaches and touristic places. You can expect each park to draw its own distinct visitors. In some ways, for some experience types, there is preference for a specific park. As well as the change and relaxation-amusement types, the marker-interest tend to visit the 'Cloudforest' in Monteverde more often than they do National Park Manuel Antonio.

Experiences and personal characteristics

In general, the experience types did not differ in regards to age, income, money spent on vacation, or the length of stay. However, there were two exceptions, namely among those who wanted to visit the significant points of interests (marker-interest). Their length of stay (21 days) was significantly longer than the others (16 days) who did not belong in this group. They also spent more money in Costa Rica. In addition, the culture-dedication type evidently is more highly educated and the culture-interest type has been to Costa Rica on vacation more often.

Experiences and activities

There is an obvious relationship between experience types and activity engagement. Several activities were presented to the respondent to assess their degree of participation or intent to participate in each (e.g., fishing, hiking, biking, seeing cultural-history, learn Spanish, diving, meeting people, going out for dinner, photography, going out at night, shopping, etc.). Further, respondents were asked to rate the importance of each of the activities, which did not delve, into intensity levels of the activities. Although to a certain degree the same activities were mentioned, there was an obvious difference in emphasis between activity types.

The following presents specific findings per experience type. The shallow-amusement type is the least interested in 'Learning Spanish'. The relaxation-amusement group mentioned more

often sunbathing and fishing. The change type participated the most frequently in sunbathing and biking. Sunbathing was specifically important. The marker-interest type is as interested in sunbathing as it is in nature and bird watching. The culture-interest group goes on vacation more often to meet people, to go hiking, and to learn Spanish. The culture-dedication type mentioned the following activities the most: learning Spanish, cultural and historical aspects as activities, volunteer work in Costa Rica, business and hiking.

4.7 NTKC Dutch Nature Camping Club

In this study, the experience world of *nature-oriented* campers will be discussed. The Dutch Nature Camping Club is supposed to be exemplary for dedicated nature lovers. Their appreciation of camping is closely associated with the primitive: no or few provisions, only cold water available at the camping site, preference for specific tents and other camping material that fits well the natural setting. The members of the club maintain their camping grounds themselves as volunteers (Van der Kooij and Lengkeek, 1998).

Underlying modes of experience resulting from the factor analysis were (see Figure 4.8):

- *Amusement (9%)*: cosiness, Dutch familiarity and a small interest in the details of the vacation region are typical of this experience type. A small number of campers (although the same number as in the other case studies) search for these experiences on vacation.
- *Change (53%)*: the search for distraction from daily routine, considered a primary stress inducer, is important to many people.
- *Interest (21%)*: to inform about and to be interested in the 'other' plays a roll, but very little when compared to other field studies.
- *Rapture / Nature-Dedication (33%)*: being active and bivouacking in a primitive setting, avoiding touristic places and unexpected or surprising events are central features for this experience type. One out of three campers, considered a relatively large group, feels attracted by these things.
- *Appropriation-Dedication*

(10%): bonding with the place is a characteristic of the dedication mode, which in earlier research had not yet been discussed. The vacation area is seen as 'my place', where people would, favourably, like to live, a place to learn how to re-discover their other side. In addition, there is no obvious need for change or diversion. A small percentage of campers go on vacation to experience these aspects of a trip.

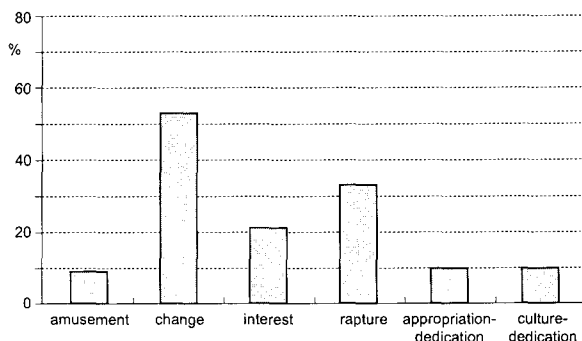


Figure 4.8 Types of experience NTKC Dutch Nature Camping Club

- *Culture-Dedication (10%)*: As in the other field studies, respondents in this experience type wish to absorb themselves in and take part in other cultures and their habits. This type would like to freeze that moment in time, when they engage in authentic experiences and/or extend their visit as long as possible.

Experiences and types of membership

The NTKC wanted to know what type of experiences campers' desire and to determine if a relationship exists between the mode of experience and type of membership. An additional question was: to what degree do ex-members and new applicants for membership have the same or different experiences during their vacation as members? The following analysis was conducted to determine the most predominant mode of experience per membership type (Figure 4.9). The members and ex-members are the most similar with regard to the experience worlds. The change, interest and the rapture experience remain in the forefront for this group. On the other hand, the group of ex-members is also dominated by the amusement and the appropriation-dedication experiences. This is a striking difference, which can be attributed to

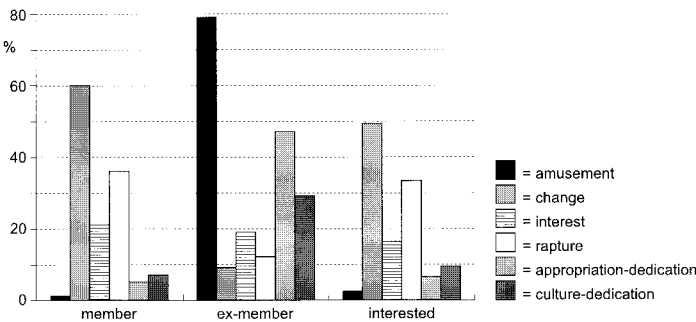


Figure 4.9 Modes of experience per membership type NTKC Dutch Nature Camping Club

the fact that ex-members were relatively older and changing their camping affections to more social contact (fun) and a mobile camper (related to appropriation because mobile campers were not admitted or accepted under strict conditions and after serious struggles).

Experiences, reality parameters and camper dimensions

The reality parameters are operationalised with the help of a large number of items in the same way as the modes of experience. To check the underlying relation between the items, a factor analysis was conducted. Finally, results were five factors (54% of the explained variance) referred to as the *camping dimensions* (see Figure 4.10). Besides, the portion of campers that feels part of it will be mentioned³:

- *Live in another (primal-) reality close to nature (35%)*. During a camping trip the daily reality is left far behind: the normal life seems far away and unimportant, people do things they normally don't have time for and they can be totally themselves (*bracketing*). The *time* flies by. To be outside and camping stimulates the consciousness of the body, people are hungrier and sleepier; they feel as if they are in another world (*proprioception*). For some people, this way of consciousness tension makes you dream longer about the vacation. During a camping trip, half of the campers prefer a campsite in the middle of

wild nature. They like to experience the earth and natural phenomenon such as rain, physical experiences (*space*), etc.

- **Regular and physical experience (11%).** People prefer their 'own' clearly marked campsite (*territory*) and retain a consciousness of *time*. On the other hand, they leave their instincts unrestrained, personal care is less necessary and they appreciate the physical exertion of the muscles because of sleeping comfort (*proprioception*). The consciousness changes its character by being totally absorbed in the camping activity to the point where you let loose the worries of daily life obligations.

Live in Another (Primal-) Reality Close To Nature

When I am camping, I feel like I am in another world. Being so close to the ground and smelling the earth make camping so special. At the campground, I can totally be myself. I like it when I am hungry and sleepy after being outside the whole day. During camping trips, I do finally things I rarely do normally, such as reading a book, bird watching, and good conversations, etc. During camping trips, it seems as if my normal life has become far away and unimportant. I still have long dreams about my camping experiences afterwards. The time flies by during camping trips. I rather have a campsite in a wild natural area. It gives me a splendid cosy feeling when I hear the rain tapping on the roof.

Regular And Physical Experience

Camping outside makes personal needs such as showering, brushing your teeth less necessary. During a camping trip I am so busy, that I have no time to think about anything else. During a camping trip on the camping mattress it is nice to feel every muscle in your body. I prefer to have a clearly defined campsite so that I know precisely where mine is. During a camping vacation I live by the clock, getting up and eating every day are not different day to day.

Letting Loose (Time) From Daily Reality

During a camping trip, I am not interested in the news or the newspaper. I never take an alarm clock when I go camping. When camping my rhythm follows nature: I get up when the sunshines, eat when hungry and sleep when tired. During a camping trip, I often forget which day of the week it is

Enjoying Social Contacts

I am interested in the other campers as well, I'm not just camping for myself alone. At the campground, I like to meet new people. I gladly participate in joint organised activities, e.g., a campfire or barbecue. I like it when the people at the campground have similar interests.

Need To Do Nothing

At the campsite, I can do what I like, without having to think about it. During a camping trip I want to be as lazy as possible.

Figure 4.10 Dimensions in a campers reality

- **Letting loose (time) from daily reality (27%).** A sense of time changes during vacation. People often forget which day of the week it is, clock time does not determine the course of the daily activities and time just seems to fly right-on by. People lose their sense of time by leaving their alarm clocks at home, thus following and adapting to their biological sense of time. In addition, people leave the cares of the world behind with little or no interest in the news or reading the newspaper.
- **Enjoying social contacts (21%).** This group clearly wishes to make contact with other people while camping. Getting to know others with –preferably– similar interests and the opportunity to take part in jointly organised activities is appreciated.
- **Need to do nothing (16%).** During a camping trip, the daily responsibilities of a camper's normal life at home disappears, either by doing or planning nothing or by doing a lot. The camping dimension's 'need to do nothing' is characterised by forgetting the daily pressures

³ In addition, with the determination of Experience Types, a 3.7 cut-off value was used (see Chapter 3).

otherwise referred to as conscious tension. One out of the six campers go through the reality of camping such as giving in to 'dolce far niente'.

We assume that each experience type has certain preferences for camping. Table 4.8 shows, per type of experience, to what extent each mode is part of each of the camper dimensions. Interestingly, 'Live in another reality close to nature', and 'Letting loose from daily reality' factors average higher in appreciation than the factor 'Regular and Physical' experience.

The amusement type is the only type who lives closer to their daily reality and needs to structure their sense of time and space during a camping trip. Interestingly, this group feels that personal care is less necessary and that it is great to feel physical exertion on the body due to camping participation. This group probably consists of those people who follow a strict routine and have strict rules at home; thus during vacation, they are fully aware of every slight difference, and the absence of set plans, the nice thing about vacation. They like idleness and, although less consciously participating in social activities, they like to participate in jointly organised activities. The change type experiences camping obviously as another reality, letting go the daily sense of time. On these two dimensions, this type scores systematically the highest. To do or plan nothing is important. The interest type shows much interest in fellow-citizens. This type scores high on the sociality parameter. At the same time this type does not agree with the decreasing necessity of care for you and cannot totally let loose of the daily life activities. The rapture type is similar with the change type regarding the camping dimensions, but not in terms of physical perception and being active. People belonging to the rapture mode are much more active and sportive. The appropriation-dedication type is similar to the amusement type regarding structure and regularity. This type lets loose from their daily reality just a little but not totally and lets loose from the modern sense of time but not totally. The culture-dedication type is similar as the former type but less avowed in their opinion(s).

Table 4.8 Reality parameters per experience type

	Modes of experience	Amu	Cha	Int	Rapt	Dedic		Overall
Reality parameters						Appr	Cult	Mean
Live in another (primal) reality close to nature	--	+	0/+	+	0	0		3.4
Regular and physical experience	++	-/0	0	0	++	0/+		2.6
Letting loose (time) from daily reality	-	+	0	+	0	0		3.2
Socialites	-	0	+	+	0	0		3.0
Need to do nothing	+	0/+	0	0	0/+	0/+		3.1
++ / -- > 0.5 differences according to the average, + / - < 0.5 differences according to the average, 0 = average								

Experience types and provisions at the campground

The rapture type has a scarce need for provisions and comfort at the campground, such as a water tap, wash and rinse tubs, a cafeteria, etc. Meanwhile, the amusement and interest types attach greater value on these provisions. The other types of experience shift between the two extremes. The same counts for service provisions at the campsite (e.g. ability to make a reservation, information about the area, etc.). The rapture type would prefer sites accessible

only by backpackers and backpacker tents while the automobile stays outside the camping area. On the contrary, the amusement and appropriation-dedication types are neutral (against or favour wide accessibility for all camping provisions) and would prefer to park their car directly by their campsite. The change, interest and rapture types are focused more on the landscape and things to see in the region than any of the other types.

4.8 Comparative conclusions

This section presents a summary and conclusions in reference to both the similarities and differences found between the experience types.

The *amusement type* falls within two categories: the older regularly returning vacationist, whose kids quite often no longer live at home, have a lower educational level, go on vacation for the security of a safe and reliable experience and for the good care/service provisions. Alternatively, they are younger who like to go out at night, and love the surf, sand and sun. Both groups search for travel information themselves via travel brochures. The amusement nature-oriented camper lives close to their daily reality and places more value on the campground and its associated provisions than on the outside surrounding area. Although they like to participate in organised activities, contact with other people is still not a priority among this experience type.

The *change type* consists of fathers, mothers or parents with young or adolescent children with busy hectic jobs whose leisure time tends to be uncomplex, thus sitting and relaxing letting the hustle and bustle of life go by without a worry in the world while on vacation. They choose relatively luxurious vacation settings. Their activities range from passive for the average patron to active participation in all the daily recreational activities available for tourists. Intentions for participation in activities are often different: the experience must provide diversion and rest. A natural setting is generally chosen, because it has the most restful effect. Information often comes via acquaintances. The change camper wants for themselves another world, to escape the daily time structure/responsibilities and enjoy the 'not having to do anything' aspects of vacation.

The *interest type* is often somewhat older, and they have a wide and diverse range of interests. Those interests include such things as cultural, historical places of interest, villages, cities, and nature areas. They go on vacation less during the high season, their children do not live at home anymore, and they tend to be less interested in luxury. Interest camper interests are not limited to places which are worthwhile seeing, but also in the other vacationer or camper. Finally, he disconnects himself not easily from daily reality.

The *rapture type* is younger. Their activity participation is directed more towards outdoor sports, as well as going out at night (e.g., discos), attending special events, fairs, and sunbathing on the beach. This type is barely attached to the provision and comfort of accommodations. They rid themselves of luxury provisions from their daily life and prefer the image of a simple life. The rapture camper experiences –from all types most intensively– camping as a return to the primeval life, in which the rhythm of nature determined the rhythm of being human.

The *dedication type* falls mostly within two and sometimes in three groups. First, the *nature-dedication type* is highly educated with a high capacity for knowledge. They are strict

in their judgement about attitudes and behaviour towards nature, often members of a nature organisation, and prefer little or no contact with other recreationists or tourists on a trip. They are not looking for human things such as signs, marked routes and infrastructure. The *culture-dedication type*, often younger, often still in school or studying higher education, are considerably more interested in other communities if it concerns people or animals. In a country such as Costa Rica, they stay longer to learn Spanish or for volunteer work. In addition, they are more focused on urban settings. Both *dedication experience* types are individually focused. The *culture-interest type* in Costa Rica is similar to the *culture-dedication type* but keeps a short distance from the culture and habits of the country. This type is also largely similar to the interest type in that they like a moderate level of cultural immersion. The third, an *appropriation-dedication type* is only mentioned in the NTKC study simply because the appropriation items were included for the first time. This type has passed the stage of complete integration and considers himself as a native in his guest surrounding; thus changing the character of the experience search towards more of an amusement experience. Although both types experience the camping reality in very different ways, the two are actually very similar in regard to dependence on provisions of comfort and accessibility for luxury camping and transportation opportunities.

To what extent do the experience types allow themselves to be segmented by external variables? Segmentation by personal characteristics found within the framework of one study is obviously interpretable, but not when more than one study is involved.

With respect to activities, the differentiation is rather good, especially when the setting offers a diversity of opportunity for a large number of activities. Within the context of a natural or a small-scale setting, many types of experience are 'compelled by necessities' of similar preferences for activities. Once an activity is symbolically coded (e.g., cosy (easy) versus a strenuous bike trip) to address a different target group, experience types are easily distinguishable from each other. This becomes especially obvious when applied to the setting values; the appreciation of the experience types become very different through the symbolic coding of certain activities, surroundings and travel characteristics. Information search behaviour varies so much that the recreation type often chooses travel brochures and information centres, the change type mostly seeks information via friends and acquaintances while the other types are more aware of a variety of information sources, thus their search behaviour is more varied as they consult a greater variety of information sources. The different values, which the reality parameters can gain, take care for large differences between the types of experience. Also regarding provisions in and outside the camping area, the types of experience vary in a large way.

CHAPTER 5

TOWARDS A TYPOLOGY OF EXPERIENCES

In this chapter, we present a cross-section of all the case studies via a comparison and analysis of the modes of experiences. We will discuss the last three research questions. In the first section, we describe the contents and strength of the factors in the case studies, whereas in the second, the transition of factors into a typology of experiences within different contexts and for different leisure activities will be discussed (question 4). In the third section, an effort was made to transform the developed typology of experiences into a market segmentation of tourists and recreationists (question 5). For that, we will analyse the possibility for a tourist or recreationist to belong to more than one mode. First, to gain insight into the inter-relationships between the modes of experiences, correlation between the modes was computed. This resulted in both strong and weak combinations of the modes, thus indicating the possible occurrence of multi-modes within an individual experience. Subsequently, we used the frequency of the multi-modes to determine a market segmentation of tourists and recreationists. Finally, in the last section, the reliability and validity of the scale items are discussed and followed by a presentation of a definitive measuring-instrument of the modes of experiences (question 6).

5.1 Meaning of the factors of experience

In a factor analysis, those items strongly related with respect to contents are grouped together to form a factor. An overview of the factor contents of each case study is presented in Table 5.1. In this table, factors are ordered according to the modes of experience and not according to the percentage 'explained variance' of the factors (see Appendix 2). Here we discuss (i) the ranking of the factors and (ii) the (dis)similarities between the factors for the different case studies.

Ranking of factors

Strikingly, in six of the seven field studies, the change factor was the most stabile. Independent of the study location, the factor loading of the scale items in this factor was very uniform, showing the highest internal coherence. Only with SNP travellers was a different factor, the culture-dedication experience, profiled more clearly. The interest factor, on average, had the least explanatory force. The items formulated for this mode were not strong enough. The largest similarities in factor structure were found in the Veluwezoom, ANWB, Veluwe Travel Pass and the Euregion Meuse-Rhine. These studies are, after all, fine-tuned with each other. Nevertheless, the results of the other three field studies are also comparable.

Table 5.1 Factors per Field Study arranged according to the Modes of Experience

MODES OF EXPERIENCE	Veluwezoom National Park	ANWB Auto Routes	Veluwe Travel Pass	Euregion Meuse-Rhine	SNP Nature Travels	Costa Rica National Parks	NTKC Dutch Nature Camping Club
Amusement	Hear Dutch spoken, making friends with Dutch people, drinking with the neighbours, eat Dutch food	Hear Dutch spoken, making friends with Dutch people, drinking with the neighbours, eat Dutch food	Familiarity-Amusement Hear Dutch spoken, eat Dutch food	Familiarity-Amusement Vacation in familiar area, near home, hear Dutch spoken	Unconcerned/Shallow-Amusement Hours in the sun, drinking sunny terrace, not studying plants and animals	Unconcerned/Shallow-Amusement After 1 day in the rain forest I have seen it, much comfort	Doesn't care where on vacation, speak a little Dutch, eat Dutch food, visit nice and busy places, no travel guide or map, not sightseeing
			Comfort-Amusement Pampered, not primitive	Social/Touristic-Amusement Visit nice and busy spots, no objection against touristic places	Carefully Organised-Amusement No travel alone, organised travel, making friends with Dutch people, guide nature	Relaxation-Amusement love sunbathing and resting on the beach	
Change	Once a year on vacation, recharge battery, stress relief, unwind and forget, out of daily grind	Once a year on vacation, recharge battery, stress relief, unwind and forget, out of daily grind	Once a year on vacation, recharge battery, stress relief, unwind and forget, out of daily grind	Recharge battery, stress relief, unwind and forget, out of daily grind, rest	Once a year on vacation, recharge battery, catch breath, forget home	Time for myself, had to get out, rest, escape from ordinary life	Recharge battery, pressure, rest and relaxation, out of the daily grind
Interest	Sightseeing, travel guide and map, reading information, not doing nothing	Sightseeing, travel guide and map, reading information	Sightseeing, travel guide and map, reading information, go with a guide	Sightseeing, travel guide and map	Sightseeing, local cultural activities	Marker-Interest Admire turtles, volcanoes, and romantic beaches	Stories and things to know, seeking information at tourist office

Table 5.1 Factors per Field Study arranged according to the Modes of Experience (continued)

MODES OF EXPERIENCE	Veluwezoom National Park	ANWB Auto Routes	Veluwe Travel Pass	Euregion Meuse-Rhine	SNP Nature Travels	Costa Rica National Parks	NTKC Dutch Nature Camping Club
Rapture	Primitive, sportive, active vacations, not pampered	Primitive, sportive, active vacations	Sportive, active vacations	Rapture / Nature-Dedication Active vacations, primitive, alone great outdoors, not pampered, kick adventurous trips, won't meet anybody	Self-Discovery-Rapture Escape daily grind, acquainted with myself	Not available	Rapture/Nature-Dedication Primitive, alone great outdoors, active vacations, no idea where I go, touristy don't go back
	Nature-Dedication Alone great outdoors, touristy don't go back, won't meet anybody	Nature-Dedication Alone great outdoors, won't meet anybody, not visiting nice and busy places	Nature-Dedication Alone great outdoors, touristy don't go back, won't meet anybody		Nature-Dedication Won't meet anybody, physical challenges, admire nature/landscape	Culture-Interest Places few tourists come, contacts local residents, live local community, guide stories	Appropriation-Dedication No new and various things, acquainted with myself, bonded to area, my place, live in vacation place
Dedication	Culture-Dedication Immersing cultures, exotic, authentic cultures	Culture-Dedication Immersing cultures, exotic, authentic cultures, touristy don't go back	Culture-Dedication Immersing cultures, exotic, authentic cultures	Culture-Dedication Absorbed in the culture, unexpected and exciting, explorer traveller, something picked up about the culture	Culture-Dedication Partially absorbed in the form of culture, primitive	Culture-Dedication Costa Rica important role in my life, want to live here, more authentic, survival rainforest, live culture and habits	Culture-Dedication Do not like to go home, part of local cultures

Dis - similarities between the factors

Table 5.1 shows that there were differences between the case studies. These differences were mainly caused because not all items were systematically applied in the studies. Besides, in a few studies some items formulated were context bounded. Nevertheless, concerning the occurrence of items within a factor, a large regularity can be seen. The differences and similarities between the case studies will be described further.

The *amusement mode* was found in each field study. In the Veluwe Travel Pass project, this factor was divided into a 'familiarity' and a 'comfort' experience. Probably, because comfort plays an important role in the choice for staying in a bungalow park, this item received a separate status in the factor analysis. In the Euregion Meuse-Rhine study 'comfort' was separated from the 'social-touristic' mode (= a focus on cosiness, other people and a positive attitude towards tourism). This was also caused by including an extra statement in the study concerning "liking or not liking to visit nice and busy places". Obviously, travellers or information-seekers of the travel organisation SNP Nature Travels have strong and specific attitudes about organised trips. The factors 'carefully organised' and 'unconcerned/shallow' belong to the amusement mode. The same counts for Costa Rica travellers where such factors as 'unconcerned/shallow' and 'relaxation' go together.

The *change* experience consisted of nearly the same items/contents in every field study. People seek to escape temporarily the routine of daily obligations to settle down, relax and try to gain new energy to return home rejuvenated.

The *interest* experience was found in every field study. People personally sought detailed information about the area and they were interested in the culture and nature of the vacation environment. In the Costa Rica study, a few must-see-sight items were included in the survey, and therefore, visitors in the interest mode focused on seeing those areas specifically defined as unique to Costa Rica.

The *rapture* experience included those visitors who wanted to be active, whereby primitive circumstances were not seen as an objection for travelling. This factor refers to rediscovery or self-knowledge and the personal search of ones physical boundaries. In the Costa Rica study, this factor was not included because the associated items were not used in the survey. Besides, the items included pertinent to self-knowledge (as put in the forefront by Cohen), did not load on any of the factors in the factor analysis in almost all studies; it was evident that a lot of respondents did not know how to respond to these items. The SNP research was the only study to lend any credence to this self-knowledge aspect. Since this factor also included the item 'escape the dullness of everyday life', there was a strong relationship with the 'change' mode.

In two studies, Euregion Meuse-Rhine and NTKC, the *rapture* experience and the more nature focused *dedication* experience were combined to form one factor. If extra items were added, the factor would probably fall apart into two separate factors. As the experience becomes more dedication-oriented, the context dependency becomes stronger, which revealed itself in the formulation of the items. Consequently, the factors became context dependent, and therefore more than one factor was found. In most cases, two factors resulted, one focused on an absorption into other cultures and lifestyles and one focused on becoming one with nature. The cultural focused mode in Costa Rica was divided into two factors; 'culture-

interest' and 'culture-dedication', since a reasonable number of context-bounded items were formulated with regard to the cultural aspects and habits of the country. The former factor involved the temporary experience of a typical Costa Rican culture, whereby the latter factor resembled the merge in authentic cultures.

The NTKC camping research included a new set of items with regard to bonding with the vacation area and the personal appropriation of a vacationist to the site. To be absorbed into other cultures became such a large proportion of an experience that the stage of feeling more at home more than at their usual home had already passed and people felt as if the vacation site was a personal part of their daily lives.

5.2 A typology of experiences for different contexts and leisure activities

To compare the studies with each other, we have tried first to integrate all factors in a figure (Figure 5.1). Therefore, we use the percentages of respondents, which belong to a certain mode (i.e., factor). Not every mode shows up equally in each of the studies. To make a comparison, for some field studies, we combined or split some factors:

- Because the amusement mode in the Veluwezoom and the ANWB-research is a combination of familiarity and social-touristic, these two experiences were combined in the Euregion-research. The percentages of respondents were summed and divided by two.
- Also the comfort and unconcerned/shallow experiences are shown together. Comfort is part of the Veluwe Travel Pass and shallow is part of the SNP and Costa Rica studies. Because relaxation in Costa Rica has little to do with familiarity and/or social-touristic, this experience was combined with the shallow-experience. Since the carefully organised experience of SNP Nature Travels has a lot to do with social contacts and familiarity, they were combined.
- The experiences, culture-interest and culture-dedication in the Costa Rica study, were combined in the same manner.
- At the same time the self-discovery experience in the SNP study has been linked similarly to the rapture mode in other research, however the SNP-travellers were more focused on self-knowledge/introspection instead of exploring physical boundaries.
- Next, the rapture/nature-dedication mode of the Euregion Meuse-Rhine and the NTKC researches has been divided into two modes: rapture and nature-dedication. Each mode gets half of the original percentage of the respondents.
- Finally, the appropriation-dedication, which is strongly correlated with the recreative as well as the cultural, was divided and assigned to both modes.

This method has some limitations. On the average for all the studies, every respondent scored on two modes. However, in the NTKC-research, respondents scored lower (1,4 mode) and in the SNP-research they scored higher (2,8 mode). The other study results varied between 1,8 and 2,0 modes. Does the NTKC-camper respond to the items more critically or differentiating or are the SNP-travellers more enthusiastic and therefore less differentiating? It keeps us guessing and we must consider this aspect along with interpretation of results found in Figure 5.1.

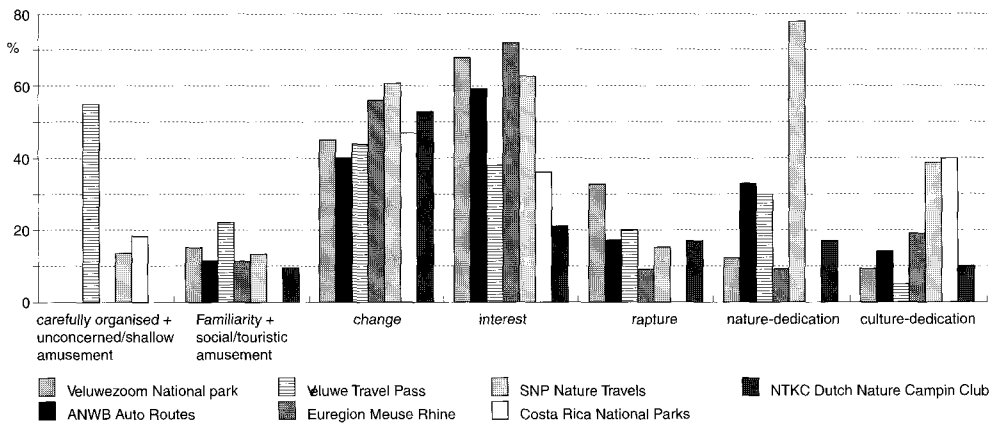


Figure 5.1 Types of experience in different settings

It is interesting that the amusement mode, especially in reference to comfort, is the strongest and most obvious in the Veluwe Travel Pass study. Perhaps it involves or is due to a large group of respondents who chose for a reliable and safe environment nearby in the Netherlands mostly for a short visit. However, although travellers to the Euregion Meuse-Rhine also chose for a destination nearby, this mode played a minor role in this study.

From the change mode, it can be concluded that this dimension was prominently present in the Euregion area. After all, this mode was important in all the studies. Escape from the daily reality was also an important incentive to go on holiday for the SNP-travellers. The third large group concerned the campers. Overall, this was an interesting result because of the low NTKC percentages on each of the modes.

The interest mode is the largest in most studies. The items were formulated in such a way that it was fairly easy to agree on for most respondents. Besides, it applies to a general attitude of tourists and recreationists to show at least some interest in your guest environment. However, in two studies, respondents belonging to this mode were strikingly larger than in the other studies, namely the Veluwezoom and the Euregion. Only in the Veluwe Travel Pass study was the interest experience relatively small. Perhaps, vacation guests were focused internally at the Bungalow Park and less on the surrounding area of the Veluwe. This contrasts directly with the managers of the Bungalow Parks, who try to point out to their guests the Bungalow Parks' unique location in a surrounding that offers a lot of touristic/amusement opportunities.

The rapture mode, focused in most field studies on active and expanding physical boundaries, was the largest for visitors to the Veluwezoom National Park. It should be noted that the survey for Costa Rica travellers did not include self-testing items; therefore this factor is not included in Figure 5.1.

The dedication mode was mentioned a lot by SNP travellers. This is true mainly for the nature-dedication mode, which is expected for nature travellers. The ANWB Auto Routes drivers and vacation guests linked to the Veluwe Travel Pass also prominently confirmed the nature-dedication experience. The forest and nature areas of the large Veluwe landscape

approximate their desired experience world the most. Again, the Costa Rica travellers were not explicitly asked about their nature experiences. Yet, the culture-dedication component was included in the questionnaire to the same extent as in the SNP study. Absorbing in different cultures and habits is something that should be mainly applicable to exotic and non-western destinations and not to the nearby and well-known destinations. This reasoning is not applicable to the nature-dedication mode: nature is something where people wish to immerse themselves whether far away or nearby.

Return to the original modes of experience

The remaining crucial question is: to what extent are the modes of experience found in the factor results and in the field studies? The relationship between the factor results and the experience modes is very extensively described in the preceding part of this chapter.

We conclude that the modes of experience, in spite of the necessary improvement of the existing items and the fact that not all characteristics have appeared in the different field studies through which also the addition of new items is necessary, indeed can be traced back in the field studies. In figure 5.2, this conclusion is substantiated. We have for this reason, tried in the best possible way to bring the different factors back for comparison with the original modes of experiences. We used an identical procedure used for figure 5.1.

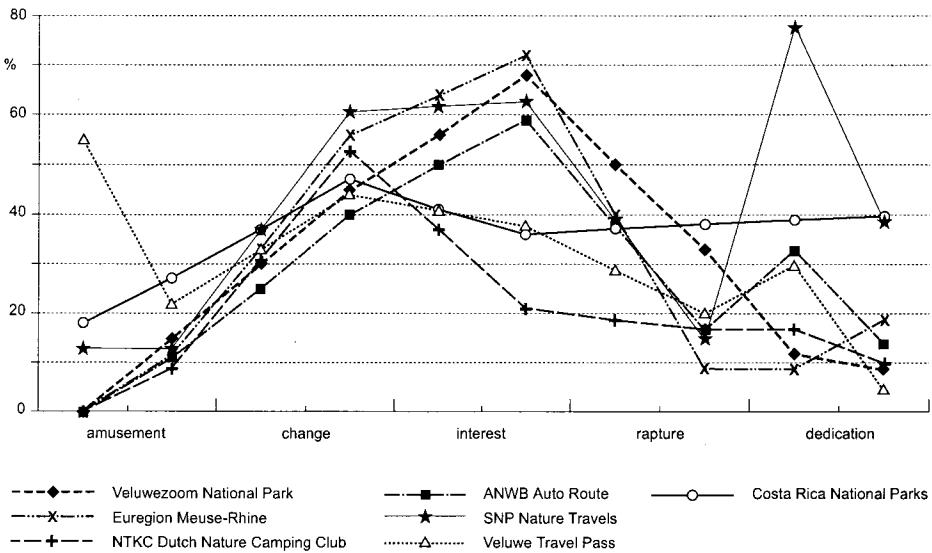


Figure 5.2 Modes of experience in different settings

Figure 5.2 shows that the graphs for each of the studies were relatively similar. It is evident that the search for experiences outlined in Chapter 2 within the context of the different studies is universal. Yet, there are some variations to this theme, especially for the graphs of the Veluwe Travel Pass and the Costa Rica travellers, which were less pronounced than the other

studies. For Costa Rica, this can be explained by the absence of items as measures of the rapture and nature-dedication modes. Meanwhile, the graph of the SNP-travellers peaks more than the other graphs. This is partly due to the answers to the items being more explicit and partly since this group represents tourists who search probably for very specific dedication experiences during their vacation.

It is important to notice that a large continuity can be stated in the appearance of the modes of experience, despite of the fact that, (i) the items are not always similar, (ii) the characteristics are often not totally operationalised and, (iii) a factor analysis always accommodates a certain level of unpredictability.

Relation of factors and modes

It is obvious that the expectation that items from one mode, following a factor analysis, should only belong to one factor will not always result. Sometimes a strong similarity exists between a mode and a factor (e.g., change and interest) and other times a mode falls into two factors (i.e., amusement mode in the Veluwe Travel Pass: familiarity and comfort). Or, sometimes the distinctions between two modes can vary for the different field studies (rapture and dedication modes). Besides, the omission or insertion of certain items leads to either a restriction or an extension of the number of factors.

The modes are easily recognisable following the factor analysis. More attention must be given to a consequent operationalisation of the underlying characteristics of the five modes. Often the *amusement mode* is split in a few factors showing that shading of the modes is important to be able to name the multilateral experiences of tourists and recreationists appropriately. The *interest mode*, the tourist searching for authentic backstage stories, has been limited to a well-informed tourist, who's widely interested in the world around. The *rapture mode* focused on a confrontation with the outer world and a search for personal identity. It separates into a physical and mental component, whereby the last often falls apart due to a poor formulation of the items. As the experience type comes close to *dedication*, the surroundings become more important in the fulfilment of the experience. Therefore, more attention should be paid to explicit specific characteristics of a vacation destination within the formulation of the items (e.g., to the differences between the natural and cultural surroundings).

5.3 A market segmentation of tourists and recreationists

Thus far, we have been discussing the research results from the perspective of a 'typology of experiences'. To compare the existence and distribution of the modes of experiences and to search for generality and a constant within different contexts and leisure activities, we have chosen this focus on purpose. In this section, we attempt to transform this typology of experiences into a market segmentation of tourists and recreationists. This transformation will be based on possible multiple occurrence of the modes of experience within each tourist/recreationist. First, we discuss which coherence exists between the modes of experience. This gives insight in the possible combination of modes within the leisure

experience of individual people. Secondly, we establish a market segmentation of tourists and recreationists for two case study areas; i.e. the Veluwezoom National Park and the NTKC Dutch Nature Camping Club.

Correlation as a measure for coherence

In this section, we discuss which coherence exists between the modes of experience. The modes of experience were derived from the original factors via the calculation procedure used in the analysis (see section 3.4). The modes as far as contents are concerned are similar to the corresponding factors, yet were transformed to recognisable units; meaning the values ranged between 'totally disagree' (value 1) and 'totally agree' (value 5). Correlation between the modes were calculated and discussed (see Appendix 4).

The central mode, the *interest experience*, coheres with almost all dimensions reasonable to strong. This also accounts for the *amusement mode*, only here the correlation was negative. Obviously, tourists with a strong interest for the environment have no affinity for comfort and cosiness as important characteristics for a vacation environment. When in the NTKC campsite-study, the amusement mode scored high, the change, rapture and nature-dedication modes scored low (negative correlation). Strikingly, comfort and familiarity in the Veluwe Travel Pass-research, two sub-modes of the amusement experience, do not have anything to do with each other. Familiarity correlates the most with rapture, meaning in this study that respondents are more active than extensively shifting physical boundaries. Comfort correlated negatively with the rapture and dedication modes. Also in the SNP-research, the unconcerned/shallow and carefully organised experiences, both belonging to the amusement mode, correlate negatively. Both modes barely correlate with any of the other modes.

The nature- and culture-dedication modes are statistically significant correlates in all the case studies. Besides, the change, rapture and nature-dedication modes are mutually correlated; whereby the correlation between the rapture and nature-dedication modes is the least strong.

In the Costa Rica research, obvious connections are found between the marker-interest, the culture-interest and the culture-dedication experience. The two cultural dimensions are the strongest related.

In the NTKC-research, both the amusement and the culture-dedication modes are strongly correlated to the appropriation-dedication mode. This gives clear evidence to the fact that an ultimate worship of the out-there-ness eventually ends in every day reality.

Towards a market segmentation of tourists and recreationists

Is it possible to group all respondents based on their scores for each mode of experience? As argued earlier (section 3.4), within the allocation procedure, a critical value (3.7) was set for each mode; to belong to this mode a respondent should score equally or higher than the critical value. This means that people can score on more than one mode at the same time or do not score on any of the modes at all. After performing this procedure, a dichotomous variable for each mode was created and the grouping of people procedure into a market segmentation of tourists and recreationists could start. In principle, each respondent can score on six or seven modes, depending on the field study; however, each respondent scored, on average, on

two or three modes. It seemed to be quite a simple procedure to count similar combinations; however, the forming of groups appeared more difficult than anticipated, since all possible combinations of modes to some extent did exist. Therefore, to be acknowledged as a market segment, a minimum of five percent of respondents should satisfy a specific combination of modes. Results of this exercise for the Veluwezoom National Park and NTKC Dutch Nature Camping Club can be found respectively, in figure 5.3.

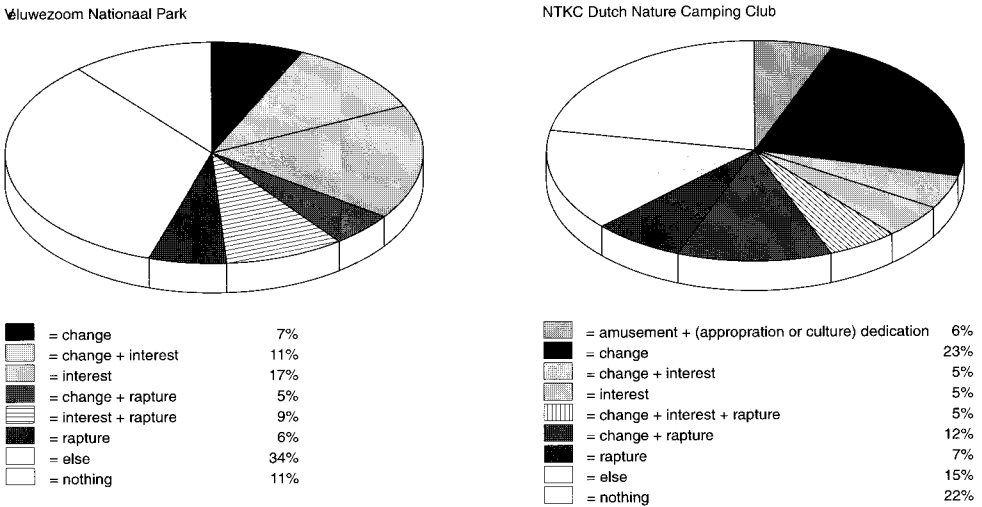


Figure 5.3 A market segmentation of tourists as a result of combined modes

Clearly in both studies a certain number of people do not belong strongly to any mode of experience; in the Veluwezoom research this percentage was 11 percent compared to 22 percent in the campsite research. This is due to the fact that on average respondents from the NTKC study responded to the items more modestly than recreationists in the Veluwezoom; therefore a considerable percentage of respondents did not reach the critical value of a mode.

Secondly, we see that approximately one out of three respondent's belong to only one mode of experience; in the Veluwezoom study the 'interest' type is strongly represented (17%), and in the NTKC study the 'change' type (23%).

Further, the change, interest and rapture modes are in different ways combined to form an experience type. It is remarkable that change in connection with rapture is mentioned in both studies. It appears that escape from daily life is fuelled by intensive physical experiences to gain new energy. A similar combination occurred much less, for example, in the ANWB-research. Taking a drive is of course less physically challenging than primitive camping or enjoying nature in the Veluwezoom. In that way it seems as if there is a relationship between the characteristics of an environment and the suitability (ability) for doing certain activities to gain specific experiences in that environment.

A small group of NTKC-tourists (6%) are looking for amusement and dedication, either culture or appropriation, experiences. This indicates that at times, respondents combine the two extremes of the modes of experience continuum.

Finally, we can determine that on the average one quarter of respondents could not be classified to a specific experience type (all remaining combinations were far below 5%). When using a cluster analysis all respondents will be classified. A disadvantage is that as large groups of respondents, who are not specifically associated with any one mode, will still be grouped, thus leading to a spurious/unrepresentative classification.

It can be concluded that since both market segmentations are rather different, the modes are less transparent and hardly recognisable. It is no longer possible to compare the different contexts to gain insight into the type of experience that a certain leisure setting facilitates and to what extent it does.

5.4 Reliability and validity of the instrument

In general, for the development of a measuring-instrument two aspects are relevant: validity and reliability. According to Hair et al. (1998, pp. 90) *reliability* is 'the extent to which a variable or a set of variables is consistent in what it is intended to measure'. It focuses on the way it is measured. *Validity* is 'the extent to which a measure or set of measures correctly represents the concept of the study, the degree to which it is free from any systematic or non-random error' (Hair et al. 1998, pp. 90). It focuses on the possible difference between *what must be* and *what will be* measured.

Reliability

Reliability refers to the stability of the measuring procedures. One form of reliability assessment is a test-retest method, by which repetition of the administration of the scale items within the same group of people must lead to identical results (Nooij, 1995). If a measurement is unreliable, mistakes, systematically or not, will be made which proves that the results are not stable. The test-retest method measures stability over time. Because of the onetime encounter with the respondents in the different case studies, it has not been possible to perform this test.

A second measure of reliability, that is more commonly used, is the internal consistency of a group of variables, which belong to a scale or factor (Hair et al. 1998). The most frequently used internal consistency measurement is Cronbach's alpha that assesses the consistency of the entire scale. It is generally agreed that the lower limit for Cronbach's alpha is 0.70, although for exploratory research scores exceeding 0.50 are accepted (Hair et al., 1998; Nooij, 1995; Yiannakis and Gibson, 1992).

The results, presented in Table 5.2, clearly demonstrate that on the level of the modes of experience the internal consistency of the scale items is of varying quality. Only the items of the change mode satisfy a stable sufficient level of internal consistency. The items of rapture, the culture-dedication and the nature-dedication modes tend to be sufficient but in order to be

consequently stable they need some improvements, whereas the items of the amusement and the interest mode show unequal internal consistency.

It is conceivable that the internal consistency of the scale items on the level of the underlying characteristics is better developed. It is necessary that for further development of the instrument the scale items should be tested on the level of characteristics instead on the level of modes.

Table 5.2 An overview of the internal consistency of each factor (Cronbach's Alpha)

Mode of Experience	ANWB Auto Routes	Veluwe Travel Pass	Euregion Meuse-Rhine	SNP Nature Travels	Costa Rica National Parks	NTKC Dutch Nature Camping Club
Amusement	0.70 (4)	Familiarity 0.63 (2)	Familiarity 0.61 (3)	Unconcerned/ Shallow 0.65 (3)	Unconcerned/ Shallow 0.36 (2)	0.41 (6)
		Comfort 0.40 (2)	Social-touristic 0.48 (2)	Carefully organised 0.32 (4)	Relaxation 0.69 (2)	
Change	0.74 (5)	0.65 (5)	0.74 (5)	0.75 (3)	0.73 (4)	0.78 (4)
Interest	0.60 (3)	0.60 (4)	0.53 (2)	0.42 (2)	Marker-Interest 0.58 (3)	0.35 (2)
Rapture	0.63 (3)	0.47 (2)	Rapture/ Nature-Dedication 0.71 (6)	Self-Discovery 0.55 (2)	Not Available	Rapture/ Nature-Dedication 0.61 (5)
				Nature-Dedication 0.56 (3)	Not Available	
Dedication	Culture-Dedication 0.69 (4)	Culture-Dedication 0.72 (3)	Culture-Dedication 0.58 (4)	Culture-Dedication 0.66 (3)	Culture Interest 0.65 (4)	Appropriation-Dedication 0.31 (5)
					Culture-Dedication 0.62 (5)	Culture-Dedication 0.24 (2)

In between brackets the number of items within each factor is mentioned.

There is no Cronbach's alpha available for the Veluwezoom National Park.

Validity

Since *internal validity* is concerned with the extent to which a scale or set of measures accurately represents the concepts of the theoretical framework, *external validity* judges the extent to which conclusions of a research have a real meaning outside the realm of the study. The latter form of validity will be discussed in our concluding chapter. *Internal validity* consists of several forms (Hair et al., 1998; Nooij, 1995; Swanborn, 1987). Firstly, the *content or face validity*: intersubjective evaluation concerning the content of the theoretical concepts.

In our case, it first involved the operationalisation of all the underlying characteristics of the modes of experience, and secondly, the operationalisation of the characteristics into scale items. Since *content validity* is based upon the intersubjective judgement of scientific researchers, some other validity concepts are available for a more empirical assessment. Three types of validity are frequently mentioned (Hair et al., 1998): (i) *convergent validity*: the degree to which the results of the instrument can be compared to an already existing instrument, both measuring the same concept; (ii) *discriminant validity*: ensures that the scale is sufficiently distinct from other similar concepts; and finally, (iii) *nomological validity*: refers to the degree to which the instrument demonstrates relations to existing theories and/or prior research.

Next, we will discuss the *content* and the *convergent validity*. The operationalisation of the modes of experience via the underlying characteristics in scale items has been done to some extent equally and to some extent differently. This was previously explained in chapter 3. Although each case study is different, we will make a cross-section through the empirical studies on the *content validity*. Besides, congruent validity was assessed via repeated use in the factor analysis. Based on the assessment of (i) the content validity, (ii) the congruent validity, (iii) the number of times the scale item has been used in several case studies, and (iv) the appeared strength, we will, eventually, come to a final assessment for the *validity of the scale item* in particular and for the *internal validity of the instrument* in general. A detailed overview can be found in Appendix 5. In this section, we summarise our findings (Table 5.3).

Table 5.3 Validity assessment of the 'modes of experience' scale items

<i>Mode of experience</i>	<i>Underlying characteristics</i>	<i>Content validity</i>	<i>Congruent validity*</i>	<i>Item validity</i>
Amusement	Fun	g/r	g	r
	Centre-values	g	g/r	r
	Temporality	g/r	-	r/m
Change	Escape	g	g	r
	Relaxation	g	r	r
	Recover	g	g	g
	Context matters less	g	-	r
Interest	Search for interesting vistas and stories	g/r	m	m
	Stimulation of imagination	g/r	g	r
	Variation	r	-	m
Rapture	Self-discovery	g	m	m
	Crossing borders	g/r	g	r
	Unexpected	r	-	m
Dedication	Quest for authenticity	g	g	g/r
	Merge	g	g	g/r
	Appropriation and devotion	g	-	r
	Timelessness	g	r	r

g = good, r = reasonable, m = moderate, b = bad

* = several items within each characteristic have only been used once

- = all items of this dimension have only been used once

The average content validity of the scale items is reasonable to good. Some items need to be reconsidered in terms of formulation and expression and for some characteristics new items should be developed. If we consider this from the perspective of the respondent who chose a neutral response on the item (not agree, not disagree), the strength of some items should be evaluated as well. The congruent validity of the items varies: mostly a majority of the items are stable, except for the 'self-discovery' characteristic and the 'seeking for backstage stories' characteristic, of which hardly any item remained stable, in contrast with the change mode in which almost all the items remained.

The reader must consider that a lot of items were only used once thus influencing our final assessment of the validity negatively. First, we should prove that the items are repeatedly stable and consequently belong to one characteristic, before eventually receiving a good validity assessment.

Measuring-instrument

Based on our preceding results, it is quite possible to determine a –for the time being- final list of scale items, based upon vacation experiences, which fulfil the demands of reliability and validity. This list of items is presented in Table 5.4. The list of items does not deliver us from the obligation to formulate, test and re-test existing and/or new items.

Table 5.4 Validity assessment of the 'modes of experience' scale items

<i>Mode of experience</i>	<i>Underlying characteristics</i>	<i>Items</i>
<i>Amusement</i>	Fun	For me, having a nice time on vacation means drinking coffee or a beer with the neighbours I like to go to places that attract many tourists and are nice and busy
	Centre-values	I like to eat Dutch food on vacation I like to hear Dutch spoken when I'm on vacation
	Temporality	I like to go on vacation, but I also like it to go home again*
	Escape	• I go on vacation to get out of the daily grind • I have such a stressful job that I need to escape once in a while/because of the pressure of my daily activities, I have to go out once in a while The most important thing in my vacation is relaxation/I go on vacation for a good rest and relaxation
<i>Change</i>	Relaxation	• To me, vacation means being idle, sunbathing and doing nothing*
	Recover	• I need vacation to recharge my batteries I have to go on vacation at least once a year to recover It takes me the first days of a vacation to unwind and forget about my job or housework
	Context matters less	• I don't care where I go on vacation, I just have to get away

Table 5.4 Validity assessment of the 'modes of experience' scale items (continued)

<i>Mode of experience</i>	<i>Underlying characteristics</i>	<i>Items</i>
<i>Interest</i>	Search for interesting vistas and stories	I always visit a church, castle or historic city centre when I'm on vacation/On vacation I don't feel like visiting a church, castle or historic city centre (-) I like to go to local cultural activities*
	Stimulation of imagination	I always read the information boards at tourist sites I always take a travel guide and a map of the area with me on vacation When I'm on vacation, I go first to the local tourist office for specific information about the area*
	Variation	• On vacation I want to see new and various things all the time* I like to choose a different vacation destination each year*
<i>Rapture</i>	Self-discovery	• When I'm on vacation I like to be alone in the great outdoors for hours on end* During my vacation I finally find time for myself*
	Crossing borders	On vacation I like sportive challenges and surprises • I have no objections to primitive conditions when I'm on vacation • I like active vacations doing strenuous things such as long treks and cycle tours
	Unexpected	On vacation I like it the most when, beforehand, I have no idea where I will go* On vacation I like to be confronted with new experiences and surprises
	Quest for authenticity	• Once an area start getting touristy I don't go back • My first choice are exotic vacation destinations • On vacation I search for wilderness and original landscapes where I won't meet anybody
<i>Dedication</i>	Merge	• I am not satisfied with just seeing local cultures and their habits. I would rather be part of it. For me vacation means totally immersing myself in other cultures/on vacation I immerse myself totally in another culture
	Appropriation and devotion	I rather go the same area because I feel bonded to it* The area where I always go on vacation, I really consider as <u>my</u> place* I visit (fill in name destination) because ... plays an important role in my life*
	Timelessness	I would like to live in .../If I could I would like to live in my vacation place

* = qualification 'reasonable' due to lack of empirical testing, see also Appendix 5

Summary

Research results show that a large continuity can be observed in the appearance and contents of the modes of experience. Besides, the distribution of experiences in each case study is more or less proportionally divided. Moreover, it can be noted that the modes of experience do not form separate categories, but partly or gradually overlap with each other. We were able to construct a typology of experiences, applicable and valid within the domain of recreation and tourism. The construction of market segments, recognisable and comparable within different settings, was more difficult than anticipated. Besides, our major aim was to build a typology of experiences. We presented a measuring-instrument based upon vacation experiences. To further increase the reliability and validity of the instrument, it needs small improvements in the operationalisation and testing of the items.

CHAPTER 6

EVALUATION AND RECOMMENDATIONS

In this chapter, we review our theoretical rethinking of the modes of experience as suggested by Cohen (1979) and the empirical studies we conducted. An evaluation of our work is presented with respect to the typology of experiences we developed and measured for the various tourist and recreationist activities in different settings and within the perspectives of science, policy and product development. Cohen ends his article, where he presents his theory and typology, with the following quote:

"I hope that the conceptual framework and the typology here proposed will serve as the theoretical baseline for more profound, empirical studies of tourist experiences" (Cohen, 1979, p. 108).

Our research process involved the following steps. Firstly, we reconsidered the modes of experience as defined by Cohen. We revisit this topic in the theoretical evaluation section of this chapter. Secondly, we investigated the extent, which the modes of experience were found in different vacation destination and tourist settings and in the various types of activities, in such a way as to constitute a typology of leisure behaviour. This empirical evaluation will lead to answers to the research questions formulated in chapter one. A reflection on our methodological approach, based on empirical results of the field studies, is integrated in this empirical section. Next, we review implications of our exercise for policy and product development practices within the realm of tourism and recreation. Our task to develop a sound and theoretically based typology is not yet complete, although much progress has been made. We conclude this book with a few recommendations for future research.

Theoretical evaluation

A reliable and valid typology, apart from its usefulness and consistency, must be a good reflection of a theoretical perspective. We conclude, considering the empirical data, that we provided a theory that reflects social reality, beyond a simple taxonomical approach.

Problems with the initial operationalisation of theory occurred as a consequence of several weaknesses in Cohen's theory. The different modalities distinguished by Cohen originate from different sociological paradigms, which cause a theoretical inconsistency in his reasoning: phenomenology, functional-structuralism, neo-Marxism, et cetera. As a consequence, the supposed role of alienation, for example, remains unclear in the 'continuum' of experiences. The opposition of escape (alienation) and seek (interest or fascination) appears irregularly in his theory: in some modes alienation dominates, while seeking does in others. Meanwhile at times, both appear to rely on the other to form a mode. This posed a problem for us in our operationalisation of Cohen's original modes.

During the entire research process, working from one case study to another, we adjusted and refined the conceptualisation of the five modes. The theoretical construction we described in Chapter 2 is the outcome of this process, which we presented early in this book to create a consistent conceptual link between the different research projects. The reader can easily identify the operationalisation we used in each project, yet the earlier research items can be understood within the context of the final theoretical concepts without much difficulty. We justify this by emphasising that our conceptual understanding, although evolving over time from one study to the next, has from the first study remained relatively consistent in our thinking in accordance to our final definition of the modes of experience. Two additional notions played an increasing role in our research towards the final project: setting values (use, experience, narratives and appropriation properties of the socio-physical environment) and 'the parameters of reality'.

For future research, apparently, it is important to elaborate on the theoretical framework and to link it with the reality parameters, as has been done theoretically in a research paper by Lengkeek (1998) and empirically in the NTKC Dutch Nature Camping Club research (Van der Kooij and Lengkeek, 1998).

Empirical evaluation: understanding and application

The previously mentioned theoretical and methodological considerations have been applied in seven field studies. Since the studies have been conducted by several research groups, who have partly been working independently, and throughout a long period in which the theoretical elaboration of the realm of experiences continued, the contents of the dimensions and items have changed gradually. Because of this, the case studies are not always easily comparable. Of course, via a factor analysis, respondents' answers have been classified according to their corresponding motivations, which means that on this level the comparability of the case studies increased significantly. Next, we tried to group respondents into a typology of experiences. This can be accomplished via either a cluster analysis or group overlapping analysis. We chose the latter one since a cluster analysis tends to be too strict in assigning respondents to categories. An experience mode is not always so strictly defined and varies from time to time. People combine experiential feelings and attitudes, and not always in a strict logical way. Therefore, we were less interested in strict categories of people than in types of experience. The group overlapping analysis better fits this purpose. Finding experience types is crucial if these experiences are to be linked to environments that facilitate and stimulate them. If the design and management of leisure environments can be focused on and differentiated by experience types, we suppose that people will be attracted to each in a differentiated way according to the stimuli of the destinations or places of interest.

The different studies have been linked by the following questions:

1. Are Cohen's five modes of experience empirically found within the experiences of recreationists and tourists?
2. Are any of the five modes so continuously present or dominant in the experience world of people that they can be classified accordingly in a typology of experiences?
3. Is it possible to relate the various types to social or other background characteristics?
4. Are the modes of experience found within different contexts for different leisure activities?
5. Is it possible to transform the modes of experience into a market segmentation of tourists and recreationists?
6. Is it possible to construct a valid and reliable measuring instrument for experiences within the domain of tourism and recreation?

Are Cohen's five modes of experience empirically found within the experiences of recreationists and tourists?

As a result of a factor analysis procedure, we observe that the modes of experience appear within the factors, although not completely. In each case study, the performed factor analysis regroups response patterns and, although at times the same items have been used in two or more case studies, different factor results occur. In general, both differences in items and biased or specific visitor groups among the different studies can cause differences in factor results.

Yet, patterns are recognisable, even though the content of the theoretically defined modes is somewhat distinct from the empirically operationalised and measured modes. Results support our rethinking of the modes of experience as defined by Cohen. For instance, the amusement mode is, at times, an independent factor, while falling apart in others. It involves such dimensions as 'familiar', 'carefully organised', 'comfort' and 'social/touristic'. The change mode is the most obvious and consistent mode in each case study. The interest mode is also found in each field study, but has a diversified content; sometimes related to 'information, to be informed', or reflecting a 'search for backstage stories' and/or to a 'ephemeral wish to experience local cultures'; the latter of which relates to the dedication mode. The actual problem of the interest mode is that items were formulated in such a way that it was easy for a majority of respondents to agree with. Thus, the distinctive capacity of these items should be improved. The fourth mode, we labelled rapture, expresses the longing to be active and to discover and shift boundaries of the, mostly physical, self. The search for self-discovery or introspection was highlighted in just one case study. Lastly, the dedication mode proved its context dependency, as demonstrated by its separation into either an absorption in culture or nature. Moreover, in the last study performed among members of the NTKC Nature Camping Club, some new items, referring to the appropriation of vacation destinations, were added. These items led towards a separate appropriation factor, that highly correlates with both the cultural-dedication experience and the amusement experience.

Are any of the five modes so continuously present or dominant in the experience world of people that they can be classified accordingly in a typology of experiences?

Research results show that a large continuity can be observed in appearance and contents of the modes of experience, despite the fact that (i) items used in the case studies are not always similar, (ii) characteristics are not always fully operationalised and, (iii) a factor analysis accommodates a certain level of unpredictability. Besides, the distribution of experiences over the tourist and recreational population is in each case study more or less divided proportionally. Moreover, we note that the modes of experience do not form separate categories, but partially and gradually switch from one mode to another. Thus, we conclude that we have developed a typology of experiences, applicable and valid within the domain of leisure and tourism.

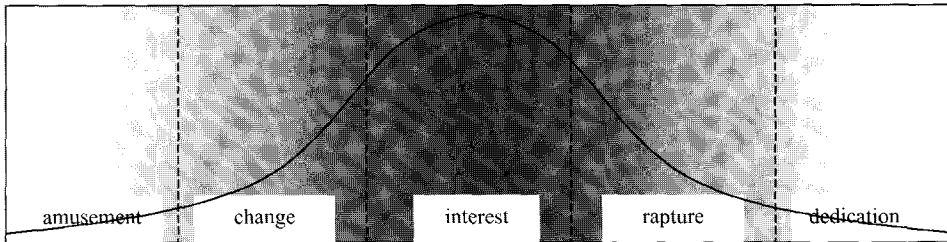


Figure 6.1 Graphic representation of the typology of experiences

People can belong to several different modes (multi-modes) dependent on the specific characteristics of the activity in which they are engaged or the setting in which they spend their leisure time. Of course, a typology of experiences reduces the complexity of reality. When questioned during an actual tourist and/or recreational experience, we cannot expect that people immediately excavate their most original or profound motives, let alone, make sense of them. Nevertheless, we found, more or less, stable structures of experience, which motivate tourist and recreationist activities and also function for respondents to interpret themselves. These stable structures are useful and instrumental, in the sense that they help us to understand differences in the meaning of leisure behaviour. As long as the experience modes can be confirmed in comparable situations the reductions are acceptable.

Is it possible to relate the various types to social or other background characteristics?

The characterisation of experience types on social and other background aspects is very successful. We conclude that amusement types are either older people faithful to the familiar vacation destination or younger people, who prefer carefree amusements. The change type is a classical parent in his/her mid-thirties or forties with growing children, a hectic life, a stressful

and busy job, and many social commitments. The interest type is older, interested in a range of objects, searching for variation and authenticity. The rapture type is younger and fearless; they combine outdoor activities with partying and sun, sand and sea vacations. The dedication type is highly educated, well informed and prefers individual travelling.

If the destination setting facilitates a diversity of activities, the experience types are rather easy to characterise. If the potential supply of activities is limited, all experience types exhibit, by necessity, more or less the same behaviour. As soon as the activities are symbolically specified, such as a cosy family cycle tour or a rough exciting cycle tour, designed to attract specific target groups, the modes of experience immediately fall apart.

Are the modes of experience found within different contexts for different leisure activities?

We conclude that the modes of experience can be traced within each field study. When displaying factor results of each study graphically, the seven projects resemble each other considerably, thus, proving that a quest for tourist and recreationist experiences within the context of different settings is considerably universal. This occurred, despite that not every dimension was operationalised in each case study, dimensions were operationalised differently in several studies and that a factor analysis will always present some level of unpredictability.

In several studies, the opposite poles of the continuum tended to bend towards each other. This, in particular, was the case in the NTKC study where, as previously mentioned, a distinct taking possession of the out-there-ness resulted in a strong connection to everyday experiences of the amusement mode. According to Cohen's theory, this is impossible. In our reformulation, explained in chapter two, this proves the 'snake who bites its own tail' theory. The more dedication directed the mode becomes, the more distant it gets from everyday reality. Eventually, the out-there-ness reality loses its illusory character and turns out to be an everyday reality once again, although taking on a new form.

Is it possible to transform the modes of experience into a market segmentation of tourists and recreationists?

We explored to what extent the typology of experiences can also be transformed into a market segmentation of tourists and recreationists. This transformation was based on the empirical finding that multiple experiences are often unified within one person. We wanted to know whether market segments could be constructed around regular combinations of experience modes. For example, quite often the change and rapture modes combine. The urge to escape the daily grind and stress and to reload one's battery is often achieved by participating in strenuous physical activities where every consciousness of daily life disappears. But also, quite often the change and experiential modes combine, the experimental and existential modes combine, and so forth and so on. As more or less all possible combinations of modes popped up, it was difficult to segment the majority of the visitors unambiguously. Despite these difficulties, it is possible to construct a market-segmentation for

tourists in a particular setting. For suppliers of recreation facilities within certain areas a context-specific market-segmentation can be very useful.

However, as each case study area depicted different combinations of modes, it appeared to be impossible to construct one overall market-segmentation for all case study areas. Market segmentations, within which respondents are represented according to certain combinations of experiences, have only a limited, context-bound validity. Consequently, it is not possible to construct a market segmentation with general validity.

Is it possible to construct a valid and reliable measuring instrument for experiences within the domain of tourism and recreation?

In response to this question, we considered the following: the operationalisation process, the context-specificity of the items, the construction of a typology of experiences and the construction of a reliable and valid measuring-instrument.

The operationalisation of the modes of experience into underlying characteristics and subsequently into items was a complicated process. The measurement of experiences of which public opinion is disdainful or complicated to articulate can easily lead to socially desirable answers. Nevertheless, a majority of the underlying dimensions proved to be operationalised, reasonably to good, into appropriate and measurable items (content validity). Furthermore, we concluded that the items were reasonably 'stable'. However, this accounts less for the items belonging to the self-discovery or introspection dimensions of the rapture mode. These items need further refinement. Finally, it is arguable that, to express the rapture and dedication modes properly, we should elaborate on new forms of communication with our respondents. For example, instead of presenting statements via a survey, working with images and visual representations of experiences (pictorial scale) or group interviewing could be alternative research methods to consider. The disadvantage of multiple methods of measurement, however, is a decrease in internal consistency of the measuring-instrument.

The same accounts for the dilemma of whether items should be formulated context- or activity specific or in more general terms. There may be a big difference between tourist experiences for people on a vacation or on a day trip for the weekend. This also applies to the discussion of whether or not destination characteristics should be reflected, and to what extent in the items. It might be that items are phrased independently for a specific environmental setting, whereas the actual behaviour of respondents (e.g., visiting a pop music concert or a theme park) has little to do with it. A strong application towards the contextuality of experiences has some big disadvantages for the general applicability and validity of the measuring-instrument. For the time being, we recommend a standard item list, in which the distinction between vacation and day trip experiences is honoured, but the specific setting attributes (characteristics of the destination) will be specified only for the latter (i.e., for day trips).

The construction of a typology of experiences, by means of a factor analysis and the grouping technique, appeared to be useful and applicable within the perspective of this study's aims. It provides on one hand insight to the existence and distribution of experience within

each leisure setting and on the other it facilitates a comparison of the dispersal of experiences throughout a variety of settings.

Based on our test results, we present a final list of scale items, based on vacation experiences, which fulfil to a large extent the demands of reliability and validity. This measuring-instrument does not relieve us of an obligation to formulate, test and re-test existing and/or new items.

Implications for policy and product development

Up to now, policy has been directed towards the facilitation of tourist-recreationist activities through the supply of infrastructure and conveniences. Because of this, material transformations and capacity figures determine the tourist landscape. We have clearly indicated that tourism and recreation involve much more; imagination, fantasy, emotions and physical engagement in activities form a counter-part of everyday reality. By re-examining Cohen's modes of experience and explaining each within a context of reality parameters, we developed an instrument that can provide useful insight, yet simple to apply, in the complex and diverse world of tourist and recreationist experiences.

This research maps present experiential types in nature areas, of car route drivers, of visitors to both exotic and nearby destinations, and of nature camping enthusiasts. It was obvious that all experiential types exist in nearly every setting and activity. In principle, experiential types are not only reserved for specific conditions (environmental, social, etc.). However, some experiences occur rarely, while others dominate, meaning that not every setting is well equipped to enable each aspect of the vast spectrum of visitor experiences. As a consequence, some experiences are, more vulnerable than others are, which implies that they collapse into formulated policy too general in context or when market forces dominate the balance of power.

Policy makers and product developers should be aware of this mechanism. Therefore, the possibilities to establish a variety of experiences and its consequences for spatial design should be a starting point for the development of new policy and plans, not just a differentiation for differentiation sake or the acknowledgement and justification of a diverse world of experiences (Lengkeek and Philipsen, 1998).

Knowledge of experiences can be used to make the product suitable for the preferred experiences of the actual visitors. In addition, it can be useful to strengthen minority experiences or, on the contrary, to discourage either majority or undesirable experiences. Policy makers and product developers can maintain, adapt or diversify the destination according to different target groups. Variation can be maintained or enhanced via zoning and thematic design for experiences in a specific spatial setting.

Future research

In the seven studies we mainly focused on touristic activities. Much research has yet to be done in the other realms of leisure activities. In the meantime, following our theoretical approach, a research project has been conducted to examine the various forms of 'walking': making a round in the neighbourhood, a stroll over a longer distance in the surroundings, the real long distance walking journey and 'running' (Koert, to be published). Research methods

in this project have been qualitative and linked to participant observation. Different forms of walking, as results indicate, can be understood in terms of the different predominant modes of experience.

Apart from varying within the realm of behaviour, we also intend to verify our measuring-instrument within diverse socio-spatial leisure contexts. In a monitoring project in a Dutch dune area, results show that two types of experience groups dominate: the 'change' modus and the 'dedication', linked to a strong function of the area for people living nearby and claiming the area as their 'back-yards' (Bakker and Lengkeek, 1999). Most respondents have come there for more than ten years, with many visiting more than forty times a year. It also showed that what people indicate as their prevailing tourist modes does not correspond with the prevailing modes of experience related to a back-yard area. This is logical since their back yard has already been appropriated as an extension of the everyday lifeworld. If this measuring-instrument proves to be valid for every socio-spatial context, it is most efficient and economic in monitoring research, in which time-space behaviour in a certain area can be linked to types of experience and related background characteristics. But, it has to be tested repeatedly, and validated with results obtained from other methods.

In our case, where seven studies were based on survey methods and statistical data processing, much research is needed using different methodologies. For a 'phenomenology' and understanding of meanings, the qualitative approach seems to be the most appropriate. Our choice for quantitative methods was originally for practical reasons dealing with policy questions for tourism organisations with respect to different experience types and target groups. A multiple method approach is promising when taking our results into consideration.

With the rapid advance of computer technology, a new research option looms in the not too distant future. With three-dimensional computer animation, experiences can be created and interpretations of different modes can be brought into direct interaction and negotiation with respondents. In this way, it will be possible to develop a sophisticated investigation of the relationship between experiences and specific qualities of the physical and socio-cultural environment, taking research much further than the more traditional use of photographs.

For us, Cohen's article, written in the late seventies, proved to be a great source of inspiration. We firmly believe that the distinction he made among the different experience modes should be considered in debates on the post-modern or post-tourist spectacle paradigm level, in which leisure experience seemingly shrinks into proportions of a 'depth-less' consumption of unproblematic, inauthentic products and leisure settings (Urry 1992, Mommaas 2000). Besides a superficial gaze at the one end of the continuum, we still believe strongly in the power of dedicated leisure or, as Stebbins (1992) puts it, 'serious leisure' at the other end. The problem we still face in research is that the more sublime and special the experience, the more difficulty people have to describe their experiences in words, therefore, the more difficult it is to deal with in empirical research.

REFERENCES

- Bakker, J.G. and J. Lengkeek (1999), *Monitoringsonderzoek recreatie Amsterdamse Waterleidingduinen. Deel II: Onderzoek naar beleving, recreatiegedrag en routepatronen van de bezoekers in 1998 en 1999*. Vakgroep Ruimtelijke Planvorming. Nota 78. Wageningen: Wageningen Universiteit en Research Centru.
- Bergson (1989, original 1903), *Inleiding tot de metafysica* (Introduction to Metaphysics). Amsterdam: Boom.
- Boer, J. de (1989), *Marketing en promotie voor de recreatiesector*. Amsterdam: Bureau Welzijnsmarketing.
- Boom, E.J. and A.A. Weber (1994), *Consumentengedrag. Aanknopingspunten voor marketingstrategie*. Groningen: Wolters-Noordhoff.
- Boorstin, D. (1963), *The image, or what happened to the American dream?* Middlesex: Pelican Books.
- Bourdieu, P. (1994), *Distinction: A Social Critique of the Judgement of Taste*. London/Melbourne and Henley: Routledge & Kegan Paul.
- Cohen, E. (1974), Who is a Tourist? A Conceptual Classification. *Sociological Review* 22:527-555.
- Cohen, E. (1979), A phenomenology of tourist experiences. *The Journal of the British Sociological Association*, 13(1979):179-201.
- Cohen, S. and L. Taylor (1992), *Escape Attempts. The theory and practice of resistance to everyday life*. London/New York: Routledge.
- Cramer, M.L.S. and M.E.H. van Lierop (1994), *Vragen staat vrij! Verslag van de ontwikkeling van het tot stand komen van een enquête met betrekking tot doelgroepen onderscheid*. Student thesis. Centre for Recreation and Tourism. Wageningen: Wageningen Agricultural University.
- Cramer, M.L.S. and M.E.H. van Lierop (1995). *Round the world in five experiences. Motives of tourists in Monteverde and Manuel Antonio, Costa Rica*. Student thesis Centre for Recreation and Tourism. Wageningen: Wageningen Agricultural University.
- Crouch, D. (1999), *Leisure/tourism geographies: practices and geographical knowledge*. London: Routledge.
- Dam, Y. van (1996), *Co-referaat themamiddag 'Doelgroepen' Recreatie en Toerisme*. Centre for Recreation and Tourism. Wageningen: Wageningen Agricultural University.
- Eisenstadt, S.N. (1968), Transformation of Social, Political and Cultural Orders in Modernisation. In: Eisenstadt, S.N. (ed.), *Comparative Perspectives on Social Change*, Boston: Little, Brown and Co., pp. 256-279.
- Elands, B.H.M., G.E. van Keken, G. Verhagen and C. Baltjes (1996), *Toeristische autoroutes van de ANWB; waar gaan we heen vandaag? Een onderzoek naar verantwoord gebruik van de ANWB-autoroutes*. Arnhem/Wageningen: Beke Research and Consultancy Group/Laboratory for Spatial Planning of Wageningen Agricultural University.
- Elands, B.H.M. (forthcoming in 2001). *Speurtocht naar toeristische complexen*. Dissertation. Wageningen: Wageningen University.

- Elias, Norbert (1969), *Ueber den Prozess der Zivilisation: soziogenetische und psychogenetische Untersuchungen*. Frankfurt: Suhrkamp.
- Erikson, E.H. (1963), *Childhood and Society*. New York: Norton and Company.
- Giddens, A. (1991), *Modernity and self-identity: self and society in the late modern age*. Cambridge: Polity Publishers.
- Hair, J.F., R.E. Anderson, R.L. Tatham and W.C. Black (1995), *Multivariate data analysis: with readings (4th ed.)*. Englewood Cliffs, New Jersey: Prentice Hall.
- Harvey (1989), *The condition of postmodernity*. Oxford: Basil Blackwell.
- Huizinga (1940), *Homo Ludens. Proeve eener bepaling van het spel-element der cultuur*. Haarlem: Tjeenk Willink.
- Kacen J.J. (1994), Phenomenological Insights in Mood and Mood-Related Consumer Behaviours. In: Chris T. Allen and Deborah Roedder John (eds.), *Advances in Consumer Research*, Vol. 21. Provo, UT: Association for Consumer research.
- Keken, G.E., B.H.M. Elands, B.M.W.A. Beke and J. Lengkeek (1995a), *Kunnen recreanten een dagje zonder de auto? Analyse van recreatie-patronen en auto-gebruik in het gebied rond de Posbank*. Arnhem/Wageningen: Beke Research and Consultancy Group/Centre for Recreation and Tourism of Wageningen Agricultural University.
- Keken, G.E. van, J. Lengkeek and B.H.M. Elands (1995b), Nieuwe dimensies in zoneren: zonering van belevingswerelden; Wat zoekt recreant in natuurgebied? *Recreatie & Toerisme*, 5(1995), pp. 6-9.
- Keken, G.E. van and G. Verhagen (1996), *Met het openbaar vervoer op vakantie in 1995. Een boekingsmeting onder de gasten van de vijf Landal Green Parks op de Veluwe*. Arnhem: Beke Research and Consultancy Group.
- Koert, W. (1999), *Wandelen als raadsel*. Wageningen: Centre for Recreation and Tourism of Wageningen Agricultural University
- Kooij, M. van der and J. Lengkeek (1998), *Terreinwinst. Onderzoek naar kansen voor een duurzame Nederlandse Toeristen Kampeer Club*. Centre for Recreation and Tourism/Division Knowledge Transfer 151. Wageningen: Wageningen Agricultural University.
- Kotler, P. (1994). *Marketing Management. Analysis, planning, implementation, and control*. New Jersey: Prentice-Hall.
- Kugel, E., J.G. Bakker and H.W.J. Boerwinkel (1991). *Opnieuw: Recreatie in Meijendel. Een onderzoek naar natuurgerichte recreatie; trends, beleving en gedrag en sturingsmogelijkheden* Report nr. 10 Centre for Recreation and Tourism Studies, Wageningen: Wageningen Agricultural University.
- Lee, T. and J. Crompton (1992), Measuring novelty seeking in tourism. *Annals of Tourism Research*, 19(1992):732-751.
- Lengkeek, J. (1994), *Een meervoudige werkelijkheid. Een sociologisch-filosofisch essay over het collectieve belang van recreatie en toerisme*. (On multiple realities. A sociological philosophical essay on the collective interest of recreation and tourism). Dissertation. Wageningen Agricultural University.
- Lengkeek, J. (1996), On the Multiple Realities of Leisure; A Phenomenological Approach to the Otherness of Leisure. *Loisir et société / Society and Leisure*, 19(1996), pp. 23-40.

- Lengkeek, J. (1998), Leisure experience and imagination; rethinking Cohen's modes of experience. Paper presented at the International Sociological Association XIV World Congress in Montreal, Canada. Centre for Recreation and Tourism Studies, Wageningen: Wageningen Agricultural University.
- Merton, R.K. (1949), *Social Theory and Social Structure*. Glencoe.
- MacCannell, D. (1989, original 1976), *The tourist, a new theory of the leisure class*. New York: Schocken.
- Mannell, R.C. en S.E. Iso-Ahola (1987), Psychological nature of leisure and tourism experience. *Annals of Tourism Research*, 14(1987):314-331.
- Mo, C., D.R. Howard and M.E.Havitz (1993). Testing an international tourist role typology. *Annals of Tourism Research*, 20(1993):319-335.
- Murphy, P.E. (1985), *Tourism: a community approach*. New York: Methuen.
- Nooij, A.T.J. (1990). *Sociale methodiek. Normatieve en beschrijvende methodiek in grondvormen*. Leiden: Stenfert Kroese.
- Nooij, A.T.J. (1995), *Variabelen en modellen. Multivariate analyse in het sociaal-wetenschappelijk onderzoek*. Amsterdam: Boom.
- Oppedijk van Veen, W.M. en Th. Verhallen (1986), Vacation Market Segmentation: a Domain-specific value approach. *Annals of Tourism Research*, 13(1986):37-58.
- Peursen, C.A. van (1992). *Verhaal & Werkelijkheid. Een deiktische ontologie*. Kampen: Kok Agora.
- Poel, H.J.J. van der (1993), *De modularisering van het dagelijkse leven*. Amsterdam: Thesis Publishers.
- Potter, J. (1996), Representing reality: discourse, rhetoric and social construction. London: Sage Publishers.
- Plog, S.C. (1972), *Why destination areas rise and fall in popularity*. Paper presented at Southern California. Chapter of the Travel Research Association.
- Raaij, W.F. van, en Th. Verhallen (1990), Domeinspecifieke marktsegmentatie. *Tijdschrift voor Marketing*, april 1990:6-15
- Ricoeur, P. (1994), Imagination in Discourse and in Action. In: G. Robinson and J. Rundell, *Rethinking Imagination; Culture and Creativity*. London/New York: Routledge, pp. 118-135.
- Rundell, J. (1994), Creativity and Judgement. In: G. Robinson and J. Rundell, *Rethinking Imagination; Culture and Creativity*. London/New York: Routledge, pp. 87-117.
- Sacks (1985), *The Man who mistook his Wife for a Hat*. London: Picador Books.
- Schutz, A. (1990), *Collected Papers I The Problem of Social Reality*. The Hague: Martinus Nijhoff.
- Selwyn, T. (1992), *Chasing Myths*. Paper presented for 'Le Tourisme International entre Tradition et Modernité, Congres Nice, 19-21 november 1992.
- Schmeink, H. (1995), Strategische mogelijkheden voor SNP natuurreizen in Zuidoost Azië. Student thesis. Centre for Recreation and Tourism, Wageningen: Wageningen Agricultural University.
- Stebbins, R.A. (1992), *Amateurs, Professionals and Serious Leisure*. Montreal and Kingston: McGill-Queen's University Press.

- Thüsen, von der (1997), Het verlangen naar huivering: over het sublieme, het wrede en het unheimliche; essays. Amsterdam: Querido.
- Turner, V. (1973), The center out there: Pilgrim's goal. *History of Religions*, 12(1973)3:191-230.
- Urry, J. (1992, original 1990), *The Tourist gaze. Leisure and travel in contemporary society*. London: Sage.
- Veenink, T. (1995), *Op basis van gelijkheid??? Een vergelijkend onderzoek naar de mogelijkheden van de cluster-, factor- en groepsoverlappende analyse, bij de bepaling van overeenkomstige bezoekmotieven tussen recreanten in Meijendel*. Student thesis Centre for Recreation and Tourism, Wageningen: Wageningen Agricultural University.
- Yiannakis, A. and H. Gibson (1992), Roles tourists play. *Annals of Tourism Research*, 19(1992), pp. 287-303.
- WTO (1998), Tourism growth slows due to Asian financial crisis. *WTO News*, march-april 1998. World Tourism Organization.

APPENDIX 1

LIST OF ITEMS AND FREQUENCIES OF RESPONSES FOR EACH CASE STUDY

The following table shows those survey items from seven case studies presented and classified according to the 'modes of experience'. A Likert scale was used with the following response categories: 1 'I fully disagree', 2 'I disagree', 3 'I do not disagree, I do not agree', 4 'I agree', and 5 'I fully agree'.

The last three columns list the frequencies of responses as percentages; the scores for *fully agree* and *agree* were recoded and combined as an '*agree*' score, and the scores for *fully disagree* and *disagree* were recoded and combined to form the '*disagree*' score. A third column was created to represent the *neutral* responses. In the case study "Veluwezoom National Park" no neutral category was given.

Veluwezoom National Park			
Mode	Item	Agree	Dis-agree
Amu	On vacation I like to be pampered (access to a washing machine, clean and luxurious showers, electricity, etc.)	50	50
	For me, having a nice time on vacation means drinking coffee or a beer with the neighbours	24	76
	For me, vacation means a little swimming, shopping, sitting at a terrace, etc.	40	60
	When abroad on vacation I really like making friends with other Dutch vacationers	36	64
	I like to eat Dutch food on vacation	22	78
	I like to hear Dutch spoken when I'm on vacation	32	68
Cha	To me, vacation means being idle, sunbathing and doing nothing	20	80
	I need vacations to recharge my batteries	76	24
	On vacation I do not want to have to do all sorts of daily- household chores (such as grocery shopping, cooking, washing, etc.)	60	40
	It takes me the first few days of a vacation to unwind and forget my job or housework	46	54
	Vacations get you out of the daily grind	82	18
	I have such a stressful job that I need to escape once in a while	46	54
	I have to go on vacation at least once a year to recover	62	38
	On vacation I find variation important because I scarcely have that at home	20	80
Int	I always read the information boards at tourist sites	68	32
	I like to choose a different vacation destination each year	78	22
	I always visit a church, castle or historic city centre when I'm on vacation	81	19
	I always take a travel guide and a map of the area with me on vacations	81	19
	On vacation I like to learn something about the local culture and customs	90	10
Rapt	Vacations mean discovering the borders of my level of endurance	12	88
	On vacations I like sportive challenges and surprises	68	32
	When I'm on vacation I like to be alone in the great outdoors for hours on end	35	65
	I like active vacations doing strenuous things such as long treks and cycle tours	54	46
	For me vacations are a means of personal reflection	55	45
	I have no objections to primitive conditions when I'm on vacation	48	52
Dedic	For me vacation means totally immersing myself in other cultures	29	71
	Once an area starts getting touristy I don't go back	29	71
	My first choice are exotic vacation destinations	27	73
	On vacation I search for wilderness and landscapes where I won't meet anybody	47	53
	I travel to study other authentic cultures and lifestyles and, most of all, to experience them	30	70

ANWB Auto Routes				
Mode	Item	Agree	Neu-tral	Dis-Agree
Amu	On vacation I like to be pampered (access to a washing machine, clean and luxurious showers, electricity, etc.)	68	18	14
	I like to go to places that attract many tourists and are nice and busy	26	24	50
	For me having a nice time on vacation means drinking coffee or a beer with the neighbours	21	28	51
	When abroad on vacation I really like making friends with other Dutch vacationers	24	32	44
	I like to eat Dutch food on vacation	23	24	53
	I like to hear Dutch spoken when I'm on vacation	28	31	41
Cha	I need vacations to recharge my batteries	65	15	20
	It takes me the first few days of a vacation to unwind and forget my job or housework	33	19	48
	Vacations get you out of the daily grind	78	15	7
	I have such a stressful job that I need to escape once in a while	37	20	43
	I have to go on vacation at least once a year to recover	62	19	19
Int	I always read the information boards at tourist sites	57	28	15
	I always visit a church, castle or historic city centre when I'm on vacation	73	16	11
	I always take a travel guide and a map of the area with me on vacations	85	10	5
	I like the guidance of a guide on excursions (e.g., city tours, nature excursions)	23	31	46
Rapt	On vacations I like sportive challenges and surprises	44	32	24
	When I'm on vacation I like to be alone in the great outdoors for hours on end	47	23	30
	I have no objections to primitive conditions when I'm on vacation	25	30	45
	Vacations are a means to get to know myself	13	37	50
	I like active vacations doing strenuous things such as long treks and cycle tours	32	22	46
Dedic	For me vacation means totally immersing myself in other cultures	35	35	30
	Once an area starts getting touristy I don't go back	14	44	42
	My first choice are exotic vacation destinations	20	24	56
	On vacation I search out wilderness and landscapes where I won't meet anybody	42	32	26
	I travel to study other authentic cultures and lifestyles and, most of all, to experience them	24	28	48

Veluwe Travel Pass				
Mode	Item	Agree	Neu-tral	Dis-Agree
Amu	On vacation I like to be pampered	73	19	8
	I like to go to places that attract many tourists and are nice and busy	21	26	53
	For me having a nice time on vacation means drinking coffee or a beer with the neighbours	13	20	67
	When abroad on vacation I really like making friends with other Dutch vacationers	21	35	44
	I like to eat Dutch food on vacation	30	30	40
	I like to hear Dutch spoken when I'm on vacation	35	30	35
Cha	I need vacations to recharge my batteries	73	14	13
	It takes me the first few days of a vacation to unwind and forget my job or housework	32	21	47
	Vacations get you out of the daily grind	78	12	10
	I have such a stressful job that I need to escape once in a while	34	23	43
	I have to go on vacation at least once a year to recover	68	17	15
Int	I always read the information boards at tourist sites	59	28	13
	I always visit a church, castle or historic city centre when I'm on vacation	61	19	20
	I always take a travel guide and a map of the area with me on vacations	68	17	15
	I like the guidance of a guide on excursions (e.g., city tours, nature excursions)	24	29	47
Rapt	On vacations I like sportive challenges and surprises	29	38	33
	When I'm on vacation I like to be alone in the great outdoors for hours on end	47	25	28
	I have no objections to primitive conditions when I'm on vacation	17	22	61
	Vacations are a means to get to know myself	13	30	57
	I like active vacations doing strenuous things like long treks and cycle tours	37	27	36
Dedic	For me vacation means totally immersing myself in other cultures	19	37	44
	Once an area starts getting touristy I don't go back	16	41	43
	My first choice are exotic vacation destinations	8	17	75
	On vacation I search for wilderness and landscapes where I won't meet anybody	43	31	26
	I travel to study other authentic cultures and lifestyles and, most of all, to experience them	13	25	62

Euregion Meuse-Rhine				
Mode	Item	Agree	Neu-tral	Dis-Agree
Amu	I like to hear Dutch spoken when I'm on vacation	19	35	46
	When abroad on vacation I really like making friends with other vacationers	37	33	30
	I always spend my vacations in a place I know well	26	33	41
	I like to go to places that attract many tourists and are nice and busy	16	31	51
	I mostly spend my vacations near home	14	27	59
Cha	On vacation I like to be pampered	22	38	40
	I need vacations to recharge my batteries	78	14	8
	It takes me the first few days of a vacation to unwind and forget my job or housework	50	20	30
	The most important thing in my vacation is relaxing	70	19	11
	Vacations get you out of the daily grind	86	9	5
Int	I have such a stressful job that I need to escape once in a while	49	24	27
	I always visit a church, castle or historic city centre when I'm on vacation	77	11	12
	I always take a travel guide and a map of the area with me on vacations	81	9	10
	I like the guidance of a guide on excursions (e.g., city tours, nature excursions)	22	28	50
	On vacation I like to learn something about the local culture and customs	75	21	4
Rapt	I have no objections to primitive conditions when I'm on vacation	38	29	33
	When I'm on vacation I like to be alone in the great outdoors for hours on end	34	33	33
	Vacations are a means to get to know myself	12	25	63
	I get a kick out of adventurous trips in the mountains, on a mountain bike or whitewater canoeing	30	26	44
	I don't look for danger and sensation when I'm on vacation (-)	64	21	15
	I like active vacations doing strenuous things like long treks and cycle tours	43	30	27
	My vacation is really successful when unexpected and exciting things happen	21	40	39
	During my vacation, I want to feel like a real explorer	26	33	41
Dedic	For me vacation means totally immersing myself in other cultures	26	41	33
	On vacation I search for wilderness and landscapes where I won't meet anybody	33	35	32
	Once an area starts getting touristy I don't go back	9	41	50

SNP Nature Travels				
Mode	Item	Agree	Neu-tral	Dis-Agree
Amu	When abroad on vacation I really like making friends with other Dutch vacationers	9	36	55
	Real vacation for me is drinking a cup of coffee or having a beer on a sunny terrace	13	31	56
	I find it pleasant to go on organised vacations	51	35	14
Cha	I find it great to lay in the sun on the beach for hours	8	9	83
	I go on vacation because I want to forget my life at home	66	19	15
	I have to go on vacation at least once a year to recover	67	19	14
	I need vacations to recharge my batteries	65	23	12
	I go on vacation to escape the daily grind	20	27	53
Int	I like to go to local cultural activities	67	24	9
	On vacation I don't feel like visiting a church, castle or historic city centre (-)	6	17	77
	I like it when a guide tells stories and things worth knowing about nature	91	7	2
	I go on vacation to admire other nature and landscapes	59	37	4
Rapt	On vacation I really like physical challenges, like a long trek	88	9	3
	I have no objections to primitive conditions when I'm on vacation	80	12	8
	On vacation I can become acquainted with myself	37	30	33
	On vacation I like to be confronted with new experiences and surprises	95	5	-
Dedic	On vacation I search out wilderness and landscapes where I won't meet anybody	69	24	7
	I go on vacation in order to intensively study plants and animals	26	39	35
	I am not satisfied with just seeing local cultures and their habits. I would rather be a part of it	47	39	14
	On vacation I immerse myself totally in another culture. I adapt to the local lifestyle	53	35	12
	I prefer to travel alone than in a group	33	38	29

Costa Rica National Parks				
Mode	Item	Agree	Neu-tral	Dis-Agree
Amu	I like it at home but here as well	85	9	6
	I do not enjoy a sparkling nightlife (-)	49	26	25
	I do not like a luxurious vacation (-)	44	31	25
	After visiting the rainforest one day, I know what it is like	14	20	66
	I visit Costa Rica for its romantic beach	46	18	36
Cha	I lie down on the beach for sunbathing	31	20	49
	I go on vacation to rest	57	20	23
	During my vacation I finally find time for myself	55	23	22
	I really felt I had to go out	55	19	26
	I lie on the beach to come to rest	47	20	33
Int	I go on vacation to escape from the ordinary life	65	19	16
	I want to enjoy new and unique experiences during my vacation	96	3	1
	I want a guide to tell me about the rainforest	53	25	22
	I visit Costa Rica to admire turtles	45	20	35
Rapt	I visit Costa Rica to admire a volcano	74	12	14
	I do a lot on outdoor sports like: white-water rafting, go mountain-bike racing	41	24	35
	I mostly prefer to go alone on vacation	14	18	68
	I love to live for a short period in a local community	65	25	10
Dedic	I visit Costa Rica for a survival through the rainforest	21	18	61
	I like to have many contacts with the local residents	86	10	4
	I like to visit places where few tourists come	87	11	2
	Life in Costa Rica is more authentic than life at home	30	38	32
	I would like to live in Costa Rica	27	32	41
	I visit Costa Rica to live by the existing culture and habits	54	22	24
	I visit Costa Rica to because Costa Rica plays an important role in my life	21	21	58

NTKC Dutch Nature Camping Club				
Mode	Item	Agree	Neu- tral	Dis- Agree
Amu	I like to go to places that attract many tourists and are nice and busy	12	79	9
	Vacation for me is mainly having a lot of fun	30	37	33
	I like to eat Dutch food on vacation	15	69	16
	I like it when the people in my vacation area, such as the waiter or ski instructor, also speak a little Dutch	15	67	18
	I like to go on vacation, but I also like it to go home again	58	21	21
Cha	Because of the pressure of the daily activities, I have to go out once in a while	63	19	18
	I don't care where I go on vacation, I just have to get away	25	53	22
	I need vacations to recharge my batteries	59	21	20
	I go on vacation to get out of the daily grind	59	20	21
	I go on vacation for a good rest and relaxation	62	13	25
Int	On vacation I don't feel like visiting a church, castle or historic city centre	16	70	14
	I almost always buy or borrow a map or a travel guide of my vacation area	73	19	8
	When I am on vacation, I go first to the local tourist office for specific information about the area	39	35	26
	When I am on vacation, I really must hear the stories and things important to know about the area	34	31	35
	On vacation I want to see new and various things all the time	57	16	27
Rapt	For me it is a challenge to live in the most primitive circumstances	37	27	36
	On vacation I can become acquainted with myself	24	35	41
	When I'm on vacation I like to be alone in the great outdoors for hours on end	51	28	21
	I like active vacations doing strenuous things like long treks and cycle tours	56	22	22
	On vacation I like it the most when, beforehand, I have no idea where I will go	38	27	35
Dedic	I rather go to the same area because I feel bonded to it	17	60	23
	The area where I always go on vacation, I really consider as my place	25	45	30
	I am not satisfied with just seeing local cultures and their habits. I would rather be a part of it	25	34	41
	Once an area starts getting touristy, I don't go back	31	25	44
	If I could I would live in my vacation place	20	58	22

APPENDIX 2

RESULTS OF THE FACTOR ANALYSIS PER CASE STUDY

This appendix presents results of the factor analysis procedures conducted per field study. Those factors given resulted from a factor analysis on those items previously screened for poorly correlated or double loaded items. The factors are ordered per ‘mode of experience’.

The columns per table from left to right include the following:

- An abbreviation of the mode for which the items ‘theoretically’ belong (via the developed instrument). The items are given in the order of the “modes of experience”, which means that we began with those items representing the Amusement mode and ended with items from the Dedication mode.
- an abbreviation of each item statement.
- the factor loading for each item (if above 0.30). If the factor loading is printed **bold**, the specific item belongs to the factor.

The last three rows of each table present:

- percentage of explained variance per factor,
- reliability coefficient for each factor. Cronbach’s alpha calculates the internal consistency based on the average inter-item correlation. The higher the alpha values, the better the internal consistency.

Veluwezoom National Park	<i>Factor “Rapture”</i>
<i>Factor “Amusement”</i>	On vacation comforts such as a washing machine, clean and luxurious showers, electricity, etc. are not important
I like to hear Dutch spoken when I’m on vacation	I have no objections to primitive conditions when I’m on vacation
When abroad on vacation I really like making friends with other Dutch vacationers	On vacation I like sportive challenges and surprises
For me, having a nice time on vacation means drinking coffee or a beer with the neighbours	I like active vacations doing strenuous things like long treks and cycle tours
I like to eat Dutch food on vacation	
<i>Factor “Change”</i>	<i>Factor “Nature-Dedication”</i>
I have to go on vacation at least once a year to recover	On vacation I search for wilderness and landscapes where I won’t meet anybody
I need vacations to recharge my batteries	When I’m on vacation I hike alone in the great outdoors for hours on end
I have such a stressful job that I need to escape once in a while	Once an area starts getting touristy I don’t go back
It takes me the first few days of a vacation to unwind and forget my job or housework	
Vacations get you out of the daily grind	<i>Factor “Culture-Dedication”</i>
<i>Factor “Interest”</i>	I travel to study other authentic cultures and lifestyles and, most of all, to experience them
I always visit a church, castle or historic city centre when I’m on vacation	For me, vacation means totally immersing myself in other cultures
I always take a travel guide and a map of the area with me on vacations	My first choice is exotic vacation destinations
I always read the information boards at tourist sites	
ANWB Auto Routes	<i>Factor “Amusement”</i>
To me, vacation does not mean being idle, sunbathing and doing nothing	I like to hear Dutch spoken when I’m on vacation
	I like to eat Dutch food on vacation

When abroad on vacation I really like making friends with other Dutch vacationers
For me, having a nice time on vacation means drinking coffee or a beer with the neighbours

Factor "Change"

I have such a stressful job that I need to escape once in a while
I need vacations to recharge my batteries
I have to go on vacation at least once a year to recover
It takes me the first few days of a vacation to unwind and forget my job or housework
Vacations get you out of the daily grind

Factor "Interest"

I always take a travel guide and a map of the area with me on vacations
I always visit a church, castle or historic city centre when I'm on vacation
I always read the information boards at tourist sites

Factor "Rapture"

On vacation I like sportive challenges and surprises
I have no objections to primitive conditions when I'm on vacation
I like active vacations doing strenuous things like long treks and cycle tours

Factor "Nature-Dedication"

On vacation I search for wilderness and landscapes where I won't meet anybody
When I'm on vacation I like to be alone in the great outdoors for hours on end
I do not like to go to places that attract lots of tourists and are nice and busy

Factor "Culture-Dedication"

My first choice is exotic vacation destinations
For me, vacation means totally immersing myself in other cultures
Once an area starts getting touristy I don't go back
I travel to study other authentic cultures and lifestyles and, most of all, to experience them

Veluwe Travel Pass

Factor "Familiarity-Amusement"

I like to eat Dutch food on vacation
I like to hear Dutch spoken when I'm on vacation

Factor "Comfort-Amusement"

On vacation comforts such as washing machine, clean and luxurious showers, electricity, etc. are important

I object to primitive conditions when I'm on vacation

Factor "Change"

I need vacations to recharge my batteries
I have to go on vacation at least once a year to recover
I have such a stressful job that I need to escape once in a while
It takes me the first few days of a vacation to unwind and forget my job or housework
Vacations get you out of the daily grind

Factor "Interest"

I always visit a church, castle or historic city centre when I'm on vacation
I always read the information boards at tourist sites
I always take a travel guide and a map of the area with me on vacations
I like the guidance of a guide on excursions (e.g., city tours, nature excursions)

Factor "Rapture"

I like active vacations doing strenuous things like long treks and cycle tours
On vacation I like sportive challenges and surprises

Factor "Nature-Dedication"

On vacation I search for wilderness and landscapes where I won't meet anybody
When I'm on vacation I like to be alone in the great outdoors for hours on end
I do not like to go to places that attract lots of tourists and are nice and busy
Once an area starts getting touristy I don't go back

Factor "Culture-Dedication"

My first choice is exotic vacation destinations
For me, vacation means totally immersing myself in other cultures
I travel to study other authentic cultures and lifestyles and, most of all, to experience them

Euregion Meuse-Rhine

Factor "Familiarity-Amusement"

I always spend my vacations in a place I know well
I mostly spend my vacations near home
I like to hear Dutch spoken when I'm on vacation

Factor "Social/Touristic-Amusement"

I like to go to places that attract lots of tourists and are nice and busy

Although an area starts getting touristy, I will stay and return

Factor "Change"

I have such a stressful job that I need to escape once in a while

I need vacations to recharge my batteries

It takes me the first few days of a vacation to unwind and forget my job or housework

The most important thing in my vacation is relaxing

Vacations get you out of the daily grind

Factor "Interest"

I always take a travel guide and a map of the area with me on vacations

I always visit a church, castle or historic city centre when I'm on vacation

Factor "Rapture / Nature-Dedication"

I like active vacations doing strenuous things like long treks and cycle tours

I have no objections to primitive conditions when I'm on vacation

When I'm on vacation I like to be alone in the great outdoors for hours on end

On vacation I don't like to be pampered

I get a kick out of adventurous trips in the mountains, on a mountain bike or white-water rafting

On vacation I search out wilderness and landscapes where I won't meet anybody

Factor "Culture-Dedication"

For me, vacation means totally immersing myself in other cultures

My vacation is really successful when unexpected and exciting things happen

During my vacation, I want to feel like a real explorer

On vacation I like to learn something about the local culture and customs

SNP Nature Travels

Factor "Unconcerned/ Shallow-Amusement"

I find it great to lay in the sun on the beach for hours

Real vacation for me is drinking a cup of coffee or having a beer on a sunny terrace

I do not go on vacation in order to intensively study plants and animals

Factor "Carefully Organised-Amusement"

I do not prefer to travel alone than in a group

I find it pleasant to go on organised vacations

When abroad on vacation I really like making friends with other Dutch vacationers

I like it when a guide tells stories and things worth knowing about nature

Factor "Change"

I need vacations to recharge my batteries

I have to go on vacation at least once a year to recover

I go on vacation because I want to forget my life at home

Factor "Interest"

I like to go to local cultural activities

On vacation I like visiting a church, castle or historic city centre

Factor "Self Discovery-Rapture"

I go on vacation to escape the daily grind

On vacation I can become acquainted with myself

Factor "Nature-Dedication"

On vacation I search for wilderness and landscapes where I won't meet anybody

On vacation I really like physical challenges, like a long trek

I go on vacation to admire other nature and landscapes

Factor "Culture-Dedication"

On vacation, I immerse myself totally in another culture. I adapt to the local lifestyle

I have no objections to primitive conditions when I'm on vacation

I am not satisfied with just seeing local cultures and their habits. I would rather be a part of it

Costa Rica National Parks

Factor "Unconcerned/Shallow-Amusement"

After visiting the rainforest one day, I know what it is like

I do like a luxurious vacation

Factor "Relaxation-Amusement"

I lie down on the beach for sunbathing

I lie on the beach to come to rest

Factor "Change"

During my vacation I finally find time for myself

I really felt I had to go out

I go on vacation to rest

I go on vacation to escape from the ordinary life

Factor "Marker-Interest"

I visit Costa Rica to admire turtles

I visit Costa Rica to admire a volcano

I visit Costa Rica for its romantic beach

Factor "Culture-Interest"

I like to visit places where few tourists come

I like to have many contacts with the local residents

I love to live for a short period in a local community

I want a guide to tell me about the rainforest

Factor "Culture-Dedication"

I visit Costa Rica to because Costa Rica plays an important role in my life

I would like to live in Costa Rica

I visit Costa Rica for a survival through the rainforest

I visit Costa Rica to live by the existing culture and habits

Life in Costa Rica is more authentic than life at home

NTKC Dutch Nature Camping Club

Factor "Amusement"

I don't care where I go on vacation; I just have to get away

I like to eat Dutch food on vacation

I like to go to places that attract lots of tourists and are nice and busy

I like it when the people in my vacation area, such as the waiter or ski instructor, also speak a little Dutch

I almost always buy or borrow a map or a travel guide of my vacation area

On vacation I don't feel like visiting a church, castle or historic city centre

Factor "Change"

I need vacations to recharge my batteries

I go on vacation for a good rest and relaxation

I go on vacation to get out of the daily grind
Because of the pressure of the daily activities, I have to go out once in a while

Factor "Interest"

When I am on vacation, I really must hear the stories and things important to know about the area

When I go vacation, first I go to the local tourist office for specific information about the area

Factor "Rapture / Nature-Dedication"

For me it is a challenge to live in the most primitive circumstances

When I'm on vacation I like to be alone in the great outdoors for hours on end

Once an area starts getting touristy I don't go back
I like active vacations doing strenuous things like long treks and cycle tours

On vacation I like it the most when, beforehand, I have no idea where I will go

Factor "Appropriation-Dedication"

The area where I always go on vacation, I really consider as my place

I rather go to the same area because I feel bonded to it

On vacation I do not want to see new and various things all the time

On vacation I can become acquainted with myself
If I could I would live in my vacation place

Factor "Culture-Dedication"

I like vacation so much that I do not like to go home again

I am not satisfied with just seeing local cultures and their habits. I would rather be a part of it

Veluwezoom National Park							
FACTORS							
Mode	Items (summary)	Amuse- ment	Change	Interest	Rapture	Nature- Dedi- cation	Culture- Dedi- cation
Amu	Pampered				-0.74		
	Drinking with neighbours	0.59				-0.30	
	Making friends	0.68					
	Eat Dutch food	0.54					-0.30
	Hear Dutch spoken	0.78					
Cha	Doing nothing			-0.40	-0.32		
	Recharge batteries		0.73				
	Unwind and forget		0.60				
	Daily grind		0.41			0.31	
	Stress		0.72				
	Once a year		0.80				
Int	Information			0.60			
	Visit church			0.72			
	Travel guide and map			0.67			
Rapt	Sportive				0.64		
	Alone great outdoors					0.61	
	Active vacations			0.36	0.45	0.36	
	Primitive				0.71		
Dedic	Immersing cultures						0.73
	Touristy, don't go back					0.59	
	Exotic						0.57
	Won't meet anybody					0.75	
	Authentic cultures						0.77
Percentage of variance explained per factor		7.4	13.5	6.1	10.5	6.4	6.8
Cronbach's Alpha per factor		Not available					
Amu	Statements that were excluded:						
Cha	For me, vacation means a little swimming, shopping, sitting at a terrace, etc.						
Cha	On vacation I do not want to have to do all sorts of daily- household chores						
Cha	On vacation I find variation important because I scarcely have that at home						
Int	I like to choose a different vacation destination each year						
Int	On vacation I like to learn something about the local culture and customs						
Rapt	Vacations mean discovering the borders of my level of endurance						
Rapt	Vacations are means of personal reflection						

ANWB Auto Routes							
FACTORS							
Mode	Items (summary)	Amuse- ment	Change	Interest	Rapture	Nature- Dedi- cation	Culture- Dedi- cation
Amu	Nice and busy	0.39				-0.54	
	Drinking with neighbours	0.59					
	Making friend	0.60				-0.43	
	Eat Dutch food	0.78					
	Hear Dutch spoken	0.81					
Cha	Recharge batteries		0.73				
	Unwind and forget		0.64				
	Daily grind		0.53	0.30			
	Stress		0.81				
	Once a year		0.72				
Int	Information			0.68			
	Visit church			0.76			0.30
	Travel guide and map			0.77			
Rapt	Sportive				0.80		
	Alone great outdoors					0.74	
	Primitive				0.71		
	Active vacations				0.67		
Dedic	Immersing cultures						0.67
	Touristy, don't go back					0.38	0.60
	Exotic						0.70
	Won't meet anybody					0.76	
	Authentic cultures				0.36		0.60
Percentage of variance explained per factor		13.5	18.8	6.1	8.0	5.8	9.1
Cronbach's Alpha per factor		0.70	0.74	0.60	0.63	0.61	0.69
Amu	<i>Statements that were excluded:</i> On vacation I like to be pampered I like the guidance of a guide on excursions Vacations are a means to get to know myself						
Int							
Rapt							

Veluwe Travel Pass								
FACTORS								
Mode	Items (summary)	Fami- liarity- Amuse- ment	Com- fort- Amuse- ment	Change	Interest	Rap- ture	Nature- Dedi- cation	Culture- Dedi- cation
Amu	Pampered		0.79					
	Nice and busy						-0.63	
	Eat Dutch food	0.79						
	Hear Dutch spoken	0.78						
Cha	Recharge my batteries			0.75				
	Unwind and forget			0.72				
	Daily grind			0.57				
	Stress			0.74				
	Once a year			0.75				
Int	Information				0.74			
	Visit church				0.75			
	Travel guide and map				0.65		0.35	
	Guide	0.37			0.46			0.31
Rapt	Sportive					0.71		
	Alone great outdoors						0.70	
	Primitive		-0.70			0.30		
	Active vacations				0.79			
Dedic	Immersing cultures							0.77
	Touristy, don't go back						0.61	
	Exotic							0.81
	Won't meet anybody						0.79	
	Authentic cultures							0.66
Percentage of variance explained per factor		6.5	4.7	18.8	8.2	5.4	10.8	8.9
Cronbach's Alpha per factor		0.63	0.40	0.65	0.60	0.47	0.65	0.72
	<i>Statements that were excluded:</i>							
Amu	For me, having a nice time on vacation means drinking coffee or a beer with the neighbours							
Amu	When abroad on vacation I really like making friends with other Dutch vacationers							
Rapt	Vacations are a means to get to know myself							

SNP Nature Travels								
FACTORS								
Mode	Items (summary)	Unconcerned/Shallow Amusement	Carefully Organised Amusement	Change	Interest	Self Discovery-Rapture	Nature Dedication	Culture Dedication
Amu	Making friends		0.59					
	Drinking sunny terrace	0.59			0.44			
	Organised		0.73					
Cha	Hours in the sun	0.72						
	Forget home			0.56		0.45		
	Once a year			0.80				
	Recharge my batteries			0.81				
	Escape daily grind					0.77		
Int	Local cultural activities				0.65			
	Visit church (-)				-0.73			
	Guide nature		0.45					
	Admire nature/ landscapes						0.48	0.31
Rapt	Physical challenges						0.74	
	Primitive							0.74
	Acquainted					0.75		
Dedic	Won't meet anybody						0.77	
	Study plants and animals	-0.48						
	Part of local cultures							0.70
	Immerse in culture							0.75
	Travel alone		-0.74					
Percentage of variance explained per factor		5.0	9.1	9.6	5.1	7.9	6.9	14.5
Cronbach's Alpha per factor		0.32	0.65	0.75	0.42	0.55	0.56	0.66
Rapt	<p>Statement excluded:</p> <p>On vacation I like to be confronted with new experiences and surprises</p>							

Costa Rica National Parks							
FACTORS							
Mode	Items (summary)	Unconcerned/Shallow -Amusement	Relaxation-Amusement	Change	Marker-Interest	Culture-Interest	Culture-Dedication
Amu	Luxurious	-0.58	-0.35				
	After one day, I know	0.80					
	Romantic beach		0.43		0.54		
Cha	Beach sunbathing		0.71				
	Rest			0.70			
	Time for myself			0.78			
	Had to go out			0.72			
	Beach to rest		0.70	0.37			
	Escape from ordinary life			0.55			
Int	Guide tell me					0.58	
	Admire turtles				0.76		
	Admire a volcano				0.74		
Rapt	Live local community					0.68	
	Survival rainforest						0.58
Dedic	Contacts local residents					0.71	
	Few tourists come					0.77	
	More authentic		0.43				0.49
	Like to live						0.67
	Live culture and habits					0.31	0.51
	Costa Rica important						0.72
Percentage of variance explained per factor		5.1	6.4	18.3	7.3	13.8	7.6
Cronbach's Alpha per factor		0.36	0.69	0.73	0.58	0.65	0.62
Amu - Amu Int Rapt Rapt	<i>Statements that were excluded:</i> I like it at home but here as well I do not enjoy a sparkling nightlife I want to enjoy new and unique experiences during my vacation I do a lot on outdoor sports like: white-water rafting, go mountain bike racing I mostly prefer to go alone on holiday						

NTKC Dutch Nature Camping Club							
FACTORS							
Mode	Items (summary)	Amuse-ment	Change	Interest	Rapture	Appropriation-Dedication	Culture-Dedication
Amu	Nice and busy	0.62			-0.36		
	Eat Dutch food	0.63				0.33	
	Speak a little Dutch	0.61					
	Like go home						-0.72
Cha	Pressure		0.71				
	Don't care where	0.70					
	Recharge batteries		0.80				
	Daily grind		0.73				
	Rest and relaxation		0.77				
Int	Visit church (-)	0.51		-0.31			
	Map or travel guide	-0.60					
	Tourist office			0.66			
	Stories and things to know			0.72			
	New and various things		0.32	0.39		-0.47	
Rapt	Primitive				0.71		
	Acquainted				0.30	0.44	
	Alone great outdoors				0.65		
	Active vacations				0.50		
	No idea where I go				0.50	-0.37	
Dedic	Bonded to area					0.67	
	My place					0.69	
	Touristy, don't go back				0.63		
	Live in vacation place	0.34				0.43	0.37
	Part of local cultures			0.35			0.63
Percentage of variance explained per factor		10.4	20.6	5.4	7.3	6.4	4.9
Cronbach's Alpha per factor		0.41	0.78	0.35	0.61	0.31	0.24
Amu	<i>Statement excluded:</i> Vacation for me is mainly having a lot of fun						

APPENDIX 3

CLASSIFICATION OF RESPONDENTS BY FACTORS PER CASE STUDY

This appendix presents the results of the group overlapping analysis organised per case study. First, the number of factors on which respondents obtained a score greater than or equal to 3.7 (critical border value) is given followed by percentages in the second column. This can vary from respondents who do not belong to one single factor at all to respondents who belong to each factor. Next, follows the factor name and the percentage of respondents that scored positively on that factor. The factors are given in the same order as in the 'modes of experience', beginning with the Amusement mode and ending with the Dedication mode.

Veluwezoom National Park (N=359)

<i>Number of factors scored per respondent</i>	<i>%</i>	<i>Percentage of respondents per factor</i>	<i>%</i>
0 factors	11	FACTOR:	
1 factor	28	Amusement	15
2 factors	36	Change	45
3 factors	20	Interest	68
4 factors	5	Rapture	33
5 factors	-	Nature-Dedication	12
6 factors	-	Culture-Dedication	9
<i>Average number of factors per respondent</i>	<i>1.8</i>	<i>Total</i>	<i>182</i>

ANWB Auto Routes (N=206)

<i>Number of factors per respondent scored</i>	<i>%</i>	<i>Percentage of respondents per factor</i>	<i>%</i>
0 factors	15	FACTOR:	
1 factor	35	Amusement	11
2 factors	26	Change	40
3 factors	16	Interest	59
4 factors	6	Rapture	17
5 factors	1	Nature-Dedication	33
6 factors	1	Culture-Dedication	14
<i>Average number of factors per respondent</i>	<i>1.7</i>	<i>Total</i>	<i>174</i>

Veluwe Travel Pass (N=440)

<i>Number of factors per respondent scored</i>	<i>%</i>	<i>Percentage of respondents per factor</i>	<i>%</i>
0 factors	9	FACTOR:	
1 factor	25	Familiarity-Amusement	22
2 factors	30	Comfort-Amusement	55
3 factors	20	Change	44
4 factors	11	Interest	38
5 factors	4	Rapture	20
6 factors	1	Nature-Dedication	30
7 factors	-	Culture-Dedication	5
<i>Average number of factors per respondent</i>	<i>2.1</i>	Total	<i>214</i>

Euregion Meuse-Rhine (N=511)

<i>Number of factors per respondent scored</i>	<i>%</i>	<i>Percentage of respondents per factor</i>	<i>%</i>
0 factors	8	FACTOR:	
1 factor	27	Familiarity-Amusement	5
2 factors	41	Social/Touristic-Amusement	17
3 factors	18	Change	56
4 factors	5	Interest	72
5 factors	--	Rapture / Nature-Dedication	19
6 factors	1	Culture-Dedication	19
<i>Average number of factors per respondent</i>	<i>1.9</i>	Total	<i>188</i>

SNP Nature Travels (N=238)

<i>Number of factors per respondent scored</i>	<i>%</i>	<i>Percentage of respondents per factor</i>	<i>%</i>
0 factors	1	FACTOR:	
1 factor	15	Unconcerned/Shallow-Amusement	1
2 factors	26	Carefully Organised-Amusement	25
3 factors	26	Change	61
4 factors	24	Interest	63
5 factors	7	Self Discovery-Rapture	15
6 factors	1	Nature-Dedication	78
7 factors	--	Culture-Dedication	39
<i>Average number of factors per respondent</i>	<i>2.8</i>	Total	<i>282</i>

Classification of respondents by factors per case study

Costa Rica National Parks (N=176)

<i>Number of factors per respondent scored</i>	<i>%</i>	<i>Percentage of respondents per factor</i>	<i>%</i>
0 factors	10	FACTOR:	
1 factor	28	Unconcerned/Shallow-Amusement	8
2 factors	30	Relaxation-Amusement	27
3 factors	22	Change	47
4 factors	8	Marker-Interest	36
5 factors	2	Culture-Interest	68
6 factors	--	Culture-Dedication	11
<i>Average number of factors per respondent</i>	<i>2.0</i>	<i>Total</i>	<i>197</i>

NTKC Dutch Nature Camping Club (N=521)

<i>Number of factors per respondent scored</i>	<i>%</i>	<i>Percentage of respondents per factor</i>	<i>%</i>
0 factors	22	FACTOR:	
1 factor	35	Amusement	9
2 factors	26	Change	53
3 factors	13	Interest	21
4 factors	3	Rapture	33
5 factors	1	Appropriation-Dedication	10
6 factors	0	Culture-Dedication	10
<i>Average number of factors per respondent</i>	<i>1.4</i>	<i>Total</i>	<i>136</i>

APPENDIX 4

CORRELATION BETWEEN DIMENSIONS OF EXPERIENCE

This appendix presents the correlation between the dimensions of experience organised per case study. The dimensions of experience are the result of the summed and weighted answers on the scale items within each factor. The values of each dimension vary between 1.0 (totally disagree) and 5.0 (totally agree). Calculations make decimal values possible.

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

* Correlation is significant at the 0.05 level (two-tailed)

Veluwezoom National Park (N=359)

<i>Dimensions of experience</i>	Amusement	Change	Interest	Rapture	Nature-Dedication
Amusement	-	-	-	-	-
Change	.02 p=.638	-	-	-	-
Interest	-.13 * p=.016	.10 p=.057	-	-	-
Rapture	-.12 * p=.022	.04 p=.398	.16 ** p=.002	-	-
Nature-Dedication	-.20 ** p=.000	.13 * p=.017	.16 ** p=.003	.16 ** p=.002	-
Culture-Dedication	-.15 ** p=.005	.14 ** p=.007	.17 ** p=.002	.20 ** p=.000	.26 ** p=.000

ANWB Auto Routes (N=206)

<i>Dimensions of experience</i>	Amusement	Change	Interest	Rapture	Nature-Dedication
Amusement	-	-	-	-	-
Change	.06 p=.408	-	-	-	-
Interest	-.06 p=.417	.22 ** p=.002	-	-	-
Rapture	.08 p=.238	.23 ** p=.001	.16 * p=.019	-	-
Nature-Dedication	-.25 ** p=.000	.04 p=.615	.22 ** p=.001	.29 ** p=.000	-
Culture-Dedication	-.24 ** p=.001	.31 ** p=.000	.21 ** p=.002	.33 ** p=.000	.32 ** p=.000

Veluwe Travel Pass (N=440)

<i>Dimensions of experience</i>	Familiarity-Amusement	Comfort-Amusement	Change	Interest	Rapture	Nature-Dedication
Familiarity-Amusement	-	-	-	-	-	-
Comfort-Amusement	.08 p=.076	-	-	-	-	-
Change	.03 p=.511	.05 p=.325	-	-	-	-
Interest	.01 p=.783	.03 p=.558	.23 ** p=.000	-	-	-
Rapture	.15 ** p=.002	-.17 ** p=.000	.14 ** p=.005	.19 ** p=.000	-	-
Nature-Dedication	-.06 p=.244	-.17 ** p=.000	.20 ** p=.000	.35 ** p=.000	.22 ** p=.000	-
Culture-Dedication	-.04 p=.437	-.21 ** p=.000	.23 ** p=.000	.29 ** p=.000	.27 ** p=.000	.32 ** p=.000

Euregion Meuse-Rhine (N=511)

<i>Dimensions of experience</i>	Familiarity-Amusement	Social/touristic Amusement	Change	Interest	Rapture/Nature-Dedication
Familiarity-Amusement	-	-	-	-	-
Social/touristic-Amusement	.17 ** p=.000	-	-	-	-
Change	.19 ** p=.000	.04 p=.326	-	-	-
Interest	-.13 ** p=.005	-.07 p=.097	.07 p=.113	-	-
Rapture/Nature-Dedication	-.09 * p=.049	-.24 ** p=.000	.02 p=.658	.08 p=.080	-
Culture-Dedication	-.03 p=.518	-.02 p=.720	.11 * p=.010	.15 ** p=.001	.27 ** p=.000

SNP Nature Travels (N=238)

<i>Dimensions of experience</i>	Unconc. Shallow-Amus.	Carefully Organised-Amusement	Change	Interest	Self Discovery	Nature-Dedication
Unconcerned/Shallow-Amusement	-	-	-	-	-	-
Carefully Organised-Amusement	-.16 * p=.012	-	-	-	-	-
Change	.11 p=.099	.07 p=.254	-	-	-	-
Interest	.14 * p=.030	-.01 p=.863	.17 * p=.010	-	-	-
Self Discovery-Rapture	.10 p=.143	.07 p=.316	.29 ** p=.000	-.02 p=.716	-	-
Nature-Dedication	-.11 p=.084	-.04 p=.502	.20 ** p=.002	-.14 * p=.036	.11 p=.096	-
Culture-Dedication	.00 p=1.000	-.08 p=.211	.12 p=.054	.12 p=.072	.10 p=.129	.20 ** p=.002

Costa Rica National Parks (N=176)

<i>Dimensions of experience</i>	Unconcerned Shallow-Amusement	Relaxation-Amusement	Change	Marker-Interest	Culture-Interest	Culture-Dedication
Unconcerned/Shallow-Amusement	-	-	-	-	-	-
Relaxation-Amusement	.17 * p=.022	-	-	-	-	-
Change	.00 p=.996	.40 ** p=.000	-	-	-	-
Marker-Interest	.05 p=.476	.24 ** p=.001	.31 ** p=.000	-	-	-
Culture-Interest	-.19 * p=.010	-.06 p=.42	.18 * p=.016	.13 p=.094	-	-
Culture-Dedication	-.16 * p=.035	.03 p=.685	.18 * p=.020	.19 * p=.014	.33 ** p=.000	-

NTKC Dutch Nature Camping Club (N=521)

<i>Dimensions of experience</i>	Amusement	Change	Interest	Rapture/Nature-Dedication	Appropriation-Dedication	Culture-Dedication
Amusement	-	-	-	-	-	-
Change	-.39 ** p=.000	-	-	-	-	-
Interest	-.09 * p=.032	.09 * p=.042	-	-	-	-
Rapture/Nature-Dedication	-.21 ** p=.000	.21 ** p=.000	.19 ** p=.000	-	-	-
Appropriation-Dedication	.49 ** p=.000	-.20 ** p=.000	-.00 p=.981	-.01 p=.757	-	-
Culture-Dedication	.13 ** p=.003	-.03 p=.564	-.01 p=.893	.11 * p=.015	.19 ** p=.000	-

APPENDIX 5

VALIDITY ASSESSMENT OF THE SCALE ITEMS

In this annex, the scale items used in the different case studies are assessed. Items are listed and numbered in the order of the modes of experiences and the underlying dimensions. In the successive columns the following issues are discussed:

- First, for each case study, the factor to which the item belongs, is mentioned.
VNP = Veluwezoom National Park
ANWB = ANWB Auto Routes
VTP = Veluwe Travel Pass
EMR = Euregion Meuse-Rhine
SNP = SNP Nature Travels
CR = Costa Rica National Parks
NTKC = NTKC Dutch Nature Camping Club.
- A ‘-’ means that the item has not been used in this research and a ‘*’ means that the item was dropped from the factor analysis;
- A content assessment of the operationalisation of the underlying dimension into the scale item (*cov=content validity*);
- The percentage ‘not agree, not disagree’ on an item (%N) reflects the power of the item. A high neutral response might imply that the item is neither explicit nor transparent enough. If the percentage exceeds 30, we judge it as high, independent of the amount of times it occurs in the case studies (* there was no neutral category in the Veluwezoom National Park);
- The stability of the item in consecutive case studies (*cgv=congruent validity*);
- A final assessment of the scale item (*val=validity*);
- Values of the assessment are G= good, R= reasonable, M= moderate, B= bad.

Mode	Dim.	Item	VNP	ANWB	VTP	EMR	SNP	CR	NTKC	cov	%N	cgv	val
A M U S E M E N T	FUN	1. For me, having a nice time on vacation means drinking coffee or a beer with the neighbours	amu	amu	*	-	-	-	-	G	-	G	G
		2. Real vacation for me is drinking a cup of coffee or having a beer on a sunny terrace	-	-	-	-	int	-	-	R	>30	-	R
		3. For me, vacation means a little swimming, shopping, sitting at a terrace, etc.	*	-	-	-	-	-	-	M	*	-	M
		4. I like to go to places that attract many tourists and are nice and busy	-	nat- dedic (-)	nat- dedic (-)	soc/ tour- amu	-	-	amu	G	>30	G	G
		5. I do not enjoy a sparkling nightlife (-)	-	-	-	-	-	*	-	R	-	-	M
		6. After visiting the rainforest one day, I know what it is like	-	-	-	-	-	Amu	-	R	-	-	M
		7. Vacation for me is mainly having a lot of fun	-	-	-	-	-	-	*	G	>30	-	R
	CEN- TRE VA- LUES	8. I find it pleasant to go on organised vacations	-	-	-	-	org/ amu	-	-	R	>30	-	M
		9. I like to eat Dutch food on vacation	amu	amu	fam/ amu	-	-	-	amu	G	>30	G	G
		10. I like to hear Dutch spoken when I'm on vacation	amu	amu	fam/ amu	fam/ amu	-	-	-	G	>30	G	G
		11. I like it when the people in my vacation area, such as the waiter or ski instructor, also speak a little Dutch	-	-	-	-	-	-	amu	G	-	-	R
		12. I always spend my vacations in a place I know well	-	-	-	fam/ amu	-	-	-	G	>30	-	R
		13. I mostly spend my vacations near home	-	-	-	fam/ amu	-	-	-	R	-	-	M
		14. On vacation I like to be pampered (access to washing machine, clean and luxurious showers, electricity, etc.) / I do not like a luxurious vacation (-)	rapt (-)	*	lux/ amu	rapt (-)	-	Amu	-	G	>30	R	R
		15. When abroad on vacation I really like making friends with other (Dutch) vacations	amu	amu	*	*	org/ amu	-	-	G	>30	R	R
	TEM- PORA- LITY	16. I like it at home but here as well	-	-	-	-	-	*	-	R	-	-	M
		17. I like to go on vacation, but I also like it to go home again	-	-	-	-	-	-	-	G	-	-	R

Mode	Dim.	Item	VNP	ANWB	VTP	EMR	SNP	CR	NTKC	cov	%N	egv	val
C H A N G E	ES- CAPE	18. On vacation I do not want to have to do all sorts of daily- household chores (such as grocery shopping, cooking, washing, etc.)	*	-	-	-	-	-	-	R	*	-	M
		19. Vacations get you out of the daily grind / I go on vacation to get out of the daily grind	cha	cha	cha	cha	-	-	cha	G	-	G	G
		20. On vacation I find variation important because I scarcely have that at home	*	-	-	-	-	-	-	R	-	-	M
		21. I go on vacation because I want to forget my life at home	-	-	-	-	cha	-	-	G	-	-	R
		22. I go on vacation to escape the daily grind/I go on vacation to escape from the ordinary life	-	-	-	-	rapt	Cha	-	G	-	R	R
		23. I have such a stressful job that I need to escape once in a while / Because of the pressure of the daily activities, I have to go out once in a while / I really felt I had to go out	cha	cha	cha	cha	-	Cha	cha	G	-	G	G
		24. To me, vacation means being idle, sunbathing and doing nothing	int (-)	-	-	-	-	-	-	G	*	-	R
		25. I lie down on the beach for sunbathing / I find it great to lay in the sun on the beach for hours	-	-	-	-	amu	Relax / amu	-	R	-	M	M
		26. The most important thing in my vacation is relaxing / I lie on the beach to come to rest / I go on vacation to rest / I go on vacation for a good rest and relaxation	-	-	-	*	-	Relax / amu + cha	cha	G	-	G	G
		27. I need vacations to recharge my batteries	cha	cha	cha	cha	cha	-	cha	G	-	G	G
RE- CO- VER	CONT EXT MAT- TERS LESS	28. I have to go on vacation at least once a year to recover	cha	cha	cha	-	cha	-	-	G	-	G	G
		29. It takes me the first days of a vacation to unwind and forget about my job or housework	cha	cha	cha	cha	-	-	-	G	-	G	G
		30. I don't care where I go on vacation, I just have to get away	-	-	-	-	-	-	amu	G	-	-	R

Mode	Dim.	Item	VNP	ANWB	VTP	EMR	SNP	CR	NTKC	cov	%N	cgv	val
I N T E R E S T	SEA- RCH FOR VIS- TAS AND STO- RIES	31. I like to go to local cultural activities	-	-	-	-	int	-	-	G	-	-	R
		32. I like the guidance of a guide on excursions (e.g., city tours, nature excursions)	-	*	int	*	-	-	-	G	>30	M	M
		33. I like it when a guide tells stories and things worth knowing about nature / I want a guide to tell me about the rainforest	-	-	-	-	org/ amu	Cultint	-	G	-	M	M
		34. When I am on vacation, I really must hear the stories and things important to know about the area	-	-	-	-	-	-	int	R	>30	-	M
		35. On vacation I like to learn something about the local culture and customs	*	-	-	cult- dedic	-	-	-	R	-	M	M
		36. I visit Costa Rica for its romantic beach	-	-	-	-	-	Marint	-	R	-	-	M
		37. I visit Costa Rica to admire turtles	-	-	-	-	-	Cultint	-	R	-	-	M
		38. I visit Costa Rica to admire a volcano	-	-	-	-	-	Marint	-	R	-	-	M
		39. I love to live for a short period in a local community	-	-	-	-	-	Marint	-	G	-	-	R
		40. I always visit a church, castle or historic city centre when I'm on vacation / On vacation I don't feel like visiting a church, castle or historic city centre (-)	int	int	int	int	int	-	amu (-)	G	-	G	G
	STI- MU- LA- TION OF IMA- GINA- TION	41. I go on vacation to admire other nature and landscapes	-	-	-	-	nat- dedic	-	-	R	>30	-	M
		42. I always read the information boards at tourist sites	int	int	int	-	-	-	-	G	-	G	G
		43. I always take a travel guide and a map of the area with me on vacations / I (almost) always buy or borrow a map and/or a travel guide of my vacation area	int	int	int	int	-	-	amu (-)	G	-	G	G
		44. When I am on vacation, I go first to the local tourist office for specific information about the area	-	-	-	-	-	-	int	G	-	-	R
	VARI- ATION	45. I like to choose a different vacation destination each year	*	-	-	-	-	-	-	R	*	-	M
		46. I want to enjoy new and unique experiences during my vacation / On vacation I want to see new and various things all the time	-	-	-	-	-	-	appr- dedic (-)	R	-	-	M

Mode	Dim.	Item	VNP	ANWB	VTP	EMR	SNP	CR	NTKC	cov	%N	cgv	val
R A P T U R E	SELF- DIS- CO- VERY	47. For me vacations are a means of personal reflection	*	-	-	-	-	-	-	G	*	-	M
		48. Vacations are a means to get to know myself	-	*	*	*	-	-	-	G	>30	B	M
		49. On vacation I can become acquainted with myself	-	-	-	-	rapt	-	appr- dedi (-)	G	>30	M	M
		50. When I'm on vacation I like to be alone in the great outdoors for hours on end	nat- dedic	nat- dedic	nat- dedic	rapt/n atted	-	-	rapt	G	>30	R	R
		51. During my vacation I finally find time for myself	-	-	-	-	-	Cha	-	G	-	-	R
		52. I mostly prefer to go alone on holiday / I prefer to travel alone than in a group	-	-	-	-	org/ amu (-)	*	-	M	>30	M	M
		53. Vacations mean discovering the borders of my level of endurance	*	-	-	-	-	-	-	G	*	-	R
		54. On vacation I like sportive challenges and surprises	rapt	rapt	rapt lux/- amu (-)	-	-	-	-	G	>30	G	G
		55. I have no objections to primitive conditions when I'm on vacation / For me it is a challenge to live in the most primitive circumstances	rapt	rapt	-	rapt/ nat- dedic	cult- dedic	-	rapt	G	>30	G	G
		56. I get a kick out of adventurous trips in the mountains, on a mountain-bike or white-water canoeing	-	-	-	rapt/- nat- dedic	-	-	-	R	-	-	M
	CROS- SING BOR- DERS	57. I don't look for danger and sensation when I'm on vacation (-)	-	-	-	*	-	-	-	R	-	-	M
		58. I like active vacations doing strenuous things such as long treks and cycle tours	rapt	rapt	rapt	rapt/ nat- dedic	-	-	-	G	>30	G	G
		59. On vacation I really like physical challenges, like a long trek	-	-	-	-	nat- dedic	-	-	G	-	-	R
		60. I do a lot on outdoor sports like: white-water rafting, go mountain-bike racing	-	-	-	-	-	*	-	R	-	-	M
		61. I visit Costa Rica for a survival through the rainforest	-	-	-	-	-	Cult- dedic	-	G	-	-	R
UN- EXPEC TED		62. On vacation I like to be confronted with new experiences and surprises	-	-	-	-	*	-	-	R	-	-	M
		63. My vacation is really successful when unexpected and exciting things happen	-	-	-	cult- dedic	-	-	-	R	>30	-	M
		64. During my vacation, I want to feel like a real explorer	-	-	-	cult- dedic	-	-	-	R	>30	-	M
		65. On vacation I like it the most when, beforehand, I have no idea where I will go	-	-	-	-	-	-	rapt	G	>30	-	R

The following titles have appeared in The Mansholt Studies:

Variety-seeking in product choice behavior:

Theory with applications in the food domain

J.C.M. van Trijp, 1995, paperback, Mansholt Studies 1.

ISBN 90-6754-391-8

Simulation studies on the potential role of national identification and recording systems in the control of Classical Swine Fever.

H.W. Saatkamp, 1996, paperback, Mansholt Studies 2.

ISBN 90-6754-441-8

The price of soil erosion.

An economic evaluation of soil conservation and watershed development

J. de Graaff, 1996, paperback, Mansholt Studies 3.

ISBN 90-6754-460-4

Economic modelling of pork production-marketing chains

M. den Ouden, 1996, paperback, Mansholt Studies 4.

ISBN 90-6754-462-0

Rural reconstruction in a market economy

W. Heijman, H. Hetsen, J. Frouws, editors, 1996, paperback, Mansholt Studies 5.

ISBN 90-6754-466-3

Quantifying farming systems: a multiple optimization approach;

A case study in the Limestone area of East Java.

T. van Rheenen, 1996, paperback, Mansholt Studies 6.

ISBN 90-6754-477-9

Risk management strategies in agriculture;

State of the art and future perspectives

R. Huirne, J. Hardaker and A. Dijkhuizen, editors, 1997, paperback Mansholt Studies 7.

ISBN 90-6754-479-3

Political economy models and agricultural policy formation:

empirical applicability and relevance for the CAP.

F.A. van der Zee, 1997, paperback, Mansholt Studies 8.

ISBN 90-6754-484-1

Case studies in economics of renewable resources:

optimal management of trees, fish and mammals.

E.H. Bulte, 1997, paperback, Mansholt Studies 9.

ISBN 90-6754-485-X

Rethinking rural human resource management;

the impact of globalisation and rural restructuring on rural education and training in Western Europe

W. van den Bor, J.M. Bryden and A.M. Fuller, 1997, paperback, Mansholt Studies 10.

ISBN 90-6754-517-1

Risk and economic consequences of contagious animal disease introduction

H.S. Horst, 1998, paperback, Mansholt Studies 11.

ISBN 90-6754-516-3

The Market for Hedging Services: A Marketing - Finance Approach

with special reference to rights futures contracts

J.M.E. Pennings, 1998, paperback, Mansholt Studies 12.

ISBN 90-6754-524-2

Agricultural Marketing in a Country in Transition.

Case of sweetpotato products in Sichuan, P.R. China.

X. Zhang, 1999, paperback, Mansholt Studies 13.

ISBN 90-5808-081-1

The Economics of Soil Conservation in Developing Countries:

The case of crop residue mulching.

O.C.A. Erenstein, 1999, paperback, Mansholt Studies 14.

ISBN 90-5808-089-7

Integral design: innovation in agriculture and resource management

C. Leeuwis, 1999, paperback, Mansholt Studies 15.

ISBN 90-6754-585-6

The EU's Grains, Oilseeds, Livestock and Feed Related Markets Complex:

Welfare Measurement, Modelling, and Policy Analysis

R.A. Jongeneel, 2000, paperback, Mansholt Studies 16.

ISBN 90-6754-586-4

Risk attitude and risk perception in agroforestry decisions:

The case of Babati, Tanzania

E.M.M. Senkondo, 2000, paperback, Mansholt Studies 17.

ISBN 90-6754-587-2

Economic analysis and policy implications of farm and off-farm employment:

a case study in the Tigray Region of Northern Ethiopia

T. Woldehanna, 2000, paperback, Mansholt Studies 18.

ISBN 90-6754-601-1

Distribution Service: Competition Within and Among Retail Formats

K. Koelemeijer, 2000, paperback, Mansholt Studies 19

ISBN 90-6754-599-6

Bio-economic household modelling for agricultural intensification

G. Kruseman, 2000, paperback, Mansholt Studies 20

ISBN 90-6754-618-6