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International Marketing Journal of Culture and Tourism (IMJCT)

Published by Katara Publishing House in cooperation with Al Rayyan

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Professor Khalid Al-Sulaiti

*Al Rayyan International University College-University of Derby UK-Qatar
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The main objective of the journal is to publish scientific research works on the subject of culture and tourism marketing that includes management trends, government policies, and the insight related to development of new technologies, methodologies and tools.

The journal seeks to provide a platform for researchers and experts in the field of culture and tourism marketing to reach a wider audience.

About Journal

IMJCT is an international scientific journal specialized in publishing research in tourism culture and marketing, including government administration and policies, and developing new technologies, methodologies, and tools. It is published by Katara Publishing House in cooperation with Al Rayyan International University College-University of Derby UK-Qatar. The Journal publishes two issues per year and aims to provide a scientific platform that allows researchers and specialists to arbitrate and publish their scientific papers from research and studies in the field of tourism, culture, and marketing, as well as to contribute to the spread of knowledge by making these researches and studies available to the beneficiaries across this vast space.

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The journal has a huge scope as it fills a void. It will help not only students, teachers, experts and researchers who are working in this area, but also cultural and tourism institutions, organizations, NGOs, companies, and the general public to update themselves about the latest research, developments, and trends in culture and tourism marketing.

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To be a leading global scientific publishing platform in the field of tourism culture and marketing.

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- Giving the opportunity to Arab and international researchers to arbitrate and publish their research in the field of tourism culture and marketing.
- Contributing to supporting and developing the cultural field and tourism marketing through genuine and serious research studies in accordance with international standards.
- Achieving the universality of culture and tourism in accordance with the modern vision, with its professional controls and ethics.
- Creating a knowledge base for the magazine that contributes to creating a scientific reference and a solid documentary record.

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Editorial

Dear academic and industry colleagues, I take great pleasure in presenting to you the inaugural issue of the International Marketing Journal of Culture and Tourism, which is a joint publication of Katara Publishing House and Al Rayan International University College in partnership with the University of Derby.

The main objective of the journal is to publish scientific research in the fields of culture and tourism marketing focused on the latest management trends, government policies, and industry insights related to development of the tourism sector. The journal seeks to provide researchers and experts in the field of culture and tourism marketing with an opportunity to share their knowledge with a wider circle of academics, government officials, and industry professionals.

We have chosen to launch this journal in 2022, as this is a very special and important year for the development of the tourism sector in Qatar as our country is preparing to host the most popular and important sporting event in the world the FIFA World Cup. 2022 is also a very important year for the world's travel and tourism sector as the industry is expected to experience a strong recovery from the negative effects of the COVID 19 pandemic, which has crippled many businesses and organisations across the globe.

We aim to have two publications per year, the content of which will be easily made available through an open-access platform. In the future some of the publications will be developed around a specific theme, which is of interest to the wider academic and professional communities.

All published articles will undergo a rigorous double-blind peer review process and meet the criteria for high-quality academic research. Our goal is to shorten the turnaround time between submission and publication and make this process more efficient compared to other journals in our field.

I would like to sincerely thank the editors, the authors, and the reviewers who have dedicated their time and expertise to the development of our journal.

I would like to use this opportunity and invite future authors from academia and the industry to submit their exciting research to the International Marketing Journal of Culture and Tourism.

Sincerely,

Professor Khalid Al Sulaiti

Founder and Editor in Chief

Enhancing regenerative tourism based on authenticity: marketing identity of visitor experiences in New Zealand

Asif Hussain¹, Francesc Fusté-Forné²

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Abstract

Authenticity is a prevalent attribute in tourism experiences. It is anticipated to lead the future of tourism systems as part of an expected effective tourism transformation. In this research, the resilience of tourism enterprises is tested based on the identity of the tourism product being sold. The paper explores the role of authenticity in the promotion of the tourism experience in New Zealand. The paper argues that the understanding of authenticity in tourism futures is going to be critical in a digital environment to attract targeted clients through digital marketing. Drawing from a website content analysis of five local experiences in New Zealand, the results discuss ‘how’ and ‘why’ a local community in New Zealand develops pure storytelling attached to its culture and nature. The paper argues that post-pandemic tourism recovery is only possible through authentic regenerative tourism where authentic experiences do not only claim to be authentic, but they are authentic in relation to the originality and symbolism of tourist activities.

Keywords: authenticity, regenerative tourism, post-covid tourism recovery, marketing, visitor experience.

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Introduction

Authenticity is central to tourism in cultural heritage and indigenous settings (Jamal & Hill, 2004; Cohen & Cohen, 2012). The notion of authenticity is widely contested (Wall & Xie, 2005). The concept is multifaceted and needs a holistic understanding of the philosophies associated with it (Steiner & Reisinger, 2006). This is because every authorship has tended to define the concept based on their perspective (Conran, 2006). In the current technological-based landscape, and to enhance the visitor experience, the use of websites and social media is getting popular and often certain experiences are referred to as authentic experiences by the consumers (Mkono, 2012). Therefore, experience reviews play a vital role to make decisions and tourists often rely on the concept of authenticity when planning a trip (Ramkissoon & Uysal, 2011).

The tourist notion of authenticity is bound to and requires origin-based levels of interaction with the place and the people which gives the sense of 'authentic verification' reinforced by the guarantor who shares the story of a place with visitors (Bryce, Murdy, & Alexander, 2017; Haley, 2021). However, the claim for authenticity is rarely verified by tourists themselves (McIntosh, 2004; Swanson & Timothy, 2012) and tourists live an authentic experience that is blindly followed by other tourists (Asplet & Cooper, 2000). In the context of the relationships between authenticity and tourism (Hughes, 1995), this research aims to understand the constructs of authenticity and identity as important mechanisms in the management and marketing of tourism authenticity and contributes to theory and practice concerning the planning and development of tourism after the pandemics. Based on a website content analysis of 'authentic' experiences in New Zealand, this paper adds texture to this conversation from both supply and demand perspectives. This paper develops a novel approach to the understanding of the protection and promotion of authenticity in tourism experiences in New Zealand and it provides the most relevant features of authentic tourism experiences for regenerative tourism.

Literature Review

This section discusses classic and recent debates on authenticity and the understanding of the notion of authentic experiences in the context of the tourism economy.

Authenticity debate

Goffman's (1959) idea of the showcase of daily activities for visitors resulted in MacCannell's (1973) theory of staged authenticity (Tiberghien, 2019). In this sense, MacCannell's theory of 'staged authenticity' suggests that modern tourists are always in search of authentic experiences (Belhassen & Caton, 2006; Cole, 2007; Mkono, 2013; Olsen, 2002; Ryan, 2003; Ryan & Aicken, 2005; Tiberghien, Bremner, & Milne, 2020; Moore et al., 2021; Salet, 2021; Tucker, 2021). Mkono (2013) argues that the concept of authenticity needs to address the issues of power and authority (Cohen, 1979a, 1988); in particular, Cohen (2007) disagrees with MacCannell and affirms that not all tourists seek authentic experiences. Cohen (1979a) argues that putting all tourists into the same category is an oversimplification. However, as Wang (2000, p. 54) notes, "postmodernism is not a single, unified, or well-integrated school of thought. Instead, there are diverse views, although, with regards to authenticity, 'the approaches of postmodernism seem to be characterized by the deconstruction of authenticity', wherein the basis of the argument is frequently the untenability of 'copy' and 'original' separation, which possibility most object authenticity theory depends on or assumes". In many indigenous settings, the cultural expression of a community in a globalised world may be commodified as noted in the case of Kazakhstan where new forms of cultures are being adapted (Tiberghien and Lennon, 2019; Tiberghien & Xie, 2018).

Authenticity is a universally known concept and has got its understanding and criteria in different cultures (Mkono, 2013; Nyíri, 2006; Ryan, 2003). According to Wang (2000) and Steiner and Reisinger (2006) authenticity can simply mean a tourist having a good time and being actively involved in the tourism experience. However, often tourists themselves lack an understanding of authenticity. Mkono (2013) argues that in a field interview in Africa, it was much easier to explain the concept of authenticity to western tourists as opposed to domestic African tourists. According to Nyíri (2006) and Cole (2007), the western notion of authenticity may not be seen in the same way in other cultures. Similarly, "the subject of authenticity seemed so foreign and perplexing to them [Zimbabweans] even after several attempts to explain it in simple terms, including in vernacular. As a Zimbabwean tourist responded: I'm not sure I know what you are talking

about, I'm trying to understand what you are asking, but I'm still not quite clear" (Mkono, 2013, p. 203).

The search for authenticity has become popular in modern society (Hall, 2007; Paulauskaite et al., 2017; Rickly, 2018; Reid, 2021). It does not only matter how an expert defines it (Cohen, 1988) as every tourist has their understanding and definition of authenticity as authenticity is the projection of individual tourist experiences (Pearce & Moscardo, 1986; Pearce, 1987; Littrell, Anderson, & Brown, 1993; Silver, 1993; Brown, 2013; Kontogeorgopoulos, 2017; Rickly & Bidon, 2018).

Defining authenticity

Authentic experiences are fundamental to contemporary tourism. The concept of authenticity originated in the tourism literature in the late 1950s (Goffman, 1959; MacCannell, 1973). Since the origin of the concept, it has been widely used in tourism studies (Cohen, 1979b, 1988; Wang, 1999; Wall & Xie, 2005; Steiner & Reisinger, 2006; Beer, 2008; Mkono, 2012; Bryce et al., 2017; Tiberghien, Bremner, & Milne, 2017; Wang et al., 2020; Canavan and McCamley, 2021). The postmodernists argue that authenticity is a redundant concept (Beer, 2008; Belhassen & Caton, 2006; Kim & Jamal, 2007; Reisinger & Steiner, 2006). However, this paper argues that authenticity matters (Belhassen & Caton, 2006; Mkono, 2012) and it will play a vital role in the post-Covid-19 tourism regeneration.

The concept of authenticity was first used in a museum context to explain the sense of genuineness and then it was extended to other tourism products such as festivals (Trilling, 2009) or gastronomy (Li & Su, 2021) as manifestations of tangible and intangible cultural heritage. While some tourists may think that they have had an authentic experience, this could not be true if the experience itself is staged (MacCannell, 1973). However, some authors argue that inauthentic experiences staged in a tourism consumption at a destination may become accepted as authentic (Cohen, 1988; Ryan & Gu, 2010). Some things might emerge inauthentically and become authentic such as Disneyland (Cohen, 1988) and sometimes the context of a product made an experience authentic over some time (Salamone, 1997). Despite the process of experiencing a tourism product it is vital to include local communities as they are the ones who defined the

traits of the culture and have got the power to term an experience authentic or inauthentic (Tiberghien, 2016).

Tourists' search for authentic or staged experiences drives a tourism industry that, one way or the other, relies on elements of authenticity. According to Selwyn (1996), MacCannell (1973) talks about two types of authentic experience, where one refers to the feeling and the other refers to knowledge. From an emic perspective, an experience may be termed as authentic if the essence of the tourism product is experienced as authentic by locals (Wang, 1999; Tiberghien, 2019). However, Fjellman (1992) argues that modern technological advancements can make a non-authentic product more authentic because of the use of gadgets and make an experience very much realistic, as it also happens with the use of technology (Mura, Tavakoli, & Sharif, 2017) and virtual reality (Shehade & Stylianou-Lambert, 2020). We have seen the emergence of such experiences in post-covid tourism activities where one could visit a museum online (Romano, 2020; Akhtar et al., 2021; Itani & Hollebeek, 2021; El-Said & Aziz, 2022). It is argued that a tourism product's success will solely depend on delivery and how convincing the presentation and marketing strategies are (Hughes, 1995; McCrone, Morris, & Kiely, 1995; Prentice, 2001).

Based on tourist experience literature, Wang (1999) categorises authenticity into three types: the original authentic experience (objective), the symbolic authenticity (toured) and the activity-related (existential). Cohen (1995) argues that post-modern tourists are less concerned about the authenticity of a tourism product as they are more concerned about the playful enjoyment of the surfaces. However, trans modern tourists are more concerned about the impacts of the tourist on fragile toured cultures and communities (Lew, 2018; Ateljevic, 2020; Galvani, Lew, & Perez, 2020; Hussain, 2021).

Quest for authenticity

Tourists often try to improve their quality of life through leisure and tourism (Dolnicar, Lazarevski and Yanamandram, 2013; Ramkissoon, 2020). According to De Grazia (1962, p. 5), "leisure refers to a state of being, a condition of man, which few desire and few achieve". The two-dimensional tourism motivation is: the activity provides novelty to daily route (escape from personal and professional difficulties) and indivisibly seeking psychological rewards

(self-determination, personal development) (Iso-Ahol, Allen, & Buttimer, 1982; Filep & Laing, 2019; Skavronskaya et al., 2020; Hussain, 2021).

Tourist consciousness is measured in terms of its quest for the authentic experience, but it is challenging to differentiate between authentic and inauthentic experiences as almost every tourism product claims to be authentic (MacCannell, 1973). Redfoot (1984) argues that based on the level of anxiety developed by the typology of tourism experience, tourists will or not need to experience an authentic experience. However, the on-site tourist experience is explained in terms of product authenticity (Mannell & Iso-Ahola, 1987) which seemed to be the tourist's ultimate objective (Filep & Laing, 2019; Skavronskaya et al., 2020; Hussain, 2021).

Escaping and seeking the dimension of travel experiences has always been a popular phenomenon when planning a holiday (Iso-Ahola & Allen, 1982; Mannell & Iso-Ahola, 1987; Michael, Wien, & Reisinger, 2017). The escape factor implies that people often want to avoid routine personal lifestyles and activities and do something different (Mannell & Iso-Ahola, 1987) and novel (Skavronskaya et al., 2019) to potentially become digital nomads (Olga, 2020). This will be determined by the level of stimulation, where according to Mannell and Iso-Ahola (1987), people with less stimulation desire more surface activity while people with more stimulation desire interpersonal and psychological gain to further stimulate their lives.

Some aspects of travel were gaining moment due to the climate crisis (Jacobson, 2018; Fletcher, 2019; Jacobson et al., 2020; Klöwer et al., 2020). Ethical consumption, flight shame or flygskam movements are typical examples that are getting popular around the globe to contribute to society (BBC, 2019). A destination community as a whole builds a tourism product that is authentic and sustainable and should go hand in hand among different stakeholders. This can be seen in the Kawaza Village tourism project in central Zambia (Yeoman, Brass, & McMahan-Beattie, 2007). The project allows tourists to visit authentic African villages and learn about local lifestyles, environmental issues, and history through community storytelling. The project has made the livelihood of those villages sustainable by providing employment and keeping their authentic culture alive and thriving.

James (1890) used the concept of stream of consciousness to describe the mental experience of the present moment. The nature of the conscious level of experience involves the psychological stage (Mannell, 1980; Kleiber &

Dirkin, 1985; Hussain, 2021). Leisure research has been using the concepts of 'peak' by Maslow (1968) and 'flow' by Csikszentmihalyi (1975) to comprehend the psychological experiences and highest levels of fulfilment and aesthetic moments. The post-Covid-19 travel seeks even more stimulation desire and interpersonal psychological gain, which is why authenticity matters the most (see Galvani, Lew and Sotelo, 2020; Skavronskaya et al., 2020; Waters et al., 2021). In this sense, the engagement of tourists in unique activities and interpersonal integrations results in a more positive experience (Larson, Mannell, & Zuzanek, 1986) and a more positive attachment to the place (Ramkissoon, Smith, & Weiler, 2013; Ramkissoon, 2015).

Tourism – an experiential economy

Tourism is an 'experiential economy' (Pine & Gilmore, 1999) where self-fulfilment is measured in terms of experiences - beyond goods and services. There is a growing promotion of authentic experiences across the world. The stage of the experiential economy is authenticity where the consumer selectively purchases the products which are close to being authentic - not just an experience. This can be linked to Maslow's self-actualization concept where consumers seek a deeper meaning and experiences beyond material possession (Wilmott & Nelson, 2003). The consumer now searches for an experience that offers a genuine sense of place as opposed to a destination or experience solely made for tourists (Yeoman et al., 2007; Tiberghien, 2019; Heleno, Brandão, & Breda, 2021). This means that tourists are in search of a connection with people who are rooted in a destination - for instance, heritage seekers. In addition, in modern times holidays are all about escaping from the daily routines of life and getting in touch with the true self (Yeoman et al., 2007). The sense of purpose lies in Maslow's self-actualization.

Often tourism enterprises see each other as competitors and this notion is challenging to gain quality and positive visitor experiences (Yeoman et al., 2007; Skavronskaya et al., 2019; Tiberghien, Bremner and Milne, 2020). Without celebrating the collective distinctiveness of a destination one can frustrate visitors and make them see a destination as an unauthentic and predatory place where everyone wants to rip off the guest without offering them a real tourism experience (Yeoman et al., 2007). A destination must take pride in its heritage, food, landscape and people - which collectively exceed visitors' experience expectations. In the framework of the experience

economy, spaces become stages where experiences are performed and valorised concerning the authenticity of place and culture (Rickly and McCabe, 2017) For example, in culinary tourism, the search for organic, fair trade and authentic real food and dishes is in high demand, as part of a slow food movement (Schlosser, 2002; Spurlock & Spurlock, 2004; Payandeh et al., 2022). Slow food is about authentic, natural, ethical and real culinary experiences (Fusté-Forné and Jamal, 2020). The movement is also indicating the health consciousness of people who want to consume something good for their bodies and minds as part of a significant conveyor of culture and place (Orea-Giner and Fusté-Forné, 2022). This is only an example of the close connection between authentic experiences and the local environment where they take place (Hussain and Haley, 2022).

Methodology

This research used qualitative content analysis methods to analyse data and draw conclusions (Hall, 2018). This methodology uses systematic analysis of a research topic where textual data is used to describe a research phenomenon (Cavanagh, 1997; Hsieh & Shannon, 2005) by creating themes and subthemes which is a prerequisite to content analysis (Elo & Kyngäs, 2008). In this case, the themes and subthemes include authentic storytelling, regenerative tourism and visitor experience. This paper focuses on website content analysis methods, which are previously used in tourism research as noted by Govers and Go (2004), Stepchenkova, Kirilenko, and Morrison (2009) and Camprubí and Coromina (2016). The study particularly analyses ‘how’ and ‘why’ the concepts under discussion were manifested in the websites of the tourism experiences.

Table 1: List of experiences analysed (own source)

Name of the experience	Website
Pipi Journeys	https://pipijourneys.com
The Seventh Generation	https://theseventhgeneration.org
Tamaki Maori Village	https://www.tamakimaorivillage.co.nz
Tutika Tours	https://www.tutikatours.co.nz
Kotane	https://www.kotane.co.nz

A non-probability convenience sampling technique was used to select tourism experiences that rely on authenticity as a critical component of their storytelling. Website searches were made to find out the tours which offer regenerative and authentic tourism experiences to enhance visitors' experiences. The other selection criteria were the appearance of the tour operators on the first page of Google search. Also, the selection was based on the previous experiences of the authors and their engagement with New Zealand tourism. This knowledge has served to minimise bias in the selection criteria and the data analysis. Drawing on previous websites' qualitative analysis (see, for example, Mohamed et al., 2019), five tourism experiences were selected (Table 1) and the researchers paid attention to the development of authenticity as part of the marketing strategy of the analysed actors. Also, the authors analysed the most repeated keywords and aspects in order to provide a more robust discussion of the results. Data content recollection was conducted manually by the authors during April 2021 and analysed using qualitative analysis software MAXQDA 2020.

Findings

This section analyses the authenticity promoted by the five experiences and provides examples to illustrate the marketed storytelling. Later, the discussion and conclusion section connects the results with previous literature to advance the understanding of authentic experiences from a New Zealand perspective.

Pipi Journeys

Pipi Journeys says that customers “dare to explore” in order to “connect with indigenous culture and walk in our shoes”. Specifically, the enterprise aims that visitors “come and learn about māori culture and experience our lifestyle first-hand”. Fishing is an example of an authentic lifestyle that visitors will discover in the context of Maori tiaki promise, that is, “to care for people and place” and “to care for New Zealand, for now, and for future generations” as a commitment for the future of the planet where visitors must also take their responsibilities. For example, they offer a harbour cruise to explore the wild waters of New Zealand as part of the natural landscapes of the country. Concerning a gastronomic experience, they aim to market a sustainable lifestyle based on a close connection with locals from the enjoyment of local seafood. They say “you will get a chance to harvest the

food you catch during your tour [and] our chef will facilitate you with processing and cooking your catch” to enhance the first-hand experience.

The Seventh Generation

The Seventh Generation offers cultural and natural history tours. They significantly “provide a deeper understanding and local connection to New Zealand’s history and nature and leave you with inspiration and hope for the future”. They call for visitors who will “embark on a fascinating journey through New Zealand’s nature and cultural history guided by a Seventh Generation local”. Also, the business advocates for a “one-of-a-kind tour that allows you to become a participant in the places you visit and the stories that are told”. This is the most prevalent attribute of the discourse which is focused on the guidance of local people who care for and love the environment where they live. For example, a comment reveals that “as a long-time resident we loved Marie’s stories. The depth of knowledge about plants and animals filled in lots of gaps in our understanding. I completely recommend this tour. Wonderful to hear such passion about the Banks Peninsula”. In this sense, this matches with the promotion of a unique authentic experience in the context of regenerative tourism: “we don’t want our tours to be a standard tourist experience, but rather to open up to you a philosophy that is leading a world-class conservation operation. You may arrive expecting sightseeing, but you will leave with a new sense of hope and inspiration for the future. The Seventh Generation is an ethical business, grounded on the values of love of nature, love of history, and a love for the future of this earth. Profits from the ticket fees will contribute to the ongoing protection of our natural environment”.

Tamaki Maori Village

Tamaki Maori Village welcomes visitors to the world of the Maori. It is a “journey back to a time of proud warriors and ancient traditions with Tamaki Māori Village”. As expressed on their website, “Tamaki has become an iconic brand in tourism – a leading force that pioneers and inspires through authentic and meaningful cultural experiences that the world continues to applaud and celebrate. Tamaki Māori Village is the most award-winning cultural attraction in New Zealand and was voted the 7th best experience in the world by TripAdvisor’s Traveller’s Choice award in 2018”. This popularity made them have plenty of comments which can be

read on their website where visitors highlight its experiential value. This experience starts with “a whakatau ceremony marks entry into our Tawa forest and evening celebrating our connection to our land, forests, waterways and each other”. The notion of authenticity is built on the concepts of sharing, eating and gathering. The experience is marketed as “interactive, educational and with small groups it offers a deeper connection with our people, history and culture”. Māori are attached to the land and this is a crucial ingredient of the experience promotion: “so as you walk through our valleys, climb our mountains and wade in our waters, remember that we hold these gifts of the earth as sacred taonga, our treasures. And remember to practice kaitiakitanga wherever you go, not just here on our shores but everywhere that you walk”. Identity manifestations as foods and tattoos used in Maori culture are also part of the storytelling that defines the integrity of Maori people and their connection to the land.

Tutika Tours

Tutika (Tu Tika is a Maori word for stand true) Tours promote “your kiwi cultural connection” which is “authentic, interactive, informative and most importantly... fun!”. This is “a unique Maori culture experience and tour” to visitors who search for a genuine connection with a local Maori family. “We welcome you to step off the tourist trail and come join us for a personal and meaningful life experience. A one-of-a-kind experience. The type of experience that captivates you right from the start”. In this sense, they say that “to truly connect with this land, you need to immerse yourself with the indigenous people. Come and embrace the warmth of true Maori culture through our family. Connecting with us connects you to our people, our culture, our land, our history and our delicious food. Above all, you will be sure to create friendships and memories that will last a lifetime”. In the section ‘about us’, they inform that “when you book an experience with us, you are supporting a small family, indigenous tourism business” whose purpose is “to provide our visitors with a truly authentic connection to our whanau family and home by promoting whakawhanaungatanga – building everlasting relationships through shared experiences” which promote a positive impact for next generations.

Kotane

Kotane, the Maori experience, is advertised as “a journey through time of an ancient people”. In this sense, “your experience at Ko Tāne will include

your official welcome to Aotearoa New Zealand, this is a traditional Māori pōwhiri (welcome) that takes in the wero (warrior challenge) and hongiri (pressing of noses between chief and visitor)". Specifically, their storytelling reports that "your experience takes you into our fully interactive village where you will be shown the tools and skills of the Māori hunter, his cooking techniques, the games he played to pass away his day, and traditional instruments used to communicate with his gods". The activity promotes food and dance. For example, whakangahau as the traditional Māori Cultural Performance emerges as "an expression of song and dance that displays traditional dance movements that can be accompanied by contemporary or traditional music". The experience also includes a visit to the Willowbank Wildlife Reserve where it is possible to explore 'Native New Zealand', "home of the Big 5 - kea (the cheeky mountain parrot, tuatara (living dinosaur), takahe (previously thought extinct), kaka (rare bush parrot) and New Zealand's iconic bird - Kiwi. Willowbank Wildlife Reserve is home to over 100 wildlife species, some of which have been brought back from near extinction. Willowbank is the only reserve in the world with 100% guaranteed kiwi viewing with no glass".

Discussion and Conclusion

This paper has explored the role of authenticity in the promotion of tourism experiences in New Zealand. As previously discussed, visitors seek experiences that convey a sense of place (Yeoman et al., 2007) and a high level of interaction with land and people (Bryce, Murdy, & Alexander, 2017). There are different elements, such as foods or tattoos, that represent 'how' and 'why' a destination is authentic. Understanding the connection of people with culture and nature through experiences allows the suppliers to build on the notion of authenticity and communicate the values attached to communities and linked to the protection of the environment. The Seventh Generation guide tells that "I believe that you will be in awe of the spectacular history of Akaaroa and my very personal family story. With my passion for the natural environment and personal view of how we can each make a difference in this world, I would love for you to spend the day with me and learn about what makes this part of the world so special! Let me share my place, my tūrangawaewae, with you. As a kaitiaki, a guardian, of this special place in the world". This reflects the values that may guide the understanding of authenticity in tourism futures and the sustainable relationship between people and places.



Figure 1: Main keywords reported in visitor experiences (own source)

We are heading towards a new virtual world and this has been accelerated by the Covid-19 pandemic in the form of social distancing, zoom meetings, working from home and contactless shopping, among others. In this new normal, the expression of storytelling in a digital environment is crucial to attracting targeted clients. In this environment, the use of keywords to match computing algorithms also plays a critical role in narrowing down marketing strategies. However, it is important to understand that there is going to be a direct need for protecting authenticity and promoting real experiences in the future as noted a time ago (Nozick, 1989). Research shows that the desire for human contact has always been strong in tourism experiences and the global consumer has become part of global society (Brass, 2005; Yeoman et al., 2007; Kaynak & Uysal, 2012) with a focus on travelling. Furthermore, transport infrastructure development (Khadaroo & Seetana, 2017) has made it possible for a human to explore the remotest parts of the world (Hussain, 2017; 2019). The demand for unspoiled destinations is going to be enormous in the future as tourists' desire for authentic experiences is getting stronger than ever and aim to discover untouched regions of the planet (Nepal, 2020; Schmallegger & Carson, 2010) even in the situation of pandemic tourism (Fusté-Forné and Michael, 2021).

As discussed above, the sample data in this paper suggested that a genuine experience focused on the role of authenticity includes key elements that dominate the online searchability of tourists when planning a kiwi-based experience: cultures (indigenous and non-indigenous), sense of place, natural environment, ethical tourism products, people-centred, building local connection and benefiting locals. In particular, these themes emerged when doing the website content analysis (see Figures 1 and 2). Similarly, the common words used in the narratives of the experiences also reflected the importance of certain aspects of tours such as kiwi cultural connection, creating friendships and memories, authenticity, interactive information, and learning outcomes.



Figure 2: Most highlighted aspects in visitor experiences (own source)

For a tourism experience to flourish, destinations must see the real benefit of tourist visitation and willingly get engaged with the whole process of product development and consumption. Therefore, any destination engaged with a development based on authentic experiences requires residents' involvement as the key to the successful delivery of the product focused on local resources and competencies (Traskevich and Fontanari, 2021). The holistic post-pandemic tourism recovery is only possible by enhancing emerging tourism concepts such as regenerative tourism (Cave and Dredge, 2020) where people contribute back to the community welfare (Hussain, 2021) and where authentic experiences do not only claim to be authentic, but they are authentic. This research shows the promotion of authenticity in

tourism experiences based on five products. The analysis of the most highlighted keywords and aspects demonstrates that authenticity can be examined based on certain characteristics which are classified focused on three types of design (see Table 2), as it is also revealed by previous research (Ateljevic, 2020; Boyle, 2003; Cohen 1988; Galvani, Lew and Sotelo, 2020; Hussain, 2019; James, 1890; Kleiber and Dirkin, 1985; Larson et al., 1986; Mannell, 1980; Wang, 1999; Yeoman et al., 2007). These features will play a crucial role in the post-pandemic tourism recovery stages of tour operators. Every tourism product must fulfil product originality, symbolism and authentic activity base. This is the main theoretical and practical implication of this research and how this study brings important insights that contribute to the understanding of authentic experiences from both supply and demand perspectives in tourism futures.

Table 2: Features of authentic tourism experiences (own source)

Type	Characteristic	Description
Originality	Beautiful	Tourism product needs to be beautiful and look appealing to the visitor
	Natural	The tourism product should be purely natural and must not be tainted or manufactured
	Genuine	Tourism products and the experience need to be genuine and give the tourist a sense of place
	Location	An authentic experience is unique and belongs to a particular area that cannot be experienced elsewhere which is why a tourism experience is a tourism experience
Symbolism	Ethical	Experience should be found in ethical consumption, sustainability and the principles of community
	Rooted	A sense of place is rooted in a particular destination and the tourism product being offered relies on it
	Honest	Deliver an honest product and must not promise what cannot be delivered
	Consciousness	An experience that improves conscious level where traveller seeks interpersonal gains in the form of psychological rewards and enjoys a positive experience
Activity	Human	The experience is people-centred and tourists want to connect with local people
	Simple	The experience must be simple, and the visitor should be able to see the benefit without any complications
	Involvement	Where tourists interact and engage actively in the tourism experience delivery processes, build long-lasting relationships and pay multiple visits

From a theoretical perspective, the unique contribution of this paper relies on the analysis of the most relevant features of tourism experiences which may drive future regenerative tourism based on the protection and promotion of authenticity. Based on the analysis of five products, results of this research also inform academics and practitioners of the crucial aspects that may serve to construct an authentic storytelling which is strongly manifested in its originality and symbolism. In relation to the practical contributions, this research argues that authentic activities rely on human-to-human interaction, which are the basis of host-guest relationships, and drive visitors to a long-lasting involvement with people, places, and practices. However, this research is limited in nature since it offers an approach to the topic from the content analysis of the websites of a reduced number of tourism experiences in a single country. Also, its qualitative methodology does not allow to generalize the results of the paper. This provides opportunities for further research which may explore the relationships between authenticity and tourism experiences in other countries, using other methodologies, and with a focus on the specific features described in Table 2 in order to demonstrate the relevance of each characteristic in the marketing strategies of tourism products.

In this sense, the future of travel also revolves around authentic self-actualisation and one's self-fulfilment and goes further in search of authentic experiences. According to McGraw (2001, p. 30), "the authentic self is the you that can be found at your absolute core. It is the part of you that is not defined by your job, your function, or your role. It is the composite of all your unique gifts, skills, abilities, interests, talents, insights and wisdom. It's all your strengths and values that are uniquely yours and need expression, versus what you have been programmed to believe that you are 'supposed' to be and do. It is you that flourished, un-self-consciously, in those times in your life when you felt happiest and most fulfilled". As observed in this research, educational programmes, resources and tours are a prevalent strategy to protect and promote the values embedded in authentic experiences which are rewarding activities, original and symbolic, and rely on locals - culture, nature and people. The understanding of authentic experiences is crucial to determining the real benefits of tourism through the regeneration of tourism production and consumption. Particular attention should be paid to special features of tourism experiences which rely on original, symbolic and activity-based dimensions, and communities must see the real benefits of tourism visitation.

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Exploring the Relationship between Women's Participation, Empowerment, and Community Development in Tourism: A Literature Review¹

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Abstract

Women's empowerment across industries have been prioritized alongside aims to achieve the United Nations Sustainable Development Goals (UN SDGs) and community development across the globe. For years now, tourism industries have been lauded for the opportunities it provide to women who comprise majority of the industry's workforce. Despite this, studies suggest that women's participation in tourism do not necessarily contribute to their empowerment, nor result to their equality in the industry. In building on the existing discourses, this study examines the existing literature to investigate the impact of women's participation on their empowerment and its impact on community development. By conducting a literature review, a conceptual model based on the study's propositions illustrate the relationship between women's participation and empowerment in tourism. The findings of the study suggest that not all forms of tourism activities contribute to the empowerment of women. More specifically, the results reveal that while women's participation positively influences the psychological and economic empowerment of women, its positive impact on their political and social empowerment remain questionable. Similarly, the results reveal the positive influence of women's economic empowerment on community development remain challenged.

Keywords: Women, Participation, Empowerment, Tourism, Community Development, UN SDGs

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1. Introduction

Women's empowerment across industries have been widely advocated in established developmental goals. The seminal work of Boserup (1970) earlier emphasized the value of involving and including women in the larger schemes of development which includes the United Nations Sustainable Development Goals (UN SDGs)—specifically sustainable development goal (SDG) 5 “achieve gender equality and empower all women and girls, SDG 8 “promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all”, and SDG 10 “reduce inequality within and among countries”. The same developmental goals are mainstreamed in tourism industries where women comprise the majority of the industry's workforce (United Nations World Tourism Organization [UNWTO], 2019). Amidst the growing number of women participating in tourism industries, several studies (Abou-Shouk et al, 2021; Alshareef & AlGassim, 2021; Elshaer et al, 2021; Scheyvens, 2000; Wilkinson & Pratiwi, 1995) pointed out issues and limitations that they currently face. Costa et al (2011), for example, found that women are more affected by employment issues such as seasonality, job rotation, part-time work, gender pay gap (Zhang & Zhang, 2021). For women entrepreneurs, they continue to suffer from issues in accessing credit and finance (Rinaldi & Salerno, 2020). Women also face challenges in balancing gender-designated responsibilities such as house and domestic work to their economic labor (Carvalho et al, 2018). As Ferguson (2011) argued, without genuine commitment to these developmental agenda promoting gender equality and women empowerment, the disparity and in the labor market will prevail. Thus, despite their dominance in the industry, the nature and extent of their participation remains contentious (Ramirez et al, 2020).

As suggested by Cole (2018), participation do not always result to empowerment. Following the multi-dimensional approach to empowerment by Scheyvens (1999), empowerment goes beyond the provision of economic opportunities and income, instead it also entails the psychological, social, and political empowerment of individuals. That is, women's empowerment facilitates the advancement of women's agency, autonomy, and authority (Cole, 2018). Thus, empowerment translates to freedoms where women are freed from discriminating cultures, traditions, institutions, and systems (Moswete & Lacey, 2015). Empowerment therefore encompass the ability

of women to make decisions and choices for themselves (Kabeer, 1999). As a concept requiring systemic modifications, empowerment entails a “negotiated process” (Movono & Dahles, 2017, p.10) necessitating interactions between community members, both men and women. However, because men and women are affected differently by developmental initiatives, pursuit of gender equality is deemed essential in promoting inclusive community development (Gyan & Mfofo-M’Carthy, 2021). As suggested by Mansuri and Rao (2004), community development may be defined in terms of development that is for, by, and of the people. Arguably, without women’s involvement in developmental activities, inclusive community development will not be achieved—since women continue to face multiple challenges in participating and contributing to community development activities (Gyan, 2021). In the context of tourism, community development is pursued through Community-Based Tourism (CBT) initiatives (Baktygulov & Raeva, 2010) where local community members are deemed as the key players in tourism development initiatives. Because of the diversity of communities, the experiences of women involved in tourism also vary (Cole, 2006).

Against this backdrop, this study addresses the question on **“what is the impact of women’s participation on their empowerment and their contribution to community development in tourism?”** To do so, the study aims to conduct a literature review on relevant studies on women in tourism and to propose a conceptual model illustrating the relationship between women’s participation and empowerment and their contribution to community development in tourism. The findings of the study builds on the growing literature examining women’s experiences in participating in tourism and in community development initiatives.

2. Literature Review and Proposition-building

I. Discourses on Women in Tourism

The growing presence of women in the tourism industry has been observed globally—comprising approximately 59% of industry’s workforce (UNWTO, 2019). Compared to other sectors, women were found to dominate the industry’s workforce with an employment rate that is two times higher than men (UNWTO, 2011). With this, studies have emphasized the value of tourism as an enabler of women empowerment given its dynamic and flexible

nature (Ateljevic, 2008). Tourism positively impacts women's employment through the economic activities it generates (Sinclair, 1998). As suggested by Fruman & Twining-Ward (2017), tourism offers opportunities for women to participate as a workforce in the industry and to occupy leadership positions in the economy. Arguably, tourism development empowers women by providing equal opportunities to sustain themselves and their livelihoods (Nassani et al, 2019). The same case is observed by Ferguson (2010) in Central America where women were found to be more empowered given the income from tourism activities. As suggested by Gentry (2007) in examining the experience of women in Belize, because women were believed to be more suitable engaging in domestic and care work, women were found to establish their own guesthouses. Aronsson (2000) also found that tourism creates opportunities for women to engage in self-employment activities that generate income. Arguably, by playing a more active role in tourism, women may be empowered (Ferguson, 2010, 2011).

On the other hand, Momsen and Nakata (2011) suggested that the impact of tourism depends on the individual's role in the industry. Arguably, tourism remains a highly gendered industry (Ferguson, 2011; Lenao & Basupi, 2016; Scheyvens, 2000; Tucker & Boonabaana, 2012). In fact, Sinclair (1997) emphasized the presence of a clear delineation between men's and women's work where women are engaged in lower-paid activities. The working conditions of women in tourism have also been questioned. As the International Labor Organization Report noted, 46% of women working in tourism industries are wage workers. The same report suggested that women in tourism occupy the lower levels of organizational structures in the industry (Belau et al, 2001). Women were found to be susceptible job seasonality, job rotation, part-time work, among others (Zhang & Zhang, 2021). Moreover, women were found to suffer from horizontal and vertical segregation that limit their potentials in the industry (Cave & Kilic, 2010). Beyond these employment implications, women were also found to be constrained by gender designated work. As Wilson (2003) found, working in hotel and catering sectors of tourism tend to be labeled as women's extended domestic roles or their family roles (Akođlan, 1996). Several other studies, found in **Table 1**, were examined to further the investigation on women in tourism.

Table 1. Relevant Studies on Women in Tourism

Author/s	Findings	Research Locale
Abou-Shouk et al (2021)	Findings suggest that perceptions of women's work and entrepreneurial ventures significantly affect women's empowerment in tourism.	Cross-country study of three Arab countries: Egypt, the United Arab Emirates, and Oman
Alshareef & AlGassim (2021)	Despite the growing number of women participating in the industry, women believed that there are gender appropriate jobs in the industry. Women were seen to receive less economic, social, political, and psychological beliefs than their men counterparts.	Tourism employment in Saudi Arabia
Diaz-Carrion & Vizcaino (2021)	Along with the benefits women receives from undertaking tourism work, contradictions from their interaction with their family and communities are still experienced. Conclusions suggest that gender mainstreaming is not an individual work, instead should involve stakeholders from families, communities, enterprises, etc. to holistically transform gender interactions.	Rural tourism in Mexico
Elshaer et al (2021)	Tourism is perceived to contribute in women's empowerment. Psychologically, women believed that tourism gave pride to their culture through their interactions with visitors. Consequently, this allowed them to become self-reliant. Politically, they defined their empowerment in terms of their ability to be involved in the decision-making processes through the support of policy-makers and policies. Through their psychological and political empowerment, women significantly influence sustainable tourism development.	Women employees in the tourism industry of the Kingdom of Saudi Arabia
Vukovic et al (2021)	Support from self-help groups positively influences women's empowerment. In further examining women's empowerment, self-employment was found to be its primary goal. The patriarchal arrangement in societies remain a challenge which necessitates a systematic assessment of empowerment.	Villages in Serbia
Casado-Diaz et al (2020)	By analyzing cross-section data (Encuesta de Estructura Salarial/Survey of Earnings Structure) of hospitality workers in Spain, findings suggest that women are concentrated in lower-skilled occupations with less supervisory responsibilities and seniority than men.	Spain

Su et al (2020)	Engagement of women in embroidery tourism facilitated their economic, social, psychological, and political empowerment	Cultural tourism in Ningxia, China
Nutsugbodo & Mensah (2020)	Ecotourism development was found to result to more environmental benefits that socio-cultural and economic benefits	Ecotourism in Kakum Conservation Area, Ghana
Nimble (2019)	Tourism development did not enhance the political status and political empowerment of women. As suggested, the elites among communities are the ones who control who and how individuals can be empowered by tourism.	Rural tourism in Himachal Pradesh, India
Bakas et al (2018)	In examining the narratives of tourism managers in Portugal, findings suggest that gender inequality in tourism labor continues to exist. More specifically, gender wage gap in the industry was found to persist given various issues including the dominance of men in hierarchical positions, horizontal segregation, among others.	Portugal
Caparros (2018)	Although the women on Ladakh have been viewed as advanced, at a closer look, their level of agency was found to be not as high—with discrepancies in their empowerment externally and internally within their own homes and families.	Female-operated travel company in Ladakh, India
Foley et al (2018)	The women involved in Kokoda were able to negotiate their role and participation in tourism by establishing microenterprises. Microbusinesses in tourism support women's significant role in Kokoda development	Community-based ecotourism development in Papua New Guinea
Vizcaino Suarez (2018)	Tourism offers opportunities for women to socialize and to engage in productive labor, thereby enhancing their economic and psychological empowerment. The findings exemplify how women are able to negotiate and redefine their roles, identities, and work against a society limiting women's capacities.	Women artisans in Metepec, Mexico
Movono & Dahles (2017)	Women engaged in tourism employment and businesses were found to have gained empowerment, In economic sense first followed by social, psychological, then political empowerment. As a consequence of women's empowerment, men's roles have also been altered.	Tourism businesses in Fijian village
Panta & Thapa (2017)	Women were found to have increased self-confidence, acquired economic income, and enhanced decision-making capacities in their families	Entrepreneurship in Bardia National Park, Nepal

Tajeddini et al (2017)	Several factors were found to influence women entrepreneurs in Bali including gender traditions, marital status, religion, ethnicity, among others. Women's religious, ethnic and social networks provide both moral and financial support for women to establish their own enterprises.	Tourism entrepreneurs in Bali, Indonesia
Kunjuraman & Hussin (2016)	Ecotourism activities, specifically homestay operation, allowed women to enhance their psychological, social, political, and economic empowerment	Ecotourism in Sabah, Malaysia
Lenao & Basupi (2016)	Ecotourism development posed an effect on both the empowerment and disempowerment of women	Ecotourism in Botswana
Duffy et al (2015)	Tourism employment impacts the economic and social empowerment of women, however, issues pertaining to systemic gender issues prevail.	Dominican Republic
Moswete & Lacey (2015)	The new policy contributed to women's active participation in tourism ventures. More specifically, the policy resulted to women's economic, psychological, and social empowerment where they became economically independent from men and families, and felt more psychologically empowered as individuals. Men also acted as partners and facilitators of women's participation in tourism.	Safari Tourism in Botswana
Tran & Walter (2014)	Women were able to gain economic and psychological empowerment from their involvement in tourism activities. Resulting from women's increased economic independence and autonomy, gender antagonism was observed as shown in men's use of narcotics and alcohol.	Community-based ecotourism in North Vietnam
Feng (2013)	Tourism development in the community resulted to women's flexibility in terms of them undertaking men's work (i.e., agricultural work, small businesses, etc.), but men still refused to take on women's designated domestic work	Fenghuang County, Rural China
Ishii (2012)	Women's increased participation and empowerment through tourism resulted to increased women antagonism where men were found to use narcotics and alcohol as a response.	Akha, Thailand
Ferguson (2010)	The identified project focused in Copan, Honduras, while aimed at involving women through microenterprises, remained problematic.	Tourism-based micro-enterprises in Copan, Honduras
Schellhorn (2010)	Local women were found to be disadvantaged given their lack of access to economic opportunities given cultural and societal constraints	Sasak village, Lombok, Indonesia

Dunn (2007)	CBT was found to be effective in contributing to psychological, social, and political empowerment. Economic empowerment, however, was limited. For one, CBT is considered as a supplementary source of income. Similarly, men were still found to receive higher incomes compared to women. For women who were involved in tourism activities, they were found to suffer from balancing domestic housework and tourism work as men were still unwilling to take charge of house and care work.	Community-based tourism in Thailand
Miettine (2006)	Unconsciously, the tourism development amongst local communities led to the empowerment of women. Women were seen to be active participants in creative industries, where their constant interaction with tourists enhanced their self-esteem and identity construction while becoming economically independent from the handicraft work they do.	Lappish communities in Finland
Pleno (2006)	Although the women involved did not necessarily gain significant income or political and leadership positions through ecotourism, they were reported to lead happier lives with their sense of psychological and social empowerment by engaging in tourism	Bohol, Philippines
Stronza (2005)	While men were found to be more engaged in ecotourism business activities, women were given an opportunity to be involved in multiple jobs that increased their political and social standing within their own communities.	Community-based ecolodge in Peruvian Amazon
Kelkar (2004)	Through their involvement in ecotourism development, women were found to benefit economically from increased income by engaging in entrepreneurial ventures, however they were also found to have less political involvement and power over decision-making processes	Mosuo communities around Lugu Lake, Yunnan, China
Scheyvens (2000)	Women's participation in ecotourism has led to significant improvement in their gender roles and relations. In well-planned ecotourism initiatives, women have directed the development of their ventures as shown in the cases of women in Nepal and Samoa, among others. On the other hand, in some ventures, economic benefits are unequally distributed to men over women where women have little to no control over its development.	Ecotourism ventures in Third World Countries
Bras & Dahles (1998)	The regulations imposed by the government on tourism activities affected women engaged in tourism differently: for entrepreneurs, their businesses have been formalized through policies, while some women also exploited new market niche.	Women entrepreneurs in Bali, Indonesia

Scott (1997)	Tourism development do not transform gender roles but instead extends them. Women's participation in the industry remained limited to existing gender roles and division of labor.	Girne, Northern Cyprus
Wilkinson & Pratiwi (1995)	Despite the prominence of elite control in tourism development, women still received benefits in the form of economic empowerment from being involved in informal sector. Economic empowerment in this perspective allowed them to gain control over their own lives and their respective families' survival in the context of poverty.	Java fishing village, Indonesia
Castelberg-Koulma (1991)	Women engaged in co-operatives have benefitted in tourism through the income they receive from their work and improved public position in their communities and larger society.	Ambelakia co-operatives in Greece
Levy & Lerch (1991)	Women were found to be employed in lower-paid, less stable, and lower-level jobs. Women required more financial resources and networks to sustain their economic participation compared to their male counterparts.	Tourism workers in Barbados

II. Women's Empowerment in Tourism

Women empowerment has been a subject of debates for years now resulting to the varied definitions designated to it. As Agzhamani and Hunt (2017) pointed out, empowerment has been inherently discussed in several scholarly works on tourism. Generally, empowerment is defined by Sen (1999) as the ability and freedom to make decisions for themselves. In other social sciences, empowerment is perceived as the ability of individuals to participate in political processes (Friedmann, 1992). It may also be referred to as a process of power re-distribution by capacitating those considered oppressed and unrepresented (Chronister & McWhirter, 2003). In applying the concept to women's studies, empowerment may be viewed in terms of having agency—gaining ability and power to make choices and to implement these choices (Kabear, 1999). As Cole (2018) elaborated, this entails the achievement of the three A's of empowerment: agency, autonomy, and authority. In the context of tourism, scholars have suggested a multi-dimensional perspective on empowerment. Scheyvens (1999), for example, proposed four key dimensions including economic, social, political, and psychological empowerment. As Aghazamani and Hunt (2017) proposed, empowerment in tourism contexts may be defined as a “a multidimensional,

context-dependent, and dynamic process that provides humans, individually or collectively, with greater agency, freedom, and capacity to improve their quality of life as a function of engagement with the phenomenon of tourism” (p. 333). That is, empowerment encompasses multiple dimensions and may be viewed differently depending on the context. As it entails modifications at the individual, community, and societal levels, empowerment entails a “negotiated process” (Movono & Dahles, 2017, p.10) among members of society. In relating these definitions to the prospects of community development, empowerment may be perceived in terms of a relationship-building process that foster a greater sense of community (Rossing et al, 2001). Following these definitions, several dimensions of empowerment are adopted and explored in this study:

Economic Empowerment. The economic empowerment of women may result to their ability to gain control over capital, resources, entrepreneurial opportunities, and income parity with their male counterparts (Stanistreet et al, 2007). In this sense, financial freedom enhances the ability of women to take control over their own lives (Soroushmehr et al, 2012). Beyond oneself, economic empowerment also allows women to improve their social and family status given the independence afforded by the income they receive from tourism (Moswete & Lacey, 2015). Through their enhanced economic capacities, women can negotiate their roles in societies (Foley et al, 2018). However, economic independence is not the only goal of empowerment as several cases have shown that women continue to face socio-political issues with their participation in tourism (Dhaz-Carriyn & Vizcaino, 2021; Duffy et al, 2015; Ishii, 2012).

Social Empowerment. While this aspect of empowerment is usually taken for granted, social empowerment includes women’s control of reproduction activities, improvement of societal institutions and laws, safety of women, among others (Jutting & Morrisson, 2005). Part and parcel of social empowerment is the presence of social cultures, laws, and institutions that promote women empowerment and gender equality (Vujko et al, 2019). Alongside these, social empowerment relates to feelings of social belongingness of women with their respective communities (Vukovic et al, 2021). Thus, women’s social status and support from their community are crucial in improving their self-perception (Dhaz-Carriyn & Vizcaino, 2021; Su et al, 2020).

Political Empowerment. This translates to the inclusion of women in positions of power and authority, control and inclusion in decision-making processes, and access to political representation (Stanistreet et al, 2007). To an extent, political empowerment also entails the presence of supporting policies that enhance their standing in societies (Elshaer et al, 2021). That is, women have voice in tourism initiatives (Abou-Shouk et al, 2021; Boley & McGehee, 2014), as well as an outlet to share their concerns about tourism development. As emphasized by Mendelberg and Karpowitz (2016), the political participation of women is important in influencing existing norms and beliefs affecting an individual's empowerment.

Psychological Empowerment. Psychological empowerment includes personal feelings of self-confidence and ability to overcome any challenges (Zimmerman, 1990). That is, women develop positive self-perception, autonomy, and self-esteem through their participation in tourism activities. As noted by Su et al (2020), psychological empowerment is achieved through women's realization that their lives and goals are not only confined and defined by their families. This also means that women feel proud of what they do (Miettine, 2006) and that they feel happy about their involvement in tourism (Boley & McGehee, 2014; Pleno, 2006). Important in this pursuit is that individuals gain new knowledge and skills through tourism involvement that facilitate their own capacities as individuals (Scheyvens, 2000).

P1 Women's tourism participation positively influence their empowerment

P1a Women's tourism participation has a positive influence on the psychological empowerment of women.

P1b Women's tourism participation has a positive influence on the social empowerment of women.

P1c Women's tourism participation has a positive influence on the political empowerment of women.

P1d Women's tourism participation has a positive influence on the economic empowerment of women.

III. Women and Community Development in Tourism

Arguably, without gender equality, inclusive and genuine development will not be achieved. As Klasen (2002) concluded, gender inequality negatively

impacts the economic development of countries specifically in terms of the development of human capital. Similarly, gender disparity impacts long-term growth of economies (Klasen & Lamanna, 2009). In the context of tourism development, empowerment is deemed as a facilitator of active engagement among community members including women. That is, empowerment is a crucial component of community development (Pig, 2002). As argued by Gyan and Mfoafo-M'Carthy (2021), without women, inclusive community development may not be achieved. The same case is applied in the context of community development in tourism industries which is pursued through CBT initiatives (Baktygulov & Raeva, 2010), a widely advocated tool that aims to facilitate community development with the local members. Women arguably play a significant role in these types of developments where they act as guardians of environmental conservation and preservation (Sebele, 2010), preservers of traditions within communities (Scheyvens, 2000), supporters of community autonomy (Bhattacharya & Banerjee, 2012), and contributors to the economic development of communities (European Institute for Gender Equality, 2016). Women's substantial contribution to community development in tourism is reported in several areas including Malaysia (Kunjuraman and Hussin, 2016), Tanzania (Mrema, 2015), Iran (Soroushmehr et al., 2012), among others.

P2a Women's psychological empowerment has a positive influence on community development.

P2b Women's social empowerment has a positive influence on community development.

P2c Women's political empowerment has a positive influence on community development.

P2d Women's economic empowerment has a positive influence on community development.

The discussions emphasize the relationship between women's participation in tourism and empowerment, along with their contributions to community development across the globe. The present study therefore contributes to these existing discourses by presenting a conceptual model based on the identified propositions to establish the relationship between participation, empowerment, and community development.

3. Methodology

A systematic search of peer-reviewed articles was conducted using the key phrases: “women and tourism”, “gender and tourism”, “empowerment in tourism”, and “community development in tourism”. From these a total of 53 relevant articles were identified following several scholarly databases: Google Scholar, Taylor and Francis, ScienceDirect, and Emerald Publishing. Only articles published in English were considered. With a focus on scholarship that analytically contributed to the discussions on women in tourism, the researcher established the following protocols for selection on studies investigating the following themes: women’s experiences in tourism, women’s empowerment in tourism, community development in tourism, and gender experiences in tourism. Following these protocols, the researcher manually inspected the abstract and conclusions of the articles where only 33 articles were considered. Following this search, several themes were identified and will be discussed in this section. The propositions of the study were then culled from the discussions of the relevant studies.

4. Women Participation, Empowerment, and Community Development Model

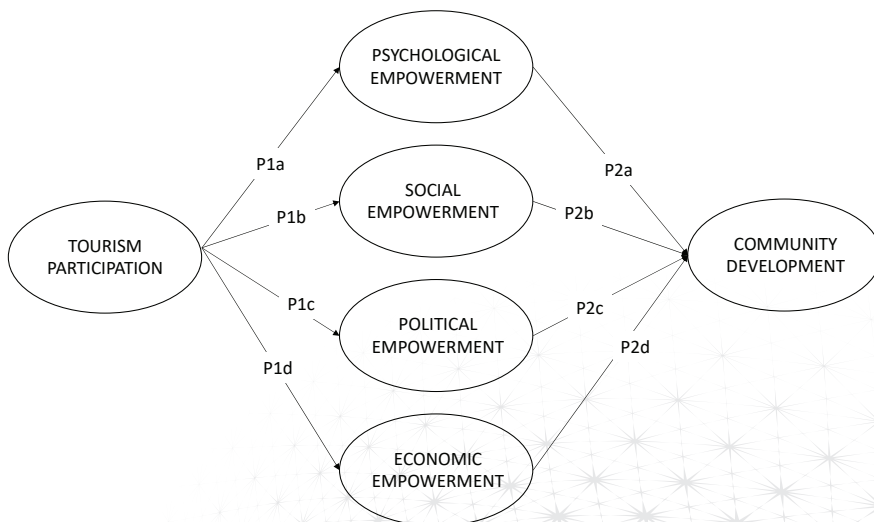


Figure 1. Women’s Participation, Empowerment, Community Development Model

The relationship between the key variables of the study is then illustrated in **Figure 1**. “Tourism participation” is identified as the independent variable, “community development” as the study’s dependent variable, and the multi-dimensional conceptualization of “empowerment” identified as psychological, social, political, and economic empowerment, as mediating variable. These variables are then operationally defined in this study as follows:

- Participation – involvement of women as employees, self-employed, and entrepreneurs in Philippine tourism industry
- Empowerment – ability of women to gain agency, autonomy, and authority (Cole, 2018) measured through psychological, social, political, and economic achievements (Scheyvens, 1999)
- Community Development – holistic development of communities (i.e., psychological, social, political, and economic) gained through tourism

Informed by an extensive literature review on the topic, women’s participation in tourism yields different levels of empowerment. The literature also revealed the significance of empowerment in influencing the type of participation and involvement individuals are engaged in. Based on the framework proposed by Scheyvens (1999) on the multi-dimensional perspective of empowerment, this study adopts this approach while modifying it following the works of Abou-Shouk et al (2021) and Elshaer (2021). As suggested by Moswete and Lacey (2015), the dimensions of empowerment (i.e., psychological, social, political, and economic) can be achieved independently and may be overlapping. Following the propositions identified in the study, relevant studies were examined to identify their validity as shown in **Table 2**.

Table 2. Supporting Literature on Women’s Participation and Tourism

No.	Hypotheses	Author	Findings	Support/ Not Support/ Ambiguous
H ₁	Women’s tourism participation positively influence their empowerment			

H_{1a}	Women's tourism participation has a positive influence on the psychological empowerment of women.	Alshareef & AlGassim (2021)	Against the backdrop of institutionalized gender norms in Saudi Arabia, women working in the industry remained optimistic that their social standing will improve through their continuous participation and exposure in tourism.	Support
		Moswete & Lacey (2015)	The community-based cultural tourism policy in a Safari in Botswana was found to enhance the psychological empowerment of women	Support
		Kunjuraman & Hussin (2016)	Ecotourism activities were found to develop women's self-esteem through their active participation in economic activities. Through their contribution in souvenir making and traditional cooking, they developed a sense of proud and confidence in relation their culture and traditions.	Support
		Lenao & Basupi (2016)	The ecotourism development in Botswana helps facilitate women's engagement in self-fulfilling activities which also allow them to have autonomy and self-determination.	Support
		Miettine (2006)	Women in Lappish communities were found to have developed their self-esteem by engaging in tourism through their entrepreneurial ventures and their interaction with tourists	Support
		Pleno (2006)	Through the continues interaction of women with other members of their community and visitors, found to have improved self-perception and self-confidence, along with other skills that they did not previously possess.	Support
		Tucker (2007)	As tourism developed in Göreme, Turkey, women were found to be actively negotiating "to find a place themselves" (p.101) in tourism industry.	Support
		Garcia-Ramon et al (1995)	While rural farm tourism did not provide women financial independence, women were found to be more proud of the work that they do, especially in terms of the external interactions they receive from tourism activities.	Support

		Castelberg-Koulma (1991)	Women's agritourism cooperatives in Greece contributed to their increased confidence which allowed them to establish business relationships with those outside their own communities.	Support
H _{1b}	Women's tourism participation has a positive influence on the social empowerment of women.	Abou-Shouk et al (2021)	Women's participation in tourism activities in Arab countries were found to be critical in obtaining community cohesion.	Support
		Diaz-Carrion & Vizcaino (2021)	Beyond economic means, empowerment entails an affective and emotional component where the perception from families and communities affect women's perception of their work and themselves.	Not support
		Elshaer et al (2021)	Women were found to feel to be unsupported and less connected with their communities when they got involved in tourism activities. Arguably, this is due to the existing cultural challenges faced by working women in Saudi Arabia	Not support
		Vukovic et al (2021)	The presence of self-help groups within communities facilitate women's social empowerment through the improvement of their social statuses and self-perception	Support
		Su et al (2020)	Women engaged in embroidery tourism were found to have broadened their social circles thereby enhancing their status within their own communities.	Support
		Moswete & Lacey (2015)	The community-based cultural tourism policy in a Safari in Botswana was found to enhance the social empowerment of women	Support
		Duffy et al (2015)	Women's participation in the tourism industry of Dominican Republic (DR) posed a social conflicts where women-men roles are still being negotiated.	Ambiguous
		Tran & Walter (2014)	Women in North Vietnam received social approval even support from their husbands who took their reproductive work.	Support

		Pleno (2006)	Women engaged in ecotourism in Bohol, Philippines were found to have developed relational skills that were not present before.	Support
		Scheyvens (1999)	Women's involvement in tourism is significant in developing social cohesion among communities	Support
		Castelberg-Koulma (1991)	Through their participation in tourism, women had the opportunity to establish relationship with outsiders and their own community members on their "own terms" (p.215)	Support
H_{1c}	Women's tourism participation has a positive influence on the political empowerment of women.	Alshareef & AlGassim (2021)	Women in the tourism and hospitality sector of Saudi Arabia remained constrained by the existing societal norms in the country. Women working in the government such as the Ministry of Tourism were deemed more acceptable than those who worked in the private sector. Despite this, women's influence in larger political spaces remain limited.	Not supported
		Elshaer et al (2021)	Women in Saudi Arabia were found to be political empowered through their ability and involvement in the decision-making processes involved in tourism development. In the same manner, these women felt supported by their government and policy-makers.	Support
		Wardhani & Susilowati (2021)	The women involved in tourism activities in Yogyakarta, Indonesia have low level of political empowerment since women remained unaware of the significance of their opinions and insights on tourism development. Despite given avenues and opportunities to participate, it was noted that women opt not to voice out their thoughts regarding tourism development. Similarly, the over-all management of tourism still relies on men.	Not support
		Su et al (2020)	In the case of rural women engaged in embroidery tourism in China, it was found that at an individual level women did not exhibit intentions to be involved in political matters. However it was noticed that through women's contributions, women leaders have emerged and their voices are being sought after in decision-making processes.	Ambiguous

		Caparros (2018)	Despite women's active participation in tourism in Ladakh, India, they were found to be attending some political events such as village meetings but rarely participate in them. Women were found to lack the confidence required for them to voice out their concerns in such gatherings.	Not support
		Kunjuraman & Hussin (2016)	Ecotourism activities in Sabah, Malaysia found that women have the capacity to participate in decision-making activities in relation to the development of their homestay program.	Support
		Tran & Walter (2014)	Women involved in community-based ecotourism were found to have increased decision-making power and have taken new leadership roles in local political spaces	Support
		Pleno (2006)	Through ecotourism activities in Bohol, Philippines, women were given opportunities to take up leadership roles and to become involved in the decision-making processes concerning tourism development.	Support
		Kelkar (2004)	Women in Mosuo communities in China who were involved in ecotourism development were found to have less political power and with little involvement in political and decision-making processes	Not support
H_{1d}	Women's tourism participation has a positive influence on the economic empowerment of women.	McCall & Mearns (2021)	Women involved in community-based tourism initiative in West Cape, South Africa were found to gain significant economic benefits, which also influenced their social status in their communities.	Support
		Casado-Diaz et al (2020)	Women are still subjected to occupations that are generally considered low-skilled, low-paid, with little supervisory role.	Not support
		Nassani et al (2019)	In conducting a quantitative analysis of panel data across 24 European economies, it was found that tourism induced women's economic empowerment	Not support

		Bakas et al (2018)	Women remain to suffer from gender wage gap given persisting societal issues that economically benefit more men than women.	Support
		Kunjuraman & Hussin (2016)	Ecotourism activities, specifically homestay operation, contributed to women's economic empowerment where they received income from their participation.	Support
		Lenao & Basupi (2016)	If managed effectively, tourism can help monetize women's socially ascribed responsibilities and roles to income generating activities	Support
		Moswete & Lacey (2015)	The community-based cultural tourism policy in a Safari in Botswana was found to enhance the economic empowerment of women	Support
		Acharya & Halpenny (2013)	Homestay tourism can facilitate women's economic empowerment through the provision of financial income and assets.	Support
		Tucker (2007)	Women who have received income from tourism in Göreme, Turkey found to have a stronger sense of independence because their earnings and spending capacities, which made them less dependent on their husbands.	Support
		Kelkar (2004)	Women involved in ecotourism development in Yunnan, China were found to receive increased income	Support
H ₂	Women's empowerment positively influence community development			
H _{2a}	Women's psychological empowerment has a positive influence on community development.	Abou-Shouk et al (2021)	Women's empowerment was found to have a strong positive effect on tourism development in Egypt, Oman, and United Arab Emirates (UAE)	Support
		Strzelecka et al (2017)	The psychological empowerment of tourism stakeholders proved to be the primary precursor of community's active involvement and support for sustainable tourism development.	Support

		Boley et al (2014)	The psychological empowerment of women positively contributed to the community's members perception of their culture and traditions as expressed through their involvement in tourism activities.	Support
		Scheyvens (2007)	Women's psychological empowerment facilitates their participation in community development	Support
H _{2b}	Women's social empowerment has a positive influence on community development.	Abou-Shouk et al (2021)	Women's empowerment was found to have a strong positive effect on tourism development in Egypt, Oman, and United Arab Emirates (UAE)	Support
		Elshaer et al (2021)	The social empowerment of women was found to fully mediate sustainable tourism development in Saudi Arabia which suggests that without women feeling socially empowered, sustainable tourism development cannot be achieved	Support
		Vukovic et al (2021)	To facilitate women empowerment, they require the support of local tourism stakeholders. Thus, their social empowerment further supports economic empowerment.	Support
		Tran & Walter (2014)	Women's empowerment contributed to their increased community involvement by giving them opportunities to be part of decision-making processes	Support
		Boley et al (2015)	Social empowerment is a critical factor affecting resident's positive outlook and attitude towards sustainable tourism development.	Support
H _{2c}	Women's political empowerment has a positive influence on community development.	Abou-Shouk et al (2021)	Women's empowerment was found to have a strong positive effect on tourism development in Egypt, Oman, and United Arab Emirates (UAE) specifically through their involvement in the decision-making processes concerning tourism development.	Support
		Elshaer et al (2021)	The political empowerment of women in Saudi Arabia in terms of their involvement in the decision-making concerning tourism contributed to the community's development	Support

		Tran & Walter (2014)	Women's active participation in decision-making processes allowed to become more involved in community development	Support
H _{2d}	Women's economic empowerment has a positive influence on community development.	Abou-Shouk et al (2021)	Women's empowerment was found to have a strong positive effect on tourism development in Egypt, Oman, and United Arab Emirates (UAE). Women's economic empowerment through their entrepreneurial activities could help proliferate tourism enterprises that further support community and societal development.	Support
		Diaz-Carrion & Vizcaino (2021)	Despite the perceived benefits of women involved in tourism, the negative perception of their own families and communities heavily influence the decision of women to participate in tourism.	Not support
		Vukovic et al (2021)	Women's economic empowerment readily affects the economic development of a tourism destination through their involvement in employment and entrepreneurial activities.	Support
		European Institute for Gender Equality (2016)	The empowerment of women could facilitate the economic empowerment of communities they belong in.	Support
		Ishii (2012)	Women's increased economic independence resulted to gender antagonism where their male counterparts were found to use narcotics and alcohol	Not support

Following the examination of the existing literature against the propositions of the study, several themes may be observed:

In investigating the positive influence of women's participation to their empowerment, the literature surveyed suggest that their participation positively influence their psychological and economic empowerment, while their social and political empowerment remain to be limited. As suggested by several studies (Alshareef & AlGassim, 2021; Kunjuraman & Hussin, 2016; Moswete & Lacey, 2015; Pleno, 2006; Tucker, 2007) women's participation in tourism improves their psychological well-being where they were found to gain self-esteem, self-determination, autonomy, sense of

pride, confidence, and optimism through their engagement in the industry. Similarly, studies suggest that women gained economic empowerment through tourism specifically by providing women with financial income and assets. On the other hand, studies (Bakas et al, 2018; Casado-Diaz et al, 2020; UNWTO, 2020) pointed out that women are usually employed in lower-skilled and lower paid occupations with less supervisory responsibility. Furthermore, other studies (Diaz-Carrion & Vizcaino, 2021; Elshaer et al, 2021; Duffy et al, 2015) showed that despite the economic income offered by tourism, women remain constrained by the expectations, traditions, and culture within communities and societies. The similar case is observed where women were found to have very little involvement in decision-making and political processes in their communities (Alshareef & AlGassim, 2021; Caparros, 2018; Kelkar, 2004). In investigating the influence of women's empowerment to community development, the studies surveyed suggest that women's psychological, social, and political empowerment contribute to community development, while their economic empowerment tend to pose challenge to established culture and traditions in communities. As Diaz-Carrion and Vizcaino (2021) and Ishii (2012) noted, women's economic independence resulted to increased antagonism and negative perceptions towards them.

5. Conclusion

In advancing the inquiry about women's participation in tourism and its impact on their empowerment and community development, this study addressed the question "what is the impact of women's participation on their empowerment and their contribution to community development in tourism?" The findings from this study suggest that women's experience in participating in tourism varies depending on the context to which they belong in. That is, their level of empowerment and its impact on community development differ from one context to another as suggested by Aghazamani and Hunt (2017), and that each dimension of empowerment is interrelated but independent from each other (Moswete & Lacey, 2015).

More specifically, as revealed by the conduct of a literature review, studies suggest that women's participation in tourism positively influences their psychological and economic empowerment. That is, women are found to gain positive psychological and economic benefits from their engagement in tourism activities. On the other hand, the impact of their participation on

their social and political empowerment remains questionable as suggested by Tajeddini et al (2017) that point out the constraints posed by existing traditions and cultures that hinder women's social and political participation. In line with community development, studies have shown that women's psychological, social, and political empowerment positively contributes to community development, where women's psychological well-being, social and political engagement positively influences community development. On the other hand, Ishii (2012) and Tran and Walter (2014) suggested that women's economic empowerment lead to increased antagonism and negative perception towards women in some communities. As a result, its contribution to community development remains questionable.

Given the complexity of this investigation, this study only serves as an initial investigation on the relationship between women's participation, empowerment, community development in tourism. While the study remains limited to conducting a literature review to prove the proposition of the study, future studies may validate these findings through other data collection techniques borrowing from both qualitative and quantitative research approaches. Future studies may assist in revealing the experiences of women in other contexts, localities, and regions that are deemed under-researched such as the cases in the developing countries.

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European transnational education in the Middle East: Conceptual highs, lows, and recommendations

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Abstract

The use of transnational education (TNE) is becoming increasingly popular around the world. Such forms of education offer international students with degrees from different countries while remaining in their home country. Frequently, universities offer degrees through branch campuses or strategic partnerships to support such international students. Given their proliferation, it is important to consider what some of the most effective methods in ensuring their smooth operation are. This research considered the reflective observations of one such TNE to provide some insights into best practices for other such TNE programmes. One of the chief recommendations is the need for flexibility in course material and delivery styles, as well as looking to exploit the opportunities offered by TNE through initiatives such as collaborative international teaching sessions.

Keywords: Transnational Education; UK Education; Qatar Education; Cross-cultural education

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Background to the Study

Transnational education (TNE), ‘the provision of education qualifications from institutions in one country to students in another’ (Lawton & Jensen, 2015, p. 3), offers exciting opportunities for institutions and students around the world. For institutions, it provides them with an opportunity to expand beyond their physical boundaries, to new markets, with relatively little costs (Alam et al., 2013; Rottleb & Kleibert, 2022). For students, they can receive international, world-renowned education in their own country, with less psychological or monetary costs (Alam et al., 2013).

According to Lawton and Jensen (2015, p. 15), the most popular method of implementing such programmes in UK universities was either by through UK lecturers using video conferencing to teach, or local lecturers teaching material hosted by the UK. These two were closely followed by the creation of branch campuses and flying faculty out from the UK. The Office for Students (2022) reported as full-time equivalence FTE estimates that 84% of UK universities offer such TNE programmes, catering to almost double the number of international students actually studying in the UK.

Despite the benefits TNE can offer, there are also several issues that can arise, unless the programme is carefully implemented. These issues could range from operational issues such as system access to more fundamental concerns, such as pedagogical differences between the home campus and their partner. It is important that such issues are considered and, where possible, controlled. This becomes increasingly important given the extensive number of TNE programmes running or being planned.

While the Middle East is a popular location for setting up such TNE programmes, little discussion has taken place regarding the creation of such programmes in this geography. To offer further insight into this area, this paper provides a conceptual discussion on the advantages of such programmes, considerations that should be taken into account – supported by reflective descriptions of one such programme (see Smith, 2009), and recommendations for the successful operation of TNE programmes.

The paper starts with a review of TNE programmes and some of the general considerations that need to be considered, before considering the pedagogical principles at play. The next section looks how a TNE programme has been developed and operates from the perspective of a UK university, before

taking the perspective of a collaborative partner based in the Middle East involved in delivery of a suite of UG/PG programmes from the same university. The final section of the paper looks to draw meaningful insights to recommend other higher-education providers already offering or planning to develop a TNE programme.

Transnational Education (TNE) and concepts of education

The rise of TNE is the result of growing economies globally and subsequent demand for international skills and competencies but the catalyst for the major exporting countries (including the UK, US and Australia) was the inclusion of the higher education sector provision in the General Agreement on Trade in Services (GATS) in the 1990s (Pimpa & Heffernan, 2020).

Today, the UK is considered one of the global leaders amongst the USA, Russia, France, India and Germany, in terms of the percentage of international enrolments in HE through ‘international branch campuses (IBC)’ largely in Asia and the Middle East (Healey, 2018) “insider researcher” methodology’. It uses a sample set of eight managers who operate from the home university and 13 “in-country” managers who are seconded to head up the overseas TNE partnerships. The samples are all drawn from UK universities to standardise for other variables (e.g. legislative framework). This is also an increasingly popular option for students in the host and surrounding countries as they can benefit from a foreign educational experience without leaving their home countries (Pyvis and Chapman, 2007, as cited in Munday, 2021, p. 122) little attention has been paid to students who attend foreign universities in their own countries and their adjustment to the new learning environment. This study aims to examine some of the adaptations freshmen students have to undergo while studying at an American university in the United Arab Emirates (UAE).

The students in international education often experience acculturative stress, or ‘stress related to transitioning and adapting to a new environment’ (Ahmed et al., 2011, p. 182), with some common stressors such as language barriers, lack of familiarity with culturally different academic rules and systems, loss of one’s family and surroundings, as well as cultural differences (Munday, 2021) little attention has been paid to students who attend foreign universities in their own countries and their adjustment to the new learning environment. This study aims to examine some of the adaptations freshmen

students have to undergo while studying at an American university in the United Arab Emirates (UAE).

In the TNE environment, the same may apply to the home (awarding) institutions as they operate in a foreign environment and often under very different legal, financial, and social systems. Thus, it is important that they acknowledge the difference in the environment. The existing assumptions about higher education can be shaken and teachers may have to question the fundamentals of their teaching, learning and assessment practices (Smith, 2009).

Consequently, there are several prevalent concerns for both the home and the branch campus which need to be addressed for a successful business relationship, student experience, and learning environment to be created. With the proliferation of such programmes, it is imperative that they are run appropriately. Therefore, the purpose of this research is, through a case study of a UK university, to identify areas of best practice and challenge when developing transnational education partnerships. Given the extensive nature of TNE programmes in the UK alone, the outcomes of this paper will have notable benefits to similar programmes around the world.

Home Institution Perspective

The University of Derby (UOD) for the academic year 21/22 currently has 40 active collaborative partners with whom they operate, with a total of 5,459 students enrolled from them, 3,115 of these students enrolled in overseas partners.

The Office for Students (2022) reported as full-time equivalence (FTE show the current enrolment for the University of Derby on the 21/22 academic year as 16,201 students on record. This means 33.7% of all students come from collaborative partners, highlighting the impact they play in the overall enrolment and impact to the business.

From the data above we can see that 57% of all collaborative partners come from overseas partners however 19.2% of the whole number of enrolled students come from the overseas collaborative partners (Office for Students, 2022) reported as full-time equivalence (FTE. This highlights the potential cultural impact on planned module pedagogy and the importance of developing scheme of work and techniques to make the learning environment as welcoming and as inclusive as possible.

With this said, the collaborative partners are encouraged to contextualise materials and schedules of work to suit the needs of their clients/students studying on the franchised UOD programmes.

Middle East Perspective

Traditionally, Qatar and the wider Middle East region, teacher-focused approaches, where the teacher is the source of information and knowledge (Hofstede et al., 2010). In such settings, students are expected to listen to the teacher in a more traditional lecture-style classroom and wait to be called upon by the teacher to answer questions.

In several Gulf nations, such as Qatar and the United Arab Emirates, exposure to large numbers of expatriates, international media, and international businesses, has exposed younger generations to alternative approaches (Hillman et al., 2019) which are, currently, focussing on more inclusive, pedagogical approaches, and encouraging greater hauntological practices. Such approaches expect students to be more independent, self-driven learners, who engage with and take charge of their education (Blaschke, 2012). Consequently, rapid transitions are occurring –where younger generations are being exposed to more hauntological pedagogies focussing on their independence in their pre-university education due to the proliferation of international schools. Since destinations such as Qatar and the UAE have specific laws in place to facilitate and ease the create of TNE within the borders (Alam et al., 2013; Hillman et al., 2019; Rottleb & Kleibert, 2022), the distinction in pedagogies brought about these transitions could become more apparent.

Local universities are beginning to focus on such approaches but still require time to transition. Furthermore, many students, their parents, and sponsors have either not been exposed to such approaches (see Hillman et al., 2019) or have only been partially exposed. Consequently, students' understanding of being independent learners is inconsistent. The problem is exacerbated by the larger mix of nationalities, international secondary schools, and the greater involvement of sponsors and parents. The resulting mix means that most students have had some exposure to being more independent learners, but still expect more supportive and involved teachers. As more institutions move towards developing greater student independence, the implementation of hauntological approaches will become more prominent, but does vary

from one cohort to another as the class make-up and backgrounds vary. It is important, therefore, to understand the pedagogical nuances that exist in different geographies so as to ensure an appropriate learning experience to students.

Anthropology of Pedagogy

To understand the variations in pedagogy globally, it is first important to appreciate some of the background philosophies underpinning modern pedagogy. There was a discourse of dissatisfaction with the existing anthropological approaches to teaching in the 70s & 80s. They postulated that it is embedded within cultures and had differing ideologies and meanings. These symbolic anthropologists highlighted a particular dictate and/or ritual and analyse it in its own terms as well as within the context of culture. Levi-Strauss, (1966) suggested that cognitive ability and consumption are based upon tribal knowledge and examination on cultural habits such as behaviour and the way people think, classification patterns and their knowledge is a reflection of their collective experiences. This knowledge is an accumulation of past experiences which is influencing current thinking (individual) problem solving and processing.

Bamossy, (1994) describes culture as ideas constructed from within a society, in fact, a shared system of meaning for groups of people, and not a 'thing' that can be experienced directly through the senses. Similarly, culture is described by Clarke & Chen (2007) as being the 'lens' through which we view the world. Clarke & Chen (2007) describe culture as being neither static nor fixed, but as a set of beliefs that are developed from childhood and throughout our lives, with some values becoming relatively fixed whilst others being more changeable. This shared set of meanings can be viewed as being central to what we see, how we make sense of what we see and how we express ourselves.

Anthropology of Pedagogy within the classroom

A general understanding of anthropology and exchanges that exist in anthropological dictates, but to compare this with any, 'deeper cultural perceptions' which may exist to various members of society (Johnston et al., 2012).

An important point to consider is the recognition that these previously published works primarily focused on the constitutive aspects, which veered towards lists instead of analysis. (Herrmann & Gruneberg, 1993; Sternberg & Grigorenko, 1997; Wagner, 2003, 2003).

Many practitioners have examined the ways in which education has maintained grand philosophies of power whilst holding unbalanced relationships of subordination and hegemony. Previously, scholars have sought to understand the association with gender specific images and ideals whilst trying to preserve those ideals. For people to have a shared system of meaning, they must have effective, stable and meaningful interactions with other people in their social group and build trust in each other and in the organisation. Trust can be built in a number of different ways, and can mean different things to different cultures, therefore building trust is critical when creating and developing a diverse workforce (Bamosy, 1994).

Any research conducted into anthropology of pedagogy is as diverse and sometimes as ambiguous as the anthropological researcher. It is easy to associate 'teaching' with practically anything in this world. It is what we do with it and how we perceive those connections in our everyday lives. Identifying anthropological pedagogy as an investigative topic provides a 'double-edged sword' approach, allowing a deeper understanding of the sociological, cultural, biological and commercial factors which affects classroom interaction and learning.

Pedagogy often competes with muted intrinsic factors such as cognitive and neuropsychological processes (Allan, 2007, p. 62) or economic factors such as wealth (De Pelsmacker et al., 2005, p. 364). Anthropology of pedagogy studies the phenomenon from the conflict of these areas and the simultaneous influence of personal and communal cultural traits.

Representations of cultures are also identified in the hermeneutics of its text (Tresidder, 2011), interpreted in several ways based on an individual's ethnocentrism and experiences. Hermeneutic validity is also apparent as a tool for teaching accountability. The argument which the author provides here is the premise that if teaching/pedagogy issues are aspects of anthropology and semiotics this may be used as an idiom of pedagogical anthropology at the expense of ethical validity and expectation from the wider community (Tresidder, 2011). Some may argue that this premise is flawed if the individualistic views of others (the wider community) accept

the notion that we must understand and adopt localised thinking and acceptance to enhance and digest classroom anthropology.

When making generic consumption decisions, potential consumers first evaluate semiotic meanings, external environment factors and consensus constructs before evaluating their self-identity and resulting negotiation or interpretation of the ‘message’ behind the product. This premise is shared by several authors (Ewing et al., 2012) which have investigated the influence of semiotics within branding using empirical consumption studies, but have not pressed further to understand the perception that consumers have with the overall ethics and its validity to their ethical motivations.

Recorded ethical practices in Western societies relate back to the days of ancient Greece. A derivative of religious teachings, meta-ethics is concerned with the epistemology of ethics and man’s understanding of the situational context, of which, what practice is defined to be ‘right’ or ‘wrong’ (Downs & Swienton, 2012). Many authors such as Downs and Swienton (2012, p. 1) insist that “Morality is a relative feature of the individual – which no pre-set code applies to all people in all circumstances”.

In other words, Western cultures have strong opinions on what is right and wrong and ethical standards are usually seen as subjective to the individual and the context, whilst in many Middle Eastern cultures the decision on what is ethical and unethical is determined predominantly by religion; religion provides appropriate guidance for all actions, therefore, it is necessary to recognise the role of religion in shaping ethical thought in order to understand views on ethics (Varner & Beamer, 2011).

What can be proven is the role of one’s culture in the decision and judgment of teaching anthropology. Hofstede (2010, p. 5) states that “The sources of one’s mental programs lie within the social environments in which one grew up and collected one’s life experiences”.

This premise is the basis of which to judge the formation of muted anthropology to social causes. ‘Culture’ in this context can even be acknowledged to make significant interventions as to what one deems to be important even influencing physiological processes.

In today’s society, it may be argued that consumers are being more affluent and are moving away from satisfying their basic physiological needs to fulfilling social and psychological needs (Maslow’s hierarchical model). This

is directly influenced by the nation and sub-culture to which they belong. This fits with Moscovici (2000, as cited in Chrysochoou, 2004) who sought to address social psychology in understanding how people are transformed by society and they in turn transform society.

The field of social psychology consists of social subjects, that is, groups and individuals, who create their social reality, control each other and create their bonds of solidarity as well their differences. Ideologies are their products, communication is their means of exchange and consumption and language is their currency (ibid)

As an interpretive glance on this matter (Scott, 2011) relays the idea that in the bigger concept of the matter, societies in which people live ultimately have the impact on the motivations and perceptions of anthropology of teaching as this is the ultimate form of culture. Western societies as suggested by Hofstede (2011, p. 23) as ‘individualistic’, allow the individual to pursue their personal exploits in a number of social as opposed to an Eastern ‘collectivist’ system. Western freedom changes the perception of the individuals place in society as part of a group community of practice, to that of an individual feeling or individualistic community of practice (an inherent paradox). This goes some way to examining the psycho-cognitive function why humans can apply the situational context to the application of anthropological pedagogy.

In terms of psychological consumption this is specific to internal (guest) causal factors (abilities, emotions and motivation) and external (behaviour of others (host), demands, physical aspects). This is a functional way of viewing attribution process. Heider (1958) suggested that the lay person or non-psychologist is “Someone who actively tries to make sense of the world, in particular the social world, the world of behaviour.”

It is fair to suggest that this is an element of Heider’s attribution theory to everyday psychology of which for the purposes of this section there are two:

- Dispositional or personal (internal) and
- Situational or environmental (external).

Heider suggested that the fundamental feature of common-sense psychology is the underlying belief system that underlies peoples’ overt behaviour are causes and that it is these causal patterns and NOT the way in which an activity is performed that represents the ‘real’ meaning of what people do.

Drawing on the above discussions on formation of values and behaviours as well as Hofstede's work, the educational and pedagogical differences between Western societies and the Middle East, can be summarised that many of Middle Eastern countries score high in Power Distance and Uncertainty Avoidance, and low in Individualism whilst the UK scores the opposite (Hofstede et al., 2010).

These differences are often evident in the educational setting, illustrated as below (Hofstede et al., 2010):

In the Middle East

The purpose of education is to learn how to do things to participate in society and achievement of educational qualifications elevates the status of the holder; therefore, learning is often seen as a onetime process and students tend to attribute their achievement to circumstances or luck.

The educational process is led by the teacher who outlines the intellectual path to be followed, and what is taught is seen as the teacher's personal wisdom, rather than an impersonal 'truth' – this also leads to the general perception that the older the teacher is, the higher the value of wisdom, hence the older teachers are more respected. Teachers are expected to have all answers and use cryptic academic language.

Students expect the learning situations to be structured and have correct answers. And accuracy is highly rewarded. The teacher initiates communication in the class and students rarely publicly challenge the teacher. With the collectivist mindset, students consider speaking up in the large classroom breaches the virtues of harmony unless they are tasked to represent the group to present the group answers. Students and teachers treat their in-group members better than others – it is immoral not to do so.

In the UK (and many Western countries) (Hofstede et al., 2010):

The purpose of education is to know how to learn, based on the concept of lifelong learning. The achievement is attributed to the students' abilities.

The educational process is student-centred, and students are expected to find their own intellectual path. Students are encouraged to ask questions, argue with teachers, and express disagreement and criticism in front of the teachers because teachers and students are treated as equals. Therefore, it is acceptable for teachers to say, 'I don't know'. The younger teachers tend to

be more liked than older ones since they are more equal to the students and those teachers who use plain language to explain difficult issues are more respected. Students tend to despise a rigid structure in learning, and open-ended learning situations are favoured and originality is valued and rewarded.

Teachers tend to complain when students do not speak up even when the teacher puts a question to the class. Students are treated equally as individuals, regardless of their background, hence groups can be formed to complete tasks on an ad-hoc basis.

A reflection on the delivery, management, and pedagogy in the home and collaborative partners' Hospitality programme from a link tutors' perspective.

The pleasure that comes from the role of a link tutor is to see the varied pedagogy that takes place across the home and collaborative provision. In terms of improving quality within your own institution and practice, there are so many opportunities that can be seized when working with another educational establishment. This collaborative journey can result in the validation of new programmes for the partner to delivery but in many cases, existing programmes are franchised to the institution, so they run side by side with the home delivery of the modules.

Of course, with this style of model, this opens the question to the credibility and viability of the resources and pedagogy in general as a standardised module is set to be delivered across different cultures and learning environments which can span across a country but also to the far reaches of the world.

A study by Healey (2013, p. 15) highlights a benefit of staff development in the franchise model claiming his sample found it 'had amazingly enriching experiences'. This supports the above around the contextualisation of curriculum to reach the wider audience to help consolidate the knowledge that is given. However, for this enriching experience to take place, the contextualised information and approach to pedagogy must be shared between all parties so this can be learning experience for all stakeholders partaking in the module. Unless this innovative practice is shared, reflection cannot take place for one's own pedagogy however it is important that the correct attitude is adopted by the teaching practitioners to be receptive to new ideas and not shackled by tradition and routine. As with many aspects of the wider world, cultural diffusion has had influence on the world over

time, it is time that we embrace this also in teaching practice to ensure that our student clients are happy and achieve their best possible achievements. This can only be done however if the teaching practitioners get it right to give access to the learning styles of their cohort.

A key and critical observation that is mirrored across cultures is the preferred or perhaps expected didactic teaching and learning style that happens from the tutor. Unfortunately, barriers can exist if we fail to set expectations or meet the needs of that current cohort.

Gourlay and Oliver (2016, pp. 73-88) explored a viewpoint that teaching happens only within the walls of the institution suggesting that students fail to recognise other spaces as tangible learning environments. It may surmise that considering aspects of scaffolding be considered (Caruana, 2012). This suggests the importance of building relationships with students and delivering on expectations and standards from the start no matter what the teaching materials are saying. Breaking down cultures into elements of power distance shows that 'collectivist societies will only speak up if called upon by the teacher', requiring the teacher to initiate communication, and students will rarely contradict the teacher (Hofstede, 1986, pp. 312-313). This theory offers insight to the generalisation of cultures, but could this be debunked with a sound rapport with a carefully planned and developed pedagogy by the teaching practitioner. This will clearly be barriers to learning in any learning environment whether these are cultural or down to learning difficulties, but a good practitioner should be able to recognise these barriers and attempt to widen access for the learning by breaking down these barriers. A key part to any teacher's role should be to monitor the progress of the learning from the students by building on and reflecting on prior knowledge. Clearly a practitioner should not assume that one size fits all when developing their scheme of work and learning materials and should look to have a range of activities that can widen access to the learning for all. It is therefore necessary for teachers to consider, but not solely depend upon students' cultural background to better assess students' progress and support their learning.

Individual cultural and sub-cultural perspectives on learning has a major impact on the learning environment. Ideally as a lecturer, we want our tutees to have a level of self-regulation in the class. Self-regulated learning is the ability to understand the learning environment and control their own

behaviour in how they interact with the learning. Self-regulation has assets such as goal setting, self-monitoring, self-instruction, and self-reinforcement (Harris & Graham, 1999; Schraw et al., 2006; Schunk, 1996)). With an improvement in this area we would hopefully see an openness to the varied learning environments explored above by Gourlay and Oliver (2016) above. Of course, paired with the cultural dimensions above and the possible barriers, this could prove problematic, but perhaps this is where self-regulation is not in full force. A recent study by Thomas and Qunilan (2021) around ethnicity and engagement with course materials against the status quo highlights where problems could occur in delivery and engagement across various collaborative partners; but a lot can be said around the teaching practitioner's inclusive techniques around learning styles and rapport from the start of the module or year of study. Although a dated theory like Hofstede's, we can draw on Kolb's Learning styles to ensure our teaching practice fits the desired (in many cases franchised) model as a learning environment suitable and accessible for all. Manolis et al (2013) highlights the varied styles and need for a teaching approach that can access the four styles outlined by Kolb to create an exciting and experiential learning environment providing access to learning for all stakeholders. A cultural observation of our students from academic partners links to Hofstede above as many see the role of the teacher as the source of knowledge, and the expectation that the student should sit and listen with very little interaction. Sometimes alternative teaching techniques such as a flipped classroom approach may be unwelcomed by the students as this goes against the grain of this traditional approach and expectation of these students. This highlights the importance of adapting students to be self-regulated and setting expectation from the beginning of the year. Having a clear induction session for the course and the information readily available in the programme and module documents is essential.

A reflection on the delivery, management, and pedagogy in the collaborative partners' programme – a Programme Leader's perspective.

In terms of course delivery, specific cultural nuances need to be considered depending on the specific country where the programme is being implemented (Hillman, 2022). Two simple examples, specific to hospitality education, relate to time management and perceptions of staffing. The Middle East is considered a polychronic culture, where time is considered to be more flexible (Worrall, 2021). In wider society, attitudes towards time are

considered more loosely, meaning that individuals do not expect others to always arrive at a specific time. As a result, attending class at a specific time can clash with more traditional cultural attitudes towards time which are evident in other parts of society. Again, however, this is changing with a large number of expatriates residing in Gulf countries (Dutt & Ninov, 2017; Hillman, 2022; Rottleb & Kleibert, 2022), and a large number of international businesses. The resulting mix of different nationalities and attitudes towards time means that more emphasis is needed on arriving at a collectively agreed-upon standard.

In the second example, attitudes towards staffing hospitality business differ in the Middle East compared to other parts of the World, meaning that some of the theories and content being taught to students require localisation (Hillman, 2022; Rottleb & Kleibert, 2022). Given the lower costs of labour and service quality expectations demanding more staff in service establishments, there is often an expectation to have more staff than may be expected in, for example, Western settings. This is notable when discussing the adoption of new technology, such as Artificial Intelligence. It is generally felt that luxury properties in the Middle East will be laggards in the adopting of AI, partially because the market prefers to see high staff numbers (see Nam et al., 2021). Therefore, content which focusses on the impact of such developments as AI on staffing requires greater localisation to better reflect local trends and place such content in perspective to avoid students dismissing the knowledge as overly theoretical or unrelated to their situations.

When addressing the management of collaborative programmes, consideration needs to be given towards adherence towards local regulations and flexibility of times. For the collaborative partner, it is necessary to follow the local regulations from the pertinent governing body when running the programme (Rottleb & Kleibert, 2022). If, for example, 3-year degrees are not recognised by some education authorities, when a programme is designed to be a 3-year degree, then additional components will need to be added to fulfil the local requirements. From the home-campus perspective, such flexibility is also needed when considering the admission of students, certifying appropriate faculty, class timings, and school holidays.

In some jurisdictions, there are restrictions placed upon who can teach in a university to include only those with terminal degrees, regardless of their industry experience or subjects being taught. In terms of class hours, a

notable adjustment may be required during the holy month of Ramadan when, frequently, working hours are reduced throughout a country. In Qatar, for example, the Ministry of Labour reduced the maximum number of working hours per week from 48 hours to 36 during Ramadan (The Peninsula, 2022). This adjustment means that university working hours for staff, faculty, and students, are required to change. Anecdotally, from experience delivering post-graduate courses during Ramadan, one programme asked to move their classes (usually scheduled from 1700 hrs - 2000 hrs) to be later in the day (2200 hrs - 0030 hrs) and another asked to move class earlier (1430 hrs - 1700 hrs). These adjustments allowed the students to find a time which best suited their personal needs and be able to join their families for Iftar when their fast would be broken. In a similar scenario, international partners may be required to operate online classes for longer than the home campus to accommodate local regulations. In Qatar, for example, regulations around COVID-19 were stricter than in the UK and meant that online classes had to be made available more frequently than at the home campus. Such an action will likely be repeated, although for a more positive reason, as Qatar hosts the FIFA World Cup. Such an approach partially follows a request from local authorities to ease congestion during the tournament, and partially to provide students with the opportunity to gain some hands-on experience by working during the event. Usually, efforts should be made for partners to follow the home campus to ensure students receive a similar education experience and benefit from the same pedagogical experience. However, some degree of flexibility is needed. Firstly, adherence to local regulations must take precedence here, otherwise it may jeopardise the partner's ability to operate (Hillman, 2022). Secondly, flexibility provides the partner with the ability to make small adjustments in the best interests of students learning and experience (see Reynolds, 2021). The challenge that arises for institutions planning on implementing TNE is what constitutes flexibility rather than substantive deviations from the home campus. A suggested checklist to help address uncertainty would call for minimal adjustment to content, adherence to established learning outcomes, and adherence to set class hours. This could be supplemented by a qualitative assessment of student learning experience – if students' learning experiences are the same as the home campus or improved, this could be considered an acceptable adjustment. There is also the possibility that by facilitating a

greater degree of flexibility, the home campus can learn from their partners regarding alternative, and possible, better practices to be implemented.

While there are several challenges that can be raised from a collaborative partner's perspective when adopting international programmes, there are numerous benefits. These can include students' exposure to strongly developed academic programmes and access to world-class resources. One of the greatest advantages that such collaborative programmes can offer is through the creation of collaborative seminars or international learning experiences, sometimes called COILs (Collaborative Online International Learning). Such activities can either afford students the opportunity to learn the same content they would normally cover from different faculty or can combine this with group assessments with students from different partner schools (see Kunjuthamby et al., 2021).

Such programmes benefit all students, regardless of whether they are in a partner school or the home campus. All students are able to benefit from learning experiences from a variety of different faculty, are able to work on assignments with different peers, extend their professional and social networks, and are able to learn some notable skills. Chief among these skills is those related to international collaboration and team work (Zhang & Pearlman, 2018).

Recommendations – Where do we go next?

To help such collaborative programmes succeed, there are three key components to deliver. Firstly, both home institution and collaborative partners should recognise the cultural differences between them and agree on the level of adaptation and accommodation in teaching, learning and assessment strategies. Based on this agreement, upon arrival of students, the collaborative partner must set students' expectations early. From the beginning of a students' experience with the partner, they need to be informed about the educational structure, expectations, approaches, and the reason for these, which may include the purpose and values of educations in the home institution's cultural context. This will help to address the issues that arise relating to varied pedagogical expectations, and content delivery.

Flexibility from the partner and the home campus is needed to accommodate differences between the partner and home campus in terms of faculty qualifications, timings, and local regulations. Both parties need flexibility in

their approaches to ensure what is being delivered is appropriate and legal and may need to renegotiate the initial agreement on the level of adaptation and accommodation of teaching, learning and assessment strategies. Flexibility from the home campus can also help to ensure that the content being delivered is deemed industry relevant in the collaborative partner's context. Finally, greater usage of collaborative learnings and COILs will help to exploit the benefits that such partnerships offer. Such an open and flexible approach is also needed when merging different, possibly conflicting pedagogical approaches. When an environment is more homogeneous in its pedagogical experience, adjustments could occur more holistically. For example, in an environment where most students have experienced a didactic pedagogy, class-wide activities and shifts can be made to move to a more independent pedagogy, if that is deemed appropriate. However, when there is a more heterogeneous mix of pedagogical experiences, this change becomes harder. For example, if an institution is moving from a didactic to a heutagogical approach, students with most experience of the didactic approach may feel lost and left behind if the shift to a heutagogical approach is made too quickly. Conversely, students with a background in heutagogy may feel the class is not engaging enough if the change is too slow. It is this mix of student experiences which can cause the greatest challenges for institutions, particularly those with large international or expatriate populations. In such environments, it should be up to the partner institution and individual faculty to identify classes or cohorts where such a mix is likely to occur, so as to redesign their delivery style to provide a smoother transition for students. This could be through introducing a more didactic class to more independent learning activities in the classroom to transition them into becoming more independent learners.

Where the cultural or regulatory differences are so vast that the level of flexibility required is perceived too high, the home institutions may wish to consider validating the programme tailored for the partner institutions. Examples can be breaking down a 20-credit module into two 10-credit ones and/or increased contact hours if the students are mostly from high uncertainty avoidance culture. Although the approach of adapting and contextualising materials and teaching styles to the suit the needs of the student is critical, a lot can be said about the rapport and responsiveness of the practitioner so they can nurture a positive learning environment and monitor the accessibility of the learning from their current cohort. With all

the potential barriers that can occur, recognition of these barriers is the first stepping-stone to overcoming them. A lot has to be said about having a passionate and committed teaching team in your institution. It is fair to say that everyone would expect something that will be beneficial to their experience in whatever situation they are in therefore providing an interesting and challenging learning environment for students should be the foundation of the teacher's practice in whatever institution they are working.

These recommendations are grounded in literature and partially supported by the reflective experience of one such programme in the Middle East. As such, it would be beneficial to pursue further empirical research to offer more generalisable and replicable insights for other such programmes and in other geographies.

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