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**PARANORMAL TOURISM:
CASE STUDIES IN SOUTHEAST ASIAN COUNTRIES**

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July 2019

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The research presented and reported in this thesis was conducted in accordance with the National Health and Medical Research Council (NHMRC) National Statement on Ethics Conduct in Human Research, 2007. The proposed research study received human ethics approval from the James Cook University Human Research Ethics Committee:

Approval number: H6613

Chonlada Pharino (Signature)

Date

ACKNOWLEDGEMENTS

Throughout my PhD journey, and without these people, my life would have been much more difficult. Firstly, I wish to acknowledge my primary supervisor, Professor Philip L. Pearce. I deeply and truly appreciate your profound knowledge, insightful thoughts and intelligence. I also wish to thank Associate Professor Josephine Pryce for moral support and her help to get me through difficult times when I was a bit lost. Also, thank you Professor Bruce Prideaux for bringing me to James Cook University.

I wish to thank Professor Laurie Murphy who always enlightens me when I am at her door. To Dr. Tingzhen Chen, who never shuts the door but always opens it with warm vibes and care. Also, thank you Dr. Alf Kuilboer for the ethics checklists approvals and Dr. Liz Tynan for wonderful guidance with kind-hearted energy. To Dr. Daniel Lindsay for wonderful statistical advice. I really appreciate it.

To my doctoral colleagues who shared wonderful moments along the PhD journey; Meen Chee, Junjie Wen, Kevin Huang, Lydia, Fiona, Dao, Chung, Josh, Heri and Carter. Also, I wish to thank Umi Latifah Purnamasari for data collection in Bali. To Dr. Hera Oktadiana for contact lists in Indonesia and all wonderful meals from your kitchen!

A big thank you to my dearest friend, Andrea Grout, for your support, encouragement, and sharing special moments together. Spending time with you is splendid.

To my Thai family and friends in Townsville, Laddawan and Peter Handley who are always kind and merciful to me, plus the Singtothong family, Apinya, Orachun, and Wansadej who sprovided love and wonderful moments through my PhD journey.

Special thanks to Trin Prawatpattana, for sharing all great moments and giving support throughout my life. Without you, my life could not get this far. Thank you for everything.

Finally, I wish to acknowledge my family for caring, cheering and supporting me to accomplish this thesis. And last, extraordinary thanks are to my beloved husband, Thipchalach Thongthammachat, for wiping away tears, holding me when I fall apart, and bringing love to my life.

Chonlada Pharino

July 2019

Townsville, AUSTRALIA

STATEMENT OF THE CONTRIBUTION OF OTHERS

The following is a statement detailing the contribution of others to this thesis, including intellectual support, financial support and research support.

Name of Assistance	Contributions	Names, Titles, Affiliations of the co-contributors
Intellectual Support	Supervision, research ideas, conceptualisation and methodological design	Professor Philip L. Pearce Distinguished Professor James Cook University
	Supervision and conceptualisation	Associate Professor Josephine Pryce James Cook University
	Concept of travel motivations	Professor Laurie Murphy James Cook University
Financial Support	Scholarship	JCU Postgraduate Scholarship (2017-2019)
	Stipend Research Support Grant	Khon Kaen University Thailand College of Business, Law and Governance, James Cook University (2019)
Research Support	Statistical Support	Dr. Daniel Lindsay (JCU) Dr. Tingzhen Chen (JCU)
	SKIP Training and Support	Associate Professor Elizabeth Tynan (JCU)
	PhD Research Support	College of Business, Law and Governance (JCU) Belinda Boyce
	Data Collection and Bahasa Translation	Umi Latifah Purnamasari (Indonesia) Dr. Hera Oktadiana (JCU)

ABSTRACT

Paranormal tourism, an emerging topic of special interest tourism, was the principal focus of this research. Paranormal tourism is a novel topic which is related to travelling to events or destinations for visitors to experience paranormal activities and phenomena. Linking this topic to the rising trend of special interest tourism, gaps in the literature were found that 1) no empirical data existed that linked paranormal beliefs to tourism, 2) no research was published on paranormal tourists' on-site experience and paranormal travel motivation, 3) there were no case studies across countries and types of paranormal tourism, and 4) there was no evidence-based advice how to manage paranormal tourism destinations.

To provide answers for these gaps, four principal aims of this study were identified: firstly, to understand and review the phenomenon of paranormal tourism in Indonesia and Thailand. A documentary review was applied. Strong evidence for paranormal beliefs informed by tourism settings, as well as cultural and traditional backgrounds characterised these two sites. The review provided a rich context for further work.

The second and third aims of this research were to assess paranormal tourists' onsite experiences in Indonesia and Thailand by applying the concept of the Orchestra Model of tourist experience. Tourist motivations were also explored. A mixed-method approach was employed. For quantitative material, a questionnaire survey was used to collect data and then analysed by using SPSS programs. Statistical treatments included Chi-square, One-way ANOVA, t-test and descriptive analyses. For the qualitative approach, interviews and the researcher's observation were used to gain a more holistic view of paranormal tourists' experiences. The personas of tourists with different levels of paranormal interest were also reported. The results indicated that the facets of

paranormal tourists' experiences concern consisted of and were influenced by many factors including interest in paranormal topics, emotions, unusual sensations, travel companions, and onsite activities. The specific contexts were important and insights into the experience were provided by considering tourists' motivations and demographic factors. These findings were presented in Chapter 4.

The fourth aim of this study was to explore tourism stakeholders' views on paranormal tourism development in Indonesia and Thailand as well as to compare and contrast perspectives on future development. To achieve this aim, a qualitative method was applied by using in-depth interviews for tourism stakeholders from both the public and private sectors in Indonesia and Thailand. Content analysis and manual coding were applied to analyse the data. The findings revealed that perspectives from private and public sectors were different for destination capabilities, coordination at destination levels, and inter-destination bridge ties. Some of these differences were based on cultural and traditional systems and belief in the two countries.

From the studies, academic and practical relevance as well as limitations were noted. A major definition of paranormal tourism was outlined as an emerging form of special interest tourism. Also, new perspectives on special interest tourism in terms of activities, motivations and experiences, and tourism destinations framework for special interest tourism were all proposed as integrating achievements of the work. However, there were some limitations in this research that needed to be considered for future study, including attentiveness to more diverse measures and other settings and samples to explore paranormal tourism.

RESEARCH OUTPUTS FROM THIS THESIS

Pharino, C., & Pearce, P. (2019). Paranormal tourism planning: Stakeholder views on development in South East Asia. *Tourism Planning and Development*, 16 (5), 1-23.

Pharino, C., Pearce, P., & Pryce, J. (2018). Paranormal tourism: Assessing tourists' onsite experiences. *Tourism Management Perspectives*, 28, 20-28.
doi:10.1016/j.tmp.2018.06.003.

Pharino, C. (2018). *Paranormal tourism: Stakeholder perspectives on tourism development in Southeast Asia*. Paper presented at the 7th International Tourism Studies Association (ITSA) Biennial Conference 6-10th August 2018, University of South Africa in the City of Tshwane, Johannesburg, South Africa.

Pharino, C. & Pearce, P.L. (2017). *Involvement, emotions and the paranormal tourist experience*. Paper presented at the 15th APacCHRIE Conference 31 May – 2 June 2017, Bali, Indonesia, STPBI – The International Bali Tourism Institute.

Pharino, C. (2017). JCU Three-minute thesis competition: JCU Final 2017.

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CHAPTER 1: PARANORMAL TOURISM

CHAPTER OVERVIEW

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-

1.1 Introduction

This PhD thesis is principally concerned with paranormal tourists' onsite experiences and stakeholder views about associated destination development. This chapter commences by introducing special interest tourism as an emerging topic and compares its characteristics with mass tourism. An introductory global review of paranormal topics, paranormal tourists and an emergence of paranormal tourism also serves to introduce the context of the thesis. An overview of thesis structure is provided to enhance the readability and clarity of the research effort.

1.2 Special Interest Tourism – What is New for the Tourism Industry?

1.2.1 What is special interest tourism?

Special interest tourism (SIT) has been explained by several authors. Similar terms have been used to describe these activities. They include alternative, localised, sustainable, endemic, appropriate, cultural, eco, or even ego-tourism (Douglas, Douglas, & Derrett, 2001). The multiple forms of SIT are often small-scale, and many have modest negative impacts on local communities (Hunter, 2002).

Special interest tourism is also defined as customised leisure and recreation that is provided for the interests of individuals or small groups of people (Derrett, 2001; Weiler & Hall, 1992). Consumers can choose the type of tourism related to their specific motivations and desired satisfaction concerning particular regions or particular destinations (Novelli & Robinson, 2005). It can be in the form of 'serious leisure' if tourists tend to pursue their special interest to achieve self-actualisation,

social interaction and belongingness through special interest activities (Stebbins, 1982).

Several drivers affect the special interest tourism phenomenon. For example, the number of sophisticated tourists who have distinctive needs and preferences has increased (Pearce, 2011). Moreover, it has been argued that in contemporary times tourists pursue authenticity and real experiences, and are motivated by individual curiosity, and enhanced relationships with hosts and guests (Morrison, 2019). Some tourists now realise and understand their impacts as tourists as seen in those engaging in socially responsible cultural tourism (Lee & Bai, 2016; Robinson & Novelli, 2006; Robinson & Phipps, 2003). There is often a concern about environmental effects (Cooper & Hall, 2013). Furthermore, an increase in urbanisation and the changing role of the international media and technology may affect tourists' awareness, satisfaction and acculturation (Cooper & Hall, 2013; Featherstone, 1990; Leal, Malheiro, & Burguillo, 2018; Zhang, Cho, Wang, & Ge, 2018). Tourism marketing influences special interest tourism because of the development of market segmentation and an improved sophistication in responding to the interests and the needs of consumers (Morrison, 2019; Sharpley & Telfer, 2002). To clarify this point, the contemporary changes in tourist behaviours are shaped by cultural and economic factors, which have an impact on increasing the role of special interest tourism. Cooper and Hall (2013) surmise that the negative impacts from mass tourism might be an influence slowly changing tourist consumption. Therefore, tourists may increasingly seek to change to 'alternative' or 'special interest' forms of tourism (2013: 59).

Special interest tourism can be categorised into five aspects which are cultural (heritage, tribal, religious, educational, genealogy and research), environmental

(nature and wildlife, ecotourism, adventure, alpine, geo-tourism and coastal), rural (farms/barns, camping, wine/gastronomy, sport, festivals and events, arts and crafts), urban (business, conference, exhibition, sport, gallery, art) and others (photographic, small cruise, volunteer, dark, youth, transport). Further, these forms can be specified into micro and macro-niches tourism (see Figure 1.1).

Special interest tourism has a significance in offering improved opportunities for high-spending tourists to learn and experience more sustainable, and less damaging, environmentally friendly. Consequently, it offers more meaningful sets of experiences for some tourists. Accordingly, both tourists (as a demand side) who have the particular interest, and destination management (as a supply side) can gain mutual benefits from the growth of special interest tourism. An important consideration is that both tourists and the destination management team must understand their roles. For example, tourists need to be aware of their own needs and local destinations must understand how to handle the new interests of visitors.

1.2.2 Mass tourism and niche tourism

Mass tourism emerged through the large-scale use of standard tourism packages (e.g., airline bookings, resorts, and tourist activities) (Novelli & Robinson, 2005). The main purpose of mass tourism was to sell a substantial volume of tourism products to a large number of tourists (Poon, 1993). Mass tourism became an aggressive and dominant tourism destination style (Morgan & Pritchard, 2006) resulting in a wide variety of tour packages in Europe during the mid-1960s and 1970s (Novelli & Robinson, 2006). For instance, many small tour companies provided ‘inclusive tours’ and package holidays for tourists. The growth of mass tourism reflected the dominant kind of tourists; that is, it catered for institutionalised (individual mass tourist and organised

mass tourists) versus non-institutionalised tourists (e.g., explorers and drifters) (Cohen, 1972). The growth of mass tourism has not been confined to western contexts but has also been dominant in large emerging Asian markets such as Japan and China (Pearce & Wu, 2016). However, some types of tourism do exist which meet the special interests of tourists and which cannot be found in conventional tours. Increasingly, conventional mass tourism has been supplemented by special interest or niche tourism.

The expansion of mass tourism into niche tourism has been dynamic and the style is now important. Mezirow (2000) explained that through tourism, personal beliefs, attitudes or even entire worldviews can change. Increasingly, people are seeking meaningful and life-transforming changes (Novelli & Robinson, 2005; Reisinger, 2013).

Niche tourism originates from special interest tourism (Read 1980; Hall & Weiler, 1982). It can be defined as the polar opposite of mass tourism (Ali-Knight, 2011). Niche tourism has a narrow range of products and involve select audiences. For this form of tourism, travelling to particular destinations involves a distinctive motivational profile that is met by the setting and tourism businesses (Reiser, 2008). Therefore, the marketing strategy becomes more localised (Ali-Knight, 2011). Figure 1.1 Captures the changes and evolution of these types of tourism.

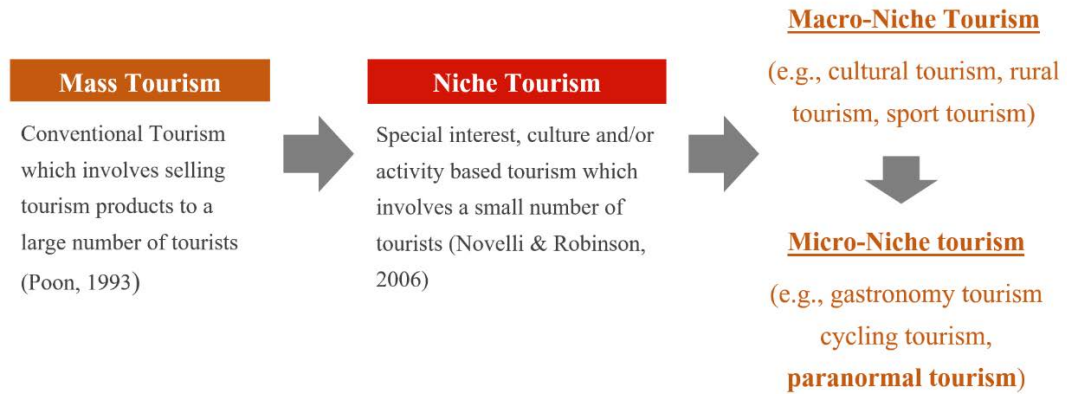


Figure 1.1: Additions of niche/special interest tourism to mass tourism

Source: Adapted from Poon (1993) & Novelli & Robinson (2005)

To conclude, there are several types of niche tourism. However, there is no study associated with understanding market profiles and managing paranormal destinations. It is important that special interest tourism is managed and developed through an understanding of both demand and supply sides. Paranormal tourism is treated throughout this thesis as one emerging variant of special interest tourism.

1.2.3 Paranormal tourism: The context of special interest tourism

Studies linked to some of the themes related to special interest tourism are shown in Table 1. For example, research has been done on dark tourism (Stone, 2012; Stone & Sharpley, 2008) ghost tourism (Holloway, 2010), religious tourism (Guelke & Olsen, 2004; Olsen & Timothy, 2005), pilgrimage tourism (Digance, 2006) and spiritual tourism (Heelas & Martin, 1998; Sharpley & Jepson, 2011). However, there is no empirical study related to paranormal tourism in the academic literature. Although paranormal tourism can be defined as niche tourism, several factors need to be investigated to understand more about the behaviour of potential tourists. The justification for the study of the topic and its role in fostering tourism are documented in the following overview.

Table 1.1: Comparison of paranormal tourism with other types of tourism.

Type	Definition	Attraction	Activities	Potential Tourists
Dark Tourism	Dark tourism involves visitors' being drawn purposefully or otherwise, towards sites, attractions or events that are linked in one way or another with disaster, suffering, violence or death (Sharpley & Stone, 2008) or activities that are related to death, suffering and the macabre (Stone, 2006).	Places, events or acts associated with death, and accidental sites such as graveyards or memorials.	Sharpley and Stone (2008) proposed that dark tourism activities are site visits to public enactments of death; to sites of individual or mass deaths; to memorials or internment sites; to see symbolic representations of death	Tourists who have a positive desire for 'dark' experiences (Reader, 2003) that are associated with death and suffering (Sharpley & Stone, 2008)
Ghost Tourism	Ghost tourism is founded on the topic of ghosts, revolving around the dreadful stories of their death, while being further reinforced through tales of past visitor encounters (Holzhauser, 2015).	Haunted houses, villages, castles, hotels, hospitals.	Investigative tours, ghost walks, ghost hunting and ghost tour	Tourists are intrigued by ghost hunting or attending ghost tours.
Thanatourism	The meaning of thana-tourism is to travel to a location wholly, or partially, motivated by the desire for actual or symbolic encounters with death, particularly, but not exclusively, violent death (Seaton, 1996).	Graveyards, holocaust, atrocities prisons or slavery-heritage tourist attractions.	Activities related to death	Tourists who are motivated and interested in death are general or person-specific (Sharpley & Stone, 2008)

Table 1.1: Comparison of paranormal tourism with other types of tourism (continued).

Type	Definition	Attraction	Activities	Potential Tourists
Religious Tourism	Travellers who are interested in cultural and historic sites as spiritual pilgrims (Timothy & Olsen, 2006, p. 2) and who are looking for the meaning of life (Guelke & Olsen, 2004)	Mosques, churches, cathedrals, pilgrimage paths, sacred architecture	Visit and participate in religious sites and rituals	People who travel to a sacred place to undertake demonstrations of religious devotion.
Pilgrimage Tourism	Refers to travellers who undertake long and often difficult journeys to religious shrines around the world (Digance, 2009, p. 36).	Mosques, churches, cathedrals, pilgrimage paths, sacred architecture	Visit and participate in religious sites and rituals	They are divided into two groups; short-term and long-term types. The short-term type involves travel to nearby pilgrimage centres or religious conferences, while long-term religious tourism involves travel to religious sites and conferences around the world (Olsen & Timothy, 2005).
Sacred Tourism	Travelling to sacred sites is not only for religious or spiritual purposes or to have an experience with the sacred in the traditional sense, but also because of heritage, cultural or educational interest or even to understand faiths, culture, and beliefs (Boyd & Timothy, 2003).	Mosques, churches, cathedrals, pilgrimage paths, and sacred architecture	Visits to the sacred sites. Tourists may attend rituals or just seek education, and an understanding of cultures or faiths.	Religious people or atheists who would like to visit the sacred sites for education, religious or spiritual purposes.

Table 1.1: Comparison of paranormal tourism with other types of tourism (continued).

Type	Definition	Attraction	Activities	Potential Tourists
Spiritual Tourism	Spirituality can motivate people to search for meaning or purpose and a belief in a higher or supreme power (Sharpley & Jepson, 2011) although these people may not hold religious beliefs, or a belief in a supreme power or God (Heelas, 1998).	Mosques, churches, cathedrals, pilgrimage paths, sacred architecture and other places related to their spiritual beliefs	Visit the destinations that are related to spiritual purposes. It might be pursuit of religious beliefs or alternative beliefs.	Individuals who seek or experience spiritual fulfilment through tourism (Sharpley & Jepson, 2011)
Paranormal Tourism	A relatively new form of tourism urged on by an interest or belief in the paranormal (Blankshein, 2012). It also refers to a wide range of beliefs and experiences concerning religious, psi (clairvoyance, precognition, telepathy, and psychokinesis), the occult, witchcraft, superstitions, the supernatural and extraordinary and extra-terrestrial life forms (Tobacyk & Milford, 1983).	It might be haunted houses, castles, cathedrals, places related to religious, spiritual sites or even something supernatural such as the quest to find aliens.	Tourists who attend paranormal-themed conventions and festivals, investigate famously haunted locations (or camp out to search for Bigfoot or UFOs), and join ghost tours or haunted pub-crawls through cities.	There are no empirical studies

It is apparent from Table 1.1 that paranormal tourism shares some similarities in tourism settings, contexts and some activities with other types of tourism. For example, paranormal tourism settings might be haunted houses, castles, cathedrals, places related to religion, spiritual sites or even something supernatural thing such as the quest to find aliens. The gap is that there are no empirical studies in paranormal tourism, and none addressing travel motivation and experiences which might be similar or different from the other types of tourism. For example, tourists to paranormal sites might seek or experience spiritual fulfilment or be intrigued by ghost hunting or attending ghost tours (Holzhauser, 2015; Stone & Sharpley, 2008).

According to Table 1.1, paranormal tourism has yet to be clearly defined as a special interest tourism topic. More broadly, the term ‘paranormal’ has been defined as “a wide range of beliefs and experiences concerning religion, psi (clairvoyance, precognition, telepathy, and psychokinesis), the occult, witchcraft, superstitions, the supernatural and extraordinary, and extra-terrestrial life forms” (Tobacyk & Milford, 1983, p. 1029). As a pivotal definition for this work, the researcher propose that the explanation of paranormal tourism also demands the use of the term ‘travelling’. Travelling to events or destinations is seen as a mandatory aspect for visitors to experience paranormal activities and phenomena. Joining this idea together paranormal tourism is travelling to places.

1.2.4 Who is a paranormal tourist?

In a more formal sense, paranormal tourists are defined as those who are interested in paranormal topics that challenge realist ontologies and representational epistemologies. The paranormal concept can be seen as an expansion of the other related types of tourism, such as dark tourism (Sharpley & Stone, 2009), ghost tourism

(Holzhauser, 2015), spiritual tourism (Sharpley & Jepson, 2011), religious tourism (Guelke & Olsen, 2004), and pilgrimage tourism (Štefko, Királ'ová, & Mudrík, 2015). Figure 1.2 shows the overlaps of the relationships among the concepts of ghost tourism, dark tourism, spiritual tourism, and pilgrimage tourism. Paranormal tourism includes the components of ghost tourism or haunt jaunting, guided tours and investigative tours (Blankshein, 2012, p. 13; Pharino et al., 2018). Special hotspots or sites of interest help locate and define this type of tourism (Travel Channel, 2015). These include looking for UFOs or mythical animals (e.g., Bigfoot, mythical serpent or Naga, Min Mins light), participating in ghost haunting tours, or travelling to destinations related to spiritual beliefs. In this study, paranormal tourism refers to visiting places that embody belief systems beyond normal rational views. That is, the sites of interest include locations and experiences that provide an ontological challenge to conventional epistemology. Hence, this research is timely and of value, as it presents opportunities to document the nature of paranormal tourism and contribute to the understanding of a novel niche area of tourism. Potentially, the scope of the work will better assist other destinations to manage the interest in paranormal tourism more strategically.

1.2.5 Paranormal phenomena

Paranormal activities around the world have achieved some prominence. Different destinations are involved and contain diverse settings and stories. Activities of interest in the USA, Europe, Africa, Australia and especially Asia can be reviewed in Figure 1.2.

Map of Paranormal Destinations



Figure 1.2: Map of paranormal destinations

Source: Adapted from National Geographic (2018)

1.2.5.1 The United States

Paranormal beliefs are common in the United States (Americans' Beliefs in Paranormal Phenomena (Infographic)), and evidence for interest in this topic lies in the popularity of TV programs and films such as “Paranormal Activity: The Ghost Dimension” (Bloomberg Business, 2015), the X-File, Medium, Ghost Whisperer and many more. Supernatural and mythical reflections are described as robust in the United States (Livescience, 2011). The program “Where the Wild Things Are” gained 871,000 fans on its Facebook page and attracted more than 1.5 million people (Evangelista, 2009). Several activities related to paranormal beliefs have been emerging; for example, ghost clubs fed by popular television shows exist in small towns across the country. Sometimes this interest is linked not only to Halloween, but business owners promote

paranormal experiences for potential visitors (The Wall Street Journal, 2013). Furthermore, there are several popular destinations for paranormal activities such as The Sallie House, Atchison, Kansas and McMenamin's White Eagle Saloon, Portland, Oregon, The Myrtles Plantation, St. Francisville, Louisiana, Roswell, New Mexico, and St. Augustine Lighthouse, Florida in the United States. Each of these locations has an established story linking it to about (reported) paranormal activities. The USA has many examples of interest in paranormal phenomena. This overview has provided just a few examples as presented in Figure 1.3.

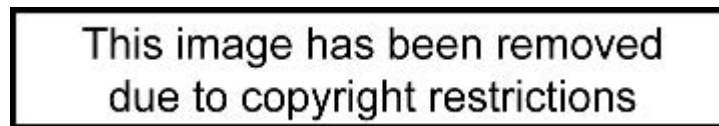


Figure 1.3: Paranormal investigation in a 125-year-old Iowa City home

Source: The Daily Iowan (2018).

1.2.5.2 United Kingdom and Europe

Europe is the most visited region in the world because of a rich cultural heritage and distinguishing European characters for both international and inbound tourists (World Tourism Organisation, 2018). Europe and United Kingdom are not only famous for cultural heritage tourism, but paranormal interest and activities are also included. A survey in 2013 indicated that 49% of respondents aged 25 to 34 and 61% aged 35 to 44 when asked about experiencing, hearing, smelling or otherwise sensing the spirit of a deceased person or animal agreed that they had experienced such a feeling (Association for scientific study of Anomalous Phenomena,

2013). Moreover, a recent survey conducted by One Poll for UKTV's Watch Channel in 2014 questioned 2,000 British adults on supernatural phenomena. The results showed that 40% of all respondents are now "somewhat likely" to believe in the paranormal (Peat, 2018). The factors that might affect this outcome might be the spate of supernatural books, television programme, and related website activity. Furthermore, the supernatural is historically linked with national identity (Holzhauser, 2015); the UK is defined as one of the destinations that has a long history in this area with many historical sites of supposed relevance. Destinations with this paranormal theme in the UK and Europe include: England: Tower of London, The Ancient Ram Inn, Gloucestershire, and Highgate Cemetery, Scotland; Edinburgh Castle, Mary King's Close, and Greyfriars Kirkyard; Northern Ireland: Hell Fire Club (Montpelier Hill), County Dublin; Wales: The Skirrid Inn, Llanfihangel Crucorney; France: Chateau de Brissac, Chateau de Chateaubriant, Paris Catacombs; Austria: Moosham Castle, Salzburg; Norway: Akershus Castle; Italy: Pilegia Island and many more.

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Figure 1.4: Group on the close at Mary King's Close, Scotland

Source: Culture Trip (2018).

1.2.5.3 Africa

The belief in the powers and influence of the supernatural or the occult is commonly seen in Africa (Obiwulu, 2016). Parish (2013) argues that the major force underlying Africans' belief in the influence of the occult is the importance of magic and sorcery, witchcraft, divination and paranormal activities. Interestingly, such beliefs play important roles in daily life and have an influence in the socio-political sphere. Apparently, Africans accept that some of the beings in the world are powerful and have "supernatural" power given to them by an initiated other as a gift (Obiwulu, 2016). Moreover, it is possible to receive secret or occult power and knowledge which may be used negatively to influence fellow human beings. Paranormal beliefs are not only strong forces historically embedded in this continent but are also apparent in contemporary media and television programs such as "South Africa's Paranormal Series" which affect public discussion and acceptance. Popular paranormal destinations are Castle of Good Hope, Smuts House in Pretoria, Nottingham Road Hotel in KwaZulu Natal, Dhegdheer in Somalia, and Rudd House in Kimberley (Ancient Origins, 2017; Culture Trip, 2019; Zulu, 2016).

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Figure 1.5: The forest of Somalia, Africa

Source: Culture Trip (2019).

1.2.5.4 Australia

Paranormal tourism is growing in this country through media and websites (e.g. paranormal.com.au, accessparanormal.com), TV programs (e.g. Extraordinary, Monica the Medium, The R.I.P. Files, book publications (e.g. In Search of the Supernatural, An Introduction to the Psychology of Paranormal Belief and Expertise by Tony Jinks), ghost tours and paranormal investigation (e.g., Australian Paranormal Phenomenon Investigation, APPI). Such media play an important role in increasing interest in a number of paranormal tourist attractions. The destinations of paranormal interest are scattered throughout Australia such as Monte Cristo Homestead, Studley Park House, Beechwood Lunatic Asylum, Casular, Min Min lights, Port Arthur and multiple ghost tours (Discover Tasmania, 2019; National Geographic, 2017; Wattpad, 2015).

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Figure 1.6: Port Arthur paranormal investigation experience, Australia

Source: Discover Tasmania (2019).

1.2.5.5 Asia

Belief in the paranormal in Asia reflects a fundamental need to have a sense of control over one's everyday life (Irwin, 2000). Belief in the existence of ghosts or spirits is widespread in Asia, where ghosts can be characterised as malleable entities; they can be appeased through rituals or angered if provoked (The Atlantic, 2014). In Asian countries, although many define themselves as Buddhists or Muslims, people are still superstitious and use amulets for good luck. Curses, ghosts and witchcraft are in fact an accepted part of the faith or at least serve as an adjunct belief system (Paraghoststory, 2016). The paranormal influences local ways of life in various ways such as a belief in luck, which explains why people carry lucky charms and engage in luck-related behaviour in everyday activities across many Asian cultures (Bangkok,

2019). These activities include a belief in special forces or spirits when buying a new house, getting married on the right day and appeasing spirits in building designs (Chou & Chang, 2012, p. 3; Bangkok, 2019). For the purpose of this research, it is notable that paranormal beliefs are strong in several Asian countries, including but not limited to the study sites of Thailand and Indonesia.

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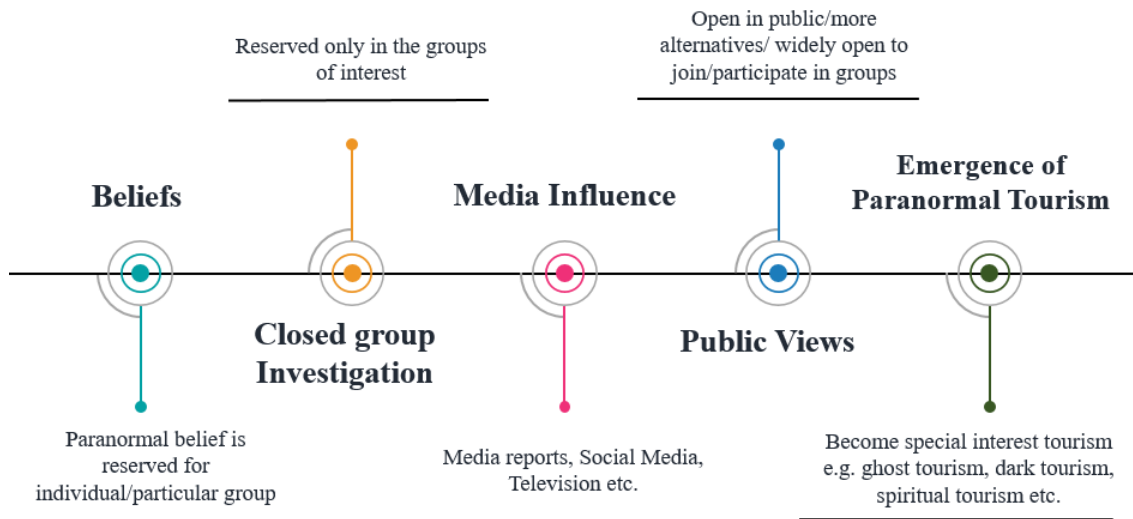
Figure 1.7: Thai spirit houses

Source: Bangkok (2019).

1.3 Outlines and Highlights of Thesis Structure

In this Chapter 1, having reviewed the emergence of special interest tourism, different types of special interests related to paranormal tourism, and paranormal phenomena around the world, it can be assumed that special interest tourism derives from many factors. Increasing urbanisation as well as strong marketing through social media broaden tourists' perspectives and increase information to fuel their interest. In terms of paranormal tourism, the phenomena have attracted tourists' attention through

media, social media reports and television programme. These media build paranormal beliefs which may stimulate the trend. The paranormal is not a new topic in terms of cultural and religious perspectives, but it is a novel theme for tourists' experiences. According to the review above, the emergence of paranormal tourism can be captured by a timeline as follows.



Authour (2019).

Figure 1.8: Emergence of paranormal tourism

In Chapter 2, literature about the theories of tourist experiences will be reviewed to understand definitions of experiences and different approaches from sociology, psychology and marketing. Also, a conceptual model of contemporary tourist experience is reviewed and considered. The key model to be examined is the Orchestra Model of tourists' onsite experience as provided by (Pearce, Wu, De Carlo, & Rossi, 2013). The five main components to assess paranormal tourists' experiences are affective (Fredrickson, 2001), cognitive (Rodríguez-Santos, González-Fernández, & Cervantes-Blanco, 2013), sensory (Agapito, Mendes, & Valle, 2013), behaviour and activities (Pearce, 2011) and relationships (Pearce, 2012). Also, tourist motivation,

engagement and tourism are reviewed. Furthermore, destination development frameworks are assessed. Three main elements of destination capabilities, coordination at destination level, and inter-destination bridge ties as described by Haugland, Ness, Grønseth, and Aarstad (2011) will be emphasised. Significantly, gaps and research opportunities in paranormal tourists' experience, and the research aims will be explored in full detail at the end of this second chapter.

In Chapter 3, research methodology is reviewed and presented by explaining the research paradigms and justification for the chosen way to study paranormal tourism in ontological, epistemological, and axiological terms. Furthermore, details about the research strategy and the selection of two destinations are documented. Indonesia and Thailand as case studies for paranormal tourism are explained. The role of a mixed-method approach is to gain both quantitative and qualitative data in noted. Research limitations of these approaches are also included.

In Chapter 4, findings about paranormal tourists' experiences will be explored and discussed as guided by the five main components of the Orchestra Model. A questionnaire survey will be used to collect data and then analysed by using various statistical treatments such as descriptive analysis, Chi-square, t-test and one-way ANOVA. Also, manual coding will be employed to analyse tourist persona for different levels of paranormal involvement interest (PII). A part of this chapter has been published in *Tourism Management Perspectives* on '*Paranormal tourism: Assessing tourists' onsite experiences*' 28 (2018), 20-28.

In Chapter 5, the findings and discussion of stakeholder views on possible paranormal destination development are presented. In-depth interviews are applied to collect

qualitative data from tourism stakeholder views at the two paranormal destinations studied. Data are analysed by using manual coding and content analysis.

In Chapter 6, the summary of previous chapters is provided. Contributions from the study for both academic goals and practical relevance are offered. Recommendations for future research and limitations of the work are also included.

1.4 Conclusion

Paranormal tourism is defined as one type of special interest tourism. Paranormal phenomena around the world not only capture people's general attention and fascination but play a role in tourism. Paranormal tourism overlaps with many types of special interest tourism. There are some similarities among other types of special interest tourism in terms of settings and activities at famously haunted locations. However, paranormal tourists' experiences have not been identified and explored. Therefore, as a fresh contribution to tourism studies, paranormal tourists' experiences and the development of destinations using these kinds of interests will be pursued throughout this thesis.



CHAPTER 2: LITERATURE REVIEW

CHAPTER OVERVIEW

- 2.1 Introduction to Literature
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 - 2.2.2 Tourist experience - different approaches
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- 2.4 Tourist Destinations
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 - 2.4.3.1 Destination capabilities
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 - 2.4.4 Roles of tourism stakeholders at tourist destinations
 - 2.5 Constructing an Organising Model
 - 2.6 Gaps, Research Opportunities, and Aims
 - 2.6.1 Gaps and research opportunities
 - 2.6.2 Preliminary aims
 - 2.7 Conclusion
-

2.1 Introduction to Literature

The focal points of this chapter are to review the topics of paranormal tourist experiences, engagement and destination development. To meet the aims of the research, a focus on special interest tourism is initially required. Next, the nature of tourism experience needs consideration. Tourist experiences involve multidimensional components. In this study, the Orchestra Model of tourists' experiences by Pearce, Wu, De Carlo, and Rossi (2013) is reviewed as a way to assess onsite paranormal tourist experiences. In addition, the motivations to travel to destinations is a significant factor that influences tourist experiences (Isaac & Çakmak, 2014; Pearce, 2005; Pearce & Lee, 2005; Podoshen, 2013). To better understand tourist behaviour, tourist motivations need to be reviewed. The consideration of motivation helps compare different kinds of special interest tourism. Having reviewed the concepts of tourist experiences and motivations, the levels of tourist engagement onsite are also analysed. Different levels of engagement are important factors to investigate the variability of individuals' tourist experiences (Brodie, Ilic, Juric, & Hollebeek, 2013; Thomas, Quintal, & Phau, 2018). Finally, the concept of destination development and the roles of stakeholders are reviewed to explore the possibility of long-term tourism planning and development for paranormal tourism

2.2 Tourist Experience

2.2.1 Definition of experience

The term 'experience' has been defined from various perspectives. It is subjective, constant and highly related to personal sensations (O'Dell, 2007). The Oxford Dictionary (2016) defines experience as a "practical contact with and observation of facts or events". It involves the act of living through and observing events. It also refers

to training and the subsequent knowledge, and skill acquired (Hoch, 2002). Moreover, it consists of a steady flow of fantasies, feelings, and fun (Holbrook & Hirschman, 1982). Thus, experience is about how people feel and how they acquire their skills through living and training. Such dictionary approaches do not however fully capture the logical scientific meaning of experience.

2.2.2 Tourist experience - different approaches

Tourist experience has been considered in sociology, psychology, ecology, economics and marketing. Different academic areas have their own approaches that have influenced the creation of the contemporary view of the tourist experience.

2.2.2.1 Sociology

The pioneering study relevant to tourist experience is that of Cohen (1979). He classified experience into five modes; recreational (e.g., enjoy the trips and activities such as mass entertainment), diversionary (e.g., escape from everyday life or be away from boredom of routine), experiential (e.g., look for meaning in life or authenticity of others (MacCannell, 1976), experimental (e.g., pursuit for alternative directions, discover different needs and desires), and existential experience.

Additionally, MacCannell (1973) indicated that individual experiences are also affected by the intimacy of relations and authenticity. MacCannell's work led to a long running and continuing discussion about authenticity and tourism (Vidon & Ricky, 2018). Dann and Cohen (1991) also claimed that the tourist experience not only classifies different modes of experience but also identifies relationships between tourists and others. Moreover, the stage of the holiday cycle influences the experience. For example, there are differences according to whether tourists are engaged in anticipation and planning, or travel to the on-site destinations (Clawson & Knetsch,

1969). To sum up, individual experience mingles with different modes of experience. The most distinctive factors in the sociological approach are the role of intimacy in prevailing relationships and a concern for authenticity.

2.2.2.2 Psychology

The psychologists have argued that the term ‘experience’ is really a synonym for mental processes (Boring, 1950). In this approach, experience is a summary term. A visit to a tourist attraction results in an immediate set of experiences as well as a long-term view of the visit (Shoemaker, 1994). Three main factors can be used to predict tourists’ mental status. There are expectancies (e.g., predict and expect what will happen), the events (e.g., particular incidents while travelling) and memories (e.g., accumulate memories while undertaking trips) (Larsen, 2007). Cutler and Carmichael (2010) add that tourist experience will happen during the time when tourists travel to sites, participate in on-site activities, on their return travel, and during recollection. Thereby, those actions will form knowledge, memory, perception, emotion and self-identity of tourists. In an attempt to develop a more holistic approach to experience, B. Schmitt (2003) categorises experience into five modes. In this view, the experience is a meshing of cognitive, sensory, social identity (or relationship) and physical components. Nevertheless, the dynamics of this model do not indicate the relationship of time (when you travel) and the behaviours of tourists, which are important to take into consideration.

2.2.2.3 Marketing

In the case of marketing, a tourist experience is defined as a consumer experience (Shoemaker, 1994; Swarbrooke & Horner, 2007; Woodside, 2000) which relates to tourist consumption (Quan & Wang, 2004). In this view, tourist experience is

associated with the flow of thoughts, feelings and the moment of consciousness (Carlson, 1997). However, the mood of an individual and their state of mind influence how tourists react to the staged event (Pine & Gilmore, 1999). The framework of experience based on the concept of marketing by Mossberg (2007) illustrates that several effects influence the experiences of tourists. According to that framework, the first factor is the physical environment influencing consumer behaviour (Kotler, 1974). Situational variables are linked to the physical environment such as the ambient conditions (e.g. music, sound), the spatial layout and functionality and signs, symbols, and artefacts (Belk, 1975). The second factor is the effects of personnel such as the relationship between the service providers and consumers in the forms of customer participation, frequency, availability, durability, a degree of standardization and technology (Mossberg, 2007). The third factor is the effects of other tourists. Lovelock (2001) proposes that an exciting and stimulating audience may influence the experience of the individual because the meetings between a tourist and the others creates the atmosphere and satisfaction in different contexts. The fourth factor is the effects of products and souvenirs. Products and souvenirs provide real value to targeted consumers and motivate purchase to fulfil the needs of consumers (Kotler, Bowen, & Makens, 2014). The final factor is the effects of a theme or story. It is not only a good story with a theme, characters, and structures, but also the presentation of the story, the conflict, and its solution that affect the feeling of tourists (Gustafsson et al., 2006). According to the marketing approach, these five factors, together with special situational forces, influence the individual experiences that marketers need to consider.

To sum up, different approaches share difference perspective in terms of tourist experience shown in Table 2.1. The philosophes tend to treat the experience as our way of knowing about the world. In this sense, the view from the different disciplines

provides “a knowledge gathered through empirical evidence” (experience) perspective, similar to one facet of the Oxford Dictionary definition.

Table 2.1: An overview of approaches to experience.

Disciplines	Explanation
Sociology	The sociologists use experience as ‘ways of being a tourist’- this is the modes of experience approach.
Psychology	The psychologists use experience as a synonym for mental processes. The sum of sensing, thinking, feeling, relating, and behaving). Both immediate and longer-term views of experience are captured in the approach.
Marketing	The marketers and tourist researchers use the term as outcomes of consumption- this is a link to psychology but often with a focus on the emotional component of the purchase/interaction, especially when immediate reactions are being considered.
Philosophy	Way of knowing about the world

2.2.3 A conceptual model of contemporary tourist experience

Different types of tourism affect the diverse perspectives of tourists. Table 2.2 illustrates the examples of tourists' experience among different types of special interest tourism. For example, experiencing dark tourism can be associated with a sense of mortality (Stone, 2012) while ghost tourism may stimulate the imagination (Inglis & Holmes, 2003). In the case of holocaust tourism, the experience might be the bond of family ties (Kidron, 2013). In terms of motivations, seeking new experience and special relationships are found in dark tourism, holocaust tourism and ghost tourism. However, there is no available empirical data on paranormal tourism in terms of experiences and motivations. Therefore, one of the research opportunities in this field is an investigation of how paranormal tourists experience these new types of tourist resources.

Table 2.2: Experiences and motivations of special-interest tourisms.

Type	Activities	Experiences	Motivations
Dark tourism	Visits to places where tragedies or historically noteworthy death has occurred and that continue to impact our lives” (Tarlow, 2004).	Experiencing tourists’ own sense of mortality (Stone, 2012).	Motivation to travel is defined as simulator (Podoshen, 2013). Tourists want to find a new experience or an adventure to gain knowledge and understand something that was not known to them before (Stone, 2012).
Holocaust tourism	Visits to sites of suffering, interpreted as secular yet no less sacred pilgrimage to another-worldly reality (Kidron, 2013)	Experiencing emotions that might permit for identification, bonding and thick familial sociality (Kidron, 2013).	Tourists want to seek their spiritual/ideological “centre out there” and ultimately experience familial communities (Kidron, 2013; Turner, 1973).
Ghost tourism	Attends ghost walks (e.g., they hired actors host the tour as famous phantoms in Scotland), ghost tour (Inglis & Holmes, 2003)	Experiencing personally involved descriptions by the guide, enjoy a deliberately grotesque and exaggerated account of the past (Inglis & Holmes, 2003).	They want to experience relationships with the dead (Raine, 2013).
Paranormal tourism	Participate in paranormal tour.	No empirical work	No empirical work

2.2.4 Tourists' on-site experiences

Systematically examining tourists' on-site experiences is one of the significant issues to improve our understanding of tourist behaviour. Several authors have suggested that tourist experiences depend on well-designed tourist sites (Pearce & Lee, 2005), strong images of destinations (Baloglu & Brinberg, 1997; Baloglu & McCleary, 1999; C.-H. Lin, Morais, Kerstetter, & Hou, 2007) and the consumption of products and services (Otto & Ritchie, 1996). Philip (2005) proposes a concept map to better understand tourists' experiences. The tourists' onsite experiences are influenced by multidimensional factors such as tourists' background, destination image, including social, cultural and environmental contacts onsite as documented in Figure 2.1.

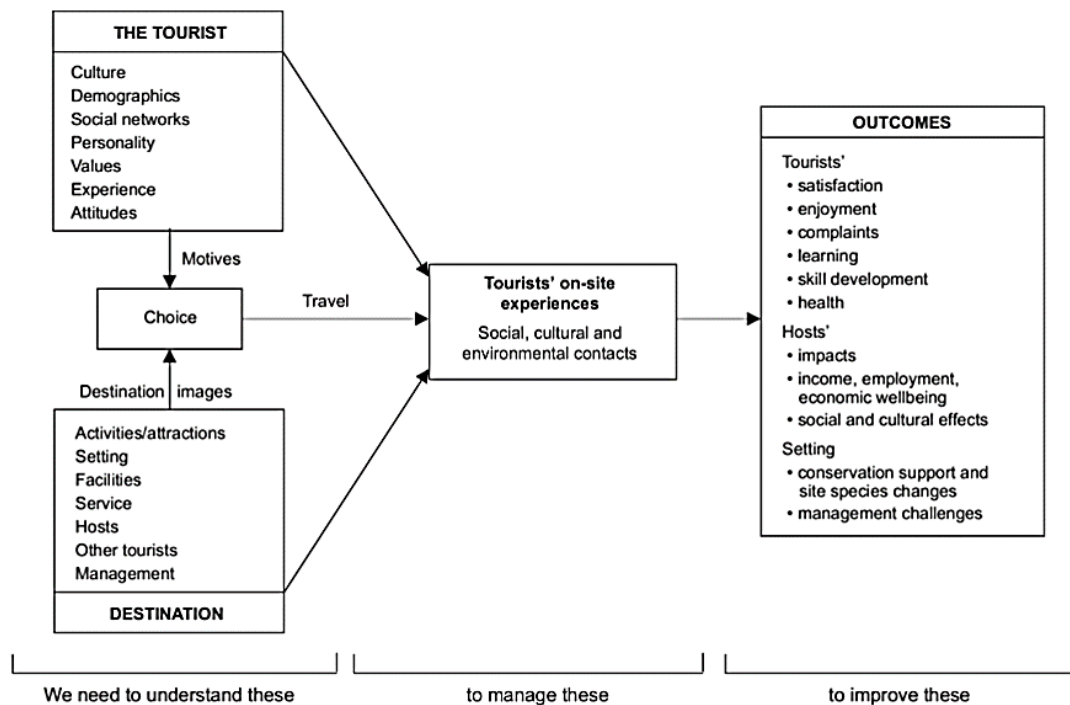


Figure 2.1: Concept map for understanding tourist behaviour

Source: Pearce (2005)

Baloglu and McCleary (1999) argue that the components that formulate the perception of tourists are both cognitive and affective. Cognitive means when people are knowledgeable and believe in something whereas affective means how people feel about a topic (Walmsley & Jenkins, 1993). In the case of tourists' onsite experiences, visitor skills and authenticity are also major factors. Pearce (2005) states that the skilled tourist behaviour means how those tourists react to situations, including cross-cultural settings by combining knowledge and their physical abilities. Exploring the skills of tourists helps understand the level of participation in tourist activities and can be used to evaluate the damage and destructive environmental behaviour of tourists. In the case of authenticity, some tourists may look for meaning in life or authenticity of others (MacCannell, 1973, 1976) which cannot be found in everyday life such as the authenticity of experiencing the new environment or a wildlife encounter. For a wider discussion of authenticity which is not so directly relevant to the thesis see Vidon and Ricky (2018).

To interpret the tourist behaviour as on-site experience, several issues have been raised such as the impact of the tourists' presence (De Botton, 2003), the organisation of the provided information (e.g. how visitor information and interpretive services are organised), and the challenge of selectivity (e.g. how to construct tourists' experience) (Moscardo, 1998).

For many researchers, tourists' on-site experiences relate to both cognitive (what do they remember) and affective (how do they feel) about travel to destinations (Larsen, 2007). However, to investigate the paranormal tourist experiences, simply considering affective or cognitive components or authentic and skilled tourist behaviours may not be enough to investigate the on-site experience. Additional aspects need to be

integrated to understand more about paranormal tourist behaviour. The orchestra model of tourists' on-site experience offers some directions for this research.

2.2.5 The Orchestra Model

The Orchestra Model of on-site experience has been developed to measure multiple aspects of how people respond to settings (Pearce et al., 2013). Pearce (2011) integrated five components together, suggesting that the mutual operation of these elements can be compared to the functioning of an orchestra. The five components of the model are sensory components, affective components, cognitive elements, behavioural components and relationships (Pearce et al. 2013). The comparison to the orchestra suggests that all components operate at different times, sometimes they dominate, at other times they are less pronounced. For the purpose of analysis, components can be considered separately but for the individual, they work together to produce the experience.

2.2.5.1 Sensory components

Sensory components are employed to understand the complexity of the relationship between human and individual experiences, and the perception of the world (Agapito, Mendes, & Valle, 2013). Several studies identify that both visual and non-visual senses are important to understanding tourists' experiences (Agapito et al., 2013). Some specific senses are sight (Adler, 1989), hearing/sound (Pilcher, Newman, & Manning, 2009), smell (Dann & Jacobsen, 2003), taste, touch and orienting responses (Hjalager & Richards, 2002). In this research, the sensory components will be applied to explore the senses that paranormal tourists will experience while visiting, travelling, and attending paranormal activities at the sites.

2.2.5.2 Affective components

Affective components are divided into two categories which are basic emotional and additional specific affective stages. The basic emotional categories include the feelings of happiness, surprise, fear, joy (Fredrickson, 2001) whereas additional specific affective stages are excitement, exhilaration, love, sympathy, indifference and many more (Plutchik, 2001). In this research, the affective components will be used to investigate the feelings and emotions of paranormal tourists' experiences.

2.2.5.3 Cognitive elements

Cognitive elements relate to the individual's knowledge and beliefs about the destinations (Rodríguez-Santos et al., 2013). Some cognitive elements related to tourist experience are perception (e.g., how they perceive the world) (del Bosque & Martín, 2008), thinking (e.g., what are they thinking), choosing (e.g., how choices are made), learning (e.g., what do they learn when travelling and visiting), character strengths of tourists (Wu & Pearce, 2014) and tourist satisfaction (Chebat & Slusarczyk, 2005; Su & Hsu, 2013).

2.2.5.4 Behavioural components

Behavioural components address several issues. There is the linkage between tourist behaviour and technology, the movement of people, subjective use of free time, the specific behaviour and sustainable behaviours (Berdychevsky, Poria, & Uriely, 2013; Poria, Butler, & Airey, 2003a; B. H. Schmitt, 2010). In the case of the paranormal interest area, the behavioural components involve what tourists do on the site. For example, what are the reaction and activities among people while travelling. Their

behaviours can be assessed to understand the full experience at paranormal destinations.

2.2.5.5 Relationships

The relationships of tourists also shape their experiences. For example, the intimacy between tourists and the people with whom they travel such as travelling with friends or family may result in different experiences (Schmitt, 2003, 2010). Also, the relationship of paranormal tourists with other tourists and business personnel or guides when visiting paranormal destinations will be another component that needs to be investigated to understand paranormal tourists' experiences.

The integration of the five components in the form of the Orchestra Model offers a pathway to understand the holistic views of the paranormal tourists' on-site experiences. Figure 2.2 indicates the full range of the model.



Figure 2.2: The Orchestra Model of on-site experience

Source: Adapted from Pearce (2011) & Pearce et al. (2013)

2.3 Engagement and Tourism

2.3.1 Definition of engagement

Customer engagement has been studied and developed in business and marketing (Brodie, Hollebeek, Jurić, & Ilić, 2011; Brodie, Ilic, Juric, & Hollebeek, 2013; Harrigan, Evers, Miles, & Daly, 2017; Kumar et al., 2010; Kumar & Pansari, 2016; Pansari & Kumar, 2017). Brodie et al. (2011: 260) define customer engagement as ‘a psychological state that occurs by virtue of interactive, co-creative consumer experiences with a focal agent/object (e.g., a brand) in focal service relationships.’ Customer engagement consists of multidimensional views such as cognitive, emotional, and behavioral components (Harrigan et al., 2017; So, King, & Sparks, 2014; Vivek, Beatty, & Morgan, 2012). In addition, the quality of attachment, emotional connections, commitment, and devotion are included in the use of the term (Taheri, Jafari, & O'Gorman, 2014).

2.3.2 Engagement and involvement

The term engagement is different from participation and involvement. The approach taken in this thesis is to cast involvement as a kind of interest which precedes actual interaction and real behavioural/emotional/cognitive linking (i.e. engagement). ‘Involvement’ and ‘participation’ are different levels of individual interest that are related to personal values, goals, and self-concept (Brodie et al., 2011; Zaichkowsky, 1994). Involvement is a psychological state of individual motivation or arousal when people interact or are a part of recreational activities and services at a destination (Havitz, Havitz, Dimanche, & Dimanche, 1990). Involvement scales are used to measure international tourists’ profile in recreational and tourism contexts (Gursoy & Gavcar, 2003; Havitz et al., 1990).

It is established that involvement is a key factor that influences the tourist experience. Tourists who are involved and take part in tourist activities were shown to be react more positively to interpretation service quality at the destination (Hwang, Lee, & Chen, 2005). Many authors support the view that involvement is an important state that can predict customer engagement and behavioral intention of loyalty (Fernandes & Esteves, 2016; Harrigan et al., 2017). That is, it is argued here that involvement is only an antecedent, which comes before the state of being engaged in a specific experience (Bolton & Saxena-Iyer, 2009; Brodie et al., 2011; Prayag, Hosany, Muskat, & Del Chiappa, 2017; Zaichkowsky, 1994). Similarly, Loureiro and Sarmento (2018) propose that engagement is beyond involvement because there is a commitment to have a relationship with a specific type of experience/place/attraction.

For leisure and tourism studies, commitment and period of time to be part of the specific products or activities are important topics to define (Codina, Pestana, & Stebbins, 2017; Stebbins, 2015). As proposed by many authors, the higher level of customer engagement, the more opportunities for growth in business and commitment to brands (Brodie et al., 2013; Kumar et al., 2010). Therefore, engagement is an important factor that is used to understand and explain tourist behaviour and outcomes. Taheri et al. (2014) add that different commitment and motivations affect the different level of engagement. Thus, different levels of engagement need to be collected in paranormal tourism research.

2.3.3 Engagement in tourism studies

For tourist experience studies, engagement needs further attention. The concept of engagement is widely used in marketing and business and is just beginning to be employed in tourism studies (So, King, Sparks, & Wang, 2016; Torabi Farsani,

Shafiei, Adilinasab, & Taheri, 2017). For example, the concept of engagement can be found in wine tourism (Thomas, Quintal, & Phau, 2018), wellness tourism (Kim, Chiang, & Tang, 2017), heritage tourism (Bryce, Curran, O'Gorman, & Taheri, 2015), pilgrimage tourism (Liutikas, 2017), major sport event tourism (Tjønndal, 2018), responding to tourism brands (So et al., 2014), and tourist destinations (Loureiro & Sarmento, 2018) as provided in Table 2.3.

Table 2.3: Concept of engagement in tourism studies.

Research Area	Topic/Main Idea	Methods	Results/Conclusions	Source (Author, Date)
Engagement and tourism brands	customer engagement is a key factor to brand loyalty development	<ul style="list-style-type: none"> - Quantitative approach - 556 respondents were asked to complete questionnaires. - Data analysis: Structure Equation Model (SEM) 	- Engagement influences customer loyalty in tourism brand and trust.	So et al. (2016)
	Customer engagement with tourism social media brands	<ul style="list-style-type: none"> - Quantitative approach - 195 representatives of online panels were asked to identify customer engagement in tourism brand. - Data analysis: Structure Equation Model (SEM) 	- customer involvement via social media can predict customer engagement and the behavioural intention of loyalty	Harrigan et al. (2017)
Engagement and place attachment	Place attachment and tourist engagement	<ul style="list-style-type: none"> - Quantitative approach - 346 international tourists who visited Lisbon, Portugal were asked to fill out questionnaire (7-Likert scale was applied) - Data analysis: Partial Least Square 	- Place attachment contributes to tourist engagement composed of place identity and place dependence. Visitors who have past experience tend to become more active and interactive in providing recommendations about destination improvement and managing tourist experience.	Loureiro and Sarmento (2018)

Table 2.3: Concept of engagement in tourism studies (continued).

Research Area	Topic/Main Idea	Methods	Results/Conclusions	Source (Author, Date)
Engagement and authenticity	Motivation to visit and engagement with the heritage sites	<ul style="list-style-type: none"> - Quantitative approach - 768 domestic visitors who travel to specific Japanese heritage sites were asked to complete a questionnaire onsite. - Data analysis: Partial Least Square, reflective and experiential perspectives 	- Cultural motivation has a strong positive influence on object-based authenticity, authenticity loyalty and visitor engagement. Serious leisure has a strong relationship with engagement. High level of engagement impact can predict the tourist loyalty towards destinations.	Bryce et al. (2015)
Engagement and tourist motivation	Three tourist motivational dimensions, such as cultural capital, prior knowledge and recreational motivation, measure levels of visitor engagement.	<ul style="list-style-type: none"> - Quantitative approach - 625 visitors at the Kelvingrove Museum in Glasgow, Scotland. - Data analysis: Reflective and experiential perspectives 	- The study found that prior knowledge influences individual's cultural consumption experience in general. Cultural capital affects level of engagement. Intrinsic motivation and engagement differentiate reflective and recreational motivation	Taheri et al. (2014)

Table 2.3: Concept of engagement in tourism studies (continued).

Research Area	Topic/Main Idea	Methods	Results/Conclusions	Source (Author, Date)
Engagement and tourist motivation	Relationship between tourist engagement and motivation towards visitor loyalty.	<ul style="list-style-type: none"> - Quantitative approach - 756 tourists who visited Taiwan were asked to complete questionnaire - Data analysis: Two-step confirmatory factor analysis (CFA) and Structure Equation Model (SEM) 	<ul style="list-style-type: none"> - Wellness travel motivation consists of prestigious and luxury experience, novelty and knowledge, self-development, and relaxation and escape. All four dimensions are strongly related to tourist engagement. 	Kim et al. (2017)
Engagement and satisfaction	Wine tourist engagement with the winespace	<ul style="list-style-type: none"> - Mixed-method approach - The target sample are divided into six studies. - Data analysis: Factor Analysis and Confirmatory Factor Analysis (CFA) 	<ul style="list-style-type: none"> - The research revealed that seven attributes affect tourist engagement and satisfaction, namely, setting, atmospherics, wine quality, wine value, complementary product, signage, service staff, and was reliable and valid. 	Thomas et al. (2018)
Engagement and paranormal tourism	No empirical data	- No empirical data	- No empirical data	No empirical data

Although the concept of engagement has been used in tourism and hospitality research, there are few studies relating engagement to tourist experience (Taheri et al., 2014). The concept of engagement was found in three main themes related to tourism studies: 1) engagement and loyalty in tourism brands, 2) engagement, place attachment and authenticity, and 3) engagement, tourist experience and motivations.

2.3.3.1 Engagement and loyalty to tourism brands

Engagement is defined as a key factor in tourism brand loyalty development. Previous researchers found that customer engagement influences customer loyalty in both tourism brands and trust in their products (Harrigan et al., 2017; So et al., 2014). Customers who are engaged in the tourism brand via social media were likely to have an intention of loyalty (Harrigan et al., 2017). For destination management, a high level of engagement can predict the tourist loyalty towards destinations and the intention to recommend to the other potential tourists (Bryce et al., 2015; Hosany, Prayag, Deesilatham, Caušević, & Odeh, 2015). There are, however, some complexities with the loyalty concept. Loyalty may be ‘transferred’ to other similar places or businesses rather than directly to the same business or place (Pearce & Kang, 2009). An awareness of this re-directed loyalty may be important in studying paranormal sites.

2.3.3.2 Engagement with place attachment and authenticity

The concept of engagement is also used to find the relationship between place attachment, which itself is composed of place identity and place dependence (Loureiro & Sarmento, 2018). Loureiro and Sarmento propose that place authenticity is also a mediator related to place attachment and tourist engagement at the destination. Further, Bryce et al. (2015) suggest that not only attachment to the place, but place authenticity

is also found as one influential factor related to different levels of tourist engagement. They argue that cultural motivation has a strong positive influence on object-based authenticity, existential authenticity loyalty, and visitor engagement (Bryce et al., 2015). In addition, their study reveals that cultural motivation affects the intention of the visitor to be more loyal towards destinations (Bryce et al., 2015; Kolar & Zabkar, 2010). However, the work of Bryce et al. (2015) is limited to the context of Japanese culture and the findings may not apply to different cultures and other destinations.

2.3.3.3 Engagement with tourist experience and motivations

Engagement is also a relevant concept to better understand tourist experience and motivations (Loureiro & Sarmento, 2018; Taheri et al., 2014). The study of Taheri et al. (2014) assessed visitor engagement at the Kelvingrove Museum in Glasgow and measured different levels of visitor engagement. They revealed that visitor engagement was driven by three motivational dimensions: cultural capital, prior knowledge, and recreational motivation (Taheri et al., 2014). Loureiro and Sarmento (2018) add that past experience is also an important driver that shapes visitors actively engaging at the destination, especially in them recommending destination improvements. In the context of wellness tourism, tourist motivation has a strong relationship to engagement, which influences behavioural intention to be loyal towards the destination (Kim et al., 2017). A key implication of these links is the requirement to consider engagement in the present thesis work as a complex influence on paranormal tourist motivations.

2.3.4 Engagement drivers

Engagement drivers are used to identify influences on tourist experience. Different engagement drivers are used to explore different levels of engagement (Taheri et al., 2014). The diversity of drivers results from the multiple cases. Tourist engagement impacts emotions and satisfaction that result in overall differences in experience (Hosany et al., 2015; Pansari & Kumar, 2017).

Although the study of engagement in tourism and tourist experience is limited, there are some studies that are related and relevant to the proposed work. For example, the work of Taheri et al. (2014) about engagement and tourist experience used three engagement drivers, which were prior knowledge, cultural capital, and recreational motivations. The results revealed that prior knowledge and cultural capital affected tourists' levels of engagement, but there was no significant relationship between motivations and level of engagement.

Another key study of tourist engagement is the work of Loureiro and Sarmento (2018). Their study considered place attachment and tourist engagement for major visitor attractions in Lisbon. The key findings are that place attachment has a relationship to tourist engagement composed of place identity, place dependence and place authenticity. Past experience was also used to identify links to engagement.

Having reviewed and analysed the previous studies, different types of tourism result in different engagement drivers and motivations. In this study, four engagement dimensions will be applied as engagement drivers that relate to paranormal experience. The selected drivers are prior knowledge, past paranormal experience, cultural capital, and motivations. For a further understanding, all four drivers are explained in the following sections.

2.3.4.1 Prior Knowledge

Prior knowledge refers to the individual's background, their information and familiarity about the place, past experience, and subject expertise (Kerstetter & Cho, 2004; Qian, Zhang, Zhang, & Zheng, 2017; Sheng & Chen, 2012). Familiarity in tourism typically means the previous visits to the destination (Hu & Ritchie, 1993). Tourists with prior destination experience actively search information from external sources and appear to be more active in engaging in activities compared to tourists who are unfamiliar with destinations (Basala & Klenosky, 2001; Milman & Pizam, 1995).

Past experience is also considered as one of the most important dimensions that influence the decision-making process in tourism (Huang, Afsharifar, & Veen, 2016; Kerstetter & Cho, 2004; W. Wang, Chen, & Huang, 2016). This result is linked to tourists' ability to use their memory to access information to make a trip decision to plan their trip (Perdue, 1985; Stewart & Vogt, 1999). Kerstetter and Cho (2004) propose that familiarity, past experience, and expertise are separate drivers. However, Taheri et al. (2014) argue that those three dimensions are aggregated components in prior knowledge. Prior knowledge does seem to affect tourist satisfaction onsite (Huang et al., 2016; Huang & Hsu, 2009). In contrast, Beattie and Schneider (2018) argue that prior knowledge did not influence satisfaction with interpretation when tourists visited heritage sites such as Edinburgh Castle. The diversity of settings and types of tourists studied make it difficult to promote one united view on these relationships. A key implication is to test the relationships in the present work. For paranormal tourism, past experience and familiarity with paranormal topics will be used as drivers of tourist engagement.

2.3.4.2 Cultural capital

Cultural capital refers to a wide range of cultural forms related to cultural preferences and practices (Peterson, 2005; Stringfellow, MacLaren, Maclean, & O’Gorman, 2013). The overall term cultural capital is seen as a mix of cultural practices, educational capital and social origins (Taheri et al., 2014). Cultural capital can be divided into three aspects: homology (e.g. the higher cultural capital, the higher chance to consume elite products), individualism (e.g. contemporary tourists are likely to search for self-actualisation and self-identity), and frequency of consumption (Chan & Goldthorpe, 2007; Peterson, 2005; Taheri et al., 2014). In brief, cultural capital encompasses the tourists’ cultural and educational background, including how they perceive the topic and the information they have before visiting the destination.

2.3.4.3 Motivations

Multiple motivations studies have been conducted to understand tourist behaviour and experience (Albayrak & Caber, 2018; Hosany et al., 2015; Kim et al., 2017; Prentice, 2004; Wu & Pearce, 2014). Motivations to travel are driven by various factors such as sociopsychological factors such as looking for an escape, relaxation, prestige, and socialisation, and cultural factors such as looking for novelty and learning (Crompton, 1979). Pearce and Lee (2005) propose that tourist motivations are defined as a wide range of biological cultural needs and there is a long history of studying motivation in tourism, with some of the older models now being seen as inadequate. For example, the model of allocentricism/psychocentricism proposed by Plog (2001) offered only a one-dimensional view built on anxiety. He described five groups of people divided depending on their personality which were psychocentrics, near psychocentrics, mid-centrics, near allocentrics, and allocentrics (Huang & Hsu, 2009). The idea gained

popularity in the early tourism textbooks, but has been criticised as limited and culturally bound (Huang & Hsu, 2009).

Next is the theory of 'push and pull' motivation factors, which was developed by Dann (1981). He defined push motivations as psychological motives of tourists who desire to escape, relax and enjoy the adventurous experience, while pull motivations are defined as external, situational or cognitive motivations (Devesa, Laguna, & Palacios, 2010; Wu & Pearce, 2014). In brief, as defined by Kim et al. (2017), push motivations are about tourists desire for a visit, while pull motivations are about the potential resources of destinations. However, Wu and Pearce (2014) argue that push and pull factors are complicated because push factors may be linked and partly generated by destination management. Importantly, when and how to ask motivation questions still puzzles researchers.

Motivations to travel have also been defined as consisting of a travel career pattern (Pearce & Lee, 2005). Pearce and Lee (2005), based on empirical studies, categorise tourist motivations into 14 factors. Tourists travel motives consist of 1) novelty, 2) escape/relax, 3) relationship (strengthen), 4) autonomy, 5) nature, 6) self-development (host-site involvement), 7) stimulation, 8) self-development (personal development), 9) relationship (security), 10) self-actualisation, 11) isolation, 12) nostalgia, 13) romance, and 14) recognition.

It can be considered from previous studies that tourist motivations are widely studied. However, as paranormal tourism is defined as special interest tourism, motivations to visit a destination might not readily match other types of tourism. In this study, and building on previous work, motivations to visit paranormal destinations will be divided into four molar or initial categories to explore different categories of motivations.

Paranormal tourist motivations:

As noted previously, paranormal tourism overlaps with the concept of dark tourism, spiritual tourism, pilgrimage tourism and ghost tourism. For special interest tourism, many studies related to tourist motivation have been conducted (Biran, Poria, & Oren, 2011; Cheer, Belhassen, & Kujawa, 2017; Kang, Scott, Lee, & Ballantyne, 2012; Matheson, Rimmer, & Tinsley, 2014; Podoshen, 2013; Podoshen, Venkatesh, Wallin, Andrzejewski, & Jin, 2015; Yan, Zhang, Zhang, Lu, & Guo, 2016). However, there is no empirical study or research defining paranormal tourist motivations are. Thus, in this study, motivations to travel to paranormal destinations will be investigated to better understand tourist behaviour and experience as presented in Table 2.3.

Table 2.4: Motivation in special interest tourism.

Special interest tourism	Motivations to travel	Authors
Dark tourism	<ul style="list-style-type: none"> - See the sites and to believe it: to make sure that what they believe is real - Educational experience: To learn and understand about the particular events/history (e.g. the atrocities and World War II) - Experience famous death tourist destination (e.g. to feel empathy with the victims) - Emotional heritage experience (educational experience is similar to heritage motivations in terms of emotional involvement) 	(Biran et al., 2011; Poria, Reichel, & Biran, 2006)
	<ul style="list-style-type: none"> - Tourists seek for dark aesthetics, simulation, emotional contagion and current global cultural fascination. Furthermore, some backpacker tourists want to simulate and feel strong emotion with death to construct identity and/or solidifying themselves in a particular contexts and events. 	(Podoshen, 2013; Podoshen et al., 2015)
	<ul style="list-style-type: none"> - For tourists who visit the dark tourism space after the Beichuan earthquake in China, their motivations are to explore onsite-experience with special, frightening landscape. Besides, education (being educated on patriotism), curiosity (interest in death) and dark leisure are considered as important factors that motivate tourists to visit dark tourism space. 	(Yan et al., 2016)
	<ul style="list-style-type: none"> - Personal learning and obligations, social reasons and curiosity, and general educational program. For example, in terms of social obligation, tourists visit the dark site because it is defined as a compulsory trip for education to learn about the tragedy at dark tourism sites in South Korea. 	(Kang et al., 2012)

Table 2.4: Motivation in special interest tourism (continued).

Special interest tourism	Motivations to travel	Authors
Spiritual tourism	- Two motivations are important factors: escape (to release stress and boredom, and to change daily routine) and cultural adventure (to learn cultural knowledge, explore new experience, and seek adventure) when visiting Beltane Fire Festival.	(Matheson et al., 2014)
	- Two key motivation drivers: self-motivations (e.g. wellness, personal development, socialisation, journeying and adventure or recreation) and institutional motivation (e.g. religious observance, ritualised practice, cultural practice, special occasion, socialisation, and identity)	(Cheer et al., 2017)
Pilgrimage tourism	- Spiritual, nationalistic, family pilgrimage, friendships and travel motives, and differences in their important noted are key motivations for a secular pilgrimage to the Gallipoli battlefields. Bideci and Albayrak (2016) add that one of the most important motivation for pilgrimage tourism is the history of the site or destination such as visiting Saint Nicholas Church in Turkey.	(Bideci & Albayrak, 2016; Hyde & Harman, 2011)
Religious tourism	- Push and pull motivations are significant factors to travel to religious sites. Religious belief (e.g. approach to the Buddha, achieve religious belief, respect, seek help from the Buddhism, and pray for family) and mental relaxation (pursue mental peace, inner happiness and mental self-comfort) are defined as push factors. On one hand, pull factors consist of cultural enjoyment and mental relaxation.	(W. Wang et al., 2016)
Paranormal tourism	- No empirical data	No empirical data

Incidental motivations:

Incidental motivation can be defined as the researchers that tourists just happen to be at a destination, such as when their travel companions want to visit the destination (Macionis & Sparks, 2009; Moscardo & Pearce, 1999). Groups of tourists who travel to destinations to accompanying a friend or family show the least interest and low levels of participation and engagement onsite (Moscardo & Pearce, 1999). For example, a partner's influence may be dominant in one of the most important times in people's lives such as a honeymoon (Rittichainuwat & Rattanaphinanchai, 2015). In this study, incidental motivation is one aspect that will be used to understand paranormal tourist experience.

Desired distinctive emotional state motivations:

Emotional state is the basic emotion of individuals such as happiness, enjoyment, surprise, anger, sadness, disgust, or fear (Butler, Wilhelm, & Gross, 2006; R. D. Lane et al., 2009; Overbeek, van Boxtel, & Westerink, 2012). Emotions are one of the most significant influencers that impact tourist experience and satisfaction. However, Brunner-Sperdin, Peters, and Strobl (2012) identify that basic emotional state of tourists can be a mix of valency from amusement to disgust, which is determined by the settings such as service environment, social surroundings and service experience (Brunner-Sperdin et al., 2012). For example, strolling and watching the sunset may determine the feeling of quiet contemplation, while visiting paranormal destination may lead to the emotional state of disgust or fear onsite. Hosany et al. (2015) stress that positive tourist emotions are significant factors that influence overall satisfaction when visiting tourist destinations. Nevertheless, distinctive and possibly challenging negative emotions may be involved in seeking paranormal tourism experiences. Such distinctive emotional states sought by paranormal tourists lead to the development of

a category for the present research. Therefore, in this study, emotional states will be considered to identify tourist motivations to travel to paranormal destinations.

2.3.5 Engagement and paranormal tourist experience

In summary, there are some similarities and contrasts within engagement research in marketing and tourism. Marketers apply the concept of engagement to predict customer behaviours and attitudes about the products or brands. This interest reflects an increase in purchasing, satisfaction and intention to be loyal to the brand. In some ways, tourists are similar to customers. Tourists engage in activities at destinations, while customers engage with objects or brands. Multidimensional factors influence the decision of both customers and tourists to purchase product or visit destinations. Customer satisfaction is the key for successful products, while overall experience is the significant factor for tourists. However, tourist behaviours are dynamic and vulnerable compared to customer engagement. Developing links between engagement and paranormal tourism is a part of a large agenda specifying how tourist experience is subtly different to customer studies in business.

2.4 Tourist Destinations

2.4.1 The tourism system

It is almost a truism to assert that tourism plays an important role and significantly affects the worldwide economy (Morrison, 2019). A long standard definition of tourism from UNWTO (1995) is “the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business, and other purposes.” Tourism is dynamic and characterised by changes, uncertainty, complexity and conflict (Reed, 1999). The study of tourism is derived from various disciplines (Kotler et al., 2014; P. Pearce & Wu, 2016).

Clearly, tourism is a complex system (Baggio, 2008). Figure 2.3 provides an overview of the complexities. The tourism system involves three different levels, which are the core tourism system, another level entitled the comprehensive tourism system, as well as the regional tourism system (Farrell & Twining-Ward, 2004). The core system refers to an accumulation of structures, goods, services, and resources, which directly contribute to tourism. The comprehensive tourism system comprises significant social, economic, geological, and ecological components (Farrell & Twining-Ward, 2004). Moreover, fast changing customer behaviour, development of transportation and information technologies, modifications in the forms of organisations and labour influence the complexity of these levels of the tourism system. Both the core and the comprehensive tourism system are connected to the regional tourism and the global tourism system. Due to these complexities and connections, any destination is one component in any system.

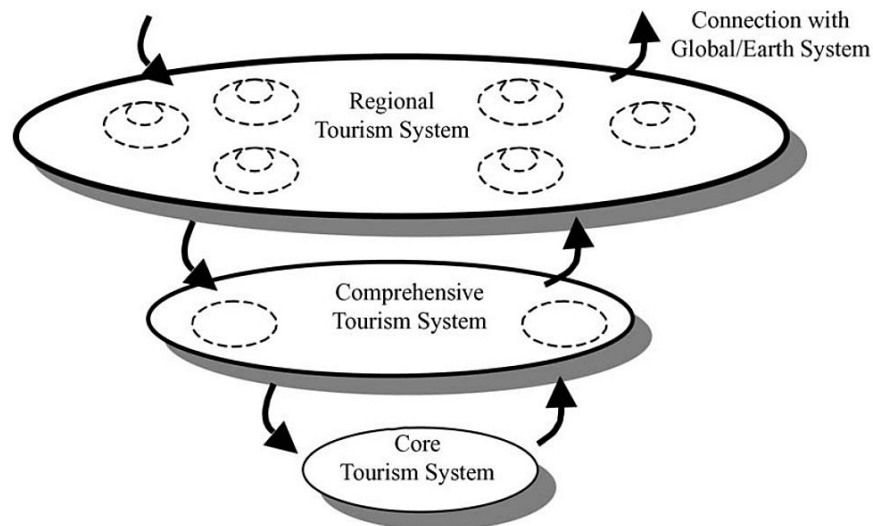


Figure 2.3: A view of tourism systems

Source: Farrell & Twining-Ward (2004)

2.4.2 Definition of tourist destination development

Destination development is one of the most complex concepts that informs contemporary tourism. It is the basis of tourism planning and management (Morrison, 2019). A destination is a unit of action which requires the attention of various kinds of stakeholders such as public and private interests as well as hosts and guests (Saraniemi & Kylänen, 2011).

The components of the tourism destinations comprise multiple aspects such as the tourism operators, the support structure, public and private organisations and associations (Baggio, 2008; Framke, 2002). Destinations can be described at different scales such as the country level, regional level, specific sites, and attractions as well as climatic conditions (Atzori, Fyall, & Miller, 2018; Cooper & Hall, 2013). In terms of geographical locations, it can be a city, regional level, resorts and much more involve with attractions, facilities, and service quality (Baggio, 2008; N. Morgan, Pritchard, & Pride, 2011; Tosun, Dedeoğlu, & Fyall, 2015). These factors are linked as described previously by several authors such as Farrell and Twining-Ward (2004), and Russell and Faulkner (2004). Several research studies have considered key topics fostering destination development such as strategic destination planning (Formica & Kothari, 2008), destination competitiveness (Mazanec, Wöber, & Zins, 2007), collaboration in tourism policy making (de Araujo & Bramwell, 2002), collaboration and community-based tourism planning (Bramwell & Sharman, 1999), collaborative destination marketing (Garrod & Fyall, 2017; Wang & Xiang, 2007), destination marketing organisations (DMOs) (Gretzel, Fesenmaier, Formica, & O'Leary, 2006), and dimension of health and well-being (Hartwell et al., 2018). However, there are some gaps in our understanding. Haugland et al. (2011) argue that previous research has ignored several elements of destination planning such as the challenge of developing

new strategies across multiple actor boundaries, multi-level phenomenon, the level of the destination and the integrating plan with a larger geographic or regional area. Thereby, multi-level destination strategy and considerations should be integrated into any destination development (Dwyer & Kim, 2003).

2.4.3 Framework for tourist destinations development

Haugland et al. (2011) provide a framework for tourist destination development that combines the integration of knowledge with multilevel considerations. Their three dimensions of tourist destinations development include destination capabilities, coordination at the destination level, and inter-destination bridge ties. In this study, this framework will be applied to the development of paranormal tourism destinations.

2.4.3.1 Destination capabilities

Destination capabilities have been studied and evaluated in many studies (Camisón et al., 2016; Sainaghi, De Carlo, & d'Angella, 2018). The concept of destination capabilities is important for effective development. Destination capabilities refer to a set of local businesses, public bodies, associations, and firms that operate outside the destination and include resources, and associated destination competencies (Camisón et al., 2016). To meet tourists' needs, destinations must effectively manage, integrate and distribute the resources to generate new activities and products (Haugland et al., 2011; Sainaghi & Baggio, 2017). A resource refers to assets that a firm possesses (Grant, 1991). Such assets affect the strength or weakness of its controls (Amit & Paul, 1993; Wernerfelt, 1984). The skills or capabilities to perform distinctive activities are therefore important components for destination development. Moreover, it is desirable that destination features, or competencies cannot be copied or imitated by other firms (Barney, 1991; Camisón et al., 2016; Sainaghi et al., 2018).

2.4.3.2 Coordination at the destination level

Coordination at the destination level is a conceptual factor aimed at achieving the competitiveness of a tourist destination (Baggio, 2011; Fyall, Garrod, & Wang, 2012). Creating a sense of shared ownership of development is an important factor in policy development and is needed for continuing cooperation (Pjerotic, 2017). This involves the cooperation of a local network structure, including stakeholders from the public and private sectors, business and local leadership, and local collaborative initiatives in tourism policymaking (Bramwell & Sharman, 1999; Gorman & Mottiar, 2015). Together, these bodies deliver different products and services (Wang & Xiang, 2007). The local network structure comprises four principles: the conventional or individualistic form, the administering DMO, and its leadership, the contractual arrangement, and the roles of corporations (Haugland et al., 2011). The cooperation among various sectors should not be isolated from each other, and all levels should be interlinked (van der Zee & Vanneste, 2015). Although not all efforts may be successful, cooperation and collaboration are clearly important factors for destination management (Fyall & Garrod, 2018; Timothy, 1999). To improve our understanding of the perspectives on collaboration at the destination level, this study focuses on stakeholder collaboration with government administration.

2.4.3.3 Inter-destination bridge ties

To be competitive, collaboration among stakeholders is important not only within a destination, but also between destinations (Czernek, 2013; Vodeb & Nemec-Rudež, 2016). Bridging network ties or bridging social capital is the concept that emphasises a linkage between unconnected systems. These links include the impact of local networks, and cooperation among other destinations at different levels and regions

(Haugland et al., 2011). It is highly that key individuals play a pivotal role in likely linking the system and people together (Fyall, 2019).

The connection between stakeholders at different destinations is valuable for knowledge exchange and innovation (Ness, Aarstad, Haugland, & Grønseth, 2014). In addition, the comparison among destinations is an effective tool to improve the performance of destinations, such as generating new opportunities, innovative solutions and greater effectiveness for destinations (Lane & Bramwell, 2000; Zehrer, Raich, Siller, & Tschiderer, 2014). In addition, inter-destination bridge ties help to identify gaps in destination performance (Kozak, 2002). 'Benchmarking' is a method applied to identify examples and strategies from destinations to manage and develop new destinations (Morrison, 2019). However, the different backgrounds and management structures and abilities at each destination may result in varying levels of performance. For example, government sectors are active when it comes to cooperation, while in some studies private companies have shown little interest in cooperation (Drozdowska & Duda-Seifert, 2017). The integrating elements used to understand destination management are provided in Figure 2.4.

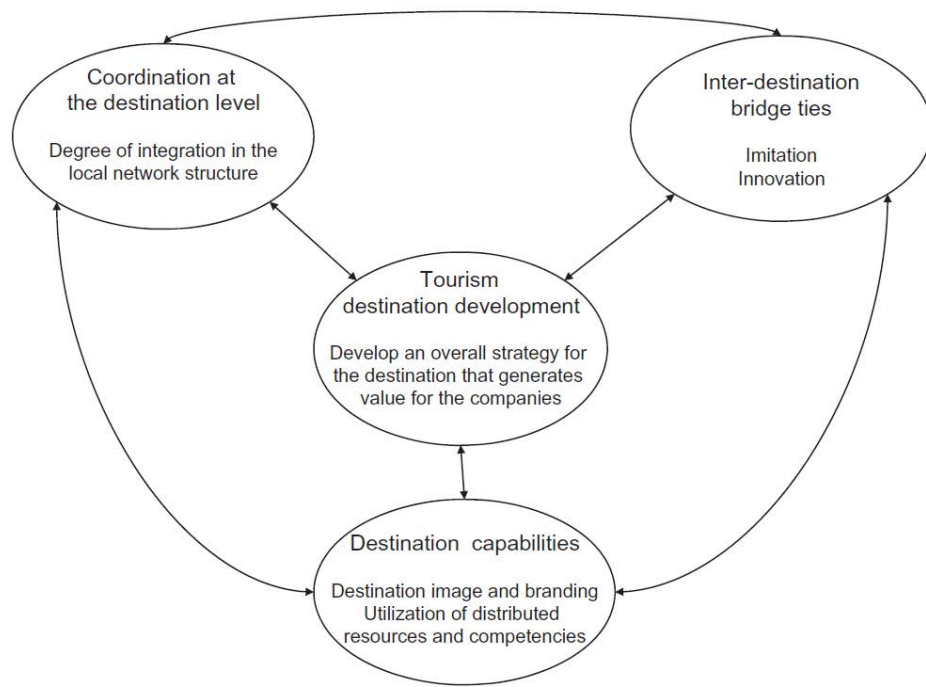


Figure 2.4: A framework for tourism destination management

Source: Haugland et al. (2011)

To conclude, tourism destinations behave as dynamic evolving complex systems, where many factors, and activities are co-dependent. Although there are studies on tourist destination and management, there are gaps in how to effectively manage tourist destinations, especially the destinations where emerging forms of special interest tourism are important.

2.4.4 Roles of tourism stakeholders at tourist destinations

The concept of the stakeholder has been recognised in organizational management and many business contexts (Fyall et al., 2012; Garrod, Fyall, Leask, & Reid, 2012). Tourism stakeholders play an important role in destination planning and development. Stakeholders are defined as groups or key individuals with pertinent interests in tourism. Both the public and private sectors are involved and engaged in decision-making structures (Fyall & Garrod, 2018; Garriga, 2009). Both sectors play a key role

in sharing the vision of the future, and in improving the common understanding of typical features in tourism development (Van Notten, Rotmans, Van Asselt, & Rothman, 2003). The influence of these two parts will vary with the political and culture context of the country and region. Tourism stakeholders are key drivers at all levels of tourism planning, including the backcasting planning process (Almeyda, Broadbent, Wyman, & Durham, 2010; Carlsson-Kanyama, Dreborg, Moll, & Padovan, 2008). It is essential that stakeholders interact with each other and thus create a destination network (Gajdošík, Gajdošíková, Maráková, & Flagestad, 2017).

Fyall and Garrod (2018) argue that not all stakeholders understand and are aware of their role and position in destination development. Therefore, the level of stakeholder involvement must remain flexible and may need to vary at different planning stages (Yuksel, Yuksel, & Bramwell, 1999), including destination marketing (Buhalis, 2000) and managing crises (Morakabati, Page, & Fletcher, 2017). In addition, stakeholder views contain a wide range of opinions, multiple visions, and different interests (Pjerotic, 2017). In this study, stakeholder feedback is therefore analysed to understand and consider the perspectives on destination development. Building on the existing literature and applying this literature to the special interest tourism topic of paranormal tourism, the present thesis is represented in diagrammatic form in Figure 2.5.

2.5 Constructing an Organising Model

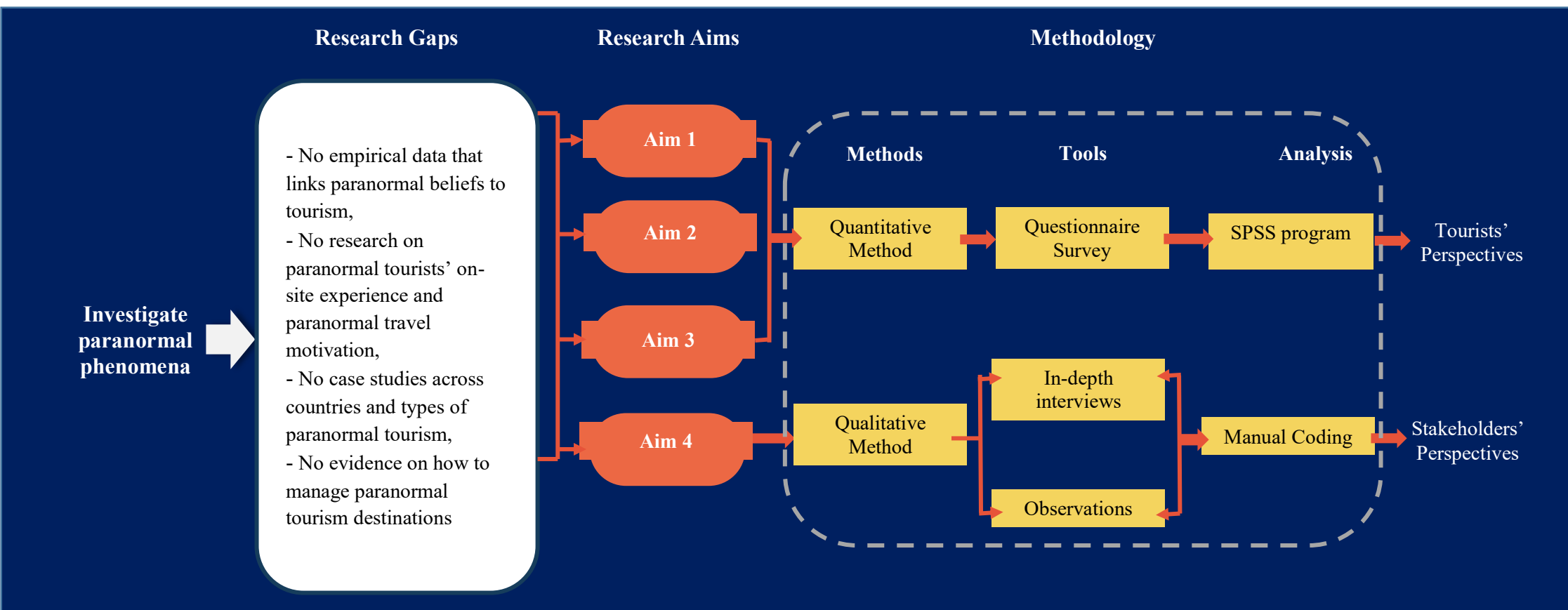


Figure 2.5: The organising model for the thesis.

2.6 Gaps, Research Opportunities, and Research Aims

The following points highlight some significant gaps and research opportunities in the previous research.

2.6.1 Gaps and research opportunities in paranormal tourists' experience

Different types of tourists have diverse experiences when travelling. Several studies have explored tourist' experience in key types of tourism allied to paranormal special interests such as dark, ghost, spiritual, pilgrimage, and religious variants. However, there has been very little study in terms of paranormal tourists' experiences. That is because the consideration of paranormal tourists' experience is still emerging and theoretically fragile. The topic of appropriate methods will be dealt with in Chapter 3. Moreover, it is desirable to explore the nature of tourists' experiences in order to understand what needs and demands of this interest group. Such studies have implications for the local communities, and attraction and visitor management. More specifically, it is necessary to possess some understanding of how and why particular paranormal visitor sites are attractive so particular attributes and product quality can be managed well. Multiple methods are essential to explore comprehensive views of paranormal tourism as a novel topic in tourism.

There are several further perspectives that can be considered. There is no empirical data that describes a linkage between pre-existing paranormal beliefs and tourism. Furthermore, a belief in the paranormal may not be essential for tourists to visit such sites; simple curiosity or the desire to observe others may be motivators. An understanding of the experience of paranormal tourists is a building block to develop this niche tourism field. The research could also assist scholars in broadening our understanding of tourist experience generally. Local communities and tourism

stakeholders could also benefit if they understand tourists' needs and experiences. Managing paranormal attractions might have considerably different requirements from looking after cultural and natural environment attractions.

2.6.2 Preliminary aims

In this thesis, by pursuing the paranormal tourism phenomena and linking to previous studies related to tourist motivation, tourist engagement, and tourist experience, four principal aims of this research can be outlined. The first aim is a part of the review of the next chapter, while the other aims require systematic empirical research.

1. To understand and review the phenomenon of paranormal tourism in Indonesia and Thailand.
2. To investigate tourists' experience at paranormal destinations in two different countries by using the orchestra model of tourist experiences.
3. To compare and contrast paranormal tourists' experiences in two different countries.
4. To build a basis for managing destinations where paranormal tourism is possible or exists.

The first aim of the research is to understand and review the phenomenon of paranormal tourism in two different countries. A documentary review will be applied by reviewing journal articles, textbooks, websites, and social media such as blogs, facebook and video to prove this review. The material in Chapter 3 is directed towards this aim.

Aim two, three and four are achieved through a data collection and analysis process in subsequent thesis chapters.

2.7 Conclusion

This thesis investigates the emerging phenomenon of paranormal tourism by assessing tourists' experiences in Southeast Asian countries: Indonesia and Thailand. A mixed-methodology will be used to collect data. Several theories are used to approach the aims of the research. The study of special interest tourism is required to better understand the characteristics of paranormal tourism. A key conceptual approach focuses on assessing tourists' on-site experiences. It is also essential to review tourists' differences to further understand the behaviours. In addition, different levels of tourist engagement will be assessed to identify how engagement affects tourist experience onsite. Finally, the destination planning, and development theory is needed to investigate how local managers potentially manage and plan for destinations related to paranormal tourism.



CHAPTER 3: RESEARCH METHODOLOGY

CHAPTER OVERVIEW

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3.1 Introduction

This chapter provides an overview of the process of conducting research to study paranormal tourism in South East Asian Countries, Indonesia and Thailand. The chapter starts with research aims, research paradigms and justification for this research. Key assumptions involving ontology, epistemology, axiology and methodology will be discussed to identify the positioning of this research.

In addition to the justification needed to outline research methods and approaches, a particular issue is raised by the topic of this thesis. Paranormal phenomenon, as discussed previously, are by definition outside of the world of rational thoughts and analysis. How is it then possible to conduct research on the irrational, to investigate those who might have a different ontology? This issue was actually raised by some senior Indonesian scholars who questioned whether research could be done, rather than simply experienced or felt in the paranormal area. The documentation of the researcher's position is therefore quite important in this thesis. The argument is developed that 'western' style research is indeed possible because the topics addressed are the tourists' and stakeholders' experiences and perceptions, not the states or existence of the paranormal.

3.2 Research Aims

In this thesis, based on an overview of the paranormal tourism phenomena and previous studies related to tourist motivation, tourist engagement, tourist experience, and destination development, the four aims of this research are:

1. To understand and review the phenomenon of paranormal tourism in Indonesia and Thailand.
2. To investigate tourists' experience at paranormal destinations in two different countries by using the orchestra model of tourist experiences.
3. To compare and contrast how involvement levels affect the actual on-site experiences in the two locations across different countries.
4. To build a basis for managing destinations where paranormal tourism is possible.

3.3 Overview of Research Methodology

3.3.1 Research paradigms and perspectives

The concept of a research paradigm is a significant consideration in conducting research. The term is defined by many authors from various perspectives and disciplines. Kuhn (1970) initiated the term 'paradigm' as a tool to explain the conflict of practices in conducting research. He believes that validated knowledge is controversial and depends on historical time and contexts. As defined by Guba, a paradigm is '*a set of beliefs that guide action, whether of the everyday garden variety or action taken in connection with a disciplined inquiry*' (Guba, 1990, p. 17). Simply put, a paradigm is a crafting-tool that helps researchers to understand the complex research landscape and knowledge from empirical data, including in tourism research (Jennings, 2010; Munar & Jamal, 2016). Expressed briefly, paradigms are ways that researchers decide to conduct design and structure their work to meet the aims and

objectives. Paradigms are typically classified by the ways in which epistemology (how we justify our knowing), ontology (what we believe is real) axiology (what is the value underlying the research) and methodology (the logistics of studies) interact as contributing factors.

3.3.1.1 Positivist paradigm

A positivist paradigm is based on the theoretical approach of testing hypotheses and finding relationship to predict causal links among phenomena (Guba & Lincoln, 2005; Lincoln, Lynham, & Guba, 2011). It is believed that there is only one reality (e.g. human behaviour is predictable) (Jennings, 2010). The nature of positivism is deductive. A quantitative approach is mainly applied in positivism and other researchers should be able to replicate or achieve the same findings about the same topics (Jennings, 2010). However, Bryman (2016) argues that the results and implications may not need to follow the pre-existing theories. Notwithstanding, as a guiding paradigm, positivism is not suitable for this thesis because of the focus on testing the theories objectively with a deductive approach. This thesis needs to understand paranormal tourism phenomena and to build understanding rather than testing the theories.

3.3.1.2 Post-positivist paradigm

Post-positivist paradigm mostly conforms to the ontology and epistemology of positivism. Also, a deductive approach is applied with similar methods being explored. The researchers' perspectives are also objective rather than subjective, albeit a qualitative approach may also be used in research (Jennings, 2010) as documented in Table 3.1 (see Page 31).

3.3.1.3 Critical theories/Realism

Critical theory is markedly different from positivism and post-positivism and is based on the value of studies (Guba & Lincoln, 2005). From an ontological view, this paradigm permits multiple researchers and empowers people to understand the world, as constructed by others, based on race or ethnicity, class, gender, mental, abilities and sexual preferences (Creswell, 2018). The value basis or axiology is often oriented towards change and reform. The approach can co-exist with interpretivism but rarely with positivism or post-positivism. A variety of methods can be employed.

3.3.1.4 Interpretivism/Constructivism

The interpretive social sciences paradigm or constructivism offers the perspectives that there is more than one reality and the accompanying epistemological view is inter-subjective rather than objective. That is, the reliability and the validity of findings need to be checked consensually. Dialectical and hermeneutical styles of writing are often used. This paradigm is also markedly different from the role of positivism and post-positivism paradigm in terms of research perspectives, methodology and empirical data. For example, a researcher in the interpretivist tradition acts as insider by using more qualitative approach to collect information rather than working with the imposed experimental conditions (Jennings, 2010; Lincoln et al., 2011). Also, the empirical data will be interpreted critically. For this thesis, interpretive social science is applied to understand paranormal phenomena and tourists' experience. The researcher acts as an insider to collect data by using multiple tools to understand the phenomena such as in-depth interviews, observations and an analysis of context. The style of work challenges realist ontologies and representational epistemologies. It is considered most appropriate for the topic of paranormal tourism, because the researcher can both

respect and analyse others' views, without being necessarily committed to the same ontology.

3.3.1.5 Pragmatism

The essence of a pragmatic paradigm focus lies in conducting studies in ways which are useful and practical knowledge (Lincoln et al., 2011). Many tools are used and both objective (deductive) and subjective (inductive) orientations to a study may be employed. For parts of this thesis, a pragmatic paradigm is selected in an attempt to achieve useful outcomes for stakeholders who might want to develop paranormal tourism. In attempting to develop useful outcomes, the pragmatism paradigm permits other approaches to co-exist, so that work on tourists' experiences collected through an interpretivist approach may be juxtaposed with stakeholders' views to offer future direction to those concerns with destination development.

Table 3.1: Main research paradigms. **Sources:** Bryman (2016); Creswell and Plano Clark (2008); Creswell (2018); Jennings (2010); Lincoln et al., (2011); Panchal (2012); Veal (2006).

Paradigms	Ontology (The nature of reality/what is reality?)	Epistemology (The relationship between the researcher and the topics)	Axiology (How to perceive value and knowledge)	Methodology (A procedure for conducting research)	Methods (Tools to collect data)
Positivism	<ul style="list-style-type: none"> - One objective reality taken for granted. 	<ul style="list-style-type: none"> ▪ The application of the methods to understand social reality. ▪ Knowledge is from gathering the facts. ▪ Researcher is external to the phenomenon. 	<ul style="list-style-type: none"> - Intrinsic value 	<ul style="list-style-type: none"> - Experimental & manipulative process. - Hypothesis is tested under the condition control. - Challenging of theories 	<ul style="list-style-type: none"> - Dominated quantitative - Scientific method of writing is used. - A survey-questionnaire
Post-positivism	<ul style="list-style-type: none"> - One objective realist but needs argument to support view. 	<ul style="list-style-type: none"> - It is constructed through research and statistics. - Factually based. - Researcher is external to the identified topic. 	<ul style="list-style-type: none"> - Intrinsic value - Researcher must exclude their bias with the control condition. 	<ul style="list-style-type: none"> - Natural settings more involve with qualitative methods and grounded theory. - It is manipulative and critical multiplism - Falsification of hypothesis may occur. 	<ul style="list-style-type: none"> - Quantitative - Qualitative
Critical theory/Realism	<ul style="list-style-type: none"> - Considering how reality is defined by society and historical circumstances. - Practical interest is derived to understand the world. 	<ul style="list-style-type: none"> - It is transactional and objective. - It overlaps with subjectivism and objectivism. - The interaction between researcher and the minority groups are investigated. - The reality can be changed. - Researcher is committed to a perspective. 	<ul style="list-style-type: none"> - Propositional knowledge and emancipated values 	<ul style="list-style-type: none"> - Development of theory - It synergised with interpretativism but not with post-positivism. 	<ul style="list-style-type: none"> - Quantitative is mainly applied but qualitative methods may also be used. - e.g. Participation, observation, in-depth interviews, focus group, Delphic panel etc.
Interpretativism/Constructivism	<ul style="list-style-type: none"> - Reality is multiple, constructed and related to experiences and the others. 	<ul style="list-style-type: none"> - It is inter-subjective. - Findings involve the interaction of researcher and the topics/people. 	<ul style="list-style-type: none"> - Propositional knowledge and emancipated values 	<ul style="list-style-type: none"> - Dialectical and hermeneutical style of writing is used. 	<ul style="list-style-type: none"> - Qualitative
Pragmatism	<ul style="list-style-type: none"> - Reality is viewed by empirical world. 	<ul style="list-style-type: none"> - Researcher seeks to be broadly useful to stakeholders. 	<ul style="list-style-type: none"> - Propositional knowledge and emancipated values 	<ul style="list-style-type: none"> - Mixed methods 	<ul style="list-style-type: none"> - Quantitative - Qualitative

3.3.1.6 The challenge of justifying paradigms for paranormal tourism

This thesis is guided by two paradigms: interpretive social sciences and pragmatism as two possible ways to study paranormal phenomena, tourists' experience and stakeholder views in destination development. This approach can be defined as an intermediate paradigmatic ground by using more than one paradigm to explore the phenomena and works from the similarities of the chosen perspectives (Panchal, 2012). Positioning of this thesis complies with four philosophical assumptions: ontology, epistemology, axiology and methodology (Botterill, 2001; Creswell, 2018; Hollinshead, 2004; Sarantakos, 2013).

Ontology

In terms of ontological views, interpretive social sciences suggest the existence of multiple realities and researchers need to seek these views and experiences from study participants (Guba & Lincoln, 2005). In pragmatism, reality is what we can agree it is; this approach encourages a tolerant view of people's experiences. The paranormal topic is explained by many disciplines. In this study of paranormal tourism, the focus is not only an event that is beyond normal belief, but it is also about ways tourists experience something special. Therefore, both paradigms are used to study the phenomena. In this thesis, tourists were asked about paranormal experience, individual interest and engagement when travelling to paranormal sites.

Epistemology

The key concept of epistemology is what we already know and how we validate new knowledge to our reality (Guba & Lincoln, 1989). It is a relationship between the researcher and research topics. In tourism research, epistemology can be seen as how to create and adjust the concepts and models to new findings (Botterill & Platenkamp,

2012). Also, epistemology does enrich the tourism research and adds to the ways to discuss ethical and moral dimensions (Botterill, 2001). The position of this research is inter-subjective; it requires considering how others view a site, not just how the researcher experiences the location.

Methodology

Watkins and Gioia (2015) differentiate between ‘*methodology*’ and ‘*method*’ that “Methodology is a lens through which research is examined, while methods are the techniques that are used to specify the actual approaches in a study (2015, p.3).” A mixed methods approach can be applied to gain research findings by usefully adopting both qualitative and quantitative approaches (Brewer & Hunter, 2006). In brief, the researcher needs a broad view of process and structure (methodology) by using appropriate techniques and tools (methods) to achieve the aims of research. In this thesis, a qualitative method is used to observe and understand stakeholder views on destination development information from an in-depth interview. Data will be coded manually to analyse data and explore dominant topics. Further, a quantitative method, in the form of responses to a questionnaire, will be applied to measure tourists’ experience onsite and statistical treatment of these data will be employed. Following the aims of research, the primary purpose is not to test theories, but the data will be built into summary descriptive models. As a new topic in the field of tourism, much of the work presented in the findings will be in the form of rich description and structured themes rather than specifying relationships and deriving mini-theories.

Axiology

The axiological view for both of the paradigms is similar. Knowledge from interpretive social sciences and pragmatism are propositional knowledge and reflect emancipated values (Jennings, 2010). The combination of both paradigms will be aligned with the perception, emotional contexts, and experiences of participants as well as the researcher's ideas (Guba & Lincoln, 2005; Weber, 2008). Acknowledgement of research is related to social process and intrinsic values. As documented in Table 3.2.

3.3.2 Research perspectives: Emic and etic

This thesis employs the two research perspectives of emic and etic views. As defined by Harris (1976), emic refers to ‘...the presence of an actual or potential interactive context in which ethnographer and informant meet and carry on a discussion about a particular domain...’ (1976, p. 331). It is a way people imagine, conceive and think. When it comes to writing, the perspectives of researcher must be considered separately from what they provide and present (Marx, Engels, & Arthur, 1974). For the interpretive social sciences paradigm, the researcher acts as an insider to provide the best understanding of the phenomena and multiple realities can be identified (Fetterman, 2010). For etic perspectives, Pike (1971) reports that ‘...Etic statements depend upon phenomenal distinctions judged appropriate by the community of science observers (p. 575).’ It is a systematic set of rules to interpret data from an outsider's perspectives (Jennings, 2010). In this research, both perspectives are employed because the mixed-method approach is used. For emic perspective, the researcher has to be familiar with the cultural background and paranormal experience in Thailand and Indonesia. This provides opportunities to treat data insightfully to better understand tourist behaviour and stakeholders' perspectives on destination development. For the

etic perspective, the researcher does indeed make judgement in designing the questions, although this is done with the awareness that a comprehensive framework must be employed to capture emic views (Fetterman, 2010). Thus, both perspectives are employed to achieve the aims of research.

Table 3.2: Justification of paradigmatic view of thesis. Adapted from (Creswell, 2018; Jennings, 2010; Mertens, 2015).

Views	Interpretive Social Sciences	Pragmatism	Justification to thesis
Ontology	<ul style="list-style-type: none"> Reality is multiple constructed and related to experiences and the other factors. 	<ul style="list-style-type: none"> Reality is as viewed by themes. 	<ul style="list-style-type: none"> Interpretive social sciences is used to explain paranormal tourism as an emerging topic.
Epistemology	<ul style="list-style-type: none"> It is inter-subjective. Findings involve the interaction of the researcher, the participants, and awareness of context. 	<ul style="list-style-type: none"> Both objective (deductive) and subjective (inductive) are used to solve the problem by using many tools. 	<ul style="list-style-type: none"> Interaction between researcher and the participants is used to understand tourists' experience. The mix of emic and etic approaches is used.
Methodology	<ul style="list-style-type: none"> Qualitative method will some measures permitting statistical treatment. Nominal levels of measurement mixed with interval levels in the questions. 	<ul style="list-style-type: none"> Both quantitative and qualitative approach to data collection and analysis in research process are included. 	<ul style="list-style-type: none"> In this research, both qualitative and quantitative approaches are used. A predominantly qualitative method is used to understand stakeholders' views on destination development by using critical and exploratory writing. Also, a quantitative method is used to explain the phenomena but not to test the theories.
Axiology	<ul style="list-style-type: none"> Propositional knowledge and emancipated values 	<ul style="list-style-type: none"> Propositional knowledge and emancipated values. Both researcher and participants' views need to be discussed critically. 	<ul style="list-style-type: none"> The research findings will be aligned with perception and experiences of participants as well as the researcher's ideas.

3.4 Research Strategy

The specific research strategy applied in this thesis is one of mixed-methods with multiple case studies: Thailand and Indonesia. The background to case study research and the national and local tourism contexts for the thesis work are presented in the following sections.

3.4.1 Case study design

Case study research is typically considered as a way to identify and understand a particular single or entity issue (Creswell, 2018; Guba & Lincoln, 2005; Stake, 2006; Yin, 2012). Stake (2006) argues that case study is not defined as a methodology, but it is an option to explore what to study. Either multiple or single case are acceptable (Jennings, 2010). Yin (2012) adds that the case study method is used in many circumstances and is a way to identify what techniques suit data collection and analysis. Further, case study research is defined as a method to investigate a problem by using multiple tools to collect data (Creswell, 2018; Plano Clark & Creswell, 2008). Observation, questionnaires, structured interviews and archival approaches can all be employed to collect data. One fundamental difference between quantitative and qualitative tools is the treatment of data. For quantitative tools, numerical data will be available for analysis, while in qualitative case study work thematic presentation, rather than statistical treatment is more common (Jennings, 2010).

In this thesis, both qualitative and quantitative tools will be used to collect and analyse data from multiple case studies. The core basis for applying a case study approach to this research is 1) research questions focus on ‘*how*’ and ‘*why*’ tourists experience and engage in paranormal tourism, 2) this research mainly focuses on a temporary event,

and 3) there is no requirement for behavioural control or any manipulation of vandals in the field of experiential approach (Yin, 2012).

Multiple case study

The scope of research will be conducted in two countries; Indonesia and Thailand. The criteria for choosing these destinations is to focus on three terms related to paranormal tourism: ghosts, spirits and mythical animals (see Chapter 1).

Firstly, two destinations in Bali (Ubud and Kuta), Indonesia will be selected in order to collect data. Secondly, in Thailand, Bangkok (spiritual beliefs), Udon Thani and Nongkai Provinces (Mythical Serpent: The belief of Naga in Mekong sub-region) are selected as destinations of paranormal tourism. The design selected balances themes and countries, effectively choosing a common theme in each country as well as a distinctive theme in each nation.

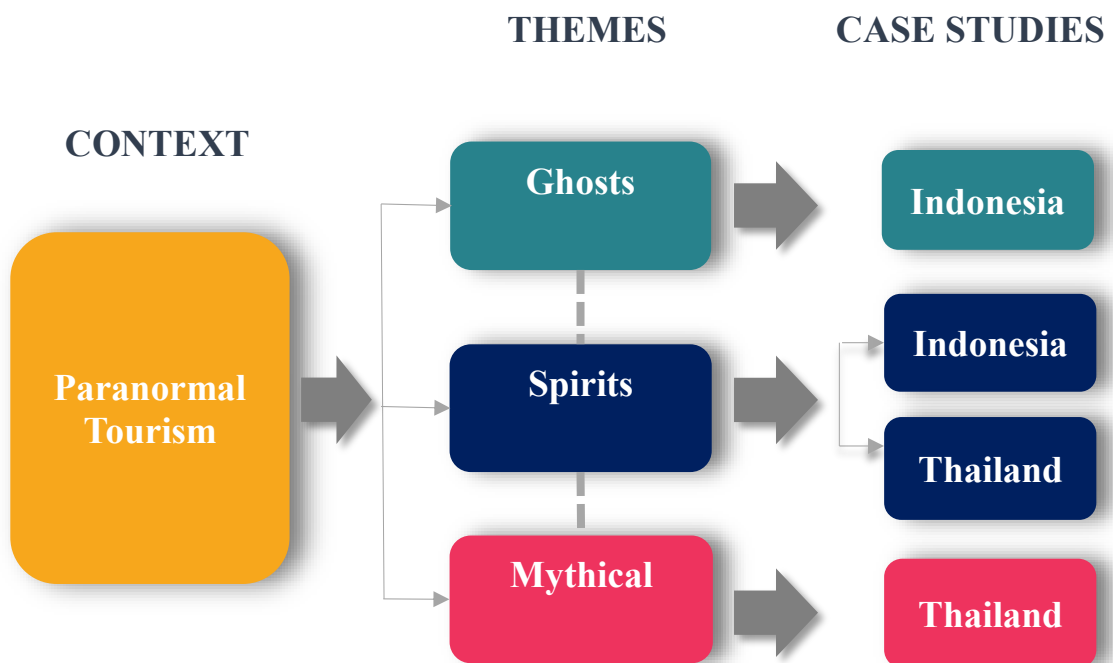


Figure 3.1: Multiple case study design.

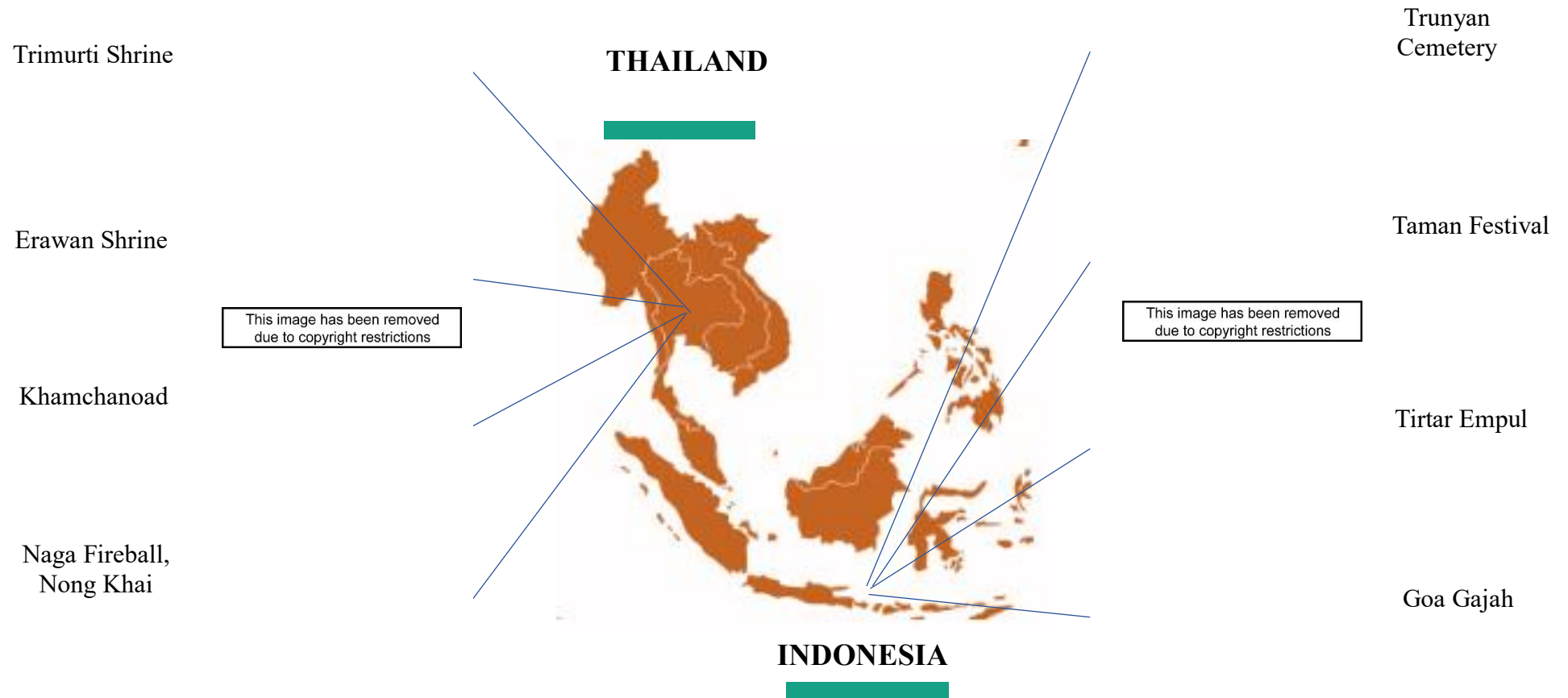


Figure 3.2: Paranormal destinations in Indonesia and Thailand.

3.4.2 Paranormal Tourism: Case studies of Indonesia and Thailand

An information-oriented approach to selecting case studies will be applied in this research as such a strategy maximises effectiveness from small samples (Flyvbjerg, 2006). Multiple-case studies will be selected because they provide greater power than a single-case design (Yin, 2012). Two different destinations that share both similarities and differences in socio-cultural and geographical background in terms of paranormal beliefs are sampled. In this research, the two case study countries are Indonesia and Thailand. The further sampling of linked sites in these destinations meets the requirement of studying cases strategically as presented in Figure 3.1 and 3.2.

3.4.3 Indonesia:

3.4.3.1 Background

Indonesia is the world's largest archipelago and consists of over 17,000 islands. The major islands are Sumatra, Java, Kalimantan, Sulawesi and Papua. The vast Indonesian archipelago spans 5,120 km across the equator (Indonesia Tourism Officer, 2016). The country can be seen as a geographic bridge that links Australia and Asian countries. There are at least 235 million Indonesians (300 ethnic groups) and who have multi-cultural groups have a diversity of beliefs (One World Nation Online, 2016). Many of the existing beliefs in the rural areas exhibit strong paranormal tendencies (Christoforou & Pisani, 2016).

3.4.3.2 Tourism situation

The tourism industry plays an important role to Indonesia. The sector accounts for 10 per cent of the total Indonesian economy and contributes 8.4% of total employment

(9,814,000 jobs) in the national workforce (WTTC, 2015b). Figure 3 shows the increasing tourism revenue in terms of Gross Domestic Products (GDP).

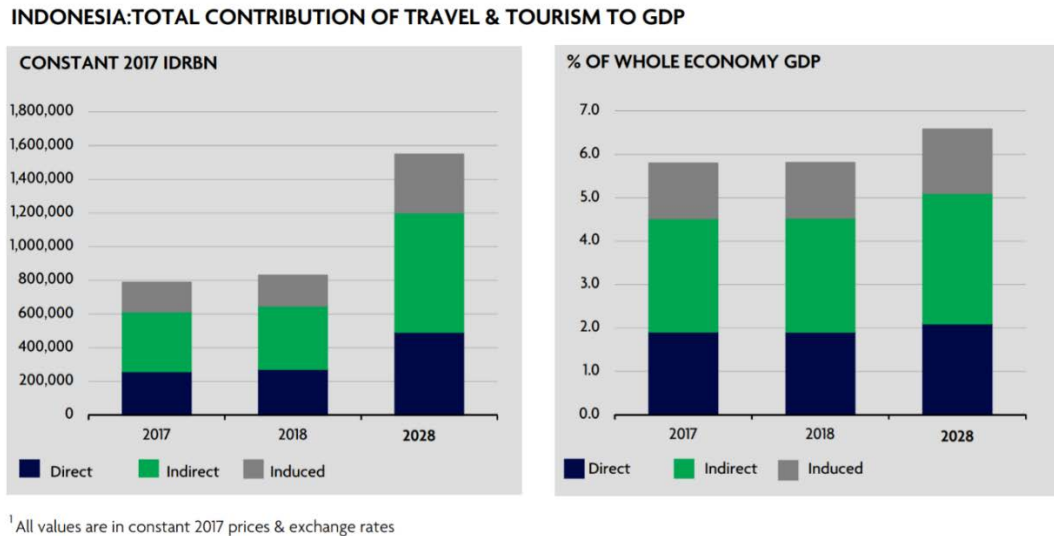


Figure 3.3: Total contribution of travel and tourism in Indonesia

Source: World Travel and Tourism Council (WTTC, 2018).

In February 2018, based on the latest data of Statistics Indonesia (BPS), foreign visitor arrivals in Indonesia increased by 1.2 million foreigners (9.1 per cent), compared to 2017 (Indonesia Investments, 2018). Indonesia targets 20 million foreign visitors by 2020 (Indonesia Investments, 2016). At the end of 2015, the ASEAN Economic Community (AEC) became one community, which has resulted in growing trade relations in the ASEAN region such as burgeoning investment and international cooperation. ASEAN related travel provides a basis for further tourism expansion in Indonesia.

3.4.3.3 Paranormal tourism in Indonesia

Indonesia is one of the destinations that is famous for paranormal beliefs in Southern Asia. It shares some similarities to Thailand in terms of cultural background and beliefs. Hinduism, Islam, Buddhism and spiritual beliefs mingle in Indonesia. Paranormal activities are common and acceptable as can be seen in the online paranormal societies such as Paranormal Indonesia, Avanoustic.com, and Kesadaram Semesta. Activities held by those paranormal societies include ghost hunters, black magic protection, crime protection, medium, sixth sense, healing, brain activation, UFOlogy, cryptozoology and urban legends or unsolved mysteries (Trujillo, 2016). Popular destinations for paranormal activities are common especially in Bali and include the Ghost Palace hotel, The Abandoned Wreck of Padang Padang, Muaya Beach, Balinese Cemeteries and Padang Galak Beach (Trip Canvas, 2014).

Bali, Indonesia is one destination in South East Asia that is particularly famous for paranormal beliefs. The cultural beliefs derive in part from Hinduism, Islam, Buddhism, and forms of animism. These multiple faiths and views also mingle in other parts of Indonesia.

In this study, spiritual and ghost destinations were chosen as examples of paranormal tourism sites from which to measure tourists' experiences. The selection of these contexts from a wide range of paranormal attractions is based on the popularity of the sites and their potential generalisability to similar destinations. Paranormal destinations and activities in Bali include Trunyan, Taman Festival, Goa Gajah, Kunng Kawi, Tirta Empul, Lempuyang, and Tanah Lot. These destinations focus on the themes of ghosts and spirits, or belief in spirits, as documented in Table 3.3.

Table 3.3: Paranormal destinations in Bali, Indonesia.

Themes	Locations	Tourism Contexts/Characteristics
Ghost	Trunyan	<p><i>Setting:</i> Trunyan is a cemetery located in an ancient village at the foot of Abang Mountain on the eastern shore of Lake Batur, Bali Indonesia. At the cemetery, human remains have been laid out in bamboo cages under the trees without any actual burial. At the corner nearby, bones are cleaned and left in an accumulated heap. Only the skulls are kept on the ledges.</p> <p><i>Activities:</i> Tourists visit this place to experience sites related to death and expect to experience ghost/spirits.</p>
	Taman Festival (abandoned theme park)	<p><i>Setting:</i> The local people named this place the "Ghost Town" (Tripadvisor, 2014). Ruined buildings with trees and bushes are scattered around the park. Some offerings are placed there to worship the spirits. It is very quiet and not many people visit this place. People who visit may feel uneasy and some tourists may sense a ghost or spirits while exploring the setting.</p> <p><i>Activities:</i> There are some ghost tours at night and photo taking is common.</p>
	Goa Gajah (Elephant Cave)	<p><i>Setting:</i> At the entrance to the cave, images of many demons and animals cover the outside surface. It is believed that the images will frighten bad spirits (and people) away from the cave. In the cave, it is dark. The temperature is low and it is hard to breathe when walking inside. Many offerings are placed to worship spirits. It is eerie at night.</p> <p><i>Activities:</i> People come to make an offering, make a wish and take photos</p>

Table 3.3: Paranormal destinations in Bali, Indonesia (continued).

Themes	Locations	Tourism Contexts/Characteristics
Spirit	Tirta Empul	<p><i>Setting:</i> The holy spring feeds various purification baths, pools and fish ponds surrounding the outer perimeter. The water all flows to the Tukad Pakerisan River. It is believed that the holy water is good for healing and has spiritual benefits.</p> <p><i>Activities:</i> Balinese Hindu come to this temple, especially during the holy days of the Balinese Hindu Calendar (Suardana, 2014). Tourists who believe in spiritual purifying are among the visitors. They take a bath in the pools provided and also take water back home for drinking.</p>
	Kunung Kawi	<p><i>Setting:</i> Kunung Kawi is a Balinese Hindu temple located in the midst of a green valley in the South of Tempaksiring. Religious ceremonies and rituals regularly take place in this temple.</p> <p><i>Activities:</i> It is open for local people and visitors to make an offering, make a wish and appreciate the nature and architecture.</p>
	Tanah Lot	<p><i>Setting:</i> Tanah Lot is an ancient Hindu shrine, located offshore. For the onshore temples, there is the Penyawang, a spiritual proxy to Tanah Lot that hosts pilgrims whenever the main offshore temple is inaccessible during high tide.</p> <p><i>Activities:</i> Tourists are not allowed to directly enter both the offshore and onshore temples because they are used for spiritual and religious ceremonies, especially during the holy day of Kuningan. Tourists visit this place because of its beautiful views, but also for spiritual fulfilment and purifying.</p>
	Lempuyang	<p><i>Setting:</i> Pura Lempuyang Luhur is one of one of Bali's oldest and most highly regarded temples, on par with Besakih (aka the 'mother temple' of Bali). It is 1,175 metres above sea level, up on the peak of Mount Lempuyang in East Bali. It means the 'Light of God' but the history of the temple remains a mystery (Suardana, 2014). There are nine directional temples with the function to protect Bali and the Balinese from evil spirits. Lempuyang temple is also one of the six temples that are dedicated to the supreme God, Sang Hyang Widi Wasa (Bali-Indonesia, 2017).</p> <p><i>Activities:</i> This temple is a sacred site for paying homage to spirits, rituals and religious ceremonies. Local people and international tourists travel here to appreciate culture, enjoy the scenic views of the mountains and the forests of Bali, fulfil spiritual needs, and purify the soul (Suardana, 2014).</p>

3.4.4 Thailand

3.4.4.1 Background

Thailand is located in the centre of Southeast Asia, truly at the hub of the region. The geo-political position of Thailand features many borders with neighbouring countries: a mountainous border with Myanmar (Burma) to the north and west; a long stretch of the Mekong River separating Thailand from Laos to the north and east; and the Mekong River and the Dongrak Mountains delineating the border of Cambodia to the east (Tourism Thailand, 2018).

The cultural background of Thailand has been shaped by the beliefs of Buddhism. Thus, it is named as “the Buddhist nation”. Many attractions in Thailand are related to religious devotion such as temples which exist both in rural and modern landscapes. Moreover, there are beliefs that are related to the paranormal and animism in this country. For example, ancient banyan trees are ceremoniously wrapped in sacred cloth to honour the resident spirits, fortune-bringing shrines decorate humble homes as well as monumental malls, while garland-festooned dashboards ward off traffic accidents (Lonely Planet, 2018). These manifestations of paranormal beliefs occur in many parts of Thailand such as the northern, north-eastern, and central regions and are also somewhat common in the far southern regions of Thailand.

Although Thailand is defined as a Buddhist nation, there are several aspects to the structure of this belief system in Thailand. Kirsch (1977) systematically outlined and presented the complexity and syncretism in the Thai religious system as composed of three components Theravada Buddhism, folk Brahmanism and animism. Local spirit cults are still practised or are part of the practice of everyday religious life (Guelden, 2007, p. 10). These ideas date back to the early historic periods of the 12th-16th century

where traditional Thai world views merged Buddhism, and to a lesser extent, Hindu-influences (Chaloemtiarana, 2018). Moreover, Thai Buddhism is infused with many spiritual beliefs, which are likely the result of lingering animist and Hindu beliefs from even earlier centuries. Most Thai homes and places of business feature a ‘spirit house’ just outside the building, where offerings are made to appease spirits that might otherwise inhabit their homes or workplaces. Furthermore, Thai people frequently light incense and pray to both Buddha images and a host of Hindu gods whose shrines are located throughout Bangkok and the countryside. Thai beliefs are also embedded within Brahmin, Christianity, Islam, and Chinese culture (Chaloemtiarana, 2018).

3.4.4.2 Tourism situation

Thailand is a destination full of natural abundance and rich cultures and traditions. Forbes (2014) observed that Thailand as a destination provides access to exclusive activities. For example, as in Chiang Mai, there is zip lining, hot-air balloons and hiking, an ultra-exclusive beach getaway, and many luxurious hotel rooms. It is not only friendly and fun loving, exotic and tropical, but it is a cultured and historic place with many sacred sites. The combination of beliefs attracts people from various ways of life to explore and experience ‘Thainess’ in this country.

The belief in the paranormal, in spirits, and in the supernatural are strongly embedded in local ways of life. Based on these beliefs, and according to the Kasikorn Research Centre in Bangkok, Thais collectively spend about 1.9 billion Baht, or about 63 million US dollars, each year on visits to traditional fortune-tellers (The New York Times, 2010). In the last two decades, Thailand's tourism industry has played an important role in terms of generating revenue to Thailand’s economy.

The industry generated income to Thailand's GDP up to 72 billion US dollars (8.6% of total GDP) in 2014, and it is expected to rise by 6.7%, from 2015-2025, to THB 2,045 billion (11.7% of total GDP) in 2025 (WTTC, 2015a). In 2018, the numbers of international tourist arrivals to Thailand reached 38.27 million tourists, an increase of 7.5 per cent compared to 2017. The figures show a major contribution to Thailand GDP. Significantly, the number of new arrivals are mostly from China. According to the data, Chinese holidaymakers rose 2.8% in December from 2017, to 838,634 tourists (Bangkok Post, 2019).

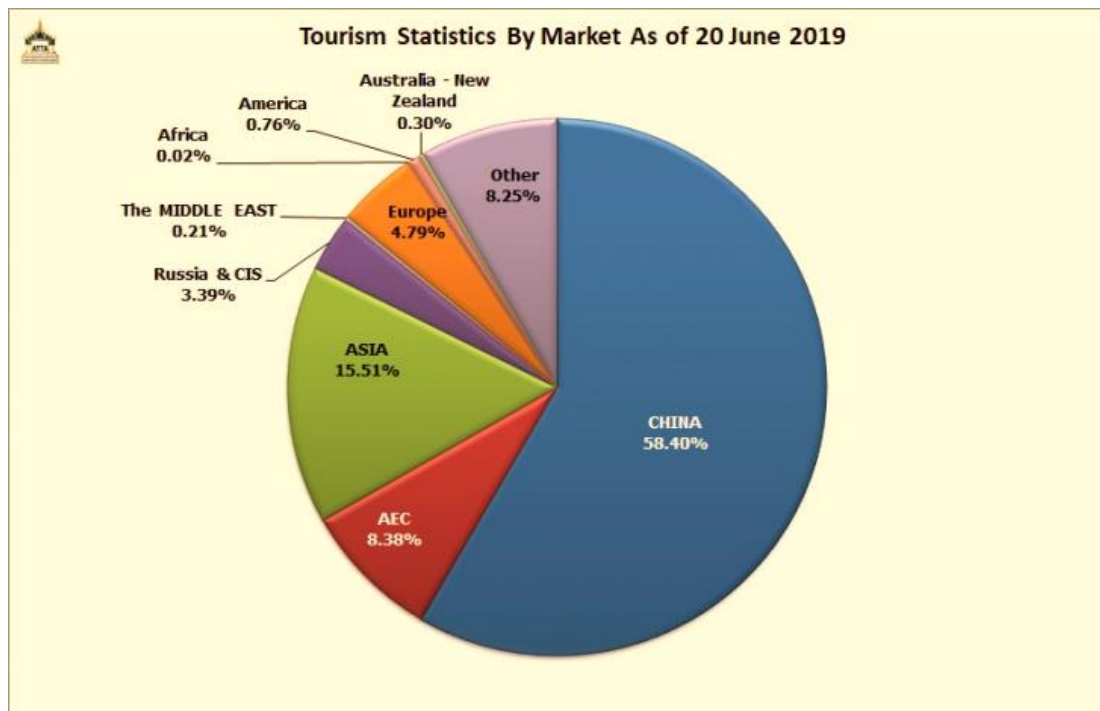


Figure 3.4: International tourist arrivals to Thailand in 2019

Source: Association of Thai Travel Agents (ATTA, 2019).

3.4.4.3 Paranormal tourism in Thailand

Many Thai destinations are linked to paranormal beliefs. For the present research, selected paranormal destinations can be found in the following places: Erawan Shrine, Trimurti Shrine in Bangkok; Khamchanoad in Udon Thani, and Nong Khai province; the last mentioned is home to a central belief in the mythical serpent in the Mekong River. The researcher collected data from all mentioned sites during September to August 2016.

Table 3.4: Paranormal destinations in Thailand.

Themes	Locations	Tourism Contexts/Characteristics
Spirit	Erawan Shrine, Bangkok	<p><i>Setting:</i> The shrine houses a statue of Phra Phrom, the Thai representation of the Hindu god of creation, Brahma. It is called ‘San Pha Phrom’ in Thai. The Erawan shrine was built in 1956 to ward off bad luck from a hotel that had just been built nearby (BBC News, 2015). It is located in front of the Grand Hyatt Erawan Hotel, corner of Ploenchit and Ratchadamri Road. The statue has 4 faces, which symbolise the 4 directions: north, south, east, and west. It is believed that the statue can view and protect everything in both the human world and heaven (Tourism Authority of Thailand, 2017a).</p> <p><i>Activities:</i> Tourists and local people visit the shrine to make a wish and have good luck. It is believed that the God will grant any visitor a wish for everything from a new child to a lottery ticket. Most visitors make offerings such as lighted incense or colorful marigold garlands.</p>
	Trimuti Shrine, Bangkok	<p><i>Setting:</i> The original of Trimuti shrine lies in Ayutthaya. This replica was built in 1989 located outside the major mall Central World (Culture Trip, 2017). In Hinduism, Trimurti represents the three aspects of God: Brahma (the Source/Creator), Vishnu (the Preserver) and Shiva (the Transformer or Destroyer) (Bangkok, 2017). It is a sacred place, worshiped by all who are looking for love.</p> <p><i>Activities:</i> Tourists visit this sacred site to make offerings include either nine or 16 red roses and red candles, and nine incense sticks for love and luck (CNN Travel, 2010).</p>
	Ganesha Shrine, Bangkok	<p><i>Setting:</i> Ganesha is believed to be the God of accomplishment, wisdom and wealth (Accor Hotels, 2018; Bangkok, 2016).</p> <p><i>Activities:</i> Tourists make a wish to be blessed with artistic success and accomplishment, inspiration, and protection (TAT News, 2014). Also, offerings are made to respect the Ganesha in early morning such as fruits, food, and others.</p>

Table 3.4: Paranormal destinations in Thailand (continued).

Themes	Locations	Tourism Contexts/Characteristics	
Mythical Beliefs	Khamchanoad, Udon Thani	<i>Setting:</i>	Khamchanoad Forest Island is believed to be the underground kingdom of the mythical (snake) Phaya Naga (named Srisutto Naga), also known as the creator of the Mae-Kong River (Phukamchanoad, Ditchareon, & Yordchim, 2014).
		<i>Activities:</i>	Tourists visit this place to experience sites related to the mythical serpent and expect to pray, make an offering, make a wish, and pay respect/homage to the Phaya Naga.
	Maung, Nong Khai	<i>Setting:</i>	Naga fireballs festival (<i>bâng fai pá-yah-nâhk</i>) is an annual event along the Mekong River at the end of the Buddhist Lent Day (usually October), which coincides with the 15th waxing moon of the 11th lunar month (Lonely Planet, 2017). It is believed that small reddish balls of fire soaring up from the water high into the air are produced by the Naga (a mythological snake believed to live in the Mekong river) (Renown Travel, 2018; The Nation, 2018; Tourism Authority of Thailand, 2017b).
		<i>Activities:</i>	Tourists visit the festival to experience mythical phenomenon, pray and make an offering to respect mythical Naga.

3.4.5 Research methodology: Mixed-method approach

Using a mixed methods approach is becoming increasingly popular in tourism studies (Creswell & Plano Clark, 2018; Tashakkori & Teddlie, 2010). In an editorial in *Tourism Management*, chief editor Chris Ryan wrote that the journal would no longer accept single method studies based on questionnaires (C. Ryan, personal communication, June 18, 2018). As defined by Greene, Caracelli, and Graham (1989), mixed-method design consists of at least one quantitative method and one qualitative method. Then, two methods are mixed in all process of conducting research such as in philosophical position, method, methodology and types of research (Creswell & Plano Clark, 2018; Tashakkori & Teddlie, 2010). Mixed methods is applied in many disciplines such as sociology (Pearce, 2012), psychology (Levitt et al., 2018), business (Cameron, 2011; Cameron & Molina-Azorin, 2014), marketing (Grimpe, Sofka, Bhargava, & Chatterjee, 2017; Harrison & Reilly, 2011), hospitality (Nunkoo, 2018; Pham, Tučková, & Chiappetta Jabbour, 2019), and tourism (Dayour, Park, & Kimbu, 2019; Hewlett & Brown, 2018; Rittichainuwat & Rattanaphinanchai, 2015).

In this research, the mixed-method style is employed because the research incorporates two distinct viewpoints: demand and supply sides in paranormal tourism. Tourists' experiences and engagement (*demand side*) will be explored by using the questionnaire method to collect and analysed statistically. While, tourism stakeholder views are necessary to investigate for destination development and here qualitative method for data collection and interpretation will be employed (*supply side*). The following sections explain data collection and analysis in this research. Further, Table 3.5 provides overview of research strategy in this thesis regarding research aims, questions, methods, analysis and outcomes.

Table 3.5: Overview of research strategy.

Research Aims	Questions	Methods	Analysis	Research Outcome
1. To understand and review the phenomenon of paranormal tourism in Indonesia and Thailand.	What is paranormal tourism?	Review literature to identify what is paranormal tourism and phenomena.		Definition of paranormal tourism is defined and paranormal phenomena around world is explored.
2. To investigate tourists' experience at paranormal destinations in two different countries by using the orchestra model of tourist experiences. 3. To compare and contrast paranormal tourists' experiences in two different countries.	Orchestra Model <i>Sensory</i> : Were there any sights, fears, smells that you experience? If so, what were they? <i>Affective</i> : What kind of emotions did you feel about this site? <i>Cognitive</i> : What did you learn about this place? <i>Behaviours</i> : What did you already do at this site? <i>Relationships</i> : With whom did you experience this place?	Quantitative method is applied by using questionnaire survey to collect data from domestic and international tourists in Indonesia and Thailand.	Chi-square t-test analysis One Way ANOVA	Paranormal tourist experiences are explored. Both destinations share similarities and differences: varied tourism themes and contexts such as ghost, spirits and mythical animals.
4. To build a basis for managing destinations where paranormal tourism is possible or is existence.	What is your role in the tourism sector? Do you think that there will be a destination opportunity for paranormal tourism? How would you coordinate any opportunity for paranormal tourism at the destination level? What about inter-destination bridge ties? Do you have any plan for developing paranormal tourism?	Qualitative method is employed to collect data from tourism stakeholders from both public and private sectors at paranormal destinations in Indonesia and Thailand.	Systematic combining analysis (Content analysis, data and theory) Cross-case analysis	Stakeholders from private sector reveal both positive and challenging feedback on paranormal tourism development, especially in the aspect of inter-destination bridge ties.

3.5 Limitations of Research

Using multiple-tools to collect data of multiple case studies, some limitations have to be addressed for the future research in the following sections.

3.5.1 Research methodology

There are some pragmatic limitations in any data collection. For qualitative data, appointments for in-depth interview need to be flexible and considerable because some local managers change times for interviews without any advance warning. Confirmation about time and place is critical, especially at unfamiliar sites. Therefore, the researcher must be adjustable and proactive to deal with unexpected situations.

To collect questionnaire data for this thesis, the researcher needed the assistance of a local in Bali. The researcher followed the ethics checklist by wearing a James Cook University uniform to collect data. The results found that not many tourists react or complete the questionnaire because they assumed that researcher was wanting to sell something or intruding on them. So, the researcher changed the dress style and dressed more like a '*local*.' The respondents felt more secure and felt freer to complete the questionnaire. These issues are hidden factors in research methods and represent some of the contextual considerations overcome in gathering over 200 cases in the studies.

3.5.2 Risk management and travel safety

Travelling to high risk countries requires researchers need to be concerned about the time to complete the projects. It does take time to prepare risk assessments, especially for distinctive special topics and more remote locations. Travelling alone as a researcher in Bali is not recommended because it is not fully safe, especially travelling

to remote areas or at night. These factors were challenging in collecting the data and added to the project delays.

3.5.3 Traditional concerns and additional expenses

This research employs multiple case studies. Although there are similar characteristics between Thailand and Indonesia such as geographical, cultural and traditional background, the researcher needed a local research assistant to translate the local dialect in Bali. Norms and traditional belief need to be considered, such as tipping for local drivers, donating at temples where data are collected, and appropriate dress at holy sacred sites. The budget needs to be considered there is additional expenditure when collecting data onsite such as tipping or added costs for travelling to remote locations.

3.6 Conclusion

This chapter outlined the research methodology to explore paranormal tourists' experiences and engagement as well as to investigate stakeholder views on destination development. The ontological and epistemological views are selected under the paradigmatic integration of interpretive social science and pragmatism. A mixed-method is applied to collect and analyse the data. Multiple case study design is employed to define each case study: Thailand and Indonesia.



CHAPTER 4: PARANORMAL TOURIST EXPERIENCES IN SOUTHEAST ASIAN COUNTRIES: A QUESTIONNAIRE-BASED APPROACH

CHAPTER OVERVIEW

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 - 4.4.7.4 Emotional states
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 - 4.5.4 Paranormal tourists' motivation
 - 4.5.5 Demographic differences and overall paranormal tourists' experiences
 - 4.5.6 Paranormal experiences from qualitative responses
 - 4.6 Conclusion
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4.1 Introduction

For the purpose of this thesis, Chapter 4 presents an empirical study assessing the facets of paranormal tourists' onsite experience based on questionnaire surveys. This study adopted mixed-methodology to acquire holistic views of tourists by using both quantitative and qualitative data. The researcher selected Bali, Indonesia and Thailand, as they are prominent international tourist destinations. Researching tourists' on-site experiences is one avenue for exploring niche tourism topics. With a view to building a comprehensive theoretical and conceptual framework, this study uses different kinds of settings to gain the best possible overview of tourist experiences at paranormal sites. This study examined tourists' experiences at seven sites in Bali and five sites in Thailand using the Orchestra Model. This research seeks to document the nature of paranormal tourism and aims to better define and understand tourists' reactions to paranormal settings. In time, it is hoped that the increasing interest in this topic will better assist the strategic management of paranormal tourism destinations.

4.2 Research Aims

The overall aims of this chapter are to assess overall paranormal tourists' onsite experiences in Indonesia and Thailand. More specifically, the work is divided into six aims as follows.

1. To assess paranormal tourists' onsite experiences in Indonesia and Thailand by applying the concept of the Orchestra Model of tourist experience.
2. To compare and contrast tourists' experiences at different paranormal sites.
3. To analyse different tourism contexts that affect paranormal experiences.
4. To explore travel motivation for visiting paranormal tourism destinations.

5. To examine the demographic differences in the facets of paranormal tourists' experiences.
6. To explore paranormal experiences further using qualitative responses.

4.3 Research Methodology

Mixed-methods were applied in this research. For the quantitative approach, a questionnaire survey was utilised to collect data to understand the facets of paranormal tourists' onsite experiences. The work was guided by the concept of the Orchestra Model and consists of collecting material indicating affective, cognitive, sensory, behaviour and relationship responses.

For the qualitative approach, the researcher selected ten out of 220 tourists for face-to-face interviews to better understand the multiple views of social reality and onsite tourist experiences (Hesse-Biber, 2010). The ten respondents were selected because of their extreme emotions relating to paranormal experiences. The use of key outliers is a tactic in well-established case study research (Beeton, 2005). This approach was adopted to increase the validity of the research, to strengthen the findings in the data analysis, and to enable the research team to study special participants from an insider's point of view (Jennings, 2010). It is acknowledged that these respondents are not representative for all samples. However, this information is included to demonstrate the extreme variation among only ten respondents drawn from the Likert scale.

4.3.1 Data collection

As already noted, a face-to-face questionnaire survey and observations were employed to collect both quantitative and qualitative data to meet the aims of the research. The study was conducted by following five steps.

4.3.1.1 Designing the questions

The questionnaire was developed by applying the five elements of the Orchestra Model of tourists' experience (Pearce et al., 2013). The instrument was divided into three parts: 1) measuring paranormal involvement 2) assessing tourists' experiences against the Orchestra Model, and 3) demographic information.

Part 1 focused on paranormal involvement. The questions were "In your everyday life, how interested are you in paranormal topics?", 'How much information do you know about paranormal locations in Indonesia?', and 'How interested are you in this paranormal location in Indonesia?' A nine-point Likert scale was applied to assess the level of paranormal involvement, from 1 referring to 'strongly disagree' to 9 'strongly agree'. The results were used to develop a paranormal interest index (PII).

In addition to its potential role as a variable to investigate profiles of respondents' reactions within the data, the PII index was seen as a way to summarise the cognitive component of the Orchestra Model. Index construction is useful to integrate items and can produce a powerful assessment tool (Moscardo, 1998). This initial step was undertaken to provide an a priori segmentation of the sample. The rating scales used were from 1-9, where 1 refers to 'not at all interested' and 9 refers to 'extremely interested'. Then, an index for paranormal interest = (paranormal life interest) + (information about paranormal destination) + (interest in paranormal destination) was developed. The paranormal interest variable had a score lying between 3 (minimum) to 27 (maximum). A close approximation to a normal distribution resulted from the sample. Using the PII, the sample was then divided into three groups: 1) specifically, those with high (total score 18 or more), 2) moderate (score 14-17), and 3) low levels of involvement or interest (less than 14).

Part 2 was designed to assess tourists' experiences pertinent to the remaining components of the Orchestra Model. Firstly, 13 emotions (fear, anger, sadness, acceptance, disgust, joy, expectancy, surprise, eager, excitement, interest, scared, and awe) were chosen to assess the affective component of respondents' on-site experience. The selection of these emotions was drawn from existing consumption emotions studies (Plutchik, 2001). A nine-point Likert scale was used for respondents to record their emotional states from 1 'totally disagree' to 9 'totally agree.' The nine-point approach was used to capture subtle variations among the tourists' emotions. An initial pilot study confirmed that respondents were more comfortable using a one to nine range instead of the proposed one to five Likert scale. Nine-point scales are not uncommon and can avoid the undesirable clumping of responses into a medium level score, such as a four on a five-point scale (Willits, Theodori, & Luloff, 2016). Initially, the research team attempted to apply the same measurement format for all components. However, the Likert scale cannot be easily applied to all facets of experiences, as some elements are either present or not (e.g., the presence of friends or family). The justifications for this adjustment are as follows:

1. Cognitive facets: to measure the cognitive element, only new information that tourists received onsite was needed. The variability in the way respondents interpreted the concept of "amount of new information" presented a challenge in the pilot study. Hence, a categorical approach producing nominal data was employed.
2. Sensory measures: The use of the Likert scale in the pilot study revealed that tourists only used the option of a 'presence' or 'absence' response. For example, they heard noises (9) or they did not (1). In the final questionnaire, the provision of clear binary choices allowed respondents to answer questions more easily.

3. Behaviours and relationships: Following the Orchestra Model, the researchers focused on the tourists' behaviours, as well as their travel companions, as these may have influenced the individual tourist experience. Travel companions are either present, or absent from the individual travel experience. Therefore, the Likert scale was not suitable for these sections.

In addition to the above-mentioned index, the cognitive component was assessed by using 'yes' and 'no' questions about the information respondents received. The experience of unusual sensations was evaluated by considering the following pre-determined options: 1) reports of seeing something different or unusual, 2) unexpected sensations of touch, sound, taste, and temperature, and 3) the activation of what can be termed a sixth sense and a sense of fear (Schmitt, 2003). Next, tourists' behaviour was determined by observing their activities, such as taking photographs, praying, or remaining silent. Lastly, the application of the relationship component of the Orchestra Model captured whether tourists were travelling with friends, family, or alone.

Part 3 captured the respondents' demographic profile. After conducting a pilot study, this section was reduced to only include potentially insightful demographic data, such as country of residence, gender, age, educational background, and the number of times respondents had visited Bali.

4.3.1.2 Piloting a pre-test and translating into different languages

After designing the questionnaire, a pre-test was applied to evaluate the potential data and to ensure respondents understood the concepts in the research and the questions. The feedback from the pilot test were: 1) the form of some question sentences needed to be clearer and concise and repetition or perceived repetition needed to be considered

2) the number of pages was adjusted from 3 pages to 2 pages making it easier for tourists to read and fill out the questionnaire within 5-7 minutes. The questionnaire was also adjusted to be consistent across countries and it was then available for the experts and researchers from both Indonesia and Thailand to translate the questionnaire into Bahasa and Thai.

4.3.1.3 Selecting the destinations and planning to conduct data

A multiple case design approach was selected to conduct research. Indonesia and Thailand were selected as case study sites because of the paranormal phenomena in these destinations and their shared characteristics, and spiritual beliefs. Budget, travelling between the sites and the time frame for research were also considered. Within the destinations, the sites were chosen by searching for settings which were popular characteristic and exhibited paranormal experience forms such as ghosts, spirituality and influence on the senses. Also, official recommendations from Bali Tourism Board and the Tourism Authority of Thailand helped the researcher selecting sites as well as using travel websites, blogs and social media platforms (see Chapter 1).

4.3.1.4 Sampling and recruiting strategy

Both domestic and international tourists were targeted to understand the views about paranormal issues. Opportunistic sampling was used to collect data from respondents and the number of respondents was guided by theoretical saturation and similarity in the responses (De Crop, 2004; Krueger & Casey, 2015). To avoid bias, and to not build on a single specific case, different sites were included in the study. After finishing their

onsite activities, both domestic and international tourists were approached for the study.

Each respondent took approximately 5-10 minutes to complete the survey. Voluntary participation was applied in this research. The advantage of having willing participants respond to questions in a naturalistic setting has long been advocated in behavioural research (Tunnell, 1977). Another justification for this kind of formative work is that insights can be gained, and such response are valuable for larger sample studies in future work.

The adherence to the principle of theoretical saturation and perceived commonality of the comments about experiences, as well as opportunistic sampling and budgetary issues explains the relatively low number of respondents. Overall, 107 respondents in Indonesia were collected in August 2016 and 113 respondents in Thailand completed the questionnaire on 1-15 September and 20 September to 30 October 2016 between 8.00 am. to 5.00 pm.

The Indonesian sample: Seven destinations were selected and divided into two themes: ghosts and spirits. For ghost sites, Trunyan cemetery, Taman festival (abandoned theme park), and Goa Gajah were chosen. These three sites have strong characteristics related to ghosts, belief, legend and local experiences. For example, human remains have been laid out in bamboo cages under the trees without any actual burial at Trunyan cemetery. At Tanman festival, people who visit may feel uneasy and some tourists could sense ghosts or spirits while exploring the setting as well as at Goa Gajah.

For the spirit theme in Bali, Indonesia, four key sites were selected which were Tirtar Empul, Kunung Kawi, Tanah Lot, and Lempuyang. These sites shared strong

characteristic of spiritual belief relating to Hindu practices. Local people and some tourists visit these sites to make offerings to the God and spirits. For instance, Lempuyang is a sacred site which is believed has powerful spirits protecting Bali and the Balinese from evil spirits.

The researcher collected data at all seven sites with an Indonesian research assistant. The researcher observed the sites three days before collecting data to understand the contexts. The researcher made an observation half of day before collecting data at Lempuyang and Trunyan cemetery. These two sites were located at remote and mountainous areas. Although Bali is relatively small, accessibility was a key factor because it took at least 2-3 hours to reach the sites.

In Thailand, five locations were selected in three different provinces within the theme of spirits and mythical animals. In Bangkok, three key sites are located in the centre of Bangkok at Ratchaprasong Intersection: Erawan Shrine, Trimuti Shrine and Ganesha Shrine. These three dominant shrines are famous and popular for making a wish and offerings involving spiritual connection between God and humans. At these three sites, the researcher together with a Thai researcher who spoke Mandarin Chinese collected data onsite. The researcher spent two days to observe tourist behaviour and one week to collect data.

Then, the researcher travelled to Khamchanoad, Udon Thani province to collect data. The site is located in remote area which is 1 hour and a half hour (99 kilometers) away from the central Udon Thani. The context of this site was Forst Island which is believed to be the underground kingdom of the mythical (snake) Phaya Naga (named Srisutto Naga). Tourists visit this place to experience sites related to the mythical serpent and expect to pray, make an offering, make a wish, and pay respect/homage to the Phaya

Naga. The researcher travelled alone as a local person who could speak local dialect and knows about traditional issues. It took one day to observe tourist flow and behaviour and another two days to collect data.

Lastly, the researcher travelled to Nong Khai province during the Buddhist lent days in October 2016 to observe the Naga Fireball (*bâng fai pá·yah·nâhk*) phenomenon, an annual event along the Mekong River. The researcher spent one day before the festival started. Then, data were collected next day. According to the observation, tourists visited the festival to experience mythical phenomenon, prayed and made an offering to respect mythical Naga.

Opportunistic sampling was used to recruit participants at the selected sites. To collect foundation information, this approach allowed for selecting and interviewing respondents on a voluntary and opportunistic basis. Although it is acknowledged that the small sample size may affect the generalisability of data outcomes, as well as limit parametric statistical analysis, theoretical saturation was achieved at the point when the researcher detected from the responses that they were becoming repetitive. Although time and travel constraints, as well as balancing inclusion criteria of the various sites limited the total data collected, insights gained from a small number of respondents can still offer valuable information to justify future studies (De Crop, 2004).

4.3.1.5 Conducting research onsite

To meet the aims of the research, a questionnaire was constructed for on-site delivery. The final questionnaire benefitted from the trialling of pilot versions. These trials were valuable to sort out the use of scales and the ability of respondents to answer

experience-based questions in a clear and unambiguous fashion. In addition, the researcher spent time at all the study sites to observe public tourist behaviour. It was envisaged that such familiarity might help interpret the questionnaire responses. For the qualitative approach, a small number of some tourists were selected for face-to-face interviews to better understand the multiple views of social reality and onsite tourist experiences according to their extreme emotions on paranormal experiences. (Hesse-Biber, 2010).

4.3.2 Data analysis

The data were coded and analysed by using Excel and IBM SPSS statistics (Version 25). To analyse data, various statistical methods were utilised due to the different variables and the aims of research. In this research, primary analysis included descriptive analysis, cross-tabulation, t-test, Chi-square, and one-way ANOVA. The plan for data analysis is documented in Table 4.1.

Table 4.1: Plan for data analysis.

No.	Aims for Chapter 4	Analytical Approaches
1	To assess paranormal tourists' onsite experiences in Indonesia and Thailand by applying the concept of the Orchestra Model of tourist experience.	Descriptive analyses Chi-square
2	To compare and contrast tourists' experiences at different paranormal sites	Chi-square <i>t</i> -test
3	To analyse different tourism contexts that affect paranormal experiences between two destinations.	One-way ANOVA <i>t</i> -test
4	To define travel motivation to visit paranormal tourism destinations.	Descriptive analyses
5	To examine the demographic differences in the facets of paranormal tourists' experiences.	One-way ANOVA <i>t</i> -test
6	To explore paranormal experiences from qualitative responses.	Content analysis

4.3.3 Demographic profiles

There were 107 tourists from Indonesia and 113 tourists from Thailand who completed the questionnaire. Firstly, the data were coded into Excel and then analysed by using SPSS programs. Demographic profiles from both destinations are documented in Table 4.2.

Table 4.2: Demographic profiles of survey respondents.

Demographic Items		Indonesia (N = 107)		Thailand (N = 113)	
		N	%	N	%
Gender	Male	52	48.6%	46	40.7%
	Female	53	49.5%	65	57.5%
	Unidentified	2	1.9%	2	1.8%
Age group	<25	32	29.9%	36	31.9%
	26-35	48	44.9%	40	35.4%
	36-45	12	11.2%	13	11.5%
	46-55	9	8.4%	16	14.2%
	56+	6	5.6%	8	7.1%
Place of origin Asia:	China	0	0.00%	18	15.93%
	Hong Kong	0	0.00%	0	0.00%
	India	0	0.00%	1	0.88%
	Indonesia	29	27.10%	1	0.88%
	Japan	2	1.87%	0	0.00%
	Laos	0	0.00%	0	0.00%
	Malaysia	3	2.80%	11	9.73%
	Singapore	0	0.00%	2	1.77%
	Taiwan	0	0.00%	1	0.88%
	Thailand	0	0.00%	58	51.33%
	Vietnam	0	0.00%	1	0.88%
Europe:	Belgium	5	4.67%	0	0.00%
	Czech Republic	2	1.87%	0	0.00%
	France	18	16.82%	2	1.77%
	Germany	9	8.41%	2	1.77%
	Italy	4	3.74%	4	3.54%
	Netherlands	5	4.67%	1	0.88%
	Spain	5	4.67%	0	0.00%
	Switzerland	0	0	1	0.88%
	Turkey	1	0.93%	0	0.00%
	UK	6	5.61%	0	0.00%
Australia:	Australia	3	2.80%	0	0.00%
	New Zealand	1	0.93%	0	0.00%
America	USA	8	7.48%	5	4.42%
	Canada	1	0.93%	2	1.77%
	Brazil	0	0.00%	1	0.88%
Others	South Africa	1	0.93%	1	0.88%
	Saudi Arabia	1	0.93%	1	0.88%
Educational level	Primary	1	0.9%	6	5.3%
	High school	17	15.9%	13	11.5%
	Diploma/ Certificate	14	13.1%	12	10.6%
	University	75	70.1%	82	72.6%
Previous visits	Never	74	69.2%	36	31.9%
	Yes	33	30.8%	77	68.1%

Some key points from Table 4.2 are as follows. In Indonesia, the proportion between males and females are similar, 48.6% and 49.5% respectively. In Thailand, the percentage of females (57.5%) is higher than males (40.7%). In terms of the age groups, the largest proportion of respondents in Indonesia were between 26-35 years old (44.9%), then under 25 (29.9%), and finally 36-45 years old (11.2%). In Indonesia, those who were in their late 40s, 50s and over contributed the smallest proportions (8.4% and 5.6% respectively). In Thailand, most respondents were between 25-35 years old. Thirty-five per cent were from the age group 26-35, 31.9% from 25-year old and under, and 14.2 % were 46-55 years old, followed by the group of 36-45 and over 56 years old (11.5% and 7.1%).

For the place of origin, most tourists who visit paranormal sites in Bali, Indonesia were international tourists from European countries. The largest percentages were from France (16.82%), Germany (8.41%), and United Kingdom (5.61%). In Thailand, the majority were domestic tourists and others mainly from Asian countries. 51.33% were from Thailand, while 15.93% were from China and 9.73% were from Malaysia.

Turning to educational background, both destinations shared a similarity that most tourists held a university degree, 70.1% from Bali and 72.6% from Thailand. Graduates from high school (15.9% from Bali and 11.5% from Thailand), and diploma or certificate (13.1% from Bali and 10.6% from Thailand) were also among the tourists. In terms of previous visits, Bali and Thailand had opposite results. Sixty-nine per cent of the total number of tourists had never visited paranormal sites in Bali before, while more than half (68.1%) of tourists in Thailand visited paranormal sites more than twice.

4.4 Research Results

Aim 1: To assess paranormal tourists' onsite experiences in Indonesia and Thailand by applying the concept of the Orchestra Model of tourist experience.

4.4.1 Paranormal involvement interest levels

To identify different levels of paranormal involvement interest (PII), the distribution was split into low, moderate and high scores. Results showed that there was a significant difference among different levels of paranormal interest between tourists in two destinations ($\chi^2 = 13.05$, $p = 0.001$). Comparing the two destinations, tourists who travel to Bali, Indonesia were most likely to have a moderate level of paranormal involvement interest (97.4%), compared to those with high (34.6%), and low levels (28.0%). More than half of tourists who travelled to paranormal sites in Thailand were likely to have high level of paranormal involvement interest (56.6%), compared to those with low (24.8%) and moderate levels (18.6%). These percentages and significant χ^2 indicate that the defining difference in Table 4.3 is the greater number of high interest tourists in Thailand.

Table 4.3: Level of paranormal involvement interest.

Destinations	Levels*			Total	X ²	P
	Low	Moderate	High			
Indonesia	30 (28.0%) ^a	40 (38.4%) ^a	37 (34.6%) ^a	107	13.05	0.001**
Thailand	28 (24.8%) ^a	21 (18.6%) ^a	64 (56.6%) ^a	113		
Total	58 (26.4%)	61 (27.7%)	101 (45.9%)	220		

** $p < 0.01$, a = a raw percentage

4.4.2 Tourists' experiences at paranormal sites in Bali, Indonesia

Table 4.4 further summarises the descriptive outcomes pertinent to the first aim of the study, i.e. to document aspects of the tourists' experiences at paranormal sites. The paranormal interest index was normally distributed and three equal size groups (low, moderate, and high levels of interest) were found. The most prominent aspect of these results is that they relate to the three levels of the affective component of the Orchestra Model. These findings also supplement the other components of the Orchestra Model, such as the single cognitive component item, the sensory, the behavioural, and the relationship components.

Table 4.4: Tourists' responses to facets of their paranormal experiences: Bali, Indonesia.

Affective				Cognitive		Sensory		Behaviour		Relationship	
Q: What kind of emotions did you feel about this site? Please tick and circle the number according to the level of your emotion. <i>Mark all that apply</i> (1= None at all, 9 =Felt very strongly)				Q: Did you get any new or surprising information at this destination?		Q: Did you experience any unusual sensations? If so, what were they? <i>Mark all that apply</i>		Q: What did you do at this site? <i>Mark all that apply</i>		Q: With whom did you experience this place? <i>Mark all that apply</i>	
Levels of Emotion											
Emotions	Low (1-3)	Moderate (4-6)	High (7-9)	No	Yes	Unusual Senses	No.	Activities	No.	Travel companion	No.
Positive:				72	35	Temperature	23	Took photos	93	Friends	52
Interest	3	5	99			Sight	20	Watched/observed	80	Partner	32
Excitement	9	20	78			Smell	19	Talked	50	Family members	29
Joy	13	34	60			Sound	19	Contemplated	36	Tourist guide	5
Surprise	22	31	54			Taste	11	Remained silent	27	Alone	3
Eager	25	29	53			Sense of Fear	7	Record video	19	Colleague	2
Neutral:						Unease/Sixth Sense	3	Made a wish	16		
Expectancy	26	32	49					Prayed	7		
Acceptance	29	30	48					Made an offering	4		
Negative:											
Awe	36	26	45								
Scared	87	9	11								
Fear	91	9	7								
Disgust	91	10	6								
Anger	98	5	4								
Sadness	94	9	4								

4.4.2.1 Affective component

Visitors experienced a range of emotions at the paranormal sites, with 'interest' being high for the majority of respondents (N=99). Other commonly experienced emotions included excitement (N=78), joy (N=60), surprise (N=55), eagerness (N=54), expectancy (N=49), acceptance (N=48), and awe (N=45). The majority of respondents gave many negative emotions low scores such as anger (N =98), sadness (N =94), fear (N =91), disgust (N =91), and scared (N =87). According to the results, it could be assumed that most tourists have rich emotions (because there are plenty of negative emotions) when travelling to paranormal sites in Bali, Indonesia and were likely to have high levels of paranormal involvement interest.

4.4.2.2 Cognitive component

In this section, the question was asked tourists about any new information or surprising evidence after visiting these sites in Bali. The results were that only 32.71% of all tourists reported new information while 67.28% of tourists provided responses of no additional information after visiting the sites.

4.4.2.3 Sensory component

In this section, seven unusual sensations were included in the questionnaire. Some tourists felt a change in temperature while visiting paranormal sites (N =23). Also, 20 tourists reported that they saw something unusual onsite. Similar numbers of tourists commented that they heard noises and smelled something strange (N =19). Also, some tourists experienced a strange taste (N =11), a sense of fear (N =7) or reported activation of a sixth sense (N =3).

4.4.2.4 Behavioural component

Visitors' actions varied considerably. According to the results, they can be categorised into two different groups: interactive and meditative. Large numbers of tourists were likely to take photos (N =93), talk (N =50), record a video (N =19), and a few made an offering (N =4). Some enjoyed self-reflection or meditative attention and these tourists were most likely to watch/observe (N =80), contemplate/reflect (N =36), remain silent (N =27), make a wish (N =16), and pray (N =7). Comparing the two groups, it was found that tourists were likely to have mainly interactive activities onsite such as taking photos or enjoy quiet and self-meditative such as observing in the context of the Balinese sites.

4.4.2.5 Relationship component

Most tourists were likely to travel with friends (N =52), a partner (N =32), and family members (N =29), followed by a tourist guide (N =5), be alone (N =3) and with a colleague (N =2). According to the results, it can be seen that the majority of tourists travel within the circle of intimacy such as close friends and family members. Only small numbers of tourists travel alone and with other people.

To sum up, the facets of tourists' paranormal experiences in Bali, Indonesia have several distinguishing factors. Tourists with high levels of paranormal involvement interest were likely to have predominantly but not exclusively positive emotions such as joy, surprise and eagerness. In parallel to these emotions, many respondents had some form of unusual sensory experience, e.g., temperature, sight, sound, and/or, smell. Activities onsite were most likely to be taking photos, watching or observing, and talking. These activities link to the travel companions with whom tourists travel,

notably friends, family and partners. In this Balinese case study, paranormal tourists' experiences are diverse and consist of multiple elements such as affective, sensory, behavioural, and relationship components. However, the cognitive element or knowledge gap element has no significant effect on paranormal tourists' experiences onsite.

4.4.3 Tourists' experiences at paranormal sites in Thailand

4.4.3.1 Affective components

In Table 4.5, emotions reported can be divided into three groups: positive, negative and neutral emotions. Tourists with high levels of involvement often reported neutral or positive emotions when visiting paranormal sites in Thailand, acceptance (N=78) and expectancy (N=67) were key outcomes. For positive emotions, high levels of paranormal involvement interest were linked to interest (N=70), joy (N=60), and excitement (N=52). For eagerness, the number of tourists with high and low levels of involvement interest were almost equal. Turning to the negative emotions, most tourists with low levels of paranormal involvement interest were less likely to feel scared. However, there were 14 tourists who had high involvement interest and felt extremely scared when they were onsite. Also, tourists did not feel angry and only small number of tourists felt disgust (N=7); a similar number reported awe and sadness, followed by fear (N=3).

Table 4.5: Tourists' responses to facets of their paranormal experiences: Thailand.

Affective				Cognitive		Sensory		Behaviour		Relationship	
Q: What kind of emotions did you feel about this site? Please tick and circle the number according to the level of your emotion. <i>Mark all that apply</i> (1= None at all, 9 =Felt very strongly)				Q: Did you get any new or surprising information at this destination?		Q: Did you experience any unusual sensations? If so, what were they? <i>Mark all that apply</i>		Q: What did you do at this site? <i>Mark all that apply</i>		Q: With whom did you experience this place? <i>Mark all that apply</i>	
Levels of Emotion											
Emotions	Low (1-3)	Moderate (4-6)	High (7-9)	No	Yes	Unusual Senses	No.	Activities	No.	Travel companion	No.
Positive:				73	40	Sight	20	Took photos	84	Partner	61
- Interest	19	24	70			Temperature	19	Made a wish	63	Colleague	35
Joy	23	30	60			Smell	7	Talked	34	Alone	16
Excitement	42	19	52			Unease/Sixth Sense	7	Made an offering	32	Tourist guide	12
Eager	46	18	49			Sound	4	Watched/observed	26	Friends	3
Surprise	52	18	43			Sense of Fear	3	Record video	20	Family members	0
Neutral:						Taste	0	Prayed	19		
Acceptance	21	14	78					Remained silent	11		
Expectancy	18	28	67					Contemplated	3		
Negative:											
Anger	111	1	1								
Fear	105	5	3								
Disgust	103	3	7								
Awe	102	4	7								
Sadness	102	4	7								
Scared	89	10	14								

4.4.3.2 Cognitive elements

Most tourists who travelled to paranormal sites in Thailand were not likely to gain any new information or surprising evidence. Only 35.39% (N=40) of all respondents said they received new information about the place such as the legend or information about how to get lucky or pray.

4.4.3.3 Sensory components

Less than half of respondents revealed that they experienced some unusual sensations such as seeing something unusual (N=20) and feeling the change in temperature (N=19). Seven tourists said that they could feel uneasy or reported the operation of a similarity, seven individuals could smell something unusual onsite. Some tourists could hear weird sounds (N=4) and reported being afraid (N=3).

4.4.3.4 Behavioural components

For activities onsite, tourists were most likely to take photos (N=84) and make a wish (N=63), followed by talking (N=34) and making an offering (N=32). Tourists were also unlikely to be contemplative (N=3), remain silent (N=11), and pray (N=19). It could be assumed that most tourists were more likely to have some interaction with other people such as talking and making an offering, but low numbers were contemplative, remained silent and prayed, though a number made a wish.

4.4.3.5 Relationship

The findings in the data from Thailand showed that tourists were most likely to travel with a partner (N=61). In contrast, they did not travel with their family (N=0). For those who travelled with less intimate relationships, they were travelling with a

colleague (N=35), or a tourist guide (N=12). Solo travelling was also found in the Thai results (N=16). According to the results, it could be seen that a mixture of travel relationships was revealed in Thailand, with less family travel than in Bali

Research Aim 2: To compare and contrast tourists' experiences at different paranormal sites

4.4.4 Facets of tourists' experiences at different paranormal sites

The second objective of the first aim of study was to determine if the tourists' experiences differed according to the paranormal sites studied. Systematic statistical comparisons directed at addressing this objective are reported in Table 4.6 and Table 4.7. The comparisons in the tables report the results of Chi-square analysis of the affective elements, where the five cells are described by the two kinds of sites and the presence or absence of specific Orchestra Model elements. Only statistical comparisons meeting the assumptions of expected cell sizes are reported in Table 4.6.

4.4.4.1 Significant differences in affective components in two destinations

In the results in Table 4.6, the researcher divided emotions into three different groups: positive, neutral and negatives emotions. Significant differences between two case studies were found that tourists in Indonesia were more likely to have both positive and negative emotions when attending the sites compared to Thailand.

Notably, tourists in Indonesia were likely to feel more positive in all emotions. For example, tourists in Indonesia felt more *joy* ($M=6.26$, $SD= 2.35$), $t(218) = 0.79$, $p. = 0.013$, *surprise* ($M=5.80$, $SD= 2.60$), $t(218) = 3.26$, $p. = 0.000$, *eager* ($M=5.75$, $SD= 2.80$), $t(218) = 2.10$, $p. = 0.010$, *excited* ($M=6.89$, $SD= 2.20$), $t(218) = 4.48$, $p. = 0.000$, *interest* ($M=7.88$, $SD= 1.53$), $t(218) = 4.44$, $p. = 0.000$, and *awe* ($M=5.26$, $SD= 3.05$), $t(218) = 10.43$, $p. = 0.000$.

Table 4.6: Comparison of affective aspects on experience in Indonesia (n=107) and Thailand (n=113).

Destinations							
Groups	Emotions	Indonesia		Thailand		<i>t</i>	<i>p.</i>
		Mean	SD	Mean	SD		
Positive	Joy	6.26	2.35	5.98	2.87	0.79	0.013*
	Surprise	5.80	2.60	4.51	3.25	3.26	0.000*
	Eager	5.75	2.80	4.90	3.16	2.10	0.010*
	Excited	6.89	2.20	5.21	3.27	4.48	0.000*
	Interest	7.88	1.53	6.56	2.74	4.44	0.000*
	Awe	5.26	3.05	1.73	1.76	10.43	0.000*
Neutral	Acceptance	5.39	2.86	6.65	2.92	-3.24	0.765
Positive	Expectancy	5.57	2.60	6.50	2.73	-2.60	0.549
Negative	Fear	1.98	1.99	1.52	1.45	1.95	0.002*
	Anger	1.49	1.43	1.15	0.82	2.12	0.000*
	Disgust	1.91	1.91	1.65	1.86	0.99	0.297
	Scared	2.21	2.41	2.49	2.48	-0.82	0.375
	Sadness	1.79	1.65	1.65	1.70	0.62	0.527

Note: A nine-Likert scale was used, 1= none at all, 9=felt very strongly

*The mean difference is significant less than 0.05.

For negative emotions, tourists in Thailand were less likely to have negative emotions for fear ($M=1.52$, $SD= 1.45$), $t(218) = 1.95$, $p. = 0.002$, and anger ($M=1.15$, $SD= 0.82$), $t(218) = 2.12$, $p. = 0.000$, compared to the tourist group in Indonesia (*fear*: $M=1.98$, $SD= 1.99$ and *anger*: $M=1.49$, $SD= 1.43$). However, there were no significant

differences in neutral positive emotions between the two cases when tourists were at sites.

4.4.4.2 Significant differences in sensory components in two destinations

From Table 4.7 below, three unusual sensations were found with significant differences for two groups of tourists between ‘yes’ and ‘no’ experiences in the aspects of sensory such as smell, taste and sound.

Tourists in Indonesia had a higher percentage of unusual sensations for smelling something unusual (N=19, 17.8%) than tourists in Thailand (6.2%), $\chi^2(1) = 7.05$, $p.=0.008$. Also, the group of tourists in Indonesia were likely to experience an unusual sense for taste (N=11, 10.3%) while none of tourists in Thailand (N=0) reported any unusual taste sensation ($\chi^2(1)=12.28$, $p.=0.000$). In terms of sound, tourists in Indonesia (N=19, 17.8%) were also more likely to hear something unusual when at paranormal sites compared to the tourist group in Thailand (5.3%), $\chi^2(1)=8.45$, $p.=0.004$.

Table 4.7: Comparison of sensory components in Indonesia (N=107) and Thailand (N=113) measured by multiple-choice.

Sensory	Total Number (N=220)				x ²	p.
	Indonesia (N=107)		Thailand (N=113)			
	No	Yes	No	Yes		
Sight	87 (81.3%)	20 (18.7%)	93 (82.3%)	20 (17.7%)	0.036	0.849
Smell	88 (82.2%)	19 (17.8%)	106 (93.8%)	7 (6.2%)	7.05	0.008*
Taste	96 (89.7%)	11 (10.3%)	113 (100.0%)	0 (0.0%)	12.28	0.000*
Sound	88 (82.2%)	19 (17.8%)	107 (94.7%)	6 (5.3%)	8.45	0.004*
Temperature	84 (78.5%)	23 (21.5%)	94 (83.2%)	19 (16.8%)	0.78	0.377
Sense of Fear	100 (93.5%)	7 (6.5%)	110 (97.3%)	3 (2.7%)	1.91	0.167
Unease/Sixth Sense	104 (97.2%)	3 (2.8%)	106 (93.8%)	7 (6.2%)	1.45	0.227

*The mean difference is significant less than 0.05.

4.4.4.3 Significant differences in behaviour in two destinations

For the aspect of tourist behaviour in Table 4.8, the three activities that tourists were most likely to enjoy consisted of taking photos, watching/observing and talking. According to the results, those significant factors that affect tourist experience can be divided into two groups: interaction-based and meditative groups. Interaction-based tourists enjoyed taking photos, talking and making an offering. The meditative group was likely to report meditative activities such as watching/observing what other did onsite, making a wish, contemplating/reflecting, remaining silent, and praying.

Comparing between two destinations and the behaviours, it was found that the group interactions were more likely in Indonesia such as taking photos ($N=93$, 86.9%) ($\chi^2(1)=5.53$, $p.=0.019$), talking ($N=50$, 46.7%) ($\chi^2(1)=6.45$, $p.=0.011$), and watching/observing ($N=80$, 74.8%) ($\chi^2(1)=58.97$, $p.=0.000$) compared to tourists in Thailand. Tourists in Thailand ($N=32$, 28.3%) were more likely to make an offering compared to Indonesia ($N=4$, 3.7%) ($\chi^2(1)=24.26$, $p.=0.000$).

For the meditative group, tourists in Indonesia were likely to be remain silent ($N=27$, 25.2%), compared to tourists in Thailand ($N=36$, 33.6%) ($\chi^2(1)=9.24$, $p.=0.002$). Also, tourists who were at paranormal sites in Indonesia ($n=36$, 33.6%) were more likely to contemplate or reflect more than the group of tourists in Thailand ($n=3$, 2.7%) ($\chi^2(1)=36.19$, $p.=0.000$). Further, tourists in Thailand ($n=19$, 16.8%) were more likely to pray at paranormal sites compared to those tourists in Indonesia ($n=7$, 6.5%) ($\chi^2(1)=5.56$, $p.=0.018$).

According to the results, making an offering is a culture-based ritual in Thailand, especially at sacred sites or any places where people believe there are spirits or paranormal belief such as spirit house. People will offer fruits, garlands, flowers, or any other things to pay respect for the Holy Spirit. This links to the results of demographic profile that most tourists who travel to paranormal sites in Thailand were domestic tourists. However, making offering at paranormal sites is only at sacred sites but this activity cannot be generalised compared to Indonesia. Also, most tourists in this study to Bali were international tourists. Making an offering may not be familiar in their place of their origin, especially those who came from European countries (see Table 4.1). Tourists in Indonesia were likely to be in the meditative group who tended to watch/observe, contemplate and remain silent, which were significant differences from tourists in Thailand. Turning to Thailand, the meditative group were more likely to pray and make a wish onsite compared to tourists in Indonesia.

Table 4.8: Comparison of behavioural components in Indonesia (N=107) and Thailand (N=113) measured by multiple-choice.

Groups	Behaviour	Total Number (N=220)				χ^2	p.
		Indonesia (N=107)		Thailand (N=113)			
		No	Yes	No	Yes		
Interaction-based	Take photos	14 (13.1%)	93 (86.9%)	29 (25.7%)	84 (74.3%)	5.53	0.019*
	Record video	88 (82.2%)	19 (17.8%)	93 (82.3%)	20 (17.7%)	0.00	0.991
	Talk	57 (53.3%)	50 (46.7%)	79 (69.9%)	34 (30.1%)	6.45	0.011*
	Make an offering	103 (96.3%)	4 (3.7%)	81 (71.7%)	32 (28.3%)	24.26	0.000*
Meditative	Pray	100 (93.5%)	7 (6.5%)	94 (83.2%)	19 (16.8%)	5.56	0.018*
	Remain silent	80 (74.8%)	27 (25.2%)	102 (90.3%)	11 (9.7%)	9.24	0.002*
	Make a wish	91 (85.0%)	16 (15.0%)	50 (44.2%)	63 (55.8%)	39.75	0.000*
	Contemplate/reflect	71 (66.4%)	36 (33.6%)	110 (97.3%)	3 (2.7%)	36.19	0.000*
	Watch/observe	27 (25.2%)	80 (74.8%)	87 (77.0%)	26 (23.0%)	58.97	0.000*

*The mean difference is significant less than 0.05.

4.4.4.4 Significant differences in relationships for the two destinations

Turning to relationship component, travel companion can be divided into two group: high and low intimacy. Tourists with high intimacy were tourists who travelled with family members, friends, and a partner. Those with low intimacy were travelling with colleague, tourist guide, alone and other tourists. From Table 4.9, significant differences between the two destinations were found.

Attending the sites with high intimacy, tourists in Indonesia were likely to visit paranormal sites with friends and a partner compared to Thailand. The group of tourists in Indonesia (N=52, 48.6%) attended the sites with friends compared to tourists in Thailand (N=2, 1.8%) ($\chi^2(1)=65.07, p.=0.000$). Notably, tourists in Thailand *did not* travel with their family members with travelling to paranormal sites. Comparing to Indonesia, 25.2% of all tourists travel with their family (N=27) ($\chi^2(1)=32.50, p.=0.000$). While, tourists in Thailand (N=53, 46.9%) visited the sites with a partner more often than in Indonesia (N=31, 29.0%) ($\chi^2(1)=7.48, p.=0.006$).

For low intimacy, tourists in Thailand (N=32, 28.3%) were more likely to travel with their colleague compared to Indonesia (N=2, 1.9%) ($\chi^2(1)=29.43, p.=0.000$). Furthermore, tourists in Indonesia (N=5, 4.7%) were less likely to travel alone or by themselves compared to tourists in Thailand (N=16, 14.2%). Also, some tourists in Thailand (N=9, 8.0%) visited paranormal sites with a tourist guide, but there was none of tourists was with a tourist guide in Indonesia (N=0) ($\chi^2(1)=8.89, p.=0.003$). Lastly, tourists in Thailand (N=16, 14.2%) were more likely to attending paranormal sites

alone, while only five tourists in Indonesia visited the site by themselves (4.7%)($\chi^2(1)=5.72, p=.017$).

According to the findings, it is noticeable that tourists who travel with high intimacy were international tourists in Indonesia, while domestic tourists were likely to travel with low level of intimacy in Thailand. It could be because majority of tourists in Indonesia were international visitors, travelling with high level of intimacy such as family and friends might feel more secure. Comparing to Thailand, travelling with colleague can be more visible in Thailand because many paranormal sites in Thailand were located in the vicinity of tourist destination such as the Erawan Shrine and Tri Murtri in Bangkok. Also, tourists who were travelling alone in Thailand could be defined as local people and native speakers. Therefore, travelling alone might not be an issue because they are familiar with the local background and traditions.

Table 4.9: Comparison of relationship components in Indonesia (N=107) and Thailand (N=113) measured by multiple-choice.

Groups	Travel companion	Total Number (N=220)				x ²	p.
		Indonesia (N=107)		Thailand (N=113)			
		No	Yes	No	Yes		
High intimacy	Friends	55 (51.4%)	52 (48.6%)	111 (98.2%)	2 (1.8%)	65.07	0.000*
	Family	80 (74.8%)	27 (25.2%)	113 (100.0%)	0 (0.0%)	32.50	0.000*
	Partner	76 (71.0%)	31 (29.0%)	60 (53.1%)	53 (46.9%)	7.48	0.006*
Low Intimacy	Colleague	105 (98.1%)	2 (1.9%)	81 (71.7%)	32 (28.3%)	29.43	0.000*
	Tourist guide	107 (100.0%)	0 (0.0%)	104 (92.0%)	9 (8.0%)	8.89	0.003*
	Alone	102 (95.3%)	5 (4.7%)	97 (85.8%)	16 (14.2%)	5.72	0.017*

*The mean difference is significant less than 0.05.

To sum up the facet of paranormal tourist experience, significant differences between two destinations were found in the Orchestra Model, which are affective, sensory, behaviour and relationship components, excluding the element of cognitive. All four components showed some relevance and differences in terms of contexts and cultural background. To explore the data further, tourism context and themes will be discussed.

Research Aim 3: To analyse different themes and contexts that affect paranormal experiences between two destinations.

4.4.5 Themes and tourism contexts

According to Table 4.10, an analysis of variance (ANOVA) showed that there were significant differences in tourists' responses among tourism contexts such as ghosts, spirits and mythical sites.

Significant differences in negative emotions were found for fear and feeling scared. Tourists who visited ghost sites were likely to feel '*fear*' ($M=1.36, SD=0.70$) $F(2,217), 6.33, p. = 0.002$), compared to tourists who visited mythical sites ($M=1.14, SD=0.45$) and spiritual sites ($M=1.08, SD=0.33$). Tourists who visited mythical sites felt extremely '*scared*' ($M= 1.56, SD=0.86$) $F(2,217), 7.99, p. = 0.000$), compared to tourists who visited ghost ($M=1.45, SD=0.77$) and spirit sites ($M=1.16, SD=0.47$).

For more neutral positive emotions, tourists at mythical sites were the most likely to feel '*acceptance*' ($M=2.54, SD=0.84$) $F(2,217), 3.44, p. = 0.034$) rather than those who visited spiritual ($M=2.36, SD=0.79$) and ghost sites ($M=2.11, SD=0.87$). Turning to positive emotions, tourist who were at mythical sites were most likely to feel '*surprise*' ($M=2.46, SD=0.79$) $F(2,217), 8.12, p. = 0.000$), compared to ghost ($M=2.23, SD=0.89$) and spiritual sites ($M=1.91, SD=0.86$). In contrast, tourists at ghost sites were most likely to feel '*eager*' ($M=2.36, SD=0.85$) $F(2,217), 3.80, p. = 0.024$) when travelling to paranormal sites more than tourists at mythical ($M=2.28, SD=0.93$) and spiritual sites ($M=2.00, SD=0.85$). Also, tourists who visited ghost sites were likely to feel '*excited*' ($M=2.68, SD=0.63$) $F(2,217), 5.79, p. = 0.004$), compared to those who visited mythical ($M=2.42, SD=0.84$) and spiritual sites ($M=2.21, SD=0.87$). Also, tourists were less likely to feel '*interest*' ($M=2.83, SD=0.52$) $F(2,217), 5.53, p. = 0.005$) when at ghost sites compared to those who travelled to spiritual ($M=2.71,$

$SD=0.60$) and mythical sites ($M=2.42$, $SD=0.81$). Lastly, tourists at ghost sites were most likely to feel awe ($M=2.21$, $SD=0.88$) $F(2,217)$, 23.15, $p. = 0.000$) compared to tourists at spiritual sites ($M=1.56$, $SD=0.80$) and mythical sites ($M=1.16$, $SD=0.55$).

From these results, it appeared that significant differences between emotions and tourism contexts were mixed. In terms of negative emotions, tourists were less likely to feel fear and scared when travelling to spiritual sites, and most likely to feel fear and be scared at ghost and mythical sites. Tourists at ghost sites were most likely to have positive emotions such as eager, excited, interest and awe. However, tourists were the most surprised, but less likely to feel interest and awe when travelling to mythical sites. At spiritual sites, tourists were less likely to feel surprise, eager and excited, but they were likely to feel more neutral when at onsite compared to the other tourism settings.

Table 4.10: Comparison of experience effects for ghost, spiritual and mythical paranormal tourism sites.

Groups	Emotions	Themes (N=220)						F.	Sig.
		Ghosts		Spirits		Mythical			
		(N=47)		(N=123)		(N=50)			
		M	SD	M	SD	M	SD		
Positive	Joy	2.23	0.79	2.41	0.72	2.44	0.79	1.18	0.311
	Surprise	2.23	0.89	1.91	0.86	2.46	0.79	8.12	0.000*
	Eager	2.36	0.85	2.00	0.85	2.28	0.93	3.80	0.024*
	Excite	2.68	0.63	2.21	0.87	2.42	0.84	5.79	0.004*
	Interest	2.83	0.52	2.71	0.60	2.42	0.81	5.53	0.005*
	Awe	2.21	0.88	1.56	0.80	1.16	0.55	23.15	0.000*
Neutral	Acceptance	2.11	0.87	2.36	0.79	2.54	0.84	3.44	0.034*
	Expectancy	2.19	0.85	2.32	0.77	2.48	0.76	1.65	0.194
Negative	Fear	1.36	0.70	1.08	0.33	1.14	0.45	6.33	0.002*
	Sadness	1.23	0.52	1.11	0.43	1.20	0.57	1.28	0.280
	Anger	1.04	0.20	1.11	0.43	1.00	0.00	2.30	0.103
	Disgust	1.19	0.50	1.17	0.51	1.18	0.56	0.03	0.972
	Scared	1.45	0.77	1.16	0.47	1.56	0.86	7.99	0.000*

*The mean difference is significant less than 0.05.

M=Mean, SD=Standard Deviation

Research Aim 4: To define travel motivation to visit paranormal tourism destinations

4.4.6 Travel motivation

From Table 4.11 (Page 132), an open-end question was used to ask tourists about travel motivation to paranormal sites. According to the results, the researcher divided travel motivation into four categories based on the activities and data coding: 1) religious based activities 2) individual spiritual fulfillment, 3) incidental motivation, and 4) emotional states. The findings revealed that tourists were mostly travelling to paranormal sites because of emotional states (N=105, 47.7%), individual spiritual fulfillment (N=66, 30.0%), incidental motivation (N=46, 20.9%) and religious-based activities (N=44, 20.0%).

4.4.6.1 Religious-based activities

From Table 4.11, 44.0% of all tourists travelled to paranormal sites because of religious-based activities. For example, tourists wanted to make a wish, pay respect to the holy spirit/thing, make merit, and make offerings at sacred sites. Comparing the two destinations, it was found that travel motivation to paranormal sites in Thailand (N=36, 31.9%) were likely to be about religious purposes, compared to the Indonesia cases (N=8, 7.5%).

4.4.6.2 Individual spiritual fulfillment

The classification “individual spiritual fulfillment” described tourists who travelled paranormal sites because of believing/having a strong faith. This group included tourists who visited sites because they were looking for special interest and fulfillment.

In this study, tourists in Indonesia (N=41, 38.3%) were likely to be in this group than tourists in Thailand (N=25, 21.1%). The results were consistent with the activities onsite in Indonesia, especially in contemplating/self-reflecting, observing, and remaining silent when at sites.

4.4.6.3 Incidental motivation

The category incidental motivation was used for tourists who were travelling to paranormal sites because of other people who wished to visit (e.g. friends, partner or colleague). In this study, tourists in Thailand (N=27, 23.9%) were likely to visit paranormal sites because of incidental motivation more than in Indonesia (N=19, 17.8%). This category reflected travel companions in Thailand where tourists were most likely to travel with a partner and colleague compared to Indonesia.

4.4.6.4 Emotional states

Seeking specific emotional states was a fourth way to categorise motivation. In this study, over half of tourists (N=65, 60.8%) in Indonesia visited paranormal sites to enjoy their emotional states; in Thailand, the numbers were large but proportionally less (N=40, 35.4%). Emotional states include travelling for leisure, enjoy the scenic view or beauty of attractions, and spend time with friends and family. This set of results was again linked to the tourist behaviour onsite since greater numbers of this group were most likely to take photos and talk when travelling to the sites.

Table 4.11: Paranormal motivations (open-end question).

Destinations	Motivation Factors			
	Religious-based respect	Individual spiritual fulfilment	Incidental motivation	Emotional states
Indonesia	8 (7.5%)	41 (38.3%)	19 (17.8%)	65 (60.8%)
Thailand	36 (31.9%)	25 (22.1%)	27 (23.9%)	40 (35.4%)
Total	44 (20.0%)	66 (30.0%)	46 (20.9%)	105 (47.7%)

Research Aim 5: To examine the demographic differences in the facets of paranormal tourists' experiences.

4.4.7 Demographic differences of paranormal tourists' experiences

In this section, demographic differences in the facets of paranormal tourists' experiences will be examined. For Table 4.12, descriptive statistics are used to summarise the emotions relating to paranormal experiences. The results provided to explore different emotions and demographic differences. One-way ANOVA tests and t-tests were adopted to compare mean differences. In this research, the findings revealed that significant differences among those tourists with different groups of emotions were linked to the fifth aim of this chapter.

Table 4.12: Descriptive analysis of age differences and emotions.

Groups	Emotions	Ages						F.	Sig.
		>25-35		36-45		46+			
		(N=156)		(N=25)		(N=39)			
		M	SD	M	SD	M	SD		
Positive	Joy	6.13	2.47	6.40	2.87	5.87	3.09	0.32	0.729
	Surprise	5.13	2.86	5.48	3.38	4.97	3.44	0.22	0.805
	Eager	5.30	2.93	6.28	2.91	4.74	3.31	2.00	0.137
	Excite	6.17 ^a	2.75	6.72 ^a	2.78	5.03 ^b	3.44	3.25	0.041*
	Interest	7.20 ^b	2.17	8.16 ^a	1.77	6.59 ^c	3.01	3.55	0.031*
	Awe	3.62	3.11	3.68	3.11	2.64	2.61	1.70	0.185
Neutral	Expectancy	5.98	2.55	6.32	2.88	6.15	3.18	0.20	0.816
	Acceptance	6.13	2.82	5.64	3.29	5.95	3.28	0.32	0.730
Negative	Fear	1.64 ^b	1.52	2.88 ^a	2.93	1.44 ^b	1.29	6.52	0.002*
	Sadness	1.60	1.54	2.32	2.21	1.77	1.74	2.03	0.134
	Anger	1.18 ^c	0.88	1.92 ^a	1.80	1.46 ^b	1.50	4.90	0.008*
	Disgust	1.76	1.86	2.40	2.45	1.46	1.50	1.94	0.147
	Scared	2.42	2.50	2.56	2.63	1.97	2.12	0.61	0.546

Note: A nine-Likert scale was used, 1= none at all, 9=felt very strongly

M=Mean, SD=Standard Deviation

*The mean difference is significant less than 0.05.

** Means with different superscript notations are significantly different across the rows.

4.4.7.1 Age differences and emotions

In table 4.12, a one-way between subject ANOVA was conducted to compare the age differences and tourists' emotions when travelling to paranormal sites. Post hoc comparisons using the Tukey HSD test indicated that there were significant differences among three different age groups of tourists which were 1) less than 25-35 years old, 2) 36-45 years old, and 46 years old and above.

The results found that there were significant differences among the different age groups in terms of '*fear*' ($F(2,217)$, 6.52, $p. = 0.002$). Tourists who were at 36-45 years old ($M=2.88$, $SD=2.93$) were most likely to feel fear compared to the age group under 25-35 ($M=1.64$, $SD=1.52$) and 46 years old and above ($M=1.44$, $SD=1.29$). Significant difference were also found for '*anger*' ($F(2,217)$, 4.90, $p. = 0.008$). Tourists who were under 25-35 ($M=1.18$, $SD=0.88$), and 46 years old and above ($M=1.46$, $SD=1.50$) were different from the age group of 36-45 years old ($M=1.92$, $SD=1.80$) and 46 years old and above ($M=1.46$, $SD=1.50$).

Furthermore, significant difference was also found for '*excitement*'. Tourists who were 46 years old and above ($M=5.03$, $SD=3.44$) ($F(2,217)$, 3.25, $p. = 0.041$) were less likely to feel excited compared to tourists between 25-35 years old ($M=6.17$, $SD=2.75$) and 36-45 years old ($M=6.72$, $SD=2.78$). Additionally, significant differences were also found for the feeling of '*interest*' ($F(2,217)$, 3.55, $p. = 0.031$). Tourists above 45 were less likely to feel interest ($M=6.59$, $SD=3.01$) compared to the groups of 25-35 years old ($M=7.20$, $SD=2.17$) and these 36-45 years old ($M=8.16$, $SD=1.77$).

For the results from Table 4.12, it was revealed that tourists in the middle age range were most likely to have extreme feeling of '*fear*', '*anger*', '*excitement*', and '*interest*'

when travelling to paranormal sites, compared to the other groups of tourists. In contrast, senior tourists who were 46 years old and above were less likely to feel '*fear*' while the age of under 25-35 years old were less likely to feel '*anger*' onsite compared to the other groups of tourists.

4.4.7.2 Travel companion and emotions

In Table 4.13, an independent-sample t-test was conducted to compare tourists' emotions and travel companion. Travel companions were divided into two groups: high and low intimacy. Tourists who travelled with more intimate relationships were those either travelling with friends, a partner, and/or family members/relatives. The low intimate relationship group referred to tourists who travelled with either a colleague, tourist guides, or alone.

Table 4.13: The effects of travel companion on emotions.

Groups	Emotions	Total Number (N=220)				t-test	Sig.
		High Intimacy		Low Intimacy			
		Mean	SD	Mean	SD		
Positive	Joy	6.26	2.48	5.73	2.96	1.22	0.222
	Surprise	5.58	2.81	3.98	3.27	3.33	0.001*
	Eager	5.35	2.90	5.22	3.29	.275	0.784
	Excite	6.35	2.64	5.17	3.46	2.42	0.001*
	Interest	7.31	2.21	6.90	2.61	1.17	0.281
	Awe	4.11	3.13	1.70	1.83	7.01	0.000*
Neutral	Acceptance	5.73	2.95	6.88	2.80	-2.62	0.009*
	Expectancy	5.87	2.65	6.53	2.81	-1.63	0.104
Negative	Fear	1.83	1.75	1.52	1.69	1.195	0.233
	Sadness	1.79	1.78	1.50	1.32	1.32	0.247
	Anger	1.42	1.34	1.03	.25	3.46	0.001*
	Disgust	1.83	1.86	1.63	1.95	.693	0.489
	Scared	2.54	2.65	1.87	1.71	2.20	0.029*

Note: SD=Standard deviation, nine-point Likert scale was used, **p.* < 0.05

The results showed that there was a significant difference in negative feeling such as anger between tourist who travelled with high ($M=1.42$, $SD= 1.34$) and low intimacy ($M=1.03$, $SD= .25$), $t(218) = 1.32$, $p. = 0.001$. Another negative emotion was scared ($t(218) = 2.20$), $p. = 0.029$). Tourists who travelled with high intimacy ($M=2.54$, $SD= 2.65$) were more likely to feel scared than those in the low intimacy group ($M=1.87$, $SD= 1.71$). Turning to positive emotions, significant differences were found for surprise, feeling excited and awe. Tourists who travelled with high intimacy ($M=5.58$, $SD= 2.81$) were more likely feel surprise than the group with low intimacy ($M=3.98$, $SD= 3.27$) ($t(218) = 3.33$), $p. = 0.001$). Further, tourists in the high intimacy group ($M=6.35$, $SD= 2.64$) were more likely to feel excited than the group with low intimacy ($M=5.17$, $SD= 3.46$) ($t(218) = 2.42$), $p. = 0.001$). Additionally, tourists with who had visited sites high intimacy companions ($M=4.11$, $SD= 3.13$) more likely to feel awe when compared with the low intimacy group ($M=1.70$, $SD= 1.83$) ($t(218) = 7.01$), $p. = 0.000$).

These results suggested that tourists who travel with high intimacy companion were likely to have both stronger positive and negative feelings when travelling to paranormal sites, especially tourists who travel with either friends, partner, and/or family members/relatives. However, there was no significant difference between these groups for neutral positive emotions when visiting paranormal sites.

4.4.7.3 Educational background and emotions

The different levels of educational background which affected tourists' emotions onsite were explored in Table 4.14. In the results, educational background was categorised into two groups: none university and university levels. There were four

statistically significant differences between two levels of education background which were anger, eager, excited and scared. For negative emotions, tourists who hold a university degree ($M=1.39$, $SD= 1.34$), were more likely to feel *anger* compared to the group who did not have a university level qualification ($M=1.11$, $SD= 0.48$) ($t(218) = -2.31$, $p. = 0.029$). In contrast, tourists in the non-university group ($M=3.03$, $SD= 3.25$) were likely to feel *scared* compared to the university qualified group ($M=2.08$, $SD= 1.99$) ($t(218) = 2.16$, $p. = 0.034$).

Tourists without the university qualification ($M=5.97$, $SD= 2.91$) were more likely to feel eager compared with the group with university qualification ($M=5.97$, $SD= 2.91$) ($t(218) = 2.06$, $p. = 0.041$). In additions, tourists with no university qualification were likely to feel excited ($M=6.79$, $SD= 2.63$) compared with those tourists who held a university degree ($M=5.72$, $SD= 2.98$) ($t(218) = 2.50$, $p. = 0.013$).

The results revealed a limited number of significant emotion-based differences between the two educational categories when tourists attended paranormal sites. Interestingly, the differences which did exist were equally divided between positive emotions (eager and excited) and negative emotions (anger and being scared).

Table 4.14: The effect of educational background on emotions.

Groups	Emotions	Total Number (N=220)				t-test	Sig.
		Under		University			
		University					
		Mean	SD	Mean	SD		
Positive	Joy	6.05	2.78	6.15	2.57	-0.25	0.802
	Surprise	5.41	2.98	5.03	3.04	0.84	0.399
	Eager	5.97	2.91	5.05	3.02	2.06	0.041*
	Excite	6.79	2.63	5.72	2.98	2.50	0.013*
	Interest	7.44	2.43	7.10	2.29	0.99	0.325
	Awe	4.10	3.39	3.19	2.85	1.87	0.065
Neutral	Acceptance	5.89	3.34	6.10	2.79	-0.45	0.655
	Expectancy	6.46	2.62	5.89	2.72	1.43	0.575
Negative	Fear	1.70	1.64	1.76	1.78	-0.25	0.800
	Sadness	1.56	1.41	1.78	1.77	-0.89	0.376
	Anger	1.11	0.48	1.39	1.34	-2.31	0.022**
	Disgust	2.25	2.57	1.59	1.50	1.94	0.056
	Scared	3.03	3.25	2.08	1.99	2.16	0.034**

Note: SD=Standard deviation, nine-point Likert scale was used.

* $p. > 0.05$, ** $p. < 0.05$

4.4.7.4 Previous visits and emotions

From Table 4.15 below, there were significant differences between previous visits and emotions. Tourists who had been to the site before ($M = 6.48$, $SD = 2.84$) were likely to feel awe when attending paranormal sites compared to those who had never been there before ($M = 5.62$, $SD = 2.49$), $t(218) = 2.36$, $p. = 0.019$. Furthermore, tourists who had visited paranormal site before ($M = 6.35$, $SD = 3.07$) were more likely to have a sense of *expectancy* compared to tourists who had never visited the site before ($M = 5.73$, $SD = 2.81$), $t(218) = -2.40$, $p. = 0.017$. No significant differences in negative emotions were found between these two groups of tourists.

Table 4.15: The effect of previous visits on tourists' emotions.

Groups	Emotions	Total Number (N=220)				<i>t</i> -test	Sig.
		Never been here		Been here			
					before		
		Mean	SD	Mean	SD		
Positive	Joy	5.99	2.46	6.25	2.79	-0.72	0.474
	Surprise	5.19	2.81	5.09	3.23	0.25	0.807
	Eager	1.79	1.82	1.76	1.96	-1.05	0.294
	Excite	6.05	2.61	6.01	3.20	0.09	0.927
	Interest	5.99	2.46	6.25	2.79	0.75	0.453
	Awe	5.62	2.49	6.48	2.84	2.36	0.019*
Neutral positive	Acceptance	5.73	2.81	6.35	3.07	-1.58	0.115
	Expectancy	5.73	2.81	6.35	3.07	-2.4	0.017*
Negative	Fear	1.69	1.55	1.8	1.92	-0.46	0.643
	Sadness	1.37	1.26	1.25	1.06	-0.77	0.445
	Anger	1.37	1.26	1.25	1.06	0.75	0.453
	Disgust	1.63	1.5	1.8	1.83	0.11	0.915
	Scared	2.24	2.3	2.47	2.59	-0.72	0.475

Note: SD=Standard deviation, nine-point Likert scale was used, * $p. > 0.05$

4.4.7.5 Place of origin and emotions

From Table 4.16, the results available indicated that there were interactions between place of origin and tourists' emotions. There were significant differences in reported emotions between two different groups of tourists categorised by Asian and western regions.

Significant differences were found in positive emotions. Western tourists ($M = 6.26$, $SD = 2.24$) were more likely to feel *joy* than Asian tourists ($M = 6.06$, $SD = 2.78$) when they were at paranormal sites ($t(218) = -0.57$, $p. = 0.016$). Also, the group of western tourists ($M = 6.16$, $SD = 2.24$) felt more *surprise* compared to the tourists from the Asian region ($M = 4.61$, $SD = 3.24$), $t(218) = -4.13$, $p. = 0.000$. Additionally, tourists from western countries ($M = 6.33$, $SD = 2.47$) were likely to feel *excited* compared to tourists from the Asian region ($M = 5.86$, $SD = 3.12$), $t(218) = -1.22$, $p. = 0.000$. Lastly, western tourists ($M = 7.73$, $SD = 1.71$) feel more *interested* when they were at paranormal sites compared to Asian tourists ($M = 6.92$, $SD = 2.56$), $t(218) = -2.77$, $p. = 0.000$.

For negative emotions, western tourists ($M = 1.63$, $SD = 1.69$) were likely to feel *anger* compared to Asian tourists ($M = 1.15$, $SD = 0.75$). While, Asian tourists ($M = 2.66$, $SD = 2.66$) were more likely to feel scared when they were at paranormal sites than western tourists ($M = 1.79$, $SD = 1.86$), $t(218) = 2.77$, $p. = 0.000$.

According to the results, significant differences were found in both positive and negative emotions. Western tourists and other region tourists had more extreme positive emotions when travelling to paranormal sites such as joy, surprise, excite and feel interest. Also, western tourists had the feeling of '*anger*' when they were onsite.

In terms of Asian tourists, they were more likely to feel scared when travelling to paranormal sites.

Table 4.16: The effect of different places of origin on tourists' emotions.

Groups	Emotions	Countries				<i>t</i> -test	Sig.
		Asian (N=145)		Western (N=73)			
		Mean	SD	Mean	SD		
Positive	Joy	6.06	2.78	6.26	2.24	-0.57	0.016*
	Surprise	4.61	3.24	6.16	2.24	-4.13	0.000*
	Eager	5.44	3.06	4.99	2.92	1.05	0.387
	Excite	5.86	3.12	6.33	2.47	-1.22	0.000*
	Interest	6.92	2.56	7.73	1.71	-2.77	0.000*
	Awe	2.76	2.82	4.70	2.99	-4.69	0.106
Neutral positive	Acceptance	6.38	2.94	5.41	2.86	2.32	0.750
	Expectancy	6.67	2.57	4.84	2.59	4.96	0.632
Negative	Fear	1.75	1.75	1.74	1.75	0.05	0.933
	Sadness	1.62	1.67	1.86	1.65	-1.01	0.301
	Anger	1.15	0.75	1.63	1.69	-2.31	0.000*
	Disgust	1.81	1.97	1.63	1.58	0.67	0.110
	Scared	2.66	2.66	1.79	1.86	2.77	0.000*

Note: SD=Standard deviation, nine-point Likert scale was used, * $p. > 0.05$

Research Aim 6: To explore paranormal experiences from qualitative responses.

4.4.8 Paranormal experiences from qualitative responses

To achieve the research aims in this chapter, a further appreciation of respondents' experiences in visiting these sites can be gauged by reviewing the qualitative responses. In each country, two cases have been selected to illustrate the experiences of individuals: they were selected for their more powerful involvement and intensity of their paranormal experience. A further three cases are used to report those less involved with and marginal interest. Together, these responses indicate the linkages among the five components of the Orchestra Model and show how they play out in coherent ways for individuals. The following descriptions represent a combination of accounts from the researchers' notes taken during the interviews, and the systematic assessments obtained from the questionnaire data. One further compelling reason for reporting the cases lies in the standard deviation scores accompanying the results in Table 4.10, 4.11, 4.12 and 4.13. The standard deviations for some results indicate a widely distributed set of scores around many of the means. This suggests strong individual variability in the data that is worth exploring.

4.4.8.1 Indonesia

The first two examples describe somewhat intense reactions to the paranormal experience. Respondent number 107 was a 40-year-old man from England. He was a first-time visitor to Bali without prior information about the attraction. He had a university degree, and was accompanied by his friend, who also recommended the visit. His strongest emotion at the Taman Festival was that of being very scared. He

reported feeling extreme fear mingled with interest, awe, and surprise. He also had a heightened sense of sight and taste. He thought he saw something mysterious when on-site, which increased his sense of fear. He took photos and recorded a video, but mainly remained silent, especially when close to the big tree in front of the wrecked theatre. He had never experienced such extreme fear or similar sensations at other attractions before. Respondent number 71 was a 44-year-old man from Java, Indonesia, with a university background. He travelled to the Taman festival. As an artist, he was happy because the place was spacious and quiet, and he enjoyed drawing and painting there. At one point while painting, he had strong feelings of fear, mixed with sadness. He was familiar with the site from his childhood and was surprised that the place was now abandoned. He emphasised that the setting became scary when it was dark, but he did not experience any unusual sensations. He assumed that the presence of like-minded friends helped him to remain calm.

The data and notes obtained from other respondents sometimes revealed a strong interest in the sites and some paranormal-linked onsite sensations. For respondent number 41, a University educated 23-year-old woman from France, this was the second visit to Bali. Because of the story of the Trunyan cemetery, her strongest feeling about the site was sadness. Her feelings also included some anxiety. However, she reported being eager to visit and held strong expectations about the attraction. She had some pre-visit information, but through visiting, acquired a better knowledge of the story. At the site, she took some photos and observed how people acted and behaved. She did experience some unusual sensations of taste and had a sense of fear. On this second visit, she travelled with her friends. Respondent number 53 was a 37-year-old Italian, travelling with his partner. This was his first visit to Bali. At the site, he expressed moderate feelings of joy and interest. He was somewhat surprised when

visiting because he believed he heard some unusual noises. He did not have any background information about the site. He took photos and made a wish. He reported that he would like to come back to purify his spirit and soul. He confessed that ‘At first I did not know about this place. I feel so good and relaxed when entering this site. Many people come here for purifying. That’s amazing!’

For other respondents, the paranormal sites were just some locations among those visited on the island; the emotional tone was rather flat, and the sensations reported were limited. A 51-year-old United States citizen had never been to Bali before. She reported that her curiosity was provoked, and she wanted to understand why people came to such paranormal sites. She was accompanied by a friend and did not know what to do, so she decided to keep silent. She reflected that it was an unusual experience to be with others, who seemed to value the spirits at the site. She did not have any unusual sensations and provided low scores on the emotion scales. In fact, she did not seem to enjoy the place very much, just appreciated being with her friend and was satisfied that she at least had been able to try out a new experience.

These insights from the case-based responses complement the findings from the quantitative results and help understand the individual paranormal experiences. The illustrative cases connect to the quantitative results where those tourists with the moderate and high level of paranormal interest were likely to report more emotions (e.g., fear, sadness, and interest) and unusual sensations (e.g., taste and sense of fear). Interestingly, for those who had a low level of paranormal interest, possibilities existed for learning about the topic onsite.

4.4.8.2 Thailand

The first case study respondent from Thailand, a female tourist, was originally from another province located in the North region of Thailand. She was 36 years old with a high school background and travelled with her colleague to visit the paranormal phenomenon, Naga Fireball in Nong Khai. She had visited this site more than twice in last five years. In the interview, she narrated a story that five years ago, she was very sick, and she thought she would die. Then, she dreamt about the Naga. He came to her and told her that she was a relative of Naga. If she wanted to recover from her sickness, she needed to travel to Nong Khai and made an offering. She said she believed in her dream and travelled to this place with her offerings. Then, her life was better. She was no longer sick and now she was very healthy. With a high level of involvement in paranormal topics, she revealed that she had a strong belief in Naga and the mythical serpent. She felt connected and had a sixth sense when travelling to this site. Her strongest emotion was feeling very calm and happy when she was there. Making a wish and offering were her main onsite activities. She said she would come back again repeatedly as many as she can because she believed that because of Naga, her life was better than before.

A second tourist with a high level of involvement was a 52-Thai woman who travelled with her partner and had university background. She was a local and moved to Switzerland. She had been to the study site many times when she was younger. This year she came back to Nong Khai to celebrate her anniversary as well as to attend the Naga Fireball festival, which was close to her mother's house. She rated herself as having a very high level of involvement in paranormal phenomena. She believed in the paranormal or at least something supernatural. She was very happy and excited

although there were many crowds along the river bank of Mekong River. She reported that she enjoyed watching people and remained silent but did not have any unusual sensation.

A 23 years old man from Hong Kong with a university background travelled with his wife to visit Erawan Shrine in Bangkok. His main purpose was to make a wish and make an offering to the God. Last year he made a wish here and he had been promoted as he wished. Therefore, he came back to make an offering. He said he visited this site more than twice and he would come back with his family next time. He knew this site because of his friend's reference. Although he had a moderate involvement level and interest in paranormal beliefs, he believed that the God helped him to have a better life. This perspective motivated him to bring his wife to the site. This year, he wished for his father to get healthier. Besides making a wish and an offering, he took some photos and recorded a video onsite. He said he smelled something very strong but did not have any other unusual senses.

A fourth case from Thailand was a 46 years old lady who visited Trimurti in Bangkok with her colleague. She had a university background. She visited this site because she would like to make a wish and make an offering to Trimurti. This site was very famous for love and prosperity. Her friend recommended that she visit. Therefore, she believed that Trimurti would help her to get a new boyfriend. She brought a bunch of red roses with incense sticks and candles for making offerings. She explained that she had walked pass this site everyday but never dropped by even though it was not far from her office. As her paranormal involvement interest was moderate, she did not have any particular or strong emotions. Also, she did not experience any unusual sensations when she was onsite.

The final case study in Thailand was Chinese tourist. He was 22 years old with a university background and he was travelling to Nong Khai by himself. He enjoyed taking photos and had visited Nong Khai once. He also watched alone onsite. He did not have any belief or interest in paranormal topics. In the interview, he suggested that such topics were very personal and individually based. It might be about God, but he was not confident about other paranormal forces. He had a low involvement of paranormal interest. He did not have any strong emotion but felt positive when he was onsite. He enjoyed watching people and wondered why thousands of people came here to see this phenomenon. He did not have any unusual sensation. He assumed that he might experience unusual senses if it was not crowded. Although he travelled alone, he enjoyed experiencing new things about the local belief and tradition. It was a good time for him to understand people. He explained he had travelled around the world to see different cultures and he liked to share his experience to other people.

According to the individual responses and cases from Thailand, different age, educational and cultural background appear to have influenced the tourists' experience. Most tourists had visited the paranormal sites before. Tourists with high and moderate involvement did not have strong emotions but felt positive when they were onsite. Most tourists travelled with partners and colleague. The activities onsite were taking photos, making a wish and making offerings. Unusual sensations onsite sometimes induced the activation of a sixth sense and an impact on smell. Interestingly, tourists with low involvement tended to learn or experience new things when they were onsite.

4.5 Discussion

4.5.1 Involvement and tourists' emotions

In this study, paranormal tourists' experiences in Indonesia and Thailand were explored. By using a Paranormal Involvement Interest (PII), it was possible to profile and understand paranormal tourist interest and predict their experiences onsite. The approach links to psychological states and individual preferences as mentioned by Fernandes and Esteves (2016), Harrigan et al. (2017) and Havitz et al. (1990). In this study, different levels of involvement influenced different types of emotions when at paranormal sites. In Indonesia and Thailand, high levels of paranormal involvement interest affected positive emotions such as being eager, interested, and excited. Such results are consistent with the work of Brodie et al. (2013) and Kumar et al. (2010) who reported that with greater engagement, more positive experiential outcomes emerge.

Furthermore, this study also found that high levels of pre-involvement interest can also be linked both neutral and positive emotions. The results suggest that high level of involvement interest may not be the only precursor attending paranormal tourists' experiences. The onsite experience itself can be important. Some tourists who had low levels of paranormal involvement interest were likely to have negative emotions such as fear and be scared when at paranormal sites. It is typically suggested that high levels of involvement may produce positive emotions onsite for many interest areas. However, for paranormal tourists, as a special interest tourism, tourists who visited paranormal sites did express a mixture of positive, neutral positive and negative feelings, a finding which potentially distinguishes paranormal tourism from other type of tourism. As discussed in Chapter 2, there is a commonality here with dark tourism

where the experiences are not simply about positive or negative outcomes (Sharpley & Stone, 2012).

4.5.2 Facets of tourists' experiences

The results reported previously achieve the first aim and second aims of research that were to assess the facets of paranormal experiences and to compare and contrast overall experiences between Indonesia and Thailand. Comparing the two destinations, different levels of paranormal involvement interest affected tourists' emotion. For example, both destinations share a similarity that high levels of paranormal interest influencing positive emotions. By way of contrast, the lower paranormal interest tourists have, the less often they report negative emotions such as fear and scared when travelling to paranormal sites. Basic emotions such as fear, eagerness, surprise, and interest were found at paranormal sites which is consistent with the work of Fredrickson (2001), Butler et al. (2006), Lane et al. (2009), Faullant, Matzler, and Mooradian (2011), and Overbeek et al. (2012). The results revealed that not only positive emotions, such as joy and surprise, were recorded (Prayag et al., 2017), but negative emotions significantly shaped paranormal tourists' experiences (Sharpley & Stone, 2012). This finding supports the view that paranormal tourism is a distinctive experiential phenomenon that is worthy of exploration and characterisation.

In this study, both visual and non-visual senses were found. The results can be linked to the work of Agapito et al. (2013) who suggest that the study of specific senses is important to understand tourists' experiences. Specific senses such as tasting (Hjalager & Richards, 2002), hearing (Pilcher et al., 2009) and seeing (Adler, 1989) were found and matter for paranormal tourists' experiences. In this research, tourists in Indonesia and Thailand had different unusual sensation. For example, at Tirtar Empul in Bali

tourists participate in spiritual purifying by bathing and drinking holy water. While, there was no tasting experiences in Thailand, holy water is also used in spiritual activities by sprinkling holy water on the head or body, although it is uncommon at paranormal sites studied.

Comparing tourist behaviours onsite, tourists enjoyed taking photos as one of their typical behaviours (Miah, Vu, Gammack, & McGrath, 2017; Pearce, 2011). According to the results, tourists were likely to react differently in different destinations. In Thailand, making a wish, praying and making offering at paranormal sites are commonly seen and reflect the tourists' cultural and traditional background. This result is linked to the tourists' demographic profile where most tourists are domestic visitors. Therefore, these activities are part of culture and traditional beliefs. For example, it is believed that making offerings at spiritual sites or sacred places is the way to pay homage to something beyond the rational world and assists in gaining spiritual protection. In contrast, tourists in Bali, predominantly enjoy meditative or self-reflection. They are often silent onsite. It could be assumed that western cultural background of many tourists in the sample might be different in terms of thinking and contemplating when trying to learn new things.

In terms of relationships, travelling with different levels of intimacy affect paranormal tourists' experiences; the finding is consistent with the work of Pearce (2013). Paranormal tourists, especially international tourists prefer to travel with friends, family and partners. The result supported by the work of Lin, Zhang, Gursoy, and Fu (2019) that mutual attributes and self-disclosure indirectly increase engagement by strengthening perceived cohesion and perceived intimacy (Torres, 2016). In contrast, the results argue that tourists who attended paranormal sites and are with low level

intimacy companions are common in Thailand. Based on the researcher's observation, it could be assumed that peer-to-peer travelling to specific places is also increasingly linked to an emergence of the sharing economy as a new socioeconomic system. They travel with their colleague as part of social interaction in the workplace (Tussyadiah & Pesonen, 2016). Having reviewed and discussed the facets of paranormal tourists' experiences, it can be concluded that the dimensions of emotions, sensory links, behaviours and relationship all matter for paranormal tourists' experiences. The cognitive component was not systematically identified in the present research, but there is a recognition that knowledge and information gain was occasionally mentioned in the cases reported.

4.5.3 Tourism contexts and themes in paranormal experiences

Tourism contexts play important roles that influence paranormal tourists' experiences. Unusual sensational experiences such as sight (seeing something unusual), sound (hearing something different), or smell are counted as part of paranormal tourists' experiences. Based on the researcher's observation, most paranormal sites are located at remote areas and near forests or jungle such as Trunyan Cemetry and Taman Festival in Bali, Indonesia and Khamchanoad in Udon Thani, Thailand. These physical settings can involve a range of temperature changes and physical effects. The vegetation and context may explain the lack of smell of the corpses. For other experiences, it may be the unfamiliarity of the remote settings and the visual appeal of the sites (as reported in the some of the cases) which increase the 'paranormal' feel of the site.

Some of the commentaries on the distinctiveness of places offered by Jorgensen and Stedman (2001) fit the paranormal tourism sites studied in Indonesia. These authors observed that some attractions offer a behavioural exclusivity, that is, unique things to

do in that setting. The specific acts of worshipping spirits and offering devotional gifts in special ways, as well as observing unusual rituals and sites of death, characterise these paranormal study sites. As noted earlier, individuals may not build a cumulative sense of knowledge and familiarity across multiple paranormal activities. The differences among paranormal sites might be explained by the absence of demographic and visitor profiles that link these kinds of experiences. In addition, these findings suggest that a holistic approach to understanding paranormal tourism at the site level is required, and that the Orchestra Model presents a valuable mechanism for achieving this understanding.

4.5.4 Paranormal tourists' motivation

Paranormal tourists' motivations are driven by various factors. Push and Pull factors are widely used in tourism studies but need to be specified in any research context (Devesa et al., 2010; Wu & Pearce, 2014). According to the findings and adopting a push motivation categorisation, paranormal tourists can be identified as follows:

4.5.4.1 Religious –based activities:

In this group, there are the paranormal tourists who wanted to make a wish, pay respect to the holy spirit/thing, make merit, and make offerings at sacred sites. They are similar to and overlap with spiritual and religious tourists (Cheer et al., 2017). Wang et al. (2016) reported that tourists are motivated to pay respect and seek help from the Buddhism. They may pray for family in terms of spiritual belief as '*push*' factors and pursue mental peace and inner happiness follow-up push factors. Although religious and paranormal tourism share some similarities, the approach of focusing a study on push factors does not link to mental relaxation or dark aesthetics in paranormal

tourism. For paranormal tourism, a wide range of biological and cultural needs are necessary to further explore the reasons for the visits (Pearce & Lee, 2005). Also, push and pull factors in paranormal tourism are complicated because those factors are linked and generated by destination management and potential tourists who are involved and engaged to visit the destinations (Pearce, 2016).

4.5.4.2 Individual spiritual fulfillment:

In this group, paranormal tourists are motivated by believing/having a strong faith in spiritual fulfilment which is different from daily routine. For example, one tourist reported in Bali that *'I came to this site because I want to find peace in life and purify my spirituality. I work very hard. I want see something different.'* For this tourist group, travel is a spirituality-driven endeavour, and they wish to develop their spiritual levels by engaging in activities or places that links to their beliefs (Cheer et al., 2017; Hall, 2005; Norman, 2011). However, this result might differ from dark tourists' motivation because tourists are motivated to prove or experience whether ghosts or spirits exist in famous death tourist destinations (Biran et al., 2011; Podoshen, 2013; Podoshen et al., 2015). For example, in the Naga Fireball phenomena in Nong Khai or in Khamchanoad, Udon Thani, most tourists visited the sites because of a strong belief and faith in the power of the mythical serpent but they did not attempt to test or prove what they believe is real or not. Some paranormal tourists may search for mystical and magical experiences; however, transformations, enlightenment, and life-changing and conscious-altering events are excluded and are not being reported in this study (Hyde & Harman, 2011; Poria, Butler, & Airey, 2003b; Turner, 1973). Opportunities for extending the range of research inquiry at paranormal sites exist.

4.5.4.3 Incidental motivation:

According to the results, levels of intimacy and different settings affect paranormal tourists' onsite experiences. Notably, international tourists visited spirit sites with family members, friends and a partner, especially in spirit and ghost locations such as in Tirtar Empul, Lempuyang, Trunyan Cemetery and Taman festivals. It can be assumed that participating in activities related to spiritual fulfilment, which are different from daily routine need high intimate companions whom can be trusted and with whom the tourist feels comfortable. For example, one tourist visited Trunyan Cemetery with her eldest son reported that *'I visit this site to realise that my younger son will rest in peace after he died in last three years.'* Tourists with close relationships may share a common background, feelings or beliefs which drive them to attend the sites together, a view consistent with the work of Rittichainuwat and Rattanaphinanchai (2015) that close relationship reflect special moments in tourists lives. Also, tourists attended ghost sites with friends because they share similar interests and want to experience ghost haunting together. Moreover, tourists may search for new non-routine emotions and sensations and new leisure experiences (Carnicelli-Filho, Schwartz, & Tahara, 2010). Another reason can be about experiencing fear may help some tourists reach a greater level of emotional intelligence and create friendships (Bideci & Albayrak, 2016; Hyde & Harman, 2011). The result links to the works of Macionis and Sparks (2009) as well as Moscardo and Pearce (1999) that if travel companions want to visit the destination, there is a high possibility that other tourists will be drawn into the setting.

In terms of visiting mythical sites, tourists at Khamchanoad, Udon Thani and the Naga Fireball in Nong Khai phenomenon attended the sites with colleague. The result

reflects a view that this group share similar purposes and interests for visiting the sites such as making a wish and offerings. Also, tourists from the same workplace might have low paranormal interest or no specific faith to fulfil a religious ritual, but they can also join the activities such as praying and then feel an interest in the topics (Bideci & Albayrak, 2016; Poria et al., 2003b). However, in this study, interaction among other colleagues may not be a priority for paranormal onsite experiences as long as tourists share the same purposes (Hsu, 2011; Seaton, 1999, 2002).

4.5.4.4 Emotional states

For those motivated by specific emotional states, positive emotions were found, specifically the feelings of joy surprise, excited, interest, and eagerness as basic emotions. These results are consistent with the works of Butler et al. (2006), Lane et al. (2009), Faullant et al. (2011), and Overbeek et al. (2012). However, in this study, one additional emotion was found which is the feeling of '*awe*' in paranormal tourists' onsite experiences.

In this group, tourists reported low levels of interest in paranormal topics, especially those in the age group 36-45-years old and who were with friends and a partner. Members of this group seek to enjoy the scenic view or beauty of attractions, take photos, and spend time with friends and family. However, negative feelings of fear and anger are reported, especially at ghost sites. It is possible that negative emotions may occur because onsite experiences do not meet the initial purposes. The results are in line with the work of Brunner-Sperdin et al. (2012) and Hosany et al. (2015) that settings and services influence negative experiences, especially the feeling of anger at paranormal sites. However, negative feeling such as '*fear*' may be a distinguishing element which is important to experience paranormal topics and settings. Therefore, a

mix of negative and positive emotions in emotional states is important motivation to travel to paranormal destinations.

4.5.5 Demographic differences and overall paranormal tourists' experiences

The results pertaining to the fifth aim of research presented demographic profile influences on paranormal tourists' emotions for age, educational background, travel companion, place of origin, and previous visits. Paranormal tourists' onsite experiences are not homogeneous and comprise different factors. Tourist emotions are also highly diverse, ranging from feeling excited, eagerness to the feelings of disgust and anger at paranormal sites.

Different range of ages present different emotions in paranormal tourism. More extreme feelings were found in the middle age category; for those between 36-45 years old feelings of fear, anger, excitement and interest. At this age, experiencing novelty and excitement, and the desire to participate in paranormal activities can be a way to narrate their own journey or nostalgia which are similar to the other forms of special interest tourism such as dark and adventure tourism (Hasanthika, 2015; Pomfret & Bramwell, 2016).

Negative emotion such as feeling more *scared* at paranormal sites is found in the group of tourists who are with colleagues, but positive emotions for surprise and excited are found when visiting with friends and a partner. Visiting paranormal sites with friends or a partner can create more positive emotions because of some similarities in activity patterns, interests and previous experiences which is consistent with the other form of tourism such as nature-based tourism (Chen, Wang & Prebensen, 2016).

Tourists with non-university background reported positive feelings of eagerness and being excited for the first-time visits, especially at mythical sites. However, Asian tourists, especially Thais, reported an extreme feeling of scared when they are at the sites. The tourism contexts are linked to the local belief that the Naga, a mythical serpent who has strong role in Buddhist religion and has magical power to bring luck and peace to humans, as an established entity in Thai culture (Empan, 2002; Khaosod, 2017; Lanwong, 2017). Also, the physical appearance of the Naga or statues (e.g. big serpent with sharp canines and ‘creepy’ scales) can also be linked to being scared. For western tourists, the feelings of joy, surprise and excited when at paranormal sites can be found. It is because culture, tradition, and tourism settings are different from the place of their origin. Therefore, looking for new experiences, learning different cultures and enjoy novel topics are also found in this study (Carnicelli-Filho, Schwartz & Tahara, 2010; Wang et al., 2016).

4.5.6 Paranormal experiences from qualitative responses

Qualitative data were examined to further the understanding of the nature of this phenomenon. The cases revealed substantial individual differences in the tourists’ reactions to the feelings and understandings of the places prevailed. As the core model of this study, the Orchestra Model of tourists’ experiences also served to synthesise previous literature on experience, and acted as a framework for the case assessments. Deeper conversations with participants helped to better understand their structured responses and created more depth to the data for interpreting the components of the model.

4.6 Conclusion

The aims of this chapters were to assess paranormal tourists 'onsite experiences. Overall experiences derive from many factors which are basic emotions (e.g., fear, scared, excite, and interest), unusual sensations (e.g., temperature, hearing and tasting something unusual), levels of intimacy when travelling onsite, activities, and different contexts and settings. Also, motivations are driven by many factors such as religious-based motivations, individual-spiritual fulfilment, incidental motivations and emotional states. The results reveal that different demographic influences overall experiences when visiting paranormal sites.



CHAPTER 5: STAKEHOLDER PERSPECTIVES: AN INTERVIEW-BASED APPROACH

CHAPTER OVERVIEW

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-

5.1 Introduction

Across the continents, paranormal experiences draw a number of tourists to specific sites. For example, the Gettysburg Battlefield in the United States (Love to Know, 2016), the Toowoomba Ghost Chasers in Queensland, Australia (The Guardian, 2016) and the haunted castles of Britain (Countryfile, 2018) provide opportunities for some tourists to engage their interests in odd, challenging and unusual experiences. Further, there are multiple cases of puzzling, surreal phenomenon in Asia, Africa and South America that have appealed to tourists for many years (Geschiere & Meyer, 1998). The essence of interest in these locations is that the phenomena observed are not always easily explained by rational analysis - hence the term paranormal. However, the academic understanding of paranormal tourism destinations is limited. In particular, no empirical studies exist that would benefit paranormal tourism management. This case study aims to explore tourism stakeholders' understanding of paranormal tourism by using three development dimensions proposed by Haugland et al. (2011) which may help support this special tourism interest.

Indonesia and Thailand are destinations in South East Asia that attract tourists from all over the world. Tourists not only appreciate the beautiful countryside, natural and cultural attractions, but also show an interest in paranormal beliefs, which are prominent in these destinations. Particularly in Bali, the number of foreign tourists has increased from over two million in 2008 to over five million visitors in 2018 (The Jakarta Post, 2018; Bali Government Tourism Office, 2018). For Udon Thani, Thailand, domestic and international tourist numbers also increased from 2.7 million in 2011 to 3.7 million in 2018 (Ministry of Tourism and Sports, 2018; TAT News, 2018). Although these growth figures are mainly derived from an increasing diversity

of special interest topics, such as food tourism and spa tourism, there is considerable additional interest in paranormal tourism. Bali and Udon Thani were selected as examples to highlight the development potential of paranormal tourism in Southeast Asia. However, the findings can also be applied to other international destinations.

5.2 Research Aim

The principal aim of this chapter is to explore tourism stakeholder views on paranormal tourism development in Indonesia and Thailand as well as to compare and contrast views for future development.

5.3 Research Methodology

The research questions were formulated by applying the framework for tourist destination management. The framework includes asking stakeholders about destination capabilities, coordination at the destination level, and inter-destination bridge ties (Haugland et al., 2011). In-depth interviews were conducted using purposive sampling and snowball approaches, as explained in the following sections.

5.3.1 Participants

To recruit participants, purposive and snowball sampling methods were employed to access appropriate participants (Kreuger & Neuman, 2006; Neuman, 2014). Two groups of respondents were identified in the public and the private sectors. For the public sectors in Bali, representatives were officers from the Tourism Office at Gianyar and Bali Tourism Board; while the key informants from Udon Thani were from the Tourism Authority of Thailand and the Chief Deputy of the District at Khamchanoad. The research team directly contacted the tourism authority and tourism board personnel to source contacts of importance. These authorities then transferred

the questions to the personnel in respective departments. The first respondent recommended a second respondent, and so forth. For the private sector in the tourism industry, respondents were located in the transport sector, in hotels and accommodation, restaurants, souvenir shops, travel agents. The village headmen in Bali and Udon Thani were also included as key local stakeholders. The purpose of investigating these two groups was to compare and contrast an understanding of paranormal phenomena and destination development framework at the case study level.

5.3.2 Data collection

Primary data were collected using in-depth interviews and observations. The characteristics of an in-depth interview are defined by the length and depth of questioning (Creswell, 2014, 2018; Veal, 2006). Each interview was introduced by using a general question to establish the respondent's knowledge of paranormal beliefs and tourism (Saufi, O'Brien, & Wilkins, 2014). The length of the interview ranged between 45 minutes and two hours (Veal, 2006). Stakeholder interviews were undertaken in a confidential space to allow each participant to present their opinions in private (Yuksel et al., 1999).

Bi-lingual conversation was conducted in Balinese and English in Bali, Indonesia, and English-Thai in Thailand. Representatives from both private and public sectors were asked the same questions. The questions were divided into three parts: Part A focused on destination competencies. The questions were '*What is your role in the tourism sector?*' and '*Do you think your destination is set up to develop paranormal tourism?*' Part B was designed to understand the coordination at the destination level. The question was '*How well do you feel that businesses in your destinations work well*

together?’ Part C aimed to elicit ideas about inter-destination bridge ties by asking key informants ‘*How well do you work together with the surrounding destinations?*’ The purpose of the last question was to gain an overview of future management: ‘*Do you have any plans for developing paranormal tourism?*’ Overall, eight key informants were interviewed in Bali in September 2016, and eight respondents in Udon Thani in October 2016.

5.3.3 Data analysis

The process of data analysis involves coding, organising themes and interpreting data (Creswell, 2018). Content analysis was used to explore emerging topics, to identify the complexity of the phenomena, to compare and contrast group differences, and develop theories from both Indonesia and Thailand (Creswell, 2018; Dubois & Gadde, 2002). Field notes and field experiences were added to better understand the contexts of paranormal tourism and phenomena onsite (Dubois & Gadde, 2002; Ness et al., 2014). In this research, qualitative data were transcribed and analysed manually to investigate an understanding of the conceptual ideas about tourism planning and development (Creswell, 2018; Drisko & Maschi, 2015; Veal, 2006). The data were coded and grouped by using keywords relating to similarities and contrasts across research sites (Saufi et al., 2014).

5.3.4 Validity and reliability

In this study, validity and reliability were assessed by following Yin (2014). For construct validity, multiple sources of convergence are employed; different sites, different countries, different methods, and contributions and checking by research team members. For the Thai site, a Thai native was able to be an insider, helping sharpen the observations of the activity. For the Indonesian data collection, an

associate of the researchers accompanied the research team and performed the role of explaining local issues that might have been missed by a foreign research team (Fetterman, 2010; Jamal & Robinson, 2009). Preparation prior to the site visits was carefully done. Destinations were studied and selected, then the research team engaged in site visits to understand the contexts before collecting data. Target interviewees were contacted in advance and in-depth interviews were accompanied by participant observation. Data analysis was informed, but not dominated by the theoretical framework consistent with the literature (Ness et al., 2014). The research procedures as described here help with transparency to identify reliability (Yin, 2014). Repeat site visits and observations, data analysis and interpretation helped ensure the consistent findings.

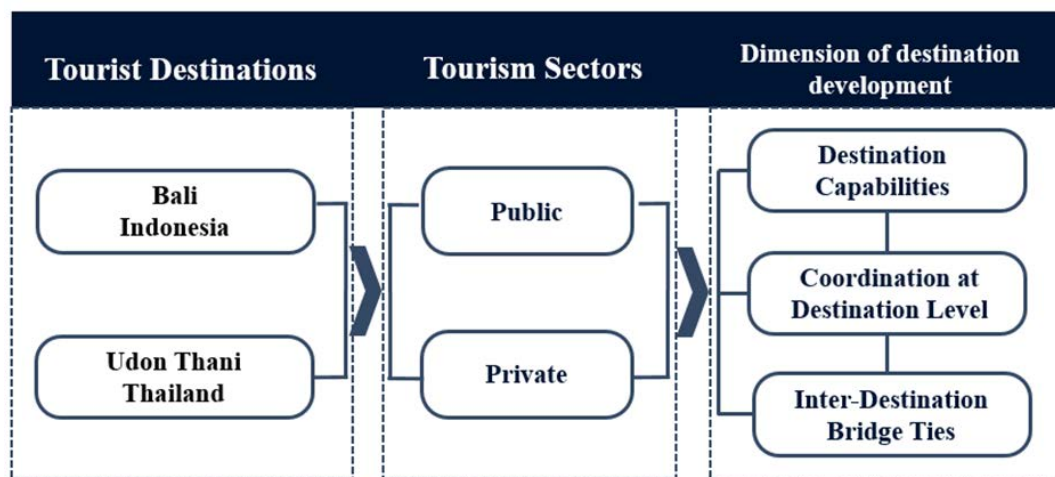


Figure 5.1: A framework to study stakeholder views about paranormal destination development.

5.4 Research Results

The characteristics of interviewees are presented in Table 5.1.

Table 5.1. Code of interviews.

Codes	Descriptions
1-BPU-TOG	Tourism Office at Gianyar
2-BPU-BTB	Bali Tourism Board
3-BPR-H/A	Representatives of hotel/accommodation in Bali
4-BPR-T/A	Travel agent in Bali
5-BPR-T/S	Transport sector in Bali
6-BPR-S/S	Souvenir shop in Bali
7-BPR-R/S	Restaurant in Bali
8-BPR-V/H	Village Headman in Bali
9-UPU-TAT	Tourism Authority of Thailand (Udon Thani)
10-UPU-DDC	Deputy District Chief in Udon Thani
11-UPR-H/A	Representatives of hotel/accommodation in Udon Thani
12-UPR-T/A	Travel agent in Udon Thani
13-UPR-T/S	Transport sector in Udon Thani
14-UPR-S/S	Souvenir shop in Udon Thani
15-UPR-R/S	Restaurant in Udon Thani
16-UPR-V/H	Village Headman in Udon Thani

Notes

Respondent Number: 1-16

Locations: Bali (B)/ Udon Thani (U)

Sectors: Public sector (PU)/Private sector (PR)

Organisations: Tourism Office at Gianyar (TOG), Bali Tourism Board (BTB), Tourism Authority of Thailand (TAT), Deputy District Chief (DDC), Representatives of hotel/accommodation (H/A), Travel agent (T/A), Transport sector (T/S), Souvenir shop (S/S), Restaurant (R/S), Village headman (V/H))

5.4.1 Stakeholder views on destination capabilities

Stakeholders from both public and private sectors in Bali and Udon Thani understood the overview of paranormal tourism and agreed that the destinations were able to develop as paranormal destinations.

5.4.1.1 Bali, Indonesia

Public sector perspective: In Bali, one respondent commented: ‘We already have the policy to directly support spiritual and paranormal tourism’ (1-BPU-TOG). This response was consistent with another public sector view that ‘Bali has a high potential to be a paranormal destination’ (2-BPU-BTB). The respondents explained and clarified that because of its image and character of spirituality and paranormal experience, Bali is one destination that attracts special interest tourism worldwide. They promote Bali as a destination of spiritual fulfilment. In terms of paranormal experience, they saw some future opportunities to promote and provide information for tourists with such special interests.

Private sectors and local perspective: By way of contrast, the representatives of the private sector voiced concerns over the readiness of their location for such development. For example: ‘Paranormal stuff is not for tourists’ (7-BPR-R/S) and ‘Paranormal is very specific for Hindus, not the other people’ (6-BPR-S/S). They added that the paranormal is a special supernatural phenomenon related to local beliefs and religious practices such as black magic, spirits and soul healing. They viewed these activities as reserved for local people and not so appropriate for tourists. One respondent commented: ‘This destination is not ready to be a paranormal destination.’ (3-BPR-H/A) as documented in Table 5.2.

5.4.1.2 Udon Thani, Thailand

Public sector perspective: Representatives of the public sector strongly agreed that Udon Thani has a strong destination capability especially in paranormal characteristics, and most notably in Khamchanoad. They provided comments that: ‘This area has many spiritual and paranormal destinations. It is very famous and tends to attract tourists from both domestic and international sources (9-UPU-TAT). One respondent added that ‘This place is a centre of spiritual belief and individual paranormal experience. It is better managed compared to last year’ (10-UPU-DDC). Khamchanoad is a famous destination for local people and tourists who pay homage, make an offering, and experience spiritual and paranormal senses. The tourism setting, and context have a distinguishing character and there is a strong image of the paranormal.

Private sectors and the local perspective: All private sectors personnel interviewed shared the belief that Khamchanoad, Udon Thani could be developed for paranormal tourism. For example, ‘It has a strong paranormal destination character and many people visit here because of the belief (11-UPR-H/A). They agreed that Khamchanoad is already defined as a destination for paranormal tourism, which is consistent with the views of those in the public sectors. However, there were some very specific suggestions offered about destination management in Khamchanoad. For example, one respondent proposed that ‘The parking space and toilets need to be improved because of increasing tourists.’ (15-UPR-R/S). Similarly, the other respondent said ‘....the parking space and toilets are not enough for the increasing the number of tourists.’ (14-UPR-S/S). Although there is some improvement in Khamchanoad, respondents

proposed that managing amenities and accessibility for tourists is needed for better development (see Table 5.4).

5.4.2 Common views on cooperation at destination levels

5.4.2.1 Bali, Indonesia

Public sector perspective: Public sector personnel presented a similar view that Bali has strong connection and coordination with other business sectors at the local destination level. Such connections follow the concept of Tri-Hita Karana (the relationship of God, nature and people). One respondent commented that ‘The Public sector promotes the destinations together with other provinces and Ministry of Tourism to promote tourist destinations initiated by ‘Tri-Hita Karana’ concept’ (1-BPU-TOG). They added that the role of public sectors lies in channelling communication and information, representation, consultation for tourism and advancing the public and government spirit. For example, ‘We work with both government and business sectors to promote Bali tourism’ (2-BPU-BTB).

Private sectors and local perspective: Some private sector participants presented a similar view about the strong connection and coordination with other business sectors linked to the concept of Tri-Hita Karana. One respondent said ‘My hotel always works with stakeholders to build network both local and national level. Our hotel applies the ‘Tri Hita Karana’ concept when working with different business or public sectors (3-BPR-H/A). Others supported this view: ‘Work with both government and local businesses. Tri Hita Karana is applied to work with other business (8-BPR-V/H).’ However, some commented that they do not work with other business because it is competitive, and they prefer to focus on only their own business.

5.4.2.2 Udon Thani

Public sectors perspective: Udon Thani respondents reported close cooperation with other public officials as well as with private sector personnel at their local destination. The response is understandable because at core this is the actual job description of personnel in the public sector: that is, to work with other parties to develop the tourism sector. This applied particularly well to Khamchanoad. One respondent added ‘We have a strong cooperation with people in the public and private sector to promote tourism at this destination’ (9-UPU-TAT).

Private sectors and local perspective: The responses from the individual businesses were sometimes supportive of cooperation and at other times, the fear of competition limited their joint involvement. For example, one respondent said ‘I have to inform the local administration to allow us to visit here with many tourists. I connect with the local restaurant because our customers are more than 50 people when we operate a tour here’ (12-UPR-T/A). ‘We work with local administration and a tour operator’ (15-UPR-R/S).

5.4.3 Divergent perspectives on inter-destination bridge ties

5.4.3.1 Bali, Indonesia

Public sectors perspective: Representatives of the public sector agreed that they work very well with other businesses and organisations in different provinces. “We always work with the other 10 provinces to create activities to attract tourists such as events, sport and exhibitions’ (2-BPU-BTB) proposed.

Private sectors’ and local perspective: Most respondents from private business commented that they did not coordinate with other businesses or organisations in different area or other provinces. For example, ‘No cooperation among other

destinations. Only in my area because I already have many customers' (5-BPR-T/S). However, some offered an opposing view that "We work with other destinations as part of Indonesia Hotel Association (3-BPR-H/A), and 'We occasionally work with other sectors, most only work for local scale operations (6-BPR-S/S).

5.4.3.2 Udon Thani

Public sectors perspective: Public sector personnel in Udon Thani agreed that they connected and worked with other business and organisations at different levels with other provinces and regions. The researcher asked about the existence of any inter-destination cooperation with different destinations; one respondent answered 'Yes, we have a strong connection and we do cooperate with other provinces and other regions including private and business sectors such as hotel, travel agent and local transportation' (9-UPU-TAT).

Private sectors and local perspective: Most private businesses showed a consistent view that there is rarely inter-destination bridge ties and cooperation. For example, 'There is no cooperation at all among other businesses and destination' (13-UPR-T/S, 14-UPR-S/S, 15-UPR-R/S). One respondent explained that '...It might be because our business is located in a remote area because Khamchanoad is quite far from the other destinations' (11-UPR-H/A). However, only one individual in this sector agreed that there was cooperation among other destinations and businesses and then because the format of the business (travel agency work) demanded such linkages. These views are summarised in Table 5.4.

Table 5.2: Perspectives of public sector in Indonesia and Thailand.

Destinations	Dimensions		
	Destination capabilities	Coordination at the destination level	Inter-destination bridge ties
<ul style="list-style-type: none"> Indonesia 	<ul style="list-style-type: none"> Bali already has the policy to directly support spiritual and paranormal tourism (1-BPU-TOG). Bali has high potential to be a paranormal destination (2-BPU-BTB). 	<ul style="list-style-type: none"> Public sector promotes the destinations together with other provinces and Ministry of Tourism to promote tourist destinations initiated by 'Tri-Hita Karana' concept (1-BPU-TOG). We work with both government and business sectors to promote Bali tourism. The concept of 'Tri Hita Karana' was used to work and cooperate with other sectors (2-BPU-BTB). 	<ul style="list-style-type: none"> We work together with the provincial and national levels and cooperate with each level of administration including business sectors and local people (1-BPU-TOG). We always work with other 10 provinces to create activities to attract tourists such as events, sport and exhibitions (2-BPU-BTB).
<ul style="list-style-type: none"> Thailand 	<ul style="list-style-type: none"> This area has many spiritual and paranormal destinations. It is very famous and tends to attract more tourists to visit from both domestic and international tourists (9-UPU-TAT). This place is a centre of spiritual belief and individual paranormal experience. It is better managed compared to last year (10-UPU-DDC). 	<ul style="list-style-type: none"> We have a strong cooperation with public and private sectors to promote tourism at this destination (9-UPU-TAT). At the destination, we are officially in charge of planning and development. We always connect and work with local administrative levels, local people and local businesses by using the royal act and law (10-UPU-DDC). 	<ul style="list-style-type: none"> Yes, we have a strong connection and cooperate with other provinces and other regions including private and business sectors such as hotel, travel agent and local transportation (9-UPU-TAT). There are not many tourist attractions close to this place. However, we still connect and work together with provincial and regional levels such as TAT and provincial administration (10-UPU-DDC).

Table 5.3: Perspectives of private sector in Indonesia.

Destinations	Dimensions		
	Destination capabilities	Coordination at the destination level	Inter-destination bridge ties
Indonesia	<ul style="list-style-type: none"> ▪ Bali is already defined as a paranormal destination because the belief is part of local ways of life (3-BPR-H/A). ▪ The destination itself is paranormal theme (4-BPR-T/A). ▪ Bali is number 1 for paranormal tours (5-BPR-T/S). ▪ Very specific for Hindu, not the other people (6-BPR-S/S). ▪ Paranormal stuff is not for tourists (7-BPR-R/S). ▪ Not ready for paranormal development (8-BPR-V/H). 	<ul style="list-style-type: none"> ▪ My hotel always works with stakeholders to build network both local and national level. Our hotel applies '<i>Tri Hita Karana</i>' concept when working with different business or public sectors (3-BPR-H/A). ▪ We cooperate well with the other agents, especially transportation, restaurants and souvenir shops (4-BPR-T/A). ▪ I work with hotels, souvenir shops, restaurants and car rent sector. Because we share the same customers (5-BPR-T/S). ▪ I don't work with other business because it's competitive (6-BPR-S/S). ▪ Only family connection and cooperation (7-BPR-R/S). ▪ Work with both government and local businesses. <i>Tri Hita Karana</i> is applied to work with other business (8-BPR-V/H). 	<ul style="list-style-type: none"> ▪ We work with other destinations as part of Indonesia Hotel Association (3-BPR-H/A). ▪ *Not really, only in Ubud (4-BPR-T/A). ▪ *No cooperation among other destinations. Only in my area because I already have many customers (5-BPR-T/S). ▪ We occasionally work with other sectors, most only work for local scale operation (6-BPR-S/S). ▪ *Not at all. Never work together (7-BPR-R/S, 8-BPR-V/H).

Table 5.4: Perspectives of private sector in Thailand.

Destinations	Dimensions		
	Destination capabilities	Coordination at the destination level	Inter-destination bridge ties
Thailand	<ul style="list-style-type: none"> ▪ Yes. It has a strong character as a paranormal destination and many people visit here because of the belief (11-UPR-H/A). ▪ It is definitely improved within last 6 months, especially security guards and shop management (12-UPR-T/A). ▪ It is a paranormal destination. I grew up here and see many changes and improvement, especially the management in this year (13-UPR-T/S). ▪ It is a well-managed and arranged this destination. Although the parking space and toilets are not enough for increasing numbers of tourists. Better tourist flow now (14-UPR-S/S). ▪ It is a tourist destination, but toilets and parking space must be improved (15-UPR-R/S). ▪ It is definitely ready for paranormal tourism (16-UPR-V/H). 	<ul style="list-style-type: none"> ▪ We <i>not always</i> work with other business or only attend the local accommodation meeting occasionally. However, if there is any update or policy related to us, we definitely apply it (11-UPR-H/A). ▪ I have to inform the local administration to allow us to visit here with many tourists. In additions, I connect with local restaurant because our customers are more than 50 people when we operate a tour here (12-UPR-T/A). ▪ I work sometimes with a tour operator, the temple, and local administration (13-UPR-T/S). ▪ I run the business under the contract of local administration and sometimes connect with tour operators (14-UPR-S/S). ▪ We work with local administration and tour operators (15-UPR-R/S). ▪ Always work with both local business, local people and government because it is my job to do that (16-UPR-V/H). 	<ul style="list-style-type: none"> ▪ Rarely. It might be because our business is located in a remote area because Khamchanoad is quite far from the other destinations (11-UPR-H/A). ▪ Yes, it is not only this destination in our package tour. It also includes the other destinations. So, we need to contact and connect with other business as well as local transportation and hotels in the city (12-UPR-T/A). ▪ Occasionally, but not always (16-UPR-V/H). ▪ There is no cooperation at all among other businesses and destination. (13-UPR-T/S, 14-UPR-S/S, 15-UPR-R/S)

5.5 Discussion

The aims of this research were to explore tourism stakeholders' understanding of paranormal tourism and to contrast their perspectives on destination management dimensions. Overall, the findings showed that tourism stakeholders have a broad understanding of paranormal tourism. Stakeholders at the destinations presented many similar views about internal cooperation but there were also some divergent perspectives on tourist benchmarking and inter destination bridge ties.

5.5.1 Destination capability

The results show that similarities and contrasts existed in some of the aspects of destination capability. (Haugland et al., 2011; Sainaghi & Baggio, 2017). In Bali, tourism stakeholders identify destination capability by evaluating destination image and the characteristics of paranormal destination. In Udon Thani, the destination capabilities were evaluated in terms of the prevailing destination image, the management of amenity, accessibility, and tourist information. Furthermore, in both locations' respondents were able to provide suggestions for improvement. It can be assumed that stakeholders understand destination capabilities because they are in a position to initially evaluate and assess the tourism situation. The results from Bali and Udon Thani are in line with Camisón et al. (2016), Haugland et al. (2011), Sainaghi and Baggio (2017) and Sainaghi, De Carlo, and D'Angelo (2018) that destination capability involves public bodies, community members, associations and firms, and their skills and competencies. Particularly in Udon Thani, it is apparent that subsequent stages of destination planning should involve the full range of stakeholders' perspectives (Van Notten et al. 2003).

5.5.2 Coordination at the destination level

Taking a broad view, cooperation among business owners at both destinations was seen as potentially productive and rewarding, especially in Udon Thani. All private sector interviewees strongly agreed that cooperation among businesses at the local destination level works at an official and an unofficial level. In this case, the results from Udon Thani are consistent with the work of Baggio (2011), Fyall and Garrod (2018), Gorman and Mottiar (2015) and Pjerotic (2017), all of whom assert that effective coordination at destination level involves a sense of shared ownership of new initiatives, mutually supportive roles in policy formulation and continual cooperation.

In Bali, however, not all business sectors agree with this coordination concept. Some private sector personnel in Bali did not work with other businesses; mostly such respondents were from small and family business sectors. This result is consistent with the work of Wearing and McDonald (2002) and Saufi et al., (2014) that tourism benefits particular groups and a lack of local cooperation may be understood because of business competition.

Overall for this topic of coordination, stakeholders from the studied destinations varied in their responses and the way they viewed tight links. For the long-term development, public and private sectors, business and local leadership, as well as local collaborative initiatives are seen as significant mediators providing a good base for tourism policy making (Bramwell & Sharman, 1999; Gorman & Mottiar, 2015). Stakeholder views from these two cases identify that the task of bringing groups together and aligning views is a key challenge for the type of tourism under consideration (cf. Fyall & Garrod, 2018; Timothy, 1999).

5.5.3 Inter-destination bridge ties

Government sector stakeholders in Bali and Udon Thani stressed the value of working with other business in different provinces. The very job descriptions of government stakeholders predispose them to express such views. That is the rationale for their positions lie in their roles to liaise with local communities and adopt proactive marketing strategies to increase new and niche markets in regional and country areas (Bali Tourism Board, 2018; TAT, 2018). Tourism operators and business stakeholders at both destinations expressed the view that they rarely worked or connected with those from different places. This result agrees with the findings of Drozdowska and Duda-Seifert (2017) who report that the direct ties between individual actors at different destinations are rare. While some sectors may cooperate well, other companies or businesses did not pay much attention to regional ties and cooperation. Inter-destination bridge-ties therefore only exist among the public sector as a part of policy-making, and for a few larger scale businesses.

In this study, lack of inter-destination cooperation, especially in private business at two destinations, can partly be explained by the site locations. Both paranormal destinations studied are located in rural and remote areas. Also, tourists visit the destinations with their specific purposes such as homage, making an offering or experiencing the unusual. A linkage and interaction between other tourist destinations might not occur because the destinations both have their own well-known character and effective local administration which already bring many tourists. This result contradicts the view that collaboration among stakeholders at a destination and between destinations is essential to create new opportunities, identify gaps in management, and provide innovative solutions resulting in greater effectiveness for destinations (Czernek (2013); Kozak (2002); Lane and Bramwell (2000); Ness,

Aarstad, Haugland, and Grønseth (2014); Vodeb & Nemec-Rudež (2016); Zehrer, Raich, Siller, and Tschiderer (2014)). As a special interest destination, inter-destination bridge ties may help for tourism marketing, but the concept might not be applicable for local management because of the different contexts.

In this research, only hotel operators in Bali and travel agents in Udon Thani agreed that they always worked well with other businesses at local and regional levels. It can be observed that for national chain hotels, inter-destination bridge ties are important for business and revenue. Similarly, travel agents work in a multi-destination business. Therefore, inter-connection with other business and destination is important (Ness et al., 2014). A synthesis of these points is provided in Table 6.

Although the framework for tourism destination management proposed by Haugland et al. (2011) may be useful for studying more established destinations, not all of the necessary and desirable components of the broad ranging framework were apparent for the two special interest destinations studied. The researcher proposes that for special interest tourism destinations, inter- destination bridge ties and attendant cooperation at the provincial or national level may not be applicable because of the characteristics of paranormal tourism and site factors. Each special interest destination has a different background and management structure, as well as differing abilities of the personnel at each destination, which may result in varied approaches to initiating new offerings and products. As suggested by Haugland et al. (2011), Vodeb and Nemec-Rudež (2016), and Czernek (2013), comparison among destinations is generally an effective tool to improve the performance of destinations in general strategic management. However, the researchers argue that this may not be applicable to special interest tourism, in particular for paranormal tourism, where the variable

nature of the resource creates rather special local circumstances. Synthesis views of stakeholders are documented in Table 5.5.

Table 5.5: Comparison of stakeholders' perspectives on destination development; Bali and Udon Thani.

Dimensions of Destination development	Destinations	
	Bali	Udon Thani
Destination capabilities (A set of local businesses, public bodies, community members, associations and firms, and their skills and competencies)	<ul style="list-style-type: none"> ▪ Public sectors shared <i>a consistent view</i> about destination capabilities that Bali has strong confidence and high potential to be the destination of paranormal tourism. 	<ul style="list-style-type: none"> ▪ Public sectors <i>strongly agreed</i> that Udon Thani has a strong destination capability especially in paranormal characteristics.
	<ul style="list-style-type: none"> ▪ Half of private sectors shared <i>a consistent view</i> that Bali is a destination for paranormal tourism, while some respondents opposed that Bali is not destination for paranormal tourists and it could be deserved only for local Hindu. 	<ul style="list-style-type: none"> ▪ Private sectors shared <i>a consistent view</i> that Udon Thani has high competency to be a paranormal tourism destination because of the character and image, local administration and management.
Coordination at the destination level (The local network structure comprises four leadership and structural principles: forms of individualistic leadership, the administering DMO and its leadership, contractual arrangements, and the roles of corporations)	<ul style="list-style-type: none"> ▪ Public sectors presented <i>a similar view</i> about strong connection and coordination with other business sectors at local destination by following the concept of Tri-Hita Karana. 	<ul style="list-style-type: none"> ▪ Public sectors presented <i>a consistent view</i> that they work with other private sectors and local community at local destination.
	<ul style="list-style-type: none"> ▪ Some businesses proposed that they don't work with other businesses because of family connection and competitive businesses. Only one private sector agreed that they have strong connection and coordination with other business sectors by following the concept of Tri-Hita Karana. 	<ul style="list-style-type: none"> ▪ All private sectors strongly agreed that cooperation among businesses at local destination is obviously connected both officially and unofficially.
Inter-destination bridge ties (Collaboration among stakeholders at a destination and between destinations)	<ul style="list-style-type: none"> ▪ Public sectors <i>shared similar views</i> about strong connection of inter-destination coordination such as working with government and private organisation in other provinces. 	<ul style="list-style-type: none"> ▪ Public sectors <i>agreed</i> that there is strong cooperation among other destinations.
	<ul style="list-style-type: none"> ▪ Most private businesses <i>disagreed on</i> connection of inter-destination coordination. Only one business had inter-connection with other destinations and businesses. 	<ul style="list-style-type: none"> ▪ Most private businesses showed a consistent view that there is <i>rarely inter-destination</i> bridge ties and cooperation because of the geographical area, distance and accessibility.

According to the results and discussion of this study, lessons learned from stakeholder views can be proposed. A paranormal destination framework consists principally of the integration of two key aspects, which are destination capability and coordination at the destination level. In terms of *destination capability*, management of amenities and accessibility such as the ability to manage basic amenities, resources, and transportation are indeed important. A strong image and profile of the possible paranormal experience as well tourist management is also important. For example, managing tourist flows and providing tourist information are necessary for better tourist experience. For *coordination at the destination level*, coordination among local people, local business and government is needed. Also, shared common concepts such as Tri-Hita Karana in Bali and the Royal Act and registration in Udon Thani, are vital guidelines for tourism development.

5.6 Conclusion

The aim of the research was to understand tourism managers' views of the possibilities for paranormal tourism development. In the two different countries and contexts studied, stakeholder interviews revealed both similar and different perspectives on destination development. Different ways of cooperation were tied to cultural rules and practices. While destination capabilities require some improvement, there was local confidence in the readiness of the site personnel to contemplate building future tourism opportunities. Stakeholder information indicated weaknesses in terms of limited inter-destination bridge ties, but some positive signs of local cooperation were reported. The results prompted a questioning of the generic applicability of the framework used to appraise components of destination development for the varied forms of paranormal tourism.

CHAPTER 6: SYNTHESIS AND SUMMARY

CHAPTER OVERVIEW

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6.1 Introduction

This chapter discusses a holistic approach to the research, notes academic and practical contributions, and identifies future research. To achieve the aims of the work, the researcher adopted a multiple-case study design and a mixed-method approach to collect and analyse the data. The results identified essential components that influence paranormal tourists' onsite experiences, connecting to levels of involvement interest, travel motivations, themes and tourism contexts across Thailand and Indonesia as discussed in Chapter 4. Also, stakeholders' perspectives reflected the value of a paranormal destination development framework, which was discussed in Chapter 5.

6.2 Synthesis of Findings: A Holistic Understanding

A holistic approach synthesises the key findings of the empirical studies. It combines each separate aspect of the research and brings them together to understand the entity of paranormal tourism, connecting with tourism contexts and themes, which were essential to understand the holistic approach of paranormal tourism. Three major connections are considered: a comprehensive definition, a consideration of paranormal tourists' onsite experiences, and an integration for destination development.

6.2.1 Paranormal tourism: A comprehensive understanding

According to the research findings, paranormal tourism is one type of special interest tourism. It overlaps with other related types of special interest tourism to which it is linked through onsite activities, settings, and beliefs. However, paranormal tourist reports onsite experiences that are different from other types of tourism. Figure 6.1 presents an overlapping view of onsite activities among paranormal tourism and other related types of tourism. Activities at different destinations influence different

behaviour onsite. For example, at spiritual sites, undertaking onsite activities such as praying, making a wish and offerings are like religious, pilgrimage and spiritual tourism. Yet again, some tourists who visit ghost sites encounter death and seek haunting spirits to experience deep feelings through observing and remaining silent. These activities exemplified similarities to dark and ghost tourism as found at Trunyan cemetery and Taman festival in Bali, Indonesia. More broadly, paranormal tourism settings are found in haunted sites, temples, shrines or places related to ghost (Holzhauser, 2015), religious (Guelke & Olsen, 2004; Timothy & Olsen, 2006), pilgrimage (Digance, 2009), spiritual (Sharpley & Jepson, 2011), and dark sites (Stone, 2006; Sharpley & Stone, 2008) or even supernatural entities such as the mythical serpent (Naga) in Thailand or belief in a supreme power or God (Heelas, 1998) as in Bali, Indonesia. In paranormal tourism, settings are linked to tourist' onsite activities, individual purposes, and beliefs.

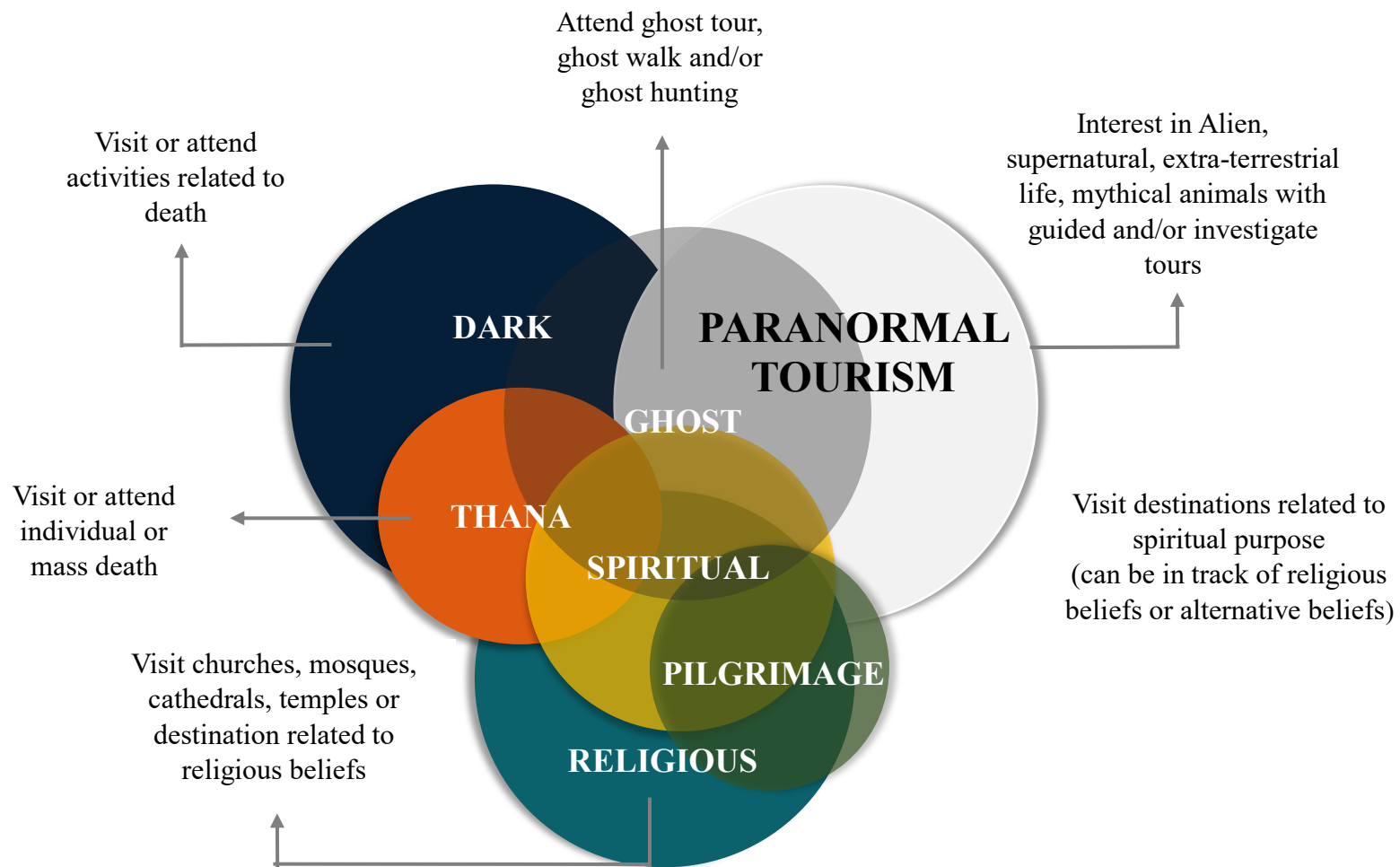


Figure 6.1: Paranormal tourism in the context of other related thematic niche tourism areas

6.2.2 A consideration of paranormal tourists' onsite experiences

6.2.2.1 Different levels of paranormal involvement interest and emotions

The facets of paranormal tourists' onsite experiences are influenced by psychological states (Havitz et al, 1990; Fernandes & Esteves, 2016; Harrigan et al., 2017). A paranormal involvement interest index (PPI) was applied to identify three different levels of paranormal interest before travelling to paranormal sites: low, moderate and high levels were identified. In this study, different levels of paranormal involvement interest affected different emotions. Tourists with high levels of involvement were likely to have positive emotions as reported by Brodie et al. (2013) and Kumar et al. (2010) who found that the higher levels of engagement in activities, the more positive experiences are found. Interestingly, not only positive emotions were found in the group with high levels of paranormal interest, as neutral emotions such as the feeling of acceptance, especially for tourists who had been at paranormal sites before were also reported. However, negative emotions such as fear, disgust and anger were found in the group with low and moderate levels of paranormal interest, especially among tourists with a university background. Positive emotions did not only occur with high levels of interest, but it also appeared in the group of tourists with moderate levels. These results challenge the perspective that only high levels of paranormal interest are important since moderate levels of interest also need to be considered at paranormal sites. That is, high levels of involvement interest may not be the only antecedent when attending paranormal tourists' experiences. Also, not only positive and negative emotions characterise paranormal tourists' experiences, neutral emotions are also important in shaping paranormal experiences.

6.2.2.2 Paranormal tourist motivations

Tourist motivations are also key factors which affect tourist behaviour, emotions and experiences. Four categories of paranormal tourist motivation were employed: 1) religious –based activities, 2) individual spiritual fulfillment, 3) incidental motivation, and 4) emotional states. The significant differences among the four groups were based on tourists' cultural background, individual belief, and travel companions as follows.

Religious-based activities

The motivations in this group are based on religious activities and purposes. Specific purposes are to make a wish, pay respect to the holy spirit/God, make merit, and make offerings at paranormal sites. In this study, links between motivations and activities were found. Most tourists in this group visit spiritual sites and report moderate levels of paranormal involvement interest and have positive emotions such as eagerness, excitement and interest when they were at the sites. According to the qualitative responses, tourists pray and make a wish onsite to find peace and inner happiness; these are similar activities and purposes with other related types of tourism such as spiritual and religious tourism (Cheer et al., (2017); Wang et al., (2016)) as documented in Figure 6.1. Based on the researcher' observation, the contexts of cultural background and beliefs influence this group of tourists because most tourists are Asian who have some religious background and beliefs. For example, in Thailand, the belief in Buddhism, God and supernatural are mixed and embedded in daily life. Therefore, activities onsite reflect tourist motivations, behaviour and experiences in an integrated way.

Individual spiritual fulfillment

Individual spiritual fulfillment was found among tourists with high levels of paranormal involvement interest. Tourists in this group are motivated by believing/having a strong faith in spiritual fulfillment that is different from their daily routine. The purpose of visiting paranormal sites is specifically for individual fulfillment, and spiritual connections to the sites in the two case studies e.g., Tyunyan Cemetery, Tirtar Empul, and Lempuyang in Bali, Indonesia, and Naga Fireball festival in Nong Khai and Khamchanoad in Udon Thani). This means tourists in this group are seeking new experiences and even the meaning of life. Their goals, different from the previous group, are to make a wish not only for themselves but also for other people. This group typically attend the sites with friends or a partner. However, a few tourists in this group do prefer to visit the sites alone.

Incidental motivation

Tourists in this group are motivated by their friends or family reference group. These tourists show the least interest and low levels of participation and engagement onsite, a finding which is consistent with the work of Moscardo and Pearce (1999). For paranormal tourism, travel companions and relationships reveal interesting results that need to be considered. Although this group of tourists reported low levels of interest and engagement onsite they create mutual experiences and share moments with intimate friends when at the sites. This means that the high levels of intimacy affect paranormal tourists' onsite experiences in terms of sharing special times and their experiences reflect such ties.

Emotional states

For the emotional state category, tourists visit paranormal sites because of the beauty of nature, scenery and history. Therefore, low levels of paranormal involvement interest are reported and negative emotions such as feelings of disgust and scared are not unexpected results. For example, Trunyan Cemetery is in the forest surrounded by natural beauty and historical background. However, corpses and dead bodies are laid out with any covering. Therefore, an unusual sense of smell and temperature are found, and such settings generate negative emotions. It can be noted that, for this group, visiting paranormal sites might be linked to their primary motivation to experience local culture and enjoy beautiful destinations such as Lempuyang and Tirtar Empul in Bali, Indonesia. The settings of such destinations have a pristine, natural character and history, and the paranormal topic is just one part of the whole destination.

6.2.2.3 The facets of paranormal experiences

According to the research results, there are five main components that influence paranormal tourists' onsite experiences: 1) affective (emotions and feelings), 2) unusual sensations, 3) onsite activities, 4) levels of travel intimacy, and 5) tourism contexts. The overall experiences are combined and composed onsite and are determined by pre-involvement interest levels (low, moderate and high levels of interest in paranormal topics) and travel motivations. Also, demographic differences do matter for paranormal tourists' onsite experiences which derive from 1) tourists' age group, 2) educational background, 3) places of origin, and 4) previous visits. Figure 6.2 provides the facets of paranormal tourists' onsite experiences.

For emotions, a mix of positive, neutral and negative emotions were found at paranormal sites. The feelings of very excited, interest and awe are defined as positive

emotions which can be found in spirit-based and mythical sites more than at ghost sites. In contrast, negative emotions significantly affect paranormal tourists' emotions such as the feelings of being scared, fear and disgust when tourists are at the sites. Interestingly, neutral emotions are also significant for tourists' emotions, especially for tourists who have been to the sites previously and are likely to feel 'acceptance' more than tourists who have never visited these sites.

Another factor is the unusual sensations which have a significant effect on paranormal tourists' onsite experiences, especially the feeling of changing temperature (e.g., cool, warm and freezing), hearing unusual sounds, and tasting something different from daily routine. A sense of fear is obviously seen at ghost sites, while a sixth sense was sometimes reported at mythical sites. In the study, different sensations were found at different tourism settings.

The type of travel companion is one factor that significantly affected paranormal tourists' experiences. In this study, travel companions were categorised into two groups: high and low levels of intimacy. High levels of intimacy refer to tourists who travel with family, friends and a partner, while low levels of intimacy mean tourists who visit paranormal sites with colleague, tourist guides, other tourists or alone. According to the study, high levels of intimacy were reported for Western tourists, especially at spiritual sites, while Asian tourists were relatively more likely to travel with a colleague or alone at mythical and spiritual sites. Travel companions resulted in the differential sharing of special moments.

Onsite activities were also important for paranormal tourists' experiences. In this research, tourist behaviour was categorised into two groups: interactive-based and meditative groups. Most tourists enjoy taking photos as one of their typical behaviours

(Miah et al., 2017; Pearce, 2011). Comparing the Asian and western tourists, the former were likely to make a wish, provide or seek merit and give offerings as well as to pay homage onsite (especially the Thais). It is common to believe in paranormal spirits because these activities are part of culture and traditional beliefs where animist and Hindu beliefs are mingled from earlier centuries (TAT, 2017; Winn, 2017). For western tourists, they are likely to be more meditative compared to Asian tourists and contemplate the site, remain silent, and make their own observations. In this study, tourists from different places of origin clearly behaved differently when they are at paranormal sites.

Lastly, different tourism contexts and settings provide different emotions and sensations at paranormal sites. Three themes were used in the case studies across two different countries: ghosts, spirits and mythical beliefs. Tourists at ghost sites have a strong sense of fear and were excited onsite at Trunyan Cemetery, Taman Festival and Goa Gajah in Bali, Indonesia. In addition, tourists feel interest and awe with the feeling of changing temperature (e.g., Lempuyang), and tasting something unusual (e.g., Tirtar Empul, Kunung Kawi) at spirit-based sites. Additionally, tourists feel extremely scared at mythical sites and unusual sensations such as the operation of a sixth sense was found, especially at Khamchanoad, Udon Thani and Naga Fireball in Nong Khai. According to the research findings and discussion, overall paranormal tourists' onsite experiences and the influence of various factors and components are presented in Figure 6.2.

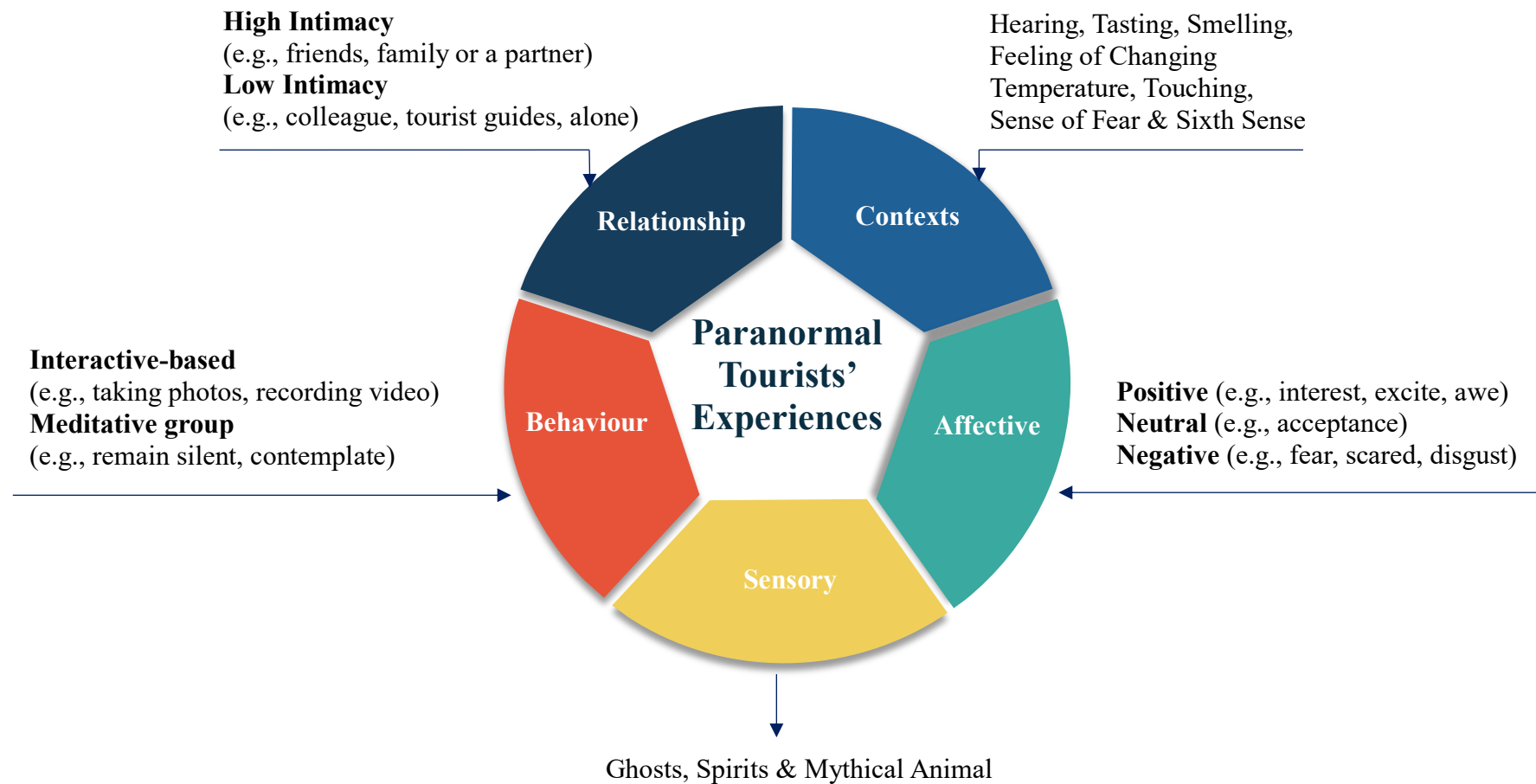


Figure 6.2: Facets of paranormal experiences identified in this thesis.

6.2.3 Stakeholders' Perspective: An integration for destination development

In this thesis, three components of destination framework were employed to identify different perspectives of stakeholders from the public and private sectors in Indonesia and Thailand: the components were destination capabilities, coordination at destination levels, and inter-destination bridge ties (Haugland et al., 2014).

In terms of destination capabilities, there is an identical view from public and private sectors that paranormal characteristics exist in the settings and are based on cultural and traditional background, and beliefs. Each destination has distinctive activities which are related to religious meaning, spiritual properties and the belief in supernatural power. At spiritual and mythical sites, onsite activities are about paying respect to the God of Brahman such as giving garlands of marigold at the Erawan shrine in Bangkok or a bunch of red roses for Trimurti, the Goddess of love and prosperity, together with incense sticks, candles and other auspicious symbols. At Khamchanoad, where tourists make a wish and an offering to the Naga by giving *Pan Bai Sri*, the form of the offering is a banana leaf decorated with flowers. It is believed that Pan Bai Sri is a symbolic way to communicate with the Naga through the offering. At ghost sites, offerings are also found but for different purposes. Offerings are about giving food to the spirit or ghost onsite such as in Taman Festival and Trunyan Cemetery in Bali. At the locations studied and due to the strong image related to paranormal topics, both public and private sectors shared a consistent view that their destinations are ready for paranormal tourism. However, a few stakeholders did provide a view that tourists should not participate in activities onsite because they are reserved for local people. Furthermore, recommendations on managing facilities and tourist information for destination development were suggested by some stakeholders.

Therefore, it can be reiterated that stakeholders' perspectives are important for destination development.

For cooperation at the destination levels, both public and private sectors share a consistent view that good cooperation among different sectors are needed. There are some views among the private businesses that cooperation is rarely found in Bali because of competition. Also, in terms of inter-destination bridge ties, different opinions between the private and public sectors' view do exist. It was rare to find that local businesses work and connect with other businesses or the government sectors. That is because some paranormal sites are located in quite remote areas; therefore, geographical isolation, distance and accessibility can be considered as inhibiting cooperation.

According to the findings, different perspectives on the destination development framework appeared to derive from the respondents' different backgrounds and world views such as strong image of paranormal destination (e.g., settings, history, cultures and beliefs). For example, in Bali, the concept of Tri-Hita Karana (relationship among God, human and nature) is widely applied for local ways of life and is embedded in the perspectives of both public and private sectors on paranormal destination development. For example, when building a new house close to the spiritual site it must be no taller than the top of coconut tree because it will be higher than the place of God. Also, it will block the air flow to another person's house. Similarity, the development of paranormal tourism in Bali must adhere to maintaining this three-part harmony.

In Thailand, the Royal acts of registration were applied. For example, at Khamchanoad, Udon Thani, tourists and local people at the site must conform to the

administrative regulations such as not to damage or disturb anything onsite. Findings again confirmed that tourism stakeholders' perspectives are important for destination development. In both settings, cultural background and overarching beliefs are key factors to be considered for destination development.

6.3 Research Contributions and Implications

6.3.1 Academic contributions

This research has provided some theoretical contributions to the literature and builds initial practical implications for the tourism industry following the research gaps: 1) no empirical data that links paranormal beliefs to tourism, 2) no research on paranormal tourists' on-site experience and paranormal travel motivation, 3) no case studies across countries and types of paranormal tourism, and 4) no evidence to support how to manage paranormal tourism destinations.

6.3.1.1 Paranormal tourism: The emergence of special interest tourism

The components of tourists' experiences at paranormal sites, as per the Orchestra Model, fulfilled the first aim of the study. In line with findings of linked types of tourism, the results showed that visitors to paranormal sites experienced both positive and negative emotions (Prayag, Hosany, Muskat, & Del Chiappa, 2017; Sharpley & Stone, 2012). The findings provide particular insights because the emotions that mattered were different to those found to be important in previous tourist attraction studies. The results revealed that not only positive emotions, such as joy and surprise, were recorded (Prayag et al., 2017), but negative emotions significantly shaped paranormal tourists' experiences (Sharpley & Stone, 2012). This supports the view that paranormal tourism is a distinctive experiential phenomenon that is worthy of

exploration and characterisation. This finding fills the first gap of research that paranormal belief and tourism are distinctive contemporary interest area and niche markets for development.

6.3.1.2 New perspectives for special interest tourism: Activities, motivations and experiences

The core idea of the Orchestra suggests that all experiential components operate at different times, sometimes one dominates, at other times different facets prevail. For the purpose of analysis, components can be considered separately as done in this study. It was established that affective, sensory, behavioural and relationship components are all significant which is consistent with the work of Pearce et al. (2013). However, the cognitive component was not found to have a strong effect on paranormal tourists' onsite experiences. A few tourists did note their increase in knowledge in the qualitative case studies. Nevertheless, the knowledge gain measure used to access cognitive features was arguably limited, so the further strengthening of this Orchestra Model in subsequent research is required. According to the research, **activities, experiences, and motivations** are all important for paranormal tourism as documented in Table 6.1.

Table 6.1: Paranormal tourist's activities, experiences and motivations compared to other related types of tourism.

Type	Activities	Experiences	Motivations
Dark tourism	Visits to places where tragedies or historically noteworthy death has occurred and that continue to impact our lives" (Tarlow, 2004)	Experiencing tourists' own sense of mortality (Stone, 2012)	Motivation to travel is defined as simulator (Podoshen, 2013). Tourists want to find a new experience or an adventure to gain knowledge and understand something that was not known to them before (Stone, 2012).
Holocaust tourism	Visits to sites of suffering, interpreted as secular yet no less sacred pilgrimage to another-worldly reality (Feldman, 2008 in Kidron, 2013)	Experiencing emotions that might permit for identification, bonding and thick familial sociality (Kidron, 2013)	Tourists want to seek their spiritual/ideological "centre out there" and ultimately experience familial communities Turner (1973); Kidron, (2013)
Ghost tourism	Attends ghost walks (e.g., they hired actors host the tour as famous phantoms in Scotland), ghost tour (Inglis & Holmes, 2003)	Experiencing personally involved descriptions by the guide, enjoy a deliberately grotesque and exaggerated account of the past (Inglis & Holmes, 2003)	They want to experience relationships with the dead (Raine, 2013)
Paranormal tourism	Tourists make a wish, merits and offerings, taking photos and talk onsite (interactive-based). Also, they contemplate, remain silent and observe (meditative) when they are at sites (author).	Tourists try to learn new things from their daily routine with individual interest in paranormal topics. They experience unusual sensations with a mixture of positive, neutral and negative emotions (author).	Tourists are motivated by four different groups: religious-based activities, individual spiritual fulfilments, incidental motivations and emotional states (author).

Furthermore, it was found that paranormal contexts are defined by being ‘beyond normal belief’, and that the variety of such attractions produces diverse, but internally consistent, site-based experiential outcomes. That is, when travelling to paranormal destinations, tourism context affects how paranormal tourists sense, think, feel, behave and relate to the setting. Some of the commentaries on the distinctiveness of places offered by Jorgensen and Stedman (2001) fit the paranormal tourism sites studied in Indonesia and Thailand. The researcher observed that some attractions offer a behavioural exclusivity, that is, unique things to do in that setting. The specific acts of worshipping spirits and offering devotional gifts in special ways, as well as observing unusual rituals and sites of death, characterise these paranormal study sites. Importantly, individuals may not build a cumulative sense of knowledge and familiarity across multiple paranormal activities. The non-cumulative experience also helps to distinguish paranormal tourism from other special interests where more experiences build competence, knowledge and skill (e.g. bird watching or rock climbing).

As the core model of this study, the Orchestra Model of tourists’ experiences also served to synthesise previous literature on experience and acted as a framework for the assessment undertaken in the research. Deepening the conversations with participants helped to better understand their structured responses and created more depth to the data for interpreting the components of the model. Researchers studying tourist experience could, on the basis of present work, continue to use the Orchestra Model which was useful in producing a rubric for this study.

6.3.1.3 Tourism destinations framework for special interest tourism

For paranormal tourism development in Bali and Udon Thani, some cooperation exists between various sectors at the local and regional level. These findings correspond with Baggio (2008) and Framke (2002) who highlight the centrality of cooperation at the destination level. How can this understanding help destination planners and tourism stakeholders to better envision the sustainable development of special interest destinations? Although both destinations exhibited some cooperation and shared general confidence about paranormal development, stakeholders need to be mindful of the need for potential additional resources. For example, upgrading facilities such as toilets and parking spaces are needed to boost the development of such destinations. Stakeholder responses indicated difference in interactions between the private and business sectors at the local destination levels.

These findings from Bali highlight the view that traditional concepts and beliefs drive local cooperation and management for paranormal tourism, while national legislation only acts as a broad guide for development. This finding contradicts the generic destination concept of Haugland et al. (2011) who stressed the importance of all three forces: that are capabilities, coordination at the destination level and inter-destination bridge ties to build a successful destination. Inter-bridge ties may not be a key factor in developing special interest destinations (see Figure 6.3).

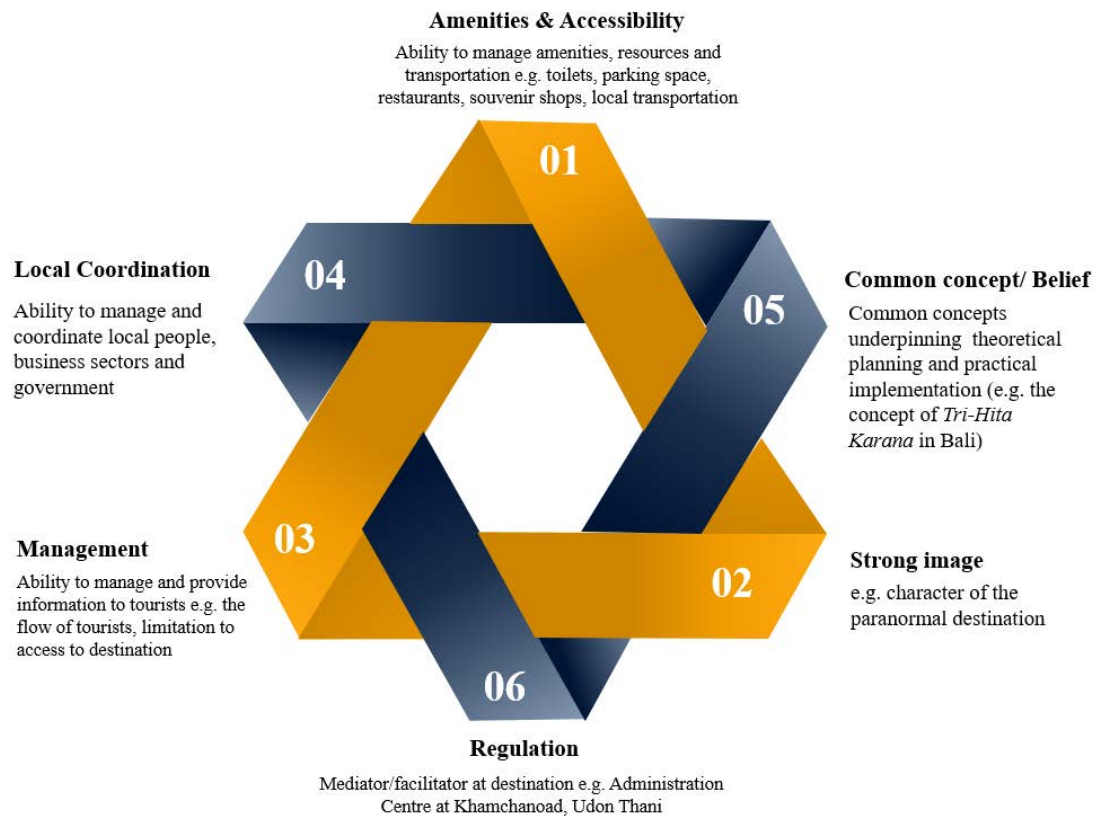


Figure 6.3: Integration of stakeholder views on paranormal destination development framework.

6.4 Limitations and Recommendations for Future Studies

There is opportunity to expand paranormal tourism research to other sites in Indonesia and Thailand, as well as other parts of South East Asia and beyond. The researcher therefore recommends using this comprehensive Orchestra Model approach to assess paranormal tourists' reactions. The ghost and spirit sites studied in Bali, Indonesia and Thailand can provide a platform for studying similar contexts at other destinations. Further topics of paranormal interest include searching for mythical animals, and locations linked to the supposed presence and sightings of aliens. For many western minds, these topics may appear puzzling and irrational. However, paranormal tourism has the potential to become an important business sector to those with different worldviews and belief systems. Such unusual beliefs have been documented in various sophisticated studies in anthropology, religion, and psychiatry (Bowie, 2005; Meares, 1977).

6.4.1 Limitations

In this research, some limitations need to be addressed about the present thesis. This study used:

1. A select range of paranormal topics, so all of the different varieties of paranormal tourism are not embraced in the research (e.g., aliens, big foot etc.).
2. The sample sizes are modest and interviews in Mandarin or European languages were not conducted which disadvantages the research in gaining access to some sections of the market.
3. The measures used were practical for a field study, one conducted onsite with limited time available for respondents to complete the questionnaire. More intensive and insightful questions (especially about tourists' knowledge and cognitive factors) are required.

4. Given the implication of overarching ideas for tourism development in Indonesia and Thailand, attention to national agendas and major cultural forces were not as complete as is desirable.

These limitations direct further research efforts towards three special directions for possible studies on paranormal tourism. Firstly, the work confirms that different levels of involvement and interest influence tourists' experiences and can be defined as antecedents which exist prior to tourist engagement. However, the question of how engagement affects paranormal experiences and still needs further exploration.

Secondly, paranormal tourism and the development of community-based tourism can be linked and further studied. Community development marketers can target potential tourists with pre-existing high levels of paranormal interest. These can be a blend of promoting learning new cultures, enjoying traditions and appreciating different ways of life integrated into site-based paranormal tourism marketing. Research on community views of this approach can precede marketing efforts.

Thirdly, gaps in inter-destination bridge ties for special interest tourism destination are found in this research because different destinations may generate different problems. However, solutions to fill the gaps are important to explore.

6.4.2 Practical implications

For a better tourist experience, it appears that tourism planners will need to pay attention to designing and managing amenities and to ensure accessibility to destinations. Furthermore, both public and private sectors must share common views and continuously exchange information for good cooperation, and to create networks for sustainable destination development. Paranormal destination development needs

an initial understanding of destination capabilities and coordination at the destination level. This is important for destination image as well as destination management. For successful development, coordination among local people, local businesses, and local government is needed to ensure a common understanding and common beliefs. Efforts to build capabilities and strengthen regional networks could be the key to future development of paranormal tourism and similar tourism settings where the resource is highly contextualised and takes varied forms.

6.4.3 Final words

Not every study can immediately provide powerful industry implications. The present work is a building block in the construction of a body of literature, which may in time become influential for similar South East Asian paranormal tourism sites. Tourism marketers could access people with these interests in thoughtful ways, such as readership in magazines, online travel information, membership of associations or clubs, or by distributing information at relevant paranormal sites. There is arguably a widening base of support for these kinds of sites. The results indicated demographic influences on experiences onsite. This may, however, be a positive aspect for tourism marketers to attract a wide range of individuals with different characteristics, which in turn can attract considerable numbers of paranormal tourists in future years. The increased interest in paranormal tourism also stems from the growing intra-Asian flow of tourists, some of whom are likely to share an interest in these topics (Winter, Teo & Chang, 2009). As part of the global expansion of tourism, sub-groups of Europeans and western tourists may also increasingly be interested in paranormal sites that challenge the realities on which modern life rests.

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Appendices

Appendix I: Questionnaire Survey (English Version).

Date: _____

Location: _____

Questionnaire Survey



You are invited to take part in a research project to investigate the emerging phenomenon of paranormal tourism by assessing tourists' experiences in three different countries; Australia, Indonesia and Thailand.

Taking part in this study is completely voluntary. Your responses are not identifiable and will be kept by myself (Chonlada Pharino). Results will be summarised so that no personal or individual answers can be identified in the reporting of results. You will not be identified in any way in the research publications.

Do you want to participate in this research? ☐ Yes ☐ No

Part A: Paranormal Interest and Motivation

Instructions: Please circle the number according to the level of your interest for question 1-3 and fill out the blank in question 4.

Not interested
Extremely interested

1. In your everyday life, how interested are you in paranormal topics?

123456789

None at all
A great deal

2. How much information do you know about _____, Indonesia?

123456789

Not interested
Extremely interested

3. How interested are you in _____, Indonesia?

123456789

4. What was the main reason motivating you to visit this destination. Please specify.

Part B: Tourists' Experiences Assessment

Instructions: Please select the boxes which match your answers and fill out the blanks.

5. What kind of emotions did you feel about this site? Please tick and circle the number according to the level of your emotion. *Mark all that apply* (1= None at all, 9 =Felt very strongly)

None at all
Felt very strongly

5.1	Fear	1	2	3	4	5	6	7	8	9
5.2	Anger	1	2	3	4	5	6	7	8	9
5.3	Sadness	1	2	3	4	5	6	7	8	9
5.4	Acceptance	1	2	3	4	5	6	7	8	9
5.5	Disgust	1	2	3	4	5	6	7	8	9
5.6	Joy	1	2	3	4	5	6	7	8	9
5.7	Expectancy	1	2	3	4	5	6	7	8	9
5.8	Surprise	1	2	3	4	5	6	7	8	9
5.9	Eager	1	2	3	4	5	6	7	8	9
5.10	Excitement	1	2	3	4	5	6	7	8	9
5.11	Interest	1	2	3	4	5	6	7	8	9
5.12	Scared	1	2	3	4	5	6	7	8	9
5.13	Awe	1	2	3	4	5	6	7	8	9
5.14	Other, please specify _____	1	2	3	4	5	6	7	8	9

Turn to page 2

6. What was the strongest emotion you felt at this site? Please specify _____.

7. Did you experience any unusual sensations? If so, what were they? *Mark all that apply*

- ☐ Sight ☐ Smell ☐ Taste ☐ Sound ☐ Temperature
☐ Sense of fear ☐ Unease/Sixth Sense ☐ Other, please specify _____.

8. What new or surprising information did you get at _____, Indonesia?

- ☐ None
☐ Yes. If yes please specify _____.

9. What did you do at this site? *Mark all that apply*

- ☐ Took photos ☐ Recorded video ☐ Talked ☐ Remained silent ☐ Prayed
☐ Watched/observed ☐ Made a wish ☐ Made an offering ☐ Contemplated/Reflected
☐ Others, please specify _____.

10. With whom did you experience this place? *Mark all that apply*

- ☐ Friends ☐ Family members/relatives ☐ Partner ☐ Colleague ☐ Tourist guide
☐ No-one ☐ Other tourists, please specify how many? : _____.

Part C: Demographic profile

11. Country of residence: _____.

12. What is your gender? ☐ Male ☐ Female ☐ Other/Not to be mentioned

13. Please indicate your age: _____ years old.

14. Please indicate your highest level of education.

- ☐ Primary ☐ High school ☐ Certificate/diploma ☐ University degree

15. Have you ever been to _____, Indonesia before?

- ☐ No.
☐ Yes. If yes, how many times? _____ time/times.

THANK YOU FOR YOUR COOPERATION

Miss Chonlada Phairino


PhD student, College of Business, Law and Governance

James Cook University, Australia

Appendix II: Questionnaire Survey (Bahasa Version).

Tanggal: _____

Lokasi: _____



Kuisisioner Survei

Kami mengundang anda untuk ambil bagian pada penelitian ini untuk menginvestigasi fenomena yang muncul tentang wisata paranormal/ ritual dengan menilai pengalaman wisatawan di tiga negara; Australia, Indonesia dan Thailand.

Pengisian kuisisioner ini tidak bersifat wajib. Jawaban dan data diri anda dirahasiakan dan menjadi tanggung jawab peneliti (Chonlada Pharino). Hasil akan dirangkum sehingga jawaban yang bersifat pribadi tidak akan dipublikasikan pada hasil penelitian. Secara keseluruhan anda tidak akan teridentifikasi pada publikasi penelitian.

Apakah anda tertarik dengan riset ini? ☐ Yes ☐ No

Bagian A: Ketertarikan pada Paranormal dan Motivasi

Petunjuk: Silahkan lingkari angka berdasarkan tingkat ketertarikan untuk pertanyaan nomor 1-3 dan tulis jawaban pada pertanyaan nomor 4.

	Tidak tertarik									Sangat tertarik
1. Pada kehidupan sehari-hari, seberapa tertarikkah anda dengan topik paranormal?	1	2	3	4	5	6	7	8	9	
	Tidak sama sekali									Tahu banyak
2. Seberapa banyak anda tahu mengenai Ubud, Indonesia?	1	2	3	4	5	6	7	8	9	
	Tidak tertarik									Sangat tertarik
3. Seberapa tertarikkah anda di Ubud, Indonesia?	1	2	3	4	5	6	7	8	9	
4. Apa alasan utama yang memotivasi anda berkunjung ke tempat ini. Jelaskan.										

Lanjutkan ke halaman 2

1

Bagian B: Kajian Pengalaman Wisatawan

Petunjuk: Silahkan pilih kotak yang sesuai dengan jawaban anda dan isi bagian yang kosong.

5. Bagaimana perasaan anda secara emosional terhadap tempat ini? *Tandai yang sesuai (1 = tidak sama sekali, 9 = sangat)*

5.1	Takut	1	2	3	4	5	6	7	8	9
5.2	Marah	1	2	3	4	5	6	7	8	9
5.3	Sedih	1	2	3	4	5	6	7	8	9
5.4	Penerimaan	1	2	3	4	5	6	7	8	9
5.5	Jijik	1	2	3	4	5	6	7	8	9
5.6	Gembira	1	2	3	4	5	6	7	8	9
5.7	Harapan	1	2	3	4	5	6	7	8	9
5.8	Heran	1	2	3	4	5	6	7	8	9
5.9	Asyik	1	2	3	4	5	6	7	8	9
5.10	Senang	1	2	3	4	5	6	7	8	9
5.11	Menarik	1	2	3	4	5	6	7	8	9
5.12	Mengerikan	1	2	3	4	5	6	7	8	9
5.13	kagum	1	2	3	4	5	6	7	8	9
5.14	Lainnya, jelaskan _____	1	2	3	4	5	6	7	8	9

6. Perasaan emosional apa yang paling kuat yang anda rasakan dari tempat ini?

Jelaskan _____.

7. Apakah anda mengalami sensasi yang tidak biasa? Jika iya, apa itu? *Boleh memilih lebih dari satu.*

- ☐ Melihat ☐ Mencium ☐ Merasakan ☐ Suara ☐ Temperatur
☐ Rasa takut ☐ Gelisah/Indera Keenam ☐ Lainnya, jelaskan _____

8. Apa informasi baru atau mengejutkan yang anda dapat di _____, Indonesia?

- ☐ Tidak ada
☐ Ada. Jika ada, jelaskan _____

Lanjutkan ke halaman 3



9. Apa yang anda lakukan di tempat ini?

- ☐ Mengambil foto ☐ Video ☐ Berbicara ☐ Diam saja ☐ Sembahyang
☐ Melihat ☐ Berdoa ☐ Melakukan penawaran ☐ Merenung
☐ Lainnya, jelaskan _____

10. Dengan siapa anda pergi ke tempat ini?

- ☐ Teman ☐ Keluarga ☐ Pacar ☐ Teman sejawat ☐ Pemandu wisata (*guide*)
☐ Sendiri ☐ Wisatawan lain, ada berapa jelaskan: _____

Bagian C: Profil Demografi

12. Negara asal: _____

13. Apa jenis kelamin anda? ☐ Laki-laki ☐ Perempuan ☐ Lainnya

14. Berapa usia anda: _____ tahun.

15. Pendidikan terakhir.

- ☐ SLTP ☐ SMA ☐ Diploma ☐ Universitas

16. Apakah anda sudah pernah berkunjung ke _____ sebelumnya?


- ☐ Tidak.
☐ Ya. Jika iya, berapa kali? _____ kali

Terima Kasih Atas Kerjasamanya

Miss Chonlada Pharino
PhD, College of Business, Law and Governance
James Cook University, Australia

Appendix III: Questionnaire Survey (Thai Version).

Date: _____ No _____
Location: _____

 JAMES COOK UNIVERSITY
AUSTRALIA

แบบสอบถาม

ท่านได้รับเชิญให้มีส่วนร่วมในการศึกษาเรื่องพฤติกรรมของนักท่องเที่ยวในหัวข้อ Paranormal Tourism: Case Studies in Australia, Indonesia and Thailand โดย นางสาวชชดา หารีโน การตอบแบบสอบถามนี้เป็นการดำเนินการแบบสมัครใจ ชื่อของท่านจะไม่สามารถระบุได้และข้อมูลทุกอย่างจะถูกเก็บเป็นความลับ

คุณยินดีเข้าร่วมงานวิจัยในครั้งนี้ ☐ ใช่ ☐ ไม่ใช่

คำชี้แจง: กรุณาใส่เครื่องหมาย / ตามระดับความสนใจของท่านจากข้อ 1-3 และเติมคำในช่องว่างในข้อ 4.

ไม่สนใจเลย สนใจเป็นอย่างมาก

1. ในชีวิตประจำวัน ท่านสนใจในเรื่องปาฏิหาริย์/ 1 2 3 4 5 6 7 8 9
เหนือธรรมชาติ/สิ่งลึกลับ/สิ่งศักดิ์สิทธิ์มากน้อยเพียงใด

ไม่สนใจเลย ศึกษาข้อมูลมาอย่างถี่

2. ท่านมีข้อมูลเกี่ยวกับสถานที่ท่องเที่ยวแห่งนี้มากน้อย 1 2 3 4 5 6 7 8 9
เพียงใด

ไม่สนใจเลย สนใจเป็นอย่างมาก

3. ท่านสนใจสถานที่ท่องเที่ยวแห่งนี้มากน้อยเพียงใด 1 2 3 4 5 6 7 8 9


4. ท่านเดินทางมาสถานที่ท่องเที่ยวแห่งนี้เพราะเหตุใด

คำชี้แจง: กรุณาใส่เครื่องหมาย / ในแต่ละตัวเลขตามระดับความรู้สึกของท่าน

5. ความรู้สึกของท่านเกี่ยวกับสถานที่ท่องเที่ยวแห่งนี้ (สามารถตอบได้มากกว่า 1 ข้อ) (1=ไม่รู้สึกอะไรเลย, 9=รู้สึกเป็นอย่างมาก)

ไม่รู้สึกเลย รู้สึกเป็นอย่างมาก

5.1	กลัว	(Fear)	1	2	3	4	5	6	7	8	9
5.2	โกรธ	(Anger)	1	2	3	4	5	6	7	8	9
5.3	เศร้า	(Sadness)	1	2	3	4	5	6	7	8	9
5.4	เต็มใจ	(Acceptance)	1	2	3	4	5	6	7	8	9
5.5	ขยะแขยง	(Disgust)	1	2	3	4	5	6	7	8	9
5.6	สนุก	(Joy)	1	2	3	4	5	6	7	8	9
5.7	คาดหวัง	(Expectancy)	1	2	3	4	5	6	7	8	9
5.8	ประหลาดใจ	(Surprise)	1	2	3	4	5	6	7	8	9
5.9	กระตือรือร้น	(Eager)	1	2	3	4	5	6	7	8	9
5.10	ตื่นเต้น	(Excitement)	1	2	3	4	5	6	7	8	9
5.11	สนใจ	(Interest)	1	2	3	4	5	6	7	8	9
5.12	ตกใจ	(Scared)	1	2	3	4	5	6	7	8	9
5.13	สะพรึง,เกรงกลัว	(Awe)	1	2	3	4	5	6	7	8	9
5.14	อื่นๆ โปรดระบุ		1	2	3	4	5	6	7	8	9



6. โปรดระบุอารมณ์ของท่านที่มีต่อสถานที่ท่องเที่ยวแห่งนี้มากที่สุด _____

7. ท่านมีความรู้เกี่ยวกับประหลาดใจหรือพบสิ่งผิดปกติในสถานที่นี้หรือไม่? ถ้ามี โปรดระบุว่าคืออะไร
(สามารถตอบได้มากกว่า 1 ข้อ)

<input type="checkbox"/> มองเห็นสิ่งผิดปกติ	<input type="checkbox"/> กลิ่น	<input type="checkbox"/> รสชาติ	<input type="checkbox"/> ระดับอุณหภูมิ
<input type="checkbox"/> ความรู้สึกกลัว	<input type="checkbox"/> สัมผัสพิเศษ	<input type="checkbox"/> เสียง	<input type="checkbox"/> อื่นๆ โปรดระบุ _____

8. ท่านได้ข้อมูลหรือความรู้เพิ่มเติมหรือไม่หลังจากได้เยี่ยมชมสถานที่แห่งนี้?

☐ ไม่

☐ ได้เพิ่มเติม เช่น _____

9. ท่านทำกิจกรรมอะไรบ้าง ณ สถานที่แห่งนี้? (สามารถตอบได้มากกว่า 1 ข้อ)

<input type="checkbox"/> ถ่ายรูป	<input type="checkbox"/> บันทึกวิดีโอ	<input type="checkbox"/> พูดคุยกับคนรอบข้าง	<input type="checkbox"/> อยู่เฉยๆ	<input type="checkbox"/> สวดมนต์
<input type="checkbox"/> สังเกตการณ์	<input type="checkbox"/> อธิษฐาน/ขอพร	<input type="checkbox"/> ถวายสิ่งของ/บริจาต	<input type="checkbox"/> พินิจพิจารณา	
<input type="checkbox"/> อื่นๆ โปรดระบุ _____				

10. ท่านเดินทางท่องเที่ยวเกี่ยวกับใคร (สามารถตอบได้มากกว่า 1 ข้อ)

☐

<input type="checkbox"/> เพื่อน	<input type="checkbox"/> ครอบครัว/ญาติ	<input type="checkbox"/> แฟน/คนรัก	<input type="checkbox"/> เพื่อนร่วมงาน	<input type="checkbox"/> ไกด์นำเที่ยว
<input type="checkbox"/> มาคนเดียว	<input type="checkbox"/> มากับนักท่องเที่ยวคนอื่นๆ โปรดระบุจำนวน _____			

11. โปรดระบุสัญชาติของท่าน: _____

12. โปรดระบุเพศของท่าน ☐ ชาย ☐ หญิง ☐ ไม่ระบุ

13. โปรดระบุอายุของท่าน: _____ ปี

14. ระดับการศึกษาสูงสุดของท่าน

<input type="checkbox"/> ประถมศึกษา	<input type="checkbox"/> มัธยมศึกษา	<input type="checkbox"/> ประกาศนียบัตรชั้นต้น/สูง	<input type="checkbox"/> มหาวิทยาลัย
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15. ท่านเคยท่องเที่ยวที่กรุงเทพมหานครมาก่อนหรือไม่?

☐ ไม่เคย

☐ เคย โปรดระบุจำนวนครั้ง _____ ครั้ง

☐ มีภูมิลำเนาที่กรุงเทพมหานคร

THANK YOU FOR YOUR COOPERATION

Miss Chonlada Pharioo
PhD student, College of Business, Law and Governance

APPENDIX IV: Questions for In-Depth Interview



Questions for In-depth Interview (Local Managers)

1. What is your role for tourism sector?
2. Do you think that there will be a destination capability for paranormal tourism?
3. Is there any coordination at the destination level?
4. What's about inter-destination bridge ties?
5. Do you have any plan for developing paranormal tourism?

APPENDIX V: Information Sheet for Survey



PROJECT TITLE: **Paranormal Tourism: Case Studies in Indonesia and Thailand**

You are invited to take part in a research project to investigate the emerging phenomenon of paranormal tourism by assessing tourists' experiences in three different countries; Indonesia and Thailand. Different types of tourists have specific purposes and motivations to travel, including paranormal tourists who are defined as an emerging market. The study is being conducted by **Miss Chonlada Pharino**. The research will contribute to her PhD thesis – Doctor of Philosophy in Management and Commerce at James Cook University.

If you agree to be involved in the study, you will be invited to do a survey. There is a questionnaire that you may complete, which asks you about your reading and writing practices. The questionnaire should only take 15 minutes to complete.

Taking part in this study is completely voluntary. Your responses are not identifiable and will be kept by myself (Chonlada Pharino). Results will be summarised so that no personal or individual answers can be identified in the reporting of results. You will not be identified in any way in the research publications. I will be implied that you have consented to participate in this research by filling in the questionnaire.

If you have any questions about the study, please contact – Miss Chonlada Pharino and Professor Philip Pearce.

Principal Investigator:

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James Cook University, Australia
Phone:
Email: chonlada.pharino@my.jcu.edu.au

Supervisor:

Professor Philip Pearce
College of Business, Law and Governance
James Cook University, Australia
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Email: philip.pearce@jcu.edu.au

APPENDIX VI: Information Sheet for Interview

PROJECT TITLE: Paranormal Tourism: Case Studies in Indonesia and Thailand

You are invited to take part in a research project to investigate the emerging phenomenon of paranormal tourism by assessing tourists' experiences in three different countries; Indonesia and Thailand. Different types of tourists have specific purposes and motivations to travel, including paranormal tourists who are defined as an emerging market. The study is being conducted by **Miss Chonlada Pharino**. The research will contribute to her PhD thesis – Doctor of Philosophy in Management and Commerce at James Cook University.

If you agree to be involved in the study, you will be invited to be interviewed. The interview, with your consent, will be audio-taped, and should only take approximately 30 minutes of your time.

Taking part in this study is completely voluntary and you can stop taking part in the study at any time without explanation or prejudice.

Your responses and contact details will be strictly confidential. The data from the study will be used in research publications and reports (list all uses here). You will not be identified in any way in these publications.

If you have any questions about the study, please contact – Miss Chonlada Pharino and Professor Philip Pearce.

Principal Investigator:

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