

## CHAPTER 3

### Tourist-Tourist Encounters in Travelogues

#### 3.0 Introduction

This chapter presents a study of tourist-tourist encounters as described in online travelogues by Japanese and Americans. The focus of this study is the combination of two topics: tourist-tourist encounters and nationality differences in tourist behaviour. Specifically, this study will examine personal travelogues published on the Internet and it will use this data source to investigate how tourists see other tourists. In order to observe potential international differences, Japanese and Americans are selected as the two comparative groups. These two nationality groups were chosen as case study samples because they are viewed in existing social science literature as two culturally diverse groups with distinctive home environments: the Japanese are considered to be collectivists and the Americans, individualists; Japanese people live in a relatively homogeneous country where the people share similar physical traits as well as language, while Americans are viewed as coming from a country with different cultures and racial backgrounds (Ahmed & Krohn, 1992; Hofstede 1980; Stephan, Saito & Barnett, 1998 Ohbuchi, Fukushima & Tedeschi 1999; Hasegawa & Gudykunst 1998; Gudykunst, Goa, Schmidt, Nishida, Bond, Leung, Wang & Barraclough, 1992; Gudykunst, Nishida & Schmidt, 1989; Nishida, Hammer & Wiseman, 1998). Also, because both Americans and Japanese travel abroad extensively, and are known to be computer literate societies, the possibility of using the Internet travelogues seemed a potentially insightful and realistic approach.

### **3.1 Research Questions**

The main objective of this study was to explore the tourist encounter phenomenon expressed by tourists themselves and to explore differences between the Japanese and American experiences. The specific research questions of this study are set as follows:

#### **Research Question 1**

Is there an emphasis on particular types of encounters and attitudes to the encounters, and are there any differences between those encounters of Japanese tourists and those of American tourists?

#### **Research Question 2**

Are there differences in attitudes between Japanese and American tourists toward encounters with same nationality tourists and with other nationality tourists?

#### **Research Question 3**

Overall, what are the frequently occurring contact themes expressed in the encounter episodes?

### **3.2 Methodology: Analysis of Online Travelogues**

Rather than the conventional methods using questionnaire surveys to collect data, this study employed the method of content analysis of travel stories available to the general public on the Internet. As introduced in the previous chapter, Chapter 2, the main advantages of this approach include its low cost, unobtrusiveness, and consequently, reduced bias.

### 3.2.1 Data Collection and Sample

A convenience sampling method was employed to collect travelogues to be examined with the help of “search engines” on the Internet both in English and in Japanese. The search engines which were used were Yahoo (<http://yahoo.com>), Google (<http://www.google.com>), and Alta Vista (<http://www.altavista.com>) for English, in addition to Yahoo Japan (<http://www.yahoo.co.jp>) and Google Japan (<http://www.google.co.jp>) for Japanese travelogues. The samples were collected in the six-week period starting on April 10, 2000. Key words such as “travelogues” and “travel stories” were used to search travelogues (Figure 3.1) and those which appeared were quickly scanned to see if they were written by Americans or Japanese, and if they concerned travel abroad. Also, the contents had to be about personal travel experiences rather than travel information. When these requirements were met, the travelogue was considered to be suitable for the present study and both a hard copy and a disk copy were stored. The same process was repeated until 60 Japanese travelogues and 60 American travelogues (total of 120) had been collected and these became the samples for the study. The length of each travelogue varied: when printed, some were seven pages in length and the longest ones were over 300 pages.

The next step involved reading all 120 travelogues to extract all the episodes that mentioned or described encounters with other tourists or which specifically mentioned the absence of other visitors. However, in this process, some travelogues appeared not to include any episodes about seeing or interacting with other tourists, and were rejected from the useable sample population. As Table 3.1 shows, six Japanese travelogues and nine American travelogues did not include any episodes describing other tourists, thus they were not considered relevant to the present study and were excluded after being briefly scanned. Travelogues which were not qualified were not included in the final sample size of 120, but several more

travelogues were added to fill the quota so that the sample size remained 120. From the selected qualifying travelogues, 431 excerpts by Japanese writers and 407 by American writers were extracted as tourist-tourist encounter episodes. These 838 episodes became the final set of the data for this examination as shown in Table 3.1.

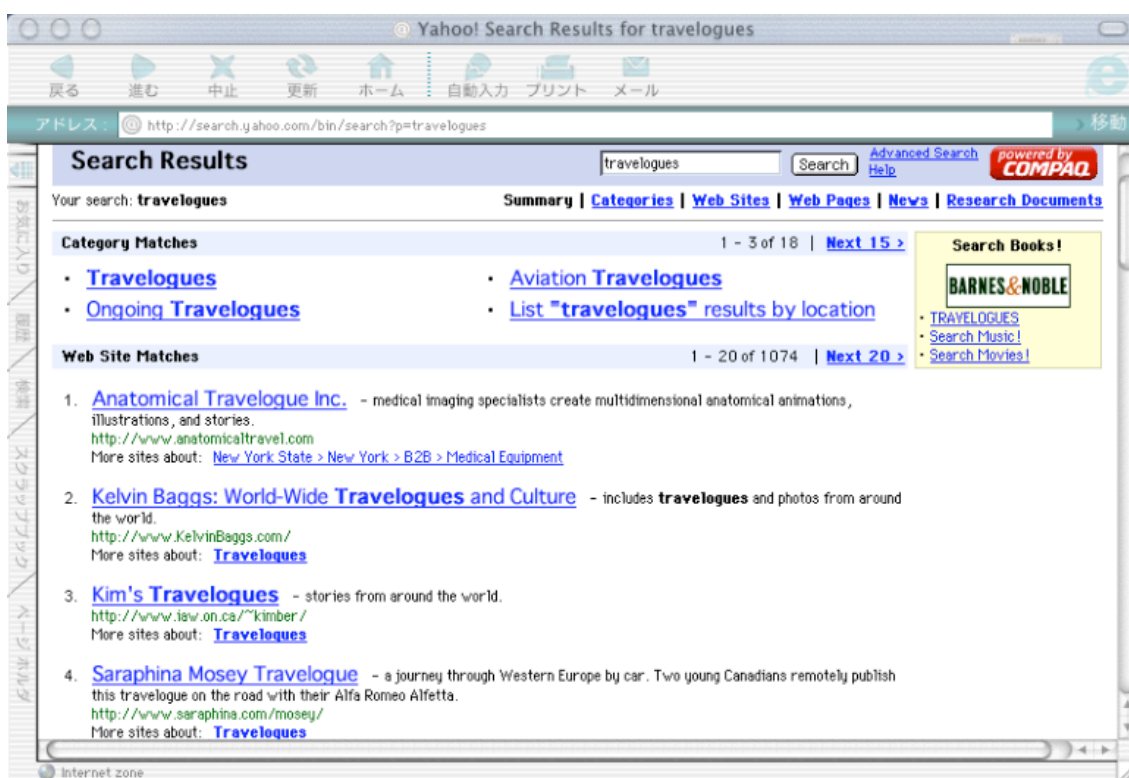


Figure 3.1. Internet Search of Travelogues

**Table 3.1 Sample of the Study**

	Travelogues Scanned	Travelogues Rejected (no encounter episodes)	Travelogues Examined as Samples	Episodes Extracted
<b>Japanese</b> Travelogues	66	6	60	431
<b>American</b> Travelogues	69	9	60	407
	135	15	120	838

### 3.2.2 Coding System

Since the present study employed a non-conventional method of content analysis, setting the coding system was a complex process of trial and error. The following coding system was developed by adapting some of the coding techniques found in the research literature, with repeated consultation and reference to the samples.

#### 3.3.2.1 *Absence/Direct Presence/Indirect Presence of Encounter*

As the focus of this study is encounter experiences among tourists, the sample episodes were first classified simply according to whether the episode mentioned the “presence” or the “absence” of other tourists (adapting the coding system used by Dann 1996b). “Absence” includes statements that mention, somewhat obviously, “no one there”, as well as references which indicate limited numbers of other tourists such as “there are only a few tourists around” and “we are among very few tourists here.” The “presence” category is the opposite and involves statements which mention the presence of other tourists. This “presence” category is divided into two categories: “direct encounter” and “indirect encounter” (adapting the coding systems

by Vaske, Donnelly, Wittmann, and Laidlaw 1995; Pearce 1982b). “Direct encounter” means the writer had direct or personal contact with the tourists mentioned, while “indirect encounter” is defined as the writer’s awareness of the presence of other tourists despite the absence of direct/personal contacts.

### **3.2.2.2 Attitude toward Encounter**

Episodes in each of the above three main categories (“absence”, “direct presence” and “indirect presence”) are further classified into three sub-categories, according to the attitude of the writer toward the experience as positive, negative or neutral.

### **3.2.2.3 Nationality of the “Being Encountered”**

Each of the above categories was further examined according to the nationality of the “encountered” (other tourists mentioned) into three groups: the same nationality, different nationality, and tourists in general (or nationality not mentioned). Here, “same nationality” for Japanese means Japanese, and for Americans it means American. When an episode mentions the specific nationality of the tourist encountered, and when this nationality cannot be classified as “same nationality”, such episodes were classified as “different nationality.” In cases where the nationality of the encountered tourists is not mentioned nor identified, that is there were no remarks whether of the tourist is of the same nationality or different nationality, such episodes were classified as “general.” Some episodes extended across more than two categories. As a result, the number of the episodes and their ratio did not neatly add to the total episode tally.

It should be mentioned that the Japanese have a tendency of calling people of other nationalities other than Japanese “*gaijin*”, direct translation meaning “foreigners”, regardless of the person’s specific nationality. However, “*gaijin*” has a

slightly different connotation than simple “foreigners”, usually indicating non-Japanese or non-Asians. As a result, “*gaijin*” is often used interchangeably with the terms “Westerners” or “Whites” by the Japanese. Also, when Japanese use the term “American”, they might not necessary mean a person from the US or America. Rather, they could be referring to an individual with image of the “American” appearance features: white skin, blue or green eyes, lighter than black hair, speaking English (or a language that sounds like English). To simplify the analysis of Japanese travelogues, the term “American”, “foreigner”, “Westerner”, “White” and “non-Asian” refers to people of a “different nationality”.

#### **3.2.2.4 *Encounter Themes***

Episodes in each category were examined fully to determine the frequency of repeated encounter themes. Encounter themes were established by the researcher through directly consulting the episodes. First, each episode was given a theme that represented the nature of the encounter. After all the episodes were given representative themes, the similar themes were grouped together to provide an integrated understanding. Often an episode contained more than one theme and was coded for all the themes. Frequencies were counted for each established theme category. This would provide some discussion point for descriptive analysis of the themes.

#### **3.2.2.5 *Perspective on Other Tourists***

Through an examination of the themes in encounter episodes with tourists, an overview of how the travelogues writers view other tourists was provided. This final part of the code which represents a summary or integrated assessment was labelled the perspectives on other tourists.

### **3.2.3 Pilot Test of Coding**

When all the sample travelogues were read and when the encounter episodes extracted had been coded by the researcher, a second researcher was invited to code 10% of the randomly selected travel episodes. The purpose of this was to confirm the coding standards and consistency of the researcher's judgement. In this analysis, categorisations of three encounter type categories (absence/direct encounter/indirect encounter) met 100 percent accuracy, categories for attitude toward encounter (positive/negative/neutral) yielded less than a 2% difference, and "nationality encountered" met 100 percent concurrence. Coding of encounter themes and tourist views were not tested by the second judge because they require more in-depth analysis consulting all the sample episodes. Overall, the judgements of the researcher were confirmed (Thomas, 1998; Veal, 1997).

## **3.3 Results and Discussion**

Given the small sample size and the research design, the analysis is mostly limited to descriptive analysis of frequencies and cross-tabulations, and more qualitative analysis of text. Chi-square tests were run for some cross-tabulation when appropriate. However, an episode can be coded in more than one cell in some cases, and in these instances the chi-square test was inappropriate. The results are presented separately for each research question. Examples of episodes are quoted with reference number and page number of the original travelogue (American travelogues are numbered as A001 ~ A060, while Japanese travelogues are assigned J001 ~ J060). Episodes from Japanese travelogues were originally written in Japanese, and are translated into English for quotation purposes.

### **3.3.1 Results -- Research Question 1**

Is there an emphasis on particular types of encounters and attitudes to the encounters, and are there any differences between those encounters of



### Japanese tourists and those of American tourists?

Table 3.2 demonstrates the breakdown of the number of episodes by encounter types (absence of encounter, direct encounter and indirect encounter) of Japanese and American travelogue writers. The chi-square test demonstrated that the relationship between the type of encounter and the nationality of the writers (Japanese or American) was significant at five percent level ( $\chi^2 = 7.12$ , 2 df). Japanese writers tend to write more about indirect encounters (48%) than direct encounters (38%). In fact almost half of Japanese episodes were about indirect encounters. American writers, on the contrary, report more direct encounters (47%) than indirect ones (41%). A common tendency for both the Japanese and the Americans, however, is that they both report the absence of encounters the least frequently (15% of Japanese and 13% of American episodes).

**Table 3.2 Tourist-Tourist Encounter Episodes by Japanese and Americans**

Encounter Type	Episodes by		
	Japanese (N = 431)	American (N = 407)	Total (N = 838)
Absence of Encounter	64 (14.9)	51 (12.5)	115 (13.7)
Direct Encounter	162 (37.6)	190 (46.7)	352 (42.0)
Indirect Encounter	205 (47.6)	166 (40.8)	371 (44.3)
Total	431 (100.0)	407 (100.0)	838 (100.0)

Chi-Square (df = 2) = 7.12

p = 0.029 < .05

Note 1: Cell values are observed counts with column percentages in parentheses

Table 3.3 is the result of cross-tabulation of overall attitude differences by encounter type of both Japanese and American episodes. While positive and negative attitudes were compared, a neutral attitude was not included in this cross-tabulation because there were no episodes of neutral attitude recorded in direct encounters. The relationship between attitude to the encounter and encounter type was significant at 0.05 percent level ( $\chi^2 = 509.15$ , 2 df). There were some strong tendencies: direct encounters with other tourists were perceived much more positively (89%) than negatively (11%) while indirect encounters received more negative attitudes (75%) than positive attitudes (25%). Absence of encounters can be taken slightly more positively (64%) than negatively (36%).

**Table 3.3 Overall Attitude Differences by Encounter Type**

Attitude to the Encounter	Encounter Type		
	Absence of Encounter (N = 89)	Direct Encounter (N = 352)	Indirect Encounter (N = 187)
positive	57 (64.0)	312 (88.6)	46 (24.6)
negative	32 (36.0)	40 (11.4)	141 (75.4)
total	89 (100.0)	352 (100.0)	187 (100.0)

Chi-Square (df = 2) = 509.15

p = .0000 < .0005

Note 1: Cell values are observed counts with column percentages in parentheses

Table 3.4 shows the results of the cross-tabulation of attitude to the encounter and the nationality of the writer of the episodes. In this cross-tabulation, direct and indirect encounters are grouped together and absence of the encounters, which will be examined in the following section, has not been considered. The results of the chi-square tests indicated that the differences in attitude to the encounters between Japanese and American travelogue writers were not significant at five percent level ( $\chi^2 = 4.49$ , 2 df). In general, positive episodes were much more frequently expressed than negative or neutral ones by both Japanese and Americans. In fact, more than 50 percent of the encounter episodes by Americans are positively described. Positive attitudes of Japanese writers seeing other tourists are not expressed as frequently as in the case of Americans, but still accounted for 45 percent of the 367 cases. Instead, neutral attitudes toward tourist-tourist encounters are expressed slightly more often in the Japanese (28%) than American episodes (23%).

**Table 3.4 Attitude toward Encountering Other Tourists in Travelogue Episodes by Japanese and Americans**

Attitude to the Encounter	Episodes Written by		
	Japanese (N = 367)	American (N = 356)	TOTAL (N = 723)
Positive	168 (45.8)	190 (53.4)	358 (49.5)
Negative	96 (26.2)	85 (23.9)	181 (25.0)
Neutral	103 (28.1)	81 (22.8)	184 (25.5)

Chi-square (df = 2) = 4.49

p = 0.106 > .05

Note 1: Cell values are observed counts with column percentages in parentheses

Note 2: Episodes of "absence of tourist-tourist encounter" are not considered, thus the total numbers of the episodes are smaller than the total sample number

Table 3.5 illustrates the cross-tabulation results for the attitude toward absence of the encounters between Japanese and American episodes. As the chi-square test demonstrates, there was a significant difference between Japanese and American episodes in their attitudes toward the absence of encounters ( $\chi^2 = 15.58$ , 2 df). Americans tend to view an absence of encounters with other tourists more positively (69%) than neutrally (20%) or negatively (12%). Japanese reported slightly more negative episodes (41%) than positive episodes (34%) toward an absence of other tourists. While American episodes expressed negative attitudes toward absence of encounters least frequently, Japanese reported negative attitudes most often (41%), followed by negative (34%) and neutral (25%). Although episodes referring to the absence of tourists are relatively uncommon in both nationality groups, the Japanese seem to judge such episodes more negatively than Americans.

**Table 3.5 Attitude Differences in Absence of Encounter  
between Japanese and Americans**

Attitude	Episodes Written by		
	Japanese (N = 64)	American (N = 51)	Total (N = 115)
positive	22 (34.4)	35 (68.6)	57 (49.6)
negative	26 (40.6)	6 (11.8)	32 (27.8)
neutral	16 (25.0)	10 (19.6)	26 (22.6)
total	64 (100.0)	51 (100.0)	115 (100.0)

Chi-Square (df = 2) = 15.58  
p = .00041 < .0005  
Note 1: Cell values are observed counts with column percentages in parentheses

Table 3.6 presents the cross-tabulation results of attitude differences towards direct encounters as described by Japanese and American travelogue writers. There were no episodes in direct encounters which were coded as reflecting a neutral attitude, so the attitude category “neutral” was excluded from this analysis and only positive and negative attitudes were compared. The relationship between the attitude to the encounter experiences and nationality of the writer (Japanese or American) was not found to be significant at five percent level ( $\chi^2 = 1.46$ , 1 df). Both Japanese and Americans tend to express a much more positive attitude towards direct encounters with other tourists: about 90 percent of direct encounter episodes were reported positively and only about ten percent of them were negative according to both Japanese and Americans.

**Table 3.6 Attitude Differences in Direct Encounter  
between Japanese and Americans**

Attitude	Episodes Written by		
	Japanese (N = 162)	American (N = 190)	Total (N = 352)
positive	140 (86.4)	172 (90.5)	312 (88.6)
negative	22 (13.6)	18 (9.5)	40 (11.4)
total	162 (100.0)	190 (100.0)	352 (100.0)

Chi-Square (df = 1) = 1.46  
p = 0.226 > .05  
Note 1: Cell values are observed counts with column percentages in parentheses  
Note 2: Chi-square test was run excluding the neutral column, which counted zero

Table 3.7 shows the cross-tabulation of attitude differences in indirect encounters between Japanese and American episodes. The relationship between the attitude to the encounter experiences and nationality of the writer (Japanese or American) was not found to be significant at the five percent level ( $\chi^2 = .59$ , 2 df). Both Japanese and Americans tended to react neutrally to the indirect encounters more often (about 50% of each episodes), followed next by a negative reaction. Indirect encounters were not seen as a positive experience very often by Japanese or Americans (about ten percent).

**Table 3.7 Attitude Differences in Indirect Encounter  
between Japanese and Americans**

Attitude	Episodes Written by		
	Japanese (N = 205)	American (N = 166)	Total (N = 371)
positive	28 (13.7)	18 (10.8)	46 (12.4)
negative	74 (36.1)	67 (40.4)	141 (38.0)
neutral	103 (50.2)	81 (48.8)	184 (49.6)
total	205 (100.0)	166 (100.0)	371 (100.0)

Chi-Square (df = 2) = .59  
p = 1.063 > .05  
Note 1: Cell values are observed counts with column percentages in parentheses

### 3.3.2 Discussion -- Research Question 1:

Is there an emphasis on particular types of encounters and attitudes to the encounters, and are there any differences between those encounters of Japanese tourists and those of American tourists?

The overall encounter attitudes show a distinct pattern, reflecting not only the psychology of tourists but also of social contact with strangers as well. In general, indirect and impersonal encounters with other tourists are reported most frequently. In such episodes, it seems that other tourists are noticed but not necessarily viewed as sources of personal contact. Direct and personal encounters with other tourists were also reported frequently, indicating that meeting new people is one of the highlights of travelling that the travelogue writers feel is worth communicating. After all, people are expecting the unexpected on their international trips which are different from those typically encountered in everyday life (Urry, 1990). Novel experiences tourists look for may be contacts with other people who could be local people at the travel destination, or fellow tourists.

In relation to the attitude toward the encounter experiences reported in the travelogues, positive attitudes were observed most often, followed by neutral attitudes, while negative attitudes appeared least often. "Having a good time" with other tourists was reported more often than conflicts and complaints. In fact, almost all of the direct encounters were reported positively. However, when indirect encounters were reported, they tended to be neutral or even negative rather than positive. These results confirm earlier work in which tourists show positive attitudes toward those with whom they have personal contact (Bochner, 1982a; DeVito, 1998; Pearce, 1988). Some existing research further supports the notion that personal contacts with strangers reduces stereotypical prejudice and fosters positive attitudes (DeVito, 1998).

When comparing the Japanese and Americans, a significant difference was observed in the tendency to report the type of encounter in their travelogues. The Japanese reported more indirect encounters while Americans reported direct encounters more often. While both Japanese and Americans tended to write about their positive experiences with other tourists, Americans also perceived the absence of other tourists more positively than negatively. Japanese and Americans have a similar pattern of attitude toward direct and indirect encounters with other tourists: both perceive direct encounters more positively and indirect encounters neutrally or negatively. The major differences between Japanese and Americans can be summarised as follows. First, Japanese tourists tend to report more indirect rather than direct encounters, while Americans are likely to write more about direct encounters than indirect encounters. Secondly, Japanese tourists perceive the absence of tourists more negatively than the Americans. Such nationality differences in expressing different encounter types and attitudes can be examined within the context of culture, nationality characteristics and home environment. In-depth commentary on these results will be made in the discussion section following the next research question.

### **3.3.3 Results -- Research Question 2:**

Are there differences in attitude between Japanese and Americans tourists toward encounters with same nationality tourists and with other nationality tourists?

Tables 3.8 and 3.9 break down each episode by the nationality of the other tourists encountered, showing Japanese and American episodes respectively.



**Table 3.8 Attitude within Japanese Episodes By "Encountered" Nationality**

Episode Categories	Nationality Encountered					
	Same Nationality		Different Nationality		General	
Absence: Positive	3	(0.7)	0	(0.0)	19	(4.4)
Absence: Negative	6	(1.4)	0	(0.0)	20	(4.6)
Absence: Neutral	6	(1.4)	0	(0.0)	10	(2.3)
Direct Encounter: Positive	85	(19.8)	43	(9.9)	16	(3.7)
Direct Encounter: Negative	9	(2.1)	12	(2.8)	1	(0.2)
Direct Encounter: Neutral	0	(0.0)	0	(0.0)	0	(0.0)
Indirect Encounter: Positive	3	(0.7)	12	(2.8)	13	(3.0)
Indirect Encounter: Negative	25	(5.8)	17	(4.0)	34	(7.9)
Indirect Encounter: Neutral	55	(12.8)	46	(10.7)	15	(0.2)
	192	(44.6)	130	(30.2)	128	(26.5)

Note 1: Cell values are observed counts with column percentages in brackets

Note 2: Total number of episodes is 431, but some episodes include more than two categories

**Table 3.9 Attitude within American Episodes By "Encountered" Nationality**

Episode Categories	Nationality Encountered					
	Same Nationality		Different Nationality		General	
Absence: Positive	0	(0.0)	0	(0.0)	35	(8.6)
Absence: Negative	0	(0.0)	0	(0.0)	6	(1.5)
Absence: Neutral	0	(0.0)	0	(0.0)	10	(2.5)
Direct Encounter: Positive	43	(10.6)	99	(24.3)	43	(10.6)
Direct Encounter: Negative	5	(1.2)	7	(1.7)	7	(1.7)
Direct Encounter: Neutral	0	(0.0)	0	(0.0)	0	(0.0)
Indirect Encounter: Positive	1	(0.3)	9	(2.2)	8	(2.0)
Indirect Encounter: Negative	5	(1.2)	12	(3.0)	52	(12.8)
Indirect Encounter: Neutral	17	(4.2)	30	(7.4)	41	(10.1)
	71	(17.4)	157	(38.6)	202	(49.6)

Note 1: Cell values are observed counts with column percentages in brackets

Note 2: Total number of episodes is 407, but some episodes include more than two categories

Since some episodes belonged to more than one column, a statistical test such as chi-square was not appropriate. However, some notable differences between Japanese and American episodes can be observed. The Japanese writers place more emphasis on their view of “same nationality.” Almost 45% of Japanese episodes feature other Japanese tourists, while only about 18% of American episodes are about other American tourists. Japanese tourists mention the “indirect presence” of other Japanese tourists with expressions such as “There were only Japanese there”, or “All the people there were Japanese.” Japanese episodes even mention the lack of other Japanese tourists, though at times it was not possible to code these observations clearly demonstrating a specific attitude. In this case the episodes were categorised as “neutral attitude”. It appears that Americans are keener to talk about tourists of other nationalities (38.5%) than the Japanese are (19.2%). This inclination contrasts with the Japanese tendency to predominantly mention other Japanese tourists. Overall, the most mentioned category for American episodes is a “positive attitude toward the direct presence of tourists of other nationality” while for Japanese it is a “positive attitude toward the direct presence of tourists of the same nationality.” In summary therefore, Japanese tourists seem to be more conscious of the presence of other Japanese tourists than American tourists are of fellow Americans.

#### **3.3.4 Discussion -- Research Question 2:**

Are there differences in attitude between Japanese and American tourists toward encounters with same nationality tourists and with other nationality tourists?

As reported above, there is an interesting contrast in attitudes towards encountering the same and different nationality tourists between Japanese and

Americans. Such differences in attitude to other tourists may be due to several factors: differences in language ability, culture, home environment, motive for the trip and/or types of travel arrangements. English is an international language, and as many international tourists are more likely to speak English than Japanese, Americans are able to communicate more easily with people from other countries. Unless the Japanese tourist can speak English or any other language, it is difficult to communicate with other international tourists. This could be one of the main reasons why Japanese tourists express a positive attitude to the direct presence of their own countrymen, even in a foreign country: ease of communication.

In addition, differences in nationality characteristics between Japanese and Americans may have some role in the different reactions to tourist-tourist encounter settings. For example, Americans seem more willing and happy to talk to strangers regardless of their nationalities. This is also suggested in the work of Pizam and Sussman (1995). Besides language ability, this communication ease for Americans may be due to some of the "open" characteristics they are said to have as a nationality culture. On the contrary, due to the shy nature of the Japanese, it may be difficult for them to speak to total strangers (Nishiyama, 1996:13). Therefore this fundamental cultural difference may be interpreted as another reason for the variation in encounter reaction. In fact, some of the characteristics of Japanese culture that Ahmed and Krohn (1992) suggested include "belongingness", "passivity" and "risk avoidance." Japanese who see themselves "belonging" to their own group may feel reluctant to make direct personal contact with "foreigners", for an attempt in contacting a stranger involves "uncertainty and risk." Along these lines, Americans may be more independent and active in making personal contact with strangers presenting less risk.

Conceptually, the cultural difference between Japanese and Americans can be explained in the context of collectivism and individualism. Concepts from culture studies suggest that collectivists make clearer distinctions between in-group and out-group than individualists (Hofstede, 1980; Ward, Bochner & Furnham 2001). Japanese seem to be very conscious of distinguishing between “Japanese” and “others.” This clear in-group/out-group or “we”/“them” attitude (Furnham & Bochner, 1986) is obvious in Japanese episodes compared to the Americans’ rather “without clear line” attitude. In other words, borrowing the terms “familiar strangers” and “total strangers” from Pearce (1980), Japanese are very conscious of other tourists, distinguishing them as either “familiar strangers” (same countrymen) or “total strangers” (people from different countries).

The home environment might also account for some of the attitude differences between Japanese and American encounters. The United States is known as a “melting pot”, a country containing people of diverse nationalities. As a result, people from the US may be more accustomed to mixing with people from a variety of nationalities. On the contrary, coming from a relatively homogenous country, some Japanese may find the direct presence of other international tourists an unfamiliar experience, prompting some anxiety. Yet, a majority of Japanese prefer seeing unfamiliar looking other people rather than familiar Asians.

In addition, the motive for travel may be another reason for the difference in the encounter attitude. It may be assumed that the Japanese, coming from a country with a culture of mutual harmony, are travelling to enhance their relationship with the members of the travelling party, rather than to anticipate interactions with other international tourists, while Americans may be more interested in meeting new people and developing new friendships with people they meet on their trip. While

this motive-difference hypothesis is possible, data from the present study cannot provide evidence to prove this assertion.

Another point that could be raised is the effect of the differences in travel arrangements between Japanese and Americans. Discussing the contact between hosts and guests, Uriely and Reichel (2000) suggested that mass tourists have fewer opportunities for direct meaningful encounters with hosts than individual travellers. Their discussion was limited to the context of the host-guest relationship, but may be extended to tourist-tourist relationships. Again, the present study cannot provide the evidence that the sample of Japanese were more likely to be in packaged or organised tours, while the majority of American samples were travelling individually. Statistical data indicate, however, it usually is the case (Nishiyama, 1996). Therefore, it can be added that the Japanese, who are most likely travelling in bigger groups with less flexibility had fewer opportunities to personally meet other tourists from outside of their groups, while Americans, most likely travelling individually, had more opportunities to develop personal contacts with other tourists.

However, it cannot be said that Japanese tourists do not appreciate the presence of tourists from other countries at international travel destinations. In fact, they actually gain a sense of "destination atmosphere", by observing other international tourists, despite the fact that they may not have personal contact with them. For many Japanese, "Westerners" (meaning North Americans, Europeans, Australians and New Zealanders), are often viewed as representing high living standards and trendy life-styles. The term "Westernised" is often given a high status in Japan, and many things "Westerners" do are thought of as ideal and mimicked. For example, one Japanese tourist wrote "Cool Westerners were reading magazines or talking to each other at the pool side, while they were sun bathing. So we did the same (A Japanese female, J001 p4)." Thus, seeing

“Westerners” at a travel destination is itself satisfying for some Japanese, if not all, as it confirms their choice of destination. Here, other tourists are also seen as a kind of attraction to be viewed and thus make the travel destination worth visiting (MacCannell, 1976). Therefore, Japanese tourists lacking language ability and experience in talking to strangers, may admire international tourists from a distance. This may be one of the reasons why Japanese travelogue writers complained about seeing too many Japanese tourists around, while in turn complaining about not seeing enough Western tourists. In fact, Japanese tourists who are capable of communicating in English are often keen to seek contact with tourists from other countries, and seem to express their experiences with “foreigners” rather proudly in their travelogues. For instance, “All the other participants were Americans and our communication of course was all in ENGLISH (J029 p2).” As Japanese tourists are becoming more independent and fluent in English compared to those in the past (Nozawa, 1992), it may be anticipated that direct personal encounters between Japanese and other tourists will take place more often. Moeran (1983:104) also found that “contact” is a vital lure word in overseas travel brochures to promote Japanese outbound travels, reflecting the new movement of Japanese looking for new “contact” with people at international travel destinations.

Some of the more speculative elements raised in the above discussion are able to be confirmed by explaining the data relating to the third research question.

### **3.3.5 Results -- Research Question 3:**

Overall, what are the frequently occurring contact themes expressed in the encounter episodes?

After examining each episode, it became obvious that there are some frequently occurring “themes” attached to the encounter experiences with other tourists. Table 3.10 summarises the key themes. The numbers in brackets after each theme represent the number of the Japanese and American episodes respectively. Overall, the number of the episodes does not seem to indicate any difference between Japanese and Americans, except for the “socialisation” and “new friendship” themes, both of which have far more American episodes. Again, this possibly illustrates the American tourist’s openness to strangers and willingness to develop new relationships. Table 3.10 summarises the results, presented within the framework of the nine categories introduced earlier: “absence of encounter-positive”, “absence of encounter-negative”, “absence of encounter-neutral”, “direct encounter-positive”, “direct encounter-negative”, “direct encounter-neutral”, “indirect encounter-positive”, “indirect encounter-negative”, and “indirect encounter-neutral”.

***A: Absence of Encounter – Positive***

An absence of other tourists is viewed positively when it is seen as providing a relaxed, quiet and peaceful atmosphere. Many travelogues mentioned the special privilege of visiting somewhere without other tourists. A Japanese writer said, “We are the only visitors here at the world famous ‘dream-of-divers’ spot. We are privileged (J031 p13).” A similar expression or appreciation was voiced by an American who was climbing a mountain: “It felt good to be moving alone. I’ve always thought better moving and having an open trail with no one around really inspires me. I couldn’t believe how solitary it was (A033 p9).” Travelogue episodes positively described the peaceful, quiet and relaxing atmosphere as “Quiet and pleasant with only a handful of tourists wandering around. (A013 p8)”, or, “Once again we were completely alone with no sounds other than those of nature – very refreshing (A030 p8).” Also, a destination with no other (or very few) tourists is often appreciated because its beauty can be admired without obstacles. Although they

are travelling to tourist destinations, many view having no tourists around as a sign of the place being “non-touristic”, and as a result, value the experience highly as described in one of the episodes: “The ruins at night looks exceptionally mysterious and very different from the ones in the daytime. Walking along the relics all by myself without anybody around, the time seems to have stopped. I had a very special experience” (J006 p3).

**Table 3.10 Tourist-Tourist Encounter Themes: Category Overview**

	Positive	Neutral	Negative
<b>Absence of Encounter</b>			
	privileged (15/28) peaceful, quite (6/11) non-touristic (4/8) relaxing (4/2) spectacular, beautiful (1/3)	simple absence (16/10)	lack of excitement, boring (12/1) unwanted attention ( 4/4) lonely, lack of company (5/2) feeling lost (5/1) insecure (4/1) lack of tourist facilities (3/1) no help available (2/1)
<b>Presence of Encounter</b>			
<b>Indirect Encounter</b>			
	direction to follow (8/5) "tourist destination" atmosphere (6/2) excitement (8/4) diversity (1/3) secure (2/1)	simple presence (86/65)	crowded (28/36) social conflict (26/12) competition over facility/activity (7/12) too touristic (6/11) not fitting in (8/0) noisy (5/7) uncomfortable (6/4)
<b>Direct Encounter</b>			
	socialisation (62/107) travel-companion (43/67) helpful hands (35/24) source of information (22/23) sharing experiences (11/16) sharing fees (12/10) new friendship (2/15) learning about others (4/12)	Not Applicable	social value conflict (18/16) physical conflict (5/2) being nervous (5/2) need for privacy, solitude (0/2)
Note 1. Numbers in the brackets are (Number of Japanese Episodes/Number of American Episodes) in this order			
Note 2. The total number of episodes is 831, but some episodes include more than one theme			



***B: Absence of Encounter – Neutral***

Often, the absence of other tourists is expressed with a simple detached sentence: “there were no other tourists there.” Being a simple statement of absence, such cases were categorised as “neutral”. It is interesting that writers of travelogues mention the absence of tourists, as if they often expect to see other tourists.

***C: Absence of Encounter – Negative***

An absence of other tourists can also be perceived negatively. Without many people around, some travelogue episodes expressed a lack of excitement and even boredom. For instance, the following comment was made about a festival: “I thought there was going to be more people. What a bloody [sic] disappointment (A034 p12).” Also, a destination with few tourists is often perceived as lacking tourist facilities, and is therefore inconvenient for visitors. An example of this inconvenience is closed shops during the low tourist season and tours unavailable due to a lack of participants: “When I arrived at the Safari Tour Company, they told us that they could not offer the tour because there were not enough people to join. We had booked the tour earlier and had already paid for it! (J031 p28)”. Also, some tourists complained of loneliness when the companions they expected failed to materialise at the destination. One Japanese backpacker confessed “I, though travelling alone of my own choice, hate to be alone very much. I cannot take the loneliness. Even for a short break, isolation from others is too much to bear (J055 p55).”

Moreover, unwanted attention from local people, whether they are pushy merchants or lay people strolling around, is often blamed on a lack of other tourists. An American traveller said “I always feel as if I’m the only tourist in town – a lone

drifter who doesn't quite belong. 'Who is this stranger?' they whisper in hushed dialect as I stumble through the city streets with a camera, crude map, and bewildered expression... (A038 p4)." Without other tourists around, some individuals feel insecure in strange settings, especially when arriving at night: "I realised it became quite dark after walking along the historic ruins. When the sun hid itself behind the mountain, the ruins became deserted and quiet. I started to feel very lonely so suddenly by myself without company in the big open space of the ruins, I left the place in hurry (J019 p13)." Thus, security concerns are another issue brought on by absence of other tourists. Since sharing information and offering a helpful hand are common practices among tourists, the absence of other tourists can mean "no help available." Without other tourists, some feel "lost" in foreign lands: "The solitude can be a little unsettling, primarily because I'm just not used to it. It's been a while since I've spent any real time alone (A038 p4)."

#### **D: Indirect Encounter – Positive**

Indirect encounters do not involve personal contact. Yet, even without actual contact, the travelogue writers seem to enjoy the presence of other tourists. The presence of the other tourists brings excitement, and is often considered an essential part of the "tourist destination" atmosphere. Some writers/tourists enjoyed the international diversity of people, which may not be available at home, such as: "Around me were lots of other tents and camper vans. If the car registrations were anything to go by, I'd washed up in the meeting place of Europe! On one side of me was a Dutch couple with a very posh caravan. Nearby were Czechs, East and West Germans, Austrians, Finns, Romanians and a French family (A011 P18)"; or "Cool Westerners were reading magazines or talking to each other at the pool side, while they were sun bathing. So we did the same (J001 p4.)" Often, even without actual contact, other tourists are helpful because they can provide indirect information.

For instance, this American tourist visiting a temple wrote: “We really didn’t understand what was going on, so we had to watch what everyone else was doing and mimic (A037 p12).” The presence of other tourists also makes the place more secure and the behaviour of other tourists can safeguard the way for others to follow: “Usually I feel unsure about the food from the food car and tend to keep distance from it. But this looks way too good to miss. Several people from the same bus tour were also trying the food so I felt quite safe to eat it (J005 p21).”

### ***E: Indirect Encounter – Neutral***

The presence of the other tourists can be viewed with a neutral attitude. In such cases, it seems other unknown tourists are viewed as a part of the scenery and not as individuals.

### ***F: Indirect Encounter – Negative***

Travelogue writers can also show a negative attitude towards their indirect experience with other tourists. The most common negative attitude concerns the noise and loudness of other tourists. Such a sentiment is expressed by an American tourist:

I read, I snacked, I drifted off in a nap or two, and listened to CDs as I enjoyed the lovely scenery. About half way through the trip, a group of people 8 – 10 rows back started to get to know one another and began telling each other their life stories LOUDLY! I could hear a rather shrill woman constantly talking who seemed to be the ringleader, and whenever she said something, whether it was funny or not, a man in the group laughed in the strangest way. This happened almost on cue every 2 – 3 minutes. The sound of Polish pop-tunes from my CD would suddenly include the intrusion of this man’s laughter, like a spastic magpie. Since there were several L-O-N-G unexplained delays, we arrived in Montreal about an hour later. By then, the group in the back had gone well beyond swapping horror stories about their lives, and were on to the great game of today: telling Monica Lewinsky jokes. This only made the magpie laugh all the more. (A035 p41)

Also too many tourists form crowds, which are often not viewed positively: “But the beaches are packed with people (A036 p34)” or “There was the Holland pavilion right at the exit of the skyway. There was a long long queue. We quietly decided not to go (J010 p11).” Also, as mentioned earlier in this chapter, Japanese often complain about seeing other Japanese: “Wherever we go, there are Japanese everywhere (J026 p49).” Other tourists are viewed negatively because they are perceived as making the destination too touristic, resulting in competition over tourist facilities and activities. Some travelogue writers simply find other tourist’s presence uncomfortable. Feelings of discomfort often arise when one tourist feels he/she does not fit in with the group. Even though they do not have any direct contact, social conflict often arises when values differ:

Tourists are welcome to watch, but most of them exploit that hospitality or behave improperly. They wear shorts, leave their hat on, smoke, walk around counter-clockwise, take pictures inside the monastery, some even take pictures with flash of the monks during the ceremony. Even though the ceremony is fascinating, I leave after a minute because I feel so embarrassed. Being a tourist means that you do enough damage even if you’re trying to act as responsibly as possible. So treat the local people with the fucking [sic] respect they deserve. I’m really angry now (which also qualifies as bad behaviour, I guess).... (A028 p5-6)

### ***G: Direct Encounter – Positive***

Many tourists seem to appreciate meeting other tourists on a personal level. Personal and direct contacts from other tourists are welcomed, and many tourists seem to make efforts to meet new people at travel destinations or en route. Contact may start with casual greetings and socialisation, and this is the most frequently mentioned theme across all categories. Conversation was appreciated as tourists were often “. . . very happy to have someone to talk to (A006 p22)”; another travelogue reports “The airport is very small by international standards. As we wait out our 7 hours, we meet an older couple. They approach us with JFK departure inquiries. Our company and conversation would fill the remaining 4 hours. Their

names were Tim and Helen from San Antonio, Texas. .... (A014 p16).” Some feel meeting new people help lessening the tension of visiting an unfamiliar place: “I spend long time in the bus .... Getting to know the people, who happened to be there in the bus with me, release my nervousness of visiting a foreign country (J034 p33).”

Many tourists enjoy communicating with people from their own country in their own language (English or Japanese) about familiar topics. One Japanese male wrote, “I don’t mind the solitude of travelling alone at all. Yet I really appreciate meeting other Japanese travellers and speaking with them freely in Japanese (J019 p13).” Similarly, an American wrote “It is so good to hang out with other Americans, talking in the same language and talking about the familiar home things (A024 P22).”

Often, tourists meet during pre-arranged activities, and share the experience. This was the case for one American who met “Terry” on a bicycle trip, “I quickly paired up with Terry, an easygoing Australian who had brought his own bike. Although Terry is 15 years my senior, he biked 40 km/day at home and was in much better shape (A001 p13).” Another American found his Japanese diving partner very friendly, “[I was] partnered up with Yoshi, a Japanese dive instructor with about 1,000 dives to his credit. .... Yoshi was a great guy who never complained that my greedy gulping of air kept our dives short. His English wasn’t great, but I managed to piece together his life story (A001 P4).”

Frequently, other tourists are viewed as potential travel companions, and it is likely that they form bonds. They enjoy dining, night activities and other travel activities with their newly acquainted friends on the road. One American tourist writes:

My first day in Hungary I met an American named John. It didn't take long to discover we had a lot in common and spent the next four days exploring the city together. We've both done quite a bit of traveling and never ran out of stories to tell. Also, our situations at home (i.e., not-so-patiently-waiting girlfriends) were surprisingly similar. I think he enjoyed having someone to talk to as much as I did. We walked the streets of Budapest, checking out cafes and restaurants along the way. In the evenings we would take the metro to Deak Ter and find a table at one of the sidewalk cafes where we could sample the local beers and watch the working girls prey upon unsuspecting visitors. (A038 P3)

As new friends become close, they start sharing more personal matters, and often exchange their address and promise to visit each other in the future. Some tourists develop new friendships to such an extent that they become lifetime best friends. The following extract concerns such a relationship:

Wish we could spend the whole year with our friends – we've having so much fun together – feels like we've known each other all our lives – but it's only been a total of 2 weeks. .... I feel like we have a connection with them that we don't have with anyone else in the world. I can talk about things with them that no one else would understand, even if I explained it. (A036 P49)

While some seem to stay in touch even after the trip, some others seemed quite detached with the relationship, though they appreciate the encounter experiences.

Most of the numbers and addresses I've accumulated on this journey are simply souvenirs – little mementos to remind me of the people I've met and the time we shared. It's difficult to maintain contact with travelers you've known for only a short time. And, if you do meet again, the chance of re-establishing that initial connection are pretty slim. Time moves on and circumstances change. Traveling brings out the best in people and those second meetings are never the same. It's impossible to recreate the romance, adventure, and anxious excitement of backpacking through foreign lands, making companions in remote places with the most unlikely people. In most cases it's best just to hold on to the memory. (A045 P 26)

Many exchange travel information: "Nias came highly recommended by a couple of the travellers I encountered (A034 p22)." On-hand information from the

fellow travellers is very valuable and helps one feel comfortable about the next destination.

Back at base, after a wash and a meal, I met an elderly Canadian couple who had just arrived from Hungary – my next destination. They filled me in on what to expect once I arrived in Budapest, and gave me some invaluable advice about the best way to handle the city. It turned out that the man was of Hungarian descent and had been paying a visit to his homeland. It was an interesting chat, in which I learned an awful lot about where I was going – the human story behind the events during and after the Second World War. Talking to this friendly couple, I found it calmed some of my anxiety about disappearing into a communist country without any firm itinerary. In fact, by the time I went to bed I was thoroughly looking forward to the adventure. (A011 P14)

Sometimes the suggestion from a newly-met friend changes one's travelling plan: "I met an old Englishman in food court. He gave much information about Israel and Jordan. .... Taking his word "go and visit Jerusalem" literally and genuinely, I put my first foot into an Arabic country (J031 p40)." Many tourists also help each other with everything from small favours (such as taking photos, showing directions) to assisting when someone is sick: "Our flight doesn't leave until 8:30 pm, so Kirby and Tina offer to hold our luggage in their room for the day after breakfast. (A014 p10)" or "I was really sick by then. If I'd been home, I'd have taken a sick day. Someone in the group gave me a hot water cold remedy, which made me feel much better, for a while (A033 p10)." Other helping behaviour was observed such as one American expressed the following encouragement after climbing Uhuru in Mt Kilimanjaro:

My legs were in so much pain that I really didn't even want to walk to the dining hut for dinner but they insisted that I had to eat something. It was really nice in the dining hall. People who had seen me heading off to Uhuru (those who had made it and those who didn't) stopped to congratulate me. Everyone was patting each other on the back and telling the new people what to expect. (A008 p13)

Also one Japanese expressed his appreciation toward a kind fellow traveller with a common Japanese expression “Tabi wa michizure”, meaning those who meet while travelling help each other (English equivalence would be: “No road is long with good company”).

My camera's broken the very first morning we arrived in Kenya. I got so depressed, but someone in the same tour was kind enough to lend his spare camera for me to use. Thank you. 'Tabi wa michizure' isn't it. (J040 p2)

Sharing the cost of transportation and accommodation is another practical and positive result of having positive personal contact with other tourists. The following extract describes such an occasion: “A German tourist was happy to share the taxi with us. It was just a couple of dollars each (A027 p6).” Some tourists are interested in other cultures and try to learn about other cultures by meeting people of different nationalities. Through such activities, tourists often get to know each other very well and forge new friendships:

Our compartment of the tram held 12 persons, and soon all of us introduced ourselves. Our friendly Aussie companions were delighted that we were Americans, and a great time was had by all. One Aussie asked, "You probably think our Australian accents sound rather strange." Not at all, we replied, because we're the foreigners with the American accents. "No, " he replied with a laugh, "you sound just like the cinema." Incidentally, on the tramcar we asked our Aussie companions to explain the big deal over The Dog on the Tuckerbox, which we had seen, surrounded by bus-loads of Australian tourists at Gundagai, New South Wales. Almost immediately, everyone in our compartment began to sing in unison about "The dog sat on the tucker box five miles from Gundagai." Yes indeed, every Australian knows this ballad from earliest childhood. Finally we understood just what a cherished national icon it is. (A031 p23)

International encounters are often enjoyed as in the following episode:

By this time I had been on the road for 14 hours and was rather tired. This was not to be, as several other people, all about my age, got on.



We soon became chatty and it turned out that amongst our number we had a Polish girl working in Switzerland, a guy from West Germany, an Austrian girl and another from France. Plus me. A very international gathering. Between us we had several common languages, with the Poles and Germans speaking good English, and myself and the Austrian speaking some French. .... In the end we talked right through the night, comparing notes about the places we had been to, and the places to visit in our own countries, before finally napping just as the dawn broke. (A011 P3)

When tourists had a positive personal encounter, they often described the other tourists as: “joyful”, “bright”, “polite”, “nice”, “cheerful”, “kind”, “friendly”, “easygoing”, and “pleasant”. As the interaction becomes more intimate, the travelogue writers often tend to mention the new friends by name rather than “the tourist I met” or “This American I met”.

#### ***H: Direct Encounter – Neutral***

As direct encounters involve actual personal contact, writers are always either positive or negative about the experience. No writer expressed a neutral attitude to direct encounters.

#### ***I: Direct Encounter – Negative***

Personal and direct encounters are not always positive. Certain travelogue writers report social value conflicts, which lead them to feel ashamed of being a fellow tourist. An example of social value conflict is expressed by one American tourist as follows:

The first person I talked to was an American guy. He started telling me about how much he knew about Vietnam. I was dubious of his authority as my experience was quite different than what he was saying. It was all rubbish. He said how hard it was to marry a Vietnamese woman, etc. Well, there happened to be a Canadian man with his Vietnamese wife sitting close by who told a different story. I dislike people who think they know it all. He fitted the stereotypical obnoxious tourist, not surprisingly

very unpopular amongst travellers. People like him give their country a bad name. (A017 p4)

Other times, competition over facilities and limited spaces lead to physical conflict. For example, one Japanese traveller complained about the incident in the airplane:

I was given a aisle seat at the very first row and it was a man who sat next me on the window side who made this seat the worst one I've ever had. I wonder why he couldn't sit still – he moved a bit here and bit there and I felt the annoying vibration. He insisted to keep the blind of the window open, and the light from the outside was too bright for me to watch the in-flight movie! (J005 P29)

Closed space in the airplane seems to be a common place for conflicts to occur. Another travelogue writer complained about the need for privacy and solitude: “My flight companions kept rattling on about work related stuff almost forcing me to shut them up (A002 p8).”

If a person does not feel comfortable with another, a nervous situation such as the following may result:

I was NOT happy. After a little while a big curly haired bear of a man came and sat next to me. I'd have said he was in his late forties or thereabouts. He kept on smiling at me. Well, leering might have been a better description and I felt distinctly uncomfortable so I buried myself deeper into the book I was reading. Eventually, inevitably really, he began talking to me. Oh joy. How to make a bad time worse... (A011p27)

Sometimes one suffers because he/she can not trust the other tourists:

My two travelling companions were to get off the train during the night at their station, so we said goodbye to one another before going to bed. .... Was worried about my back-pack as it would be far too easy to just pick it up and get off the train with it. I guess it was hard to trust

complete strangers all the time, but I could have certainly had a lot worse companions if I had been unlucky. (A058 p4)

### 3.3.6 Discussion – Research Question 3:

Overall, what are the frequently occurring contact themes expressed in the encounter episodes?

The coding approach resulting in the encounter themes provides a rich source of information on the basic views of tourists towards other tourists. From the themes identified, the possible views of tourists are interpreted in Table 3.11. There are degrees of both positive and negative attitudes in the tourists' view of other tourists.

**Table 3.11 Perspectives on Other Tourists**

Positive Views	Neutral Views	Negative Views
<ul style="list-style-type: none"> <li>- potential new friend</li> <li>- travel companion</li> <li>- helper</li> <li>- security guard</li> <li>- stimulation</li> <li>- marker</li> </ul>	<ul style="list-style-type: none"> <li>- scenery</li> </ul>	<ul style="list-style-type: none"> <li>- stranger</li> <li>- disturber</li> <li>- competitor</li> </ul>

There are positive views that make other tourists more approachable and preferable. Tourists can be seen as stimulation because they provide excitement and “tourist destination” atmosphere. In this sense, tourists confirm that they are at place worth-visiting by observing the presence of other tourists there. Other tourists can be “security guards” in relieving the anxiety of being in a foreign land, or even act

as helpers to assist one's travel needs. Moreover, as personal contacts are made, tourists perceive other tourists as their travel companions. As they keep each other company, they learn about each other and develop their relationship further and build up a friendship. Many elements listed by Auhagen and Salisch (1996:229-247) as elements of friendship can be observed such as dynamic relationships, informal social relationships, and personal relationships including self-disclosure, mutuality, voluntariness, time perspective, and positive emotions. Some keep in touch with each other after the trip, and even start planning the next trip together.

Yet, there are times when other tourists are no more than just part of the scenery and are perceived as neutral. It should be added that when encounters with or absence of other tourists are not mentioned at all, as in the case of 15 travelogue writers in Table 3.1, presence and/or absence of other tourists are just not important to the tourists -- they are simply indifferent to fellow tourists. Indirect and impersonal encounters with other tourists are also frequently described, mostly in neutral tones to describe them as a part of scenery to be viewed. This finding is similar to the presentation of hosts in tourist brochures as scenic props (Dann, 1996b).

When tourists are viewed as competitors over limited tourists facilities, they are observed very unfavourably. Disturbances caused by unwanted noise, crowds, social conflict due to different values and standards and uncomfortable strangers -- all produce occasions where tourists seek to avoid other tourists.

### **3.4 Summary**

Examination of online travelogues brought the clear evidence that other tourists are a major part of the landscape of travelling and deserve continuing attention and further analysis in tourism studies. Particularly, this study found that

encounter episodes reported by Americans and Japanese had some similarities and also some differences in their overall attitudes toward seeing other tourists. It also found that certain themes of encountering other tourists frequently appeared in the travelogue episodes, which often have association with the subjective views of how the viewing tourists see other tourists.

Regarding the methodology used in this study, it can be suggested that other researchers and practitioners can make effective use of these online travelogues. There are linkages between what people say and write and the “word-of-mouth” recommendation to other people. Positive word-of-mouth information is crucial to the success of most hospitality and travel organisation (Morrison 1989:39). In fact, in destination image studies, word-of-mouth is listed as one of the important factors shaping traveller’s decision making. Online travelogues are rich sources of such data on how tourists feel about the places they visited and what they would like to tell other people who are prospective tourists. Those who market the destinations could find it of value to study these travelogues in some detail. Practically, the development of this kind of attention could benefit the management of tourist businesses and specific sites as they grapple with issues of tourist crowding and meeting the needs of multinational markets. In particular, sensitivities to providing opportunities for tourist-tourist mixing or tourist-tourist independence may constitute valuable lessons for tourism management. For example, according to the negative episode themes, it is obvious that tourists dislike seeing too many people, noisy and crowded situations that look too touristic, and competition over tourist facilities and activities. There are some management strategies to reduce the worst effects of tourists-tourist density and pressure, for example, to establish better queue management may overcome perceptions of the numbers of others and promote better access to resources (Pearce 1989). More site specific analyses of tourists’ reactions to other tourists of their own and other nationalities may provide a base for management decisions on mixing and separating tourist markets.