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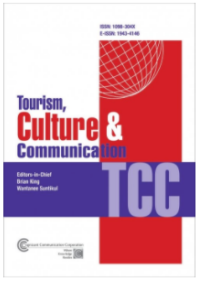

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HOME AND AWAY: AUSTRALIAN TRAVELERS' CONSUMPTION OF EVERYDAY VILLAGE LIFE IN INDONESIA

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This article aims to explore (1) what kind of everyday materials in rural villages attract Australian tourists to visit; (2) the nature of the dynamic tensions that occur during the interactions; and (3) how these create reflexivity with regard to the notion of home. Employing ethnographic interviews, participating in tour packages, and observing the interactions between Australian travelers and local people in rural villages of Java and Bali, the project attempts to reveal the interactional experiences that occur in the everyday life of rural village settings. Results indicate, first, that the Australians identified home, street, natural surroundings, and people as the everyday materials for them to see how others live their life. Second, the perceptions of pressure to buy appear during the dynamic process of interactions. Third, the visit to the rural villages of Indonesia become a comparative journey to enjoy the privilege of "home," while the Australians are being "away." As a conclusion, theoretical and practical understanding contribute to capture the specific market of Australians and how this market interacts with a specific space in Indonesia.

Key words: Interactions; Everyday life; Rural; Indonesia; Australia

Introduction

Traveling to understand the everyday life of others has created a debate in terms of the traditional perspectives on tourism, place consumption, and communication study. Tourists' behaviors, motivations, and gazes in relation to the everyday life of "others" (McCabe, 2002; Murti, 2020; Olsen, 2002; Samarathunga et al., 2020) are in opposition to the more dominant understanding of tourists' reasons for visiting destinations. Previously, researchers argue that tourists visit a destination to escape routine, ordinary, normal, mundane, and ubiquitous life (J. C. Ryan & Price, 1997; Urry, 1990). However, nowadays the framework built to study the everyday life questions the sociological understanding of the tourist's quest as a search for authenticity (Murti, 2019b; Olsen, 2002), meaningful life experiences (McCabe, 2002), and extraordinary things (Brown, 2013). This is related to changes in the character

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of tourists in the postmodern era (Sharpley, 2012), dynamic evolutions of work and leisure (Olsen, 2002), access to media and information (Jansson, 2018), and the divisions of time and space that blur the imagining of tourism experiences (McCabe, 2002). Hence, not only does the concept of the consumption to the everyday life offer a way of understanding in the current phenomena in tourism behaviors (Heittman, 2011; McCabe, 2005; Murti, 2020), but it is also useful in constructing theoretical and practical approaches to the dynamic processes in different tourism settings (Gross & Brown, 2008), which are frequently taken for granted.

This article contributes to explore three areas that are still discussed to only a limited extent in previous research regarding the consumption of everyday life in tourism (McCabe, 2002; Olsen, 2002). These are the consumption of traditional materials that mediate interactions (Larsen, 2008; Haldrup & Larsen, 2009; Olsen, 2002), dynamic tensions during the interactions (Crouch, 2006), and comparative approaches to home. The research project attempts to answer and engage in these three discussions.

First, based on the dominant positivist and structuralism perspectives (Gale, 2012), previous research projects still discuss tourist behaviors in relation to everyday life to only a limited extent (Maitland, 2010; McCabe, 2002). The empirical research projects regarding the everyday life focused more on the type of destination choices and preference activities (Bartling, 2006). There is still lack of exploration on the identifiable cultural materials of the everyday lives of "others" that mediate the process of interactions (Bartling, 2006). By identifying the traditional materials of rural spaces through an ethnomethodological approach, this research project contributes to examine thoroughly the everyday discourses, experiences, and interactions in the process of place consumption (Olsen, 2002).

Second, tourists, instead of consuming the "what," are searching for "how" social life is established, achieved, and maintained for the practical purposes (Meethan et al., 2006). Tourists search for how other people live their life, how they experience the everyday struggle of others, and in the same time, feel home in the life of others. Hence, the interpretations and classifications of the dynamic tensions that arise during tourist interactions in the consumption of everyday life need to be observed (Crouch, 2006). The research project then contributes to investigate the interactions that allow tourists to legitimately define themselves as distinct members of the "other" society (Olsen, 2002), while maintaining their resistance to the identity of the tourist.

Third, although tourists are, by definition, away from home, they constantly refer to their experiences with their identities and "home" places (Stylianou-Lambert, 2011). During a holiday, tourists may maintain similar interests and daily routines to those of the "other" (Murti, 2020; Shani, 2013). This applies not only to the attractive features of the destination that the tourist encounters, but also to what processes and which space in the everyday life of the destinations that they contrast as "home" and "away" experiences (White & White, 2007). This research project contributes to identify what kind of comparative materials and process they encounter in the trip of understanding "others," in the context of rural Indonesia and Australian tourist experiences.

Australian tourists in Indonesia were specifically chosen for two reasons. First, there were more than 1 million Australians visiting Indonesia between April 2015 and April 2016 (Australia Bureau Statistics, 2016). This makes Indonesia as the first priority of Australians to travel abroad. Second, the relationship between Indonesia and Australia has been dynamic (Payne, 2012, p. 1; Lindsey & MacRae, 2018). Hence, it is important to magnify the cultural differences between Indonesians and Australians through the cross-cultural interactions between local people and Australian tourists. These reasons can highlight the nuances of everyday life consumption by using the notion of West "seeing" East (Larsen & Urry, 2011; Murti, 2020). As power relations and the privilege of tourists to gaze also conflate in the consumption of everyday life, the setting of the non-Western rural village illustrates further the theories and tensions surrounding interactional experiences, consumptions, and everyday life (McCabe, 2002; Olsen, 2002). This article demonstrates the nuanced intersections between the complex "others" and the everyday.

Literature Review

The Everyday Life in Rural Tourism

Rural spaces, as a dynamic object of study, raise multidimensional points of views to examine.

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Scholars have discussed the rural destination as an object of exploitation (Duffy, 2013), consumption (Crouch, 2006), performances (Murti, 2019a), development, and constructions (Watson, 2013). Rural spaces also offer contested commodities with paradoxical representations, dynamic imaginings, and intersection of identities. For example, rural spaces are gaining popularity due to the imaginings of "pure" natural surroundings, which are peaceful, romantic, and nostalgic (Kneafsey, 2001). However, at the same time, rural spaces are contested in the portrayals of characteristics such as poverty, remoteness, and the traditional (Lane, 1994). The materials and ideas of rurality become important artefacts to be identified and classified within the binary and geographical distinctions between cities and rural places (Dimitrov & Petrevska, 2012).

The imaginings, practices, and materials of rural spaces are identified based on a wide range of interwoven approaches. To define rurality, it is useful to look at the threefold model of rural spaces (Bell, 2006; Halfacree, 2018). This approach considers the intersections of the production process of spatial practices (McDonagh et al., 2015), social representations including political and capitalist processes of construction (Liu et al., 2017), and everyday life, including the individual and social elements through which the ways of living in rural space are negotiated and interpreted (Gallent & Gkartzioa, 2019; Tervo-Kankare & Tuohino, 2016). However, the dominant views of rural tourism spaces still follow the productivist agricultural views to connect to local values, activities, and lives. The everyday life of the rural, indeed, existed predominantly from the productivist vision and manifested through the livelihood (Rannikko & Salmi, 2018), policies, and working conditions surrounding the farm households (Neves & Du Toit, 2013). Thus, rural spaces produce and reproduce the forms of capitalism, markets, social commodification, and exploitation (Kordel, 2016). A debate related to the rurality of place as a commoditized place is emerging to question how traditions are negotiated with the current local and/or national political interest (K. M. Adams, 2004).

In this context, the study of rural spaces as tourism destinations generates the preservation of rurality and its materials by consuming the everyday life as an object of gaze, learning, interactions, and fulfillment of a postmodern lifestyle. The predominant positivist and structuralist perspectives on tourism explore the dualistic expectations and imaginings of "away" from home (Bærenholdt et al., 2017).

The rural tourism space creates further extensions and interrogations not only of the dominant and potential views of rurality but also of the shift in tourists' motivations, especially on the discourses of being home and away at the same time. There is a growing number of tourists who look for the exploration of otherness through ordinary everyday life (Kim et al., 2019), but in the same time look for familiarity. Some research studies confirm this argument: for example, in the notions of "traveling home" in Japan (Rein, 2016), searching for the ordinary in many Western cases (Kaaristo & Rhoden, 2017), and preserving everyday routine conventions. In their consumption of otherness, tourists search for social relations between the local people, which are familiar to them in terms of their own experiences at home (Bærenholdt et al., 2017) and, at the same time, enjoy the differences. Hence, understanding the rural space in tourists' consumption of everyday life requires a process of investigating ordinary and mundane life through intensive people to people interactions.

Interactional Experience

There has been a recent shift in tourist experience theories in museum, tourism, heritage, and communication study (Packer & Ballantyne, 2016; Selby, 2016). The dominant approach has changed from the distance-oriented, linear, and one-way perspectives of cultural transformations, extraordinary experiences, and learning methods (M. Adams, 2017) to a more two-way tourist meaning-making perspective using participatory interactions, and creating self-connections and stories in a place (Finkel & Sang, 2016; Wood & Latham, 2016). This recent change challenges the dominant perspectives on tourist experiences as happening outside the daily routine, away from the home environment, and at the distinct or nonmundane end of a continuum (Wood & Latham, 2016). The framing of time and space in the dominant tourist experience theory emphasizes the difference from the everyday flow of consciousness (Falk, 2016), emotional intensity,

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and transformative understandings (Lee & Smith, 2015). Similar to the phenomena of postmodern tourists who look for everyday life experience of others, recent research emphasizes the roles of the mundane and ordinary connections to routine life in order to construct the tourist experience (Wood & Latham, 2016). Accordingly, research has acknowledged the power of interactions during the onsite visit to construct meaning, create stories, and memorize the space personally (Shaby et al., 2019).

Interactions, then, can facilitate both ordinary and extraordinary experiences through conversations (Zimmerman et al., 2010), questions (Bamberger & Tal, 2008), interactions (Ash et al., 2012), and learning processes (Falk & Dierking, 2016). As a multidimensional, complex, and relatable concept, the notion of interactional experiences offers ways of exploring the extent of materials of mediation (Shaby et al., 2019) such as artefacts, tools, and people. This concept connects to ways of knowing and communicating through (1) cultural mediations (tools and materials) and (2) sociocultural means (how individuals create meaning and relate to the wider social and cultural worlds) (Zimmerman et al., 2010). The social setting of interactional tourist experiences opens opportunities to create meaning during the processes of gazing, learning, sharing, and understanding places (McIntosh, 2004).

Methodology

The present study uses an ethnomethodological approach, employing ethnographic interviews, participating in tour packages, and observing the interactions between Australian tourists and local people in rural villages in Java and Bali. Using these cases, locations, and specific targets, the project attempts to reveal interactional experiences from the everyday life of rural village settings.

Research Setting

Two rural villages, with different tribe communities and religions, were selected as the contextual settings of the research in order to understand how the diversity of Indonesia is consumed. The number of rural heritage villages is currently growing in Indonesia as one of the tourism options for rural places (Murti, 2019b). The Tourism Minister of Indonesia has sought to prioritize three types of tourism as a product portfolio. These are: natural tourism (35%), cultural tourism (60%), and recreational tourism (5%) (Farida et al., 2020; Murti, 2019a). Cultural tourism includes developing tourism in the cities and rural heritage villages (*desa wisata*). Using a list of the top *desa wisata* since 2012–2018 provided by the Ministry of Tourism of Indonesia, the selection of specific rural heritage villages was based on three criteria. First, the rural heritage villages must have Australian groups or specific tour package for Australian tourists visiting their places. Given the differences in the characteristics of Indonesians and Australians, the observations of the interactions between them will offer insight into the West seeing the East. Second, the villages are included as Indonesian top cultural villages in Bali and Java because tourism in Indonesia is still predominantly represented by these two places. Third, the rural village communities and Australian tours at the sites allow researchers to access data, conduct interviews (before, during, and after the trip), record videos, join the trips, and observe the process of consumption.

Participants

The key data for this study were collected through ethnographic interviews. Thirty-two Australians participated as the informants in two locations for 30–120-min interviews. The research participants are of different ages, and from different occupations, and group tours. Table 1 illustrates the diversity of Australians tourists.

The researchers recruited the participants through joining tours, collaborating with organizations that organized Australian tourists in Indonesia, and through interviewing the participants on the site. The interviews were conducted at varied times: during the trip for 8–10 hr in a conversational way, a few days after the trip, and several months after the trip for about 20–60 min per interview.

Data Collection

Observation data were also collected. The current research observed five different Australian group tours. Specifically, for observation data, the current study adopts six components of observation

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Table 1
Characteristics and Demographics of Australian Participants

Condition of Interview	Region in Australia (*n*)	Occupation (*n*)	Purpose of Visit in the Village (*n*)	Total (*n*)
Bali Location				
During the tour	NSW (1), SA (1), NT (Darwin) (4)	Student (3), Teacher (1), Private sector (2)	Group visit for cycling tour (4), Photographic tour (1), Visit heritage package (1)	6
During their visit on site	NSW (3), SA (2) QLD (4), VIC (2) WA (1)	Students (6), Private sector (2), Teacher (2), Artist (2)	Follow guide (6), Visit tour package (4), With friends (2)	12
Java location				
Several days after their visit	WA (2), NSW (1), SA (2), VIC (1)	Student (5), Teacher (1)	Group visit to learn about developing community (5), Trekking the mountain (1)	6
During their visit	NSW (2), QLD (1), VIC (1)	Students (4)	Trekking the mountain (4)	4
After several years or months of their visit	TAS (1), VIC (2), WA (1)	Students (1), Professionals (2), Teacher (1)	Group visit with university (2), Youth exchange (1), Trekking the mountain (1)	4

proposed by Selby (2016). Table 2 explains these components and their operational procedures in the field.

During the observation process, additional data resources were also collected and analyzed, including brochures, posters, outdoor advertisements, and other promotional files related to the specific rural heritage villages on site.

In this research project, discourse analysis and its framework were employed as an analytical tool to complement the ethnographic approach applied to the fieldwork and data collection. The main reason for combining the ethnographic approach with discourse analysis was to build a method that would comprehend the thickness of the data to be critically analyzed. The study uses discourse analysis to interpret exhaustive data because it offers insight into, and an enriching and informative understanding of, the construction of social practices (Van Dijk, 1997). The researcher used the ways in which Fairclough

Table 2
Components of Sensing Heritage

Components	Operational Implementation on the Site
Visualizing	The study collected 13 videos (5-10 minutes) and 288 photographic documentations related to the landscape. The study also explored the landscape through various means such as walking, and using a motorbike, a bicycle, and a car.
Representing	There are 6 lists of spaces that were collected further for explanations, stories, and meaning making from tourists, including houses, natural surroundings, streetscapes, community halls, and local tourism offices.
Performing	The study also documented, watched, and collected various information from 4 rituals, 2 ceremonies, 4 preparations before opening and closing the villages, 2 public presentations, and 6 host and visitor interactions in the local houses.
Perceiving	The study observed the conversations, gazes, and positions of tourists and local people in the heritage.
Knowing	The study collected information related to the presentation of heritage including 6 brochures, 4 posters, and 5 other advertisements or campaigns around the areas. The study also documented the media exposure of the village sites prior to the tourists' departure. Finally, the study checked the information, images, and texts on site especially in relation to how it was presented on site.
Acting	The researcher joined tour packages, which involves Australians coming to the heritage sites. The researcher also followed the tour guides and asked questions regarding the presentation of heritage.

Source: adopted from Selby (2016).

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(2000) categorizes the components of analysis into description, interpretation, and explanation. Through a step-by-step investigation in DA, a researcher can understand how texts, language, social interactions, practices, and events work to produce dominant discourse. With the help of NVivo, a software package of qualitative data analysis, the researcher applied the step-by-step investigation to understand the social relations between participants in the interactions, the mood (statements, questions, or declarations), and modality (the degree of mode that exists, and is experienced and expressed).

Findings

"See How They Live": What Kind of Everyday Materials in the Rural Villages Attract Australians to Visit?

From the in-depth interviews and participant observations, the study collected a range of discursive materials that attract Australians to visit rural villages and mediate their interactions with the local people. Many of the perceptual identifications evident in these materials produce narratives that define the rural villages as "traditional." Figure 1 shows the mapping of these narratives of the traditional. The Australians define these narratives through adjectives and nouns that help to define the meaning of the traditional, ready for tourists (staging) (McIntosh & Ryan, 2007), and its connection to the urban or homeland setting (Stylianou-Lambert, 2011). The verbs define the way to (or how to) consume the place (Fig. 1).

Houses. Houses are related to words like "traditional," "ancient," "style," "well preserved," and "design," which connect to traditional and rural narratives (Gallent & Gkartzioa, 2019; Tervo-Kankare & Tuohino, 2016). The words "neat," "tidy," and "complex" are related to the negotiation of local

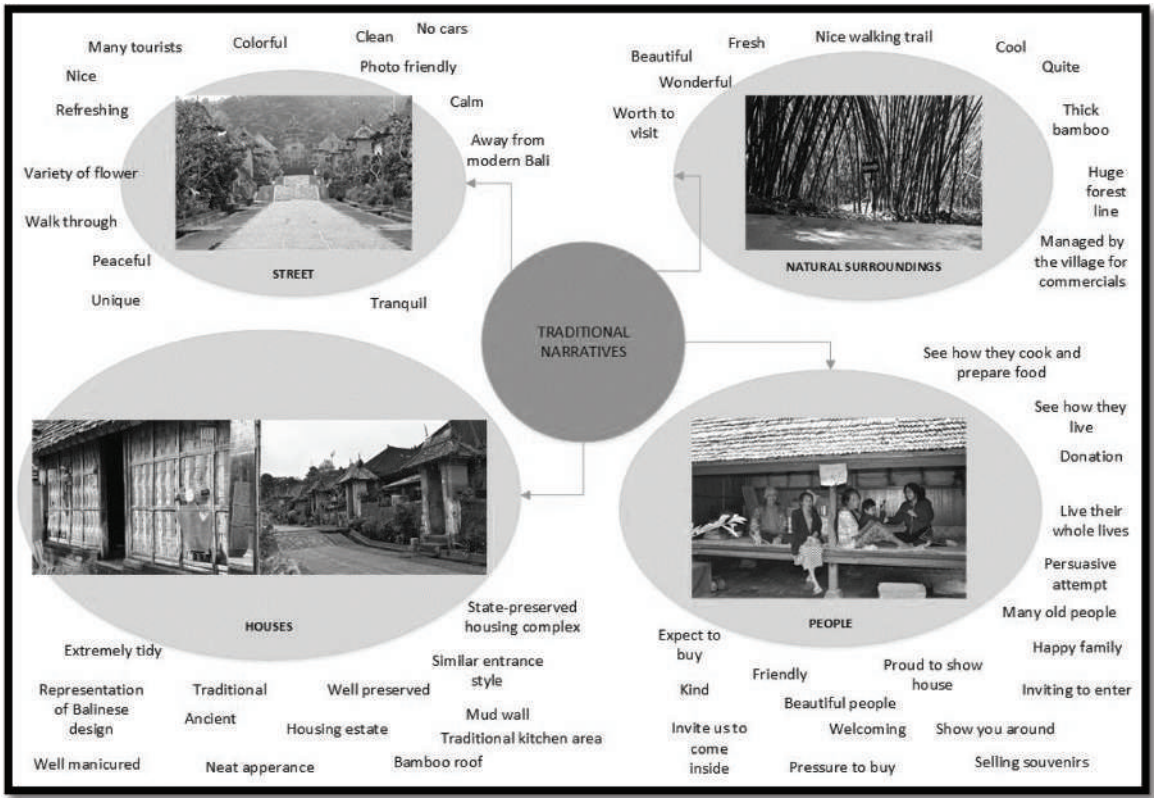

Figure 1. The mapping of traditional narrative materials from Australian tourists. (Source: Photograph by author, 2018.)

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staging and indicate the readiness of the people to accept tourists:

> I think the house in this village is really traditional. The people here seem happy and yeah . . . like a big family in a house. (A-01)

> I like the house here. Very traditional, everything looks very well preserved from a long time ago. Like kitchen . . . the appliances are still traditional compared to what we have at home. (A-02)

From the interview data, as shown in the examples above, the Australian tourists point to and refer to particular materials they find in the village—for example, when they describe the house as "well preserved," and note that the kitchen "appliances are still traditional." They also compare their interpretation of the houses as traditional to their own experiences at home—for example, in statements such as "like a big family" and "compared to what we have at home" (Stylianou-Lambert, 2011).

However, tensions occur when tourists' predeparture perceptions about traditional life shape their expectations. For example, before they come to the village, some Australians expect that the houses there will be very traditional, "maybe made of bamboo/wood" and "quite small." When they arrive in the host families in rural settings, they are quite surprised to find that some houses are quite big and modern in terms of materials and design:

> I was like, see, I think I was more surprised like how big the house was, because it was almost like two separate houses and they join together. There will be things like the tile and veranda, because we don't really have that (in Australia), so that's interesting. (A-03)

> In this place, TVs were everywhere, and every house had a sales section to the house entrance with the usual sarongs, trinkets, etc. The other village we visited on a different island is different; they are traditional, just live in a basic living, no electronic devices, and with the traditional houses. (A-04)

The consumption of the rural heritage village has a visual dimension. The act of seeing a place, or gazing, also involves the element of collective expectations about how tourists interpret not only things they see, but also things they do not see (Abram, 2003; Urry, 2002a, 2002b). In the process of gazing, the anticipation of what to expect, to see, and to encounter in the village exists along with the imaginings of the idyllic place and nostalgia (Abram, 2003)—for example, in such statements as "basic living" and "no electric devices" that describe tourists' expectations of traditional houses in the village.

Street. The street is related to words like "peaceful," "nice," "refreshing," "tranquil," "calm," "colorful," and "unique," all of which connect with the imaginings of the traditional and the rural (Bell, 2006). Words and phrases such as "many tourists," "photo friendly," "unique," and "clean" are related to the readiness of the villages for the presence of the tourists, or to staging elements. Phrases such as "no cars" and "away from modern life" are used to emphasize the opposition of rural values of the village to the city/urban setting of Bali/Java and/or their own homeland (Bell, 2006; Stylianou-Lambert, 2011).

Although the desire to gaze at others through the activity of "seeing" is superficial, this process still requires curiosity from the tourists and willingness to explore space and people (McIntosh, 2004). Some tourists express their curiosity and their willingness to interact with the houses rather than just walking on the street (Fig. 2) in such statements as:

> I want to know how average people live, so instead of just staying on the street I look further inside their gate. (A-07)

> Their house is very unique; it is interesting to see the inside from the street. (A-08)

> I look at the houses from the street, then, I just enter the house, buy a cup of coffee, and talk with the lady. (A-18)

> Our guide helps us to talk with the people so we can get an explanation about their housing complex. (A-19)

The rural village idyll is a cultural construction that demands purity of life as the opposite of the city imaginings. This imagining does not exist in a vacuum; it comes from ideas regarding what a

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Figure 2. Street as everyday life consumption in the narrative of the traditional. (Source: Photograph by author, 2017.)

village has been about and what a village should be about (Abram, 2003). Accordingly, some Australian tourists express their expectations of the village in terms of a temporary escape from modern life:

> A visit to this traditional village is a unique experience and a chance to get away from the "modern" life—although it's never really too far away! (A-05)

> I want to try to see a much less developed in terms of infrastructure and housing than the city, farming practices are more rudimentary in the village here, I guess. (A-14)

The village idyll is translated and interpreted by the tourists into village imaginings, practice, and lifestyle. As a place to escape, the cultural village is expected to fulfill the position as the object of desire of tourists who demand an idyll that is the opposite of modern or urban life (Bell, 2006).

Natural Surroundings. Natural surroundings relate to words such as "wonderful," "beautiful," "nice," "cool," "quiet," and "huge forest." They are related closely to narratives of the traditional. Expressions such as "worth to visit" are commonly found in this study, indicating the tourists' judgment of a tourist-ready place.

Another comment is related to the management of the village that used the natural surroundings as a way of helping to reduce the poverty of the locals:

> This village is unique in that it has managed to retain much of its traditional charm. It's also spotlessly clean, thanks to waste management and landscaping regulations. Adjacent to the village is a bamboo forest which is managed by the village owners and supplies bamboo to many parts of Bali on a commercial basis. (A-06)

Similarly, Australians also appreciate the use of natural surroundings as a way to inform tourists about how the locals use and manage them in

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their everyday life. For example, the village in Java constructs activities through tour packages that allow the tourists to interact with the local people by visiting and explaining local farming and natural surroundings. One of the activities in the village is related closely to the cocoa plantation, farming, and cocoa making in the village:

> Yes, we interacted with the tourism team and then we also met with a cacao farmer who shared a lot with us on the organic cacao plantation. We also met with the ladies who were very passionate about making chocolate. (A-07)

> I think the village can be different from the city in terms of community living with shared farmland. (A-10).

In this sense, the activities of the tour package become an instrument or cultural mediation of interactions and therefore provide an understanding of how people live in a certain place. Figure 3 is a photograph taken by a research participant and indicates the process of "gazing" at people and place, especially in relation to gaining an understanding of how things work in the local space and the natural surroundings of the rural village. Rural heritage villages and similar forms of tourism are indeed transforming their places into "theaters of consumption" (Woods, 2010) by utilizing the natural resources available in their local space.

People. Finally, in relation to people, words such as "kind," "friendly," "welcoming," "happy," "many old people," and "beautiful people" indicate the identifications of people in countryside/village/rural settings in tourism (Elands & Lengkeek, 2000; Meethan et al., 2006). These words also strengthen the narratives and meaning of the traditional as well as the readiness of the villages for tourism consumption. Other cultural narratives expressing expectations of what local people in the

Figure 3. Photograph by a research participant of one of their activities explaining the natural surroundings. (Source: Photograph by A-07, 2017.)

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village will look like are demonstrated in the following statements:

> I suppose that it often brings up the stereotype of image of village. So, may be geographically, very small, perhaps not many people there. (A-11)

> Even before that, the idea that it was a very sort of . . . a less frantic life . . . you know . . . things that be more quite, relax, things go slow, but things still get done. (A-16)

> The people in the village are just humble, friendly, and live a simple life. (A-08)

> Yes, very happy to talk to me and explain their village. (A-09)

> Yes, briefly, they were kind and generous and incredibly knowledgeable about their practices. (A-10)

While enjoying the services of the local people, the Australian tourists watch the local people's routine life (briefly within 1-day tour), and their beliefs and culture become rewarding experiences. The local people thus function to help Australian tourists find enjoyment by expecting and experiencing a peaceful, friendly, and knowable interactional space.

For the Australian tourists who stay for more than 1 day and decide to stay with local host family, the situation of the interactional space at local host family will be more conflicted. This is because the impression of the local people they have met will encounter language limitations, unprepared hosts, and daily dialogue that cannot be "staged":

> I think with the son it was, we spoke a bit of English, a bit of Indonesian and I think maybe with the parents like, I don't think they spoke much English, maybe it was just like a really little bit, and I think maybe even like, I don't think they spoke even that much Indonesian, maybe more Javanese or something. (A-08)

> So I spoke with him . . . yeah, so I spoke with him a bit and I think he sees things like, awkward, but he was a bit more comfortable talking to me. But the family was just like the older, I think they're bit shy. (A-12)

In the conceptualization of rural or countryside imaginings, the four discursive cultural materials shown in Figure 1 can be analyzed using a *trialectic* approach to rural space performance. This approach involves the interaction of three concepts: ideas, locality, and human practice (Frisvoll, 2012; Roberts & Hall, 2004). For example, (1) as the representation of ideas, the design of housing complex, the preservation of bamboo roof entrances, and kitchen areas are part of the perceived experiences and memories of Australian tourists. (2) The representations of locality and nature, such as the bamboo forest and the street, function as the iconic symbols of the local space. (3) Finally, the human practice aspects, such as the life of the local people in the village, the local interactions with the tourists, and the ongoing commercialization of the space, represent the forms of rural life for tourism consumption (Frisvoll, 2012; Roberts & Hall, 2004).

"Pressure to Buy": Dynamic Tensions During the Interactions

The perceptions of some Australians in the discourse of authenticity relate to the "touristy" atmosphere in the place that is "too good to be true." Some Australians perceived the rural tourism village to be "inauthentic" because the place has been well "decorated," "polished," and "manicured" in a way that will satisfy tourists who visit. They argue that the place is "exceedingly well cared for tourists," and managed for the purpose of "travel brochure stuff":

> We were told after paying a small admission fee $30,000Rp = $3 Aust. that this is one of the truly authentic experiences, no plastic, TV, just original basic living. Well, when entering the compound grounds a few things didn't ring true, no plastic, they were selling plastic bottles of drink, plus a lot of plants in plastic pots. TVs were everywhere and every house had a sales section to the house entrance with the usual sarongs, trinkets, etc. (A-13)

> Exceedingly well cared for, immaculate gardens, and very clean—we have Balinese friends, and with no disrespect to them and their village compounds; this is travel brochure stuff. (A-14)

The more positive perceptions of the commercial activities are related to the cheap prices, the

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kindness of locals in showing tourists around their house, and the efforts of the community to reduce poverty. The expressions below are commonly found as a positive appreciation of the commercial activities in the village:

> With a couple of dollars, you get to see how the average Balinese family/community live. (A-21)

> I bought a beautiful sarong for only a few dollars off one lady and she took me on a complete tour of her house. (A-22)

The presence of many tourists in the village become problematic because they perceive this as an "unreal" situation. The commercial activities also become the cause of the perceptions of the villages as "touristy" because the participants feel "the pressure to buy" and encounter "persuasive attempts to buy" rather than sincere interactions which explain the history and story of a place:

> Enjoyed the walk through the state-preserved traditional housing complexes, although honestly would have much preferred to learn more about the peoples and traditions rather than being bombarded with persuasive attempts at selling souvenirs every time you step into one of those houses. This is probably how most of those families make their living. (A-15)

Some Australian tourists highlight the perceived requests for "donations" as one of the reasons they perceive the locals as poor. For example, through the persuasive attempts of the local people, their invitations to the tourists to come into their house are "begging attempts" not only to see their houses but also to buy their merchandise. Some of the Australian tourists then feel obliged to take some reciprocal action in return for the locals allowing them to enter the house by buying some products, which they eventually experience as "pressure to buy":

> We felt pressured to go into people's houses - they sat outside beckoning us in, and then wanted us to see their shop, again, pressure to buy and to donate for the privilege of looking at their houses. (A-16)

In the pursuit of traditional life, groups of Australians expect these materials, activities, and spaces to live up to the image of a tourists' idyll. In this context, Australian tourists' consumption of rural heritage villages involves a collection of discourses of the "traditional" and "authenticity" in everyday rural life. The Australians identify cultural materials perceived as traditional commodities, and then they define the way (or how) to consume these commodities.

"If This Was in Australia": Reflexivity Using a Comparative Approach to Home

The Australian tourists experience the interactional spaces through two dominant discourses. These are curiosity about the life of "others" and their identity and privilege. Curiosity about the everyday life of "others" (Olsen, 2002) motivates the Australian tourists to experience the interactional spaces in the rural heritage villages. Identity and privilege relate to the tourists' response to and understanding of white and tourist privilege.

First, in relation to curiosity about the lives of "others," the village is attractive for Australians because of the perceptual connection of this space to the opportunity for interactions and gaining insight into other people's lives:

> That's if you hang alone of people like one we got out into the village and like talked to people and stuff, but it's kind of hard to say like "Oh hey can you tell me like how you live?" (A-17)

> And it just offers another insight to have to know how people live around the world. (A-18)

In these statements, the research participants understand that the only way to gain insight into how other people live their lives is by visiting and interacting with them in their own places (Fig. 4). This kind of activity gives excitement to the tourists by allowing them to experience the way local people create their local products.

In this sense, interaction becomes a potential commodity of the village recognized by both the local people and the Australian tourists:

> I think it's very attractive as supposed . . . insight. Into what Indonesian village life might be. . . . It's one of the best ways, I guess, to practise your Indonesian language is to go to an Indonesian village. Many people want to talk to white people ('*Bule*'). Emmm. And it just offers another insight

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Figure 4. The interactions between locals and Australians in making traditional food. (Source: Photograph by author, 2017.)

> to have to know how people live around the world. (A-19)

In this statement, the research participant recognizes the attractiveness of the village not only as a space of interaction but also as a place for exercising the power of being "white" and being a "tourist." The space of the village serves as a symbol of the nation, depicting "what Indonesian village life might be" and highlighting the power inherent in the condition of "white privilege" in a postcolonial nation (Larasati, 2010; Wekker, 2016) and the privilege of being a "tourist" (Sæter, 2017). In relation to this, the village helps the Australian tourists enjoy the function of tourism as a learning space through language and culture.

In some examples from this research, non-Western values became "the Other" and Western cultures become the "norm" and "standard" in relation to everyday interaction with the East (Olsen, 2002). Western values include such values as "rational, peaceful, liberal, logical, and capable of holding real values, without natural suspicion" (Said, 1995, p. 49). In contrast, the East has the opposite imaginings; for example, the East is portrayed as more mystical, conflicted, traditional, and strong in local belief systems. Another example from the research participants comes as a question about the mountain cult that prohibits women who are having a menstrual period from entering certain locations (Fig. 5):

> A-21: Why I found many prohibitions against women who had period like in this place [location in Fig. 3]?
>
> A-22: I guess women are considered dirty when they had periods like in Bali.
>
> A-21: Other than belief reason, I don't know what kind of other rational reason about this prohibition.

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Figure 5. Photo of guide explaining a sacred place with a sign says, "Women on Period May not Enter!" (Source: Photograph by author, 2017.)

> If this was in Australia, I am sure many women would protest it.

Both Australian participants exhibit curiosity about the mythological and local belief system in a space. Using a presumed notion of belief and colocation ("like in Bali"), they also distance themselves from the context of the space by describing the place from an Australian point of view, which may reject such a belief system. Simmons and Becken (2004) argued that sometimes people who travel to a certain place adopt the position of the "colonial elite," in which they use their own standards (Australian) to try to understand other people's values and beliefs (e.g., in the statement "If this was in Australia").

Additionally, the processes of expression and relief are integrated with the understanding of authenticity, the enlightenment of the self, amiability, and group belonging, nationalism, and participation in other cultures or in one's "own" culture as Australian (Baranowski & Furlough, 2001). For example, the Australian will reflect the conversation they had with the local people that was distinctively different from their experiences in Australia:

> Yeah . . . Questions like, what is your religion? Are you married? How many kids do you have? Like you know . . . everyone knows that information and it's not . . . it doesn't feel strange, it just what everyone does. And that's cool, that's really cool. So those are the big differences. (A-22)

> There are two questions I would avoid to ask strangers in Australia, those are . . . what is your religion and do you have a boyfriend or are you married? But, here, those questions are everywhere. For the religion, I actually do not have religion, but it is too complicated to answer like that because people will be confused. So, just to make it easier, I will answer, I am a Christian. (A-23)

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In the statements above, the Australian tourists reflect on their identity and connect it with the way they observe their interactions with the local people. The interactions above show the process of learning "new personal behaviours, marking social distinctions, knowing one's country, and (re) discovering the self, and, on the other [hand], the forging of consumerism's culture of distraction, fantasy, desire, and 'lifestyle'" (Baranowski & Furlough, 2001, p. 20).

Figure 6 attempts to map the vocabularies that can retell the ways Australians engage to the rural heritage villages of Indonesia and how, within the process of describing their gazes, Australians also compare the heritage tourist village with Australian culture and contexts. There are at least four topics that are compared: communal areas, farming, people, and the kitchen.

Figure 6 shows, from the Australian tourists' perspectives, a range of gaze behaviors in the process of consuming place. The collection of thematic gazes from Australian tourists is a part of the acts of "seeing" and collecting "sights" (Urry, 2002b). The diagram shows the distinctiveness of the visual activities that give a place special and unique character (Urry, 2002a). The comparative topics appear as explanations of the distinctive features of the everyday life of rural tourism village compared to Australia. For example, the Australians compare communality in Indonesian village life and their homeland through the "eating together with banana leaves" activity (Fig. 7). This dinner was designed to give a glimpse of the experience of communal life in the village for tourists.

The differences in terms of culture are related to the intensity of the communal gathering and how

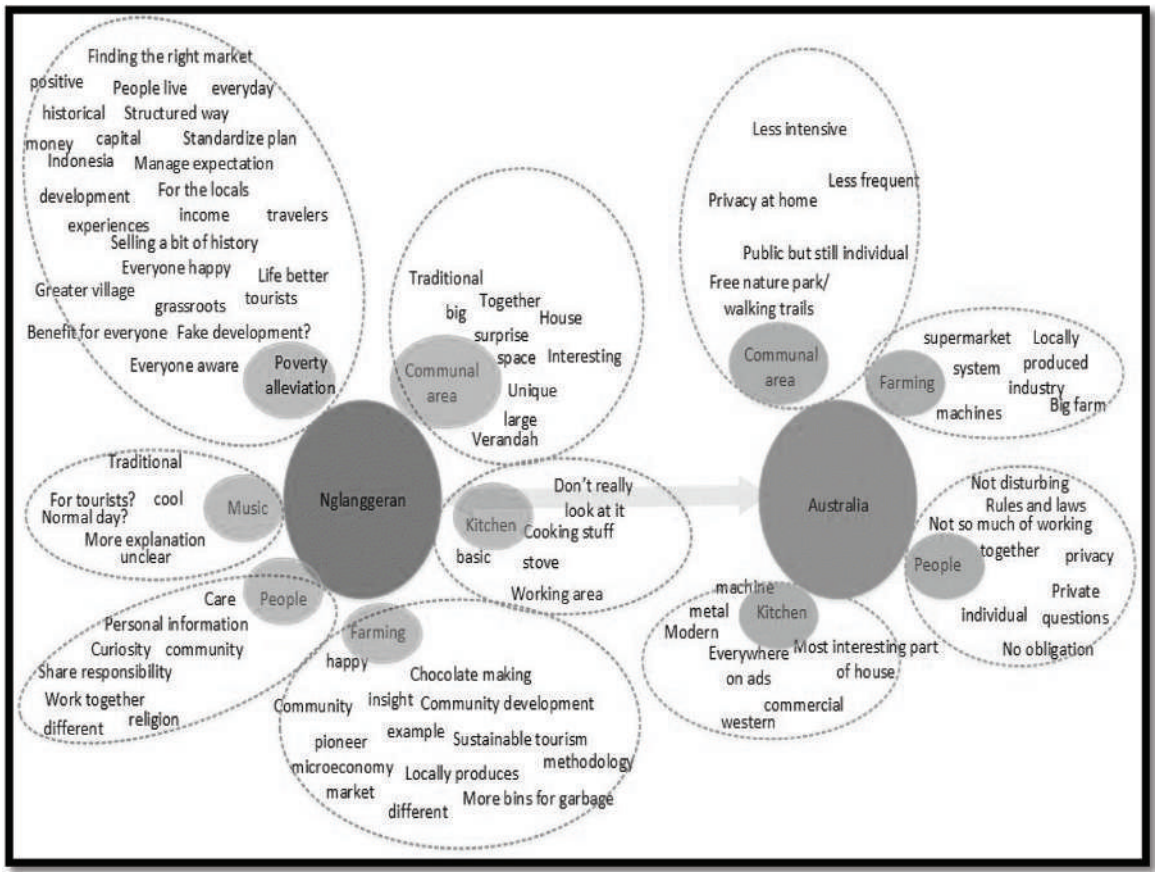

Figure 6. Map of discourses of heritage performance and the comparative process. (Source: Diagram by author, 2018.)

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Figure 7. Eating together in the traditional communal space. (Source: Photograph by author, 2016.)

it works. For example, some research participants describe the activities as "very traditional way of eating," "it's about togetherness," or "unique experiences" to describe their impressions of the communal activities that the village organizes. Urry's (2002b) argument that "these experiences are only of importance to the tourist because they are located within a distinctive visual environment" (p. 172) is relevant in this context.

Discussion

The consumption of everyday life in the rural villages, as examined in this research project, answers two of the research questions with theoretical implications. These are what kind of everyday materials in the rural heritage village are perceived by Australian tourists as attractive, and to what extent the tourists compare the villages to their homeland during the interactions. One question regarding the dynamic tensions in everyday interactions relates more to practical implications.

Theoretical Implications

The goal of this research project is to identify the consumption of everyday life in rural tourism spaces through the notion of being "home" and "away." Accordingly, this research project has highlighted materials that are familiar and compared to home while being away, such as houses, nature, street, and people. This finding is similar to the interactional concepts of ideas, locality, and human practice (Frisvoll, 2012; Roberts & Hall, 2004). The current research contributed to identify the forms of rural life for tourism consumption (Frisvoll, 2012; Roberts & Hall, 2004). The commodity is transformed into local specialty and various symbols of heritage (Crouch, 2006). These commodification and consumption processes are a complex set of aspects involving interactions, representations, cultural

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symbols, materiality, and localized elements. As in McIntosh's findings (2004) on tourists' expectations, motivations, perceptions, and experiences of Maori culture in New Zealand, the Australian tourists indicate parallel patterns. The Australian tourists engage in constructing expectations of the villages through gazing, learning, interacting, and connecting to their lifestyles. The research project contributes to extend the identification of materials from McIntosh's findings by arguing that the rural cultural material that shape the consumption of Australians through space (such as home and natural surrounding), place (such as street), and types of activities with local people.

Furthermore, upon the identifications of materials of rural Indonesia for Australians, the research project differentiates the contribution through the critical lens of West "seeing" East, such as through the use of phrases such as "see how they live," "show you around," "see how they cook and prepare food," and "inviting to enter," which demonstrate the legitimation of gazing and consuming the perceptions of racial and cultural others (Sobocinska, 2017). Hence, the research contributes to understand how the tourist experience of being home and away was connoted to the construction of home, such as the reproduction of routines in "others" houses and the distinctions by comparing the key aspects of others (Ateljevic et al., 2007).

Another goal of this study was to find how tourists compare onsite materials with their homeland through the construction of cultural distinction and time constraints that shape their interactions with rural everyday life (Woods, 2010). Previous research and academic discussion has come up with the concept of cultural distinction (Cole, 2006). This shapes the tourists' demand in terms of the novelty of a place and the perpetual balance with the familiarity of the culture (Crouch, 2016; Kastenholz, 2010; C. Ryan, 2002). Accordingly, this research project has shown that the trip Australians take to Indonesia is a comparative journey. This comparison is an act of identifying the novelty and familiarity of places (C. Ryan, 2002). At the same time, the tourists demand elements of local identity, such as the design of the houses, decorations, and traditional aspects, which still need to be maintained by the locals. This research has shown that the ambivalence of the novelty and distinction of rural heritage villages, a sense of nostalgia, and similarity to everyday life back home also shape the intention to visit and the interaction process. Hence, the current research give a useful insight for the marketing for rural tourism (Roberts & Hall, 2004) that among the existences of cultural distinction, cultural familiarity are also valuable to make the places become readily available for the tourists and construct the quest of the everyday life materials for tourist consumption to facilitate the international experience and intercultural interactions demanded by Australians.

The research project also highlights the finding on the time constraints that produce the illusion as if experiences are in-depth and reflective, when they are actually only peripheral and staged. The time referred to here is related to the duration of the visit to the site and the time setting of the visit (morning or afternoon). Similar to previous research projects, the research findings confirm that the time constraints contribute to perceptions of places and constructions of experiences (S. Smith et al., 2010). For example, the duration required to visit determines the depth of the information provided to tourists and interaction process. The research confirmed that the time setting also determines what kind of experiences (Scott & Le, 2017) they participate in at the rural place of Indonesia. Time constraints shape tourism consumption and influence the narrative and interpretation of places and perceptions of experiences of places.

There are changes in the character of tourists in the postmodern era (Sharpley, 2012), dynamic evolutions of work and leisure, access to media and information (Meethan et al., 2006; Schrøder, 2007), and the divisions of time and space that blur the imagining of tourism experiences (Franklin & Crang, 2001). Hence, not only does the concept of the consumption of everyday life in the cultural heritage village offer a way of understanding current and recurring phenomena in tourism behaviors (Franklin & Crang, 2001), but it is also useful in constructing theoretical and practical approaches to the dynamic processes that occur in different tourism settings (Sharpley, 2012) that are frequently taken for granted. This study also add more on the study on inbound tourists from other countries to Indonesia by observing the Australians. Particularly, this market has different lifestyle, ways of seeing, and

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place consumption compare to Japanese tourists (Yamashita, 2003), Chinese (Massacesi, 2020), and European, especially on how Australians demand the "tourist ready" experiences, maintenance of preservation, English interactions, the way they perceived poverty, and the way they compare their home materials. This information will be crucial for the hospitality industry and tourism to move between preservations and market-driven strategies and policies (Chabbra, 2009).

Practical Implications

Tourist demand in rural destinations is connected with perceptions of certain issues such as the purity, the poverty, and the practicality of the place. Paradoxically, these three issues are interconnected but also positioned in different directions. For example, the idea of purity of place demands an authentic place that may maintain traditional ways of living, which may be perceived as poor and unpractical (Jacobs, 2016). The perception of poverty demands that the purity of the place from modern technology be demonstrated, but that this be balanced with practicality for tourists (Butler & Hinch, 2007). Finally, when tourists demand some practicality in a place, such as access to enter, distances, and/or facilities, the "purity" of place or its natural surroundings may be at stake and the development of capital to reduce poverty is inevitable.

This research has found that poverty functions in three ways. First, poverty becomes the staged imaginings of traditional life (Jacobs, 2016). Second, poverty is related closely to the attitudes of local people towards issues such as begging and donation, and impressions of how they live. Third, poverty is related to previous local identity, before they became rural heritage villages, in the narrative of community empowerment. For example, local commercial activities may be perceived in different ways. The commercial activities can be perceived to escape poverty as the research participants stated: "I wonder how much they earn with cheap prices of things" and "I feel pity though that they live in poverty." Other tourists perceived that local commercial activities reduce the purity of the place, as indicated in statements such as "This place is too commercial," and "too many shops." Others perceived local commercial activities as a good way to contribute profit through tourism, "it is good that if I buy coffee, it goes directly to local people." Hence, it is important for the management of rural tourism destination to negotiate these three perceived meaning of poverty by preserving the traditional, maintain the dignity of local people through the serving and greeting attitude that will not be perceived as begging or donating, and organize the local commercial activities as empowering tools that still preserve the traditional nuance.

The management of rural tourism need to understand the practicality of places. The tourists require not only familiarity but also well-being in order to consume the place (Butler & Hinch, 2007). The practicality of a place will determine the segment of tourists who visit, which in turn determines the willingness of tourists to explore the places. Management needs to preserve materials perceived as traditional but also in some parts maintain "tourist ready" experiences such as accessibility, toilet issues, and others. The rural place can be perceived either as idyllic villages or as artificial, depending on the expectations of tourists and the ways locals manage their collective attitude, commercial efforts, and management. Consolidating on the development of the cultural heritage villages across Indonesia is essential. More homework is needed to work on the existing villages, rather than to build other new villages. Sustainability in cultural heritage villages does not mean to build as many villages as possible across Indonesia. It means building programs that ensure long-term durability for the communities to be able to negotiate the meaning of their heritage in their everyday life.

Conclusion

This article contributes to exploring three areas on the consumption of traditional materials that mediate interactions (Haldrup & Larsen, 2009; Larsen, 2008; Olsen, 2002), dynamic tensions during the interactions (Crouch, 2006), and comparative approaches to home. Additionally, since the 1990s, multidisciplinary academics have called for more studies to understand the practice of cultural heritage villages in rural areas in diverse communities in non-Western settings (L. Smith, 2006) and compare them (Graham & Howard, 2008). Although there are many case studies involving Asian as places,

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people, and tourists (Huang, 2011; Tan & Bakar, 2016; Xie & Lane, 2006), this study enriches the findings in term of identifying rural commodities, dynamic of interactions, and the meanings of comparative journey for Australian tourists when they interact with local people in rural destinations of Indonesia. Further research can explore the comparative study to cultural heritage villages in Asia by looking at the similarities, diversity, and connections in media, culture, heritage, and tourism.

Finally, research on the consumption of rural heritage villages is complex and enduring. The consumers of a particular type of rural heritage village consist of multiple segments, types of consumption, and lifestyle. The idea that consumers, such as Australian tourists, would fit all variations is unlikely. Instead, some researchers have called to conceptualize the pattern and form of consumption in the rural heritage village space (McCabe, 2002; Olsen, 2002). Such research is a way to understand the market demand to acquire commercial success and mitigate intrusion effects (McIntosh & Ryan, 2007). However, it may only investigate a predominant type of consumer of the rural heritage village and cannot be generalized to another type of consumer or space (Cohen & Cohen, 2012). This research may be able to capture the specific market of Australian tourists and how this market consumes a specific space.

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Murti, D. C. W. (2019b). Locating nation in a village: Fusion of local and nation voices in Penglipuran Bali, Indonesia. *International Journal of Tourism Anthropology*, *7*(2), 157–177.

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UNIVERSITAS ATMA JAYA YOGYAKARTA
Fakultas Ilmu Sosial dan Ilmu Politik

SURAT TUGAS

Nomor: 65a/In/U

Dekan Fakultas Ilmu Sosial dan Ilmu Politik Universitas Atma Jaya Yogyakarta memberikan tugas kepada :

Nama	:	Desideria Cempaka W.M.,MA., Ph.D
Jabatan	:	Dosen Program Studi Ilmu Komunikasi, Fakultas Ilmu Sosial dan Ilmu Politik Universitas Atma Jaya Yogyakarta
Tugas yang diberikan	:	sebagai Penulis Paper berjudul "HOME AND AWAY: AUSTRALIAN TRAVELLERS' CONSUMPTION OF EVERYDAY VILLAGE LIFE IN INDONESIA". Pada jurnal: Tourism, Culture, and Communication
Masa menjalankan tugas	:	Semester Genap TA. 2020/2021

Diharap yang berwenang sudi memberikan bantuannya, apabila diperlukan.

Dikeluarkan di : Yogyakarta
PadaTanggal : 26 Januari 2021
Dekan,

FAKULTAS ILMU SOSIAL DAN ILMU POLITIK

FX. Bambang K. Prihandono, S.Sos., M.A.

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Bls: Submission to TCC_Home and Away: The consumption of Australians to the everyday rural life in the villages of Indonesia

Desideria Cempaka Wijaya M., S.Sos, M.A. <desideria.murti@uajy.ac.id>
Jum 17/04/2020 20.43
Kepada: TCC Journal [SHTM] <tcc.journal@polyu.edu.hk>

Dear Prof. Suntikul and Prof. King,

Thank you for the opportunity to revise my paper.
Thank you for the wonderful feedback from the reviewers. I accept feedback and suggestions.
I will revise my paper accordingly and will get back to you as soon as possible.

Thank you

Best regards
Desideria Cempaka Wijaya Murti

Dari: TCC Journal [SHTM] <tcc.journal@polyu.edu.hk>
Dikirim: Selasa, 14 April 2020 14.53
Kepada: Desideria Cempaka Wijaya M. S.Sos, M.A. <desideria.murti@uajy.ac.id>
Subjek: Re: Submission to TCC_Home and Away: The consumption of Australians to the everyday rural life in the villages of Indonesia

Dear Desideria,

Thank you for submitting your paper to TCC and for your patience in awaiting our response.

We sent your article to two experts and we have now received their feedback. The reviewers indicated that the topic of your paper is relevant and interesting to the readers of Tourism, Culture and Communication.

Regarding the comment on your title, we would like to suggest "Home and away: Australian traveler engagements with everyday life in rural Indonesia.

You will find the reviewers' comments as attachment. We would like you to respond to the referees' comments and revise your article accordingly. Please also make sure that you update the reference list when editing the text.

Please use this opportunity to check your expression and that the English is clear, accurate and concise. The quality of written English affects whether readers will read a paper and fully understand its ideas and contribution.

We suggest that you review the feedback and attend to it in a systematic manner by preparing a table that outlines your response to the feedback. Ideally we would like you to revise your manuscript and return it to us for final review within eight weeks of the confirmation that you will be proceeding with your revisions. If you have any problem, please do let us know.

Please also make sure that you following our format and reference style strictly. Attached, please find example of our format and our guideline. If you fail to follow our guidelines, it may result in the delay of our process.

Thank you for your contribution to *Tourism, Culture and Communication* and we look forward to your response.

Best Regards,
Wantanee Suntikul & Brian King
Editors: Tourism, Culture & Communication
https://www.cognizantcommunication.com/journal-titles/tourism-culture-a-communication

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From: Desideria Cempaka Wijaya M. S.Sos, M.A. <desideria.murti@uajy.ac.id>
Sent: Monday, March 2, 2020 1:30 PM
To: TCC Journal [SHTM] <tcc.journal@polyu.edu.hk>
Subject: Bls: Submission to TCC_Home and Away: The consumption of Australians to the everyday rural life in the villages of Indonesia

Thank you!
I am looking forward to hearing from you soon.

Regards

Desideria

Dari: TCC Journal [SHTM] <tcc.journal@polyu.edu.hk>
Dikirim: Senin, 17 Februari 2020 16.00
Kepada: Desideria Cempaka Wijaya M. S.Sos, M.A. <desideria.murti@uajy.ac.id>
Subjek: Re: Submission to TCC_Home and Away: The consumption of Australians to the everyday rural life in the villages of Indonesia

Dear Desideria,

Sorry for our late reply.

Unfortunately, we do not have automatic reply.

Yes, we have received your manuscript. Brian and I will read it with great interest and will get back to you as soon as possible.

Best Regards,
Wantanee Suntikul & Brian King
Editors: Tourism, Culture & Communication
https://www.cognizantcommunication.com/journal-titles/tourism-culture-a-communication

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From: Desideria Cempaka Wijaya M. S.Sos, M.A. <desideria.murti@uajy.ac.id>
Sent: Tuesday, January 28, 2020 1:28 PM
To: TCC Journal [SHTM] <tcc.journal@polyu.edu.hk>
Subject: Submission to TCC_Home and Away: The consumption of Australians to the everyday rural life in the villages of Indonesia

To Editor of Journal of Tourism, Culture, and Communication

Professor Brian King and Assistant Professor Wantanee Suntikul

Dear Prof. King and Prof. Suntikul,

I wish to submit an original research article entitled “Home and Away: The consumption of Australians to the everyday rural life in the villages of Indonesia” for consideration by the Tourism, Culture, and Communication Journal.

I confirm that this work is original and has not been published elsewhere, nor is it currently under consideration for publication elsewhere.

In this paper, I report a research project using ethnographic interviews, participating in tour packages, and observing the interactions between Australian tourists and local people in rural villages in Java and Bali.The project attempts to reveal the interactional experiences that occur in the everyday life of rural village settings. This is significant because it offers ways of seeing the everyday lives of others as communicative and cultural practices in rural tourism such as village, farming activities, and other features of countryside.

This research project contributes to understand : (1) what kind of everyday materials in rural villages attract foreign tourists to visit, (2) the dynamic tensions from the foreign tourist’s point of view in regard to local people’s everyday activities, and (3) how the interactions with local people create a reflexivity in which tourists compare village life with their own homelands (Ateljevic et al., 2005)?

I believe that this manuscript is appropriate for publication by Tourism, Culture, and Communication Journal because of several reasons.

1. It explores the interactions and consumptions of Australians in the rural heritage villages in a non-western setting. Accordingly, it highlightes the nuances of everyday life consumption by using the notion of west ‘seeing’ east (Larsen & Urry, 2011; Murti, 2019).
2. Using ethnographic interviews, participating in tour packages, and observing the interactions between Australian tourists and local people in rural villages in Java and Bali. Not only that the research reveal the interactions between Indonesia and Australian tourists which never been discussed in Tourism, Culture, and Communication Journal, but also in many other journal, the discussion on the power relations in the everyday setting of tourism consumption are still underrepresented.
3. This article emphasises three areas that are still discussed to only a limited extent in previous research regarding the consumption of everyday life in tourism (McCabe, 2002; Olsen, 2002). These are the consumption of traditional materials that mediate interactions (Olsen, 2002; Larsen, 2008; Haldrup & Larsen, 2009), dynamic tensions during the interactions (Crouch, 2006), and comparative approaches to home.

I have no conflicts of interest to disclose.
I also enclosed my raw data material repositories.

Please address all correspondence concerning this manuscript to me at desideria.murti@postgrad.curtin.edu.au or desideria_cempaka@staff.uajy.ac.idor desideria.murti@uajy.ac.id

Thank you for your consideration of this manuscript.

Sincerely,

Desideria Cempaka Wijaya Murti

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Scopus ID: 57208338197
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Curtin University, Western Australia
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International Publications:

Murti, D. C. W. (2020). Gaze the Struggle of Others: The Representations of Rural Places and People of Indonesia in Tourism Media for Australian Tourists. *Journal of Communication Inquiry, 1-25*. London: Sage Publisher. DOI: https://doi.org/10.1177/0196859920901326

Murti, DCW. (2019). Locating nation in a village: fusion of local and nation voices in Penglipuran Bali, Indonesia. *International Journal of Tourism Anthropology, 7,2, 157-177.* Switzerland: Inderscience Entreprise. DOI: 10.1504/IJTA.2019.101244

Murti, DCW. (2019). Performing rural heritage for nation branding: A Comparative Study of Japan and Indonesia. *Journal of Heritage Tourism, 14, 4.* London: Routledge. DOI: 10.1080/1743873X.2019.1617720

Murti, DCW. (2019). Single, Seventies, and Stuck": A Discourse Analysis of the "Leftover Women" or Sheng Nu in China in the Blogosphere. *Jurnal Komunikasi: Malaysian Journal of Communication, 35(1) 2019: 41-56* https://doi.org/10.17576/JKMJC-2019-3501-04. E-ISSN: 2289-1528

Murti, DCW. (2016). Reaching Our Young Citizens: Comparing Model of Japanese and Indonesian Civic Participation in the Online Sphere. *Online Journal of Communication and Media Technologies*, 6, 3, 156. ISSN: 1986-3497

Murti, DCW. (2013). Keyboard action end up political party: Understanding the intertwining relations of social media activism, citizenship, and the dynamics of democracy in Indonesia. Online Journal of Communication and Media Technologies, 3, 2, 32. ISSN: 1986-3497

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Bls: Asking the journal process_Accepted but not published yet

Desideria Cempaka Wijaya M., S.Sos, M.A. <desideria.murti@uajy.ac.id>

Sen 24/05/2021 10.58

Kepada: TCC Journal [SHTM] <tcc.journal@polyu.edu.hk>;KING, Brian [SHTM] <brian.king@polyu.edu.hk>

Dear Prof. Suntikul and Prof. King,

Thank you for the fasttrack program in which I can see my title and abstract.
However, I cannot access the fullpaper.

Would you be able to inform me in regards to the fullpaper access and the next procedure that maybe I have to do to receive full paper?

Thank you

Regards

Desideria CW Murti, S.Sos., MA, Ph.D

Doctor of Philosophy in Media, Creative Arts, and Social Affairs at Curtin University, Australia
Master of Arts in Communication Studies at Colorado State University, USA
BA (S.Sos) in Communication Science at Universitas Atma Jaya Yogyakarta

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Murti, D. C. W. (2020). Gaze the Struggle of Others: The Representations of Rural Places and People of Indonesia in Tourism Media for Australian Tourists. *Journal of Communication Inquiry, 1-25.* London: Sage Publisher. DOI: https://doi.org/10.1177/0196859920901326

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Murti, DCW. (2013). Keyboard action end up political party: Understanding the intertwining relations of social media activism, citizenship, and the dynamics of democracy in Indonesia. Online Journal of Communication and Media Technologies, 3, 2, 32. ISSN: 1986-3497

Dari: Desideria Cempaka Wijaya M., S.Sos, M.A. <desideria.murti@uajy.ac.id>
Dikirim: Rabu, 19 Mei 2021 11.35
Kepada: TCC Journal [SHTM] <tcc.journal@polyu.edu.hk>; KING, Brian [SHTM] <brian.king@polyu.edu.hk>
Subjek: Bls: Asking the journal process_Accepted but not published yet

Dear Prod. Wantanee Suntikul and Prof. Brian King,

Thank you for your email.
Yes that will be ok.

Thank you

Regards

Desideria CW Murti, S.Sos., MA, Ph.D

Doctor of Philosophy in Media, Creative Arts, and Social Affairs at Curtin University, Australia
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My name is Desideria Cempaka Wijaya Murti.
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I would like to ask the continuity of the process.
Please let me know the process.

Thank you for your support.

Best

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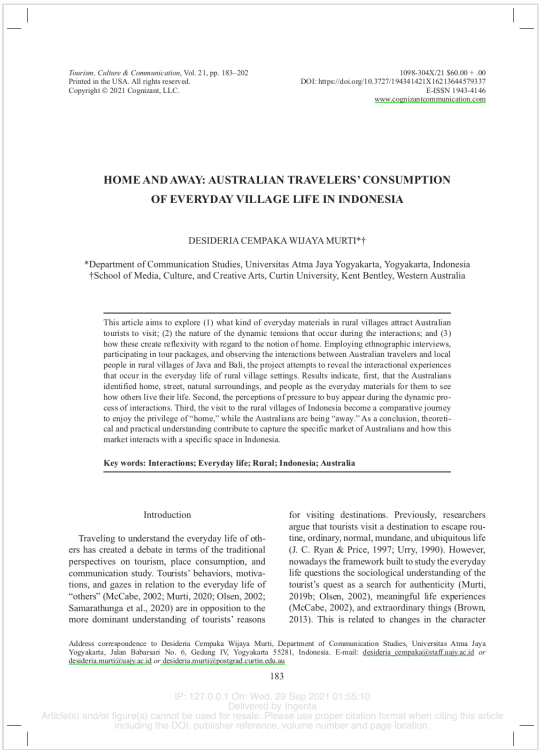

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HOME AND AWAY: AUSTRALIAN TRAVELERS' CONSUMPTION OF EVERYDAY VILLAGE LIFE IN INDONESIA

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This article aims to explore (1) what kind of everyday materials in rural villages attract Australian tourists to visit; (2) the nature of the dynamic tensions that occur during the interactions; and (3) how these create reflexivity with regard to the notion of home. Employing ethnographic interviews, participating in tour packages, and observing the interactions between Australian travelers and local people in rural villages of Java and Bali, the project attempts to reveal the interactional experiences that occur in the everyday life of rural village settings. Results indicate, first, that the Australians identified home, street, natural surroundings, and people as the everyday materials for them to see how others live their life. Second, the perceptions of pressure to buy appear during the dynamic process of interactions. Third, the visit to the rural villages of Indonesia become a comparative journey to enjoy the privilege of "home," while the Australians are being "away." As a conclusion, theoretical and practical understanding contribute to capture the specific market of Australians and how this market interacts with a specific space in Indonesia.

Key words: Interactions; Everyday life; Rural; Indonesia; Australia

Introduction

Traveling to understand the everyday life of others has created a debate in terms of the traditional perspectives on tourism, place consumption, and communication study. Tourists' behaviors, motivations, and gazes in relation to the everyday life of "others" (McCabe, 2002; Murti, 2020; Olsen, 2002; Samarathunga et al., 2020) are in opposition to the more dominant understanding of tourists' reasons for visiting destinations. Previously, researchers argue that tourists visit a destination to escape routine, ordinary, normal, mundane, and ubiquitous life (J. C. Ryan & Price, 1997; Urry, 1990). However, nowadays the framework built to study the everyday life questions the sociological understanding of the tourist's quest as a search for authenticity (Murti, 2019b; Olsen, 2002), meaningful life experiences (McCabe, 2002), and extraordinary things (Brown, 2013). This is related to changes in the character

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of tourists in the postmodern era (Sharpley, 2012), dynamic evolutions of work and leisure (Olsen, 2002), access to media and information (Jansson, 2018), and the divisions of time and space that blur the imagining of tourism experiences (McCabe, 2002). Hence, not only does the concept of the consumption to the everyday life offer a way of understanding in the current phenomena in tourism behaviors (Heittman, 2011; McCabe, 2005; Murti, 2020), but it is also useful in constructing theoretical and practical approaches to the dynamic processes in different tourism settings (Gross & Brown, 2008), which are frequently taken for granted.

This article contributes to explore three areas that are still discussed to only a limited extent in previous research regarding the consumption of everyday life in tourism (McCabe, 2002; Olsen, 2002). These are the consumption of traditional materials that mediate interactions (Larsen, 2008; Haldrup & Larsen, 2009; Olsen, 2002), dynamic tensions during the interactions (Crouch, 2006), and comparative approaches to home. The research project attempts to answer and engage in these three discussions.

First, based on the dominant positivist and structuralism perspectives (Gale, 2012), previous research projects still discuss tourist behaviors in relation to everyday life to only a limited extent (Maitland, 2010; McCabe, 2002). The empirical research projects regarding the everyday life focused more on the type of destination choices and preference activities (Bartling, 2006). There is still lack of exploration on the identifiable cultural materials of the everyday lives of "others" that mediate the process of interactions (Bartling, 2006). By identifying the traditional materials of rural spaces through an ethnomethodological approach, this research project contributes to examine thoroughly the everyday discourses, experiences, and interactions in the process of place consumption (Olsen, 2002).

Second, tourists, instead of consuming the "what," are searching for "how" social life is established, achieved, and maintained for the practical purposes (Meethan et al., 2006). Tourists search for how other people live their life, how they experience the everyday struggle of others, and in the same time, feel home in the life of others. Hence, the interpretations and classifications of the dynamic tensions that arise during tourist interactions in the consumption of everyday life need to be observed (Crouch, 2006). The research project then contributes to investigate the interactions that allow tourists to legitimately define themselves as distinct members of the "other" society (Olsen, 2002), while maintaining their resistance to the identity of the tourist.

Third, although tourists are, by definition, away from home, they constantly refer to their experiences with their identities and "home" places (Stylianou-Lambert, 2011). During a holiday, tourists may maintain similar interests and daily routines to those of the "other" (Murti, 2020; Shani, 2013). This applies not only to the attractive features of the destination that the tourist encounters, but also to what processes and which space in the everyday life of the destinations that they contrast as "home" and "away" experiences (White & White, 2007). This research project contributes to identify what kind of comparative materials and process they encounter in the trip of understanding "others," in the context of rural Indonesia and Australian tourist experiences.

Australian tourists in Indonesia were specifically chosen for two reasons. First, there were more than 1 million Australians visiting Indonesia between April 2015 and April 2016 (Australia Bureau Statistics, 2016). This makes Indonesia as the first priority of Australians to travel abroad. Second, the relationship between Indonesia and Australia has been dynamic (Payne, 2012, p. 1; Lindsey & MacRae, 2018). Hence, it is important to magnify the cultural differences between Indonesians and Australians through the cross-cultural interactions between local people and Australian tourists. These reasons can highlight the nuances of everyday life consumption by using the notion of West "seeing" East (Larsen & Urry, 2011; Murti, 2020). As power relations and the privilege of tourists to gaze also conflate in the consumption of everyday life, the setting of the non-Western rural village illustrates further the theories and tensions surrounding interactional experiences, consumptions, and everyday life (McCabe, 2002; Olsen, 2002). This article demonstrates the nuanced intersections between the complex "others" and the everyday.

Literature Review

The Everyday Life in Rural Tourism

Rural spaces, as a dynamic object of study, raise multidimensional points of views to examine.

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Scholars have discussed the rural destination as an object of exploitation (Duffy, 2013), consumption (Crouch, 2006), performances (Murti, 2019a), development, and constructions (Watson, 2013). Rural spaces also offer contested commodities with paradoxical representations, dynamic imaginings, and intersection of identities. For example, rural spaces are gaining popularity due to the imaginings of "pure" natural surroundings, which are peaceful, romantic, and nostalgic (Kneafsey, 2001). However, at the same time, rural spaces are contested in the portrayals of characteristics such as poverty, remoteness, and the traditional (Lane, 1994). The materials and ideas of rurality become important artefacts to be identified and classified within the binary and geographical distinctions between cities and rural places (Dimitrov & Petrevska, 2012).

The imaginings, practices, and materials of rural spaces are identified based on a wide range of interwoven approaches. To define rurality, it is useful to look at the threefold model of rural spaces (Bell, 2006; Halfacree, 2018). This approach considers the intersections of the production process of spatial practices (McDonagh et al., 2015), social representations including political and capitalist processes of construction (Liu et al., 2017), and everyday life, including the individual and social elements through which the ways of living in rural space are negotiated and interpreted (Gallent & Gkartzioa, 2019; Tervo-Kankare & Tuohino, 2016). However, the dominant views of rural tourism spaces still follow the productivist agricultural views to connect to local values, activities, and lives. The everyday life of the rural, indeed, existed predominantly from the productivist vision and manifested through the livelihood (Rannikko & Salmi, 2018), policies, and working conditions surrounding the farm households (Neves & Du Toit, 2013). Thus, rural spaces produce and reproduce the forms of capitalism, markets, social commodification, and exploitation (Kordel, 2016). A debate related to the rurality of place as a commoditized place is emerging to question how traditions are negotiated with the current local and/or national political interest (K. M. Adams, 2004).

In this context, the study of rural spaces as tourism destinations generates the preservation of rurality and its materials by consuming the everyday life as an object of gaze, learning, interactions, and fulfillment of a postmodern lifestyle. The predominant positivist and structuralist perspectives on tourism explore the dualistic expectations and imaginings of "away" from home (Bærenholdt et al., 2017).

The rural tourism space creates further extensions and interrogations not only of the dominant and potential views of rurality but also of the shift in tourists' motivations, especially on the discourses of being home and away at the same time. There is a growing number of tourists who look for the exploration of otherness through ordinary everyday life (Kim et al., 2019), but in the same time look for familiarity. Some research studies confirm this argument: for example, in the notions of "traveling home" in Japan (Rein, 2016), searching for the ordinary in many Western cases (Kaaristo & Rhoden, 2017), and preserving everyday routine conventions. In their consumption of otherness, tourists search for social relations between the local people, which are familiar to them in terms of their own experiences at home (Bærenholdt et al., 2017) and, at the same time, enjoy the differences. Hence, understanding the rural space in tourists' consumption of everyday life requires a process of investigating ordinary and mundane life through intensive people to people interactions.

Interactional Experience

There has been a recent shift in tourist experience theories in museum, tourism, heritage, and communication study (Packer & Ballantyne, 2016; Selby, 2016). The dominant approach has changed from the distance-oriented, linear, and one-way perspectives of cultural transformations, extraordinary experiences, and learning methods (M. Adams, 2017) to a more two-way tourist meaning-making perspective using participatory interactions, and creating self-connections and stories in a place (Finkel & Sang, 2016; Wood & Latham, 2016). This recent change challenges the dominant perspectives on tourist experiences as happening outside the daily routine, away from the home environment, and at the distinct or nonmundane end of a continuum (Wood & Latham, 2016). The framing of time and space in the dominant tourist experience theory emphasizes the difference from the everyday flow of consciousness (Falk, 2016), emotional intensity,

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and transformative understandings (Lee & Smith, 2015). Similar to the phenomena of postmodern tourists who look for everyday life experience of others, recent research emphasizes the roles of the mundane and ordinary connections to routine life in order to construct the tourist experience (Wood & Latham, 2016). Accordingly, research has acknowledged the power of interactions during the onsite visit to construct meaning, create stories, and memorize the space personally (Shaby et al., 2019).

Interactions, then, can facilitate both ordinary and extraordinary experiences through conversations (Zimmerman et al., 2010), questions (Bamberger & Tal, 2008), interactions (Ash et al., 2012), and learning processes (Falk & Dierking, 2016). As a multidimensional, complex, and relatable concept, the notion of interactional experiences offers ways of exploring the extent of materials of mediation (Shaby et al., 2019) such as artefacts, tools, and people. This concept connects to ways of knowing and communicating through (1) cultural mediations (tools and materials) and (2) sociocultural means (how individuals create meaning and relate to the wider social and cultural worlds) (Zimmerman et al., 2010). The social setting of interactional tourist experiences opens opportunities to create meaning during the processes of gazing, learning, sharing, and understanding places (McIntosh, 2004).

Methodology

The present study uses an ethnomethodological approach, employing ethnographic interviews, participating in tour packages, and observing the interactions between Australian tourists and local people in rural villages in Java and Bali. Using these cases, locations, and specific targets, the project attempts to reveal interactional experiences from the everyday life of rural village settings.

Research Setting

Two rural villages, with different tribe communities and religions, were selected as the contextual settings of the research in order to understand how the diversity of Indonesia is consumed. The number of rural heritage villages is currently growing in Indonesia as one of the tourism options for rural places (Murti, 2019b). The Tourism Minister of Indonesia has sought to prioritize three types of tourism as a product portfolio. These are: natural tourism (35%), cultural tourism (60%), and recreational tourism (5%) (Farida et al., 2020; Murti, 2019a). Cultural tourism includes developing tourism in the cities and rural heritage villages (*desa wisata*). Using a list of the top *desa wisata* since 2012–2018 provided by the Ministry of Tourism of Indonesia, the selection of specific rural heritage villages was based on three criteria. First, the rural heritage villages must have Australian groups or specific tour package for Australian tourists visiting their places. Given the differences in the characteristics of Indonesians and Australians, the observations of the interactions between them will offer insight into the West seeing the East. Second, the villages are included as Indonesian top cultural villages in Bali and Java because tourism in Indonesia is still predominantly represented by these two places. Third, the rural village communities and Australian tours at the sites allow researchers to access data, conduct interviews (before, during, and after the trip), record videos, join the trips, and observe the process of consumption.

Participants

The key data for this study were collected through ethnographic interviews. Thirty-two Australians participated as the informants in two locations for 30–120-min interviews. The research participants are of different ages, and from different occupations, and group tours. Table 1 illustrates the diversity of Australians tourists.

The researchers recruited the participants through joining tours, collaborating with organizations that organized Australian tourists in Indonesia, and through interviewing the participants on the site. The interviews were conducted at varied times: during the trip for 8–10 hr in a conversational way, a few days after the trip, and several months after the trip for about 20–60 min per interview.

Data Collection

Observation data were also collected. The current research observed five different Australian group tours. Specifically, for observation data, the current study adopts six components of observation

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Table 1
Characteristics and Demographics of Australian Participants

Condition of Interview	Region in Australia (*n*)	Occupation (*n*)	Purpose of Visit in the Village (*n*)	Total (*n*)
Bali Location				
During the tour	NSW (1), SA (1), NT (Darwin) (4)	Student (3), Teacher (1), Private sector (2)	Group visit for cycling tour (4), Photographic tour (1), Visit heritage package (1)	6
During their visit on site	NSW (3), SA (2) QLD (4), VIC (2) WA (1)	Students (6), Private sector (2), Teacher (2), Artist (2)	Follow guide (6), Visit tour package (4), With friends (2)	12
Java location				
Several days after their visit	WA (2), NSW (1), SA (2), VIC (1)	Student (5), Teacher (1)	Group visit to learn about developing community (5), Trekking the mountain (1)	6
During their visit	NSW (2), QLD (1), VIC (1)	Students (4)	Trekking the mountain (4)	4
After several years or months of their visit	TAS (1), VIC (2), WA (1)	Students (1), Professionals (2), Teacher (1)	Group visit with university (2), Youth exchange (1), Trekking the mountain (1)	4

proposed by Selby (2016). Table 2 explains these components and their operational procedures in the field.

During the observation process, additional data resources were also collected and analyzed, including brochures, posters, outdoor advertisements, and other promotional files related to the specific rural heritage villages on site.

In this research project, discourse analysis and its framework were employed as an analytical tool to complement the ethnographic approach applied to the fieldwork and data collection. The main reason for combining the ethnographic approach with discourse analysis was to build a method that would comprehend the thickness of the data to be critically analyzed. The study uses discourse analysis to interpret exhaustive data because it offers insight into, and an enriching and informative understanding of, the construction of social practices (Van Dijk, 1997). The researcher used the ways in which Fairclough

Table 2
Components of Sensing Heritage

Components	Operational Implementation on the Site
Visualizing	The study collected 13 videos (5-10 minutes) and 288 photographic documentations related to the landscape. The study also explored the landscape through various means such as walking, and using a motorbike, a bicycle, and a car.
Representing	There are 6 lists of spaces that were collected further for explanations, stories, and meaning making from tourists, including houses, natural surroundings, streetscapes, community halls, and local tourism offices.
Performing	The study also documented, watched, and collected various information from 4 rituals, 2 ceremonies, 4 preparations before opening and closing the villages, 2 public presentations, and 6 host and visitor interactions in the local houses.
Perceiving	The study observed the conversations, gazes, and positions of tourists and local people in the heritage.
Knowing	The study collected information related to the presentation of heritage including 6 brochures, 4 posters, and 5 other advertisements or campaigns around the areas. The study also documented the media exposure of the village sites prior to the tourists' departure. Finally, the study checked the information, images, and texts on site especially in relation to how it was presented on site.
Acting	The researcher joined tour packages, which involves Australians coming to the heritage sites. The researcher also followed the tour guides and asked questions regarding the presentation of heritage.

Source: adopted from Selby (2016).

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(2000) categorizes the components of analysis into description, interpretation, and explanation. Through a step-by-step investigation in DA, a researcher can understand how texts, language, social interactions, practices, and events work to produce dominant discourse. With the help of NVivo, a software package of qualitative data analysis, the researcher applied the step-by-step investigation to understand the social relations between participants in the interactions, the mood (statements, questions, or declarations), and modality (the degree of mode that exists, and is experienced and expressed).

Findings

"See How They Live": What Kind of Everyday Materials in the Rural Villages Attract Australians to Visit?

From the in-depth interviews and participant observations, the study collected a range of discursive materials that attract Australians to visit rural villages and mediate their interactions with the local people. Many of the perceptual identifications evident in these materials produce narratives that define the rural villages as "traditional." Figure 1 shows the mapping of these narratives of the traditional. The Australians define these narratives through adjectives and nouns that help to define the meaning of the traditional, ready for tourists (staging) (McIntosh & Ryan, 2007), and its connection to the urban or homeland setting (Stylianou-Lambert, 2011). The verbs define the way to (or how to) consume the place (Fig. 1).

Houses. Houses are related to words like "traditional," "ancient," "style," "well preserved," and "design," which connect to traditional and rural narratives (Gallent & Gkartzioa, 2019; Tervo-Kankare & Tuohino, 2016). The words "neat," "tidy," and "complex" are related to the negotiation of local

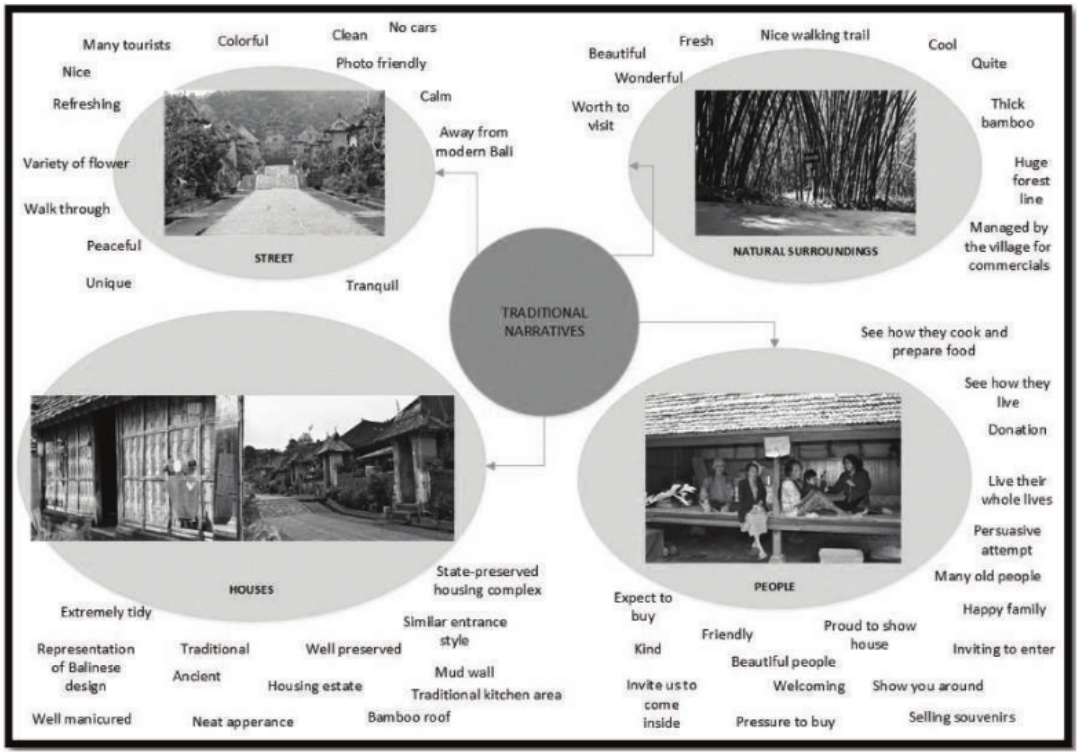

Figure 1. The mapping of traditional narrative materials from Australian tourists. (Source: Photograph by author, 2018.)

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staging and indicate the readiness of the people to accept tourists:

> I think the house in this village is really traditional. The people here seem happy and yeah . . . like a big family in a house. (A-01)

> I like the house here. Very traditional, everything looks very well preserved from a long time ago. Like kitchen . . . the appliances are still traditional compared to what we have at home. (A-02)

From the interview data, as shown in the examples above, the Australian tourists point to and refer to particular materials they find in the village—for example, when they describe the house as "well preserved," and note that the kitchen "appliances are still traditional." They also compare their interpretation of the houses as traditional to their own experiences at home—for example, in statements such as "like a big family" and "compared to what we have at home" (Stylianou-Lambert, 2011).

However, tensions occur when tourists' predeparture perceptions about traditional life shape their expectations. For example, before they come to the village, some Australians expect that the houses there will be very traditional, "maybe made of bamboo/wood" and "quite small." When they arrive in the host families in rural settings, they are quite surprised to find that some houses are quite big and modern in terms of materials and design:

> I was like, see, I think I was more surprised like how big the house was, because it was almost like two separate houses and they join together. There will be things like the tile and veranda, because we don't really have that (in Australia), so that's interesting. (A-03)

> In this place, TVs were everywhere, and every house had a sales section to the house entrance with the usual sarongs, trinkets, etc. The other village we visited on a different island is different; they are traditional, just live in a basic living, no electronic devices, and with the traditional houses. (A-04)

The consumption of the rural heritage village has a visual dimension. The act of seeing a place, or gazing, also involves the element of collective expectations about how tourists interpret not only things they see, but also things they do not see (Abram, 2003; Urry, 2002a, 2002b). In the process of gazing, the anticipation of what to expect, to see, and to encounter in the village exists along with the imaginings of the idyllic place and nostalgia (Abram, 2003)—for example, in such statements as "basic living" and "no electric devices" that describe tourists' expectations of traditional houses in the village.

Street. The street is related to words like "peaceful," "nice," "refreshing," "tranquil," "calm," "colorful," and "unique," all of which connect with the imaginings of the traditional and the rural (Bell, 2006). Words and phrases such as "many tourists," "photo friendly," "unique," and "clean" are related to the readiness of the villages for the presence of the tourists, or to staging elements. Phrases such as "no cars" and "away from modern life" are used to emphasize the opposition of rural values of the village to the city/urban setting of Bali/Java and/or their own homeland (Bell, 2006; Stylianou-Lambert, 2011).

Although the desire to gaze at others through the activity of "seeing" is superficial, this process still requires curiosity from the tourists and willingness to explore space and people (McIntosh, 2004). Some tourists express their curiosity and their willingness to interact with the houses rather than just walking on the street (Fig. 2) in such statements as:

> I want to know how average people live, so instead of just staying on the street I look further inside their gate. (A-07)

> Their house is very unique; it is interesting to see the inside from the street. (A-08)

> I look at the houses from the street, then, I just enter the house, buy a cup of coffee, and talk with the lady. (A-18)

> Our guide helps us to talk with the people so we can get an explanation about their housing complex. (A-19)

The rural village idyll is a cultural construction that demands purity of life as the opposite of the city imaginings. This imagining does not exist in a vacuum; it comes from ideas regarding what a

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Figure 2. Street as everyday life consumption in the narrative of the traditional. (Source: Photograph by author, 2017.)

village has been about and what a village should be about (Abram, 2003). Accordingly, some Australian tourists express their expectations of the village in terms of a temporary escape from modern life:

> A visit to this traditional village is a unique experience and a chance to get away from the "modern" life—although it's never really too far away! (A-05)

> I want to try to see a much less developed in terms of infrastructure and housing than the city, farming practices are more rudimentary in the village here, I guess. (A-14)

The village idyll is translated and interpreted by the tourists into village imaginings, practice, and lifestyle. As a place to escape, the cultural village is expected to fulfill the position as the object of desire of tourists who demand an idyll that is the opposite of modern or urban life (Bell, 2006).

Natural Surroundings. Natural surroundings relate to words such as "wonderful," "beautiful," "nice," "cool," "quiet," and "huge forest." They are related closely to narratives of the traditional. Expressions such as "worth to visit" are commonly found in this study, indicating the tourists' judgment of a tourist-ready place.

Another comment is related to the management of the village that used the natural surroundings as a way of helping to reduce the poverty of the locals:

> This village is unique in that it has managed to retain much of its traditional charm. It's also spotlessly clean, thanks to waste management and landscaping regulations. Adjacent to the village is a bamboo forest which is managed by the village owners and supplies bamboo to many parts of Bali on a commercial basis. (A-06)

Similarly, Australians also appreciate the use of natural surroundings as a way to inform tourists about how the locals use and manage them in

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their everyday life. For example, the village in Java constructs activities through tour packages that allow the tourists to interact with the local people by visiting and explaining local farming and natural surroundings. One of the activities in the village is related closely to the cocoa plantation, farming, and cocoa making in the village:

> Yes, we interacted with the tourism team and then we also met with a cacao farmer who shared a lot with us on the organic cacao plantation. We also met with the ladies who were very passionate about making chocolate. (A-07)

> I think the village can be different from the city in terms of community living with shared farmland. (A-10).

In this sense, the activities of the tour package become an instrument or cultural mediation of interactions and therefore provide an understanding of how people live in a certain place. Figure 3 is a photograph taken by a research participant and indicates the process of "gazing" at people and place, especially in relation to gaining an understanding of how things work in the local space and the natural surroundings of the rural village. Rural heritage villages and similar forms of tourism are indeed transforming their places into "theaters of consumption" (Woods, 2010) by utilizing the natural resources available in their local space.

People. Finally, in relation to people, words such as "kind," "friendly," "welcoming," "happy," "many old people," and "beautiful people" indicate the identifications of people in countryside/village/rural settings in tourism (Elands & Lengkeek, 2000; Meethan et al., 2006). These words also strengthen the narratives and meaning of the traditional as well as the readiness of the villages for tourism consumption. Other cultural narratives expressing expectations of what local people in the

Figure 3. Photograph by a research participant of one of their activities explaining the natural surroundings. (Source: Photograph by A-07, 2017.)

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village will look like are demonstrated in the following statements:

> I suppose that it often brings up the stereotype of image of village. So, may be geographically, very small, perhaps not many people there. (A-11)

> Even before that, the idea that it was a very sort of . . . a less frantic life . . . you know . . . things that be more quite, relax, things go slow, but things still get done. (A-16)

> The people in the village are just humble, friendly, and live a simple life. (A-08)

> Yes, very happy to talk to me and explain their village. (A-09)

> Yes, briefly, they were kind and generous and incredibly knowledgeable about their practices. (A-10)

While enjoying the services of the local people, the Australian tourists watch the local people's routine life (briefly within 1-day tour), and their beliefs and culture become rewarding experiences. The local people thus function to help Australian tourists find enjoyment by expecting and experiencing a peaceful, friendly, and knowable interactional space.

For the Australian tourists who stay for more than 1 day and decide to stay with local host family, the situation of the interactional space at local host family will be more conflicted. This is because the impression of the local people they have met will encounter language limitations, unprepared hosts, and daily dialogue that cannot be "staged":

> I think with the son it was, we spoke a bit of English, a bit of Indonesian and I think maybe with the parents like, I don't think they spoke much English, maybe it was just like a really little bit, and I think maybe even like, I don't think they spoke even that much Indonesian, maybe more Javanese or something. (A-08)

> So I spoke with him . . . yeah, so I spoke with him a bit and I think he sees things like, awkward, but he was a bit more comfortable talking to me. But the family was just like the older, I think they're bit shy. (A-12)

In the conceptualization of rural or countryside imaginings, the four discursive cultural materials shown in Figure 1 can be analyzed using a *trialectic* approach to rural space performance. This approach involves the interaction of three concepts: ideas, locality, and human practice (Frisvoll, 2012; Roberts & Hall, 2004). For example, (1) as the representation of ideas, the design of housing complex, the preservation of bamboo roof entrances, and kitchen areas are part of the perceived experiences and memories of Australian tourists. (2) The representations of locality and nature, such as the bamboo forest and the street, function as the iconic symbols of the local space. (3) Finally, the human practice aspects, such as the life of the local people in the village, the local interactions with the tourists, and the ongoing commercialization of the space, represent the forms of rural life for tourism consumption (Frisvoll, 2012; Roberts & Hall, 2004).

"Pressure to Buy": Dynamic Tensions During the Interactions

The perceptions of some Australians in the discourse of authenticity relate to the "touristy" atmosphere in the place that is "too good to be true." Some Australians perceived the rural tourism village to be "inauthentic" because the place has been well "decorated," "polished," and "manicured" in a way that will satisfy tourists who visit. They argue that the place is "exceedingly well cared for tourists," and managed for the purpose of "travel brochure stuff":

> We were told after paying a small admission fee $30,000Rp = $3 Aust. that this is one of the truly authentic experiences, no plastic, TV, just original basic living. Well, when entering the compound grounds a few things didn't ring true, no plastic, they were selling plastic bottles of drink, plus a lot of plants in plastic pots. TVs were everywhere and every house had a sales section to the house entrance with the usual sarongs, trinkets, etc. (A-13)

> Exceedingly well cared for, immaculate gardens, and very clean—we have Balinese friends, and with no disrespect to them and their village compounds; this is travel brochure stuff. (A-14)

The more positive perceptions of the commercial activities are related to the cheap prices, the

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kindness of locals in showing tourists around their house, and the efforts of the community to reduce poverty. The expressions below are commonly found as a positive appreciation of the commercial activities in the village:

> With a couple of dollars, you get to see how the average Balinese family/community live. (A-21)

> I bought a beautiful sarong for only a few dollars off one lady and she took me on a complete tour of her house. (A-22)

The presence of many tourists in the village become problematic because they perceive this as an "unreal" situation. The commercial activities also become the cause of the perceptions of the villages as "touristy" because the participants feel "the pressure to buy" and encounter "persuasive attempts to buy" rather than sincere interactions which explain the history and story of a place:

> Enjoyed the walk through the state-preserved traditional housing complexes, although honestly would have much preferred to learn more about the peoples and traditions rather than being bombarded with persuasive attempts at selling souvenirs every time you step into one of those houses. This is probably how most of those families make their living. (A-15)

Some Australian tourists highlight the perceived requests for "donations" as one of the reasons they perceive the locals as poor. For example, through the persuasive attempts of the local people, their invitations to the tourists to come into their house are "begging attempts" not only to see their houses but also to buy their merchandise. Some of the Australian tourists then feel obliged to take some reciprocal action in return for the locals allowing them to enter the house by buying some products, which they eventually experience as "pressure to buy":

> We felt pressured to go into people's houses - they sat outside beckoning us in, and then wanted us to see their shop, again, pressure to buy and to donate for the privilege of looking at their houses. (A-16)

In the pursuit of traditional life, groups of Australians expect these materials, activities, and spaces to live up to the image of a tourists' idyll. In this context, Australian tourists' consumption of rural heritage villages involves a collection of discourses of the "traditional" and "authenticity" in everyday rural life. The Australians identify cultural materials perceived as traditional commodities, and then they define the way (or how) to consume these commodities.

"If This Was in Australia": Reflexivity Using a Comparative Approach to Home

The Australian tourists experience the interactional spaces through two dominant discourses. These are curiosity about the life of "others" and their identity and privilege. Curiosity about the everyday life of "others" (Olsen, 2002) motivates the Australian tourists to experience the interactional spaces in the rural heritage villages. Identity and privilege relate to the tourists' response to and understanding of white and tourist privilege.

First, in relation to curiosity about the lives of "others," the village is attractive for Australians because of the perceptual connection of this space to the opportunity for interactions and gaining insight into other people's lives:

> That's if you hang alone of people like one we got out into the village and like talked to people and stuff, but it's kind of hard to say like "Oh hey can you tell me like how you live?" (A-17)

> And it just offers another insight to have to know how people live around the world. (A-18)

In these statements, the research participants understand that the only way to gain insight into how other people live their lives is by visiting and interacting with them in their own places (Fig. 4). This kind of activity gives excitement to the tourists by allowing them to experience the way local people create their local products.

In this sense, interaction becomes a potential commodity of the village recognized by both the local people and the Australian tourists:

> I think it's very attractive as supposed . . . insight. Into what Indonesian village life might be. . . . It's one of the best ways, I guess, to practise your Indonesian language is to go to an Indonesian village. Many people want to talk to white people ('*Bule*'). Emmm. And it just offers another insight

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Figure 4. The interactions between locals and Australians in making traditional food. (Source: Photograph by author, 2017.)

> to have to know how people live around the world. (A-19)

In this statement, the research participant recognizes the attractiveness of the village not only as a space of interaction but also as a place for exercising the power of being "white" and being a "tourist." The space of the village serves as a symbol of the nation, depicting "what Indonesian village life might be" and highlighting the power inherent in the condition of "white privilege" in a postcolonial nation (Larasati, 2010; Wekker, 2016) and the privilege of being a "tourist" (Sæter, 2017). In relation to this, the village helps the Australian tourists enjoy the function of tourism as a learning space through language and culture.

In some examples from this research, non-Western values became "the Other" and Western cultures become the "norm" and "standard" in relation to everyday interaction with the East (Olsen, 2002). Western values include such values as "rational, peaceful, liberal, logical, and capable of holding real values, without natural suspicion" (Said, 1995, p. 49). In contrast, the East has the opposite imaginings; for example, the East is portrayed as more mystical, conflicted, traditional, and strong in local belief systems. Another example from the research participants comes as a question about the mountain cult that prohibits women who are having a menstrual period from entering certain locations (Fig. 5):

> A-21: Why I found many prohibitions against women who had period like in this place [location in Fig. 3]?
>
> A-22: I guess women are considered dirty when they had periods like in Bali.
>
> A-21: Other than belief reason, I don't know what kind of other rational reason about this prohibition.

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Figure 5. Photo of guide explaining a sacred place with a sign says, "Women on Period May not Enter!" (Source: Photograph by author, 2017.)

> If this was in Australia, I am sure many women would protest it.

Both Australian participants exhibit curiosity about the mythological and local belief system in a space. Using a presumed notion of belief and colocation ("like in Bali"), they also distance themselves from the context of the space by describing the place from an Australian point of view, which may reject such a belief system. Simmons and Becken (2004) argued that sometimes people who travel to a certain place adopt the position of the "colonial elite," in which they use their own standards (Australian) to try to understand other people's values and beliefs (e.g., in the statement "If this was in Australia").

Additionally, the processes of expression and relief are integrated with the understanding of authenticity, the enlightenment of the self, amiability, and group belonging, nationalism, and participation in other cultures or in one's "own" culture as Australian (Baranowski & Furlough, 2001). For example, the Australian will reflect the conversation they had with the local people that was distinctively different from their experiences in Australia:

> Yeah . . . Questions like, what is your religion? Are you married? How many kids do you have? Like you know . . . everyone knows that information and it's not . . . it doesn't feel strange, it just what everyone does. And that's cool, that's really cool. So those are the big differences. (A-22)

> There are two questions I would avoid to ask strangers in Australia, those are . . . what is your religion and do you have a boyfriend or are you married? But, here, those questions are everywhere. For the religion, I actually do not have religion, but it is too complicated to answer like that because people will be confused. So, just to make it easier, I will answer, I am a Christian. (A-23)

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In the statements above, the Australian tourists reflect on their identity and connect it with the way they observe their interactions with the local people. The interactions above show the process of learning "new personal behaviours, marking social distinctions, knowing one's country, and (re) discovering the self, and, on the other [hand], the forging of consumerism's culture of distraction, fantasy, desire, and 'lifestyle'" (Baranowski & Furlough, 2001, p. 20).

Figure 6 attempts to map the vocabularies that can retell the ways Australians engage to the rural heritage villages of Indonesia and how, within the process of describing their gazes, Australians also compare the heritage tourist village with Australian culture and contexts. There are at least four topics that are compared: communal areas, farming, people, and the kitchen.

Figure 6 shows, from the Australian tourists' perspectives, a range of gaze behaviors in the process of consuming place. The collection of thematic gazes from Australian tourists is a part of the acts of "seeing" and collecting "sights" (Urry, 2002b). The diagram shows the distinctiveness of the visual activities that give a place special and unique character (Urry, 2002a). The comparative topics appear as explanations of the distinctive features of the everyday life of rural tourism village compared to Australia. For example, the Australians compare communality in Indonesian village life and their homeland through the "eating together with banana leaves" activity (Fig. 7). This dinner was designed to give a glimpse of the experience of communal life in the village for tourists.

The differences in terms of culture are related to the intensity of the communal gathering and how

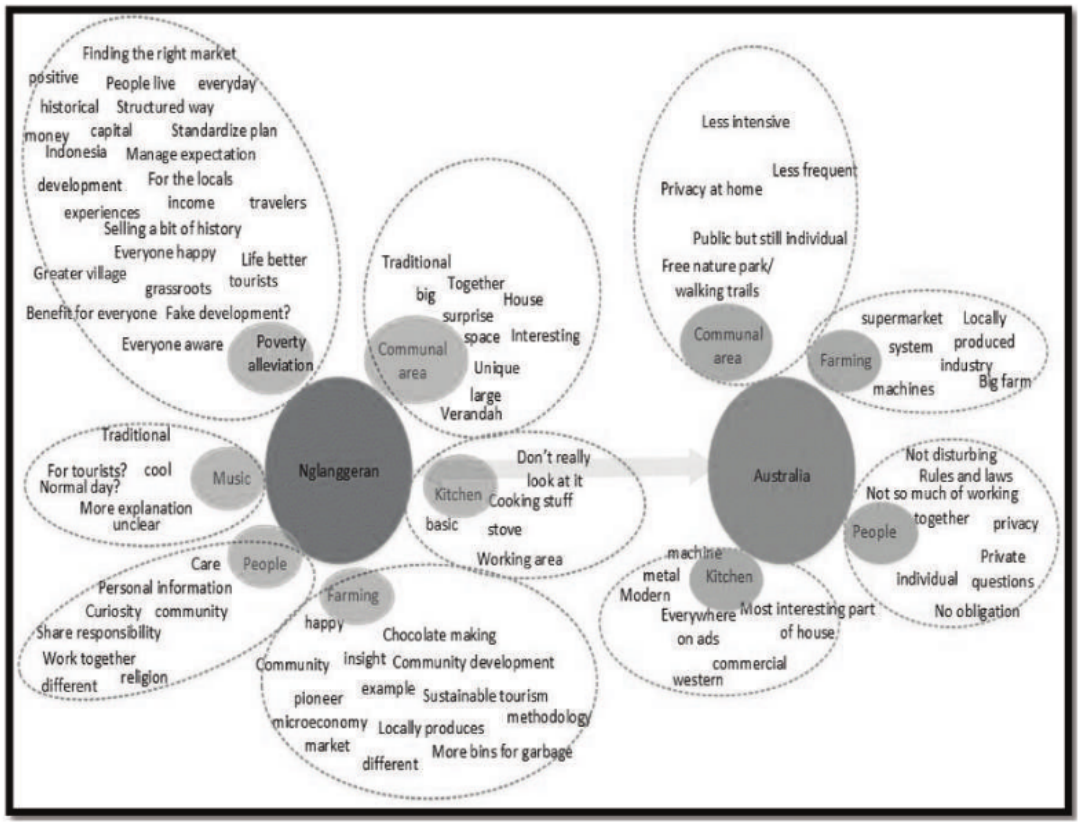

Figure 6. Map of discourses of heritage performance and the comparative process. (Source: Diagram by author, 2018.)

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Figure 7. Eating together in the traditional communal space. (Source: Photograph by author, 2016.)

it works. For example, some research participants describe the activities as "very traditional way of eating," "it's about togetherness," or "unique experiences" to describe their impressions of the communal activities that the village organizes. Urry's (2002b) argument that "these experiences are only of importance to the tourist because they are located within a distinctive visual environment" (p. 172) is relevant in this context.

Discussion

The consumption of everyday life in the rural villages, as examined in this research project, answers two of the research questions with theoretical implications. These are what kind of everyday materials in the rural heritage village are perceived by Australian tourists as attractive, and to what extent the tourists compare the villages to their homeland during the interactions. One question regarding the dynamic tensions in everyday interactions relates more to practical implications.

Theoretical Implications

The goal of this research project is to identify the consumption of everyday life in rural tourism spaces through the notion of being "home" and "away." Accordingly, this research project has highlighted materials that are familiar and compared to home while being away, such as houses, nature, street, and people. This finding is similar to the interactional concepts of ideas, locality, and human practice (Frisvoll, 2012; Roberts & Hall, 2004). The current research contributed to identify the forms of rural life for tourism consumption (Frisvoll, 2012; Roberts & Hall, 2004). The commodity is transformed into local specialty and various symbols of heritage (Crouch, 2006). These commodification and consumption processes are a complex set of aspects involving interactions, representations, cultural

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symbols, materiality, and localized elements. As in McIntosh's findings (2004) on tourists' expectations, motivations, perceptions, and experiences of Maori culture in New Zealand, the Australian tourists indicate parallel patterns. The Australian tourists engage in constructing expectations of the villages through gazing, learning, interacting, and connecting to their lifestyles. The research project contributes to extend the identification of materials from McIntosh's findings by arguing that the rural cultural material that shape the consumption of Australians through space (such as home and natural surrounding), place (such as street), and types of activities with local people.

Furthermore, upon the identifications of materials of rural Indonesia for Australians, the research project differentiates the contribution through the critical lens of West "seeing" East, such as through the use of phrases such as "see how they live," "show you around," "see how they cook and prepare food," and "inviting to enter," which demonstrate the legitimation of gazing and consuming the perceptions of racial and cultural others (Sobocinska, 2017). Hence, the research contributes to understand how the tourist experience of being home and away was connoted to the construction of home, such as the reproduction of routines in "others" houses and the distinctions by comparing the key aspects of others (Ateljevic et al., 2007).

Another goal of this study was to find how tourists compare onsite materials with their homeland through the construction of cultural distinction and time constraints that shape their interactions with rural everyday life (Woods, 2010). Previous research and academic discussion has come up with the concept of cultural distinction (Cole, 2006). This shapes the tourists' demand in terms of the novelty of a place and the perpetual balance with the familiarity of the culture (Crouch, 2016; Kastenholz, 2010; C. Ryan, 2002). Accordingly, this research project has shown that the trip Australians take to Indonesia is a comparative journey. This comparison is an act of identifying the novelty and familiarity of places (C. Ryan, 2002). At the same time, the tourists demand elements of local identity, such as the design of the houses, decorations, and traditional aspects, which still need to be maintained by the locals. This research has shown that the ambivalence of the novelty and distinction of rural heritage villages, a sense of nostalgia, and similarity to everyday life back home also shape the intention to visit and the interaction process. Hence, the current research give a useful insight for the marketing for rural tourism (Roberts & Hall, 2004) that among the existences of cultural distinction, cultural familiarity are also valuable to make the places become readily available for the tourists and construct the quest of the everyday life materials for tourist consumption to facilitate the international experience and intercultural interactions demanded by Australians.

The research project also highlights the finding on the time constraints that produce the illusion as if experiences are in-depth and reflective, when they are actually only peripheral and staged. The time referred to here is related to the duration of the visit to the site and the time setting of the visit (morning or afternoon). Similar to previous research projects, the research findings confirm that the time constraints contribute to perceptions of places and constructions of experiences (S. Smith et al., 2010). For example, the duration required to visit determines the depth of the information provided to tourists and interaction process. The research confirmed that the time setting also determines what kind of experiences (Scott & Le, 2017) they participate in at the rural place of Indonesia. Time constraints shape tourism consumption and influence the narrative and interpretation of places and perceptions of experiences of places.

There are changes in the character of tourists in the postmodern era (Sharpley, 2012), dynamic evolutions of work and leisure, access to media and information (Meethan et al., 2006; Schrøder, 2007), and the divisions of time and space that blur the imagining of tourism experiences (Franklin & Crang, 2001). Hence, not only does the concept of the consumption of everyday life in the cultural heritage village offer a way of understanding current and recurring phenomena in tourism behaviors (Franklin & Crang, 2001), but it is also useful in constructing theoretical and practical approaches to the dynamic processes that occur in different tourism settings (Sharpley, 2012) that are frequently taken for granted. This study also add more on the study on inbound tourists from other countries to Indonesia by observing the Australians. Particularly, this market has different lifestyle, ways of seeing, and

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place consumption compare to Japanese tourists (Yamashita, 2003), Chinese (Massacesi, 2020), and European, especially on how Australians demand the "tourist ready" experiences, maintenance of preservation, English interactions, the way they perceived poverty, and the way they compare their home materials. This information will be crucial for the hospitality industry and tourism to move between preservations and market-driven strategies and policies (Chabbra, 2009).

Practical Implications

Tourist demand in rural destinations is connected with perceptions of certain issues such as the purity, the poverty, and the practicality of the place. Paradoxically, these three issues are interconnected but also positioned in different directions. For example, the idea of purity of place demands an authentic place that may maintain traditional ways of living, which may be perceived as poor and unpractical (Jacobs, 2016). The perception of poverty demands that the purity of the place from modern technology be demonstrated, but that this be balanced with practicality for tourists (Butler & Hinch, 2007). Finally, when tourists demand some practicality in a place, such as access to enter, distances, and/or facilities, the "purity" of place or its natural surroundings may be at stake and the development of capital to reduce poverty is inevitable.

This research has found that poverty functions in three ways. First, poverty becomes the staged imaginings of traditional life (Jacobs, 2016). Second, poverty is related closely to the attitudes of local people towards issues such as begging and donation, and impressions of how they live. Third, poverty is related to previous local identity, before they became rural heritage villages, in the narrative of community empowerment. For example, local commercial activities may be perceived in different ways. The commercial activities can be perceived to escape poverty as the research participants stated: "I wonder how much they earn with cheap prices of things" and "I feel pity though that they live in poverty." Other tourists perceived that local commercial activities reduce the purity of the place, as indicated in statements such as "This place is too commercial," and "too many shops." Others perceived local commercial activities as a good way to contribute profit through tourism, "it is good that if I buy coffee, it goes directly to local people." Hence, it is important for the management of rural tourism destination to negotiate these three perceived meaning of poverty by preserving the traditional, maintain the dignity of local people through the serving and greeting attitude that will not be perceived as begging or donating, and organize the local commercial activities as empowering tools that still preserve the traditional nuance.

The management of rural tourism need to understand the practicality of places. The tourists require not only familiarity but also well-being in order to consume the place (Butler & Hinch, 2007). The practicality of a place will determine the segment of tourists who visit, which in turn determines the willingness of tourists to explore the places. Management needs to preserve materials perceived as traditional but also in some parts maintain "tourist ready" experiences such as accessibility, toilet issues, and others. The rural place can be perceived either as idyllic villages or as artificial, depending on the expectations of tourists and the ways locals manage their collective attitude, commercial efforts, and management. Consolidating on the development of the cultural heritage villages across Indonesia is essential. More homework is needed to work on the existing villages, rather than to build other new villages. Sustainability in cultural heritage villages does not mean to build as many villages as possible across Indonesia. It means building programs that ensure long-term durability for the communities to be able to negotiate the meaning of their heritage in their everyday life.

Conclusion

This article contributes to exploring three areas on the consumption of traditional materials that mediate interactions (Haldrup & Larsen, 2009; Larsen, 2008; Olsen, 2002), dynamic tensions during the interactions (Crouch, 2006), and comparative approaches to home. Additionally, since the 1990s, multidisciplinary academics have called for more studies to understand the practice of cultural heritage villages in rural areas in diverse communities in non-Western settings (L. Smith, 2006) and compare them (Graham & Howard, 2008). Although there are many case studies involving Asian as places,

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people, and tourists (Huang, 2011; Tan & Bakar, 2016; Xie & Lane, 2006), this study enriches the findings in term of identifying rural commodities, dynamic of interactions, and the meanings of comparative journey for Australian tourists when they interact with local people in rural destinations of Indonesia. Further research can explore the comparative study to cultural heritage villages in Asia by looking at the similarities, diversity, and connections in media, culture, heritage, and tourism.

Finally, research on the consumption of rural heritage villages is complex and enduring. The consumers of a particular type of rural heritage village consist of multiple segments, types of consumption, and lifestyle. The idea that consumers, such as Australian tourists, would fit all variations is unlikely. Instead, some researchers have called to conceptualize the pattern and form of consumption in the rural heritage village space (McCabe, 2002; Olsen, 2002). Such research is a way to understand the market demand to acquire commercial success and mitigate intrusion effects (McIntosh & Ryan, 2007). However, it may only investigate a predominant type of consumer of the rural heritage village and cannot be generalized to another type of consumer or space (Cohen & Cohen, 2012). This research may be able to capture the specific market of Australian tourists and how this market consumes a specific space.

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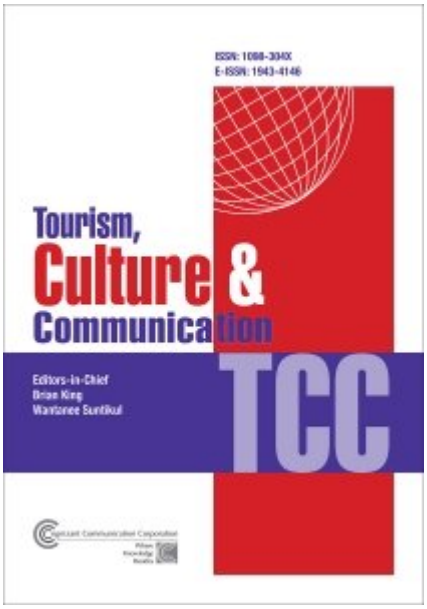

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Tourism, Culture & Communication is the longest established international refereed journal that is dedicated to the cultural dimensions of tourism. The editors adopt a purposefully broad scope that welcomes readers and contributors from diverse disciplines and who are receptive in a wide variety of research methods. While potential cultural issues and identities are unlimited, there is a requirement that their consideration should relate to the tourism and hospitality domain. *Tourism, Culture & Communication* provides readers with multidisciplinary perspectives that consider topics and fields extending beyond national and indigenous cultures as they are traditionally understood and

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sport tourism, or age-specific tourism. Contributions that draw upon the communic
to explain the tourism phenomenon are also particularly welcome. Beyond the focu
communications, the editors recognize the important interrelationships with econom
politics, and the environment.

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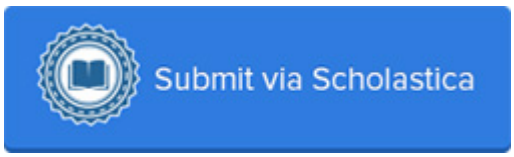

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Wantanee Suntikul

Typology of Art Produced by Traveling Artists: Art-Led Reger
Environment – 305
https://doi.org/10.3727/109830422X16420405391952

Konstantinos Andriotis

Department of Marketing, Branding and Tourism, Middlesex

Taking as a case the art-led regeneration of the derelict distri
the purpose of this exploratory study is to add to the knowle
as an important part of the town's tourist offer by offering a r
images they produced and giving priority to their views. It ad
photographic documentation (25 mural images), observation
—with 21 traveling artists. By applying a typology in the mair
traveling artists' narratives three main groups of murals emer
inspired, and socially inspired. The data collected are discus
from the gentrification of Lakkos through mural-based develo
the typology that emerged from this study is only applicable

Key words: Murals; Street art; Traveling artists; Typology; Cul

The Interplay of Context, Experience, and Emotion at World
Machine Learning Approach – 321
https://doi.org/10.3727/109830421X16345418234065

Manal Ginzarly,* F. Jordan Srour,† and Ana Pereira Roders‡

*School of Architecture and Design, Lebanese American Univ
†Adnan Kassar School of Business, Lebanese American Uni
‡Department on Architectural Engineering and Technology, D
Netherlands

This study illustrates how user-generated content, posted in
social media, can serve to reveal the relationship between th
Heritage Sites (WHSs)—in terms of values, tangible and intar
logistics— and the emotional experience of the site. Two WH
than 2,000 reviews were retrieved from TripAdvisor and analy
method that integrates qualitative digital ethnography and m
TripAdvisor reviews capture tourists' emotional reactions fror
and provide insights into the range of values—including the s
—that visitors experience when engaging with aspects of the
present. Results also show that the relation between experie
aspects is not linear; instead, it is a complex one that results
and their associated sentiments. We discuss our results by r
practical implications.

Key words: World Heritage; Machine learning; Visitors' exper
Heritage values

Indigenous Tour Guides: Innate Influencers of Cultural Media
https://doi.org/10.3727/109830421X16345418234074

Areej Shabib Aloudat and Saad Al-Saad

Department of Travel and Tourism, Yarmouk University, Irbid,

A key component of any destinations' culture is the country's
indigenous tour guides who convey the indigenous experien
only ones to be encountered at first hand by the tourists; yet
unmapped. This research aims to explore the experiences ar
guides on their cultural mediating role; specifically, in a cultu
people are dominant, powerful in the society, and represent t
research inquiry uses a qualitative approach employing key i
interviews. Purposive sampling was used to select participar
findings are organized in two themes based on the related lit
First, tour guides' beliefs about their role as cultural mediato
the influencing action they practice in their interpretation. Th
exceptionality of indigenous tour guides as innate cultural m
power of such mediation, specifically in an oriental cultural s
considering the indigenous tour guides as key players in bric
cultures, giving the fact that indigenous knowledge is acquire
addition, the research indicated that it is critical to recognize
taking into account the accurate interpretation of the destina

Key words: Indigenous; Tour guide; Cultural mediation; Interp

Cruise Ship Itineraries: An Investigation of the Effect of Itiner
https://doi.org/10.3727/109830422X16420405391934

Scott Lee, Collin Ramdeen, and Michael Collins

The School of Resort & Hospitality Management, Florida Gul

This study investigated cruise ship stateroom pricing to dete
significant effect on stateroom pricing. The study analyzed p
originating and returning to a North American port. Cruise pr
for all voyages and linear regression analysis was used to inv
significant effect on cruise ship pricing. A linear regression a
ship itineraries have a significant effect on cruise ship staterc
explained a significant proportion (31%) of the variance in cr
Alaska cruise itineraries reported the highest mean cruise pri
investigated. West Coast Mexico and Western Caribbean cru
mean cruise price per cruise day among the itineraries invest
Canada/New England, Bermuda) reported a higher mean cru
cruise itineraries further south (Caribbean, Bahamas, Cuba, M
line itinerary on cruise pricing has not been explored in acad
implications for better understanding of the effect of differen

Key word: Cruise ship; Itinerary and pricing

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Attitudes Towards Selfie-Taking While Wearing Local Traditio
https://doi.org/10.3727/109830422X16420405391943

Usep Suhud,* Mamoon Allan,† and Siti Mugi Rahayu‡

*Faculty of Economics, Universitas Negeri Jakarta, Indonesia
†Faculty of Archaeology & Tourism, The University of Jordan
‡Al Muslim Senior High School, Indonesia

The development of social media has changed the way in wh
communicate their tourism experiences. In particular, the "se
photo album, allowing tourists to share what they consider p
experiences. For many tourists, interaction and engagement
destinations forms an important part of their experience. The
dress may help a tourist portray the "other," to promote the e
relatively new phenomenon, little research has been conduct
tourists' attitudes towards taking selfies while wearing a dest
this study aims to first, explore tourists' attitudes towards we
destination and secondly, to consider their attitude towards t
destination's traditional dress. A survey of 438 Indonesian to
responses, which were largely positive, towards the wearing
dimensions of tribute, enjoyment/excitement, a negative opir
dress, and attraction. Furthermore, taking a selfie while wear
dimensions of narcissism, a negative opinion towards selfies
impression management, and sharing.

Key words: Social media; Selfie; Traditional dress; Selfie tour

RESEARCH NOTE

The Role of Catteries and Boarding Kennels in Enabling Tour
https://doi.org/10.3727/109830422X16420405391961

Cecilia De Bernardi,*† Johan Edelheim,‡ and Émilie Crossley

*Centre for Tourism and Leisure Research (CeTLeR), School
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†ETOUR, Department of Economics, Geography, Law and To
Östersund, Sweden
‡Graduate School of International Media, Communication, a
University, Sapporo, Japan

Pets are increasingly being recognized as family members, le
decisions about how to care for them during periods of trave
pets, leave them in the care of family or friends, or use a paic
boarding facility or "pet hotel." We empirically explore the lat
enablers of tourist mobility in tourist-generating regions. Use
of textual pet owner reviews on Google Reviews and Facebo
across six countries are analyzed using qualitative content a
revealing what users of these services emphasize in their rev

kennel enable pet owners to travel; second, these facilities a
worry; third, pets are imagined to be enjoying their own holid
note sheds light on a growing cultural phenomenon relating t
population for whom pets substitute or extend their human f

Key words: Tourism enablers; Boarding kennel; Cattery; Pet h

CRITICAL BOOK REVIEW

Rethinking Cultural Tourism (Greg Richards) – 393
https://doi.org/10.3727/109830421X16389456056351
Philip Feifan Xie

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Volume 22 Subject and Author Index – 395

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