Exploring the Minds of Sex Tourists:
The Psychological Motivation of Liminal People

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(ABSTRACT)

Sex tourism is one of the world's most controversial industries. While it generates tremendous revenue to the sex tourism destinations, the industry has been condemned as the two main reasons trafficking of women and children exist. Despite this, little research has examined the motivation of sex tourists. The purpose of this study is to develop an understanding of the sex tourism phenomenon and, more specifically, motivation of tourists. This study is exploratory and qualitative in nature. Two key propositions are addressed (1) The person's level of perceived modernity relates to the perceived level of personal needs; and (2) The person's level of perceived personal needs relates to the person's desire of travel for sexual participation.

A mixture of qualitative methods was utilized. The data was collected using semi-structured personal interviews with thirty-three male sex tourists who traveled to Pattaya, Thailand in 2005. The transcribed data was constantly compared and the interviews revealed four substantial themes with eight subsequent categories.

It was discovered that sex tourists were pushed by two main motivational drives: physical and psychological needs which came together as personal needs. Physical needs consisted of "physical problems" and "unmet sexual needs." The psychological problems included "hedonistic drive" and "modernity." The physical gains (tangible attributes) and psychological gains (sense of belonging, freedom and excitement, and power reestablishment) attracted sex tourists to the sex tourism destinations. Therefore, modernity, one of three constructs in this study, was also supported as an important factor which indirectly affected the motivation of the sex tourists.

The last chapter presents the study contribution, implementation, and suggestions for future research. For knowledge contribution to the academic field, this present study reinforces the reliability of Iso-Ahola's (1982) escaping-seeking motivation model. It provides both academic and tourism practitioners a better idea of what sex tourist motivational factors are. The knowledge of sex tourist motivation can assist tourism

practitioners at the sex tourism destinations to improve positioning their destinations in the world tourism market. For the tourism academics, this study offers an exploratory ground for future research to build on both qualitatively and quantitatively in order to form a more rigorous sex tourist motivation model.

To my family
Duangjai & Juta
Tien & Tan

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INTRODUCTION

"I don't like spending the whole week with one girl. I have been married with my wife for 40 years now. My life is good. I have no problem. But when I come here I don't want to spend time with just one girl. I have a nice house and big house in Holland. I have my work, my children. I have one son, 41, and another 39. And I have 5 grandchildren. I'm a happy man. And I'm healthy. What do you want more? I travel to Thailand, Chiangmai, Geneva, and Spain with my wife. My wife is beautiful and good-looking…blond. We have a good life" (Robert, interview in May 2005).

Robert is successful and rich. He has his own business, several houses and cars back in the Netherlands. He usually spends time with his family, a beautiful blond wife and kids. "I have a happy life", he said. "I have two sons and five grandchildren… I have a great life." When asked why he went out with sex workers in Thailand he paused then replied, "I think I just want something *different."*

This man is not different from many male tourists whose "dream" and "frequent" destination is not Europe, the Alps, or Windsor Palace. It is half way across the world in Thailand. Walking along the 4-kilometer beach in Pattaya, full of go-go bars and beer bars, they have found their "paradise".

Tourism has been an incredibly fast growing industry especially since the invention of jet airplanes in the 1960s. People are able to travel around the world in a matter of hours. The World Tourism Organization (WTO) forecasts world international arrivals will reach 1.56 billion in 2020 with Asia Pacific having the second highest number of arrivals, approximately 397 million tourists (WTO, 2005). The Tourism Authority of Thailand reports the number of international arrivals at 10 million in 2003 and 13 million in 2005 (TAT, 2005). Sex tourism is known as one of the major industries in Thailand in spite of being illegal. It is estimated that Thailand has at least 200,000

women and children working in the sex industry and one-third of those are children (Haney, 2000). Obviously, this number is just an estimate since it is difficult to measure the exact number of prostitutes in Thailand due to its illegal nature. Another report shows that the number of prostitutes or commercial sex workers (CSW) in Thailand ranges from around 82,000 to 800,000 (UNIFEM, n.d.).

Prostitution exists in most parts of the world; for example, Amsterdam, Las Vegas, the Philippines, and Thailand. It is certainly not a new industry and has been increasingly and rapidly flourishing within recent years. People are amazed when traveling to Amsterdam, where local men and tourists can simply "window-shop" prostitutes from the streets, 24 hours a day. Prostitution is officially permitted in Amsterdam. Nonetheless, prostitution is illegal in many countries, including Thailand. Surprisingly, even though it is not legal, tourists and locals have been actively involved in the prostitution business everyday.

In many countries, sex tourism is a fast growing industry similar to the tourism industry itself. However, while it obviously brings in huge revenues to a destination, sex tourism also degrades country reputation and impacts on its culture at the same time. Although most people have heard of sex tourism, not many can differentiate normal tourists from sex tourists. This is because a sex tourist can also be the same person as a regular, normal tourist and vice versa, depending on the activities he/she participates in.

The definition of a "tourist" given by the World Tourism Organization (WTO) requires a person to be away from home for at least 24 hours; and those who travel less than 24 hours are considered as excursionists (WTO, as cited in Hoose et al., 2000). Even though it appears to be well defined, the definition of a "tourist" is still problematic when used in some specific contexts or situations. For example, in the case of sex tourism, how can one define a sex tourist? Who are the sex tourists? What is the demographic of a sex tourist? Should sex tourists be classified only as those people specifically traveling to sex tourism destinations with the sole purpose of engaging sexual activities with locals? Is a sex tourist exclusively a person who buys a sex-tour package? Given the broad nature of the term "sex tourist" broader definitions should be employed here. For instance, "anyone who is open to and desires for opportunities for sexual contacts" can be considered as a sex tourist.

An interesting point when attempting to identify a sex tourist is the lack of universalistic criteria. Conversations in a bar can lead to different consequences in different countries. Evidence showed that most sexual activities between tourists and locals in Thailand start with a conversation in a lounge or bar. A conversation between a man and a woman in a bar is common in the United States, so why it is considered a kind of "negotiation" in Asia or in the Caribbean countries?

Often times, it is awkward for a person to declare oneself as a sex tourist because sex tourism is still both illegal and immoral in many countries. Thus, the relationship between tourists and sex workers are occasionally described as "romance tourism" or "travel companionship". Moreover, many times exchanging money is not essential in the sex tourism as assumed. Tourists and sex workers may engage in sexual relationships without involving currency. However, other forms of pay have been noted. Some tourists give souvenirs from their countries and some pay for all expenses during the time spent with sex workers. Some even offer flight tickets for sex workers to travel back to the tourists' hometown.

Typical profiles of "sex tourists" are older men who are going through their mid life crisis (Rao, 2003). Interestingly, sex tourists normally have considerably decent jobs, for example, a manager or a self-employed position which allows them to afford trips to faraway destinations. In other situations, in which have been rarely studied, sex tourists are, in general, young women with good education and well-paid jobs, for instance, the female sex tourists in Jamaica (Pruitt & LaFont, 1995). As a whole, evidence from studies has shown that sex tourists could be anyone, irrespective of gender, age, or educational level. Therefore, defining the sex tourist demographic really is a crucial challenge for tourism academics.

Sex tourism is concerned with prostitution since it can be viewed as the tourists using prostitution services outside their home country. Prostitution, although is more common in less developed countries, has long existed everywhere in the world for centuries. It is usually defined as giving cash or other benefits in exchange of sexual services. Nonetheless, due to the unique nature of prostitution, is that not only an exchange of labor for work, but also it is a period of time when a sex worker also gives up his/her power over to anonymous others. The transaction is "not an agreed amount of

labor, but the power to labor over an agreed period of time" (Braverman, 1974, as cited in O' Connell Davidson, 1998, p. 9). Hence, prostitution can be conceptualized as an institution that allows one to control and exercise his/her power over others' (O' Connell Davidson, 1998). It can also be referred to as a nonproductive (or commercial) sex against payment as opposed to reproductive sex such as sex in marriage with one's own spouse (Edlund & Korn, 2002). Prostitutes are normally perceived as "lower-class" people. They are there only to provide sexual services for their clients. Not surprisingly, most clients express that they will not ever take prostitutes to be their wives because they want to be able to have an "intellectual" conversation with their mates (Re, 2002).

In these present times, the need for sexual unrestraint has become more peculiar. Bizarrely, a belief that having sexual intercourse with a young girl who has not yet menstruated will increase virility is familiar in some countries (Robinson, 1993). As a result, this idea raises the demand of child sex workers as well as their prices.

Even though prostitution is available in many countries, to reasons why clients use this service has not been thoroughly explored. Several presumptions have been mentioned; but actual research is not prevalent. One direct explanation for using this service is certainly to fulfill clients' sexual desire or lechery, which may not be satisfied by one's regular sexual partners. Another rationale is the sexual excitement which cannot be reached by having only one same partner. Many men express their secret desires of having sexual-related activities with prostitutes is because their wives and/or girlfriends would never agree to engage in such bizarre activities.

Gender difference is also another reason that may cause men to use prostitution services. It is said that males and females differ biologically. Men have more sexual drive than women do. This dissimilarity drives men to engage in prostitution. Moreover, the idea of having a wife and at the same time managing to have sexual intercourses with several women shows the "manliness" and illustrates that they are "real men". This concept is well acknowledged among prostitution users (Re, 2002).

As legalizing prostitution has become an increasingly accepted policy in some countries, sex tourism will definitely be affected. Nevertheless, while researchers may have some knowledge and understanding about prostitution, they still do not know exactly what sex tourism is or how to define it. Also, what motivates sex tourists to

travel for sex in other countries besides his/her own is still unknown. These unanswerable questions need to be explored.   Therefore, there is an urgent need to discover and explore this phenomenon now since sex tourism has been understood and perceived as exploitation of women and children. Understanding why sex tourists seek out sexual relationship at sex tourism destinations will provide researchers and tourism practitioners knowledge of how to deal with this phenomenon.

The Purpose of the Study

This study aimed to develop an understanding of the sex tourism phenomenon and, more specifically, motivation of tourists who visit such locals. The questions asked were how sex tourists perceived their behavior as well as their relationships with sex workers. Moreover, the study attempted to explore the reasons that drove sex tourists to engage in sex with locals at foreign sex tourism destinations.

Statement of Problem

There has been an observable amount of studies relating to tourist behaviors and motivation in the past decades (Crompton, 1979; Dann, 1981; MacCannell, 1979, Mannell & Iso-Ahola, 1987; Fodness, 1994). The renowned Push-Pull framework of Dann (1981), the psychological intrinsic motivation of Iso-Ahola (1982), MacCannell's (1989) tourist search for authenticity, or the Homeostasis, Disequilibrium, and Novelty concept of Crompton (1979), explicitly show attempts to and the importance of understanding tourists motivation to travel.

Though several studies examined tourist motivation issues, very few looked at the drive of sex tourists due to the sensitive nature of the issue. The sex tourism phenomenon is well known by tourism professionals around the world. It is a silent but fast growing industry, especially in developing countries.

The Tourism Authority of Thailand (TAT) reports the increase of almost 50% of international tourists to Thailand for the purpose of holidays from 1998 to 2004 (TAT, 2005). Moreover, using the reports of the same two years, there is an approximately 48% increase of tourists identifying that they have visited Thailand before (TAT, 2005).

Given the growing number of international arrivals to developing countries, one cannot be sure that all leisure tourists visiting those countries are only there for natural scenery, especially in a place where sex tourism is famous like Thailand

Thailand is usually one of a few countries popping up when talking about sex tourism issues.   It is unquestionable that the number of international tourist arrivals alone has no direct relationship with the number of tourists traveling to Thailand for sexual purposes. Nonetheless, evidence from several organized sex tour websites such as **www.lovetours.com** and **www.dexterhorn.com** show the propensity of sex tourism occurrence in Thailand. Despite the fact that prostitution is illegal in Thailand, it is suggested in previous research that government has played and important role in stimulating this sex tourism industry by being "quite open in their support of tourist-oriented prostitution" (Agrusa, 2003, p.173). Especially at some famous sex tourism areas in Thailand, for instance, Pattaya or Patpong, sex tourism and prostitution are tolerated.

Available statistics and information together have leaded to the assumption that sex tourism exists and, above and beyond its existence, is flourishing in Thailand. Despite generating money for the country and certain communities, other aspects of sex tourism are not very pleasant. It obviously degrades national cultures and values, worsens the reputations of the country, and leads to the trafficking of women and children globally. Moreover, sex tourism is apparently a means of HIV transmission. Reports from UNAIDS (2004) show that around 7,100,000 adults and children have been infected with HIV in the South and Southeast Asia region. Thailand alone has around 570,000 infected adults and children, representing approximately 8% of the whole region.

Another problem created by sex tourism is the domestic problems the tourists' face at home. Being able to express their intrinsic sexual needs in the foreign lands discourages sex tourists to attempt solving or changing their undesirable environments back home. These environments or situations may be the feelings towards their own wives/husbands or partners, or towards their everyday life in general. If these unmet needs in their environment are not properly identified, understood and addressed, sex tourism is more likely to continue to exist in the future notwithstanding its notorious effects.

Sex tourism is a timely phenomenon which creates social and health problems both at sex tourism destinations and tourist home countries. Consequently there is a need to explore this phenomenon more deeply. What makes people travel there for sex? What lead them to visit sex tourism destinations? Will there be an end to sex tourism if we know how to fulfill sex tourists' desires?

Significance of the Study

Sex tourism is an immense phenomenon all over the world but even more noticeable in developing countries than in those developed ones (Oppermann, 1999). Interestingly, sex tourism has been condoned by tourism authorities as it generates a vast amount of income to many destinations. Tourists travel to certain destinations, such as Malaysia, the Philippines, China, or Thailand merely because they want to use sexual services in those countries.

Sex tourists travel to faraway destinations for commercial sex. Evidently, the prices of prostitution services in many developing countries are cheaper and easier to obtain than those in their home countries. On the other hand, tourists certainly pay for flight tickets and accommodations more than what they have to pay for the prostitution services in their home countries. When taking these expenses into consideration, some may find it the pricing to be irrational. Conceivably, tourists may perceive some risks of engaging in commercial sex in the home countries. However, this study seeks to identify other explanations to this question.

It is inexplicable to understand why tourists travel half way across the world for sex. It seems nonsense to spend a lot of money only for sexual services when they can actually consume those services in their own countries. It is perhaps correct to consider buying commercial sex as a side product while traveling. Some may explain that sexual services in developing countries are cheap and without any commitment. It is understandable that human beings pursue hedonism and sex is one of hedonic experiences. Unfortunately, no one has researched the motivation driving tourists to travel for sex at the first place. Yet the reasons why they choose to engage in sex in foreign countries are still questionable. This study explored the underpinning motivational factors of sex tourists.

Sex tourism indeed provides both advantages and disadvantages to the local communities and tourist home environment. However, the drawbacks of not having this type of tourist attraction seem to be too terrifying just for the wealth it brings into the destinations. The disintegration of family, traditional values and health problems lead to other problems in the nations. Sex tourism can cause domestic disputes and transmission of the HIV disease back in the tourist countries. As a result, it is beneficial to both the destinations and the originating countries to understand what is behind the needs of sex tourists in order to eliminate the spread of many types of sexual disease.

Being able to understand sex tourist motivation allows academics to recommend programs assisting governments, authorities, and organizations to estimate the demand and reasons why tourists choose or do not choose to travel for sexual pleasure. The goal of this study is, of course, not to encourage the expansion of commercial sex. Rather, it is hoped that the study would reveal information that could be of help to the host destinations to better understand the complexity involved in sex tourism as they formulate appropriate policies and procedures to deal with sex tourism. Additionally, the results of this study will assist the originating countries to implement strategies in order to cope with previously unknown social problems in their countries.

Definitions of Terms in Operational Contexts

Terms frequently used in this study are defined below:

Modernity:

There are different definitions of modernity provided by several researchers. Nonetheless, for the purpose of this study, modernity is defined as "the new social norms or changes in ways of life that replace traditional ways of life and affect people to differently react and adjust themselves to"

Personal needs:

Personal needs are defined as "the needs that result from modern social changes that are needed to be sought and fulfilled"

Sex tourist:

The Wikipidia encyclopedia (2005) defines a sex tourist as "an adult who is having legal consensual sexual relations with another adult often for the exchange of money or presents". For the purpose of this study, a sex tourist refers to "anyone who travels out of his/her own residential country with an intention to participate in one or more sexual relationship(s) with local populations, regardless of whether their main motivation is only for sex or not". This study, based on previous research and the geological location in which the study was conducted, focused on only <u>male</u> sex tourists.

Sex tourism:

Based on the definition provided by the World Tourism Organization (WTO), sex tourism is referred to "trips organized from within the tourism sector, or from outside this sector but using its structures and networks, with the primary purpose of effecting a commercial sexual relationship by the tourist with residents at the destination" (WTO, 1995). Sex tourism in this study however is viewed as "a phenomenon which primarily includes both commercial and non-commercial sexual relationships and activities between Western tourists and Thai sex workers in Thailand"

Prostitution:

Prostitution refers to an "act or a practice of engaging in sexual intercourse for money. It is the act of rendering nonproductive sex against payment" (Edlund & Korn, 2002).

Motivation:

Motivation is described as "forces acting either on or within a person to initiate behavior" (Encyclopedia Britannica, 2005). For the specific purpose of this study, motivation refers to "internal forces driving Western tourists to travel to Thailand and to engage in sexual activity(ies) or relationship(s) with Thai women."

Criteria of a Theory

<u>Type of theory</u>:

  This study proposed the relationships between three constructs to explain the sex tourism phenomenon. Therefore, it was considered as exploratory research which attempts to answer the "what" questions. Some might disagree that this study was asking "why". However, given the fact that not much research had studied sex tourism motivation before, this area was still ambiguous for researchers. It was argued that the exploratory research which studies the phenomenon in the most basic question was suitable for this theory.

<u>Unit of Analysis</u>**:**

  The unit of analysis is "the what or whom being studied…are those things we examine in order to create summary descriptions of all such units and to explain differences among them" (Babbie, 1998, p. G7, 93). This study focused on only sex tourists traveling to Thailand. Sex tourists in industrialized or developed countries are assumed to be dissimilar to those who travel to developing countries. It is because different destinations (developed and developing countries) provide different racial and cultural backgrounds and characteristics of commercial sex workers.

  Nonetheless, in order to fully understand the sex tourism phenomenon in developing countries and sex tourist motivation to travel there, Thailand was chosen as it was indeed a developing country and well known for its sex tourism industry. Therefore, based on the study's purposes, the unit of analysis in this study included only those Western male sex tourists who traveled to Thailand.

<u>Law of Interactions</u>**:**

  The law of interactions shows how constructs in a theory relate to the one another. The law of interactions in this study were the determinant laws. It was presumed that only when a person perceived higher level of modernity, then their level of perceived personal needs would increase. As a result of that, the higher level of perceived personal needs would then raise the desired level of participation in sex tourism.

<u>Boundaries</u>**:**

The spatial boundary in this study included "only sex tourism that happens in Thailand". The reason why geographical location was selected as the boundary was because sex tourism issues in Thailand should be different from those in developed or industrialized nations, for example, the Netherlands (Amsterdam) or USA (Las Vegas). Prostitutes in developed and developing countries tend to have different races, traditions, and ways of lives. As a result, a tourist's motivation for sex tourism also differs accordingly. Additionally, this study looked at only male sex tourists since female sex tourists might have different motivation and Thailand, which was selected as the location of the study, is famous for and among male sex tourists around the world.

Steps in the Study

In order to generate information useful for the research questions**,** Figure 1 shows steps involved in this study
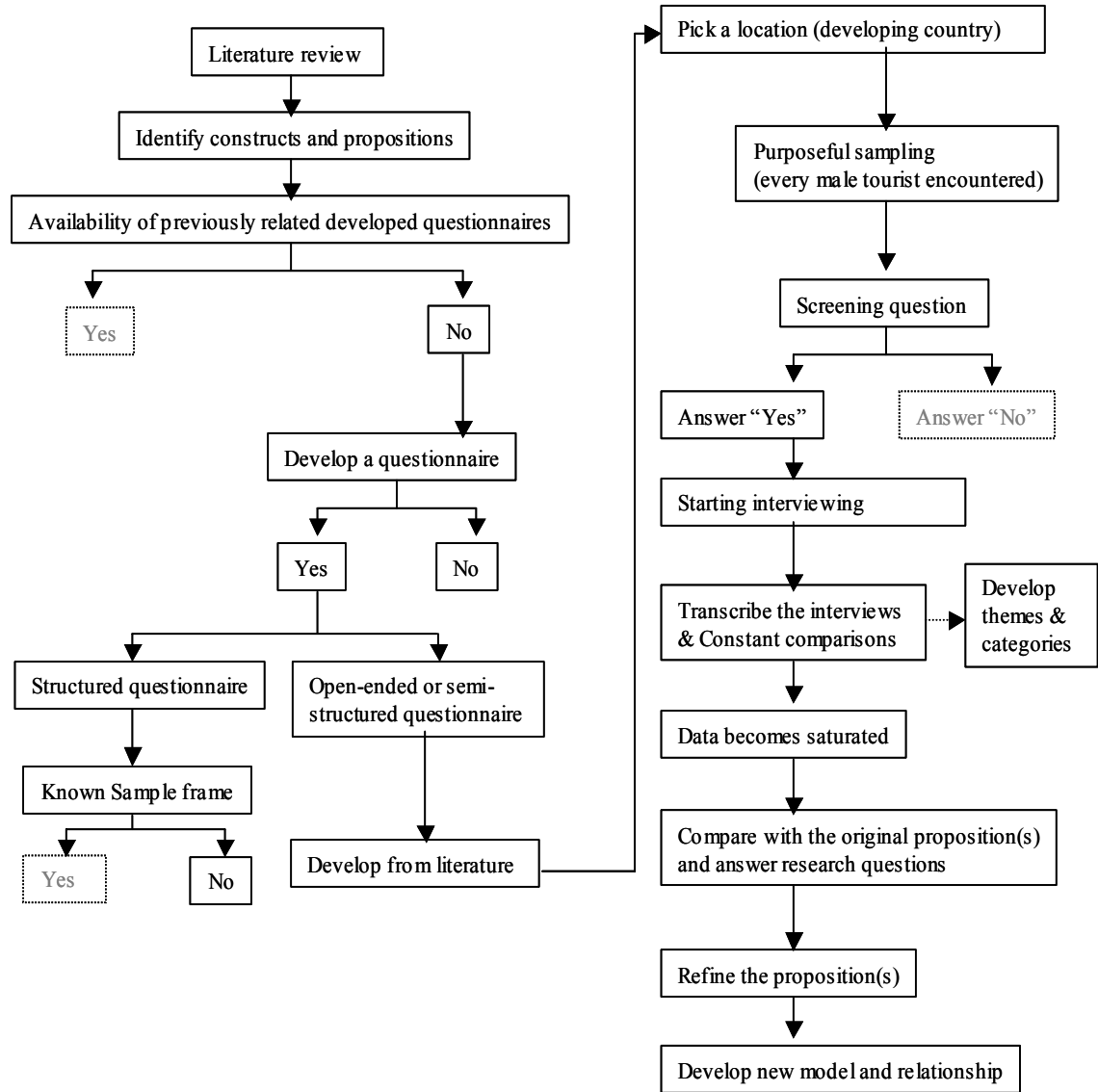
Figure 1: Steps involved in the Study

The study began by reviewing previous literature relating to tourist motivation as well as studies and reports about sex tourism. Literature was reviewed and summarized to develop constructs and propositions explaining the sex tourism phenomenon and, more importantly, motivation of the sex tourist. As issues regarding to sex tourism had been under-explored, there was no readily developed questionnaire particularly measuring motivation of sex tourists available. Hence, it was important to conduct an exploratory study. Given that sex tourists did not publicly expose themselves, it was impossible to

know the sample frame to develop a reliable measurement scale. Therefore, a semi-structured, open-ended questionnaire from literature was chosen in this particular study.

Thailand was selected as the study location because it was considered as a developing country or less to middle income country based on the World Bank (World Bank, 2005). Random sampling was not utilized due to the study's objective to gain in-depth information from those who had experiences in sex tourism. For that reason, the study used the purposeful sampling method in order to include only information-rich informants. To facilitate this procedure, Pattaya, Thailand, one of the famous sex tourism destinations was chosen to be the study location.

A screening question to separate tourists having experiences or planning to participate in sexual activities in a foreign country was used. Only those who had had sexual relationship or planed to engage in sexual activities with locals were individually interviewed by the researcher. According to the grounded theory methodology, themes and categories were revealed based on the interviews. Once when data collected from tourists had become saturated, the researcher stopped interviewing. Information, specifically new themes and categories, were constantly compared and finally aggregated into the pre-developed propositions in order to refine and to reflect on what was discovered.

CHAPTER II
REVIEW OF LITERATURE

Despite the increasing number of tourism research, research in tourist motivation has been very limited. Even though motivation is important for travel businesses to understand tourist behavior and experience (Jamal & Lee, 2003), it is considered to be the least developed area among other well-regarded areas, for instance marketing, component sectors, or statistical measurements (Pearce, 1982; Fodness, 1994; Ernavati, 2003).

It is believed that "the concepts of involvement, perceived importance of an activity in terms of self-development, self-enhancement, ego, role fulfillment, and responding to perceived requirements of significant others, can all be argued to be important variables determining motivation, behavior, and derived satisfaction" (Ryan & Glendon, 1998, p. 170-171). Due to the complexity of this issue, tourist motivation is seen as very difficult to measure. Numerous problems emerged when researchers wish to explore tourist motivation. First, tourist motivation inspires behavior in a long-term process. It should not be confused or identified as a short-term process by only measuring tourist satisfaction. Secondly, the problem of who explains the behavior is also crucial. The explanations can be different between those given by the researchers and the tourists themselves. Reasons for traveling provided by tourists may not even be definitely true as some might be biased towards favorable answers.

Studies in the past fairly looked at tourism and leisure behavior based on their ideological difference. The examinations of these two were rooted on entirely dissimilar grounds. Tourism was observed with regards to its industrial core. On the other hand, leisure behavior has been treated differently by investigating its social theoretical ground (Moore et al., 1995). Later, an emphasis was placed on the idea that tourism and leisure experiences were related and were actually a continuum (Carr, 2002). Based on several prior studies, Carr (2002) suggests tourism and leisure studies should not be regarded as totally separate fields. The two areas possibly possess a very close underlying commonality. Motivation of tourists, therefore, should not be ignored as a total distinct notion from motivation for leisure activities. Furthermore, scales and measurement

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applications should be considered as a subset of leisure measurement (Harrill & Potts, 2002).

Leisure researchers also deliberate the issues of tourist motivation. Ryan & Glendon (1998) agree that people eventually and comfortably adjust themselves towards their desired realities on their vacations. Participating in tourist activities resulted not only from internal needs but also expected outcomes. Employing the Leisure Motivation Scale created by Beard & Ragheb (1983, as cited in Ryan & Glendon, 1998), Ryan & Glendon (1998) discover four factors: Social, Relaxation, Intellectual, and Competence-mastery. Beard & Ragheb's (1983) Leisure Motivation Scale is also used in another study testing leisure needs prior to and following a vacation which is done by Lounsbury & Polik (1992). They find the four original dimensions (intellectual, social, competence mastery, and stimulus avoidance) steadily remain in their own study on vacation satisfaction.

The Development of Research in Tourist Motivation

Deliberately, motives initiate participation in leisure activities. These often times result in personal satisfaction in a way that motives must arise before satisfaction (Dunn Ross & Iso-Ahola, 1991). Among a few pioneers researching in tourist motivation issues, Cohen (1972) draws attention by looking at the relationship between tourists and the travel industry from his sociological perspectives. Tourist motivation for travel is driven by the desire to get away from a tourist's daily environment. Tourism is a modern phenomenon which provides modern people with exciting and gratifying experiences. Cohen (1972) believes many tourists prefer certain levels of comfort, familiarity, and enough security while traveling. Furthermore, tourists can be divided into four types: the organized mass tourist, the individual mass tourist, the explorer, and the drifter, positioning differently on the familiarity/ novelty continuum.

An organized mass tourist, the least adventurous kind, prefers familiarity while traveling and usually follows pre-designed trips and schedules. Those who fall into the individual mass tourist group have some amount of control over their vacations. They are not totally dependent on the tour guide regarding their schedules and plans. The organized mass tourist and individual mass tourist both are in the familiarity-oriented

category, of which tourists tend to seek familiarity in their vacations rather than new or exotic experiences. On the other end of the continuum, novelty-seeking tourists can be divided into two groups: the explorer and the drifter. Contrary to the mass tourists, the explorers travel individually. Nevertheless, they still depend on the comfortable accommodations and transportations. The extreme novelty seekers are the drifter, who organize their own trip, travel alone, and are eager to experience any possible local lives of people at the destinations (Cohen, 1972).

MacCannell (1973) explains tourist motivation relating to the issue of authenticity in tourist settings. He asserts that tourism is a form of religious practice in the modern world where the shallowness and in-authenticity of daily life is perceived. Contrary to primitives, whose solidarity is directly concerned with individuals' behavior in their groups, modern men's solidarity is restricted by more complex relationships among bureaucracies, communities and other organizations. MacCannell (1973) sees tourists' enthusiasm to involve in local traditions or lifestyle as a means "to enter into a quest for authentic experiences, perception, and insights" (p. 602).

Dann (1977) argues that tourists travel because they need to get out of the "anomie" society in which the norms governing their interactions have lost their meanings. An Amonia is an individual affected by his/her social situation. Changes and disorders in the world cause weakness in human's feelings and hence can be deemed as a reason pushing people to travel. The "push" and "pull" factors actually drive tourists to travel. The "push" factors, according to Dann (1977), are factors predisposing them to travel, which can refer to amonia in this case, whereas the "pull" factors are the attractiveness of the destinations or resorts. A desire for "ego-enhancement" triggered by the feeling of superiority while traveling fulfills humans' need to be recognized. A person feels better of himself when visiting other places where his background of achievement or failure back home is unknown. This longing for a vacation keeps people alive and behaving normally in their home environment.

The Push and Pull concepts are also recognized in Mansfeld's (1992) destination-choice process. The Push motivations are the needs to get out of tourists' artificial and day-to-day life whereas the Pull motivations are basically the desired images and attractions at destinations.   In his paper, Mansfeld (1992) also discusses classifications of

tourists mentioned in Pearce (1982). He argues that the classifications which focus on the type of motivation and its control period are substantially overlapping. He further urges researchers to explore more deeply on tourist motivation by finding out whether the motivation for travel is actually initiated by "one-motive only" or "multi-motive" situations.

Cohen (1979) refines his work in tourist motivation and focuses on tourist experiences. "The quest for the center" is the basis for traveling. A person's worldview constrains him to choose alternative forms of touristic experiences in order to find his "center". Thus, five modes of tourist experiences are identified: recreational mode, diversionary mode, experiential mode, experimental mode, and existential mode. These modes are positioned on the "pleasure-pilgrim" spectrum, of which the recreational mode being the most pleasure-seeking and the existential mode means similarly as a modern pilgrimage. Tourists in the recreational mode enjoy their trips only because trips meaningfully help restore their physical and mental well-being. Therefore, these trips do not provide deep self-realization or self-expansion but mostly entertainment and pleasure.

Tourists in the diversionary mode travel to escape from the boredom or meaningless routine of normal life. A vacation does not have to necessarily be meaningful, but only a means to get them out of their routine. Cohen (1979) strongly defines the diversionary tourist mode as "the meaningless pleasure of a center-less person" (p.186). Alternatively, authenticity plays an important role in the experiential mode. Feeling alienated in his own environment, a tourist searches for meaning in the life of others in different places. This concept relatively encompasses MacCannell's (1976) work, "The Tourist: A New Theory of Leisure Class," which focuses on authenticity in tourism. He suggests that tourism is similar to a pilgrimage in terms of searching for authenticity. However, Cohen (1979) argues that pilgrims and tourists differ in their beliefs in the center. Pilgrims seek out the center of their religion, but tourists have no perimeter in their quest for an authenticity. In addition, tourists do not ultimately convert into others' life. The "otherness" of locals at destinations still remains.

The next tourist mode in Cohen's (1979) typology is the experimental mode. Tourists engage more deeply in different kinds of experiences, hoping to find one that

can fulfill their needs. They interact with local lives but refuse to totally undertake them. Finally, existential mode refers to tourists who actually commit themselves to new cultures and embrace them as pilgrims who may convert to another religion.

Crompton (1979), on the other hand, emphasizes the psychological aspects of tourist motivation. He argues that people will travel when they reach the state of disequilibrium. They will need a break from their routine. This break can be just staying at home or traveling, either for pleasure or business purposes. If a pleasure vacation is selected, particular motives will drive them to select certain destinations. Nine motives are identified, seven of which are categorized as socio-psychological motives and the other two are cultural-based. The socio-psychological motives compose of escape from a perceived mundane environment, exploration and evaluation of self, relaxation, prestige, regression, enhancement of kinship relationship, and facilitation of social interaction. Novelty and education form the cultural dimension. Crompton (1979) also stresses that these nine motives are not mutually exclusive, meaning that they work in combination and multidimensional with each other.

Dann (1981) reviews existing literature about tourist motivation and clarifies the concept of tourist motivation as "a meaningful state of mind which adequately disposes an actor or group of actors to travel, and which is subsequently interpretable by others as a valid explanation for such a decision" (p.205). Seven categories derived from the review of literature are as follows:

1. Travel as response to what is lacking yet desired
2. Destinational "Pull" in response to motivational "Push"
3. Motivation as fantasy
4. Motivation as classified purpose
5. Motivational typologies
6. Motivation and tourist experiences
7. Motivation as auto-definition and meaning

Concluding with the seven approaches above, he suggests difficulties in researching tourist motivation because tourists may not be able to identify/reflect their real motivations or may not be willing to do so. Furthermore, motivation should not be confused with aspiration, verbal justification, satisfaction, reason, or intention. However,

motivation is perhaps practically comparable to disposition which offers the sense of tendency. Dann (1981) expresses that "the proximity of motivation and disposition stems from the patterning of behavior which has come to be associated with the individual or group. Knowledge of such patterned behavior provides the opportunity for inference and prediction. To this extent motivation and disposition overlap" (p. 205).

It will be fallacious for researchers studying motivation not to mention Maslow's (1954) Hierarchy model. Maslow states basic needs or human motivational drives range in a hierarchical pattern. When the lower needs are fulfilled, people attempt to achieve higher level needs. Five needs are explained: physiological needs, safety needs, the belongingness and love needs, the esteem needs, and the need for self-actualization.

Physiological needs, the very fundamental of all human needs, are basically the needs of hunger for survival. Maslow (1954) clarified the physiological needs as the most influential which are habitually given priority over the other types of needs, such as safety, love, or esteem. When these needs arise, others will be pushed aside. The second level of need is the safety. Maslow sees humans' attempt for safety as similar to an infant seeking for security. Everyday adults seek safety and security by driving a quality car, living in a safe environment, select the peaceful working place, or preferring a predictable and stable job shows how we all seek out reconciliation and safety.

The belongingness and love needs are subsequent to the safety needs. After physiological needs and safety needs are attained, a man will be ravenous for affection from other people, for example, family or people in the workplace. The longing to receive love and possession will be prevalent when the first two kinds of needs, the physiological and the safety needs, are accomplished. Esteem needs can be categorized into two ways: esteem for oneself and of others. Humans crave for strength, the feeling of mastery and competency which can fulfill the esteem needs for themselves. Recognition from others and reputation, on the other hand, build up the esteem needs of others.

The need for self-actualization is the highest level of need. People, when achieving all lower needs, will search of what they "can" do or "can" be. Self-actualization needs are choices, not the necessities. Nonetheless, people will eventually

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reach this state once other needs are served and satisfied. Besides, individual differences best (best what?) differentiate people at this stage (Maslow, 1954).

Pearce (1982) also agrees that Maslow's model has an ability to explain tourist motivation. However, the model needs some enhancement in terms of description, sensitivity, with more emic framework to better explain tourist motivation. Pearce (1982) realizes the importance of Maslow's motivational theory in two areas. First, it provides knowledge of levels of human needs; and secondly, "the concept of self-actualization, as defined by Maslow, contains an inherent notion of individual choice and self-determination" (Pearce, 1982, p. 53).

Looking at tourism motivation literature, "escape" and "excitement" concepts have been recognized for quite a while. Mannell & Iso-Ahola (1987) suggest two dimensions of psychological benefits of leisure and tourist experience which are (1) to escape from routine and stressful environments and (2) to seek recreational opportunities. This idea is adapted and modified from the original Iso-Ahola's intrinsic motivation work in 1982. Iso-Ahola (1982) explains that by escaping everyday life and mundane environment, a person escapes both personal and interpersonal worlds. When seeking rewards through participation in leisure activities, including tourism activities, people feel sense-determination, sense of competence or mastery, challenge, learning, exploration, and relaxation (Mannell & Iso-Ahola, 1987). These two forces are seen as interrelated to each other, as there is always a drive to get away from what people do everyday to find activities that more on the opposite end of the continuum, some activities more thrilling and exciting. People who experience less stimulation in their lives are more likely to prefer participating in greater novelty and stimulation on the ideal vacation, and vice versa (Mannell & Iso-Ahola, 1987).

Traveling produces satisfaction by providing intrinsic psychological rewards and assisting people in leaving their mundane environment. A trip may start because tourists wish to get away from their personal environment and remain stimulated by that reason for the whole trip, or the reason can change later. Besides, each trip can be initiated differently depending on what tourists have experienced beforehand (Iso–Ahola, 1982).

In response to Iso – Ahola's (1982) comment, Dann (1983) asserts that it is valuable and necessary to collaboratively develop research in tourist motivation area.

The issue of tourist motivation is complex and therefore requires different theoretical approaches and perspectives from researchers in different fields.

Fisher and Price (1991) look at pleasure travel motivation and discover that it has an indirect effect on the level of intercultural interaction while having a direct effect on vacation satisfaction and post vacation attitude change. The study shows that vacation satisfaction and post vacation attitude change are influenced by pleasure travel motivation through intellectual interaction. However, it should be noted that the "escape" motivation is negatively related to intercultural interactions, implying that when tourists would like to escape, they are more likely to avoid intellectually interacting with natives (Fisher & Price, 1991).

Gnoth (1997) illustrates that motives and motivation are different. While motives are inner-driven by a person's personality, motivation is stimulated by outside forces, for example, an interaction with the environment which promotes learning processes. Hence, motivation is the result of relationships between causes and effects when a person translates their interaction experiences, and that in turn will become a person's set of habitual characteristics. The main dissimilarity of these two is that one is cognitively forced whereas another is behaviorally driven. It is the motive, the generic energizer for behavior, which moves people to engage in activities. Motivation leads them to participate in certain different activities, indicating object-specific preference. Moreover, emotion also needs to be investigated when looking at tourist motivation since tourism is considered as one of pleasure-seeking activities (Gnoth, 1997).

Gnoth (1997), Goossens (2000) emphasize the importance of emotion on motivation for pleasure-seeking travel. Goossens' hedonic tourism motivation model combines the concepts of push and pull, emotions, and behavioral intentions together. The push factors, or the disposition-stimulus-response, consist of internal needs, motives, and drives. Examples of these needs are relaxation, escaping from everyday life, and social interaction. Thrill and excitement are reasons that lead people to travel as well.

On the other hand, advertisements of destinations and services provided are considered as Pull factors. The advertisements do not include only those directly provided by the destination promoters, but also cover information from other tourists or previous visitors. These pull factors in some way facilitate the push motivations. For

instance, quiet and peaceful resorts providing a gateway into another world outside what tourists see everyday fulfill tourists' push motivation to escape the mundane environment.

However, it is important to note that, according to Goossens (2000), these push and pull factors basically respond to human emotion, meaning push factors act in response to the emotional needs and pull factors react to emotional benefits. It is vital to highlight the importance of emotional forces which mainly complete the experimental process. Furthermore, the leisure experience is a very crucial element to stimulate and affect the destination choices. Providing matching leisure activities with tourist motivation will consequently achieve higher tourist satisfaction. Hence, destination promotion campaigns should understand and include these push and pull forces and seek to use both forces in order to attract more tourists.

Plog's (1991) allocentric – psychocentric typology of tourists has also been widely recognized. Simply speaking, allocentric tourists are outgoing, self-confident individuals who prefer all types of experiences, including those considered "risky." On the other hand, the psychocentric tourists can be seen as those regular mass tourists, who are non-adventuresome and tend not to explore new things or experiences. People in this group tend to be concern about small aspects and details in everyday life. Most mass tourists fall in the psychocentric category. However, tourists normally range on this allocentric – psychocentric continuum and very few are likely to fall in the extreme ends. Plog (1991) includes results from 1,800 national samples in which he discovers that the two dimensions are normally distributed.

The revised paper, which was published in 2002 Journal of Travel Research, Plog (2002) reaffirms that his tourist psychographic concept is still functional. Venturesomeness (allocentric) shows a stronger prediction than demographic information for example household income on the types of activities tourists pursue on leisure trips. Even though this tourist typology is widely recognized, it has been doubted and criticized for the ability to explain real tourist motivation since it cannot truly illustrate why people are categorized into those two types (Harrill & Potts, 2002).

Later researchers concentrate on applications of motivational forces. Fodness (1994), utilizing functional theory, attempts to build up a tourist motivation scale. His

investigation was based on three studies: exploratory study by qualitative interviews, scale designing using factor analysis, and market segmentation. Fodness (1994), reveals five factors including; knowledge function, utilitarian function: punishment minimization, value expressive: self esteem, value expressive: ego enhancement, utilitarian function: reward maximization. He later concludes that the study focuses more on tourist motivation conceptually and behaviorally and therefore provides better explanations for the latent constructs themselves.

Tourist Motivation Research: A Journey into the Deepest Force inside Us

Obviously there are few researchers interested in tourist motivation which is considered one of those research areas least explored by academic society. An investigation of sightseeing tourists motivation shows that the "seeking" motivation primarily is the main motivation for tourists to do sightseeing and that they covet knowledge and social interaction (Dunn Ross & Iso-Ahola, 1992). For the sightseeing tourists, the escape forces are not strong as to seek knowledge. More specifically, non-affinity tourists were more motivated and satisfied with seeking knowledge than convention tourists and tour group. The study confirms that a tour offers tourists personal and interpersonal rewards and a channel to escape everyday world (Dunn Ross & Iso-Ahola, 1992). Satisfaction of sightseeing tourists, in this study, has proved not to be influenced by a long-term process motivation.

Using the Push and Pull motivation items, Baloglu and Uysal (1996), discover a significant relationship between destination attributes and motives. Employing the canonical correlation analysis procedure, they are able to identify fours market segments with overlaps of respondents who were asked to rate the importance of reasons considered when taking an overseas vacation trip. These four groups consist of Sports activity seekers, Novelty seekers, Urban-life seekers, and Beach/ Resort seekers. Travelers in the Sport activity seekers group want to be active, competent, and participate in sport activities, while the Novelty seekers try to gain knowledge by engaging in other cultures or exploring undisturbed nature. The Urban-life seekers tend to participate in urban activities and look for comfort, high quality attractions. Finally, beaches and

reliable weather are appealed to Beach/ resort seekers whose main motivational forces are to find escape and excitement (Baloglu & Uysal, 1996).

Motivation of garden visitors is also investigated (Connell, 2004). "Social", "horticulture", and "setting" are three dimensions of motivation to visit gardens as identified in the study. The Social dimension concerns reasons relating to other visitors, for example, "to be with others like me" and "to visit with groups". Learning ideas of how to do gardening and enjoying gardens comprise the second dimension, Horticulture. The last dimension, setting, consists of motivational items relating to the opportunity for sensual immersion, peace and quiet, and leisure time (Connell, 2004). These three dimensions imply seeking motivation mentioned by Dunn Ross & Iso-Ahola (1992) in their study about motivation of sightseeing tourists.

A number of researchers have looked at cross-cultural aspects of motivation (Kim, 1998; Awaritefe, 2004; Kozak, 2002, Correia & Crouch, 2004). Understanding differences in motivation of people from different cultural backgrounds is helpful in promoting and managing international tourism (Kim, 1998). A study that looks at travel motivation of tourist traveling to Algarve, Portugal, shows differences in four driving motivation factors identified as: adventure/ sports; knowledge; escape/ socialization; and leisure/ relaxation. British tourists are more motivated by the need to discover new places and socialize with other cultures while the Spanish tourists would prefer leisure and sense of relaxation. On the other hand, German visitors are forced by escape/ socialization and Knowledge factors (Correia and Crouch, 2004).

Awaritefe (2004) conducts a study in Nigeria and identifies nine factors influencing tourist motivation to travel. Four of nine motivation factors are categorized as push factors, including, psychological (tension-reducing), self-actualization and cultural/ education (inductive – arousal-seeking), as well as belonging and love. The five pull factors consist of dynamic factor, current decision, static factor, commercial (business), and information/ advertisement on destination. Tourists express their needs, or push factors, to achieve self-actualization and self-mastery as the highest motivation. Awaritefe (2004) also reveals that tourist motivation does not vary significantly between demographic groups. However, the difference lies between foreign and domestic visitor tourist groups in the various destinations, which are park/ ecotourism, landforms/

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adventure, and cultural/ historic. Remarkably, foreign tourists place more importance on those items associated with "push" motives. On the other hand, domestic tourists tend to seek for comfort/ satisfaction, safety/ security, convenience, or those "pull" factors when they travel.

The travel motivation of German and British tourists traveling to Turkey and Marlloca were studied by Kozak (2002). Factor loadings for both samples, German and British, give altogether four dimensions: culture, pleasure seeking/ fantasy, relaxation, and physical. The results of this study show that, when traveling to Turkey, German visitors significantly report higher scores in factor "physical" and "relaxation" than do the British respondents while British travelers rate significantly higher in "pleasure seeking/ fantasy". When visiting Marlloca, differences show in "physical" and "cultural" motivation that German respondents rate significantly higher than British respondents.

Travel Motivation for "Hedonistic" Activities

Hedonism is defined as "the doctrine or theory of ethics in which pleasure is regarded as the chief good, or the proper end of action" (OED, 2005). Hedonic consumption is referred to "consumer multisensory image, fantasies, and emotional arousal in using the products. This configuration of effects may be termed hedonic response" (Hirshman & Holbrook, 1982, p. 93).   It largely involves in experiential processes, imagining, daydreams, emotions, and desires (Hirshman & Holbrook, 1982).

Some tourism activities can be seen as hedonistic because of their results or consequences are viewed as not providing benefit to the tourist themselves. For example, visiting places once ruined by natural disasters or traveling to the Auschwitz concentration camp seem to be too dreadful for many tourists, but not for some. These places are not tourist attractions for many people simply because, superficially, they do not provide creativity or relaxation. Other activities are simply considered morally wrong, for instance, gambling and sex tourism. Therefore, hedonism can be taken into account when explaining tourist motivation for visiting those such places or participating in potentially immoral activities.

Goossens (2000), suggesting the hedonic tourism motivation model, discusses that even though the push and pull factors have been widely researched, there is still the

need to emphasize the psychological factors, tourist emotions. No matter which activity or destination tourists select, it reflects their emotional and experiential needs, pleasurable moods, emotions, and feelings. Tourists normally evaluate products, in this case, the destinations, and choose those that can best serve their emotional needs.

Little research in tourism motivation is available in the academic world but even less research has touched on tourist motivation in such striking areas like gambling and sex tourism, which can be thought of hedonistic activities. Gambling is considered one of several means to increase revenue for many destinations, for instance, the famous Las Vegas, already-transformed Indian Reservations, and in several countries around the world. In South Korea, motivation of gamblers are placed in four categories, naming Socialization and learning, Challenge, Escape, and Winning (Lee et al., 2005). As many would expect, winning money or rewards is the main purpose to participate in gambling, followed by challenge. The least important factor, even though holding most explained variance, is socialization and learning (Lee et al., 2005).   It is worth mentioning that the main motivation items rated the highest are related to winning, excitement, fun, and thrill. This implies the driving forces inside gamblers which perhaps are tedious home or work environment which push them to look for new and exciting experiences.

On the prospect of sex tourism, Harrison (1994) looks at tourism in relation to prostitution. With the case of Swaziland, the author is interested in the links between prostitution and tourism. Government reports dated from 1950s to 1980s are summarized and finally concluded that tourism in Swaziland does not cause prostitution, even though it is involved in the process. Tourists should by no means be blamed for their actions when they are away from home since their actions are the reflections of their environment in their home country.   Tourists release their frustrations at the destination. Furthermore, it is encouraged for Swaziland police to take action with prostitution clients or tourists than the prostitutes themselves (Harrison, 1994).

The World Tourism Organization defines sex tourism as "trips organized from within the tourism sector, or from outside this sector but using its structures and networks, with the primary purpose of effecting a commercial sexual relationship by the tourist with residents at the destination" (WTO, 1995). Sex tourism can be referred to an international travel in which "tourists may not consciously focus on attaining certain

sexual goals as the main objective, but may nevertheless be open to and possibly even desirous of sexual adventure while traveling" (Carter & Clift, 2000, pp. 7). Even though sex tourism is wide-spread in many countries, not much research has been done to explore this industry. Most research was conducted as exploratory research and looked at a broader concept of sex tourism.

Oppermann (1999) investigated the sex tourism and prostitution in a broad area. He studied sex tourism in different countries and focused mostly on surrounding situations and environment. In one of his articles in 1999, "Sex Tourism", Oppermann also provided the new approach to look at sex tourism. Sex tourism is not actually a subset of prostitution. However, it is simultaneously intertwining with prostitution. Sex tourists can fit into stages in sex tourism continuum depending on six parameters: purpose of travel, monetary exchange, length of time, relationship, sexual encounter, and who falls in this category of travel. Most tourists do not usually have the sole purpose to engage in sex tourism at the destination. Sex tourism is also somehow a by-product when traveling.

Oppermann (1999) claims that sex tourism and prostitution are in fact not the same, nor a subset of each other, but do they intertwine. That is to say, prostitution exists whether or not the tourism industry exists, and vice versa. Sex tourism is a gray area which should be examined with great caution. Each of the mentioned six parameters is a continuum which tourists or sex tourists may fit into. There is a wide range of characteristics which any tourist can belong to, for example, in the case of the first parameter, the intention of having sexual activity(s) with strangers on holidays. In the first parameter, a tourist may be a business man traveling to Bangkok where sex tourism is popular, for his business contract. Nonetheless, he inadvertently engages in a sexual activity on one night with a local girl(s) who unfortunately is a prostitute. This business man may fall into the "no intention to participate in sex tourism" category. On the other hand, the prostitute will fit on the other end of all six parameters. In another case, a person who calls himself a "sex tourist" may have sexual activities and finally fall in love with a normal accountant whom he met at a company aboard, not in a go-go bar. In this particular case, the man would be positioned on the right hand side of the parameters but

not the girl. Therefore, it is very hazy for one to truly give a clear cut about who is or is not involved in sex tourism.

Ryan & Kinder (1996) focus on the motivation of sex tourists and conclude that the motivation to travel for sex is similar to those of regular tourists. Arguing the claim that sex tourism is a form of deviance, the authors suggest the need to emphasize what constitutes socially acceptable behavior. Deviant behavior and sex tourism occur as liminal activities which are usually deemed as misshapen behavior.

The interviews in Ryan & Kinder's (1996) study show that tourists who are clients of prostitutes express feelings reflecting to their home environment. An interviewee comments about what he gets in return for visiting prostitutes is simply to cuddle someone and have a company. This can be implied that he does not have someone back home or has a troubling relationship. But in most cases, the motivation of sex tourists is to experience variety and excitement. Clients can act or do some improper activities, such as openly "talking dirty" which would normally be considered as indecorous, in the sex tourism environment. Unsurprisingly, sex, fantasy and concealment are also the major reasons why tourists visit prostitutes in other countries (Ryan & Kinder, 1996). Concealment is important to tourists because it reduces ties of responsibility. Responsibilities resulting from sexual engagement would have been obligatory if the women were not prostitutes. Alternatively, for some tourists, the relationship with prostitutes becomes more meaningful and more romantic as a boyfriend-girlfriend relationship.

Opinions of sex tourists and sexpatriates about sex with prostitutes in the third world illustrate the natural internal needs inside the mind of heterosexual males, especially Caucasians. They need to control which is normally limited in their social laws and norms. It is perceived as their confined "natural right", which covers the right to access women bodies. Additionally, sex tourists and sexpartiates, mostly White males, hold to the power of being "civilized" which somehow gives them the right to defraud their superior norms and regulations. At the same time, they use the privileges of being a far more civilized people to take advantage from Third world women (O' Connell Davidson, 2001).

"This leaves them in a position to make almost unlimited choices, and so to exercise quite extraordinary powers of sovereignty (their description of themselves as "kings" is, in this respect, not very far-fetched)… It is down to them to decide whether or not to provide economic support for the children they father, whether or not to beat their wives, or to leave bruises on women they sleep with, whether or not to mete out racist abuse, whether to pay prostitutes the 'services' they have 'consumed' or to simply offer them a plate of lasagna, even whether or not to sexually abuse children. It is, in short, down to them to choose whether or not to harm or help their 'natural' subordinates" (O' Connell Davidson, 2001, pp. 14).

The word "control" has been mentioned in several studies including recent qualitative research done by Ryan & Martin (2001). The ways tourists interact with strippers in an Australian bar by gazing, sometime staring, and tipping the strippers indirectly exposes the control tourists have over the dancers. Even though the encounters require no physical interaction or, many times, even conversation, tourists' power is clearly seen in the strip club or what Ryan & Martin (2001) called "the theater of life".

An interesting point is that viewing a striptease does not actually provide male tourists with final sexual fulfillment. Instead, it offers them only temporary possession of female bodies by looking at them. From the interviews with dancers, their clientele is comprised of twelve specific categories: lonely or unhappy men; the bachelor party; the bachelorette party and young women; young men; business men; boys from the bush; sailors; hunters or fishermen; disabled; female companions of men; regular drinkers; and horny men (Ryan & Martin, 2001).

The silent communication between strippers and clients or tourists presents the complexity of control process. While a stripper seems to be in charge of their strip acts and interactions with male clients with the ability of teasing and playing with the clients, the males' obscured psychological need to control is still prevails. Nevertheless, these intermingled acts can sort themselves out so smoothly that observers can rarely seek to identify the forces behind them.

Not all sex tourists are male, females also practice this behavior while traveling aboard. One of the first studies about female sex tourists done by Pruitt & La Font (1995) describes females needing to use their power, similar to the need of males. This power comes with higher economic status and racial differences between western women and local Caribbean men. Trips and relationship(s) arising during these trips are normally referred as "romance tourism" instead of sex tourism. This is because women travel to the destination for a relationship, which signifies a true, long term relationship including both physical and emotional involvement.

The relationship often times goes on for several (or many) years. Western women and local men keep their relationship through letters, phone calls, money, gifts or souvenirs which are routinely sent to local men by the western women. These women's higher economic status provides them security and independence which, unbeknownst to them, turns into power and control over local men. The idea and consequences behind these situations are critical as it is the reason that keeps many relationships between western women and local men alive over time.

While people's evidence of poverty is reckoned as repulsive in tourists' own western countries, shacks and slums at tourist destination, for example, in Jamaica, are perceived as noble. Whereas the poverty in their own countries would be seen as threatening, in Third world or developing countries, the poverty affects tourists emotionally which gradually transforms from guilt to pity. Eventually this emotional path leads to the idea of helping. Many female tourists in developing destinations therefore consider their financial assistance for local men relatively important (Pruitt & La Font, 1995).

Another study reports that female tourists do not intend to have a relationship with local men before arriving at the destination (Harold et al, 2001). However, they have heard about the reputation local men have of being "fantastic" lovers. According to Harold et al (2001), female sex tourists can be categorized into five major groups based on their pre-arrival expectations. The first group is called "first time romantic tourists". This group consists of female tourists who do not intend to engage in sexual relationship with local men prior to their travel to the destination. Those anticipating a sexual relationship and involve in sex when they arrive are referred as "first time sex tourist".

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The third group is labeled "romantic returnees" including female tourists who have had relationships with local men in their prior trips and then return to maintain the relationship. The "committed sex tourists" group describes women who prefer to spend their time and have sex with only one partner. Finally, the last group, "adventurer sex tourists", applies to female tourists who simply want to have sex with several local partners (Harold et al., 2001). Nonetheless, similar to Pruitt & LaFont's (1995) study, almost none of female tourists accept the term "sex tourist" as their view of their relationship with local men is more as romanticism than just sex. However, Pritchard & Morgan (2001) interestingly point out that this so-called "romance tourism" implicitly discloses the unequal power society grants to men and women. Males' travel behavior (engaging in sexual relationship in foreign countries) can be seen as contributing towards "prostitution;" however it is referred as "romance tourism", which is far less powerful, in the case of female tourists.

Marketing is an important tool to cultivate tourist interest in a destination. In the case of sex tourism, images and brochures of destinations presenting pictures of beautiful ladies in their traditional costumes inspire masculine exploration (Pritchard & Morgan, 2000). These sexually stressed advertisements and images directly involve in sex tourism as they lure and show tourists, especially heterosexual men, that their sexual desires can be exercised and fulfilled at the destination. Pictures showing beautiful Third world ladies are perceived as exotic, natural, and feminine somehow reinforce tourists' hidden intensity to discover. Advertisements of tourism landscapes in the East and South are constructed as feminine and natural, versus the life in the West and North which is viewed as technological and masculine (Pritchard & Morgan, 2000).

In modern or developed countries numerous new social rules, which inadvertently take away "the freedom within" from people, are implemented. These structured and organized regulations force people to escape boredom and the restrained environment they are in. On the contrary, in developing countries where rules and regulations have just started being put into place, there is still some room for people to think or act independently. Often, these actions are considered uncivilized or improper in developed countries. However, people are freer in the way that they can think and do "whatever" they want at the developing destinations. This is because of being tourists, they are given

some privileges only because 'they don't know the traditions' or 'they are the guests'. Or else local laws at the destinations may really be relaxed and favor tourists. Therefore, it is understandable to see tourists traveling to less developed countries and participating in activities they have never tried before.

In any case, looking back on general tourism motivation literature and more specifically research on sex tourism, it can be asserted that changes in life resulting from new regulations and controls in the society tourists' come from can create the need to get away from one's home environment. People need to excite themselves by traveling to new places and interacting with new people. More particularly, with regard to sex tourism, sex tourists have shown the tendency to travel aboard to serve their intrinsic needs which cannot be fulfilled within their home environment. Therefore, the following sections will discuss the relationships between tourism, modernity and the needs to travel to participate in sex tourism.

The Study Constructs

This study assumes that there are relationships between three constructs: modernity, personal needs, and sex tourism participation (Table 1). The relevant literature is described below.

Table 1: The Study Constructs

Construct I "Modernity"	Construct II "Personal needs"	Construct III "Sex Tourism Participation"

Modernity in the Modern World

Modernity has roots in the 16th - 17th century when the French and American political revolutions and the British economic revolution occurred. Modernity combines individualization, differentiation or specialization, and abstraction (Modernization, Encyclopedia Britannica, 2005). It refers to "a process of growing differentiation of economic, political, and cultural subsystems" (Touraine, 1992, pp. 57). More specifically, the word "modernity" is defined as:

*"A new social order that has arisen during the last two or three centuries, a social order that first appeared in the West and then spread to the rest of the world. It comprises an **institutional order** (capitalism, industrialism, surveillance, and the monopoly of violence by the nation-state), an **intellectual order** (science and technology, de-enchantment), a **temporal order** (schedulization, synchronization, routinization and accelerating tempo and rhythm), and a **socio-spatial order** (urbanization, globalization, abstractization of space, etc). At the heart of the institutional, intellectual, temporal, and spatial orders of modernity is **'rationalization'**, a process whereby traditional customs give way to contemporary ways of doing things"* (Wang, 1999, pp. 15).

Not only does modernity change the economic structure of the community or country, it also alters social patterns including those of work and family. It transfers economic activities from local communities while simultaneously allocates resources (Williams, 2002). Secularization, one consequence of becoming a modern society, replaces traditional and religious beliefs. An example of that is rain now is not the result of God's creation but an outcome of perfect temperature and right humidity. However, as much as modernity inhibits the ability of religious beliefs to lead society, traditional customs, old cultures, religious practices and beliefs quietly integrate themselves within the small spaces left by a modern society. Nonetheless, they are no longer the main solution for solving problems.

Modernity gives a sense of self, subjectivity and individuality (Eyerman, 1992). Social movement is a result of political adjustment. Social identity, which was formerly formed by traditional community and family relations, is now based on political and social networks. Modernity allows people to break from old traditional attachments in order to reconstruct their own world. Nonetheless, this passage into modernity is believed as an outlet towards people finding their individuality and is in fact one of expedients in social changes. Identities are therefore still given by social and political community. Unlike in the pre-modern era when identities and sense of self were given at birth, a sense of self has become a concept vaguely lead by standardized norms and constraints created by modern structured organizations.

Altered communities following economic changes gradually lessen the significance of familial control and relationships. The social movement impacts community structure in a way that people move away from their own community in order to start their own new life, build their own future. Since new socially accepted achievements are economically and politically earned and can only be accomplished in industrialized ambiance, the importance of traditional community in which was controlled by religion and patriarchy is diminished. Modernity abruptly detaches relations, productions, and consumptions between man and his community or particular places and gives ability to contest for identities assigned by others (Williams, 2002).

Work has become the main focus in life for people in industrialized nations. Contrary to the past, in which works were normally achieved at home, *work* and *home* have obviously been separated in a modern society. Moreover to work means to exist in the community and in turn leads to forming person's identity. It is difficult to make sense in the everyday world as every aspect in life has a ready answer. People need no ability to search for explanations by themselves. There are thinkers, researchers, and experts providing "right" answers to live a life. Political institutions under the national control lay blueprints for individuals' lives, from their birth until their death.

As stated, effects have taken on social structures because of modernity. Eyerman (1992) describes three new societal dynamics stemming from modernity: the expansion of the state, the explosion of the knowledge industry, and the development of the new mass media. State intervention into the areas which used to be guided by old norms and civil society creates conflicts in actions and responsibilities. Secondly, knowledge based production has become more accentuated in response to rationalization and higher education. Education has proved to be more important as it shows the expertise of individuals in certain areas. New social structure stressing the equality between men and women also gives an opportunity for women to obtain paid employment and equal education rights. This crucially challenges and transforms the traditional social "woman's place". Finally, the development of social movements has lost its meaning. When movements and organizations are stably organized and involved with political parties, they have unfortunately lost the dynamic of civil engagement which originated them in the first place.

Changes in life styles because of the institutional order, for example, capitalism, does affect people's relationships with others (Wang, 2000). The faster pace of life due to schedulization along with the boredom from working or living routinely cause people stress. The higher the lifelessness and rush, the stronger the level of modernity is perceived. People are unconsciously forced to get away from it. When changes in institutional and intellectual orders take place in society, they also create a belief that men and women are equal. Since then, women have become much more educated and accepted in society. Both men and women have become apprehensive due to these changes. Equality in gender roles may make them feel that they are left behind by the opposite sex because everyone can manage same tasks and there are no strictly defined "women's jobs" or "men's jobs" anymore.

Unlike the past, where work could also be experienced as leisure and vice versa, work in the present day has consumed and extracted the liveliness of everyday life. Now as work becomes the major task in life, and it is separately and routinely done outside home, a distinct border between work and leisure is more evident. People today are working on schedule with no control over their lives, and leisure time is viewed as a discrete element in life that everyone craves. Interestingly, looking in the past, one would wonder why work and leisure have become disconnected in the modern day despite having such a strong tie in the ancient world.

Therefore, the below proposition is developed based on the argument that the Wang's (1999), dimensions of modernity: institutional order, intellectual order, temporal order, and socio-spatial order, creating a person's constraints, which influence personal needs.

Proposition 1: *The person's level of perceived modernity relates to the perceived level of personal needs*

Below is an explanation of how work, leisure, and tourism are related; and how their roles which affect humans' lives have changed due to modernity.

Leisure and Work

The terms "leisure", "recreation", and "play" are frequently used to refer to activities outside of work. "Recreation" has a root in Latin "recreatio" meaning "to restore to a good or normal physical condition form a state of weakness or exhaustion; to invest with fresh vigor or strength (Kaplan, 1960, p.19). "Play" can be interpreted into several aspects. An abridged meaning of "play" in this context can be described as a voluntary activity which is secluded and limited, beginning and ending in a given period of time (Huizinga, 1950). Play concerns activities or actions that arouse excitement, neither too much nor too little, and produce meaningful experiences (Kelly & Godbey, 1992).

Leisure, on the other hand, includes most elements found in recreation and play. It is a nonproductive consumption of time (Veblen, 1899). Leisure has different shades of meaning depending on how people look at it. Leisure can refer to time, activity, or a state of existence of mind (Godbey, 1990). Leisure is seen as free time in which people have freedom to do what they want. It can also mean activities people participate in without forces or necessity. Leisure also signifies tranquility or freedom from control. Kelly (1994) suggests that leisure alternatively relates to more aspects than time. It includes almost every component in life, for instance, work, family, education, personal development, and sexuality. Moreover, the participation of women in leisure has become higher and even more frequent than men. All in all, Godbey (1990) concluded leisure should be defined as:

> "(Leisure is) living in relative freedom from the external compulsive forces of one's culture and physical environment so as to be able to act from internally compelling love in ways which are personally pleasing, intuitively worthwhile, and provide a basis for faith" (p. 9).

In their co-authored book, Kelly & Godbey (1992) characterize leisure as:
> "Leisure, on the other hand, has the central elements of being relatively free, expressive, and open. It may be significant, but is not required. It may be demanding and disciplined, but its meaning is focused primarily on the

experience. It may produce something, an outcome or artifact, but the outcome is not predetermined or necessary" (p. 127).

While work is defined as:

"Work is productive activity with predetermined outcomes of economic or social value. 'Productive' denotes an outcome that is considered of social or economic value, that makes a contribution to the society. In work the products of goods and services are not incidental, but are the aim of the activity. It is socially necessary. From this perspective, making widgets, managing forests, or caring for children are usually work" (Kelly & Godbey, 1992, p. 127).

In the past leisure was included in everyday life. Hunter-gathers' work was continual and every member in the family was a part of it. Therefore, there was no distinction of work and leisure and they were even incorporated (Godbey, 1990). Work integrated so naturally in people's life that it was perceived and experienced as leisure (Mutlu & Azik, 2002). For instance, a hunter hunted not only because of the joy of excitement, but he had to also feed his family. After the great hunt, people gathered around the fire and ate together in the moment of joy. Comparing the same activity to the present day, hunting is deemed as a "leisure" activity, for example, deer hunting or bird hunting. On the other hand, those who hunt for a living, e.g. fishermen, do not consider the fishing season to be leisure time. Leisure time for them may be sitting a bar or traveling to different places other than the sea.

One can consider ancient Greece and Rome eras as the greatest leisure eras of all. The Greek word for leisure is *schole* and for work is *ascholia* meaning absence from leisure (Mutlu & Azik, 2002). Work was therefore a function of leisure. Leisure was considered as ideal in life. However, this leisure privilege was only for the rich citizens since they had slaves to do work for them. Work must be avoided by the leisure elite and could have nothing to do with leisure (Godbey, 1990). On the other hand, Romans had more equal opportunities to participate in leisure regardless to their social class than Greeks. Free time in the ancient Rome meant the time without war. Because Romans were at war most of the time, the state provided its citizens with public games for leisure

when there was an absence of war, (Mutlu & Azik, 2002). Incredibly, there were 175 holidays per year during the ancient Rome period (Godbey, 1990).

Later, when modernity came into existence, the factory system replaced domestic manufacturing. Changes are unavoidable. Technologies invent machine and eventually replaces people's mastery by producing standardized products. Workers, in any level, report to their management or supervisors. There are controls and very limited freedom for a person to think. Time is very important economically in an industrialized or modern society. Consequently, time should be used very efficiently so that the most and the best outcome can be produced (Multu & Azik, 2002). Thus, due to the emphasis on quantity and efficiency of work, leisure experiences during work seem to have disappeared during these modern days.

Work previously meant an ability to produce skillfully and have an expertise with certain products or areas. A blacksmith knew how to make a perfect knife or sword from the beginning of the process to the end. The procedure was a passage he enjoyed and had a control over. This gave him "leisure", an experience and time one enjoys the freedom of doing things he/ she wanted. On the contrary, in the modern days, work and end products are broken into pieces and distributed to several branches in an organization. The modern definition of work is to complete a given task, not to enjoy the process of doing it. Products made by one worker are now termed "hand crafted" or "art" and become souvenirs rather than being considered functional pieces. Workers are given jobs and products that do not contribute towards a workers' sense of ownership. Therefore, there is less or no affection for work as there may have been in the past (Mutlu & Azik, 2002).

Industrialization and modernity unquestionably drive work and other aspects of life into separate areas. Boundaries between work and leisure are evident. Several holidays are made official together with a number of newly developed leisure organizations. In most western countries, work hours from 1900-1950 were reduced from 60 hours per week to 40 hours, paid vacations were increased, and the creation of social security program required people to retire certain age, such as at the age of 65. Leisure has become a commodity good as people became convinced by the belief that leisure required a lot material goods (Godbey, 1990). Participating in leisure activities

costs quite a fortune nowadays, for example, to enjoy skiing, people feel they need to fly to beautiful and expensive ski resorts which cost them a lot of money.

Gender roles regarding to work are shaped by modernity as well. In the pre-industrial society, everyone had to work in a household. Women normally were housewives and mothers. Modernity has changed the face of women's roles and now they work and have their own occupations. They increase family income and become attached to their work. Now women have become more independent and, as a result of more availability in leisure practices than before, they participate in leisure activities as much as men do. Furthermore, since women now work outside home, work which was previously done by solely by women is now a part of men's responsibility as well, such as household money management and childcare (Kelly & Godbey, 1992). Both men and women appear to have almost equal leisure opportunities in a modern society. Nonetheless, leisure and work are still clearly separated by forces and influences of the modernity.

Modern society has amazingly divided work and leisure distinctively. In the end, people long for some free time for themselves in order to run away from their tediously controlled environments.   Some use their time participating recreational activities in their home town, simply to change how their days are usually spent. However, a lot of people choose to travel to different places to refresh their minds. This is when the tourism industry comes into the picture.

Leisure and Tourism

Traveling can be counted as one dimension, among many, of leisure. It is even a part of our "ordinary life" where we travel to recreation centers, sport clubs, or movie theatres. It is a leisure activity outside the house. Tourism is an industry made up of several segments consisting of the traveler or tourists traveling to different places, tourism practitioners, and suppliers. The definition of tourism is "processes, activities, and outcomes arising from the relationships and the interactions among tourists, tourism appliers, host governments, host communities, and surrounding environments that are involved in attracting and hosting the visitors" (Goeldner & Ritchie, 2002, p. 5-6). Furthermore, WTO defines tourism as, comprising of "the activities of persons traveling

to and staying in places outside their usual environment for not more than one consecutive year for leisure, business, and other purposes" (Goeldner & Ritchie, 2002, p.7).

There is a vague yet strong link existing between leisure and tourism. Despite the fact that tourism stands out as a huge industry contributing a vast amount of money to many destinations, it is basically leisure consisting of numerous activities done outside home. Tourism can also be viewed as a form of play, a stimulus-seeking behavior (Kelly & Godbey, 1992). It is stimulus since tourists are unable to really predict an outcome of the event, which is, in this case, the trip. Traveling creates the sense of exploration and assimilation which the former acts as the driving force and the later leads to losing its novelty and becomes ordinary.

In Kaplan's (1960) idea, watching television and travel are the two most important leisure trends for people. While the first brings the world to people, the second is the means for people to go see the world. Travel and tourism, similar to leisure, gives people freedom to explore, meet the unexpected, and come across new things by experiencing them through interactions with other travelers and locals at the destinations visited. Therefore, tourism does provide an opportunity for sociability as well as association with others.

As tourism is a kind of leisure activity, it serves as a channel to fulfill people's need to experience new activities and meet with new people. It is means to escape everyday life. Consequently, it can be seen as one a direct result of modernity and new social orders. This is the reason why tourism is viewed as an activity of a modern man, which did not exist, in the ancient time. The following section illustrates how tourism and modernity relate in the present day.

<u>Tourism and Modernity</u>

To reduce the constraints resulting from the structured organization of living conditions, new social movements have been developed. Adding to the prior labor movement following changes of economical and political structures, women's movement and peace movement are some examples of new changes in the society (Haferkamp & Smelser, 1992). Not only those officially organized new social movements; but leisure

and tourism can also be considered as one kind of movements having the same goal which is to help people cope with institutional controls.

Tourism intertwiningly plays an important role in modern life patterns. In the present, "modernity has made possible rapidly accelerating rates of exchange, movement, and communication across spaces" (Williams, 2002, p. 355). Whereas work is considered the verification for human existence, leisure and tourism support work and organizations by providing an outlet for rest and relaxation (Richards, 1999). As tourism is a form of modern activities, it does transfer modernity to the destinations and hence creates changes and sometime problems at the destinations. Additionally, while tourism spoils and transforms true meanings of local traditional cultures and places as seen in several destinations, it enhances preservations of local cultures and stimulates the sense of self.

Rapid modern development in technologies and new forms of regulations in society increases feelings of nostalgia. Nostalgia is defined as "sentimental longing for or regretful memory of a period of the past, esp. one in an individual's own lifetime; (also) sentimental imagining or evocation of a period of the past" (Oxford English Dictionary, 2005). However, the "past" is concerned with objects or behavior that is long gone. Therefore, people cannot go back in time to experience real ancient times. The best they can achieve this is to rewind the experiences through looking at old buildings and experiencing traditions that evoke an imagination of the past. Not only tangible aspects such as historical sites are desired, but feelings, such as deep emotional love are also coveted nowadays.

It has been suggested that nostalgia is the caused by one's fear of becoming obsolete due to the rapid cycle of life in the modern days (Graburn, 1995). This may be caused by the shallowness of life when humans have to follow modern social guidelines. Social and personal relationships, which formerly had nothing to do with social status, have now turned into a doubtful emotion. This fear that the authenticity in things and people are fading drives people to travel to experience both tangible and intangible pieces of the past. Tourism serves as a means of taking people to those experiences. It is not uncommon to see tourists from industrialized nations take trips to much less developed countries, especially in the Far East or Africa. Over there, tourists are out sightseeing old

and undeveloped buildings, most of which are called "shags". While tourists may feel compassion, they are really out there to remind themselves how archaic life was. At the same time, interactions with locals whom tourists may unconsciously think that they are living in primitive ways of life lead them to feel the authenticity of their interactions and relationships.

Authenticity in Tourism

Even though many tourism activities directly relate to the authenticity concept, for instance, cultural and heritage tourism, only a small number of articles have talked about authenticity with regards to motivation (Chhabra, Healy & Sills, 2003).   The pioneer of this issue, MacCannell (1979), in his eminent book, "The Tourist" which is regarded as one of the most influential works in tourism (Jamal & Hill, 2002), explores authenticity in tourism by stating that as the result of modernity, people have simply lost the attachment to their own environment. People now look for "real life" of others. This incident is different from pre-modern men that the pre-modern men distinguish truth and lies by norms. Interpersonal relationships are important to them and what is truth or fiction subsequently provides stable social structures, the family structures.

Tourism is believed to be a form of religion in the modern world where people are restrained by bureaucracies, communities and other complex organizations (MacCannell, 1979).   Whereas the front region is the place customers and hosts or performers meet, the back region refers to places where hosts spend their normal life without interacting with guests or tourists. The attractiveness of what is called "the back region" draws tourists to many destinations. Many tourists are interested in this mysterious space where not all guests get an opportunity to experience.

MacCannell (1976) deliberates the difference of intimacy and truth that intimacy is considered more real. A back region is also considered as an intimate place. Being able to explore or experience the back stage meaning tourists are entering or becoming a part of the others, in this case, the host community. In a normal environment, established rules and institutions agitate people and lead to disingenuousness. Consequently, intimacy, both physical and emotional, brings closeness, the feeling that one is accepted into another's life. It applies the same way in tourism. Performances and "traditional

shows" are viewed as a mask worn by people at the destination. Therefore, tourists are eager to see how people really live. Recently, it is becoming more normal to see groups of tourists visiting places not considered tourist attractions. However, those spots consist of real life activities that formulate intimate feelings for tourists and attract their attentions.

It is almost impossible to find a real back region in industrial societies or even distinguish one. This is due to the extraordinary talented settings which tourists cannot tell whether or not the area they enter is a real back region or in fact a totally front region created just for show. The example of Tucson, Arizona western area illustrates how places are arranged to look as if they were truly a back region. While people in traditional costumes can be seen walking around the Wild West during the day, they comfortably live in a modern house have modern cars, watch movies or play games like tourists.

An interesting concept "existential authenticity" was introduced by Wang (1999). In his article, authenticity in tourism can be approached three ways: objectivism, constructivism, and postmodernism. These can produce three types of authenticity which are objective authenticity, constructive authenticity, and existential authenticity. Objective authenticity is explained as an absolute objective way to look at authenticity which only the real events or objects can be counted as authentic. For example, even though tourists perceive the artifacts in a museum as real or authentic, they are not regarded as "authentic" if in fact they are models duplicated from the original objects.

Constructive authenticity also relates to objects in tourism. However, it refers more to how things are constructed to be authentic based on expectations and power of tourism producers, and beliefs and preferences of tourists (Wang, 1999). Nonetheless, the last type, existential authenticity, involves personal feelings that create the authentic ambiance to tourists. These feelings, however, are not caused by whether the events or objects are *real* or *authentic* but the out-of-ordinary activities which tourists experience (Wang, 1999).

Existential authenticity is most emphasized here. It is refers to a "special state of Being in which one is true to oneself, and acts as the counterdose to the loss of 'true self' in public roles and public spheres in Western society" (Wang, 1999). Any tourist activity

can provide existential authenticity but only if tourists feel that they are truly being themselves by participating in it. For instance, a replica ride on an elephant in modern days, even though is not a real ride in the past, does create an existential authenticity since tourists actually participate in the activity, not only are spectators of the activity (Wang, 1999).

Existential authenticity, therefore, can involve in nostalgia or romanticism. By being nostalgic, Wang (1999) suggests that people should be freer, do things more spontaneously and pure than in their everyday life. Romanticism eventually occurs when tourists feel more unaffected from constraints in normal everyday roles which can be sensed unless entering the tourist world.

The Logos and Eros versions of modernity are worth mentioning as well given that they are related to the level of existential authenticity in tourism. *Logos* is a Greek word generally meaning rationality or reason or an "inheritance of Enlightenment thinking" (Wang, 2000, p.28). It is more generally described as:

> "…the story of how reason and rationality have gained victory and ascendancy over irrational or non-rational factors, and how irrational or non-rational factors have been successfully subdued, repressed, controlled, or constrained through the power of both rational agency (such as modern surveillance and management) and rational mechanisms (such as formal organizations)" (Wang, 2000, p.29).

The structure of a modern society or modernity is based on *Logos,* which sees social orders and principles are conventionally back up by reasons and rationality. On the other hand, *Eros* is a concept positioning opposite to *Logos*. The differences of these two concepts can be ruminated as technology versus music or play. *Eros* involves non-rational factors e.g. feelings, emotions, imaginations, and drives of play and pleasure (Wang 2000). However, *Eros*, in the sense of modernity, is not purely a feeling or desire for pleasure; *Eros* is concerned particularly with feelings and desires which are bolstered by reasons. The reason why *Eros* and *Logos* are involved in the tourism industry is because when these two senses are imbalanced, principally when *Logos* takes control over *Eros*, people suffer a need to go out and travel. Traveling or tourism hence can bring the stability between *Logos* and *Eros*. Going to tourism destinations, which are

mostly nature places (really?), bring the tourist back into equilibrium for these two. Nature has fascinatingly become a secluded area where people can get away from an inauthenticity created by orders of their mainstream institutions in modern societies (Wang, 1999). Consequently, tourism destinations normally include those nature destinations where humans can truly be themselves again.

Existential authenticity, according to Wang (1999) can be divided into two categories: intra-personal and inter-personal authenticity. Intra-personal authenticity is about bodily feelings and self-making. Bodily feelings in this aspect means allowing our bodies to be relaxed of outside controls and orders in structured spatio-temporal areas or workdays and workspaces. For instance, beaches can be the best place to free our bodily self, to let it be a subject in its own right. The normality and sense of balance will resume again thereafter.

Intra-personal existential authenticity also includes self-making or self identity. Works and rationality controlled by structured organizations have manipulated senses of self. There are reasons behind all human activities in the modern world, for example, people have to work and have a good career in order to earn more money to live a good life. As a result, people have lost their sense of self, spirit, and imagination. Tourism is therefore an outlet to experience non-everyday activities which may assist self-making again. Some tourist activities, for example, mountain climbing or cruising can provide challenges or serenity which people hardly find in their boring everyday life (Wang, 1999).

Not only intra-personal authenticity is sought nowadays, but inter-personal authenticity also helps to explain the existential authenticity concept. Inter-personal authenticity concerns two issues: family ties and touristic communitas. Several contemporary social gatherings for intimacy, emotion, or friendship are actually channels to discover social authenticity. Contemporary social settings bring activities and interactions out of ordinary social life which is normally governed by modern social structures. Tourism or holidays can bring family together as a person, not merely a "unit" in modern social community. The sense of being a family and relationship can then be recommenced one more time (Wang, 1999).

Touristic communitas refers to the liminal area and can only be found within the travel and tourism ambiance outside everyday life. Tourism allows people to enter others' life intentionally and un-intentionally. In a group tour experience, tourists are able to exchange thoughts and feelings with people that they do not know or usually meet everyday. They then share certain amount of time together while traveling. It is not only group tours that create authenticity in relationships, unpretentious trips also provide opportunities to meet new people in a spontaneous environment outside of organized rules. Therefore, like a pilgrimage, touristic communitas offer a harmony space for tourists to sincerely open themselves to others and consequently achieve authenticity in return (Wang, 1999).

Interviews with backpackers show that inter-personal interactions within the tourism environment can impact the perceived level of authenticity. Noy (2004) extensively interviews more than 40 interviewees and discovers that intra- and inter-personal authenticity can be achieved through traveling. Intra-personal authenticity is accomplished as backpackers pursue some irregular activities that increase excitement in life. In the same way, communications and association with other backpackers and people at the destinations provide backpackers inter-personal authenticity by sharing their stories. However, backpackers reflect the authenticity as what is called "self-change," which looks at adventurous activities such as mountain climbing and hiking as the means to change oneself not the ends. They are the means to achieve internal endurance which can help them tolerate a constrained environment in everyday life.

Jamal & Hill (2002) study research in authenticity and identify spatio-temporal typology of authenticity in tourism. Time and space are recognized as two key concepts influencing the authentic perception of tourist experiences. Authenticity in tourism thus can be categorized into three dimensions: objective (real), constructed (social/ political), and personal (phenomenological). The first dimension, objective or real authenticity, is comparable to a "stopped clock". This kind of authenticity looks at the object or event at the time it happens and cannot be repeated and is in its original time (Jamal & Hill, 2002). For example, the Titanic tragedy can be put in this category because it happened only one time and will not be repeated again in another place or time. The real or

objective authenticity of an event is at the geographical and temporal point where it is unique and will never reoccur.

Constructed authenticity deals with events or objects which are recreated once more to impact tourists' authentic perceptions. It can also be looked at as a "rewound clock" which events or objects are brought back to the present time. The restoration of Colonial Williamsburg in Virginia is one of many places where the attraction is reconstructed. This approach provides tourists with more authenticity by having people dressed up in traditional costume and walking around town as if they are really living there.

The last dimension is called "personal" or "phenomenological" authenticity which is resembles a "crystal ball". Jamal & Hill (2002) explain that personal authenticity looks at the authenticity of "experience" meaning that a tourist can perceive the authenticity of a fake/mock up object despite realizing this fact. In many cases, according to Jamal & Hill (2002), the *de dicto* authenticity, which refers to the degrees of authenticity of the *characters* of an experience, is most important and therefore provides an authentic experience to tourists. Experiences created by *de re* authenticity, or the authenticity of the *cause* of the experience, are different. The dissimilarity of *de re* and *de dicto* authenticity lies on how the authenticity of an object or event is perceived. For instance, to have a *de re* authenticity, one would feel that the presence of Mona Lisa, only the original painting placed in Louvre, to be authentic. The reproduced ones, no matter how similar they are, would be inauthentic. Nonetheless, for those whom are influenced by *de dicto* experience, any Mona Lisa painting would be considered as authentic. Furthermore, the *de dicto* authenticity comes in degrees, depending on how similar the characters of an experience are to a *de re* experience. This perception, besides, varies and is conditional on individuals (Jamal & Hill, 2002).

Jamal & Hill (2004) later emphasize the idea with regard to heritage tourism. It is recommended that indicators for place, spaces, and experience of authenticity need to be established to understand the authenticity in heritage and culture tourism. Consequently, spatial and temporal issues must also be taken into account in order to achieve this.

Swedish retirees in Spain have shown notable points of view. There is a clear disassociation between these retirees and Spanish mass tourists. Retirees show their

knowledge about Spanish cultures and real Spanish food. Their knowledge about "real" Spanish culture separates them from other "tourists". The authenticity they discern while they are in Spain encompasses the fact that they are living an "ordinary" life (Gustafson, 2002). An ordinary life in this sense means that they clean, cook, and live their lives as if they were living in Sweden, except they are not living there for the rest of their lives. Their time in Spain is still considered as a kind of vacations. This is somewhat incoherent with prior thoughts recommending that it is the desire for extraordinary experiences that causes traveling. When the activities have become ordinary, they may lose their attractiveness. Nonetheless, the ordinary life of "others" in a way of knowing the culture, eating the food, blending in with locals, in fact is "extraordinary" for tourists, with or without them realizing it. It is extraordinary because the real ordinary life of Spaniards is not similar to retirees' ordinary life in Sweden. Therefore, the word "ordinary" alone cannot distinguish what authentic means to each individual.

How authenticity is related to modernity and how tourism play as an outlet to escape from shallowness as well as boredom in their everyday mundane environment, there is also evidence from sex tourists which also supports this claim. Modernity in the sex tourists' home countries produces constraints and therefore travel needs are realized. The following sections provide some evidence and facts supporting this necessity for sex tourists to get away from unmet needs, constraints and boredom, which are created within their own surroundings.

Modernity and Sex Tourism: Constraints in Life and Daily Boredom

In a modern society, people are normally controlled by everyday rules and certain regulations formed by authorities, institutions and organizations. The faster pace of life due to the schedulization along with the boredom from working or living routinely cause stress to people. Along with the experience of the lifelessness and rush the level of perceived modernity is higher. This is when people realize they need to escape from their mundane environment.

Leisure and tourism consequently is an outlet to break away from daily routines. Traveling for sexual activities can be considered as a kind of leisure activities some tourists are drawn towards. Numerous tourists feel bored and tired of their everyday life

so they travel to escape those environments. Their jobs and duties have become a hindrance to joyful feelings in life. The everyday work creates the desire for people to get away and participate in other activities. Based on Mannell & Iso-Ahola (1987), it appears that people tend to behave differently when they travel or choose to engage in activities that are almost opposite to what they do in their home environment or what they experience everyday.

> *"I'm 71… back home. Here in Thailand, I'm 20. The majority of us really think like that. We come here, we all dress up before we go out; we take on perfume, we shave/…/I have been through them all. I have been married eight years, six of which where hell" (an interview in Re, 2002, p. 45).*

Another view about excitement and fantasies sex tourists receive when go on a vacation:

> *"Some clients thrive on the ability to engage and anonymous prostitutes for sexual relations: to them the whole experience is a novel sexual adventure, filled with surprises and fantasies" (an interview, Ryan & Kinder, 1996, p. 511).*

Along with the pleasure of excitement, the level of concealment when using prostitution service creates the motivation for sex tourists as well. Prostitutes are also available in tourists' countries. Instead of using those services, tourists decide to travel for sex in other countries to escape from the being identified as prostitution users by people who know them.   However, when being tourists in other countries, the interactions in prostitution using are anonymous. They are "nobody" when they travel.

> *"I would never jump in my car and visit prostitutes back home. I would have to freeze and hide, drive to a periphery and make everything quickly. Here instead everything is done under the sunlight. It becomes normal to go to the bars and take a girl home" (an interview, Re, 2002, p. 41).*

The high level of concealment also reduces the feeling of responsibility for tourists (Ryan & Kinder, 1996). This issue is important to many sex tourists. Most of them, who are married, do not want their spouses to find out and then ruin their

marriages. They want to escape from their everyday life (the marriage) and have some excitement (prostitution services) once in a while.

Once tourists feel they can escape the environments they face everyday and have some fun when they travel, they then return back to their real life and the episodes of love and relationships with women in other countries normally fade and disappear. From time to time however, we can see some tourists actually go back to those destinations and start the relationship again with the same women they met on the last trip. Nonetheless, despite being frequently seen, tourists who in fact go back are quite scarce when compared with those who never return.

> *"We should get going now. We should meet up with some girls we met yesterday.*
> *Really good girls. We are going to give them some more try! Truthfully we get*
> *new girls every night. It's like you don't want the same girl. Our policy here is to*
> *have sex with as many girls as we can. We've got to try it" (Markus and Jonas,*
> *interview in Re, 2002, p. 44).*

To escape from boring everyday life is certainly one of motivation factors for travel. Some sex tourists complain about the undesirable level of intimacy they receive from the opposite sex back in their countries. They want to feel accepted and belonged. Male sex tourists do wish for care, adequate attention, and love from women. However, it is when they do not attain these feelings from women in their own country that male tourists travel to find those feelings in the foreign countries.

The following propositions are developed to explore the relationship between life constrains (due to schedulization and routinization) and a person's need to travel. Especially for men, not being able to find excitement in their own environment may affect their enthusiasm to travel for sex.

Proposition 1a: A person's boredom in life resulted from a controlled and repetitive everyday life in their home environment relates to the need to get away from their mundane environment

Proposition 2: The person's level of perceived personal needs relates to the person's desire of travel for sexual participation

Proposition 2a: A person's need to get away from their everyday mundane environment in his home country relates to the desire to travel for sexual participation in a foreign country

Modernity and Sex Tourism: Sense of Belonging

As mentioned earlier, Maslow's personality theory has been widely accepted as one of the most prominent theories to explain human motivation. Maslow (1954) identified five stages of human needs: physiological needs, safety needs, the belongingness and love needs, the esteem needs, and the need for self-actualization. The third stage, sense of belonging, has become an element contributing to travel. As people feel they lose connection and tenderness with other human beings in their own society which caused by structured guidelines, they are eager to find authentic experiences predominantly outside their own environment.

Besides the authenticity in place, a lot of tourists also seek true relationships, friendship, or even love by traveling. The modern world system has consumed traditional ways of life, the life before structured institutions and organizations were created. A much simpler life back then is replaced by a newly developed controlled society, a society in which its people are watched and state surveillances are operated everywhere. Standards in life and modernity have impacted the way of life that people are forced to enter competitions in life since they were young.

Not only others they compete with, but many times people are also inevitably unconsciously in a contest with their own spouses. Modernity leads to equality in the society including gender equality. Women and men are considered equal in this day and age. This is somehow affects the relationship in a way that men may feel less significant comparing to in the past when women had one role in their life that was either a housewife or a mother. Women in the past were the follower, not the leader in a family. They worked domestically, but their major role was a supporter for their husbands who worked outside home.

Nowadays, Western women have shown the ability to contribute to the workforce as well as men do. They earn same or more income as their spouses. The domestic chores are now considered to be both male and female responsibilities. Consequently,

men feel their roles in a family are taken over, little by little. The family roles they used to control and possess are now transferred to women. They may feel less important in the family. This whole process creates the feeling of losing power along with their sense of belonging.

> *"Women in my country are trying to be tough, strong, powerful, rich/.../ when I was younger, I wanted a girl that was a doctor that played many sports and was just equal. But then I got some girlfriends like that and… Afterwards, you spend too much time competing. You don't want to compete with your mate. You want to love your mate. I want her to take care of me and I want to take care of her"* (Bob, interview in Re, 2002, p. 43).

While another sex tourist comments:

> *"Women in Sweden they want to talk, they are educated. In Thailand girls say: 'Give me love, love!' There is no foreplay. You just jump to the cake"* (Markus, interview in Re, 2002, p. 43).

Tourists often view the time they spend with prostitutes as impressive. Additionally, they do not see themselves as exploiting the women (in developing countries) rather they feel they are helping them financially. The relationships are normally perceived to be "magical" for the tourists since they feel they are important to someone.

> *"It's like meeting a girlfriend for the first time… the affection may be purchased, but I am continually pleasantly surprised by just how nice the women are, and that I very much appreciated"* (an interview from Ryan & Kinder, 1999. p. 512).

Repeatedly, modern social interactions and experiences "back home" cause the loss in authenticity for tourists. With the increase of workload and reduction of free time, people feel more pressure and difficult to find true relationships. Moreover, most relationships in the western culture nowadays began in bars or restaurants that, many times, are very shallow. When people are in a relationship they perceive as superficial, it

may lead them to seek the deeper and closer companionships in other people or in other places. It is also believed that "tourism is thus regarded as a simpler, freer, more spontaneous, more authentic, or less serious, less utilitarian, and romantic, lifestyle which enables people too keep a distance from, or transcend, daily life" (Wang, 1999, p. 360). Consequently, many times, tourists may find authenticity in a relationship with prostitutes because in a way that they really belong to someone.

> *"They really look after you. They make you feel special. You don't feel like a, I*
> *don't know how to put it; you don't feel like a customer. They are very natural,*
> *very genuine; you can tell that they do really like you" (an interview from*
> *O'Connell Davidson, 1994).*

There is also a unique characteristic of prostitutes in developing countries, especially in Southeast Asia. Prostitutes in Southeast Asia are thought to be very nurturing, kind, and vulnerable. This reason increases the level of authenticity and sense of belonging in the tourists' perception. Engaging in sexual services with Western prostitutes in their own country by contracts makes them feel like contracting for sex. Western prostitutes normally work for only the money they get paid, in certain specific agreed forms of tasks. No companionship is expected after the arranged duties are performed.

However, in developing countries, prostitutes also provide other forms of labor, not only sexual services. They take tourists to sightseeing, having lunch or dinner (of course, with the tourist's money), laundering clothes, cleaning the tourist's room, and even massaging.   The most important aspect is they provide companionship and so-called "love" to tourists. The transactions are more relaxed, and time is not always an issue. Moreover, even though money is important to them, prostitutes tend to perform exceptionally for the small amount of money they receive from their clients. This may also form the "authenticity" of relationship which is perceived by the clients.

> *"I started off going a bit crazy, but then I thought I'd just settle with this one girl.*
> *I liked her so I told her how much money I'd got left for my holiday and I said to*
> *her I could give her 350 Baht a day, and she could do all my shopping, sort out*
> *the hotels and laundry and that, and they any money I got left over at the end of*

my stay, she can keep it. She was dead pleased with that, and she's really got
some bargains, so I'll be able to leave her quite a bit extra" (an interview from
O'Connell Davidson & Taylor, 1994).

"It's up to you what you give the girl, I've give 300, I've give 1,000. It's up to
you. It depends how much you've had to drink… they say 'you give me what you
want'. I don't think there's ever a set price for it" (an interview from O'Connell
Davidson & Taylor, 1994).

This relaxed contract, in a way, creates the authenticity and sense of belonging in the relationship because tourists feel that they are not using a prostitution service. Besides, sex tourists, particularly in developing countries such as Southeast Asia, spend a lot of time with one or a few prostitutes. The service time may range from an hour to almost a month. These casual services and length of time allow for emotional involvement and therefore provide a sense of "real relationship" for tourists.

Another reason that may cause sex tourists to view their relationship with prostitutes, in particular in developing countries, as more authentic is that the services are somehow "releasing" those poor women from the situation they are forced into. They feel that they are being helpful by liberating prostitutes from their pimps, even for a short period of time. This logic allows sex tourists to purchase sexual services without seeing themselves as users of prostitution; and in a way, brings about their feelings of being in a real and authentic relationship, because they are spending time with just a "girl" not a "prostitute".

This so-called "relationship" between sex workers and tourists restores tourists to their traditional gender role. The male tourists can 'take care' of the women by buying them things in exchange for a sexual relationship, the feeling of being nurtured, and sense of belonging.

"We saw them during the whole 5 days. To see them during the day too, you
have to go the bar and pay ten marks (US$6) as a release fee. If you pay the
release fee to the owner of the bar, you can release the girl for the whole day.
And if you want her for another day, than you have to bring another ten marks to

release her once more. That's the way it works. And they do not have to work then, no, they are released. They are released by the ten marks. They have no obligations then. There's no pressure put on them by a pimp or something like that. They are not pressed to deliver something, as they would have" ("R", interview in Oppermann, 1998, p. 77).

Another view point about going out with a woman:

"Over here they're not low life like English prostitutes… You don't really think of them as prostitutes. You don't feel as if you're going with a prostitute. It's not like that. They're more like girlfriends really. You do everything with them. It isn't just sex. They are not like prostitutes" (an interview, O' Connell Davidson & Taylor, 1994).

From the discussion above, the following propositions are developed:

Proposition 1b: A person's feelings of rejection by persons of the opposite sex in their home environment relate to the need to be accepted and the need to belong

Proposition 2b: A person's need to feel accepted and like they belong to persons of the opposite sex relates to the desire to travel for sexual participation in a foreign country

Modernity and Sex Tourism: The Need to Control

Another aspect which modernity impacts the life of people is the possibility of losing their power over the opposite sex. When women are able to take care of themselves and the whole family, they do not need men's assistance to survive. They have become more independent both socially and financially. Moreover, they receive a good education and in some cases better jobs than men. Accordingly, men again feel they have lost their power of control over women. This is not only common to those who have wives and families, but also those who are single and looking for relationships. These men do not feel secure enough to approach ladies because of their inferior status, for instance, they are not successful in business or they are simply physically

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"undesirable" in their home country.   Even if they do not feel inferior with respect to their professional or physical sides, the changes in gender roles still discourage them.

> *"It's funny, but in England, the girls I fancy don't fancy me and the ones that do fancy me, I don't fancy. They tend to be sort of fatter and older, you know, thirty-five, but their faces, they look forty. But in Cuba, really beautiful girls fancy me. They're all over me. They treat me like a star. My girlfriend's jet black, she's beautiful. She's a ballerina/.../ women in England want too much nowadays… I'm a market trader, but I've done quite well for myself. I bought a house on the isle of Dogs before the property boom, and I made a lot of money on that. So I'm residing in Wimbledon now. But English girls, they want someone with good job as well as money. They don't want someone like me. They want a lawyer or a doctor or something, they want to move up in the world, and I can't blame them… Cuban girls don't expect so much. If you take a Cuban girl out for dinner, she's grateful, whereas an English girl, she's grateful but she wants more really" (an interview, O' Connell Davidson, 1998, p.169).*

As stated earlier, the idea of having a wife and also managing to have sexual intercourse with several women shows the "manliness" among men (Re, 2002). Men often wish to attain power over women in the material world. The same case happens with their bodies whereas; men want to exercise their sexual over women. The worse scenario is when their social lives have been frequently rejected by women in their countries because of age difference, social status, or just physical appearance.

> *"I'm forty-eight, I'm balding, I'm not as trim as I was. Would a charming, beautiful, young woman want me in England? No. I'd have to accept a big, fat, ugly woman. That's all I could get" (interview, O' Connell Davidson & Taylor, 1994).*

Re (2002) discovers that sex tourists prefer women who can speak very little. According to Re (2002), this phenomenon may be explained in three ways. First, men feel that a girl who cannot speak English very well does not know much. Second, these women have not been prostitutes for a long time. Finally, they are more vulnerable than

those who know everything and speak English fluently.   Men may also feel that they have more power over these native women who "don't know much" (because they cannot speak English very well) than women back home in Western countries.

Evidence has shown the tendency people have which unconsciously forces them to get out of their everyday environment and engage in some different activities for satisfaction. It is easy to see these needs stem from new rules as well as ways of life which have been brought on by modernity. One way modernity in tourists' society creates tension is from state surveillance of their every move. Along with that, new social movements establish stress, as people do not have control over the opposite sex as they did in the past. The proof, by all means, indicates that modernity relates to people's need to achieve things they lack in their own environment. Participation in sex tourism is one way to satisfy those unmet needs.

Therefore, based on the discussion above, the following propositions are developed:

Proposition 1c: A person's feelings of loosing power over persons of the opposite sex resulted from new changes in modern life relate to the need to control

Proposition 2c: A person's need to control relates to the desire to travel for sexual participation in a foreign country

The Study Propositions

Thus far, the topic of sex tourism and sex tourist motivation have been unexplored by scholars therefore it is extremely important to learn more about this phenomenon in order to understand it. Based on the literature review, the study revealed propositions identifying the relationship of three constructs, namely **"modernity", "personal needs",** and **"sex tourism participation"** (**Figure 2**). In doing this the study had no intention to predict, generalize or apply the results to all sex tourists. The provided propositions were generated as a foundation for understanding. This study was at its exploration stage only. The following is the synopsis of the two general propositions and six specific propositions developed in this study:
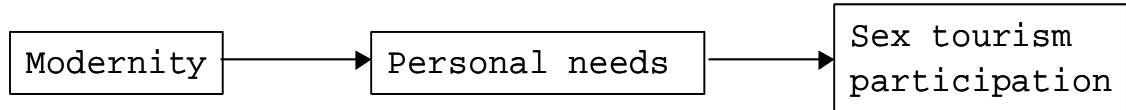
Figure 2: Presented relationships between three constructs

<u>**Proposition 1**</u>**: The person's level of perceived modernity relates to the perceived level of personal needs**

Proposition1a: A person's boredom in life resulted from a controlled and repetitive everyday life in their home environment relates to the need to get away from their mundane environment

Proposition 1b: A person's feelings of rejection by persons of the opposite sex in their home environment relate to the need to be accepted and the need to belong

Proposition 1c: A person's feelings of loosing power over persons of the opposite sex resulted from new changes in modern life relate to the need to control

<u>**Proposition 2**</u>**: The person's level of perceived personal need relates to the person's desire to travel for sexual participation**

Proposition 2a: A person's need to get away from their everyday mundane environment in his home country relates to the desire to travel for sexual participation in a foreign country

Proposition 2b: A person's need to feel accepted and like they belong to persons of the opposite sex relates to the desire to travel for sexual participation in a foreign country

Proposition 2C: A person's need to control relates to the desire to travel for sexual participation in a foreign country

Clarification and Justification of the Constructs

In order to gain an in-depth understanding of the sex tourism phenomenon and sex tourist motivation developed constructs of modernity, personal needs, and sex tourism participation, are presented here to clarify their underlying relationships (see Table 2).

Table 2: Relationships between Constructs

Modernity	Personal needs	Sex tourism participation	Related Proposition
Loosening familial relationship	People look for something more real and authentic because their interactions and relationships in everyday life are perceived as superficial and shallow	People travel to less developed destinations with a belief that locals still hold their ancient traditions and feelings are still more important than money or materials	1b, 2b
Individualism	People need love and protection from family since there is nothing to really hold on to in their environment		
Materialism	People feel desperate in looking for real feeling from others as they cannot really believe what they see is true emotion or a phony act		
More competitive in every aspect in life	Those who are not superior (economically or physically) feel that they are unattractive, less important and finally become invisible in their environment	Tourists are normally viewed as superior in less developed destinations (where sex tourism occurs). Tourists feel that they are more important there	1a, 2a
More income	People want to travel since traveling is viewed as novelty and they have more money and time	Sexual relationship with locals at the destinations create Excitement and provides concealment	1a, 2a
More leisure time and choices – paid holidays	People are attracted to destination promotion and advertisement		

Modernity	Personal needs	Sex tourism participation	Related Proposition
Superficial interactions – people lose their sincerity Less authentic relationships	People lose touch – need genuine emotional feelings from others	Tourists believe that they can meet nice women with genuine affections at the sex tourism destinations because the locals are not supposed to be "modern". Locals at the destinations still have genuine feelings resembling people in the past	1a, 2a
People lose control over things around them (power is taken by the state)	People feel pressure because they are watched and controlled by modern state laws and regulations	Less developed destinations are less controlled. Plus, being tourists give them a higher status that allows them to engage deviant activities High level of concealment at the destinations. Nobody knows who the tourists are	1c, 2c
Modernity completely separates work and leisure	A lot of people do not feel that they are really part of the organization as they do not have the ownership of that products and company and, therefore, they feel pressure from working and their repetitive everyday routine	Tourists travel to faraway and different destinations for excitement	1a, 2a

Modernity	Personal needs	Sex tourism participation	Related Proposition
Repetitive everyday life. Schedulization/ routinization Too relaxed because economy and security in life are taken care of	People feel the need to get away from their mundane environment		
Equality in gender roles – women can perform tasks as well as men do	People (especially men) feel that they are overthrown by this gender equality. They feel that persons of the opposite sex do not want them as in the past when gender roles were distinctively given by the family and community People feel that their power, which they had in the past, is gone because of gender equality. When they are not needed by the opposite sex, they lost their power as well.	Locals at the less developed destinations are perceived as lacking in financial and material. Tourists are seen as needed or desired by locals. This provides them sense of belongings in return Tourists can regain their power from the opposite sex at the destination both physically and psychologically	1c, 2c

The next chapter discusses the methodology needed in order to answer and refine the above propositions. Steps and procedures will be clearly described along with the questions which were utilized in this study.

CHAPTER III
METHODOLOGY

Given the fact that there has been little research relating to sex tourism, let alone sex tourist motivation, a well-developed measurement scale for this study was unavailable. Given this difficulty, there was the unavoidable constraint of appropriate approaches to study this phenomenon. Existing motivation scales looked at other areas of tourism, such as the general motivation to travel, event and festival tourism, and heritage tourism.

In addition to this challenge because sex tourism is considered to be a very sensitive issue is not often openly discussed. Several attempts have been made to explore the world of sex tourism, especially sex tourists with regard to what they did and how they felt. These existing studies do not provide enough explanation for subsequent researchers and audience members to understand this phenomenon. This limitation forced us to seek an alternative methodology to understand sex tourism.

This study focused on answering why individuals travel for sexual relationships or sexual activities in foreign lands. A pure, non-structured interview as suggested by particular qualitative methodology was viewed as inappropriate in this study because propositions were developed beforehand. Thus, the approach used modified the pure qualitative method in order to understand the sex tourism phenomenon and answer the original propositions at the same time. In other words, a modified qualitative approach was employed based on the study rationales. The following justifications of using a qualitative method were guided by Creswell (1998).

First, the topic of sex tourists and their motivation had not been fully investigated. Therefore, it was still an "unknown" phenomenon among researchers and scholars. This study basically intended to answer the questions of "how" and "what" occurs in this phenomenon without having any group comparison. Second, as stated earlier, previous research had not entirely examined this topic leaving a need for further exploration, rather than testing. Third, narrative details of the phenomenon gained by using qualitative methods would give a better understanding about sex tourists and their motivation. Fourth, this study was conducted in the natural setting of sex tourism destinations. The

researcher was considered as a "learner" in this research. The researcher's beforehand judgment as to test hypotheses was not used in this study. Instead, this research used research questions and propositions as a guideline for interviewing.

Research questions

Seven developed research questions in this study were:

1. What are the underpinning motivational factors driving sex tourists to travel for sex in developing countries?
2. Why sex tourists do or do not engage in sexual activities with prostitutes in their own country?
3. How do sex tourists see themselves in participating in sex tourism industry?
4. How do sex tourists feel about their relationship with the opposite sex back in their own environment?
5. How do sex tourists perceive their social position in their home environment?
6. How is modernity related to personal needs of sex tourists?
7. How is modernity related to the sex tourists' intention to travel for sex?

Qualitative method was selected as an approach for investigating sex tourism phenomenon and sex tourist motivation due to its ability to deeper explore the topic of interest. To answer the above research questions, involved steps are shown in Figure 3

Literature review
Identify constructs and propositions
Availability of previously related developed questionnaires
Yes
No
Develop a questionnaire
Yes
No
Structured questionnaire
Open-ended or semi-structured questionnaire
Known Sample frame
Yes
No
Develop from literature
Pick a location (developing country)
Purposeful sampling (every male tourist encountered)
Screening question
Answer "Yes"
Answer "No"
Starting interviewing
Transcribe the interviews & Constant comparisons
Develop themes & categories
Data becomes saturated
Compare with the original proposition(s) and answer research questions
Refine the proposition(s)
Develop new model and relationship

Figure 3: Steps involved in the Study

Explanation of Steps involved in the Study

The study started with reviewing previous literature related to tourist motivation and, more specifically, to sex tourism and sex tourist motivation. Though some reliable scales were developed to measure tourist motivation, none of them exclusively assessed sex tourism motivation. The nature of the interested topic led this study to study the phenomenon qualitatively.

Although quantitative methodology has been recognized and widely used in the social science and behavioral science research, it was not utilized in this study as for the fact that qualitative methods could provide a better description of the sex tourism

phenomenon and a deeper explanation of sex tourist motivation. Qualitative method was therefore preferred since it has an ability to bring out underlying motivation or reasons which would not be discovered by quantitative analysis.

Quantitative methods normally look at the respondents' answers objectively and quantify and analyze them as numbers. Besides, in a quantitative research a participant is wholly detached from a researcher meaning that the interaction between a participant and a researcher is viewed as inappropriate. As the result of that, a researcher is unable to interactively explore the problem or the phenomenon and this will limit participants' answers to complicated questions. Human motivation is extremely complex and subjective. Consequently, using quantitative methods with a pre-developed measurement scale may not provide true understanding of sex tourist motivation. Qualitative methodology is better suited for the nature of the problem attended.

The major problem hindering this study from developing a measurement scale was that the sample frame of sex tourists was unknown, not to mention the whole population of sex tourists was unavailable. Even though sex tourism is considered as a "known" reality, some of its information is still missing due to the fact that it is illegal in several countries. The population of sex tourists as well as its sample frame could not be identified. Moreover, as explained earlier by Oppermann (1999), determining whether a person is a sex tourist or not is depends on several parameters, for instance, monetary exchange, the time spent together between sex workers and their clients, and participation in long- or short-term relationship. All in all, for a researcher to simply define whether or not one is a sex tourist or not is almost impossible.

Although sex tourists exist in the real world, it is quite difficult to identify who they are. Even in an organized sex tour, sex tourists can disguise their real names in order to cover their true identity. Additionally, the definition of sex tourists depends on the way the phenomenon is viewed. Basically, there is no way to be sure whether a person is considered a sex tourist or not. Open-ended questionnaires were developed to identify the motivation to travel to sex tourism destinations. These questions were drawn from previous literature and reports. Moreover, to comply with University regulations, an approval from the Virginia Tech Institutional Review Board (IRB) was obtained before starting the actual interviews. The amendment form was also approved in order to

include the findings from the pilot study in the summer 2005 (see Appendix B & Appendix C).

Interview location was crucial for the study; Thailand was selected as the interview location because it is well known for sex tourism. A purposeful sampling was utilized because sex tourists cannot be identified based on any criteria, except to directly ask them whether or not they have had or intend to have sexual relations with locals. Participants in this study were therefore sex tourists (particularly those who fit in the specific definition of a sex tourist provided in Chapter 1) who traveled to Pattaya beach, a famous sex tourism destination in Thailand. Every male tourist encountered in Pattaya beach was asked for a personal interview. Those who refused to participate or denied their sexual involvement were excluded from the study. Since this study was performed in a natural setting, observation methodology was included to investigate the phenomenon at the same time.

An on-site interview was conducted. Following the grounded theory methodology, constant comparisons were carried out in order to discover themes and categories underpinning tourist motivation. The interviews continued until information was saturated, meaning that the interviews stopped when they did not produce any new information or they reached the redundancy stage. Once saturation was achieved, new information, including themes and categories, were compared with the original propositions. Finally the redefined model and propositions based on the interviews were developed. This redefined model will be presented in Chapter V.

The Interview Procedures

1. Selecting Interview Locations and Participants

The participants in the study included of sex tourists who visited Pattaya beach, Thailand in summer and winter 2005. Thailand was chosen as the interviewing location site because of its reputation for sex tourism. Pattaya beach is most popular place among several sex tourism locations in Thailand. Therefore, it was a rational place to be a research location.

Sex tourists are indeed people in their leisure mode. They have a normal tourist lifestyle during the day but spend time with women at night. Based on previous reports

on sex tourism and sex tourists, sex tourists are actually relaxed and enjoying their time at the destination (Re, 2002; O' Connell & Taylor, 1994). These previous researchers were able to gain information by informally interviewing sex tourists and using direct observation (O' Connell Davidson & Taylor, 1994; Re, 2002).

The research for this study was conducted in a natural setting where sex tourism actually occurs. Renowned as the "rest & recreation" destination for American soldiers during the Vietnam War, Pattaya has been developed from a small fishing village into a well-known world-class cheap sex destination. Nowadays, Pattaya attracts tourists from all over the world. Some are here just because of sex while others come to experience "the time of their life."

Pattaya has been a popular sex tourism destination for years. The reputation of being the 4S destination, meaning Sun, Sand, Sea, and Sex, started when thousands of American "GI's" looked for a place to relax during the Vietnam War. Like other industries, where there is a demand, there is also a supply. Tourist supported facilities especially pubs and restaurants have been rapidly growing since then. Now, even though the city of Pattaya is trying to change its sex tourism image into a convention destination, it is an undeniable fact that more than half tourists visiting Pattaya are there for the famous "Sex" industry. Initially this research was going to be conducted in the Nana Tai area even though it had previously been selected as one of research locations. After the lack of public spaces in the area was discovered it had to be eliminated from possible sites. Therefore, all interviews were conducted inside the City of Pattaya, Thailand.

Figure 4: Pattaya beach road at night

2. Sampling Procedure

A purposeful sampling was utilized in order to select participants who were considered as "information rich" (Patton, 2002) and could offer both insight and depth of the sex tourism phenomenon as well as their motivation. Given that this research mainly followed the qualitative method, random sampling strategies were not considered. A goal of this research was to understand sex tourists and not to generalize. Consequently, the number of participants in this study was fewer than it would have been in a pure quantitative study. The number of participants needed in this research was based on information received, which meant that the interviews were conducted until information became saturated. The participants in the actual study consisted of 33 sex tourists until the data saturation.

3. Approaching the Participants

After a self-introduction, the interview began by informing the tourists of the nature of this research, which was to understand why people traveled for sex. Subsequently, the respondents were asked a screening question: "Have you had a sexual relationship with any Thai women or are you interested in having one?" Only tourists who answered that question affirmatively were interviewed and included in the study. Those who answered "no" were excluded from the study. The interviews continued until the later interviews did not produce any new information or the data became saturated.

Despite the difficulties previous researchers encountered in obtaining personal or face-to-face interviews a semi-structured personal or face-to-face interview was utilized in this study. Interviewing the clients of prostitutes can be difficult because they may feel embarrassed by face-to-face interviews. One previous study done about the motivation of sex tourists decided to use telephone interviews instead (Ryan & Kinder, 1996). Despite earlier difficulties, in this study there was no difficulty approaching or getting answers from the participants. The sex tourists encountered were very open and willing to participate in the study once they understood what their participation was contributing toward.

Sex tourism is an illegal issue which definitely posed barriers to gain tourist participation. To overcome these barriers, the researcher's identity and the details of the

study were clarified when participants first approached. Because of the sensitive nature of this project, tourists were assured that their opinions regarding the issue were valued and would not be judged. Most importantly, they were informed that this study was purely for educational purposes and that the researcher was not part of any authority or law enforcement. Finally, to assure cooperation, tourists were also guaranteed that their participation would be absolutely confidential.

A pilot study was carried out from June to July of 2005 in Pattaya, Thailand. The feasibility study inspected the potential difficulties which could arise in gathering information. As a benefit, the researcher could estimate the level of tourist participation when conducting the real study. The results of this first-round pilot interview were also included in the final results because participants had experiences in the sex tourism industry as well.

There were concerns with the validity of the study based on the fear of potential bias due to the gender of the interviewer. Despite these concerns the interviews were consistent with Herold's et al. (2001) study suggesting that the gender of the interviewer does not affect the level of participation of male sex tourists. Interestingly, opposite to what was expected, tourists were open and eager to assist the researcher when the topic was clearly presented to them.

4. *The Questions*

Questions utilized in this study originated mostly from literature on tourist motivation and reports regarding sex tourism, especially from a master's thesis done by Re (2002). New questions were developed in order to answer the specific research questions.   Some demographic questions were included in order to learn more about the participants. The researcher asked the questions to the participants, and then either filled out the answers on the questionnaires or recorded the interviews with a tape recorder. The questions are presented in Table 3. Concerns were previously raised as to the validity of some of the research questions because concepts were explored by only one question on the questionnaire. However, it is the nature of qualitative research procedures that the researcher continues asking the participants deeper (more in-depth) questions based on the core questions until the hidden answers are disclosed.

Table 3: The Questionnaire

Questionnaire

Part 1

Hello – my name is…. I'm a graduate student and I'm doing this research for my dissertation. I want to know why people would like to engage in sexual activities with locals while they travel, or even travel to try one. I am not with any organization or authority. I'm doing this for the sole educational purpose.

I know this is an extremely difficult and very sensitive issue. However, your participation, if you choose to do so, is much appreciated and will definitely be absolute confidential. Your participation will be totally anonymous.

1. *(screening question)*
Have you engaged in any sexual relationship while you are in Thailand?
Yes   No

▸ *If YES, how many partners have you had here in this trip?*

   Are they all considered sex workers?   YES   NO

   ▸ *If NO, are you willing to engage in sexual relationship here in this trip? Do you want to have one?*
   Yes   No
   Why?
(If participant answers "yes" in either question, continue the interview)

2. Could you tell me where you come from?
Country name

3. What year were you born?
   (Specify birth-year)

4. How long will you be staying in Thailand?
   Less than 1 week
   1-2 weeks
   2 weeks – 1 month
   More than 1 month

5. Are you traveling with your family?
   Yes   No

6. Do you have any children?
   Yes   No

7. Have you been to Thailand before?
   Yes   No

‣ If Yes, how many times have you been to Thailand?
    1-2 times
    3-5 times
    More than 5 times

8. How much do you earn each month? (What is your income?)

Part 2
Open-ended questions
1. Could you tell me a bit about your childhood? What kind of household were you brought up? (*Attachment to family*)
2. Did you travel when you were kid? What kind of leisure activities did you do with your family when you were young? (*Attachment to family*)
3. Would you consider your family to be conservative or liberal? Why?

4. Are you religious? Why or why not? How? (*Attachment to spiritual belief*)

5. What is your life like in your regular days? Do you work? How do you feel about yourself in your home country with regards to work?
6. Why do you come here (Thailand)? What is the purpose of this trip?
7. Why do you come to Pattaya (or Patpong or both)? (Re, 2002) (*Research question 1*)
8. How do you like Thailand?
9. What do you expect from women you take off from the bars? (Re, 2002)
10. What do these women mean to you?
11. Do you pay for the service?
        a. If yes, how much?
        b. If no, ask – did you give any gift to the women? Why? (Re, 2002)
        c. How did you pay them? To the bar owner or to the women? (Re, 2002)
12. Did you ever buy sex in your own country?
        a. If yes, why, what is the difference between here and there?
        b. If no, ask – have you ever bought sex in other countries?
                i. If yes, ask – why did you do that?
13. What makes you travel here and have sex? (Re, 2002) (*Research question 2*)
14. What do you think about Thai women?
        a. Is there any difference from women in your country? (*Research question 4)*
15. Do you speak Thai?
        a. How do you communicate with those women? (Re, 2002)
16. Besides sleeping together, what else did you do with the women? Or what else did they do for you?
17. How do you feel about yourself when you buy sex here in Thailand? (*Research question 3*)
18. How do you feel about yourself in your home environment, with regards to roles and status? (*Research question 5*)

19. Do you think that your social environment back in your home country somehow makes you travel here to have or would like to have sexual relationship with Thai women? How? Why? (*Research question 7*)
20. Have you ever had relationships with women in your country? How has that worked out?
21. How do you feel about relationships with women in your country? (*Research question 4*)
22. Do you think that some women here may really fall in love with you? (*Research question 6*)
    a. If "Yes" – why would you want to have that kind of relationship with women here? (*Research question 6*)
    b. If "No" – *would you like* a woman to fall in love with you here? Why?
23. In your own word, what would you define yourself regarding to the sexual relationships you engaged or plan to engage? (*Research question 3*)
24. Do you consider yourself a sex tourist?
    a. Why? Or why not?
25. Do you feel guilty buying sex? (Re, 2002)
    a. Why? Or why not?

5. Interview procedure

A traditional in-depth interview normally contains three interview sections, lasting from 60 to 90 minutes per section. Even though a 90-minute interview section was preferred, it was impossible for this study because of the sensitive nature of the topic. The average time of interview for each participant was around 45-60 minutes. The researcher then expressed gratitude to the participants once the interview was over.

Though it is recommended not to use a tape-recorder during interviewing to protect the confidentiality of the participants, permission was individually asked from the participants whether or not to record the interviews. This was to assure that all information was collected, with all the pauses, or hesitation since they illustrate participants' emotion and thought processes. Participants were guaranteed that tape-records would be destroyed once the study was completed and would never be shared with anyone except the researcher's chairperson and committees.

6. Observing

Along with interviewing the patrons, the environment and atmosphere at the location were observed. The purpose of this observation was to describe the setting in which the sex tourism phenomenon occurred. This process allows for observation of real people and activities because it takes place in the field (Patton, 2002). The researcher assimilated to the setting to observe the activities sex tourists' participate in and kept her identity concealed. This observation method allowed the researcher to exactly describe the behavior sex tourists' engage in and allowed for later reflection in the researcher's own words. This observation did not affect the information obtained from participant interviews, rather, it helped clarify and strengthen the researcher's understanding of participants' opinions and thoughts.

7. Data Analyzing and Storing

Information collected from interviews and observations were analyzed mainly using the qualitative procedure. Following the qualitative process, particularly the grounded theory approach, data were coded and constantly compared until categories and subcategories emerged with a set of propositions connecting the interrelationships between categories. The process of data analysis will be fully described in chapter IV.

The former idea to utilize a theory-building program, the NVivo software (QSR, 2005), was eventually dropped. Despite the fact that computer software programs are widely used in quantitative research, they have not successfully proved to be tremendously useful. It is true that computer software can assist the researcher by analyzing data faster and perhaps by providing a better visual representation the research. However, the main and original conceptual themes and categories, the most important parts of a research, must still be specified by the researcher at the beginning of the analysis. Additionally, the ease and speed of using software programs may fail the researcher to see what information is really gained in the interview. Another drawback is that "the availability of software may tempt researchers to skip over the process of learning properly about research" (Weitzman, 2003, p. 318). Therefore, no computer software was incorporated in this study.

8. The Basis for Supporting Propositions

The justification of propositions whether one should be supported or not is rooted in the rules of qualitative confirmation (Miller & Frederick, 1994). The qualitative confirmation is defined as "those logical conditions that most obtain between the evidence and hypothesis" (Miller & Frederick, 1994, p. 11). In this study, the transcribed data was read through one more time and sentences implying similar concepts were literally counted among participants. The final number of participants' agreement was calculated into percentage, for example, the percentage of participants who 'showed' their agreement in the proposition 1a, 1b, and 1c and so on. This agreement on each proposition might not be dichotomy, meaning 'yes' or 'no'. The participants' dialogues reflexively divulge their agreement with the questions. Any sentence which indicated sex tourists' agreement in propositions was counted. However, it is worth to note that no one has universally provided the guideline of the exact percentages for an acceptable level of the confirmation in qualitative research.

> "A further alternative is to combine all data sets into one "class" and then determine some 'acceptable' proportion of 'positive' over 'negative' instances, or vice versa, and then make a conclusion for confirmation or disconfirmation. However, what an 'acceptable' proportion is remains problematic; however, while 51% maybe 'acceptable' for a weak confirmation, perhaps something in the range of 80-90% would count for a 'strong' case" (Miller & Frederick, 1994, p. 51).

Therefore, in this present study, the level of justification or decision rule used to support not support a proposition is presented in Table 4

Table 4: The Basis for Supporting Propositions

Percentage of participants who showed agreement in each proposition	Level of justification of propositions
80% or more	Strongly supported
60-79%	Supported
40-59%	Partially supported
Less than 40%	Unsupported

Conclusion

In this chapter, the methodology for this study is explicitly presented. It was organized so the answers to the research questions could be obtained from the participants. To understand the relationship between the proposed constructs: modernity, personal needs, and sex tourism participation, seven research questions were developed. The research design and method used were shaped by the sensitivity of the study topic. The next chapter presents findings derived from the interviews with sex tourists.

CHAPTER IV
ANALYSIS AND INTERPRETATION

The interviews with sex tourists revealed pertinent information about their motivation and experiences. In this chapter, information from the interviews was analyzed to determine whether it fits into the original research propositions, which were 1) the person's level of perceived modernity relates to the perceived level of personal needs; and 2) the person's level of perceived personal needs relates to the person's desire for traveling for sexual participation. The informants also revealed other underpinning motivation factors to travel and engage in sexual relationships in Thailand. Those factors are also included in the final findings and presented in this chapter.

The definition of a sex tourist in the context of this research is "anyone who travels out of his/her own residential country with the intention to participate in one or more sexual relationship(s) with local populations, regardless of whether their main motivation is only for sex or not". It is *not* limited to only tourists coming to Thailand for the *sole purpose* of engaging in sexual relationships. Therefore, this chapter reports all reasons mentioned by the participants indicating why they visited the city of Pattaya, Thailand. Those reasons are then formulated into a refined sex tourist motivation model which is illustrated in Chapter V.

Thirty-three tourists were interviewed in Pattaya, Thailand, during the summer months, May to July of 2005, and winter months, December 2005 to February of 2006. Pattaya was chosen as the research location due to its reputation as a sex tourism destination. The participants included tourists from England, the Netherlands, Australia, Austria, the United States of America, Germany, France, Norway, Ireland, Sweden, and Italy. The oldest participant was 71 years old and youngest was 35. Most of the participants were retired and were either divorced or single, except for three who had wives back home (see Appendix A).

Data Analysis

The initial propositions were used to structure the data analysis in this study. Even though this study required a mixture of different qualitative approaches due to the sensitivity and inscrutability of the sex tourism industry, the analysis phase mostly followed processes in grounded theory method. Grounded theory, according to Glaser & Strauss (1967), "is derived from data and then illustrated by characteristic examples of data (p. 5)." "The focus of analysis is not merely on collecting or ordering 'a mass of data', but on organizing many ideas which have emerged form analysis of data" (Strauss, 1987, p. 22-23). Our goal to discovered propositions and relationships could come from the data, but they can be systematically worked out during the course of research (Glaser & Strauss, 1967). However, this particular study maintains its initial propositions and relationships in order to reveal the extent to which the given propositions are supported or not. Once this has been established, the research would provide the new, refined model for a better comprehension of sex tourism and sex tourist phenomenon.

The later refined theory and propositions, therefore, are the results of the *process* of developing a theory, not the perfect *product* (Glaser & Strauss, 1967). The constant comparison procedure assisted the researcher in building a theory and refining the original propositions. This procedure involves four stages: (1) comparing incidents applicable to each category; (2) integrating categories and their properties; (3) delimiting the theory; and (4) writing (or refining) the theory (Glaser & Strauss, 1967).

Ten procedures are presented as a guideline for conducting grounded theory methodology, which are 1) the concept-indicator model; 2) data collection; 3) coding; 4) core categories; 5) theoretical sampling; 6) comparisons; 7) theoretical saturation; 8) integration of the theory; 9) theoretical memos; and 10) theoretical sorting (Strauss, 1987). It is important to note that, even though these ten steps are suggested in doing the grounded theory, each research project has its own sequences to achieve the results (Strauss, 1987). This is due to unique characteristics each research has, for example, the circumstance of available data, the nature of data, or the researcher's interpretations of the data. Therefore, even if this study was unable to follow through all ten procedures guided by Strauss (1987), it conformed to the grounded theory process of collecting data, identifying themes and categories (or core categories and properties), data interpreting,

and finally deriving an in-depth explanation of sex tourism motivation and the sex tourism phenomenon.

Coding for Analysis and Trustworthiness

In this study, since the questions were guided by initial propositions they were not entirely undefined. There were questions directly asking the sex tourists' the reasons they traveled to seek out prostitution in Thailand with regards to the construct of modernity. In the beginning of the analysis phase, the researcher started out by reading the transcribed data specifically at the section where the participants stated or implied their motivation for travel and whether it related to modernity. However, many quotes and answers from the interviews did not directly show why these sex tourists decided to travel for sex. Some participants answered they were there not for sex but they did, in the end, have sexual relationships with one or more female sex workers. These answers were then explored most deeply by looking at very general open-ended questions, for instance, "so what brought you here?" The answers consequently could be hidden anywhere in the transcripts. Therefore, to reveal the hidden information, the researcher read the each interviewee's transcript again as a whole to get the feeling of what the tourists implied.

To code the transcribed data, this study followed the grounded theory method (Strauss, 1987) and the basic qualitative method. The researcher first did an open coding which was in order to produce concepts that fit with the data. The researcher looked for any indication of motivation for sex tourists and then transferred the incidents into concepts. Once the concepts were identified they were categorized into themes and categories respectively. The researcher constantly compared the information in the transcribed data with the discovered themes and categories. This process occurred at the same time with data collection. Later, revealed properties were added in as well. The researcher then analyzed the relationships between categories and themes.

Once data from the complete transcripts were coded into categories and themes according to the process in the grounded theory, the researcher incorporated all themes and categories along with their relationships into the proposed theory. Data triangulation was used to verify the comprehension of data from both sets of interviews. The *data triangulation* method involved a procedure in which the researcher used a variety of data

sources (Patton, 2002) which, in this study, were the previous studies relating to sex tourism. The *Member check* method used to verify the information was employed as well. The researcher integrated comments from prior interviews with other sex tourists afterwards to ensure the accuracy of the data. The *Observation method* was utilized in order to reveal the consistency patterns of sex tourism and sex tourist motivation. The researcher observed the activities between sex tourists and female sex workers to confirm the sex tourists' interview data.

Findings and Reinforcing the Propositions

The findings from the interviews, forty-five incidents were conceptually derived into two main push drives of sex tourists, namely **physical needs** and **psychological needs**. These two drives combined to result in a profile revealing sex tourist's **personal needs**. The physical needs consisted of physical problems and unmet sexual needs. Hedonistic tendencies and modernity comprised the psychological needs. Sex tourists traveled out to Thailand to seek **physical gains** and **psychological gains**, which are the two main pull drives. Physical gains related to physical attributes, such as the availability of women at the destination and the value for the amount of money spent during the trip. Sex tourists' psychological gains were made of hedonistic pleasures, sense of belonging, freedom and excitement, and power reestablishment. The later three needs are a result of modernity. Consequently, modernity proved to have an indirect effect on the person's level of personal need. In order to more comprehensively present the findings, propositions supporting the findings are introduced at the beginning each related section.

Why do Men Travel for Sex? – The Push Drives

"You see that no… I hope that I'm not sort of wasting your time…but you have to think why these people come here. You cannot blame in any way… you cannot blame what Thailand and other countries are providing. You have to think why do these people to leave their own countries to get what I think is perfectly natural. You have got to blame the system that they are leaving behind. What's wrong with Germany?   What's wrong with England? Why can't a man say at my

age find what he can find here? You just cannot. It's impossible. … So that's
what you got to ask yourself why they are leaving their own environment and
come here. You cannot blame Asia for providing it (Charlie, January, 2006).

Charlie gave a very remarkable point of view, why do men travel for sex? Why
do they have to come to Asia, especially Thailand, for sex? What pushes them to travel
half way around the world to meet women? From the interviews, two main needs
emerged which appear to influence the desire to travel aboard for sex which were
physical and psychological.

Physical Needs

Physical problems

Sex tourists traveled out of their country because of physical health problems.
As simple as it sounds, weather was one of the first reasons given by several participants
when asked why they traveled to Thailand. Europe and North America get very cold
during the wintertime while in Thailand, especially in the city of Pattaya, the temperature
ranges 75-85 degrees Fahrenheit.

"The weather in my country is very cold now, about –10 degrees Celsius. You can
easily lose your mind there. Here you have nice weather and I can do whatever I
want" (Barry, December 2005).

"In Sweden it's very cold in winter. I can't go anywhere. Cold cold cold….
(laugh). Not good for me" (Bob, December 2005).

"The weather is nice. I just went to… well I'm from Oregon, the west cost. I
went there last week. You know… for one week. And I was ready to come back
here because it's so cold. You have to scrape the ice of the window you know…
before you can drive your car. Here you can just jump on it and go. You know...
you can get a motorbike and go wherever you want to go you know. I will never
go back to live there again… I don't think... I don't like. I was back there last
week. And I hate it. The airline offered me 750 US dollars to take another flight.

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I just... NO. Keep that money. Because you know, this time of the year they get
overbooked. I said no, I'm going to fly now. I want to go now. I've got enough of
the snow!'' (Bill, December 2005)

A few participants also mentioned health conditions which were directly affected
by inclement weather conditions in their own country. They had health problems which
improved if they traveled or lived in warmer climates. Therefore, they came to Thailand
because it was warmer than in their country and they were less hindered by their medical
impairments.

"… At that time we had a condo for staying during the winter months. I have this
thing that my body hurts you know… between the joints. It hurts all the time but
in winter it's much worse. We have a very bad climate you know. Not very cold.
We have probably 2 or 5 or 6 degrees… but sometime it can go down to below
zero. We don't get snow you know…. Sometimes...maybe once every four years.
Then it snows for three or four days" (Michael, May 2005).

"I had a heart problem. I used to smoke very hard. It's good for me here. The
weather… the climate… Thailand is very easy and reasonable to stay a long
time" (Jeff, May 2005).

Cold weather was clearly not only a problem for people in poor health. Some
healthy sex tourists also claimed that cold weather could also cause living in their country
to be boring.

"It's cold, much more colder. There is nothing to do. I got bored. They don't
like being outside because it's too cold most of the time. … That's why I left
England" (John, December 2005).

Unmet Sexual Needs

As mentioned earlier, most participants in this study were single, divorced, or
separated. Regardless of their legal status, most of them were "living alone" in their

home country. Some mentioned that being alone could be very boring and lonely for people of their age. Consequently, their reason to come to Thailand was to find a "girlfriend" that they could spend time with while they were there and possibly bring back home after their journey.

> *"Well, a day is a long time. And if you have a company you have someone that you can share that day with and it makes things easier. Aloneness is not too easy" (Ronnie, Dec 2005).*

> *"I want friendship, first of all. I never take a lady from here for a short time goal. You know… you know the business here very well… boom… come back… I don't do this. I take the lady out, first go eat… to talk… I never take… then go to the room.. then go back. I never do that. I'm not animal. I have to take some relationship. And mostly I take the lady for a few days. Not for just one day" (Roger, December 2005).*

Yet why did these men not look for a girlfriend back home? The answer to that question is simple; "women are unavailable" in their country. Sex tourists said that single available women were considered old and did not match with their preferences. Due to their particular desires, these men could not find a young girl to start a relationship with in their country. Generally, it is difficult in their home countries for an older man to find a relationship with a younger woman because it is against the acceptable norms and cultural inclinations. Therefore, since no preferred young women were available in their own country, the purpose of many men traveling to Thailand was to find a girlfriend or companion.

> *"I'm too old. And the same age, ladies they have a very, very long life behind. They are not beautiful and young ladies you cannot get" (Roger, December, 2005).*

> *"There is difficulty because there are a lot of old people in the western countries. There are not so much young people there. And these people are not available because they are already married. And they don't flirt. So, there are not many*

choices for meeting in my country. Because there are too many old people. They are the majority. ... In my country, there are only old people. When you walk in the streets, you will see only old people. You don't see many young people. This is the problem of the western countries. People live long time. People live a hundred years" (Chris, May 2005).

"Yeah… I mean, I'm fifty years of age almost… I can't look for the girls in thirties. It doesn't work. I got to look for a girl who is probably near my age… forty…forty-five… well… she's finished" (Ronnie, December 2005).

The lack of availability of attractive women in their country somehow resulted in the unmet sexual needs of these men. Sex, as mentioned by the participants, was one of life's necessities similar to eating and sleeping. As stated earlier, many participants felt that back in their home countries, they could not find attractive women or even a woman to have a sexual relationship with when they had desires. They felt the only women available to them were either old for them or they were too old for the women. When sex was not available in their own countries on their own terms, they traveled abroad to find available women in other destinations, in this case, the Pattaya city.

"Sex is needed and it's not complicated here. I think it's normal for human" (Barry, December, 2005).

"That's right. I'm not doing it because I want to help them financially. No I do because I require… I desire particular ladies… and my body requires… refueling. I don't know how to put it" (Ronnie, December 2005).

"Sex is important in life. People need sex you know. Human is some kind of animals but just human can plan ahead what they will do. I'm also a single man. I still like girls" (Barry, December 2005).

Not only was it impossible in the participants' countries to have sexual relationships with women since the young women were not interested in older men, but

also because prostitution is also illegal in many countries. Consequently, these men felt that they did not have any way to release their sexual desires. Participants stated that there were some countries where prostitution might surreptitiously exist; however, visiting the prostitutes there could still be dangerous since it was against the law. That was why sex tourists chose to travel to Pattaya since they assumed that prostitution was legal in Thailand.

>*"Yes it's absolutely true. Because of stress but it is also because of, in developed countries especially in the United States, prostitution is illegal. And you can get into a very big trouble. There is prostitution available but because it's illegal, the price goes up. And it's more dangerous and more hidden away" (Richard, January 2006).*

During the interviews, some men explained that even though some western countries like the Netherlands allow prostitution, the services are very expensive and, therefore, unaffordable. The participants reported that prostitution services in the western countries would cost much more than it would in Pattaya. Some said it was almost as expensive as taking a vacation in Thailand. As a result, they did not think that it was worth the cost to use the prostitution services available in western countries.

>*"I told you the ladies is not the only reason I came here. I came here for my holidays…the weather… my vacation. For the cheapest way to have a holiday. Because if I go to Italy…to Austria… it's about the same price that I would pay to stay home. It's cheaper here. I spend more money in Italy than in Thailand. That's the reason why I came here for vacation" (Carl, December 2005).*

Even in countries where prostitution was available the characteristics of the prostitutes were not very pleasing from the participants' perspectives. Sex tourists mentioned the lack of feeling of the western sex workers. The sexual services seemed to be performed like a business transaction rather than a genuine sexual experience. Additionally, at times, the men felt humiliated by the personalities of these sex workers.

>*"It is totally different here. In Germany, where it is legal… and Denmark… nearly in all the European countries… it's not in England. There might be in*

England but in the background. There is in France… a little bit. Spain there is quite a bit. It's quite common in Spain. Holland and Germany there are a lot. But they are not same as here. … in those countries they do just 15 minutes. Here you take her to a dinner… have a few drinks together… sleep with her…spend a night with her. And you have breakfast together in the next morning. So it's a totally different scene… it's more relaxed" (Michael, June 2005).

"I did try once but it was a disaster! It's ten times the price. As soon as you… as soon as you are in the door… 'put on condom..put on condom'.. and they are amateurs. Absolute amateurs. It's not like here. It's not even worth thinking about" (Charlie, January 2006).

Psychological Needs

Hedonistic

Pleasure is one of a human's greatest desires. Pleasure resulting from having sex is even more important for some participants. When asked about their feelings while engaging in sexual relationships in Thailand a few participants responded that their life was too short to think too much about small aspects in life. Like interviewee Robert said, "We live just one life. I want to make the best of it". Because sex is an important ingredient in human life they did not care about what others would think about them for engaging in prostitution.

"I'm only on this planet for a very short time. I work much of my life. When I'm not working, I want to enjoy myself whether with the girls or not I want to enjoy myself… and women are the big part of it. Sure…because who wants to go through life alone? So I come to Thailand and girls are available and girls are pleasant to be around. I think… what's wrong with that?" (Richard, January 2006).

"yeah… but I'm ready to retire… ready to enjoy the money that I have made… before we all die anyway in the end… we will make the most of things … that's why I'm here" (Gary, December 2005).

"You know… I've lost my mother. I have lost my brother. And I think within two three five years I could be gone. So just well enjoy life and relax" (Ronnie, December 2005).

Changes in Society

Proposition 1a: A person's boredom in life resulted from a controlled and repetitive everyday life in their home environment relates to the need to get away from their mundane environment.

Western countries are undeniably different from the countries in Southeast Asia, especially Thailand. Thailand provides many facilities which can be considered as modern and comparable to those available in more developed countries. However, cultures, traditions, and ways of life in Thailand are very dissimilar to of those Western countries.

In most western countries, people crave friendship and deeper relationships because their culture is either in or moving towards an individualistic society where a true relationship cannot be found easily. True male-female relationships are hard to find in pubs or bars. Outlets for happiness for these people are fewer than before because of new social norms and acceptable practices. Strict laws in the sex tourists' countries enraged and annoyed them, for example, drinks are only allowed in certain establishment and they could be seriously in trouble for breaking the laws. Even though they feel secure as their lives have been taken care by the state for instance the convenience they would receive from the states when problem persisted, the social security system, or children went to school for free, many men are unconsciously sad and lonely. The participants mentioned life in their society which could often be boring and stressful.

> *"I'm not happy about it. I don't have a relationship. It's so complicated there. I wake up in the morning, drive 30 minutes to work, and back home again after 8 hours. Then what? I eat alone, drink alone. It's very superficial there. You know, because of the social welfare. If Thailand has it too, you don't need each*

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other. The relationship will be separate. But here, in fact you still need each other. In Sweden they are not happy because they have a comfortable life. When you go to be a modern society, you will miss something. People in the west they are very lonely. Here you can have a little bit of everything" (Barry, December 2005).

From the interviews, approximately almost two-thirds of the participants implied that changes in society caused them stress and therefore they traveled to Thailand. Therefore, the proposition 1a is considered "supported".

Changes in Gender Roles

Proposition 1b: A person's feelings of rejection by persons of the opposite sex in their home environment relates to their need to belong and to be accepted

Proposition 1c: A person's feelings of loosing his power over persons of the opposite sex result from new changes in modern life relate to the need to control

Changing roles between the genders which have resulted from a shift in modern society, especially the equality of the sexes, creates stress on men. Many tasks which used to be done separately by either men or women now have become 'common' responsibilities. Some occupations which were mainly regarded as male are now being handled by women. Men feel they are losing their control over several aspects in their society, particularly the role of being a leader of the family or the society. Their world is totally different from the past. These feelings were shown both from younger and older participants.

"They are very much in control now with all the women are working. In my mother's day the women space was in the home. They cook…and all the rest of it. Now they got jobs. They need their jobs very much and they want the things that the men have" (Charlie, January 2006).

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"Because they are equal so they can earn as much or more than a man in any job. They don't need a man as much in their lives. They don't even need a man to have babies anymore. They go to sperm banks. They can afford a house on their own and a car. They can do everything without a man and many women now choose to go through their live without a man. But I want what I want… and I want a woman to take care of me and take care of the family and be more of a team than individual" (Richard, January 2006).

As many women now have better careers than men, they can take care of themselves financially. Money means most in life nowadays for many people, the women can work outside the home and therefore, can afford to eat by themselves and even live alone. Sometimes, without knowing, independence turns into a competition between men and women in their relationships.

"They are independent in Holland… too much. The life between the man and woman some time they make trouble too much because both of them are independent. It's not like in the bible… see… the men are the men… and the women are the women. But it's not the same anymore. Just the past time. They don't need you. The ladies don't need you so much because they don't care they have everything. They are settled. That's the different" (Carl, December 2005).

"Oh… women are trying to be more than equal in my country. They try to be men more than women. The roles are changing. The marriage situation is not the same as before. We are living together more than marrying. You know… for financial reasons you will be better off if you are not married. But er… I know that the financial situation and prices are so high in my country. That puts a lot of stress on the relationships. They may not survive more than five years… and they do break up. Women are a bit more dominating" (Noel, January 2006).

Some sex tourists talked about their inability to control which was taken away by the equality between men and women in their countries as well.

"Sometime you think you are not happy. It's a mixed feeling. Some times I feel that they are trying to control. Yeah. I don't like that. Of course not" (Bill, February 2006).

Very interestingly, almost all sex tourists (91%) in this study reflected agreement with proposition 1b but only one-third of the men viewed that the feelings of loosing their power over the women influenced their needs to control (proposition 1c). Consequently, proposition 1b is "strongly supported" and proposition 1c is "unsupported" by the participants.

Schedulization and Routinization

Proposition 1a: A person's boredom in life resulted from a controlled and repetitive everyday life in their home environment relates to the need to get away from their mundane environment.

Industrialization and modernization in developed countries have caused stress in everyday life. Competition and demands working together with a fast-paced life also results in people's tension. Many times the participants brought up stories about life in their countries. Several times they complained that life in their countries was going "too fast". They did not feel relaxed in their own country.

"The world is moving very fast. The world is moving very fast. And I don't wish to keep up with that pace. So I am exiting. Getting out" (Ronnie, December 2005).

Sex tourists also mentioned how their lives were regulated by their work schedules, which was not present before modernization. As mentioned before, modernity started when the French and American political and the British economic revolution occurred. The sex tourists in this study did not even go through that transition. However, work in the past depended on people's independent decisions and work and life were not totally separated like they are today. Presently, work schedules have a great effect on people's lives. Sex tourists were stressed because their work and environment needed

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them to keep up with incidents outside their control. They could not do what they really want to do, romance faded between couples, and life became unexciting and stressful.

"Everyday is the same cycle….always the same. You wake up. You have a very quick breakfast. You run to your car. You go to your company. And you work there very hard. You come home. Everyday you have no time to sit together for… talking…eating. Everything is forced. We are forced to do everything…. Only force…force… force" (Hans, January 2006).

"Well, everything has become a routine and er…after a while you think what the hell… what are you doing it for?" (Ronnie, December 2005).

Not only did participants feel they were being controlled by schedules and ruled by daily repetition, at the end of the day, the men were also unable to find sexual or romantic relationships to release their tensions from the day. It is difficult for them to approach women in their country if they were not meet the women's preferences. Thus, these men did not have any outlet for their distress. This was one of many repercussions caused by modernity: the changes of life in the modern world. Time means more than to live a life; it means spending time at work, lunch, commuting, a weekly, monthly, and even a yearly plan. Time is not viewed as continuous, but periods which are filled with roles and responsibilities created by modern environments.

"I find it very boring. Wake up and go sit in the traffic for an hour and go to work and what… that's ten hours. And then in my free time, what can I do? I go to the bar and sit and drink but cannot… and it's very difficult to find a girl to spend a night with. It's different attitude in the states" (Richard, January 2006).

Again, proposition 1a is "supported" since it was agreed with by two-thirds of the participants.

State Control

Proposition 1a: A person's boredom in life resulted from a controlled and
                    repetitive everyday life in their home environment which relates to
                    the need to get away from their mundane environment.

The states or countries where these tourists live have an indirect impact on their emotions. The authorities control its people by enforcing laws and strict regulations on most aspects of life. One tourist complained that in his country people could not "even carry a glass of beer one step outside a pub although they are not drinking it… they will be charged or even go to prison." This law may seem to be normal and agreeable for many people since most countries in the world have a similar law.   However, it is indeed more flexible in many developing countries, especially Thailand. One can think that this is because the destinations government wants to be friendly to potential visitors.   In Pattaya, tourists can basically drink and do whatever they please wherever they want.

> *"It's a very conservative society. You can drink alcohol in a bar… things like*
> *that… but you cannot take a girl for a money. A girl can have sex with a man for*
> *free. But she cannot accept 20 dollars. What is the difference if a man buys a*
> *woman dinner and a movie for 25 dollars or gives her cash for 25 dollars"*
> *(Richard, December 2005).*

In many developed countries, as mentioned by the sex tourists, control from the state is excessive. Life is not as easy as it used to be because of state laws and social guidelines. Similarly, state surveillance is a normal and accepted occurrence in many developed countries. The state knows what people are doing because it possesses their records. This is especially the case with modern technology.   People feel they are watched continually which gives them stress and pressure with regards to personal privacy and freedom. A sex tourist interviewed commented about this pressure:

> *"We all know what Pattaya is about. But I think that there are other things to like*
> *here than in my country. I come from England. And now it's very cold…very*
> *expensive to live… much more than you realize. And there is what a lot of my*
> *country would feel…an excess of government do's and don'ts…what you cannot*

do and what you can do. Er… it's er similar to the prediction made long time ago
called 'big brother'. The government was in charge in everything you do. That's
how we feel" (Phil, January 2006).

One of the most important things which makes life in developed countries displeasing is overindulgent government control over tax. Many sex tourists felt subdued because of the very expensive taxes in their country on top of the 'already' high cost of living. They felt that they worked very hard but did not have enough money to spend freely because of these expensive taxes.

"I feel that the life in the West especially in Europe and America, there is a lot of
control from the government and stress… that you always have to do more
work… and there is tension on your money because the government takes much of
your money. It's expensive to live. That's why I see a lot of people like it here. I
can't imagine there are a lot of English or whatever people live here for a long
time. It's cheap and relaxed…. Everything… the girls and the food. It's perfect.
The main reasons to live" (Bill, January 2006).

"Yes. Modern country… very rich country.   We are one of the richest countries
in the world. But um... The pressure is very hard for us. We pay a lot of tax. We
pay 40% tax. It's very hard to survive… to earn money… it's very difficult. It's
very… it's hard to get to the certain levels because the lifestyle they have it's very
high. And there is a lot of pressure for me and I have a little bit of money. I work
as a tour guide in the summer time so that I can travel in the wintertime." (Roger,
December 2005).

Controls from states and repetitive everyday life resulted in sex tourists' stress and personal needs. About sixty-five percent of the participants reported this need which managed the proposition 1a to be "supported".

Why Pattaya? - The Pull Drives

Natural attractiveness of different destinations certainly can lure tourists to travel. However, at a sex tourism destination like Pattaya Beach, Thailand, it is different. The beach can be considered unpleasant and dirty compared to other beaches in Thailand. Restaurants, pubs, and bars squeeze themselves between beach-front hotels, high-rises, and shopping malls. Moreover, a part of the beach is filled with construction sand. Nonetheless, Pattaya Beach attracts millions of tourists per year. Men from all around the world travel to Pattaya for its reputation – prostitution. Participants in this study reflected the two main drives which attracted them to travel for sex, the physical gains and psychological gains.

<u>Physical Gains</u>

Tangible Attributes

Tropical regions like Pattaya offer a warm and comfortable climate to tourists. Situated on a beachside location close to the equator line, there is no winter in Pattaya where the weather is always warm and breezy. The city's biggest revenue generator in the area is tourism and boasts many modern facilities which are a convenient place for foreigners to vacation. Hotels, restaurants, and other facilities are mostly built for tourists. There is a wide range of hotels available, from the very expensive, five-star hotels, motels, to a four-dollar-room for rent in a townhouse.

> *"And also you know, it's cheap, so you relax more. You pay for hotel little money. You pay for the food just little money. You pay entertainment little money. ... Here I've been coming for the past ten years. I like it because it's easy to come back here. You know... it's affordable. I pay 300 baht for room. Really it's not expensive. ... When people come here, they have a beer for half a pound. They have a girl for 5 pounds, 10 pounds. Here it's very cheap" (Evan, December 2005).*

Most sex tourists in this study were retired and lived on their small amount of pension, they certainly could not live easily in their own country due to the high cost of

living. Pattaya and Thailand in overall provide an inexpensive vacation for tourists. Tourists agreed that a luxury resort only cost a fraction of the price that would have been charged in Europe and the USA. There was also a variety of places to stay and activities to engage in for tourists who had a limited budget. Even though Thailand is viewed to be a "cheap" destination it was not a deterrent preventing these sex tourists from visiting because they could get the most out of their money there.

> *"The main reason is because I can live very well here on my pension. That's why I come here. The sex and everything that's a bonus to me. I have heard. You know like this one fellow I knew back in America. He says you can eat with the changes in your pocket. Coins. You can eat with the coins in your pocket. I say – no way. He says yeah you know…you can eat rice and fish and Thai food you know… but you can eat with the changes in your pocket. And I came here and yeah … 20 or 30 baht you know... I can get a meal. A good meal (laugh). I got to say that I like it. Yeah" (Bill, December 2005).*

Not only the facilities but the convenience around town, as well as the prices were very attractive to sex tourists. Pattaya also provided sexual satisfaction to the sex tourists. There is no official record of the number of sex workers in Thailand or in the city of Pattaya because sex work or prostitution is an illegal occupation in Thailand. Nonetheless, there are a countless number of sex workers presently in Pattaya city. The settings in which people appeared to involve in sex tourism made prostitution seem to be legal and acceptable in the tourists' opinion. Additionally, the women in Pattaya were very approachable and therefore it was not difficult for the sex tourists to release their sexual desires.

> *"It's much more difficult there to find a nice sexy girl to take home with. It's not easy in Sweden. It's not easy if I would go in the evening… find a new girl in Sweden. It's not easy. It's much much easier here" (Bob, December 2005).*

> *"I think it's easier here. The ladies are more readily available. That's from my experience from walking down the walking streets. The girls are readily*

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available. My friends told me they could get girls for a couple of thousand baht"
(Jeff, July 2005).

The sex tourists from western countries normally had bad experiences with either the women or the prostitutes in their own country. The women in Pattaya by contrast, with their Thai personalities, are renowned among sex tourists for being friendly, attractive, and polite. Therefore, these sex tourists felt comfort with and respect for these sex workers that they could not find from women back home. They were well treated and respected by these women.

"The girls here are much better in everything. How they look. How they walk. How they act. It's very different than in Germany. German girls? Big tits. Big ass. And stupid" (Tom, December 2005).

"Thai ladies are more polite. And er… you're nice to speak to. You're interested in what people talk. Like this. But farangs (Caucasian foreigners) they can look on the other way and uh huh…. It's like they forget what you're talking about" (Ryan, December 2005).

Psychological Gains

Sense of Belonging

Proposition 2b: A person's need to feel accepted and like they belong to persons of the opposite sex relates to the desire to travel for sexual participation in a foreign country

It is important for a person to feel as if they belong and are accepted within his/her own environment. Tourists reflect on the feeling of segregation in their own country because the social laws and norms are against prostitution. Therefore, because prostitution is illegal and unacceptable in most western countries, sex tourists did not feel they belonged in their own society. Even in the countries where prostitution was legal, it was not easy or comfortable for them to visit sex workers because of the pressure from family, friends, or coworkers. They would be stereotyped as immoral or mischievous.

"It's mafia who goes to prostitutes. Or very rich people go with prostitutes but not middle class. But here everybody can go in bars. It's like normal here. It's not the same style. There is not segregation. In my country there is kind of segregation with the girls working in bars. For the middle class, it's too expensive. There is no future. The families of the middle class do not accept. It's like that in Europe. It's like that. In my country there is kind of segregation with the girls working in bars" (Chris, July 2005).

For that reason, sex tourists felt "accepted" and as if their desires were "allowed" in Pattaya, Thailand, since almost everyone was there to buy or sell sex. For these men, prostitution seemed to be a "normal" part of everyday life in Pattaya. They did not feel rejected. Sex tourists could just easily blend in the whole Pattaya sexual atmosphere.

Thai women are a very important factor in attracting sex tourists to Pattaya. As stated earlier, the participants viewed Thai people in general to be nice and friendly. They were helpful, relaxed, genuine, and cheerful which, based on the interview, seemed to be opposite personalities of people in the western developed countries. Especially Thai sex workers with their pleasant personalities and their enthusiasm to befriend guys, made the sex tourists feel as if they belonged to someone. They felt that most women in their countries were too independent, competitive and "do not even need a man" therefore it was hard to get their attention or form relationships with them. That was why these sex tourists felt that they were left out in the relationships.

"They are completely different. Really. With Thai ladies you got a lot of attention. It depends you know. But most women I was with in England er… very cold. You know… Not giving me a lot of attention like Thai ladies give me. Do more like a man here? Yeah… yeah…I feel wanted" (John, December 2005).

As noted, looks and age could be a crucial factor to get attention from women in the developed countries. Back home, some sex tourists could not find any attention from women, as they did not have the looks western women preferred. On the contrary, surprisingly in Pattaya, a sex tourist was "the man" just being who he already was.

"It's hard for me yeah. It's like umm… in England you've got to be quite good looking eh…you've got to be quite muscular… you've got to have a good job. You know… it gives me sort of… it's a bit a lot about what I'm saying about the…unnatural. You've got to fit…in certain criteria for a woman to want you as a boyfriend long term. And I don't know how it was like for Thai man but… for farang (Caucasian foreigner) is quite easy…. Like women here is like… being interested you know…" (Steve, December 2005).

Many sex tourists reflected their preference for Thai women. The personality of Thai women seemed to be very fascinating to these men. Many sex tourists thought this was due to the Thai culture, religion, and traditions. Back in their modern western world, people were taught to be individualistic and therefore the family was not as important as one's own achievements. The tourists felt that people's relationship with their own families lessened. Most men and women, it seemed, had lost their respect for others due to the fast pace of life and competition within their own environment. Once when the tourists experienced these traditions of respect and caring behavior again in countries like Thailand, they immediately fell in love with it.

"Thai women are very different from American women. American women have a very different attitude about men. American women are much more concerned about themselves. And Thai women… maybe because of Thai culture or Buddhism, they look after other people better. They will sacrifice with themselves and they will take care of someone else. It's very good. In the US it's very hard to find umm women are much more oriented towards getting a good career and going to school and providing for themselves. And not much interested in family life or taking care of kids or husband which is not bad but that's their decision. Men like to be taken care of. And Thai women do that extremely well" (Richard, January 2006).

"I think that Thai girls are very family-oriented. You know…they do think of their father and mother more than they do in the Britain. They love the mothers more than the fathers. Yeah" (John, December 2005).

Sex tourists overwhelmingly reflected the needs to be accepted and belonged to women. Almost all sex tourists in this study agreed to the proposition 2b. For that reason, proposition 2b is "strongly supported".

Freedom and Excitement

Proposition 2a: A person's need to get away from their everyday mundane environment relates to the desire to travel for sexual participation in a foreign country

State control, schedulization and routinization have caused sex tourists boredom and fatigue. Being controlled by laws, work schedules, and social competition, sex tourists felt the need to getaway from their environment in order to discover new experiences. In Pattaya, due to its flexible and casual atmosphere, participants were stress-free and felt that they had a control over themselves. Nobody cared about what they did as long as they did not seriously break laws.

> *"Because I feel freedom. In your life, you need to do something that you can choose. They help me… and I help them. I don't pity about myself or them. This is a win-win situation where both sides win" (Barry, December 2005).*

> *"This is a very easy-going country. I was in Vietnam two weeks ago. There was no girl. It's underground. You can't take a girl to the hotel. Here you take a girl, spend for one room. And then you can take ten girls. Nobody says nothing. I was at South America; if you find one girl then you want to take other two or three you got to pay for her. You got to pay more, 50% more. This is the most easy-going place in the world" (Evan, January 2006).*

Additionally, some western sex tourists had relationships with western women which they found to be boring and confined. Buying sex was an alternative to having a relationship by providing them an outlet to enjoy sex without commitment. The sexual

relationships they had in Pattaya have no bond. However, these relationships might turn into romance if they met the right girl.

> *"Also, nobody is responsible about anything here. You have your freedom. And some time if you got lucky you feel romantic. You have a nice time" (Barry, December 2005).*

A few sex tourists mentioned their frustration regarding various irrational laws in their countries. In some modern western countries, drugs are allowed in public spaces while prostitution is illegal. In other places, "women can sell sex but the men cannot buy it." Another sex tourist talked about pornography was permitted in his country but there were no women for him to have a sexual relationship with.

> *"It's very conservative society. You can drink alcohol in a bar… things like that… but you cannot take a girl for a money. A girl can have sex with a man for free. But she cannot accept 20 dollars. What is the difference if a man buys a woman dinner and a movie for 25 dollars or gives her cash for 25 dollars? In Thailand I don't see the difference. She is willing and able and he is willing and able to pay. They both are adults. I don't see why it's being a problem to anybody else" (Richard, January 2006).*

From the discussion above, two-thirds of the sex tourists showed their desire to getaway from the mundane environment resulted from schedulization and routinization. Moreover, they looked for some excitement to replace the boredom in their lives back home. Therefore, the proposition 2a is "supported".

Power Reestablishment

Proposition 2C: A person's need to control relates to the desire to travel for sexual participation in a foreign country

Western men, being in an environment where gender equality has been actively exercised and the opposite sex seemed to gain more control, felt they were losing their power over many aspects in life. This is due to the fact that women's roles in western

countries were similar to men and they could perform several tasks as good as, or even better, than men. This resulted in a male power over females being overthrown which was portrayed in the interviews.

> "I don't know...definitely independent. Because they are working… they have salary… not so homely. Not so good for companionship. They always try to control men. **I feel under their thumb.** They are more equal. They get more. If they get divorce, they can get more than the man. I don't want to get married to British ladies" (Alan, February 2006).

> "Oh yeah.. oh yeah.. oh yeah… oh yeah… oh yeah…oh yeah… they do yes. They want to control. But most of the time they are in control because British men are worthless. No good. You know… their interest are watching football and drinking beer. Er… not a lot of sex. Er… so yes women do take over" (Gary, December 2005).

Again, the friendliness of Thai women, particularly sex workers, made sex tourists feel that they were important to these women. Often times sex tourists supported the women along with their families. This act, in a way, helped them reinforce their power over the opposite gender. They had regained this power they lost in their home country by being able to provide for someone. Some of them felt that they had control over the life of a woman they were with, especially in boyfriend-girlfriend relationships. The femininity of Thai women fascinated sex tourists and made them believe that these women actually depended on them.

> "Yes I think Asian girls are more feminine… much more. I like it. Every man would like it. Maybe European women have become to be too independent. I would prefer a woman to depend on me. Asian women make me feel great" (Jeff, July 2005).

The encounters with prostitutes back in their countries, which were not very pleasing, also influenced sex tourists' feelings about control. As noted earlier, visiting prostitutes can be humiliating for both parties. Prostitutes in western countries don't

show any romance or basic respect for these men. As soon as they walked into the prostitutes' rooms, they once again lost their power.

> *"Here you take her to a dinner… have a few drinks together… sleep with her…spend a night with her. And you have breakfast together in the next morning. So it's a totally different scene… it's more relaxed. … much much better. I feel like a man" (Michael, May 2005).*

> *"Yes I think so. That's one of the main reasons for a lot of men to come to Thailand than to other countries. The women are more feminine than European ladies. They are much colder. I hear that Russian women are very cold. Maybe the weather is cold…(laugh) I don't know.. but here the women are more feminine" (Bill, February 2006).*

Even though they might loose their control over the women and in their country, about half of the sex tourists reflected that in the interviews. Accordingly, proposition 2c is "partially supported".

Byproduct

Several sex tourists repeatedly stated in this study that sex was one among other attractions Thailand offered to foreigners. They were "not coming to Thailand just for sex." Sex might be on their itinerary, but was not given the first priority. These sex tourists had knowledge about the sex industry in Thailand prior to their arrival. They looked forward to having a good time with women along with other activities they could enjoy.

> *"Well I like the ladies. It's a big bonus. It's a nice bonus here. I can live good. It's nice weather here. Then all the Thai ladies just make it much better… a lot better. Yeah… I would say so… it is a big factor. It makes my life here not being too lonely. It's a good life" (Bill, December 2005).*

Sex was a byproduct for many participants. Even though some tourists did not admit that sex was in their plans, they did know that there was a great possibility for it to

happen. Many sex tourists traveled to Thailand for the weather, its value for money, or for everything altogether. They felt that their vacation would be filled with various activities. So why should they not come here?

> *"I told you the ladies is not the only reason I came here. I came here for my holidays…the weather… my vacation. For the cheapest way to have a holiday. Because if I go to Italy…to Austria… it's about the same price that I would pay to stay home. It's cheaper here. I spend more money in Italy than in Thailand. That's the reason why I came here for vacation"* (Carl, December, 2005).

Revisiting the Research Questions

1. What are the underpinning motivational factors driving sex tourists to travel for sex in developing countries?

   The motivational factors derived from participant interviews included physical needs and psychological needs. These needs were caused by the disruptive perceptions in the tourist's own environment. This frustration was internally perceived and differed from one sex tourist to another. These physical and psychological needs could be driven by either internal or external influences, for example, boredom and pressure was an internal influence and the climate was an external influence.

   For those male sex tourists whose motivation internally leaned towards having sex with locals, they were trying to fulfill their needs which are indirectly affected by stress in their own environment. For example, many had the feeling of being rejected by women in their home country and having too many controls put on them by women and the state. However, once they experienced better treatment from the women, and the flexibility in society at their destination, their pressures were relieved. If asked whether the tourists recognized these pressures or not, they would simply say no because these were naturally embedded in their society.

   On the other hand, sex tourists who engaged in sexual relationships with locals as a byproduct might also have the same stress. Nonetheless, these tourists did not specifically travel for sex and sex with prostitutes was one of several

activities which might happen in Thailand. Therefore, the sexual relationships they had in Thailand were deemed to be a byproduct.

2. Why do sex tourists choose to engage or not to engage in sexual activities with prostitutes in their own country?

In this study, sex tourists said that they did not engage in sexual activities with prostitutes in their own country because either it was illegal or the prostitutes were not attractive to them. Buying sex where prostitution is illegal can place heavy risks on the sex tourists. For those men who decided not to engage in prostitution back in their hometown, they either felt that prostitution was too expensive or the prostitutes' personalities were offensive and humiliating. Therefore, they preferred to travel to places where women made were available and friendly.

3. How do sex tourists see themselves in participating in sex tourism industry?

From the interviews, most sex tourists did not perceive that their participation in sex tourism industry was regretful or immoral. The men saw their sexual relationships with women in Thailand as mutually beneficial. Participants realized the decadent depravity of sex tourism if it was done with a child. However, they considered their sexual relationships to be consensual relations between an adult man and an adult woman.

Some sex tourists felt that their sexual involvement actually aided the economy of both the women and the sex tourism destination. Moreover, as sexual activities and availabilities of women are abundant in Thailand, sex tourists did not feel guilty about buying sex with women. It seemed very natural to them and they did not have to hide or be afraid of what other people would say of them. Sex tourists reflected that they were not excluded from the environment.

4. How do sex tourists feel about their relationships with the opposite sex back in their own environment?

The participants indicated that western women were very independent and demanding with regards to their roles, status, and relationships. These characteristics offended and irritated the men since they felt they were not treated with the respect they deserved as leader of the family or relationship.

The boyfriend-girlfriend relationships because of the equality between women and men these days left these sex tourists feeling as if they did not have a chance to express their masculine role in the relationships. For instance, they felt that they were not needed in the women's life since women now could take care of themselves and did not need any assistance from men. Many western women have good careers and even higher salary than men. Often times men feel that women are superior than themselves.

5. How do sex tourists perceive their social position in their home environment?

In their home countries, many sex tourists felt pressure from social controls to be overwhelming. These men believed they were controlled by too many laws and regulations which resulted in boredom and stress. They came to Thailand because with the lax laws they felt more relaxed and comfortable. Additionally, most sex tourists in this study lived on their pension money which could be a considerably small amount in own country. This lack of money in gave these men stress so living in Thailand, with the low cost of living, was an advantageous alternative to them.

6. How is modernity related to the personal needs of sex tourists?

This study found, modernity was one of psychological needs which influenced the level of personal needs in the individual.

7. How is modernity related to the sex tourists' intention to travel for sex?

Modernity indirectly affects the sex tourists' intention to travel for sex. Modernity and hedonistic desires shape the psychological needs of the sex tourists. The sex tourists interviewed indicated the need for belonging, the need for excitement, and the need to reestablish their power which they felt has been

lost to them in their own environment. These three needs are the results of modernity in the developed world (see Chapter II). Therefore, it can be concluded that modernity is a part of psychological need which influences the desire to engage in sex tourism.

The findings from the interviews with the sex tourists in the study **confirm** the initial propositions. It can be recognized that modernity does indirectly affect the level of personal need by its positioning as a sub-construct of the psychological needs. However, sex tourist motivation is a very complex issue. The motivational factors are intertwiningly related and cannot be individually segregated. Propositions receive different levels of confirmation due to the fact that there may be other hidden factors which determine either constructs or both. To recap the propositions that were proposed in Chapter III, a summary table (see Table 5) shows the level of confirmation of those original propositions:

Table 5: Confirmation of the Propositions

Propositions	The level of confirmation of the propositions
Proposition 1: **The person's level of perceived modernity relates to the perceived level of personal needs**	
Proposition 1a: A person's boredom in life resulted from a controlled and repetitive everyday life in their home environment relates to the need to get away from their mundane environment.	Supported
Proposition 1b: A person's feelings of rejection by persons of the opposite sex in their home environment relate to their need to belong and to be accepted	Strongly supported
Proposition 1c: A person's feelings of loosing his power over persons of the opposite sex result from new changes in modern life which relate to the need to control	Supported

Table 8: Confirmation of propositions (continued)

| Propositions	The level of confirmation of the propositions
Proposition 2: The person's level of perceived personal need relates to the person's desire to travel for sexual participation	
Proposition 2a: A person's need to get away from their everyday mundane environment relates to the desire to travel for sexual participation in a foreign country	Partially supported
Proposition 2b: A person's need to feel accepted and like they belong to persons of the opposite sex relates to the desire to travel for sexual participation in a foreign country	Strongly supported
Proposition 2C: A person's need to control relates to the desire to travel for sexual participation in a foreign country	Partially supported

Conclusion

From the interviews with sex tourists in Pattaya, Thailand, it shows that there are several different reasons why a sex tourist would travel and seek out sexual relationships with women in another country. They traveled because of both their physical and psychological needs, combining with the impromptu motivation and availability. Nonetheless, to precisely identify the reason why these sex tourists chose to engage in sex tourism is intricate because these identified motivation factors are confusingly intertwined. The final chapter explains how internal and external elements which influence sex tourists' physical and psychological needs play a part in their lives. Other interesting aspects of sex tourist motivation revealed from the interviewed will also be illustrated.

CHAPTER V

DISSCUSSION AND CONCLUSION

The two main propositions addressed in this study were 1) the person's level of perceived modernity relates to the perceived level of personal needs; and 2) the person's level of perceived personal needs relates to the person's desire to travel for sexual participation. The findings from the interviews of sex tourists reveal that the original propositions are supported and that there are relationships between modernity, personal needs, and sex tourism participation (see Chapter IV). However, other motivational factors were discovered through this research as well (see Figure 5).
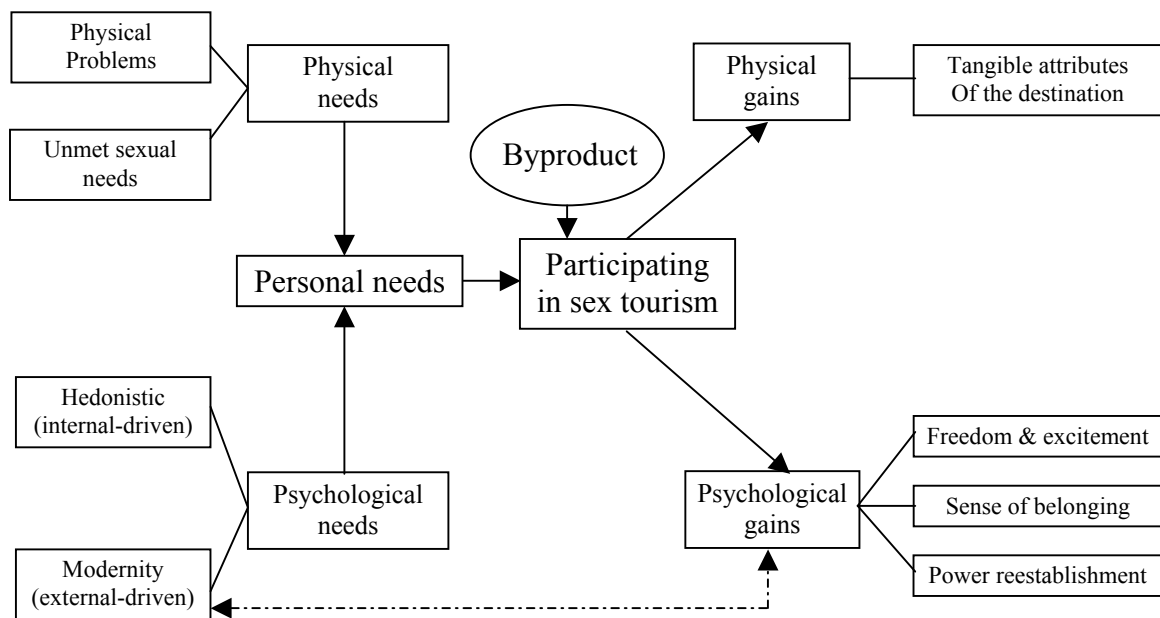
Figure 5: The Refined Model of Sex Tourist Motivation

The Refined Model of Sex Tourist Motivation

The refined model of sex tourist motivation is derived from real experiences and motivations of sex tourists who visited Pattaya Beach, Thailand in the summer and winter of 2005. As the goal of interpretation in qualitative research methodology is not to generalize but to understand the phenomenon, this model **may** be applied, but not limited, to male sex tourists who travel to less developed countries for sexual pleasure.

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In this study, sex tourists travel to Thailand due to their physical and psychological needs. The physical needs include health problems and unmet sexual desires which are resulted from family problems and unavailability of women in sex tourist's home countries. On the other hand these tourists also have internal psychological needs, which previously were not realized, consisting of pleasure-seeking or hedonistic drives and the drives caused by the level of modernity they perceive in their own environment (see Table 6 below).

These two needs, the physical and psychological needs, generate a person's personal needs (the push drives) for travel. Male tourists were driven differently by these needs. Some men were desperately lonely in their home environment because they could not find any personal or sexual relationships with women and might try to seek friendships and/or relationships in other countries. Some might not be able to live in cold weather because of their health conditions. Yet other men might unconsciously be stressed because of governmental forces and controls which they may never have consciously realized before. Many men also felt they were losing their power over women due to the gender equality women have nowadays. In many western countries women have become a leader both in the family and workplace.

These stresses are not easily recognized since they usually are hidden underneath the fast pace of everyday life. People simply overlook the stresses they have. Unsurprisingly, when the men come across new experiences in a foreign country where ways of life are still considered as "traditional" without strict interference from the state, they feel freedom. As 'Evan' said that "I will travel here to this part of the world because there is more freedom…it is more relaxed."

Table 6: Personal Needs to Travel

Personal Needs (Push drives)		Personal Gains (Pull drives)
• Physical problems due to health and climate e.g. sickness, bad climate at home • Unmet sexual desires e.g. women are not available back home, men are divorced or separated, and prostitution is illegal,	**Physical**	• Tangible attributes e.g. warmer climate, good facilities, convenience & availability of women at the destinations
• Hedonistic • Modernity - Changes in society e.g. materialism, individualism, unacceptable behavior, lack of morality - Women in their country are affected by modernity e.g. independent, equal, demanding, bossy, unattractive, bad attitude - Schedulization & routinization - State control e.g. tax, expensive cost of living, strict laws, conservative society	**Psychological**	• Excitement - Ability to fulfill the pleasure • Sense of belonging e.g. feel accepted at the destination that sex is normal & feelings of belonging and being needed by a woman - Being able to experience a traditional way of life, people, before taken by modernity e.g. friendly, family-oriented etc. • Reestablishing power e.g. feel they can are important to a woman and she has to depend on him

Not only did the casual way of life provide these men with some relaxation but the personality of the Thai women also affected these men making them feel as if they belonged. The men reported that they were treated "nicely" and "better" than they were by women in their own country. In the meantime, they could "take care of" the women as much as they would like. It was different from their home environment in which women were "independent," "trying to control," and many times "do not need man anymore."

Given that the term "sex tourist" in this research is broadly defined as one who has had a sexual relationship with a Thai woman or plans to have one, it can perhaps

define any male tourist visiting Pattaya, Thailand. The underpinning motivational factors of the sex tourists revealed during this research provides a new angle to look at this phenomenon. Previously, sex tourists were labeled as people who exploit women and young women however, the findings from this research show another side of the story.

"If sex was not available readily, I would have second thoughts of coming here"

There are in fact, sex tourists purposely traveling to Pattaya for sex. As stated earlier, although sex tourism and prostitution are illegal in Thailand, it is tolerated in Pattaya. This group of tourists had heard about the reputation of the sex industry in Thailand through their friends; and most of them were repeated travelers to the area. Therefore the purpose of their trips to Thailand was to fulfill their sexual desires. Nevertheless, it should be noted that these sex tourists looked at the sexual relationships as a normal aspect in life, not an exploitation of women or children. According to the tourists in this study sex is needed in life and there is nothing wrong with having sex with a woman despite her being a sex worker.

Additionally, many sex tourists visited Pattaya because sex was not available in their country. The good-looking women were all married and frequently available women in their country were unattractive. In some cases, nice women were available but it was impossible for them to have sexual relationship with them because the men were old.   Simply put, when men could not get what they wanted at home they traveled abroad for sex.

The sex tourists realized that sex tourism was completely wrong if the women were forced into the industry or if they had sex with very young girls. In the meantime, men felt that it was very normal for a man to have sexual relationship with a woman who was willing. These men believed that sex workers in Pattaya were enjoying themselves as well. Obviously it was not very difficult for these men to convince themselves because Pattaya's sexual ambiance can lure people to believing in that notion.

> *"No I don't think it's bad. She'd like me to take advantage. She likes my money so… the ladies like me to buy her. They usually come for a long way to Pattaya just for selling sex. They have to sell sex for money" (Bob, December 2005).*

No one physically forces the sex workers to work in the industry, it is their own poverty that serves as motivation. The sex tourists interviewed did not feel shamed for the female sex workers for "selling sex" because to them it was a kind of a "career" they had. Consequently, the men felt that they helped the women by buying sex from them. They felt it was acceptable, if not worthy, to "give" the sex workers some money for their time and sex.

It is worth mentioning that the idea of sex tourism exploiting human rights, especially women's rights, was rejected by these sex tourists. It did not disconcert them in a way that would stop them from engaging in sex tourism. They felt those opposing sex tourism did not know what was really happening. Below is Richard's view of the anti-sex tourism activists or campaigners:

> *"I find from personal experience, especially in the United States, that the people, the men in particularly who campaign most actively against sex tourism, are the most hypocritical people on the planet. And if you were to watch their personal life, you would be amazing what you would find" (Richard, January 2006).*

Is Sex the only Ultimate Purpose?   … Is it…really?

From the interviews, it was discovered that male tourists who engaged in sexual relationships in Thailand had several motivational factors driving them. Physical problems resulting from health and weather conditions back in their own countries affected their lifestyles and influenced their decision to travel to warmer destinations. They could probably choose other destinations other than Thailand where the climate was warm, for example, the Philippines or the Caribbean islands. However, some negative aspects of those other destinations were revealed, according to sex tourist Richard, The Philippines were perceived as dangerous and the Caribbean islands were simply were too expensive.

> *"I just came from the Philippines. I never felt safe, not one day. I always felt there was some danger from Filipino men… very jealous about Filipino girls going out with foreigners and not going with them. And that kind of made me very depressed. So even walking down the streets, you feel lots of tension, even from the taxi drivers… the waiter or the bellboy. There is lots of tension and you*

can feel it. And it does not feel comfortable. It feels threatening all the time. And I never felt that in Thailand…. I have been to the Caribbean island… er… much more expensive. Very expensive. And because they are small islands, everything is imported. Food and everything…they are very expensive". (Richard, January 2006).

Once these men were in Thailand, especially in Pattaya, they were surrounded by a sexually stimulating atmosphere boasting pubs, go-go bars, and sex workers. It is easy to understand why they could not avoid sexual contacts with sex workers as the whole scene could be very persuasive and tempting. Some men felt that they were unconsciously forced to have sex with the women because there were so many sex workers available. A few of these men even felt sorry if they did not buy sex from these women. They felt obliged to do so since they heard stories about the women' poverty and misfortune. This eventually led to unintentional involvements in sexual relationships for many of these sex tourists.

"No no … it just happened and I didn't come here for the purpose of having sex with as many ladies as possible. Because I just come here and go the bar and I come rather late. I didn't have an intention. And this was the first time in 1998 so it was nearly 7 years ago. And I sat in the bar and it was closing time. This bar lady she didn't have any customer. So one of the other ladies asked oh… where are you going to sleep tonight… and she said in "my" hotel. So I said yeah yeah… it just happened. I didn't have any intention. I say ok she wants to sleep with me" (Ryan, January, 2006).

"So I feel guilty if I don't…"

Why do sex tourists in this study feel bad about not buying sex from prostitutes? The answer is simple: because there was countless sex workers available in Pattaya and the men felt sympathy that the female sex workers might earn nothing at end of the day if they did not help them. As mentioned, several sex tourists did not travel to Pattaya only for sex; they were there on their holidays and Thailand has many other kinds of appealing

attractions. Sex might not their most fascination yet it was exaggerated by the interviewees as a consequence of the vast accessibility of women.

There was no difference for many sex tourists between eating, drinking and engaging in sexual relationships with sex workers in Pattaya. Some of them did not feel romantic towards the women but, many of them believed in the dramatic stories they heard from the prostitutes. These tourists were normally first-time visitors who were naïve to this part of the world and as such, they fell for the tales rather easily. There were indeed genuine, nice, and friendly Thai people but, black sheep also exit in every society.

Given that first-timers do not have that expectation of the Thai people, they are overwhelmed by the women' narrative of their hard life. Certainly, the women have a difficult life that is full of hard choices. Working as a prostitute provides them opportunities to earn more money than working for three US dollars per day in the rice field. Nonetheless, not all the stories are completely true. Some sex workers do this work only because it brings them what 'Evan' called "an easy money". Yet many sex tourists do not realize that. Many believe in the stories and some men have even traveled to the women's homes. Unsurprisingly, the men witness the totally different standard of living compared to what they have back in Europe or America. Unquestionably these sex workers are very poor. The men feel that these women have "no choice" and consequently, are willing to lend a hand.

Why do these participants feel so sympathetic towards the female sex workers? It is because they might never have experienced real poverty back in their home country. This is due to the different types of societies they have in their developed countries where the government takes care of its people equally. In many developed countries young children go to school for free and can get free meals. This does not happen in Thailand, many women are single mothers and they feed both their children and their parents with the money they bring home.

It is always a shock when a sex tourist, in the role of boyfriend, first visits the woman's house in upcountry or faraway province. The first impression the tourists gets normally is poverty. There is poverty everywhere in Thailand particularly the areas where the sex workers come from. Most of the women's families work as farmers. They work in rice fields which do not even belong to them. Immediately, the tourists feel great

sympathy for the women. Coming from a totally different world, the sex tourists feel so sorry that they feel they must help these female sex workers. Since the cost of sex workers in Thailand is very inexpensive compared to buying services from prostitutes in their own country, the men do not have to think too much about their budget.

"I am not ashamed. Why should I feel guilty? No, not at all."

> *"Well… everyday I look in the papers at home in Ireland and I see 20 or 25 rape cases…to young girls… beautiful young girls. They are raped by the guys. I think it is better for them to buy sex than the girls get raped. So that they can buy. Probably neither of them is the correct way. But to buy the sex is a lot better than to abuse someone. What do you think?" (Michael, May 2005).*

Many anti-sex tourism activists would be stunned hearing quotes taken during the interviews. Sex tourists saw the sex workers in Pattaya in two different ways: prostitutes and regular women. First, those sex tourists who saw sex workers in Pattaya as prostitutes thought that they greatly contributed towards bettering the women's life. The sex workers needed money, and they gave them the money. It was a "win-win situation". They never forced anyone to have sex with them.

With the fact that Pattaya provides a vast availability of sex workers for tourists to choose from, it is understandable for any sex tourist to assume that all the women are also enjoying their lives there. Few sex tourists in this study actually asked that if the women did not like being sex workers, why they were walking up and down the street, trying to sleep with men. Some sex tourists, these sex workers wanted to earn "easy money". Therefore, they did not think about whether the women felt it was right or wrong. To the men, the women were there of their own free will just like the tourists.

> *"She is willing and able and he is willing and able to pay. They both are adults. I don't see why it's being a problem to anybody else" (Richard, January 2006).*

Sex tourists even viewed their acts and behavior in Thailand as assistance to the poor Thai women. They were doing something considered as "good" even responding that, in the act of buying sex, they were helping the country's economy. Why did they

feel like that? It is a fact that sex tourism does generate tremendous revenues in Pattaya and Thailand as a whole.

But were those their true feelings, did they really think they wanted to help the women so they decided to travel for sex? Setting off on a trip only for helping women they did not even know seemed to be a bit irrational. However, sex tourists might try to make themselves believe that this actually was a good deed. Perhaps in their life, they had never thought of traveling abroad for sex. Perhaps they have never imagined that it was going to be this relaxed, comfortable, and "good." All in all, since they already have the sexual relationships with female sex workers, so "look on the bright side, we actually help them financially."

Secondly, some sex tourists looked at sex workers as regular women. There were tourists who came to Thailand to find a committed relationship. With this perception, they expected more of a boyfriend-girlfriend relationship and as such, there was no need to be ashamed. In fact, some tourists truly felt romantic with the sex workers. Evidently, a lot of sex workers from Pattaya have gotten married with sex tourists and went back to the tourists' home countries. If true romance was really the case, then why should sex tourists be condemned for traveling aboard to find relationships not available for them in their own country?

The Daily Scene in Pattaya, Thailand – "I thought it was a paradise"

Pattaya, Thailand, is no different from other beachside destinations with regards to its natural attractions. Sun, sand, and sea normally are the main attractions for a beach destination like this. However, Pattaya is special. What makes it different from other seaside locations are, of course, the *women*.

A day in Pattaya starts early; the same as other tourist destinations. Older tourists sitting in one of the hotel restaurants for breakfast is a familiar scene. Even though the day starts early, morning moves pretty slowly there. Many tourists in Pattaya do not get up early because the nightlife never ends. The normal closing time for pubs and entertainment complexes is at 2 o'clock in the morning. Lives and activities finally start resuming around noontime.

It is very interesting to observe what is going on in Pattaya. The interactions between people can be seen everywhere. It is "the most easy-going place in the world", say many of the tourists. The intended activities begin in early afternoon. Tourists hang out on the beach and so do the sex workers. The supply of sex workers exceeds the demand, therefore, negotiations are initiated by the sex workers. The beach area is normally scattered with sex workers sitting and waiting for their customers to find them. Normally they sit facing to the beach road, not the sea. That is how sex tourists identify whether a "lady" is a sex worker or not.

> *"You're (the researcher) sitting faced to the beach. Other girls who are not selling themselves… they sit down looking towards to water. And you were. Although you were with him (the researcher's friend) you're also looking that way. So, I figured you weren't" (Ronnie, December 2005).*

It does not take much time for sex tourists to negotiate the price and make a decision to "take" some female sex workers. The basic conversations are normally: "hello handsome, how are you?", "you want to go with me?", "where you go? I go with you?", "500 for short time…", "1000 for long time…", and finally "ok I go with you." Later in the afternoon, the activities and atmosphere are gradually stirred up. Go-go bars are open and once again, walking the street becomes alive after the long night before.

Who exploits whom? What have the tourists learned?

Pattaya sex workers mostly come from poor families in the northeastern part of Thailand. They have very little education and therefore opportunities providing them more money than being a sex worker do not exist. Nowadays, the women who come to work in Pattaya come by their own choice; nonetheless, most of them are indirectly "forced" to make this decision because of the poverty they endure.

When the women arrive in Pattaya, they know nothing about the city or how to talk with foreigners. These women only know that "farangs (Caucasian foreigners) have money." Whether that statement is true or not, or the foreigners are rich or poor, they do not know. However, they do know a blue-collar foreigner can live like a rich person in Thailand. Sex workers believe: "*Farangs (Caucasian foreigners)* always have money".

Older female sex workers who have been there before soon will train the new women how to greet the men and how to negotiate prices. They will brief these new ladies with some stories which are normally used to gain sex tourists' sympathy. Mostly these stories illustrate how poor and unfortunate they are back in their villages and how important it is for them to work and send money back home for their families. Though many times these stories are generally true, the stories are used so often that, according to the sex tourists in this study, the foreigners find it hard to believe.

Thai culture influences people's belief about family and the children's responsibility to take care of their parents. Consequently, it is easy to understand why the Thai ladies in Pattaya see their first priority as their parents and their close family. Having the mindset of thinking foreigners are rich, they always ask the tourists for money to send back to their family. Because most of the western countries are very individualistic this intimate family group is a totally new experience for sex tourists. Some tourists can tolerate this behavior, but unfortunately some cannot.

"But I always have problems because the most important thing for the ladies here is money money. Only money. They never give the heart to you for the first moment. If you come for ten or twenty times here, maybe you can get their hearts. But I think number one for the ladies in Thailand is the parents, the family, the relatives, the cousin, the roundabout, and the family. Number two is material things… cars… mobile phones, motorcycles… everything. And at the end is the farang (Caucasian foreigner)… the foreigners. This is the last thing… farang. I think it will never change. Also when the lady goes to the foreigner's country, when she lives there she always thinks too much about her family" (Hans, January 2006).

There are other experienced sex tourists who have visited Pattaya for a long time, and some even reside there. These sex tourists, regardless of their nationalities, share information with other tourists about life in Pattaya, especially the knowledge about "Do*s*" and "Don't*s*" of interacting sex workers in Pattaya. These are tips which will basically make their life in Pattaya much easier with the sex workers. The stories about

sex tourists supporting the sex workers kept popping up many times in the conversations. Many first-time sex tourists were told about these stories once they first arrived in Pattaya and, straight away, they lost their trust in the women.

> *"They are all sex workers. They all want money. They all come from I-Sarn (the north-eastern part of Thailand). They all have problem with papa…mama.. they all want money. The same old story. You know here it's just the game. The game of how to get the big money. They come here to get as much money as they can. So sometime they find the man with a lot of money. Very naïve. They don't know what's going on. I met a girl the other day she wanted 1000 baht. Maybe... I.. people don't give her 1000 baht. Maybe a tourist comes here the first time and he doesn't know. One thousand baht in Europe sounds cheap so… she is young and beautiful from Chon-buri (a province in Eastern part of Thailand)… and not from I-Sarn… no look same same…" (Evan, December 2005).*

Does the above comment sound a bit harsh on the women if they are sincere? What would the women feel if they did not think they were in a "game"? A woman may work as a sex worker and, at the same time, really look for someone whom she can count on. Any relationship she would have may have to include her family because she might be raised that way. The trust she gives to a man would be exploited if all tourists or sex tourists have that erroneous mindset. Now then, who is exploiting whom?

Fascinatingly, with or without being advised by other experienced sex tourists, some sex tourists were able to pull themselves out of what they thought was a "play". Nonetheless, some found out a bit later than others. Many men fell in love with sex workers, got married, and divorced. Some men could never recover from the bad experiences with sex workers and this eventually turned into hatred and stereotyping of all Thai women and the Thai family system.

> *"When you are married to a Thai, you stay long time. This comes from family… this come from everything. Farangs (Caucasian foreigner)… you are farang… number one this is Thai. Number Two this is Thai. Number Three this is Thai. Number four is buffalo. Number five this is farang. They are fucking shit. I don't like Thai families. I don't like the Thai system. We are stupid farang, we must*

pay? And Thai families sleep… that's not right. Daddy loves you… mom loves you…where is the money? Farang (Caucasian foreigner) has money" (Tom, December 2005).

A Modest Reflection

"I had a very bad experience here. You want to know the whole truth? I was married to a lady from Burirum (a province in the north-eastern part of Thailand). I hate Burirum. I have a daughter. She is 12. They wanted to sell her to a Chinese man. When she has her first menstrual period. I must steal her for her safety. Now she is out of Thailand. I'm happy.   Thank you. I know this doesn't sound nice" (Tom, December 2005).

It was really sad to hear a conversation like the one above. Certainly, *Tom*'s decisions and life experiences are not to be judged here. Nonetheless, Tom's marriage could have turned out differently if his ex-wife and he had adjusted themselves to understood each other's cultures. They obviously came from totally different worlds and no one wanted to step back. Somehow his whole 15-year experience of being a sex tourist, a husband, a father, and once again a sex tourist cannot explain why he is the way he is today. In the end, all that is left with him is vengeance and abhorrence of his ex-wife's betrayal.

On the other hand, *John* left the conversation with another kind of experience. He left with an impression of a 68-year-old veteran who had already found a peace in his mind and soul. John actually has a current Thai girlfriend. He is supporting his girlfriend for her education in a university. He also has had some bad experiences before but got through that with new eyes and perspectives.

"I am paying for her college because her mother paid for her high school. Her mother couldn't afford to pay for the 4-year university. That's when I came along. But if I didn't come along, she would have ended up in a bar or something in Soi (narrow road) 8 or 7. Working in the bar. Because she needs that money to go to the university. She wants to have college education. And I pay for four

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years of her education at the university. So she can have a good job and bachelor
degree in communication… whatever… and er… she can get a good job anyone
*has because I pay. I feel…I feel **I have achieved something through her** when I*
see her having a good job. I don't have a baby so it's like she is my baby or so.
Am I a good man? (laugh)" (John, December 2005).

Limitation and Recommendation for Future Research

There are a few limitations in this study. First, the research was conducted mainly
during the wintertime. This might account for sex tourists' answers with regards to their
reasons for traveling to Pattaya. Many tourists reported that they visited Pattaya because
the cold climate back home set them out for travel. However, when looking at the answer
of those interviewed in the summer, the weather factor was not evident. It would
probably provide a more robust confirmation related to the motivation for travel of sex
tourists that is not affected by weather if the research is done at different times of the
year.

Another issue is concerning the nationality of the sex tourists. Sex tourists
included in this study mostly came from Europe and North America. However, this
delimitation was set at the beginning of the research. Nonetheless, it would be interesting
to discover motivation sex tourists of other nationalities traveling to Thailand. It may be
expected that different cultures may reveal different reasons for engaging in sex tourism.
In addition to the dissimilarity of sex tourist motivation, the style and types of prostitutes
may be distinct depending on the nationalities of sex tourists as well.

Despite having an ability to interact with the participants to gain extensive
information, interviewer bias might be one of the limitations in this study. It has been
suggested that "intersubjective certification ability becomes more difficult and there is a
greater chance that the researcher's perceptions will be biased" (Heath, 1992, p. 115).
There was only one female researcher in this study and this therefore might bring about
the researcher's bias when interpreting the data. Depending on gender of the
interviewers, one may receive different kinds of information or messages from the
participants. Sex tourists might hold some certain answers or motivation when answering
to a female researcher due to embarrassment. The possible interviewer bias can be

eliminated or reduced by having more than one researchers or including both male and female interviewers in a future study. Since the saturated data generated in this study revealed consistent patterns of responses from interviewees, it is assumed that the possibility of gender bias is minimized in this study.

Another limitation of this study is related to the authenticity in tourism experiences. Notwithstanding the fact that the participants' answers are truly valuable and that they felt they had a sincere relationship with the Thai female sex workers, the relationships between the sex tourists and Thai female sex workers might not be really authentic. The authenticity of experiences may not have a long-lasting effect on participants. The present study only reflects the sex tourists' behavior at some point in time. This may be temporal but may not be the reality. The whole experience might be only that these sex tourists bought the relationships from the sex workers. Therefore, future research may look at the issues of authenticity in tourism experiences. Perhaps looking at those sex tourists who eventually reside in Thailand in comparison to the ones traveling back and forth may provide different motivation factors underpinning sex tourists' behavior.

Additionally, future researches should be conducted with sex tourists from other nationalities. This also prompts a difficulty due to the fact that some groups of sex tourists, for example, Asian sex tourists, are very segregated therefore inaccessible for outsiders. They travel in their own groups, to certain sexual establishments where outsiders have no access. These tourists do have language barriers as well. Thus, the researcher interested in these groups needs ability to access sexual activities and certain sexual establishments as well as understanding of sex tourists' languages. Another possible future study can be an exploration of female or homosexual sex tourist motivation. However, researches looking at female sex tourist motivation should be carried out in other destinations, for example, the Caribbean islands, since Thailand is not considered as a famous sex tourism destination for female tourists.

Contribution and Implementation of the Study

Even though the results of this research touch on a few motivational theories and concepts, for instance, MacCannell's (1979) search of authenticity or Maslow's (1954)

motivational theory, they mostly confirm the Iso-Ahola's (1982) escaping-seeking motivational dimensions and Dann's (1977) push-pull concept. The sex tourists travel for sex in order to escape their own mundane environment and gain personal rewards which can be either personal or psychological, or both.

One great achievement of this study is the ability to identify motivational factors for sex tourists. Besides, resembling a study done by Snepenger et. al. (2006), this study once again reinforces the reliability of Iso-Ahola's (1982) escaping-seeking motivation model. However, a great deal of future research is needed for a better understanding of sex tourist motivation. The findings in this study only show a piece of the complexity of sex tourist motivation. There are perhaps many other hidden motivational factors driving tourists to specific destinations and participating in certain activities.

The current study provides a new perspective to look at sex tourists based on their true motivations. It shows sex tourists' understanding of the world around them. The results illustrate the fact that these sex tourists perhaps are not the "immoral" people they have long been distinctively stereotyped as. Their basic needs are similar to those cultural tourists, heritage tourists, or regular mass tourists, which are the desires to escape their everyday environment and seek to see new places or experience new activities. They need excitement and sense of belonging as "normal" people do.

To a great extent, the present results are truly beneficial to both the tourism practitioners including the stakeholders, the government at the destinations and the general audience. A study like this is useful in initiating a dialogue between stakeholders at the destinations. This study provides a better idea and a clearer perspective of sex tourism and how to deal with it. From the findings, tourism practitioners at sex tourism destinations can learn more about reasons tourists travel there, for example, climate, value of money, and the characteristics of locals which directly attract them. Given the fact that sex tourism and sexual activities in certain destinations like Thailand cannot be legalized due to the culture of the destinations, this study helps tourism practitioners to manage the industry more properly with regard to sex workers and the facilities available for tourists under the "illegal" status of sex tourism in Thailand.

To better satisfy sex tourists, tourism practitioners and stakeholders can use the findings to redefine and reposition sex tourism destinations in the world. Destinations

such as Thailand, Vietnam, or the Philippines have been unfavorably labeled as sex tourism destinations creating bad reputations for those countries. Tourist organizations in those countries can apply the results of this study to promote their countries with different messages. For example, they can promote their countries as the best-valued tourism destination that offers various activities but costs only a fraction of other destinations.

Applications for the general audience remarkably are significant. People's perceptions of these sex tourists need to be changed. Many people condemn sex tourists as sexual exploiters however, from the present findings these tourists are average people. They have the same needs as others do. In their view, they are neither exploiting women nor causing problems to the host community. They consider their acts as mutually beneficial to sex workers and themselves. As the matter of fact, this is somewhat true in Thailand where women came from the provinces to make money because they do not have good jobs in their town or they have no education. Therefore, in order to actually solve this problem, the government of a sex tourism destination needs these women with regards to their finance situations and their education so that they can survive.

In reality, many sex tourists unintentionally become involved in these sexual relationships once they arrive at their destinations. Some had planned to engage in sexual relationships but they are not obsessed with it. Basically the sexual relationships they entered were only one of many activities they did at the destination. A lot of sex tourist's travel to Thailand because of its beautiful weather, good food, and inexpensive cost of living. Sexual activities are a byproduct that can either be the main attraction or remain as a byproduct in their future trips.

For the anti-sex tourism activists, there are several reasons why women and children are exploited. Certainly prostitution is one of them. However, sex tourists, at least in this study, perhaps are not the most dangerous thread to women exploitation in Thailand. They are a part of the whole tourism industry which brings in huge revenues each year. When looking at their intention for coming to Thailand, they are not there to exploit women. They are there because women are readily available and their sexual relationships are consensual.

Conclusion

Sex tourism still exists in many countries particularly in the developing world even though governments in some countries try to ignore it officially. Despite being criticized as exploiting women and children, sex tourists have their own reasons which seem to be similar to regular tourists. These motivational factors are not distinctively different from other people. Basically, they cannot find what they desire within their own environment and therefore, needs for traveling aboard are realized. Besides, many times their intention is not entirely for engaging in sexual relationships. Sex is considered as a byproduct, the spillover activity which just happens when they are at the destination.

This study offers an insight of sex tourists' behavior, thoughts, and motivation to travel to sex tourism destinations which can be very useful and valuable for both tourism practitioners and average people alike. As sex tourist motivation is a complex and sensitive issues, it is most preferable to develop an understanding starting with the sex tourists themselves. Future research is extremely desirable to identify other unknown factors which can only be revealed by looking through the sex tourist's eyes.

Finally, it is a researcher's pride to conduct this study, as it can be an ear for sex tourists and at the same time act as their voices to clarify themselves to the global community. It is hoped that their voices will not be misjudged, misheard or looked down on only because of hatred and condemnation. The end does not always justify the means as actions do not always justify the intentions. There is a need for us as friends, families, and human beings sharing the same planet to understand the behavior, the choices of people different from us in order to create the better and peaceful future world community.

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    [**http://www.world-tourism.org/protect_children/statements/wto_a.htm**]

APPENDICES

Appendix A: Participants Profile

		Frequency
Nationality	Australia	2
	Austria	1
	England	9
	France	1
	Germany	3
	Ireland	2
	Italy	1
	Sweden	3
	The Netherlands	3
	Norway	1
	USA	5
Age	40 and younger	3
	41-50	8
	51-60	9
	61-70	3
	71 and older	1
Marital status	Married	3
	Single	20
	Divorced	5
	Separated	1
	Widowed	1
Monthly income	US$ 1,000 or less	3
	US$ 1,001 – 1,999	5
	US$ 2,000 – 2,999	2
	US$ 3,000 and above	5
Number of times visited Thailand prior to this trip	Never visited before	1
	1 – 5 times	10
	6 – 10 times	2
	More than 10 times	11
Number of women with whom sex tourists had sexual relationships in Thailand	None	1
	1-5 women	7
	6-10 women	1
	More than 10 women	10

* The total number is not equal to the number of the participants due to missing data

Appendix B: IRB Approval Letter

Virginia Tech
VIRGINIA POLYTECHNIC INSTITUTE
AND STATE UNIVERSITY

Institutional Review Board

Dr. David M. Moore
IRB (Human Subjects) Chair
Assistant Vice President for Research Compliance
1880 Pratt Drive, Suite 2006(0497), Blacksburg, VA 24061
Office: 540/231-4991; FAX: 540/231-0959
email: moored@vt.edu

DATE: November 16, 2005

MEMORANDUM

TO: Muzaffer Uysal Hospitality and Tourism 0429
              Yodmanee Tepanon

FROM: David Moore

SUBJECT: **IRB Expedited Approval:** "Exploring Motivation of Sex Tourists: the
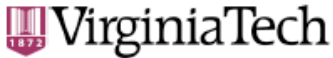   Psychological Motivation of Liminal People" IRB # 05-711

This memo is regarding the above-mentioned protocol. The proposed research is eligible for
expedited review according to the specifications authorized by 45 CFR 46.110 and 21 CFR 56.110.
As Chair of the Virginia Tech Institutional Review Board, I have granted approval to the study for a
period of 12 months, effective November 16, 2005.

Virginia Tech has an approved Federal Wide Assurance (FWA00000572, exp. 7/20/07) on file with
OHRP, and its IRB Registration Number is IRB00000667.

cc: File
    Department Reviewer: Suzanne K. Murrmann

A Land-Grant University - Putting Knowledge to Work
An Equal Opportunity/Affirmative Action Institution

Appendix C: IRB Amendment Letter

VirginiaTech

DATE: March 28, 2006

MEMORANDUM

TO: Muzaffer Uysal
        Yodmanee Tepanon

FROM: David M. Moore

> Approval date: 11/16/2005
> Continuing Review Due Date:11/1/2006
> Expiration Date: 11/15/2006

SUBJECT: **IRB Amendment 1 Approval:**   "Exploring Motivation of Sex Tourists: the Psychological Motivation of Liminal People", IRB # 05-711

This memo is regarding the above referenced protocol which was previously granted approval by the IRB on November 16, 2005. You subsequently requested permission to amend your IRB application. Since the requested amendment is nonsubstantive in nature, I, as Chair of the Virginia Tech Institutional Review Board, have granted approval for requested protocol amendment, effective as of March 28, 2006. The anniversary date will remain the same as the original approval date.

As an investigator of human subjects, your responsibilities include the following:

1. Report promptly proposed changes in previously approved human subject research activities to the IRB, including changes to your study forms, procedures and investigators, regardless of how minor. The proposed changes must not be initiated without IRB review and approval, except where necessary to eliminate apparent immediate hazards to the subjects.
2. Report promptly to the IRB any injuries or other unanticipated or adverse events involving risks or harms to human research subjects or others.
3. Report promptly to the IRB of the study's closing (i.e., data collecting and data analysis complete at Virginia Tech). If the study is to continue past the expiration date (listed above), investigators must submit a request for continuing review prior to the continuing review due date (listed above). It is the researcher's responsibility to obtained re-approval from the IRB before the study's expiration date.
4. If re-approval is not obtained (unless the study has been reported to the IRB as closed) prior to the expiration date, all activities involving human subjects and data analysis must cease immediately, except where necessary to eliminate apparent immediate hazards to the subjects.

cc: File
    Department Reviewer: Suzanne K. Murrmann

Invent the Future

CURRICULUM VITAE
Yodmanee Tepanon

EDUCATION

Ph.D., Hospitality and Tourism Management, May 2006
Virginia Polytechnic Institute and State University (Virginia Tech)
Blacksburg VA

M.S., Recreation and Tourism Management, August 2001
Arizona State University
Tempe AZ
Thesis: Hotel Service Expectation: the Influence of Individual Cultural
Orientation

B.A., Thai Language, March 1996
Thammasat University
Bangkok, Thailand

ACADEMIC & INDUSTRY EXPERIENCE

2002 – 2005   Virginia Tech, Blacksburg, VA
Graduate research assistant
for Dr. Muzaffer Uysal & Dr. Brian Mihalik

Graduate teaching assistant
HTM 2514 Catering Management (instructor)
HTM 5614 Current Issues in Tourism for Dr. Muzaffer Uysal

2001   Arizona State University, Tempe, AZ
Graduate teaching assistant
REC 472 Tourism Planning for Dr. Dallen Timothy

Food service staff
ASU campus cafeteria - managed by Sodexho Marriott

1996 - 1998   The Grand Hyatt Erawan Hotel
Bangkok, Thailand
Front desk officer

1996   The Novotel Siam Square Hotel
Bangkok, Thailand
Front office agent

PUBLICATIONS

McGehee, N, G., Meng, F., & Tepanon, Y. (2006). Understanding legislators and their perceptions of the tourism industry: the case of North Carolina, USA, 1990 and 2003. *Tourism Management, (in press).*

Reich, A. Z., McCleary, K. W., Tepanon, Y., & Weaver, P. (2006). Roles of product and service quality on brand loyalty: an investigation of quick service restaurants. *Journal of Foodservice Business Research*, (*in press*).

ACADEMIC REPORTS, CONFERENCE PAPERS & PRESENTATIONS

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Tepanon, Y., Klunenburg, S., Weaver, P. & Clemenz, C. (2003). A perceived quality of training instrument for the hospitality industry: a validation study. *8th Annual Graduate Education & Annual Graduate Research: Conference in Hospitality and Tourism, conference proceedings.* Las Vegas, Nevada.

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Meng, F., McGehee, N. G. & Tepanon, Y. (2004). Understanding legislators: a comparison of the perceptions of North Carolina legislators regarding the tourism industry in 1990 and 2003. *35th Travel and Tourism Research Association (TTRA) Conference Poster Session*, Montreal, Canada.

Tepanon, Y. & Park, K. (2004). Acceptable wait time at a fast-food restaurant: a cross-national comparison. *2004 APAC CHRIE Conference Proceedings*, Phuket, Thailand: pp. 49-55.

Tepanon, Y. & Khan, M. (2004). A cross-cultural investigation of service quality of selected fast food restaurants. *2004 I-CHRIE Conference Proceedings*, Pennsylvania, Philadelphia, USA.

Tepanon, Y. & Meng, F. (2005). Exploring sex tourists' mind: the psychological motivation of liminal people. *10th Hospitality and Tourism Graduate Student Education and Research Conference Proceedings*, Myrtle Beach, South Carolina, USA.

Park, K., Tepanon, Y. & Meng. F. (2005). Effects of service environment on perception of waiting time. *10th Hospitality and Tourism Graduate Student Education and Research Conference Proceedings*, Myrtle Beach, South

Carolina, USA.

Meng, F., Tepanon, Y. & Uysal, M. (2005). Destination performance and motivation in measuring visitor satisfaction for a nature-based resort. *36th Travel and Tourism Research Association (TTRA) Annual Conference Proceedings*, New Orleans, Louisiana, USA.

COMMUNITY SERVICES & INVOLVEMENT

2005	TTRA member
1994 – 1997	Volunteered as a social worker
	The *Holt Sahathai Foundation*, Bangkok Thailand
1993 – 1995	Member and secretary of the Fencing club
	Thammasat University, Bangkok Thailand