THE SUBJECTIVE MEANINGS OF EMOTIONS IN DANGER ZONE TOURISM AND THEIR IMPLICATION ON SELF- IDENTITY

FANNY KATHERINE MANNER BALDEÓN

PhD

The Hong Kong Polytechnic University

2022

The Hong Kong Polytechnic University

School of Hotel and Tourism Management

The Subjective Meanings of Emotions in Danger Zone Tourism and their Implication on Self-Identity

Fanny Katherine Manner Baldeón

A thesis submitted in partial fulfilment of the requirements for the degree of

Doctor of Philosophy

June 2022

Certificate of Originality

I hereby declare that this thesis is my own work and that, to the best of my knowledge and belief, it reproduces no material previously published or written, nor material that has been accepted for the award of any other degree or diploma, except where due acknowledgement has been made in the text.

Miss Fanny Katherine Manner Baldeón

Dedication

To God.

To all female role models in my family, my grandmothers Eulalia (+) and Carlota Catalina, my mother, Mrs Fanny Piedad Baldeón Caicedo, my aunts, and my sisters Clara María and Diana Elizabeth.

To my father, Mr Julio Mario Manner Marcillo.

To the people of Venezuela.

[Translation of the dedication in Spanish]

A Dios.

A todos los referentes femeninos de mi familia, mis abuelitas Eulalia (+) y Carlota Catalina, mi mamá Sra. Fanny Piedad Baldeón Caicedo, mis tías y mis hermanas Clara María y Diana Elizabeth.

A mi padre, Sr. Julio Mario Manner Marcillo.

A los Venezolanos.

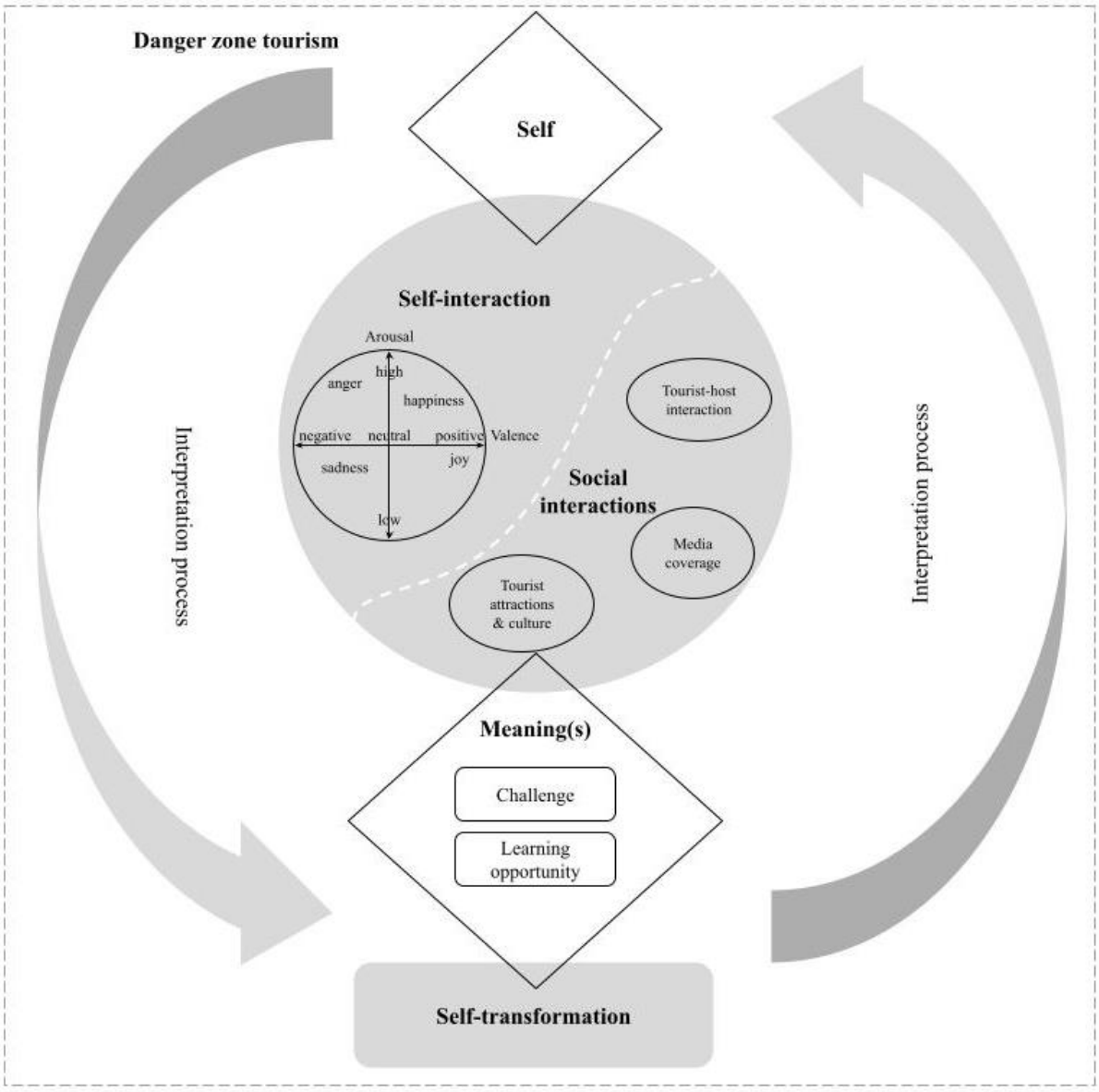
Abstract

Danger zone tourism constitutes tourism that happens during conflict events. This explanatory study adopts symbolic interactionism and hermeneutic phenomenology to investigate the complex dynamics of emotions in a non-hedonic tourism context in real-time. It also evaluates the subjective meanings of this unusual tourism phenomenon and its inference on individuals' self-identity. It utilised a multimodal approach integrated with electrodermal activity (EDA), participant observation, photo-elicitation, and semi-structured interviews. Data collection happened during August and September 2021 in Venezuela, a South American nation facing a humanitarian crisis. Data analysis was conducted under the principles of Gadamer's hermeneutic circle and presented as crafted stories. Findings from 10 leisure travellers show that despite negative emotions reported by all participants, danger zone travellers perceived favourable outcomes from their holidays. In addition, this study identified two major themes that represent the meanings of travelling to conflict places: 'challenge' and 'learning opportunity' and one theme associated with the contribution of these holidays to self-identity: 'self-transformation'. Lastly, the theoretical and practical implications of the study are discussed.

Highlights

- Explores the physiological dynamics of emotions in real-time.
- Adopts objective and self-reported methods to evaluate emotion dynamics before, during, and after holidays.
- Explores the potential of non-hedonic tourism contexts in self-identity formation.
- Integrates two philosophical perspectives named symbolic interactionism and hermeneutic phenomenology in tourism research.
- Analyses emotions in tourism experiences associated with a non-hedonic context.
- Extends the limited literature on danger zone tourism.
- Presents tourism experiences associated with a global socio-political crisis happening in a developing nation.

Graphical Abstract



The framework displays travellers' interpretation process in a non-hedonic tourism context. It presents individuals' self and social interactions, the meanings associated with the encounters and their inference on self-identity formation.

Publications

Publications arising from this study

Manner-Baldeon, F., & Li, M. (forthcoming). Hermeneutics of non-hedonic tourism contexts: a symbolic interactionist perspective.

Manner-Baldeon, F., & Li, M. (forthcoming). Travelling to the danger zone: emotional dynamics and meanings.

Manner-Baldeon, F., & Li, M. (forthcoming). Practicing Phenomenology: An Integrative Review of Hospitality and Tourism Research.

Other selected publications while being a PhD student at The Hong Kong Polytechnic University

Carvache-Franco, M., Carvache-Franco, W., & **Manner-Baldeon, F**. (2021). Market segmentation based on ecotourism in marine protected areas and national parks in the Galapagos Islands, Ecuador. *Journal of Coastal Research*, 37 (3): 620–633. https://doi.org/10.2112/JCOASTRES-D-20-00076.1

Manner-Baldeon, F., Carvache-Franco, M., & Carvache-Franco, W. (2020). The Image of Ecuador in the Chinese Youth Market: Tourist Preferences and Motivations. *Journal of China Tourism Research*, 1-16. https://doi.org/10.1080/19388160.2020.1779158

Conference Papers

Manner-Baldeon, F., Lin, G., & Li, M. (2020). "Dyad Travel: Friendship Characteristics, Interpersonal Tolerance and Conflict Management Styles", In Gunadi et al. (ed.), Culture, People and Technology - The Driving Forces for Tourism Cities: Proceedings of the 8th ITSA Biennial Conference 2020. UK: The British Library, 240-241.

Acknowledgements

This study was supported by the associated funding for doctoral students at The Hong Kong Polytechnic University (PolyU). I express my deepest gratitude to Dr Mimi Li, my Chief Supervisor, for her tremendous support during my PhD journey. Besides being my supervisor, she has been my life mentor; I will be forever grateful to her.

I would also like to thank Professor Brian King, Dr Sabrina Huang and Dr Vincent Tung for their constructive comments during my confirmation; my external examiners Dr Zhuowei (Joy) Huang and Dr Laurie Wu for their valuable feedback, which helped me refine my work for publication; and the Chair of the Board of Examiners Dr Norman Au for arranging my examination. I wish them all success.

I am also indebted to Caridad, Nelson, LuisRa and Anabelys from Venezuela for their help during my field trip. I want to thank all my research participants for being fully engaged during data collection.

Last but not least, I want to thank my family, friends and colleagues in Ecuador and other parts of the world for their constant support, understanding and love.

Miss Fanny Katherine Manner Baldeón

Hong Kong SAR, June 2022

Table of Contents

List of Tables

List of Figures

List of Appendices

Glossary

This study is integrated by five significant streams of knowledge, including emotions, danger zone tourism, self-identity, and hermeneutic phenomenology. For clarification, the relevant terms used in this study are defined.

Danger Zone Tourism	Refers to tourism to tumultuous locations, places that are not necessarily the sites of declared wars but are nevertheless sites of on-going political instability, sites where there is at least an imagined potential of violent eruptions (Adams, 2001, p. 268).
Dasein	'Being there' or 'being-in-the-world'.
Double Hermeneutic	The process whereby participants make sense of 'x' while researchers make sense of participants' sense-making (Finlay, 2001).
Emotion	Consists of neural circuits, response systems, and a feeling state/process that motives and organises cognition and action (Izard, 2010). Also, emotion begins with the idea that human behaviour and interaction are linked by a person's location, in social structures guided by culture (Stets & Turner, 2014).
Fore-sight/Fore-conception	Refers to preconceived knowledge about a phenomenon (Peoples, 2020).
Hedonism	People desire pleasure and seek to avoid or minimize pain (Moore, 2013).
Hermeneutic Circle	Constitutes the interpretation as revision; it is a description of the process of understanding and not a technique (Peoples, 2020). This phenomenological process guides the interpretation of informants' shared experiences between its parts and the whole until no new knowledge is found (Ramberg & Gjesdal, 2005).

Identity	Considered a shared set of meanings that characterise individuals and their roles in society, as members of specific groups, and as individuals with distinct characteristics (Stets & Serpe, 2013).
Physiological Arousal	Defined as the physiological activation after encountering unexpected events; this activation created by the sympathetic nervous system guides the body and its involuntary response to emotions (Larsen et al., 2008).

Chapter 1: Introduction

This chapter discusses the reasons for studying emotions that arise from danger zone tourism, the meanings of emotions that result from tourism experiences in sites facing a political conflict, and the implication of travellers' social interactions on self-identity. It firstly presents the background information to support the importance of the study. Later, the knowledge gaps and identified problems are stated, followed by the research questions, the purpose of the study, and research objectives. The study's expected theoretical, practical, and social contributions are explained. Finally, the definition of terms, research outline, and a chapter summary is provided.

1.1 Background of the Study

Safety is one of the most critical factors affecting tourist choice and behaviour. According to Koyuncu (2020), terrorism and conflicts are among the most influential factors that negatively affect tourist behaviour; it is widely accepted that the coexistence of tourism and disputes is very difficult. According to some scholars (Knobloch et al., 2014; Nawijn, 2015), tourism has overemphasised positive feelings, leading tourism emotion research to be mainly focused on hedonic tourism contexts and tourism activities being framed under pleasure and relaxation (Filep, 2014).

By contrast, non-hedonic contexts such as some conflict-ridden destinations are characterised by disagreements between two subjects about specific topics. It leads to various violent and non-violent events like protests, vandalism, and crime. As an outcome, such events negatively impact the countries' economic growth in terms of productivity, violence, and shortage of basic needs (Folarin, 2015).

Research about the impacts of conflicts in tourism development appeared to create awareness in academia and the general public only in the 1990s, when the world experienced more flexibility in terms of travelling abroad and the mass media had access to information on

different conflicts happening at destinations (Koyuncu, 2020). Some examples of disputes that capture the attention of the global community are the War in Afghanistan (2001–ongoing), the North Korean Crisis (2017–2018), the Civil War in Syria (2011–ongoing), the Criminal Violence in México (n.d.–ongoing), the Civil War in South Sudan (2013–Feb 2020), and the Instability in Venezuela (1998–ongoing) (Council on Foreign Relations, 2020). According to the latest version of the Conflict Barometer (Heidelberg Institute for International Conflict Research, 2022), between 2019 and 2021, the world faced highly violent conflicts; 368 conflicts were observed, including 31 limited wars, 12 violent crises, and 166 non-violent conflicts.

According to the United Nations (n.d.), conflicts now tend to happen within a state's borders rather than between states. Conflict and violence between non-state actors such as political militias, criminal, and international terrorist groups are rising. Countries in America present high political instability rates, leading to organised crime, including attacks against police, women, journalists, and migrants. For instance, Venezuela, the country with the largest oil reserves in the world, is experiencing a political conflict that reached the level of a humanitarian crisis. This conflict led to thousands of people fleeing the country every day, severe food and medicine shortages, and enduring the spread of infectious diseases. These consequences are happening due to years of economic mismanagement and corruption that started under the governance of Hugo Chavez in 1998. On top of that, the collapse of global oil prices in 2014 led Venezuela to an accelerated economic decline (Council on Foreign Relations, 2020).

Given that tourism requires stable conditions to succeed, having a political conflict generates severe damage to the destinations in terms of national tourism revenues, the number of visitors, and destination image (Hanon & Wang, 2020). However, because most nations have been affected by conflict throughout their history, the coexistence of tourism and conflict is

now possible (Afonso-Rodríguez, 2017; Gupta et al., 2004; Öcal & Yildirim, 2010; Suntikul, 2019). The coexistence of tourism and conflict has captured the attention of scholars aiming to analyse individuals that visit a destination once a war is over (Okafor & Khalid, 2020). Tourists attracted to conflict-related sites present a lower risk perception (Rittichainuwat & Chakraborty, 2009), which contributes to a rapid recovery of tourism businesses after the conflict is over (Kim et al., 2007; Lee, 2006; Liu & Pratt, 2017; Pratt & Liu, 2016). For instance, Liu and Pratt (2017) reported that the influence of terrorism on tourism activities is relatively small because tourists compare the frequency of terrorist events to the severity of the attacks, and because a terrorist attack is less likely to happen after a recent incident, tourists are willing to visit the destination after the incident.

A relatively new phenomenon that aims to relate tourism and conflicts associated with political turmoil is ‘danger zone tourism’ (Adams, 2001). This particular phenomenon allows people to experience and be immersed in places that might not be stable under the frame of hedonic tourism experiences. Its fundamental characteristics are that it enables direct interaction with the ongoing conflict by leaving behind the idea of tourists as mere observers and consumers; contrary to dark tourism, this phenomenon does not focus on the period after a conflict has ceased (Suntikul, 2019). Regarding motivations, danger zone tourism has captured the attention of tourists looking for experiences that keep them away from mass tourism. They often wish to satisfy needs like fantasy and voyeurism and strengthen personal and cultural values (Buda & Shim, 2015; Wen & Huang, 2019). Danger zone tourists are also considered high-risk takers or adventurous because they engage in extreme or high-consequence risk activities while on holiday (Elsrud, 2001). Danger zone tourists are featured as not following seasonality, well educated, fearless of challenges, and desire closer interaction with the residents at the destination (Kerr & Mackenzie, 2012).

Tourists' appeals to conflict-related activities have driven tour operators to promote itineraries that present more immersed and less mediated experiences. For instance, a Russian tour operator called Megapolis offered travel packages to conflict areas in Syria and invited travellers to visit the front lines of the Syrian Civil War in 2015 (Suntikul, 2019). Another example introduces México as a country under the threat of criminal cartels, kidnappings, and military weaponry attacks. In this case, the tour operator called War Zone Tours promotes visitation to conflict areas closed to the US border (War Zone Tours, n.d.). Most of the literature about this phenomenon has a particular focus on travellers' motivations (Buda, 2015; Buda & McIntosh, 2013; Buda & Shim, 2015), to identify the specific emotions that tourists reported after visitation and their perceptions after holidays (Buda et al., 2014). Some scholars also aimed to provide empirical evidence to support the dichotomy between safe and danger (Buda, 2016; Isaac & Eid, 2019; Lisle, 2016; Timothy, 2019), tourists' emotional solidarity toward residents (Brin, 2006), and the ethical considerations related to the consumption of danger as entertainment (Isaac & Eid, 2019; Suntikul, 2019).

Another concept evaluated within the context of danger zone tourism is emotion. Emotions are valuable resources that disclose how tourists feel during their travel experience (Pine & Gilmore, 1999; Schmitt, 1999). They also play an essential role in developing perspectives employed by tourists to interpret their experiences (i.e., tourist lay knowledge) through the assistance of judgements and processes of evaluation (Robinson, 2012) and determine how tourism experiences are evaluated and remembered (Kahneman, 2011). Research on emotions and tourism experiences has been primarily associated with identifying and measuring positive and negative emotions reported after travel (Nawijn et al., 2013), which poorly captures the transitory dynamics of the emotions that result from experiences before, during, and after holidays.

Topics related to the study of emotions and the consumption of danger also aim to understand tourists' engagement (Buda et al., 2014), emotional responses (Nawijn & Fricke, 2015), emotional management, and assigned meanings to the visitation of sites that evoke ambivalent emotional experiences (Zheng et al., 2020). Academics refer to danger zone tourism as a practice that should not be promoted (Isaac & Eid, 2019; Tzanelli & Korstanje, 2019). The main concern is related to the colossal danger involving tourists and the host community with whom they interact (Suntikul, 2019).

1.2 Research Gaps and Problem Statement

As mentioned in the previous section, one conflict that is rapidly increasing in the world is intrastate-political conflict. This type of conflict appears rampant in a one-party system. Examples of sites currently facing intrastate political clashes are Lebanon, Iran, México, and Venezuela (Armed Conflict Location & Event Data Project, 2020). An industry that is severely affected and vulnerable to political instabilities is tourism, which often faces a reduction in tourist arrivals, substantial economic loss, and deterioration of the destination's image (Álvarez-Díaz et al., 2019).

One aspect associated with political conflict is information management and sharing. In most nations under dispute, the information shared with the public is highly controlled by the dominant party. For instance, the Venezuelan Government follows a dictatorial political system. The Government of Venezuela established a legal framework that governs the content of information produced by Venezuelan producers of radio and TV programming; this framework is called the 'Law on Social Responsibility on Radio and Television' (also known in Spanish as *Ley Resorte*). Reporters Without Borders (2022), an international non-profit and non-governmental organisation that promotes freedom of information, ranked Venezuela 148th out of 180 countries in its World Press Freedom Index 2021 because this country is facing suppression of speech and its freedom of information is classified as a 'difficult situation' level.

The accumulation of power and the corrosion of human rights guarantees have enabled the government to intimidate and censor broadcasters if they criticise the government of President Nicolas Maduro (Human Rights Watch, 2022).

The government's control over information has captured the attention of travellers interested in politics, who seek to experience the conflict face-to-face and understand the issues related, especially in the capital district of Caracas (BBC News Mundo, 2019). They prefer to encounter the unstable environment and intimate reality happening in the country instead of limiting their knowledge to information shared by the media (MacCannell, 1976). Tourists interested in politics belong to a relatively small segment; they are high-risk takers and represent the resilient market. Despite the political instability at the destinations, they travel and contribute to tourism services (Adams, 2001). Consequently, danger zone tourism became more attracted to adventurous tourists as more political conflicts emerged worldwide. This phenomenon has led to itineraries that allow thrill-seekers to lively experience a conflict (Wassler & Schuckert, 2017; Suntikul, 2019). However, tourism businesses should not promote danger zone tourism because it puts individuals' physical and emotional stability at risk (Wickens, 1997).

Publications associated with danger zone tourism often centre the attention on the tourist motivations, participants' engagement, emotional reactions, and how the visitation to places under conflict contributes to social class distinction (Adams, 2006; Brin, 2006; Buda et al., 2014; Buda & McIntosh, 2013; Buda, 2015; Timothy, 2019). However, one methodological aspect that academics often overlook is that, to understand emotions entirely, physiological arousal, facial expressions, cognitive appraisal, and individual behaviour must be evaluated over time (Ciccarelli & White, 2016). Regarding data collection techniques, researchers often adopt self-report methods such as in-depth interviews and surveys (Buda et al., 2014; Martini & Buda, 2019). However, only relying on self-reported methods and recalling memories

introduce challenges to capturing real-time data. The unconscious mental responses associated with the socio-cultural context of research participants might also be overlooked (Buda, 2016; Isaac et al., 2019; Timothy, 2019). Therefore, a more in-depth examination of travellers' emotions from experiences in conflict sites might serve as a reference to individuals interested in gaining updated information about the clash and its implication in tourism activities.

Literature might benefit from the investigation of how danger zone travellers undergo empathic immersion in conflict zones and if emotions and experiences collected at these sites constitute a meaningful experience in the lives of research participants, potentially confronting Boorstin's affirmation of tourism as a trivial, superficial, frivolous pursuit of vicarious, contrived experiences, a 'pseudo-event' (1964, p. 77–117). This study also aims to explain the capability of non-hedonic tourism contexts to shape individuals' self-identity. Buda (2015) reports that negative emotions are integral to a danger zone tourism experience. Additionally, negative emotions can have positive or negative consequences in non-hedonic contexts, just like positive emotions.

Lastly, scholars often selected study sites in the Middle East (Buda, 2016; Isaac et al., 2019; Timothy, 2019) and requested the participation of informants from the Global North (Adams, 2001; 2006; Buda & McIntosh, 2013). Enriching the existing literature with diverse findings would be of interest.

1.3 Research Questions

After introducing the background information of the study, the knowledge gaps identified from the literature and the problem statement, this study wishes to answer the following research questions.

First, this study supports the analysis of emotion as a core aspect of tourism experiences and the contribution of positive and negative emotions to individuals' meaning-making in life

(Nawijn & Biran, 2019). Therefore, this study seeks to understand how emotions shape tourism experiences in sites facing a political conflict.

Second, travellers that visit danger zones possess multiple motivations that can be assessed before their holidays, but literature related to travellers' meanings of their visitation to conflict zones is limited. For this reason, this study aims to answer the following enquiry: what does it mean for tourists to visit a site confronting a political conflict?

Lastly, after examining the different meanings associated with this phenomenon, this syudy wants to investigate how the social interactions related to danger zone tourism infer self-identity.

1.4 Purpose of the Study and Research Objectives

The purpose of this study is twofold: first, to clarify the understanding of emotions in tourism experiences in conflict sites, and second, to examine the inference of emotions and social interactions associated with danger zone tourism to self-identity. Using participant observation, EDA measure, video recording, photo-elicitation, and in-depth phenomenological interview as research methods, this study seeks to extend knowledge related to danger zone tourism, the complex and dynamic study of emotions, and self-identity.

This study presents the following research objectives:

First, to holistically examine emotions that evoke from tourism experiences in sites facing a political conflict;

Second, to interpret the subjective meanings of travellers' social interactions in danger zone tourism sites;

Lastly, investigate the inference of social interactions associated with danger zone tourism on self-identity.

1.5 Research Significance and Value

This study presents multi-dimensional contributions, including theoretical, practical, and social contributions. Generally, it contributes to understanding emotions, individuals' social interactions and their implication on self-identity. It also extends the knowledge about the subjective meanings of emotions in the context of danger zone tourism. Furthermore, this study provides insightful input to tourism stakeholders (e.g., government, local businesses, and tourists) about the experience and reflection of travellers that decide to visit a destination during an ongoing conflict. Lastly, this study aims to build awareness about the state of a country that has been affected by a significant political conflict for an extended period from the perspective of tourists as outsiders.

1.5.1 Theoretical Contribution

In terms of research on emotion in tourism experiences, this study presents an approach that theoretically and methodologically differs from previous literature (Ciccarelli et al., 2015; Ekman & Friesen, 1969; 1971; Izard, 2010; Tsai et al., 2004). By evaluating all the elements of emotion, namely, physiological arousal, cognitive appraisal, facial expression, and behaviour, a single study provides a holistic interpretation of the emotional dynamics in tourism experiences associated with a political conflict. It adopts multiple objective and self-report methods to obtain insightful information related to the body reactions and the context and interpretations of participants' experiences.

Additionally, this study also aims to provide further details on how self-reported methods help interpret mixed emotions in tourism experiences and their impact on travellers' overall satisfaction. A relevant reason to study mixed emotions, according to several scholars (Buda, 2015; Martini & Buda, 2020; Nawijn & Biran, 2019; Volo, 2021), is to shed light on the consumption of products, services, and experiences that allegedly violate the hedonic principle because they are expected to produce adverse reactions, at least from an outside

perspective. Thus, this study acknowledges that conflict destinations are non-hedonistic contexts, where negative emotions eventually result in positive outcomes for travellers.

This study accepts that negative emotions can create positive memories and have beneficial psychological and behavioural effects even though danger zone tourism has non-hedonic characteristics. It aims to extend the literature on risk-takers and danger zone tourism by arguing that tourism can be an alternative to conflict rather than promoting an extreme engagement with conflicts (Adams, 2001; Lisle, 2000; 2016; Smith, 1998). Negative emotions are an essential part of the tourist experience during a danger zone tourism experience (Buda, 2015).

This study also aims to develop a comprehensive analysis of danger zone tourism. It collects data from the perception of independent travellers in a study site that is facing a type of conflict that differs from existing findings and from a destination whose socio-cultural background holds scant relation to previous study sites. Given that a recall of memories might differ from actual experiences, this study collects data on travellers' holiday experiences.

Lastly, self-identity is unique, reflects the perception of the self, and is socially constructed (James, 1890; Burke & Stets, 2009). Symbolic interactionism theory assists in evaluating the social interactions associated with danger zone tourism experiences and their inference on self-identity. In addition to symbolic interactionism, this study uses the principles of Heidegger's hermeneutic phenomenology on the reflection and interpretation of emotions in tourism experiences related to the visitation of conflict zones. This knowledge enhances the interpretation process associated with symbolic interactionism, as tourists and researcher reflect and interpret their selves through social interaction.

1.5.2 Practical and Social Contributions

Given that danger zone tourism is a phenomenon that challenges ethical considerations (Suntikul, 2019; Tzanelli & Korstanje, 2019), this study does not aim to promote the

development of danger as a way of entertainment. However, its findings seek to provide practical implications to different social and tourism stakeholders.

In terms of government, according to Sharp and Kidder (2013), emotions are mechanisms that help to explain psychological and social phenomena such as social bonding. Given that this study focuses on analysing emotions and social interactions, its findings might serve as input for government tourism planners on the aspects that, despite conflict, travellers perceive as emotional, meaningful, and characteristic of a destination.

In terms of tourism businesses, the results of this study might benefit local enterprises who wish to evaluate tourists' overall outcome of their experience on a site facing a conflict because, similar to slum tourism which is the visitation of relatively poor neighbourhoods (Giddy & Hoogendoorn, 2018), revenue obtained from tourists visiting a destination during conflict can serve as a potential economic upliftment to the local community. By demonstrating the value of these neighbourhoods, the community can be motivated to work on their economic growth.

Emotions constitute an essential aspect of tourism experiences. The findings of this study can contribute to the understanding of danger-zone travellers' emotional processing on-site, their reactions, subjectivities, and the creation of long-lasting memories (Volo, 2017). Implications associated with emotions are also related to self-transformation and identity. Some tourists might have misconceptions about a community; therefore, their reflection and interpretation of their emotions might help them embrace self-transformation and the tourism experience can become a process of growth and evolution (Hoogendoorn et al., 2019). By embracing their emotional reactions, tourists might resist simplistic comments (good/bad, right/wrong) and instead will develop an in-depth reflection (self-review) of their experience. They can evaluate their behaviour and express commitment to improving future tourism-related behaviour.

Regarding the social contribution, this study has been inspired by the unfortunate events associated with the current political conflict in Caracas, Venezuela. As extensively mentioned in the methodology chapter, this country is immersed in a devastating conflict. This issue is manifested by shortages of necessary supplies, such as food, power, and medicine, and has severely impacted all industries, including tourism. The conflict has also led to constant violence and crime and has forced Venezuelans to abandon their country. The results from this thesis might be of interest to national or international organisations (directly or indirectly) involved in the conflict that wish to gain a better understanding of the perception of tourists as outsiders. Emotions are an essential part of the rise and dynamics of wars and national conflicts (Goodwin et al., 2001; Massey, 2007; Scheff, 1994). Therefore, travellers' bonds with others (or lack thereof) are the result of the emotions felt at the destination; they can inform their interpretation of the conflict and how it has (positively or negatively) impacted their trip (Collins, 2004; Turner, 2000).

1.6 Study Outline

This study comprises six chapters: introduction, literature review, methodology, travelling to the danger zone – emotional dynamics and meanings, hermeneutics on on-hedonic tourism contexts – a symbolic interactionist perspective, and discussion and conclusions.

Chapter 1 begins with background information about the study topic and the problem statement that led to the necessity to conduct a study about emotions from tourism experiences in conflict zones. Additionally, the research questions and objectives are identified, followed by the theoretical, practical, and social contributions.

Chapter 2 presents a review of publications that helped to build this study's conceptual and theoretical framework. The influence of conflicts in the tourism development of the destinations is provided, followed by the definition, characteristics, and trending topics related to danger zone tourism. Later, the study of emotions and emotional experiences, their concept

and connotations are reviewed continuously with the investigation of emotions from the perspective of two social sciences, namely, psychology and sociology, as well as the studies related to the analysis of emotions in tourism research. The concept of identity, its characteristics, types, and research topics in tourism studies are then explained. Lastly, the theoretical framework of the study is introduced. This framework will help explain and understand the phenomenon according to symbolic interactionism theory.

Chapter 3 declares the methodological approach of this study. It starts from the information of the study context, followed by the methodological approach framed under the lens of qualitative research. It later explains the research paradigm integrated with Heidegger's hermeneutic phenomenology and social constructivism. The data collection and analysis processes are described, together with a detailed presentation of the selected research instruments. The criteria for selecting research participants follow. The study's ethical considerations and trustworthiness are disclosed.

Chapter 4 presents the study's findings, starting from the EDA results, observations from participants' interactions in the walking tour, and analysis of travellers' reflections from photos and experiences at the destination. Results were later presented as crafted stories together with travellers' selected photos.

Chapter 5 situates the findings of the study in the existing literature. It includes explanations and interpretations of the results of the study and a discussion between the results and contributions from other scholars in the same research area. The chapter also displays the knowledge contributions to emotion research, danger zone tourism, and non-hedonic contexts; self-identity formation from tourism experiences; and social interactions, and practical contributions. Lastly, it declares the limitations of the study and some recommendations for future work.

1.7 Summary of Chapter 1 - Introduction

This chapter presents an introduction to the study. It starts by providing background information about the influence of conflicts in tourism and topics associated with visiting places under dispute. Later, it presents danger zone tourism as a phenomenon which allows individuals to engage with destinations facing a political disagreement and the research topics that captured the interest of tourism scholars. Some topics related to danger zone tourism include the analysis of tourists' motivation, emotions, ethical considerations, and high-risk takers. It is followed by a brief description of the knowledge gaps and problem statement. The dynamic process of emotion, the subjective meanings of emotions in danger zone tourism experiences, and the inference of these experiences on self-identity are the selected research gaps that this study will address. Subsequently, the research questions, objectives, and purpose of the study are declared. Overall, this study has twofold aims: to clarify the understanding of emotions in tourism experiences in conflict sites and to examine the inference of emotions and social interactions associated with danger zone tourism on self-identity.

The contributions of the study are later declared. To summarise, the theoretical contribution related to emotions will provide a holistic understanding of the emotions that arise from danger zone tourism experiences by utilising a variety of objective and self-report instruments during and after visitation. This study also aims to enhance the interpretation process of symbolic interactionism by adopting hermeneutic phenomenology as the methodological approach. In terms of the practical contributions, this study seeks to present its findings to government tourism planners and local businesses who wish to evaluate tourists' overall outcome of their experience on a site facing a conflict. Finally, this chapter defines operational terms used throughout the study and respective study outline.

Chapter 2: Literature Review

Tourists have been socially labelled peacekeepers (Seaton, 1996; Towner, 1996). They are frequently interested in destinations that offer a peaceful and joyful environment that leads to the creation of positive experiences and strengthen their wellbeing. The literature widely recognises that tourism and conflict hardly coexist, and leisure travel to destinations under dispute is considered a high-risk endeavour because it goes against the desire to maintain the discourse of global security (Lisle, 2000; Urry, 1990). However, there are almost no places in the world that have not received any tourist attention and also claim to be free of conflicts throughout history.

Notably, scholars report a strain of high-risk taker tourists attracted to areas of conflict as destinations; the tourism phenomenon related to high-risk takers is called 'danger-zone tourism' (Adams, 2001; Buda, 2016; Lisle, 2007). This study attempts to respond to the call from previous publications on the analysis of emotions resulting from holidays in places under conflict and to understand the different meanings that tourists attributed to such voyeuristic experiences (Lisle, 2007; Buda et al., 2014).

The first section of this chapter presents a brief introduction to the relationship between conflicts and tourism. It later provides a discussion on danger zone tourism as the key topic of the study, followed by an explanation of the theoretical grounds associated with the study of emotions in psychology, sociology, and tourism studies. Consequently, the concept of identity and its association with individuals' emotions and social interaction is displayed. The knowledge gaps identified from the literature are declared. Lastly, the theoretical framework that will guide this dissertation is presented.

2.1 Conflicts and Tourism Development

Conflict is an intrinsic element of human beings, defined by humans' social interactions (Nicholson, 1992; Olorunfemi & Lukpata, 2014). Different disciplines, such as political

science and tourism, have shown interest in the study of conflicts. For instance, political science is concerned about political strife, which is defined as the process where 'two or more groups engage in a struggle over values and claims to status, power, and resources in which the opponents aim to neutralise, injure, or eliminate the rivals' (Jeong, 2000). Likewise, tourism studies focused on the implications of conflicts in tourism development and refer to disputes as 'a process of interaction in which incompatible claims between groups and individuals or both lead to hostile attitudes which manifest into conflict behaviour in the end' (Wang & Yotsumoto, 2019, p. 189).

The term conflict has been used interchangeably with other words such as contest, strife, battle, combat, and war (Folarin, 2015). For instance, political science indicates that scholars need to pay special attention to the characteristics of the conflict because not all disagreements lead to war (Waltz, 2007).

2.1.1 Types of Conflicts

Several approaches are used for classifying conflicts. Butler (2019) suggests that conflicts may be organised by their nature, namely, internal and external clashes. Examples of internal conflicts are a civil war, terrorism, illegal acts, and independence, while external disputes can be an invasion and border dispute.

Another approach is according to the perspective of each discipline and the degree of dispute variation. Psychology focuses on the study of intrapersonal conflict, while sociology seeks to analyse interpersonal, intragroup, and intergroup conflict (Table 2.1). By contrast, political science and history look after intrastate (i.e., interethnic) conflict and international conflict. Some examples from political science and history include revolt, insurgency, mutiny, and protest. Revolt refers to breaking away from or rising against the constituted authority (e.g., The Umbrella Revolution in Hong Kong). An insurgency is defined as an insurrection against the state (e.g., Eritrea that resulted from old Ethiopia or Slovakia from former Czechoslovakia).

Mutiny is an act of disobedience in the military to dismantle established order. A protest is related to an organised (mass) demonstration against a government (e.g., 2019 Ecuadorian protests). Therefore, conflict originates from differences among individuals; one battle may belong or lead to different typologies and may lead to various crises. The following table briefly defines the typology proposed by these disciplines and some examples.

Table 2.1

Types of Conflicts

Type of Conflict	Definition	Examples
Intrapersonal	Individuals self-conflict or also defined as “man against self.”	Aggression, erratic behaviour, addiction
Interpersonal	Conflict between the desires of two or more persons or also defined as “human against human.”	Malice, work-related interpersonal conflict, a fight
Human vs society	"Human, against society" that results when a human being stands against a human-made institution or practices	Slavery, human trafficking, human right abuses, corruption, bad governance, child prostitution
Intra unit	A conflict that commonly occurs within a family unit	Marital conflict, parents-children
Intergroup	A conflict that arises between two or more groups	Between religious groups (ex. Israeli-Palestinian conflict, Pakistan and India, Sudanese Civil War), between different ethnic groups (Nagorno-Karabakh conflict, the Rwandan genocide, Dali)
Intrastate	Conflict confined within the borders of a sovereign state	Democratic Republic of Congo (1998), Cambodia (1975-1979), Sri Lanka (1982-2009), Syria (2011-2017), Venezuela political and social conflict
Interstate	Conflict between two or more states	Iran-Iraq 1980-1988, USA-Afghanistan War, Iran-USA

Global	Also called international conflict. Where the whole world is battling, or international intervention has occurred	USA-Afghanistan War, Venezuela political and social conflict

Note. Source: Adapted from "Types and causes of conflict", by S. F. Folarin, 2015, in *Types and Causes of Conflict*, 1–12.

One conflict that can be considered interpersonal, intragroup or intergroup is a political clash; this conflict can destabilise tourism activities. It is defined as a state of violence that occurs when difficulties arise in reconciling different political objectives among people or governments (Bush & Folger, 1994). Political conflicts can also arise when actors try to promote their interests and stop other actors from achieving their goals, resulting in conflicting behaviour (Deutsch, 1973). The relationship between political conflicts and tourism is a topic that has captured the attention of various tourism scholars (e.g., Matthews & Richter, 1991; Richter & Waugh, 1986) and remains latent as new manifestations of conflict arise (e.g., protests, terrorism).

2.1.2 Relationship between Tourism and Conflicts

Tourism publications frequently address the relationship between tourism and conflict from three main research approaches. The first is related to conflicts as inhibitors of tourism development that negatively impact public policy. This perspective has been investigated according to different geopolitical contexts. For example, the political clash between the Greek and Turkish communities in Cyprus brought enormous misunderstandings because each party regularly expressed their nationalistic position (Altinay & Bowen, 2006). The main challenges resulting from this dispute are related to power, different expectations, and aspirations among socio-political parties (Doorne, 1998). This issue is also represented by the lack of participation and involvement of the local population in developing projects to promote tourism, not just the 'ruling elites' (Haque, 2007; Tosun & Timothy, 2001).

The second approach focuses on the importance of tourism as a platform to promote world peace (Causevic & Lynch, 2013). This perspective explores the participation of tourism activities as agents that add to world harmony. Some topics related to this perspective are immigration, social incorporation and preference (Moufakkir, 2010), globalisation, cosmopolitanism and world-production (Swain, 2009), and the job of the travel industry during the time spent compromising between isolated countries (Causevic & Lynch, 2013).

The third approach is when conflicts constitute a tourist attraction that permits the development of conflict-oriented products as the post-conflict situation may influence image reconstruction (Sönmez & Sirakaya, 2002). The Vietnamese Government developed one example that used tourism as a marketing platform by promoting Vietnam as a dark tourism destination during the post-war period (Alneng, 2002; Henderson, 2000). Post-conflict tourism is an emerging market (Butler & Baum, 1999). For example, the study of Isaac (2009) found that tourists were motivated to visit Palestine during and after its political instability mainly because of the novelty of encountering danger attracted them. However, some scholars believe that developing tourism and attracting potential visitors is a great challenge if the overall perception of the destination is framed by instability and a high threat to tourists' safety (Causevic & Lynch, 2013; Hall & O'Sullivan, 1996). Another example is related to the visitation of places under conflict. This phenomenon is called danger zone tourism and is specialised in experiences related to political clashes.

2.1.3 Consumption of Conflict, Death, and Danger in Tourism

Human interest in encountering death has a lengthy historical background. One of the first authors that examined the concept of death was Seaton (1996), who was interested in the historical and philosophical links between death and Western society's attitudes and representations in the 20th century. Seaton declared that the concept of death was first reported in Christianity's discourse, and its consumption was different among social classes. Some of

the practices adopted in that period included travelling to places to contemplate death; this type of tourism was called ‘thanatourism’, and its overall purpose was to experience death. Even though the idea of death as a tourist attraction was against the existent moral discourse of the 20th century, death was a standard and present component in everyday life. Later, as travellers were looking for more diverse activities, the appearance of other non-traditional types of tourism increased and kept chasing social standards (Seaton, 1996).

One example of these new types of tourism is ‘dark tourism’. It is ‘an opportunity to contemplate the death of the self through gazing upon the significant other dead’ (Stone, 2011a, p. 25). It explains the visit to cemeteries, jails, war camps and other death-related sites. Dark tourism is often an umbrella term for any tourism related to death, suffering, atrocity, tragedy, or crime (Light, 2017). Scholars also describe an extreme and bizarre form of travel that is briefly mentioned in studies related to dark tourism called ‘danger-zone tourism’ (Lennon & Foley, 2000, p. 9). This new phenomenon differs from dark tourism because the gaze drives it at ongoing violence, conflict, or war sites, and the tourist gaze does not ensure safety (Lisle, 2007).

Tourism literature provides different terms associated with the consumption of conflicts, such as testosterone tourism, hot war tourism, danger-zone tourism, thanatourism, and terror tourism (Table 2.2). These terms present a particular association because they refer to tourists’ engagement with places under an ongoing conflict, and war received the most attention. Their specific characteristics associated with the particular conflict are described as follows. Testosterone tourism and hot war tourism explain the excitement of visiting an active war zone. Danger-zone tourism and reality tourism are associated with the visitation of the world’s political hotspots (Buda, 2015; Lisle, 2007). Thanatourism is a variation of dark tourism that allows people to travel motivated by the desire for ‘actual or symbolic encounters

with death' (Seaton, 1999). Terror tourism is related to locations where terrorist attacks occurred (Byrne, 1997).

Table 2.2

Phenomena Associated with the Consumption of Conflict and Death in Tourism

Phenomenon	Period of visitation	Definition	Examples of Sites	Representative Work
Dark tourism	After	To contemplate the death of the self through gazing upon the significant other dead.	Lushun Prison Museum in Dalian, China	(Weaver et al., 2018)
Thanatourism	During	The desire for 'actual or symbolic encounters with death'	Capital punishment in Japan	(Goulding et al., 2013)
Terror tourism	After	The visitation of places where terrorist attacks took place.	Visiting ground zero at the World Trade Centre Site in New York	(Coca-Stefaniak & Morrison, 2018)
Politically-oriented tourism	During or after	Visitation of places where most hosts hope to promote a political agenda in the process.	Jerusalem, Israel	(Brin, 2006)
Danger-zone tourism	During	The visitation of world political hotspots.	Hong Kong SAR, Bangkok, Caracas	(Lisle, 2016)
Testosterone tourism Hot war tourism	During	The visitation of an active war zone.	Russia-Ukraine War	(Piekarz, 2007)

After considering all the conflict-related terms in tourism publications, the term selected for this study is danger-zone tourism because it is widely used to explain the 'real interaction' with an ongoing political conflict but not the period before or after the issue (Suntikul, 2019) and is considered a latent conflict that is taking place in different countries such as Ethiopia, Ukraine, and Venezuela.

2.1.4 Danger Zone Tourism

One of the first publications that proposed a definition of danger zone tourism was by Kathleen Adams in 2001. It was an ethnographic study focusing on the social distinction and authenticity of travellers (primarily from the U.S. and Europe) that visited Indonesia and East Timor during the conflict. She concluded by proposing that 'danger-zone tourism is a tourism that thrives in tumultuous times' (p. 266). However, danger-zone tourism has captured little research attention. Scholars researching danger zone tourism often focus on understanding tourist motivation (Buda, 2015; 2016; Buda et al., 2014; Buda & McIntosh, 2013; Buda & Shim, 2015).

This phenomenon became popular after World War II, especially in North America, where companies and services aligned security procedures and adopted different military practices (Smith, 1998; Weaver, 2010). In addition, danger-zone tourism is a phenomenon not designed for risk avoiders. The number of travellers willing to embark on such an adventure is relatively small and usually difficult to approach and study while on the trip because the data collection process requires the researcher's immersion in the dangerous field (Brin, 2006).

Danger zone tourists are associated with the consumption of high-risk activities. In tourism studies, high-risk activities are niche tourism, and a 'risk tourist' is defined as an individual who engages in extreme or high-consequence risk activities while on holiday (Elsrud, 2001). Adventurous tourists seek fear and thrills but with minimal exposure to actual risk. They seek happiness or excitement towards the activity, do not follow seasonality, and are well educated. Contrary to danger zone tourists that desire to experience the unsafety of the battlefield, adventurous tourists are willing to pay a high price that can ensure their safety (Allman, 2009). According to Kerr and Mackenzie (2012), sensation seekers' motives evolve through a cyclical process of positive and negative emotions before, during, and after activities. Unfortunately, models tend to describe risk-taking as bad, but this can be an opportunity for

positive changes to the psychological state, heightened perception of control, mastering new skills, and connecting with nature.

Travellers that engage in exceptionally high-risk activities are called ‘edge workers’. Some activities are hang gliding, skydiving, scuba diving, rock climbing, motorcycle racing/car racing, downhill/ski racing, excessive alcohol or drug use, and sex tourism. Regarding the risk perception of these travellers, some authors (Bentley et al., 2008) mention that risk-takers usually perceive this tourism as positive, but if they were injured during the activity, they tend to have negative associations with the destination (Allman, 2009). By contrast, scholars interested in the study of danger zone tourists seek to explain the contributions of danger-zone tourism to the separation of the safe/dangerous opposition (Adams, 2001; Lisle, 2000; 2016; Smith, 1998). For example, the work of Smith (1998) in the study of the impacts of World War II on North American and European tourism found that war was a driver of tourism before, during, and after conflict and promoted the consumption of military-related tourist attractions. In a similar context, Lisle (2016) evaluated different governments’ marketing campaigns and the extensively used slogan ‘this is a safe place to visit’ by presenting different shreds of evidence (e.g., photos, itineraries to war zones, terrorist attacks to tourists’ sites) that support travel during war.

The relationship between tourism and war has been addressed within the context of politically-oriented tourism. Governments intend to utilise this phenomenon to ensure the governance of areas under border conflict (Timothy, 2019). Their purpose is to share a political message to promote awareness in the international community, show the political stability of nations that are not directly involved with the battle. reshape the tourism image of the destination (Buda, 2016), and attenuate the impact of the negative information promoted by the media or other organisations (Isaac & Eid, 2019).

For instance, a study by Brin (2006) investigated politically oriented tourists in Jerusalem and found that the ongoing issue acted as an impetus for travelling. His findings showed that some visitors felt particular about the situation at the destination. By contrast, other visitors remained more politically neutral and were motivated by the curiosity to learn more about the occupation. Nevertheless, the results of Brin were based on a review of previous publications due to the challenge of isolating politically oriented tourists from other types of travellers.

Other researchers adopted different spatial and psychological theories and often applied qualitative methods such as in-depth interviews and participant observation during or after the trip. For example, Buda and her seminal studies contributed essential to understanding danger-zone tourism and have influenced further studies about travellers' motivations. She analysed how embodied feelings motivate the travel to conflict zones and considered psychoanalytical theories that influence the death drive. Her research objectives paid particular attention to tourist motivations such as voyeurism (i.e., a person's desire for the forbidden), the social interaction between tourists and the local community while at war, and the explanation of the assumption that tourism and war cannot take place at the same time. Her findings predominantly originated from the travel experiences of independent travellers whose country of origin was in the Middle East, North America, and Europe.

Another example from Buda et al. (2014) looked at the social interaction, connections, and divisions between tourists and tour guides and how this relationship helps shape places currently under war. Their findings suggest that emotions framed danger-zone tourism experiences. Similar results were later identified by Connell (2017). His study of tourist motivations to visit North Korea challenged the assumption that danger-zone tourists mostly look for darkness and violence; instead, they were motivated to find a place of normality as a different image from the one produced by the western media.

Another factor influencing motivation is desire (Buda & Shim, 2015). According to Buda and Shim, four types of desire provoke travelling to conflict destinations: prestige, desire for others, desire for the new, and desire for fantasy. Unfortunately, the outputs of this study were based on news articles produced by western media that reflected their perception of North Korea from the perception of nationals of nearby countries with low cultural distance.

Another reason for visiting conflict zones is because these experiences strengthen personal and cultural values. According to Wen and Huang (2019), adventure-driven mass tourists believe that visiting conflict zones is a 'unique life experience' that contributes to knowledge engagement, career development and life enrichment. Also, danger–zone tourists feel inspired by sightseeing and relaxation, which differs from other studies about extreme high-risk takers (Reid & Kampman, 2020). Unfortunately, this hypothesis has only been tested within the Chinese context and in a single study.

A different research topic appealed to academics: the ethical considerations of danger-zone experiences due to the high risk of inserting oneself into places where people are being killed, with little understanding and control of the negative consequences. This type of holiday is not designed for mass tourists; therefore, the interested tourists often travel independently and possess a high level of risk-taking (Isaac & Eid, 2019; Suntikul, 2019). However, some tour operators are promoting tour packages that allow visitors to experience ongoing conflicts. Most of these tour operators and customers are located in the Global North (e.g., the U.S.A. and the U.K.); and their typical travel destinations are Indonesia, Iraq, Jordan, México, North Korea, and Vietnam (Adams, 2001; 2006; Bigley et al., 2010; Buda, 2015; 2016; Buda & Shim, 2015; Buda & McIntosh, 2013; Lisle, 2016; Mahrouse, 2016; Pitts, 1996).

For instance, one of the few publications that describe how these tours are organised and operated is the study of Mahrouse (2016). She looked at the media information provided by a US-based travel agency called War Zone Tours. This agency promoted their tours as

educational holidays; they usually last up to two weeks, allowing up to four people at the travel party. The typical customers are ‘middle-aged businessmen’; the price could be up to USD 40,000, and the usual marketing strategy of the company was to advertise its tours as politically correct and safe. Mahrouse concluded that future research might examine how these agencies promote a culture of comfort with militarisation and security services in such critical areas.

Other circumstances related to this topic are the power of social class distinction. Many tourists that consume these tours reside in the Global North (the U.S.A. and the U.K.), while the hosts’ communities are commonly located in the Global South. Authors examine this topic from a sociological perspective (Adams, 2001; Coles & Church, 2007; Mahrouse, 2016). They concluded that for some tourists, visiting places in danger allows them to explore different social realities. For example, Adams (2001), while reflecting on her ethnographic study in Indonesia, argued that danger-zone tourism is an exceptional example of social differentiation.

Later, Coles and Church (2007) mentioned that an alternative research approach for studying war-zone tourism could be in terms of the racialised relations of power, privilege, mobility, and space within this phenomenon. Their findings were supported by Mahrouse (2016), who confirmed that the socio-economic status and class distinction due to the experience in conflict zones requires further research, not just concerning the perception of tourists but also the social interactions between visitors and destination’ residents.

Subsequently, Tzanelli and Korstanje (2019) criticised counter-terrorist packages as morbid consumption experiences. Their case brought attention to terrorist tour packages where tourists receive anti-terrorist training and the chance to immerse themselves into scenarios very similar to actual war. The study analysed previous academic and non-academic publications with information about tours promoting Middle East destinations. According to the authors, these tours aim to align visitors’ beliefs with violence and develop a risky and radical tourist behaviour.

It becomes clear that the research pattern regarding danger-zone tourism has been centred on understanding tourist motivations to travel to danger zones. Academics principally considered psychoanalytic concepts like desire, drive, fantasy, and voyeurism and the cultural values that influence their travel decision (Buda & McIntosh, 2013). They have also briefly examined the interaction between tourists and residents and how this relationship helps to model or reconstruct the destination image. Theories such as Freud and Lacan's concept of voyeurism, cultural politics of tourism, and the spatiality of emotions theoretically frame the studies.

Previous findings set an opportunity for further studies to consider subjective meanings that affect the decision-making process, the long-term benefits from such experiences for the tourists but also to the destination, especially into how this phenomenon as a non-hedonic tourism context might help to overcome confrontations and wars or, contradictorily, sharpen the conflict. In terms of methodology, because this phenomenon does not attract mass tourists, the selected studies mostly applied qualitative methods such as in-depth interviews, participant observation, and content analysis of academic and non-academic publications. They selected conflict destinations in the Middle East and Asian countries where the interaction with the primary source markets (e.g., the U.S.A. and the U.K.) move beyond the tourism context as they have been politically involved with the strife. Additionally, a significant number of chosen conflicts fall into interstate conflicts, such as border disputes (Butler, 2019).

This phenomenon also often occurs in urban environments to put danger zone tourism into a spatial context. According to Ashworth and Page (2011), cities are a typical representation of the urban environment. Cities present a variety of experiences of consumption, are spatially distributed and frequently clustered into districts and zones with landmarks, and have a distinctive vocabulary and several signs to discern the understanding of the consumption of the area. Cities are also characterised by diversity in terms of population,

urban landscape, culture, and beliefs (Wirth, 1938), as well as concentrations of economic and political power. Therefore, visitors are attracted by any or all characteristics of urban environments in the case of danger zone travellers who are motivated by the politics of the destination (Church & Coles, 2006). Still, they can also be inspired by other urban features.

To this end, literature about danger zone tourism exposes that several publications pay special attention to the motivations and emotional reactions aroused in conflict sites facing political conflict (Buda et al., 2014; Martini & Buda, 2019). Therefore, to extend previous findings on emotions that result from experiences in urban conflict sites, this study aims to understand the subjective meanings of such emotions and travellers' social interactions. Emotions play a vital role in tourism experiences (Mitas et al., 2022). Therefore, an analysis of the characteristics, elements and topics associated with emotions is necessary.

2.2 Emotions are Part of Being Human

Emotion has been scientifically studied since the early 1980s. The term was imported into English from the French *émotion* and became established as a psychological state category in psychological studies until the mid-19th century (Dixon, 2012). Philosophers were the first to assign emotion to reason and cognition, guiding the studies of modern sciences like psychology and sociology (Kemper, 1978). Nevertheless, until now, no universal definition of emotion has been established (Izard, 2010), leading led to various research approaches, typologies, and measurements of emotion according to the specific research objectives that scholars aim to achieve (Dixon, 2012). Different social sciences are involved in the discussion related to the change in the concept and development of emotion research, such as psychology and sociology.

Initially, society considered emotions as something away from reason or conceptual errors that lead to misery (Solomon, 2008). Aristotle (as cited in Black, 1958, p. 37) defined *emotions* as something that 'leads individuals to become so transformed that the judgment is

affected, and which is accomplished by pleasure and pain'. Later, Christianity also catalogued certain emotions as disgraceful, avarice, arrogance, anger, and pride, as if they were going against the acceptable ethical behaviour that ruled at the time (Hyman & Walsh, 1973).

Subsequently, Descartes (1596–1650) proposed a definition more aligned with psychological studies. He described the journey of emotions and their physical effects and stated that the mind and body are linked through a gland located deep in the brain's centre (i.e., the pineal gland) (Descartes, 1989). His work later served as a cornerstone in developing cognitive appraisal theory (CAT). Emotions were contemplated as chagrin or inappropriate until Hume (1711–1776). He added to the literature by demonstrating that emotions are not just a part of the human psyche but rather the 'core of human social existence' (Hume, 2012; Solomon, 2008).

The most adjacent definition of emotion in modern times comes from Nietzsche (1844–1900). He acknowledged the value of emotions and declared that they are not just supplementing life; they are considered the essence of the human condition and a path to making the world meaningful (Robinson, 2012). Emotions are the spirit of human beings that infer people's interactions, behaviour, and experiences. Emotions have been studied by different disciplines such as psychology and sociology to evaluate the physiological and mental reactions and human behaviour and interaction in social structures.

2.2.1 Emotions in Psychology Research

Psychological studies state that 'emotions consist of neural circuits (that are at least partially dedicated), response systems, and a feeling state/process that motives and organises cognition and action' (Izard, 2010). Psychologists use the terms emotion, mood, and affect interchangeably, but differences exist among these words. According to emotion psychologists, emotion and mood possess a variety of differences (Table 2.3). The mood is considered a diffuse affect state, with a low level of intensity, unrelated to a specific situation and is a

prevalent feeling state (Beedie et al., 2005; Cohen et al., 2008; Hosany & Prayag, 2013; Vygotsky, 1987). Examples of mood include being cheerful, gloomy, listless, depressed, or buoyant (Scherer, 2005). By contrast, affect is a macro term that consists of studying emotion, mood, and feeling (Bagozzi et al., 1999; Cohen et al., 2008).

Contrary to mood and affect, emotion integrates a variety of component processes that include subjective feelings, expressive behaviour, arousal, cognitive appraisal, and a behavioural tendency (Frijda, 1986). Therefore, emotion provides a more suitable explanation of individuals' unexpected encounters and reactions to an intense stimulus and is the term adopted in this study.

Table 2.3

Distinctions Between Emotion and Mood

Criterion	Emotion	Mood
Anatomy	Related to the heart	Related to the mind
Awareness of cause	Individual is aware of cause	Individual may be unaware of cause
Cause	Caused by a specific event or object	Cause is less well defined
Clarity	Clearly defined	Nebulous
Consequences	Largely behavioural and expressive	Largely cognitive
Control	Not controllable	Controllable
Display	Displayed	Not displayed
Duration	Brief	Enduring
Experience	Felt	Thought
Intensity	Intense	Mild
Intentionality	About something	Not about anything in particular
Physiology	Distinct physiological patterning	No distinct physiological patterning
Stability	Fleeting and volatile	Stable
Timing	Rises and dissipates quickly	Rises and dissipates slowly

Note. Source: Reprinted from "Distinctions between emotion and mood", by C. Beedie, P. Terry & A. Lane, 2005, in *Cognition & Emotion*, 19(6), p. 871.

According to Ciccarelli and White (2016), most the studies in psychology agree that emotions are composed of four main elements: the specific psychological arousal or body

reactions, facial expressions, inner awareness or cognitive appraisal of the emotion, and a particular behaviour that reveals the feeling to the outside world.

The first component, physiological arousal, refers to the physiological activation after experiencing a specific event. It is created by the sympathetic nervous system (SNS), which leads the body and its involuntary response to emotions (Larsen et al., 2008). The second component, named facial expression, is a form of nonverbal communication that conveys an individual's emotional state to observers. The third component is the subjective experience of inner awareness, which is influenced by the language and culture (Ciccarelli & White, 2016; Tsai et al., 2004). The last component is the emotional part or behaviour framed by the previous elements and the sociocultural context (Ekman & Friesen, 1969; 1971).

Moreover, in terms of theoretical approaches to emotions, modern psychology often classifies the significant theories of emotion into three main categories: physiological, neurological, and cognitive (Table 2.4). Physiological theories propose that physiological arousal and changes in the body are responsible for emotions; neurological theories indicate that subcortical brain activity leads to emotional responses, while cognitive theories state that inner awareness and mental activity play an essential role in forming emotions.

A theory related to physiological arousal is affect-as-information theory. This theory states that the interaction between affective state and cognition happens in the opposite direction: emotional states influence cognitive processes (Clore & Huntsinger, 2007). This theory has been utilised to judge the influence of positive and negative affective information, where positive affective information promotes cognitive responses, and negative emotional information constrains these responses. Some theories developed under this approach are James–Lange (James, 1884) and the Cannon–Bard (Cannon, 1927). James (1884; 1890; 1894) and Lange (1885) state that the emotional process follows a different pattern. First, the stimulus is perceived and produces a physiological reaction that can be manifested as changes in body

pressure, shaking or dry mouth. Afterwards, the physiological responses lead to the emotion's labelling (i.e., cognitive processes).

However, in the early 1990s, psychologists declared that emotion and physiological arousal might happen simultaneously and developed an alternative approach based on neurological mechanisms. Walter Cannon (1927), an expert in sympathetic arousal mechanisms, and Philip Bard (1934) proposed the Cannon–Bard theory of emotion. This theory argues that the stimulus is simultaneously received by the cortex and the organs of the SNS; in other words, the physical reaction and the interpretation of the emotion happen at the same time.

Among those including cognition processes, CAT (Lazarus, 1968; Lazarus & Fokman, 1984; Roseman, 1984; 1991) has been extensively applied in marketing and tourism research. CAT was designed to analyse the mental interpretations and processes of emotions and their differences among individuals (Bagozzi et al., 1999). In CAT, the stimulus simultaneously guides physical arousal and the labelling of that arousal based on the external environment, consequently leading to the labelling of the emotion. For instance, if a tourist experiences an encounter with a shark, the physical reaction (e.g., body shaking, sweating, heavy breathing) is escorted by the idea that the emotion must be fear (i.e., cognition). Only after this process can the person describe the experience as fear.

The cognitive appraisal approach has been extensively employed in tourism studies to explain the mechanism by which emotions are produced and especially the antecedents of emotions in the tourism experience (Li et al., 2016; Nawijn & Biran, 2019; Scott, 2020; Servidio & Ruffolo, 2016; Skavronskaya et al., 2017). For example, Skavronskaya et al. (2017) demonstrated the usefulness of cognitive appraisal in understanding leisure travellers' behaviour and the emotional consequences of tourism experiences. The authors conducted a review of previous publications that discuss concepts and theories of cognitive psychology and concluded that 'cognitive appraisal can help to understand the mental processes connecting

perception of stimuli with behaviour' (p. 229) because it improves the understanding of how people develop, store, and recall memories.

In this context, Richard Lazarus (1991) proposed a modified version of CAT, including the individual interpretations or appraisals that generate emotional reactions. The Lazarus cognitive-mediational theory of emotion specifies that a stimulus causes an immediate appraisal that later results in an emotional response followed by a bodily response. Tourism studies that applied this theory seek to distinguish the antecedents and consequences of tourism satisfaction (Bigne et al., 2005); the cognitive process of the evaluation of tourism information, its relationship with pleasure motivation (Goossens, 2000), and the interconnection between tourism impacts, stress, and emotions and their influence on residences' quality of life (Jordan et al., 2019).

Table 2.4

Physiological, Neurological, and Cognitive Theories of Emotion in Psychology

Category	Theory	Stimulus	First response	Second response
Physiological theories	Affect as Information Theory	"The dog is snarling and reminds me of this positive (negative) aspect of life."	Positive (negative) affective information or positive (negative) aspects of life	Cognitive appraisal Conscious positive or negative emotion
	James-Lange Theory	"I'm afraid because I'm shaking."	Autonomic nervous system arousal, changes in body	Conscious fear
Neurological Theories	Cannon-Bard Theory	"I'm shaking and feeling afraid at the same time."	Subcortical brain activity	Autonomic nervous system arousal, changes in body Conscious fear

Cognitive Theories	Cognitive Appraisal Theory	"This snarling dog is dangerous, and that makes me afraid."	Cognitive appraisal, autonomic nervous system arousal, changes in body	Conscious fear
	Cognitive-Mediational Theory	"The dog is snarling and not behind a fence, so this is dangerous."	Cognitive appraisal	Bodily response

Note. Source: Adapted from "Comparison of Theories of Emotion", by S. K. Ciccarelli & J.N. White, 2016, in *Psychology: An Exploration*. Pearson Prentice Hall, p. 416.

By contrast, psychologists also classify emotions according to their structure. Some researchers prefer to examine all emotions at the same level of generality, while others evaluate how basic emotions are antecedents of more underlying emotions (Laros & Steenkamp, 2005). Three research approaches to emotional structures are used: basic theories of emotion (Ekman, 1999; Izard, 1977; Plutchik, 1980; Zelenski & Larsen, 2000), dimensional theories (Izard, 2009; Russell, 1980), and the hierarchical theory of emotions (Laros & Steenkamp, 2005). Firstly, the basic theories state that emotions are considered universal; they accompany the human being since birth, possess a specific subjective experience, and last for a short period (Izard, 1977). The basic emotion approach has served as a platform for developing different theories and scales that have been applied in different cultural contexts. Examples of these theories are the Differential Emotions Scale (DES) (Izard, 1977), the circular model of emotion (Plutchick, 1980), the Consumption Emotion Scale (Richins, 1997), and Ekman's basic emotions (1999).

According to the DES (Izard, 1977), there are 10 basic emotions: anger, contempt, disgust, distress, enjoyment, fear, guilt, interest, shame, and surprise. By contrast, Plutchick (1980), in his circular model, proposes 8 basic emotions: acceptance, anger, disgust,

expectancy, joy, fear, sadness, and surprise. Additionally, the CES (Richins, 1997) is commonly used in marketing research; it identifies 16 emotional dimensions that better explain the consumer's emotional experience: anger, discontent, worry, sadness, fear, shame, envy, loneliness, romantic love, love, peacefulness, contentment, optimism, joy, excitement, and surprise. Later, Ekman (1999) presented similar results and proposed other basic emotions: anger, disgust, fear, happiness, sadness, and surprise.

The dimensional approach suggests that basic emotions can be distinguished one from the other based on two aspects: affective valence and arousal (Huang, 2001). Affective valence explains emotions according to the pleasantness of the stimuli or event (positive vs negative), while arousal refers to the activation level (active vs passive). Veenhoven (2000) defended the usefulness of the dimensional approach to emotion and claimed that it is more suitable for understanding physiological reactions of emotions because when the individual evaluates how they feel usually compares the positive and negative emotions in a block.

Some of the theories created from the dimensional approach are the pleasure–arousal–dominance (PAD) model of emotion (Russell, 1980), the circumplex model (Watson & Tellegen, 1985), and the Positive Affect Negative Affect Schedule (Watson et al., 1988). The objective of the dimensional approach is to understand the individual's emotional processes because even when certain emotions may present similar valence, they can result in different facial expressions and behavioural consequences (Schifferstein & Desmet, 2010). Therefore, according to the emotional structure approach, emotions must be analysed based on their specific differences in affect valence and arousal.

The third approach attempts to integrate the basic and dimensional theories of emotion. According to the hierarchical theory of emotions (Laros & Steenkamp, 2005), there is a superordinate level of emotion (positive vs negative affect), a basic emotion level (four basic

positives and four basic negative emotional states), and a low level of emotion (42 classified emotions).

The revised literature from psychology acknowledges the importance of emotions as body reactions that are physiologically and mentally perceived and manifest throughout facial expressions and behaviour. However, the literature put into evidence that studies often evaluate emotions overall and do not consider all the elements. Scholars also rely on participants' self-reported emotions, which might differ from the experience. They do not consider the different interpretations of emotions according to the participants' sociocultural contexts. Therefore, sociology provides an opportunity to further evaluate emotions by considering individuals' social environment.

2.2.2 Sociology of Emotions

Emotions within sociology is a relatively new research area and constitute an essential concept for some of the fathers of sociology. It started with Karl Marx (1867) and his analysis of the negative arousal of alienation and anger that promoted the revolutionary class conflicts. Later, Max Weber (1978) proposed the 'affectual' dimension to the types of action and argued that the affectional action is defined as an irrational and reactive consequence of the individual's state of feeling. Lastly, Émile Durkheim (1995) proposed the concept of 'collective effervescence' that explains the collective emotional reactions when a community or society participate in the same action.

In the late 1970s, sociologists started to concentrate their research on analysing emotional experiences. Seminal works conducted by Kemper (1978), Shott (1979), and Hochschild (1979, 1983) served as pillars for the origins of the Sociological Social Psychology of Emotions. This term is defined by Sharp and Kidder (2013) as a sub-field of sociological social psychology which focuses on the examination of 'how social relations, interactions,

experiences, and institutions influence and are influenced by individuals' emotional experiences' (p. 341).

Some factors that make this topic relevant to sociologists are that emotions help explain social-psychological phenomena like social interactional dynamics, social bonding, and macrosocial phenomena (Sharp & Kidder, 2013). According to Cerulo (2019), the sociology of emotions plays a vital role in analysing emotions and their influence on social stratification, conditions, and social trends. Emotions were previously perceived as only constitutionally biological. Later, sociologists recognised the social relevance of emotions; it is intrinsically linked to issues like identity and its close relationship with symbolic interaction research (McCarthy, 2017; Sandstrom et al., 2013).

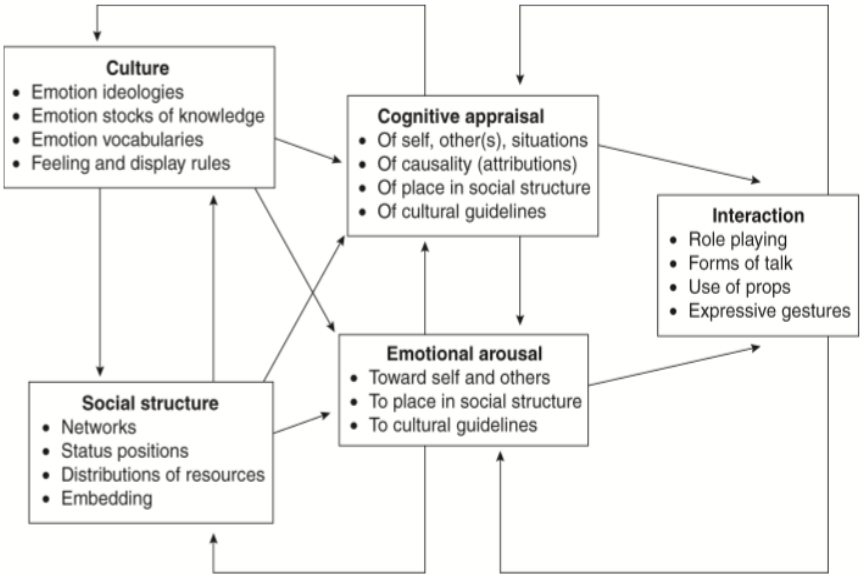
A sociological analysis of emotions must remember that emotions begin with the idea that human behaviour and interaction are strained by a person's location in social structures guided by culture (Stets & Turner, 2014). The sociological analysis of emotions considers five aspects: culture, social structure, interaction, cognitive appraisal, and emotional arousal (Figure 2.1). Culture is integrated by the different symbols and systems that humans create to manage their behaviour and interactions (Turner & Stets, 2005). The social structure is the aspect that defines various properties such as power, centrality, and density. It is also responsible for the distribution of resources that later frame the concept of social stratification (Turner, 2002). Interaction explains the influence of people's behaviour on the self and others. Emotional arousal is related to the flow of positive and negative emotions as a result of evaluating the person's roles in society. Cognitive appraisal is related to the definitions of self, other(s), and situations, the meanings of emotions, the awareness of the individual's role in social structure, and appreciation of cultural guidelines (Turner & Stets, 2005).

A constant interaction occurs between all the aspects of emotions from the sociology perspective. Culture appeals to and guides social structure and individuals' cognitions. The

social system is the aspect that frames social characteristics such as power, density, and social status, and it is responsible for the distribution of resources to the society (Turner, 2002). Cognitive appraisal explains individuals' inner awareness of social structure and recognition of cultural guidelines. Emotional arousal appears as a result of the responses from the cognitive mechanism. Interaction is the process whereby people's inner awareness and emotional arousal influence the behaviour and social interaction of one or more others, and it also affects an individual's role-playing and the presentation of the self (Turner & Stets, 2005).

Figure 2.1

Sociological Analysis of Emotions



Note. Source: Reprinted from "Sociological analysis of emotions", by J.E. Stets & J.H. Turner, 2010, in *The Sociology of Emotions*.

Several theoretical paradigms share common assumptions about the aspects of emotions but propose different analytical focuses and lead to different conclusions about the position of emotions in social life (Sharp & Kidder, 2013). These theories are adopted depending on the study's social context, selected aspect, and objectives. For instance, the theory of emotion management & and emotional labour examines how individuals manage their emotions in their daily lives and work. Its purpose is to mitigate the experience of negative

emotions and to align emotions and emotional expressions with the cultural norms (Hochschild, 1983). In contrast, interactional theory is represented by the ‘symbolic interactionists’. It investigates the ways emotions are part of everyday life through the process of taking the role of the other in thought and interaction (Shott, 1979). Social exchange theory emphasises the cost–benefit analysis of the interaction between two parties. The topics applying this theory are economic relationships, friendship, romantic relationships, or ephemeral ones (Homans, 1961).

Another approach related to the social structure is the social structural approaches of emotions by Kemper (1978, 2007). It defines the social network, the role and positions that individuals occupy in society, their behaviour and emotional responses, and how they are reflected in social concepts like status and power. Kemper proposed three general classes of emotions. The first is structural emotions (i.e., emotions resulting from stable relationships). Second is anticipatory emotions (i.e., individuals’ expectations [power and status] from future interactions). Third is consequent emotions (i.e., immediate results of ongoing interactions).

Another theory that evaluates the role of emotions in people’s identity is identity theory developed by Burke (1991). Structural symbolic interactionism frames it, and it believes that identities are ‘perceptual control systems’ that control individual self-perception and feedback from others about their identities in society. Identity theory states that emotions play an essential role in the feedback loop between identity standards and self-perceptions (Sharp & Kidder, 2013). Identity theory examines how identities relate to individuals’ behaviour, feelings, self-concept, social structure, and mental health. Importantly, identity theory is not compulsory related to the concept of identity. The concept of identity commonly addresses topics such as identity formation, identity performance, and identity work about individuals with stigmatised identities. Its research is usually qualitative, and identity theory barely shaped its studies.

It is evident that emotions do not only constitute individuals' body reactions; they also influence their social interaction and roles in society. One aspect that is essential in the study of emotions is the interpretation and understanding of emotional reactions. Scholars evaluate this aspect under the term emotional experiences.

2.2.3 Emotional Experiences

As explained in the previous section, emotion constitutes the individual's reactions to external stimuli and is integrated by different elements and social aspects. Earlier psychologists attempted to define emotions and their components, from James (1890), who mentioned that emotions are mainly bodily changes, to Cannon (1927), who stated that feeling is a vital component of emotional experiences. Schachter and Singer (1962) also added the cognitive appraisal component to Mandler (1984), who expanded previous studies and claimed that an arousal structure and evaluation structure integrate emotions. Emotions also gain meaning when they are set within a specific context or events. Therefore, the term 'emotional experiences' was proposed to evaluate individuals' understanding of emotions holistically.

According to Turner (2009), emotional experience is defined as a conscious, subjective experience characterised primarily by psychophysiological expressions, mental states, and biological reactions. In other words, emotional experience requires an individual's cognitive appraisal of the emotion. By contrast, Arnold (1960) believes that 'emotional experience consists of the felt tendency towards or away from the specific object or event that brings a specific bodily reaction according to the type of emotion' (p. 294). Frijda (1986) contributed to the 'felt tendency' by outlining five components of emotional experience: (i) recognition of autonomic arousal, (ii) recognition of pleasure or pain, (iii) recognition of the emotional appraisal, (iv) the emotional significance, and (v) action readiness. He is not clear about the link between all the components. Damasio (1994) proposed similar ingredients, but he suggested three elements: (i) body reactions, (ii) mental image of the stimuli, and (iii) changes

in one's mode of thinking. Lastly, Lambie and Marcel (2002) proposed three aspects of attention that constitutes the contents of emotional experiences: (i) mode (analytic-synthetic; detached-immersed), direction (i.e., self-world), and focus (evaluation-action). Therefore, evaluating all the elements of emotions to understand the emotional experience holistically is relevant.

One of the fields that puts attention to the study of emotional experiences is tourism. In this field, scholars often evaluate and identify the labels (i.e., names) assigned by travellers to the emotions that evoke before, during, and after tourism experiences. The label of emotions is not the only focus of this study but also the meanings achieved from tourist experiences in the danger zone. Therefore, this dissertation prefers to evaluate the meanings of emotions that evoke tourism experiences in danger zones.

2.2.3.1 Emotions in Tourism Research

Emotions are part of tourist experiences (Aho, 2001; Morgan et al., 2010). Tung and Ritchie (2011) defined tourist experience as an 'individual's subjective evaluation and undergoing of events (i.e., affective, cognitive, and behavioural) related to his/her tourist activities, which begins before, during, and after the trip' (p. 3). Therefore, the relationship between emotions and tourist experience is shaped by the fact that emotions happen along with the entire tourist experience; in other words, a sequence of different emotions arises during a tourist experience.

Scholars often explore the emotions influencing tourists' decision-making before travel and the reasons to prefer hedonic tourism experiences (Mitas et al., 2012). As a result, tourism experiences that primarily raise positive emotions contribute to life satisfaction (Sirgy et al., 2011). Destination management organisations and tourism operators also explore emotions during the process of product development and advertising to provoke the consumption of hedonic experiences that lead to positive emotions such as happiness, joy, excitement, fun,

pleasure, and fantasy (Guerrero-Rodriguez et al., 2020; Li et al., 2018; Li, 2019; Moyle et al., 2019). Therefore, academics and business stakeholders need to discern the role of emotions in tourism experiences.

The arousal of emotions in tourism experiences happens during individual interaction with the destination. This interaction occurs before, during, and after travel. Scuttari and Pechlaner (2017) mentioned that emotions that emerge during holidays are vital to travellers' satisfaction and loyalty to the destination. They proposed a framework to evaluate the emotions and the relationship between consumer and destination pre-trip (anticipated emotions), on-trip (consumption emotions), and post-trip (post-consumption), which guides the following analysis of emotions in tourism studies. Based on the literature reviewed on emotions in tourism studies, different streams of research were identified: 'experience, image, and satisfaction', 'dark tourism & danger zone tourism', 'conceptual', 'residents–tourists' relationship', 'adventure tourism', 'marketing and advertising', 'motivation', 'hospitality', 'ethical tourism', and 'emotional labour'. Details of the analysis can be found in Appendix A. Before their holidays, tourists are exposed to different pull and push factors (Goossens, 2000). This stage is accompanied by various anticipated emotions that influence their decision-making process (e.g., destination choice, booking, and planning) and also assist tourism businesses in market segmentation (Bigné & Andreu, 2004). For instance, Lin & Nawijn (2019) examined a comprehensive list of emotions of 412 individuals on seven time points over nine months to understand the relationship between tourists' emotions and travel motivation and whether this relationship is constant over time. Their findings suggest that motivation does not significantly influence tourists' emotions. However, their project only relied on self-report measurement for data collection, potentially generating bias due to the lack of reliability in recall memories.

During holidays, consumption emotions become an indispensable component of tourism experiences due to the interaction with space and humans; these emotions vary along

with the whole experience (Nawijn et al., 2013). In general, travellers report high levels of positive emotions. Nevertheless, negative emotions also emerge as tourists complain about fatigue and fear during the first few days of the trip (Carnicelli-Filho, 2010; Vingerhoets et al., 2002) and nostalgia before returning to their place of origin (Bergs et al., 2019). However, some scholars suggest an absence of a peak in holiday happiness, which makes tourists remember the end of the trip instead of the other phases (Fredrickson, 2000; Nawijn et al., 2013). Researchers frequently selected these two approaches to measure or assess emotions during holidays. The first one is Mitas et al.'s average of positive and negative emotions (2012); it assumes that every emotion possesses the same weight. The other approach was proposed by Veenhoven (1984) and is called the 'affect balance', which deducts the average score of negative emotions from the average positive emotions score.

Some scholars also evaluate the variability of emotions during holidays by adopting the DES (Li et al., 2015; Nawijn et al., 2013; Servidio & Ruffolo, 2016), the Affect Balance Scale (Nawijn, 2011); and semi-structured interviews (Gao & Kerstetter, 2018) as study methods. Additional publications proposed alternative methods capable of revealing precise results about tourists' ongoing emotions, such as EDA, skin conductance response (SCR), and heart rate (Guerrero-Rodriguez et al., 2020; Kim & Fesenmaier, 2015; Li, 2019; Shoval et al., 2018; Stadler, Jepson & Wood, 2018). Notwithstanding, researchers stated that explaining tourists' emotions by only measuring psychophysiological reactions is impossible. Therefore, integrating multiple self-reported methods and psychophysiological tools and providing detailed contextual information are recommended (Li et al., 2016; Wilhelm & Grossman, 2010).

After holidays, tourism businesses need to evaluate their performance and determine the post-consumption emotions (i.e., consequences of consumption emotions). These emotions shape travellers' experiences and contribute to satisfaction, customer loyalty, destination

image, place attachment, intention to return, and intention to recommend (Bigne et al., 2005; Brunner-Sperdin et al., 2012; Faullant et al., 2011; Gonzales-Rodriguez et al., 2019; Prayag et al., 2017; Sharma, & Nayak, 2018). Nonetheless, tourism research reports little contribution to explaining emotions during non-hedonic experiences (i.e., tourist experiences that involve negative emotions). Also, adopting the quantitative methodology based on scales from psychology and marketing dominate the discourse (e.g., CES). For example, Hosany and Gilbert's (2010) Destination Emotion Scale measures travellers' post-consumption emotions. This scale considers tourists' and destinations' specific characteristics and the resulting positive emotions after holidays (e.g., joy, love, and positive surprise) (Hosany & Prayag, 2013).

Furthermore, scant studies appraise emotions pre-trip, during, and after the trip. As far as the author knows, only one study inspected tourists' experiences and the link between pre-travel interactions, shared tourism experiences, post-travel sharing, future behaviour and travel choices (Sterchele, 2020). Sterchele adopted interaction ritual theory and conducted a longitudinal ethnographic study of tourist experiences before, during and after a multi-cultural festival. The outcomes found that transformational travel experiences could generate trans-local social impacts. Additionally, the pre-travel expectations and tourism experience are mainly framed by social interaction (Campos et al., 2018); the post-travel interactions help construct memorable experiences and intentions to revisit (Tung & Ritchie, 2011).

A relatively new research theme is the examination of negative emotions. This topic surged among scholars to change the dominant narrative about hedonic holidays as mainly shaped by positive emotions and to understand the contribution of mixed emotions in tourists' eudaimonic wellbeing on non-hedonic holidays. Topics that account for the study of negative emotions are dark tourism (Nawijn et al., 2018; Podoshen et al., 2015; Zheng et al., 2020), danger-zone tourism (Buda et al., 2014), adventure tourism (Carnicelli-Filho, 2013; Carnicelli-Filho et al., 2010), ethical tourism, and emotional labour (Lee & Madera, 2019).

For instance, research on dark tourism often adopts theories related to basic emotions, such as the CES (Faullant et al., 2011); spatiality of emotions (Buda et al., 2014), basic emotions by Plutchick (Nawijn & Fricke, 2015); and negative emotional experience (Zheng et al., 2020). The study of Zheng et al. (2020) examined the subtle relationship between mixed emotional experiences outlined by fear, shock, depression, and appreciation, and the spiritual meaning of dark tourism sites. Results reveal that sorrow, shock, and depression influence memorable tourism experiences and could indirectly impact and create sense. However, these results need to be considered with care because they were based on social media user-generated content, which guides a retrospective evaluation of emotional experiences. As discussed, the literature proposes various components of emotional experiences and a general agreement is not established yet.

Additionally, tourism research on emotional experiences often focuses on identifying (i.e., labelling) the various emotions reported by travellers and their relationship with tourist experiences and decision-making processes before, during, and after holidays. A significant part of emotional experiences in making sense consists of explanations of the meanings of objects or events. Specific emotions contribute to varying sense patterns (Davitz, 1969) because they reflect the nature of a meaningful affective experience of the world (of an object, an occurrence or the outside world as a whole), the self or both (Frijda, 2005). They stress emotional intentionality: the experience is about something, not just anything.

In summary, emotions are manifested in the sense that they are feeling; they explain the reaction to specific events and are involved in reconfiguring the meanings of self and place that surround individuals. Therefore, emotional experiences should include feelings of individual emotions and a cycle that begins from analysing the stimuli involved to felt emotions and reconfiguring meanings. There is an opportunity to extend the knowledge about the assigned implications from travellers' emotions that arise during their social interaction with

the destination and how they contribute to sociological concepts such as personal transformation, wellbeing, learning, identity, and eudaimonia (Kim & Ritchie, 2014).

2.3 Identity, Emotions, and Tourism Experiences

Tourism experiences are widely accepted to have the power to influence and shape individuals' identity and help to evaluate travel behaviour (Desforges, 2000), mainly when an attraction or a place represents a meaningful experience. This section presents the definition of identity, its aspects, an overview of the formation process, and its study in tourism research.

The term identity was imported into English from the Latin root *idem*, which means 'the same'. Identity is a complex concept involving emotion, a sense of belonging and memory (Brown & Ibarra, 2018; Palmer, 2005). It is considered a shared set of meanings that characterise individuals and their roles in society, as members of specific groups, and as persons with distinct characteristics (Bauman, 2001; Stets & Serpe, 2013). Identity is unique to each person because it reflects the perception of self but also varies according to the individual's social interactions or the way society recognises them (Burke & Stets, 2009; James, 1890). Therefore, identity must be observed as a 'multiple, provisional, contextual, intersectional, and historically specific' concept (Smith & Watson, 2014) that enables one to move with direction and purpose of life (Watzlawik & Born, 2007).

Scholars mostly agree that identity is formed by multiple factors such as ethnicity, religion, ideologies, gender, and sexual orientation (Monterrubio, 2019). These factors can be divided into two groups: objective and subjective aspects. The objective factors are often associated with nationality and place of residency. By contrast, the subjective elements that contribute to the self are lifestyle, habits, and interaction with people around us (Cloke et al., 2009). Individuals can therefore adopt several identities, which may intersect in different ways (Robinson-Wood, 2016).

Sociologists argue that individuals' identity is formed based on the different socio-spatial environments with which they interact; in other words, identity is socially constructed from individuals' interactions with the outside world. As a result of the social interactions, social groups are created and defined according to the shared values and meanings that are collectively developed, as well as the similarities and differences among members (Cloke et al., 2009). Therefore, identity needs to be analysed concerning the persons and their social interactions (Lawler, 2008). Hall (1990) also argues that the differences between individuals from the same social group constitute the 'what we are', rather because history has intervened, 'what we have become' (p. 225).

The concept of identity is a relevant academic topic for sociological social psychologists (Burke & Stets, 2009; McCall & Simmons, 1978; Stets & Serpe, 2013; Stryker, 2002). Studies of identity are generally informed by two approaches: conservative and conventional. The conservative approach acknowledges that identity mainly responds to individuals' biological characteristics, such as age and sex. By contrast, the conventional approach holds that identity is formed by a dynamic process of reflexive modernisation, where the individual is in constant revision and modification of the self (Beck, 1992; Giddens, 1991). Regarding the conventional approach, common research topics are identity construction, identity performance, and concealable stigmatised identity.

According to Andersen and Taylor (2012), socialisation results in individuals' identity, including the capacity for role-taking under different social circumstances. People tend to adapt themselves and adopt different roles when facing new situations. It also creates the tendency for people to behave in a socially acceptable way to follow social norms and expectations and avoid social conflicts. It further permits people to integrate into their respective cultures, learn and internalise aspects of the culture, and contribute to culture creation.

Regarding the relationship between identity and emotion, sociologists interested in the sociological analysis of emotions believe that individuals' social interaction and emotions affect their role-playing and identity (Turner & Stets, 2005). This topic is often analysed from the perspective of how the process of identity formation influences emotional experience and vice versa (Sharp & Kidder, 2013). To illustrate, Stryker (2004) claimed that when a person does not meet their desired societal expectations, negative emotions are a consequence of the undesired behaviour. By contrast, positive emotions are expressed when living up to expectations.

Tourism scholars primarily focused on identity construction. Some of the topics related to identity formation in tourism studies are (1) tourist identity (Andrews, 2001; Cater et al., 2019; Chen et al., 2020), (2) place identity (Davis, 2016; Dimache et al., 2017; Groulx et al., 2016), (3) service management identity (O'Mahony et al., 2006; Lugosi, 2014); (4) and social identity (Agyeiwaah et al., 2020; Tung, 2019; 2020; Zhang et al., 2019).

Tourism studies pay special attention to social identity by analysing ingroup and intergroup interactions and whether the elicitation of shared identity can facilitate understanding and reduce conflicts (Xie, 2006; Tung, 2019; 2020; Chen et al., 2020). For instance, a study by Tung (2020) evaluated if stereotypes between residents and tourists could be reduced if a shared identity is facilitated. However, his findings indicate that a shared identity may not assist in stereotype reduction. Besides, tourism scholars commonly adopted social identity theory as a theoretical framework; nevertheless, this socio-psychological theory seeks to identify commonalities rather than differences among individuals (Schrank, 2018). In other words, social identity theory discusses individuals' processes to positively define themselves and their social categorisation within groups (Turner et al., 1994).

Concerning self-identity, tourism scholars often study how tourism experiences contribute to identity formation. For instance, Cater, Poguntke, and Morris (2019) analysed the

contribution of outbound diasporic tourism to identity through the investigation of identity development, identity maintenance, and identity reconstruction. They found that attributes evoked from diasporic tourism and framed individuals' self-identity are personal connections, nostalgia, language and loyalty. According to the authors, the 'stage of homesick that evokes nostalgic emotions in diasporic tourism motive individuals to travel halfway around the globe to be able to experience and reinforce their own identity' (p. 680). These findings support the importance of emotions in self-identity construction.

Consequently, to profoundly evaluate the relationship between tourism experiences and identity, they suggest that studies should seek to understand the subjectivities of tourism experiences (Brown, 2016; Busby & Shetlife, 2013; Cheal & Griffin, 2012; Collins-Kreiner, 2010; Hyde & Harman, 2011; Wastson, 2006). This study aims to interpret and understand the subjective meanings of the emotions in tourism experiences of individuals that interact in a study site associated with a political conflict and how these aspects help to form their self-identity. Considering that 'identifying ourselves, or others, is a matter of meaning and meaning always involves interaction' (Jenkins, 2008, p.17), this study will analyse the implication of tourists' social interaction in self-identity. It will evaluate the interpretation process according to the theory of symbolic interactionism and the subjectivities associated with emotions in danger zone tourism based on the foundation of Heidegger's hermeneutic phenomenology.

2.4 Research Gaps and Theoretical Framework

Previous sections discussed the concepts related to this study. From the implications of conflicts in tourism development to danger zone tourism as an option that allows the visitation of places under dispute, the importance of emotions in hedonic and non-hedonic experiences and their inference in individuals' identity and behaviour. The literature also explains the complex dynamics of the elements of emotion and the social aspects of this concept. Therefore, several research gaps were identified and will be explained in this section.

Conflicts are frequently considered an inhibitor of tourism activities (Wang & Yotsumoto, 2019). Literature focuses on interstate and global conflicts (Butler, 2019; Matthews & Richter, 1991; Richter & Waugh, 1986). By contrast, intrastate conflicts, mostly related to the political and economic stability of nations, are increasing (Bush & Folger, 1994). Danger zone tourism serves as a platform to evaluate tourism in conflict zones, tourist behaviour, and impacts (Buda, 2015; Lennon & Foley, 2000; Lisle, 2007). The research topics investigated include tourism motivation, destination image, and social class distinction (Adams, 2001; Buda et al., 2014; Lisle, 2000; 2016; Weaver, 2010). Nevertheless, knowledge of this phenomenon has been ontologically developed mainly from the tourists' perspective and framed on psychoanalytic concepts like desire, drive, fantasy, and voyeurism (Buda & McIntosh, 2013). In terms of epistemology, previous publications adopted qualitative research methods such as participant observation and in-depth interviews.

The research subjects were primarily western, educated, industrialised, prosperous, and democratic individuals; the study context fell into the category of border disputes. Previous findings set the ground for the understanding of tourist motivations. However, there is an opportunity to extend knowledge about danger zone tourism experiences, the positive and negative emotions that arise from these experiences, the subjective meanings of these emotions, the long-term benefits of this non-traditional phenomenon, the implications of conflicts in a different study site, and the inferences of these experiences in individuals' self-identity.

The study of emotions was discussed according to the perception of different social sciences. Psychologists are interested in the body reactions, facial expressions, inner awareness and behaviour that arise from external stimuli (Ciccarelli & White, 2016). By contrast, sociologists seek to interpret the implications of emotions on various aspects of society, such as culture, social structure, and interaction (Sharp & Kidder, 2013). However, most tourism publications on emotions did not include all the elements and failed to evaluate the

interpretation of emotions according to participants' social contexts. Scholars often investigate individuals' cognitive appraisal process and rely on self-reported methods (Buda et al., 2014; Faullant et al., 2011; Nawijn & Fricke, 2015; Zheng et al., 2020), potentially generating cognitive bias and socially desirable responses. Self-reported instruments might be unable to record unconscious mental responses and cannot capture real-time data. Therefore, holistically investigating emotions is necessary to utilise different objective and self-reported methods and conduct a continuous assessment of the tourism experience.

This study aims to empirically analyse danger zone tourism and the subjective meanings of the emotions and interactions related to this phenomenon. Therefore, symbolic interactionism provides an appropriate theoretical framework (Figure 2.2). Symbolic interactionism states that human society is framed by the use of symbols and meanings resulting from social interaction with others. Individuals' action or behaviour is contextualised by situations, roles, and audiences (Blumer, 1969). Danger zone travellers seek to satisfy various needs, such as fantasy and voyeurism (Buda & McIntosh, 2013). However, the reflections, interpretations, and subjective meanings of such phenomena are not profoundly discussed in the literature.

The theoretical framework integrated by symbolic interactionism is described as follows. The social objects or external stimuli that tourists encounter in the destination evoke different emotions and stimulate a process of self-interaction. Simultaneously, these stimuli frame an individual's social interaction with other human beings. Consequently, both interactions (self and social) have inference towards visitors' process of meaning-making about the travel experiences and role-playing in society. Finally, the individual's identity is established based on the previous stages.

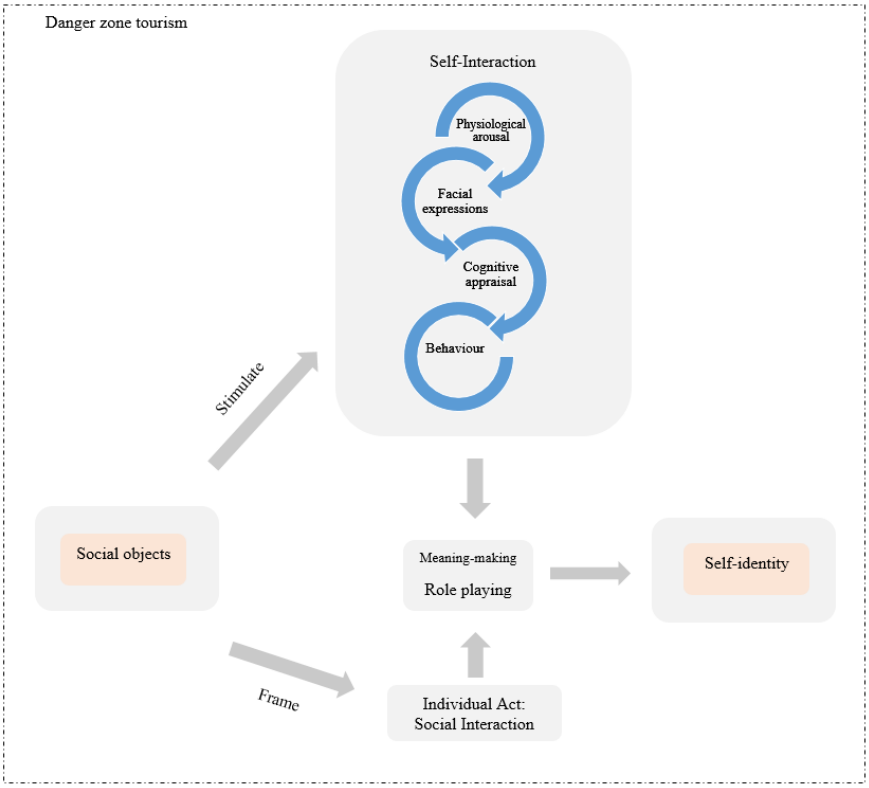
The following example has considered previous literature and aims to contextualise the theoretical framework. Like high-risk takers, individuals who engage in danger zone tourism

are well informed about the risk of visiting a destination facing a conflict (Veréb et al., 2020). They have different tourism motivations and expectations of the holidays. Therefore, understanding the subjective meanings of such risky behaviour and the interpretations of the social objects or external stimuli they encounter at the destination is an intriguing proposition. Simultaneously, these stimuli frame individuals' social interactions with other tourists and the local community. These tourists might reflect on the living conditions of the host community or might see this phenomenon as entertainment. Consequently, they engage in the process of interpretation and meaning-making of their personal and social interaction, which, together with the labels assigned by academia, constitutes their identity and behaviour.

The theoretical framework will serve as a guideline to understand how individuals who visit destinations under ongoing conflict make sense of the emotions and interactions that arise during their trip and if such social interactions influence their identity.

Figure 2.2

Theoretical Framework



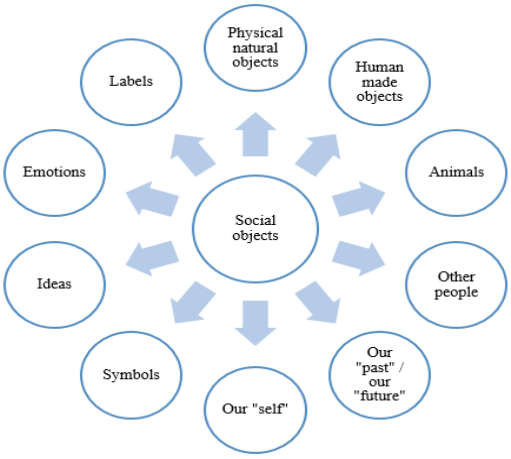
2.4.1 Symbolic Interactionism

According to Blumer (1969), the precursor of symbolic interactionism, human society is described by the use of symbols and meanings that are formed from individuals' social interactions. Therefore, for human beings, reality is constituted by the social objects that they recognise and know. The core principles of symbolic interactionism are that first, 'human beings act toward things based on the meaning that the things have for them'. Second, the meanings of such things result from individuals' interactions with one another. Third, these meanings are altered through an interpretive process adopted by the person about the things they encounter (Blumer, 1969).

Given that individuals assign meanings to social objects with which they interact, the literature indicates that anything can be considered a social object (Figure 2.3). Some examples of social items are natural physical objects (e.g., a tree, a river, a beach), human-made objects (e.g., a building, a gun, a radio), animals, other people (e.g., the residents at the destination, other travellers), our past and our future, our self, symbols (e.g., words, acts, sounds, gestures), ideas and perspectives (e.g., 'I believe in God', social classes, democracy), labels (e.g., gender, professional titles, stereotypes), and emotions (e.g., anger, fear, sadness, empathy, excitement) (Charon, 2010).

Figure 2.3

Social Objects



Symbolic interactionism explains that the individual creates human society through participation, interaction, interpretation, self-direction, and role-taking associated with the encounters with social objects (Figure 2.4). According to Charon (2010), symbolic interactionism states that 'to understand human action, we must focus on social interaction, human thinking, the definition of the situation, the present, and the active nature of the human being' (p. 29). These characteristics are further explained below.

Human beings should be understood as social people because individuals are created through interaction with the self and social interaction with others. To understand the causes of human behaviour, scholars should analyse interaction. Individuals must also be acknowledged as thinking beings because interaction occurs within the individual. Human beings are thinking animals continually reflecting on their interactions with others. Furthermore, humans define the environment and situations they are in according to the interactions they encounter and the reflections of such interactions.

Another principal idea of symbolic interactionism indicates that the cause of human behaviour is the outcome of what is happening in our current situation. According to this theory, human behaviour is constituted by our present social interaction, current thinking, and

current definition. We might integrate previous experiences into our reflection, but we define our reality and behaviour based on present activities. Lastly, human beings are not passive; symbolic interactionism investigates human beings as active beings. Humans are actively involved with the environment (through interaction, thinking, and definition of the situation).

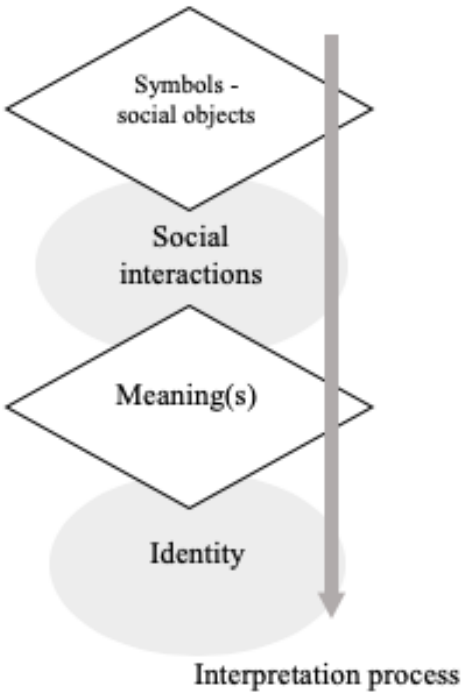
Blumer (1969) stated that people are unable to observe individuals' interactions with others without considering how those interactions reflect on individuals as people. Therefore, symbolic interactionism acknowledges the essential role of meaning throughout the process of self-interpretation. Two stages constitute the process of interpretation. In the initial step, the individual perceives things the person is acting toward, which, through translation, speak to their significance. Through this activity, the individual secures, whether deliberately or subliminally, what speaks to importance in the given circumstance. The individual intentionally acts toward a point that fills in as the heading for activity and thus becomes verifiable in activities. This procedure is naturally social in that, in any event, when the individual is distant from everyone else or needs to be free, the individual in question stays reliant on others somewhat. In the second step of this procedure, 'correspondence with themselves' makes an understanding of the implication that incorporates an assurance of the significance of dealing with it. This means it takes on the importance and holds a focal job through self-understanding (Handberg et al., 2015).

Tourism literature using symbolic interactionism as the theoretical framework is associated with different contexts such as films (López-Sintas, García-Álvarez, & Hernández-López, 2017), backpacking (Bui & Wilkins, 2018), national identity (Yang et al., 2020), volunteer tourism (Thompson & Taheri, 2020), souvenirs, and the meaning of tourism (Young et al., 2021). This study supports Blumer's theory and presents individuals' different views of their social interactions. Charon (2010) defines symbolic interaction as 'one perspective in social science' (p.10) that Blumer proposed for rejecting the solipsism evident in empirical

research. To strengthen the findings, this study adopts hermeneutic phenomenology. It integrates the researcher's interpretation process to 'grasp what someone has wanted to say' (Gadamer, 1975:133) and presents a variety of world views (Bonner, 1994). Additionally, by adopting profound theory and methodology, this study wishes to overcome the limited contribution associated with cognitive and physiological measures in explaining why a person feels emotion and assessing unconsciously stored emotions in tourism research (Bui & Wilkins, 2018; Hosany et al., 2021). Details about hermeneutic phenomenology will be provided in Chapter 3 of this study.

Figure 2.4

Interpretation Process of Symbolic Interactionism



2.5 Summary of Chapter 2 – Literature Review

This chapter is divided into four main sections: danger-zone tourism, emotions and emotional experiences, identity, and the theoretical framework of the study.

The literature on danger zone tourism pays particular attention to travellers' motivations for conflict zones. Previous publications intended to support the separation of the safe/danger dichotomy recorded emotions evoked from tourism experiences and topics associated with social structures (e.g., status positions, power, ethical issues). Regarding the study of emotions, the literature presents the research approach of two disciplines: psychology and sociology. Psychologists are concerned with the body reactions that arise from external stimuli, while sociologists seek to understand the meaning of emotions according to individuals' sociocultural context. To link both approaches, researchers proposed the term 'emotional experience', which acknowledges the importance of the cognitive appraisal of emotions.

Given that tourism experiences shape individuals' identities through their social interaction and emotions, this chapter also reviewed the definition and characteristics of identity. Identity literature believes that peoples' identity is shaped by emotions, a sense of belonging, and memory: the formation process is framed according to the perception of the self and the interaction with others. Accordingly, this study will evaluate travellers' emotions, tourism experiences and social interactions in a conflict site and how these aspects infer self-identity.

Lastly, the identified knowledge gaps were exposed, followed by the theoretical framework that will lead to this study. The symbolic interactionism theory frames the study.

Chapter 3: Methodology

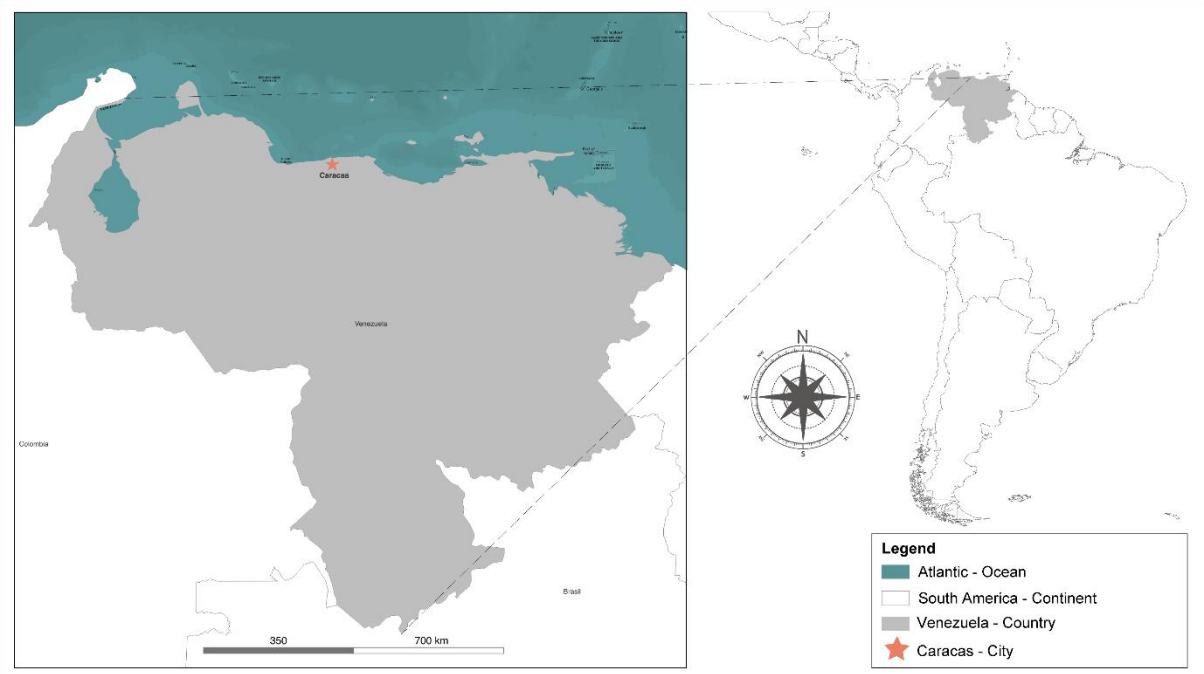
The current chapter declares the methodology adopted in this study. Initially, it presents the characteristics of Venezuela and its capital district, Caracas, as the study context. It provides a brief discussion on the preference for the qualitative approach, hermeneutic phenomenology, and constructivism as research lenses and respective paradigms of this study. It later explains each method's data collection and analysis processes: participant observation, EDA, video recording, hermeneutic phenomenological interview, and photo-elicitation. It exposes the strategies adopted for the selection of research participants. It finalises by introducing the ethical considerations about researching human subjects and sensitive topics (e.g., socioeconomic and political crises) and the activities supporting this study's trustworthiness.

3.1 Study Context

According to the Heidelberg Institute for International Conflict Research (2022), in 2021, three major intrastate wars were reported in the Americas in México, Brazil and Colombia, all related to drug trafficking organisations (DTO). A considerable political conflict was also reported in Venezuela due to differences in the political system/ideology and national power. This study evaluated travellers' emotions and experiences in Venezuela. The Bolivarian Republic of Venezuela is divided into 23 states and a capital district called Caracas (Figure 3.1). The form of government is a federal presidential republic run under the disputed leaderships of Nicolas Maduro and Juan Guaido. Maduro is recognised as President by the National Constituent Assembly, the Supreme Tribunal of Justice, the National Electoral Council, the National Bolivarian Armed Forces, and the United Nations. By contrast, Guaido is recognised as President by the National Assembly and the Supreme Tribunal in Exile. Regarding economic development, Venezuela is known for its petroleum industry and diverse natural resources.

Figure 3.1

Geographical Location of Venezuela and the Capital District of Caracas



A power dispute between the dominant political parties of Venezuela led by Maduro and Guido has engaged the country into a devastating economic and political crisis. Hyperinflation is manifested in shortages of food, medicine, potable water, domestic gas, electric power, and gasoline-fuelled power. As a result, around five million Venezuelans have abandoned the country and are requesting refuge in some neighbouring countries such as Colombia, Ecuador, Peru, and Chile (United Nations, 2019). This forced displacement is considered one of the most massive evictions in the western hemisphere.

According to the Armed Conflict Location & Event Data Project, a non-profit organisation in charge of monitoring worldwide conflict scenarios (2022), Venezuela in 2019 reported over 3,000 disorder events, including 400 violent events targeting civilians, with most of them happening in the capital district called Caracas. In 2020, 2,966 demonstrations were reported. Over 1,036 events happened after March 13th, when the first case of COVID-19 was registered in Venezuela and social distancing measures were adopted (Table 3.1). A total of 72% of the demonstrations in 2020 have been directly related to the fuel, medicine, food, and

water shortages, especially in the capital district. Three specific events that contributed to the civil unrest. First was the failure of the country's hydroelectric generation system in March and June 2019. The second event was the self-declaration of Juan Guaidó as interim President in January 2019; even though more than 50 countries recognised it, it brought several protests from the opposition party and President Nicolás Maduro's tough decision to deny the entry of humanitarian aid to the country. The third even was the mass demonstration organised by public servants, like health workers and teachers, who demanded the respect of collective contracts and the dollarisation of wages.

Only 5% of the demonstrations were peaceful, and the remaining events were characterised by violent clashes among civilians, political representatives, and public forces. The media news and general information available from the country is controlled by the government (led by Nicolás Maduro), which, according to other local and international media, lacks truthfulness. According to the United Nations Human Rights Office of the High Commissioner (2019), public forces such as the National Guard, The National Bolivarian Police, and the Special Action Forces have also conducted extrajudicial killings targeting political dissidents. Guerrilla movements like the Revolutionary Armed Forces of Colombia (FARC) and the National Liberation Army (ELN) were established in Venezuela to fight territorial control and the illegal drug trade in Venezuela's Zulia state. All the aforementioned ongoing issues have deteriorated the living conditions in the country and, therefore, the stability of tourism activities.

Table 3.1

Types, Number of Conflict Events, and Fatalities in Venezuela from January 2019 to December 2021

Year	Type of Event	Number of Events	Fatalities
2019	Battles	273	489
	Explosions / Remote violence	15	13

Year	Type of Event	Number of Events	Fatalities
2020	Protests	2461	57
	Riots	220	51
	Strategic developments	132	0
	Violence against civilians	400	519
	Battles	36	442
	Explosions / Remote violence	7	0
2021	Protests	2,440	3
	Riots	177	447
	Strategic developments	63	0
	Violence against civilians	243	280
	Battles	67	91
	Explosions / Remote violence	1	2
	Protests	1,946	12
	Riots	52	0
	Strategic developments	21	4
	Violence against civilians	116	121

Note. Source: Armed Conflict Location & Event Data Project (ACLED), 2022.

Regarding tourism development, Venezuela is a privileged country for its strategic geographical position and variety of natural and cultural resources that allow its visitation and enjoyment throughout the year. Venezuela possesses six climate regions. The Caribbean coast, the torrid zone; the Andes (Sierra de Perijá and Mérida); and the depression of Lake Maracaibo, a humid and hot region with significant oil deposits comprise the first three. Fourth and fifth are Los Llanos, the livestock region, and the Gran Sabana del Caroní, in the Southeast, where the steep shape of the plateau originates beautiful waterfalls such as Angel Falls, the highest in the world. Sixth is the productive agricultural area between the coast and the plains. Some of the most representative natural tourism destinations are Mérida, Margarita Island, Caracas, Los Roques and Morrocoy, and Canaima National Park (Bolivarian Government of Venezuela, 2020). Another characteristic that motivates a visit to Venezuela is its world heritage sites; the Ciudad Universitaria de Caracas; Coro, the oldest city in Venezuela, founded in 1527, and its port; and the Canaima National Park (UNESCO World Heritage Centre, 2020).

Tourism in Venezuela contributed to 9.4% of the total GDP in 2019, representing a decrease of −32% from the previous year, with an international visitor impact of $4BN in

visitor spending. Owing to its instability, tourism is mainly characterised by domestic trips (World Travel & Tourism Council, 2020). According to Venezuela's latest inbound tourism data (World Tourism Organization, 2020), the country received 427.000 overnight visitors, most of them from America and Europe. The primary inbound source markets are Colombia (13%), Brazil (9%), Spain (9%), the United States (6%), and Argentina (6%).

Leisure travel is the trip's primary purpose and is reported to be 79% of tourism earnings (World Travel & Tourism Council, 2020). Aeroplanes are the most used mode of transportation; the average length of stay in commercial accommodations was 11.69 nights, and the average expenditure per day was US$ 91.5 (World Tourism Organization, 2020). Unfortunately, due to the current unstable political environment of the country, detailed tourism data such as tourists' profiles are missing from the reports.

The Ministry of Popular Power for Tourism in Venezuela (MINTUR) is the government entity in charge of developing, planning, financing, promoting, and monitoring the policies, projects, and strategies related to tourism in Venezuela. According to the Organic Tourism Law (MINTUR, 2014), MINTUR aims to promote sustainable tourism, enhance the inhabitants' quality of life, encourage community participation in tourism, and protect the environment. One of the initiatives of MINTUR is the government tour operator called VENETUR, which puts together tourist operators, hotels, transportation services, and community enterprises to promote competitiveness, enhance service quality, and increase tourism demand (Alvarado et al., 2017).

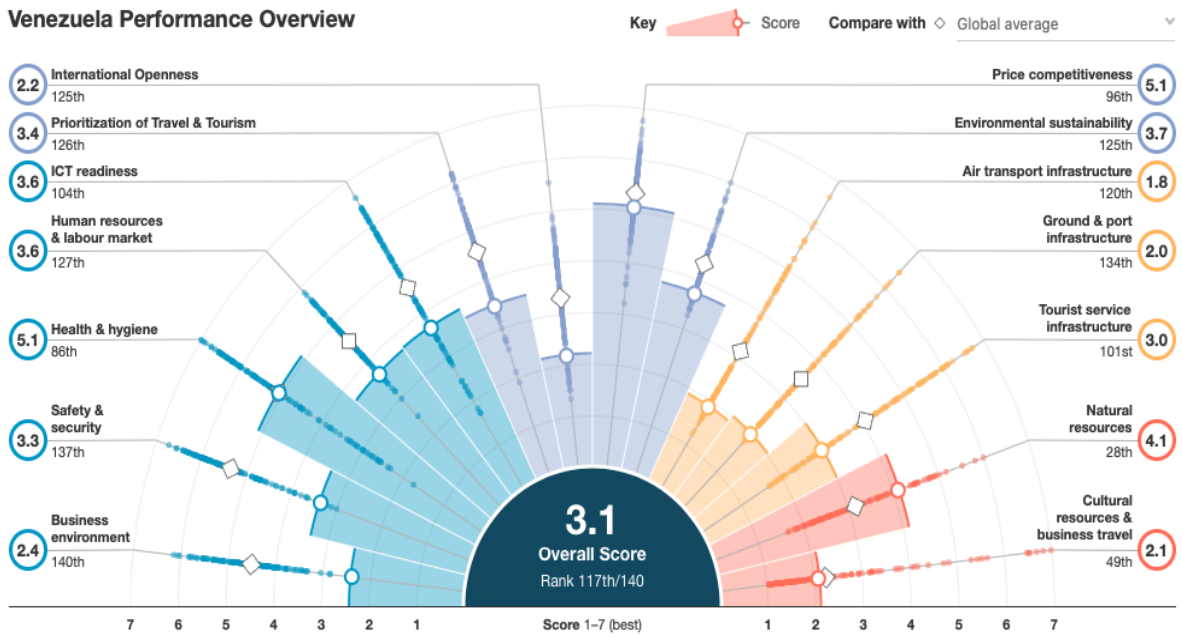
However, Venezuela possesses a centralised state economy orientation framed by governmental control over foreign currency, confiscations, nationalisation, and lower levels of technological development support. Venezuela has a lack of food and funding, weak international transport connections by air or sea, and instability of essential public services (e.g., electricity, drinking water, sanitation) that significantly affect tourism activities. Tourism

businesses are also supported mainly by regional or local authorities, especially in destinations where the opposite party is in charge. One example is Isla Margarita, a well-known natural paradise and domestic tourism destination. However, as mentioned, political instability problems that influence the country as a whole also inhibited the generation of development policies here (Rastrollo-Horrillo & Rivero Díaz, 2019).

Like most countries in South America, tourism in Venezuela relies on natural resources. However, this country is in last place in South America (117th). It reports the world's most considerable deterioration according to the latest travel and tourism competitiveness index report (World Economic Forum, 2019). The report compares 140 countries concerning four significant pillars (enabling environment, travel & tourism policy and enabling conditions, infrastructure, and natural & cultural resources) (Figure 3.2). Some of the weaknesses of Venezuela are the low business environment, including safety and security (137th), poor health service (86th), mediocre business (136th) and labour conditions (137th), inferior travel and tourism policy conditions (118th), and substandard overall infrastructure (109th).

Figure 3.2

Venezuela Tourism Performance Overview of 2019



Note. Source: Reprinted from "Venezuela Performance Overview, by the World Economic Forum, 2019, in *the Travel & Tourism Competitiveness Index Report 2019*.

Owing to Venezuela's current political instability, the country is experiencing very high levels of violent and petty crime. Several nations like Canada, the U.S.A., and the U.K. have issued 'do not travel' or 'exceptional travel' warnings to ask their citizens to refrain from travelling to Venezuela (Government of Canada, 2020; US Department of State, 2019; The UK Foreign and Commonwealth Office, 2020). Despite the high level of risk, the country attracts visitors that seek to witness the living conditions and natural resources of this destination. However, to the understanding of the author, no academic evidence has been published about danger zone tourism in the context of Venezuela, neither in Caracas.

By contrast, contrast, international media and social media sites have captured a few testimonials from travellers that took the risk to visit Venezuela and were looking for close interaction with the residents. For instance, BBC News Mundo (2019) showcased the travel experiences of foreign tourists in Venezuela. The news article mentioned that despite Venezuela possessing a variety of world-famous natural attractions, its economic crisis has negatively impacted tourism. For instance, a middle-aged Japanese tourist indicated that he decided to visit Venezuela because it is a very cheap travel destination. He also wanted to observe what was happening in the country. He also expressed that the country is more beautiful than he expected, and that it is unfortunate that it receives little attention from visitors. Another tourist from Brazil expressed concern about the ongoing conflict and declining phase in Venezuela. She also recommended that people interested in visiting the destination take extra safety measures and remember that Venezuela is considered one of the most dangerous countries in South America.

3.2 Methodological Approach

This study considered the qualitative research approach as a practical perspective for data collection and analysis processes to obtain in-depth knowledge and understand the meanings of emotions evoked from travellers' engagement in dangerous places (Kancheva, 2017). One of the reasons for this decision is the unique nature of this phenomenon. Other reason includes the scant existing literature about the study context, the challenge of isolating tourists attracted to dangerous destinations (Brin, 2006), and the relatively small number of tourists in Venezuela.

Qualitative represents the nature, meaning and processes rather than the entities' frequency, quantity, and intensity (Guba & Lincoln, 1994). Qualitative research in social research aims to inspect the way people make sense of their ideas and experiences. It seeks to guide the examination of tacit knowledge characterised by multiple realities, subjective understandings, and sophisticated features (Marshall & Rossman, 2014).

No universal definition of qualitative research has been established. For instance, Malterud (2001) defines *qualitative research enquiry* as 'a naturalistic inquiry, developed within the social and human sciences and refers to theories on interpretation (hermeneutics) and human experience (phenomenology). It includes various strategies for systematic collection, organisation and interpretation of textual material obtained while talking with people or through observation. Such research aims to investigate the meaning of social phenomena experienced by the people' (p. 398).

According to Savin and Major (2013), significant characteristics of the qualitative approach include the acknowledgement of the subjectivity of scientific research during the whole research process because researchers can define what to include and exclude in the study and how these decisions contribute to the uniqueness of the study. Qualitative research also follows an 'emic' perspective that guides meaningful decisions for a participant. It acknowledges multiple realities and not a single objective truth. It often occurs in natural

settings because researchers aim to understand the deep meaning of people's experiences in the context where they take place.

Additionally, the researcher becomes part of the study by interpreting the phenomenon based on the evidence presented by participants and framed by the investigator's reflection. Therefore, the researcher's judgments must be described and explained as regards how it influences every research decision. In a qualitative approach, the researcher is commonly immersed in the setting where the experience takes place, often playing the role of a participant-observer. Qualitative data may also come from various sources related to the participant and by adopting different techniques such as interviews, reflective journals, documents, or field notes. Lastly, analysis and interpretation of data in qualitative enquiry takes place from the beginning to the end and is guided by an inductive process.

3.2.1 Research Paradigm

A research paradigm constitutes a belief system or philosophical standpoint that guides the researcher and the research process (Guba & Lincoln, 1994). One may present its ontology, epistemology, and axiology to understand a paradigm. Many philosophical paradigms seek to analyse phenomena from different lenses today; all were born from two traditional philosophical paradigms: positivism and interpretivism. Positivism accepts a singular-universal-objective-external reality; on the contrary, interpretivism recognises multiple-subjective-apprehendable-equally accepted truths (Schwandt, cited by Ponterotto, 2005).

This study was framed under the constructivism paradigm; whose umbrella theory is the interpretive paradigm of philosophy. According to Honebein (1996), constructivism's philosophical paradigm accepts that individuals construct their understanding and knowledge of the world by experiencing and reflecting on those experiences. The reality is subjective because it is developed from the participant's perspective, which can be multiple. The constructivism paradigm is commonly associated with the qualitative research approach. This

study collected in-depth information about travellers' emotions and experiences in the context of a conflict zone. Emotions, tourism experiences, and their subjective meanings variate from individual to individual and are subjective. Thus, the constructivism paradigm was the proper perspective to frame this study.

Regarding the ontological approach, this study was framed under the lens of relativism. Relativism aims to search for meanings rather than truth. For relativism, the 'truth' is subjective, dynamic, and contextual. Given that emotions result from external stimuli (i.e., socially produced) and emotional experiences frame travellers that visit destinations under conflict, this study acknowledges the existence of individuals' multiple realities and reactions that are socially developed and shaped within the context of conflict and danger. Notably, as relativism emphasised, the study's findings represent participants' specific truths that may change with time (Magrini, 2014). In addition to participants' subjective experiences, the researcher's interpretations and understanding of the phenomenon were utilised during the data analysis and interpretation.

In terms of epistemology, this study followed the principles of Heidegger's hermeneutic phenomenology approach, which is aligned with the interpretive philosophy (i.e., constructivism). *Phenomenology* is a research approach that seeks to clarify and uplift human understanding of certain phenomena or experiences (Van Manen, 2014). This philosophy refers to the reflective study of how things appear to our 'conscious awareness' to understand the order and coherence of our experiences (i.e., how the world seems to us through our subjective experience) (Willis, 2001). According to Van Manen (2002), phenomenology starts with people's curiosity and analyse experiences as individuals live through them: 'phenomenology is the study of phenomena, and the phenomena are someone's experiences-belonging to someone's stream of consciousness' (Van Manen, 2014, p.91). The theoretical framework for phenomenological studies is usually phenomenology and is conceptualised under two widely

accepted philosophical approaches: Husserl's transcendental phenomenology and Heidegger's hermeneutic phenomenology.

Transcendental phenomenology is a (post) positivism research approach developed by Edmund Husserl (1859–1938), who is known as the founder of phenomenological philosophy (Husserl, 1975). He defines *phenomenology* as a 'descriptive' philosophy interested in analysing the 'essence' of real experiences (Dahlberg, 2006). Husserl desired to develop a rigorous method to study all conceivable transcendental (hidden) phenomena and reduce experiences to their 'essences' (Van Manen, 2014). Transcendental phenomenology states that external factors influence our experience, but descriptive-phenomenological research does not focus on these factors. By contrast, hermeneutic phenomenology was developed by Martin Heidegger (1889-1976) to reconsider several features of Husserl's phenomenology and design his philosophy (hermeneutic). He believed that separating (bracketing) our judgements is almost impossible because we are always in the world and part of it (*'dasein*'). For Heidegger, phenomenology should not only describe experiences but should interpret phenomena; it must allow 'people to interpret and make sense of experiences...according to their pre-existing values and ways of seeing the world' (Willis, 2001, p. 5); one must 'no longer refer to the science of interpretation, but rather to the process of interpretation as an essential characteristic of "Dasein"' (Pernecky & Jamal, 2010, p. 1057).

When the decision to analyse a particular phenomenon from the hermeneutic phenomenological lens, the researcher enters a process of self-reflection; in phenomenology, this process is an initial step of the research process and may incorporate the recording of these reflections for reference during the examination procedure (Colazzi, 1978; Polkinghorne, 1989). Therefore, the hermeneutic approach sees a connection between the knower and the known. The idea of the significant worth of free research has been tested as sketchy, and it is accepted that endeavours to accomplish such a position have brought about the loss of specific

sorts of information about the human experience, for example, meaning making (Cotterill & Letherby, 1993; Jagger, 1989). Polkinghorne (1983) saw hermeneutic phenomenology as a human action in which the specialist as a knower is focal. Denzin and Lincoln (2000) examined the informants and the researcher as intelligently connected in producing discoveries, with the specialist as an energetic member.

In this study, the chief researcher reported her interpretations of the phenomenon. A continuous cycle of self-reflection happened during data collection and analysis processes to gain a holistic understanding of the study topic. Self-reflection is the essence of interpretive phenomenology and is intrinsically associated with the hermeneutic circle. Guignon (2012) described the hermeneutic circle as 'a structure that accepts our general understanding of what things are all about, uses this knowledge to interpret a particular phenomenon, and based on these concrete interpretations revises its initial general sense of what things mean' (p.98). Furthermore, during the data analysis process, the researcher incorporated her judgements and understandings of the analyst and the philosophical bases from which the interpretation has happened (Cotterill & Letherby, 1993).

Concerning the axiological perspective of this study, the role of the researcher's values and judgements and their influence in all phases of the research process are explained. According to Neuman (1997), 'the axiological perspective of a research paradigm characterised the level of consistency, reliability, or otherwise reconstructing or extending the previously held theories or construction'. During the research process, scholars need to clearly state the 'aim' of the research and specify if they are seeking to explain or predict the world instead of trying to understand it. The researchers positioning is a core component of scientific research because it guides how the researchers conduct the project and what they value in the research outcomes. For instance, in the qualitative research approach, academics need to declare their values, preconceptions and bias, and the value-laden origin of the information collected from

the field (Carnaghan, 2013). In constructivist research, this value-laden origin is characterised by human beliefs and experience (Easterby-Smith et al., 2003).

Constructivism's axiology acknowledges the researcher's engagement with the informants and the phenomenon through reflection and interpretation. Heidegger's hermeneutic phenomenology supports that researchers should not only describe the experiences but also interpret the phenomena. Hermeneutics accepts that the research process 'must allow the researchers to interpret and make sense of experiences…according to their pre-existing values and ways of seeing the world' (Willis, 2001, p.5). In this study, the researcher's role was to be immersed in the study context, observe, interpret, and try to understand the experiences of tourists who decided to visit Venezuela despite its serious socioeconomic and political conflicts.

Therefore, this study was framed under the constructivism paradigm, which ontologically accepts that realities are co-constructed, there are multiple realities, and the objective truth is unknown. Epistemologically, this study interpreted the subjective meanings of the participants' lived experiences. It allowed the phenomenon to emerge from consciousness. It examined its meaning by considering the researcher's foresight and fore-conception of the topic, offering a voice to every person, seeing each case with equivalent significance, and deciphering each record to the inside and out small-scale level. The axiological perspective, the specialist's worth, and lived experience are immovably associated with the examination procedure.

3.3. Data Collection and Analysis

Different self-reported and objective instruments are integrated into the data collection procedure of this study (Table 3.2). Hosany et al. (2021) indicated that an appropriate analysis of emotions in tourism research might include verbal, nonverbal, and indirect measures to access unconsciously stored emotions. The study of 'emotions' arising from unexpected

encounters must integrate objective and self-report techniques. All chosen instruments were aligned to the definition of emotions as individuals' reactions toward any intense external stimulus (Izard, 2010). People's emotions begin with interactions in social structures guided by culture (Stets & Turner, 2014). Data collection happened during August and September 2021 in the city of Caracas. This study adopted participant observation complemented with EDA and video recording to continuously record unconscious emotions and experiences that tourists might not be aware of these emotions.

Additionally, in-depth interviews accompanied by photo-elicitation were utilised after holidays to allow the tourists' self-reflection and cognitive appraisal process.

Regarding the difference between emotion and mood, this study adopted the criterion proposed by Beedie, Terry, and Lane (2005), which include cause, clarity, consequences, display, experience, intentionality, and physiology. The distinction was achieved by measuring participants' EDA during sightseeing, collecting all facial expressions and interactions, requesting representational and non-representational photos, and their interpretation of the emotions and experiences during the interview.

Table 3.2

Research Instruments

Process	Event	Response	Measurement	Instrument	Duration
Emotional	Stimulation	Arousal Unconscious	Physiological	EDA	2-4 min baseline 300 min
Facial Expression & Behavioural	Decision	Activities Conscious	Action	Participant observation Video recording	300 min
Cognitive	Appraisal	Valence Conscious	Verbal	Photo-elicitation	60 min
				In-depth interview	60-120 min

Note. Source: Adapted from Research model and instruments, by J.F. Reyes, 2016, in *Effect of emotion and marketing landing page conversion*. University of Baltimore, Baltimore.

Before arriving at the destination, the researcher conducted a briefing session with the participants and shared with them the purpose of the research project (Appendix C), confidentiality and anonymity related to the project, the expected outcomes of the research, and the different data collection instruments. These aspects are explained in the table below.

Table 3.3

Briefing Session

Briefing session
Researcher self-introduction
Ecuadorian.
A postgraduate student from the School of Hotel and Tourism Management, The Hong Kong Polytechnic University.
Purpose of the study
To clarify the understanding of emotions in tourism experiences in conflict sites and examine the inference of emotions and social interactions associated with danger zone tourism on self-identity.
Aspects of confidentiality and anonymity
Data will remain confidential and will only be used for this research.
Findings from the interview will be available to the participant as part of the interpretation process of hermeneutic phenomenology.
Photos used for analysis will not be published unless authorised.
Expected outcome of the study
Findings will be used to partially fulfil the requirements of a PhD programme and, eventually, academic publications.
Expected use of the data collected
Participants will be observed
Skin activity will be recorded
There will be tape recording
There will be transcription
There will be an analysis of photos and interviews

Note. Source: Adapted from Qualitative research methods, by M.M. Hennink, I. Hutter and A. Bailey, 2011, in *Qualitative research methods*. Sage Publications, London.

3.3.1 Participant Observation

This study conducted participant observation to identify and guide relationships with the participants and get a feel for how people interrelate during travel. Participant observation is a fundamental technique of qualitative data collection (Adler & Adler, 1987). It helps to obtain a holistic understanding of how individuals construct their realities. It is a method that allows the researcher to get first-hand information about the everyday practices of informants and to understand their experiences better. According to Devault and Devault (2002),

observation is a challenging method because ‘it requires the researchers to integrate their reflection and emotions about themselves, what they observe, those they observe, where they observe and the decisions they make during the process of observation’. Besides, this instrument should be utilised to meet specific research purposes (Schensul et al., 1999).

Observation is an experiential technique that facilitates data collection while being immersed in the activity, observing, and actively participating as every other participant (Devault & Devault, 2002). This technique is not as easy as it seems because it involves researchers’ feelings and emotions about themselves, those they observe, the place they see, and the decisions scholars make during the observation process. Mulhall (2002) provided an insightful definition of observation: ‘it captures the whole social setting in which people function, by recording the context in which they work...Observation is also an ongoing dynamic activity that is more likely than interviews to provide evidence for the process - something that is continually moving and evolving’ (p. 308). Observation is also commonly used in ethnographic studies, grounded theory, pragmatic qualitative research, narrative inquiry, and action research. By contrast, this study adopted observation as a method to investigate individuals’ interaction and experiences in the study context and to justify the validity of the findings from the other selected techniques (EDA, video recorder, hermeneutic phenomenological interview, and photo elicitation).

Sociologists proposed five types of observation that respond to the level of engagement of the researcher with the informants in the study context (Angrosino & Rosenberg, 2011): peripheral participation, passive participation, balanced participation, active participation, and full participation. These typologies lead the researcher to decide the philosophical stance from least involved to most involved and to make proper decisions during the observation process. This study chose the ‘balance participation’ role because it allows the researcher to balance her level of involvement with the informants and to participate occasionally but not entirely.

On the third day of arrival in Caracas, Venezuela's capital district, participants were invited to walk to an assigned route that considered 'risk' as a moderation condition (Figure 3.3). The route comprised different tourist landmarks and high-risk areas and lasted for three hours. Travellers completed the route at their own pace and preference, and the researcher accompanied them to address any technical issues related to the EDA device. Aligned with the characteristics of balanced participation, the researcher limited her interaction with the participants to avoid interference in their experience; only one traveller was observed at a time to ensure an independent setting for the participant.

The researcher observed how the informants interact with the physical setting, themselves, and other people they interact with by developing field notes (Table 3.4). These field notes later assisted the researcher's reflection and interpretation of the phenomenon. The field notes contemplated the aspects present in the following table.

Table 3.4

Field Notes

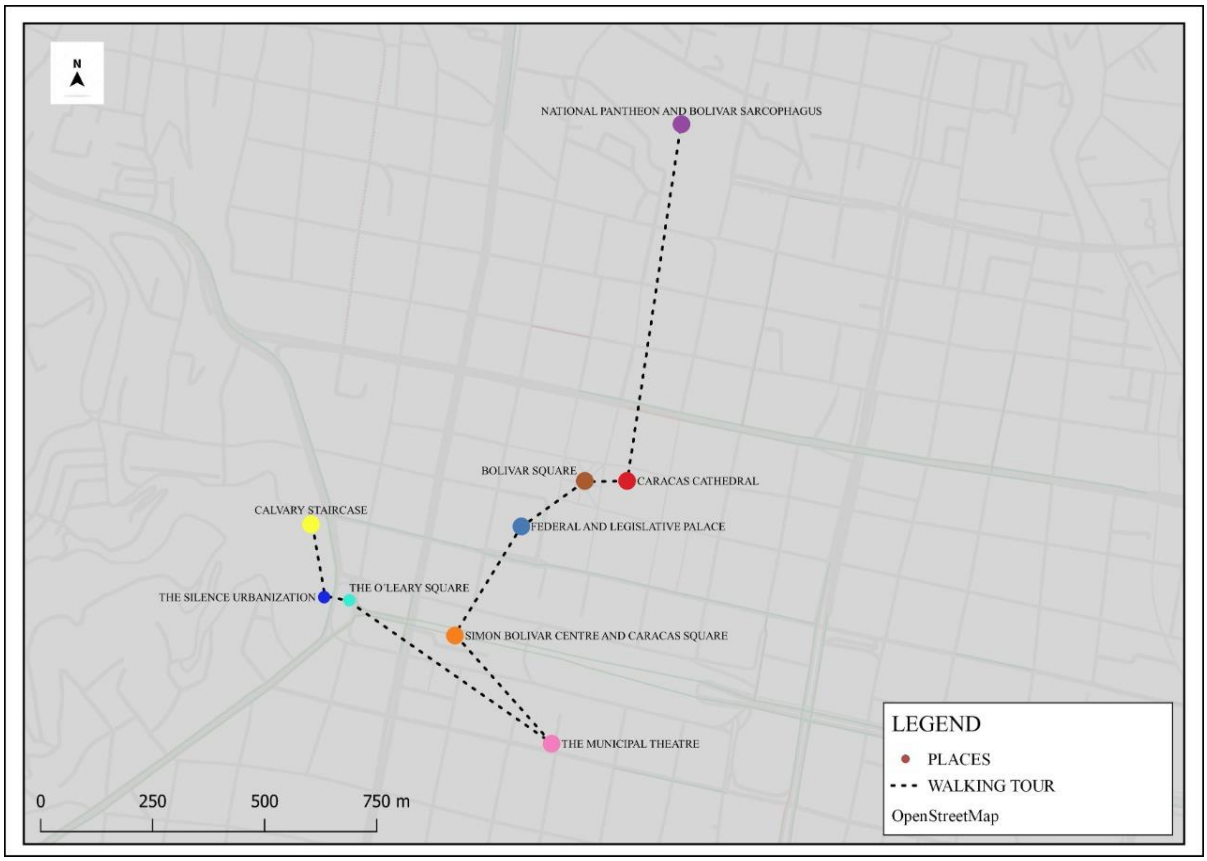
Field Notes	
Setting: Walking tour in Caracas	
Role of researcher: Balanced participation	
Physical setting	**Participants' characteristics and interactions**
- Urban land use and zoning. - Tourist attractions to be visited. - Tourism facilities include hotels, restaurants, museums, travel agencies, and facilities.	- Appearance: Clothing, age, gender, physical appearance. - Verbal behaviour and interactions: who speaks to whom, languages, tone of voice, facial expressions, body language. - Physical behaviour and gestures: What participants do, who interacts with whom. - Personal space: how close participants stand to people with whom they interact. - Human traffic: People who enter, leave, and spend time at the observation site.

The researcher carried a video recorder to complement the data collected by field notes and EDA (explained in Section 3.3.2). This video camera did not serve as a surveillance device or a safety device; instead, the video recordings later assisted in evaluating any unconscious

emotions that the participants might not be aware of. The researcher also investigated any other activity or event (e.g., protest, conflict, food shortage, or public holiday) taking place in the destination during the tour and during their entire travel journey to appraise if these events had an impact on participants' tourism experiences. This information was used during the interview to understand the context of the participants' experiences.

Figure 3.3

Route of the Walking Tour



3.3.2 Electrodermal Activity

As mentioned in Chapter 2, physiological arousal is the physiological activation after encountering unexpected events; this activation created by the SNS guides the body and its involuntary response to emotions (Larsen et al., 2008). Concurring with observation, the researcher will measure a range of physiological measures of the informants during their engagement in tourism activities. Studies on emotions from different disciplines have applied

various methods to understand the role of emotions in the human being. The methods used depend on the specific questions researchers try to answer and the research's theoretical framework (Sharp & Kidder, 2013). They can also be classified based on different criteria: self-report vs objective measures, laboratory vs onsite setting, psychological, behavioural, or cognitive measures (Kaneko et al., 2018; Li et al., 2016; Scherer, 2005; Sharp & Kidder, 2013; Scuttari & Pechlaner, 2017).

Objective physiological measures assist in reporting body reactions to external stimuli as a core element of emotion. These measures include electrodermal activity (EDA) (also known as galvanic skin response), blood volume pulse, acceleration, heart rate, temperature, and cortisol levels (Dawson et al., 2007; Resch et al., 2015). Portable devices to measure physiological activity are widely available. However, specific weaknesses need to be considered by academics before selecting a particular device, such as the influence of the external environment on the effectiveness of the measurement (e.g., sweat, body movements, weather, or time) or the complexity of collecting and analysing the raw data.

The chosen device for this study was Empatica E4 wristband (Figure 3.4) (Empatica, 2018). It allows for simultaneous recording of EDA, blood volume pulse, acceleration, heart rate, and skin temperature, and it has been adopted in previous academic publications (Shoval et al., 2017). This non-invasive device uses EDA sensors to measure the SNS arousal through contact with the skin in real-time. The Empatica E4 measures EDA by capturing electrical conductance across the surface; it passes a minimal amount of current between two electrodes in contact with the skin (Empatica, 2018).

Figure 3.4

Empatica E4 Wristband

Note. Source: Reprinted from "Empatica E4", by Empatica, 2018, in E4 wristband from *Empatica user's manual*.

EDA comprises two elements: the skin conductance level (SCL) and the SCR. EDA response latency is about 3 to 6 seconds from stimulus onset (Boucsein, 2012). The Empatica E4 primarily measures the SCL while keeping a tolerable sensitivity level to distinguish the SCR under any circumstances. The device is easy to use, users can wear it like a watch on their wrist, and it starts recording once the button is pressed. The device features include:

- An internal flash memory that can save up to 60 hours of data storage,
- a battery that can last up to 24 hours in streaming mode, and,
- up to 32 hours in the recording mode.

The charging time is less than 2 hours, and the data is transferred via Bluetooth Low Energy (USB 2.0). Table 3.5 summarises the information about the sensors and parameters captured using E4.

Table 3.5

Sensors and Parameters Captured by Empatica E4

Sensor	Parameters	Data and Unit
3-axis accelerometer X, Y, and Z-axis	Motion-based activity	1/64g. range [-2g,2g]
Photoplethysmogram (PPG) sensor	Blood volume pulse (BVP)	Data from photoplethysmogram

	Heartbeats per minute (BPM) from each cardiac cycle	Positive integer. numeric count per minute
	Heart rate variance	Second
Electro dermal activity (EDA) sensor, galvanic skin response (GSR) sensor	Changes in the electrical properties of the skin	Micro-siemens μΩ
Infrared thermopile	Peripheral skin temperature	Degree Celsius
Internal real-time clock	The temporal resolution of 0.2 seconds in streaming mode	Timestamp in UTC
Event mark button	Tag events and link them to physiological signals	Unix timestamp in UTC

Note. Source: Reprinted from "Sensors and parameters captured by Empatica E4", by Empatica, 2018, in E4 wristband from *Empatica user's manual*.

After the briefing session, participants wore the Empatica wristband in their non-dominant hands. The researcher synchronised each device with the E4 manager desktop application to ensure the correct timestamp that is recorded by the computer. EDA data were recorded for 2 to 4 minutes to define each participant's baseline (Empatica, 2018). After the baseline tests were completed, the participants took part in a three-hour walking tour during which their SCL data were recorded. After collecting the data, each E4 device was returned to the researcher and prepared for data download via the E4 manager desktop application. The E4 connects to the E4 manager using the charging dock and a USB connection. Once the data were saved on the computer, the researcher uploaded the information to E4 connect, a cloud-based repository that reviews and manages the collected data; it provides data visualisation and transfers it to third-party software. SCL raw data was downloaded from the E4 manager because the research participants did the same route simultaneously; aggregating and comparing skin conductance data was relatively straightforward as long as the participants did so.

Given that every individual exhibits their pattern and range of SCL, Z-scores have been calculated for each measurement to normalise the data. This statistic allows us to compare each SCL measurement to that individual's mean SCL score to identify how high or low the SCL is compared to the other SCL measurements of the individual and to compare the SCL of other research subjects. In addition to calculating Z-SCL scores, the researcher obtained GPS location data from participants' phones. Line plots presented the outcomes from the physiological arousal measurement. These plots were later presented to the participants during the interview to request further details about their emotions felt.

3.3.3 Hermeneutic Phenomenological Interview

Before departure from Venezuela, in-depth phenomenological interviews were conducted with each participant to assemble rich information about the meanings of travellers' emotional experiences in the danger zone. The interview is the conventional method adopted in phenomenological studies. It typically follows an unstructured approach with an unforced flow of questions. Seidman (2006) indicated that a phenomenological interview should 'provide access to the context of people's behaviour and thereby provides a way for researchers to understand the meaning of that behaviour. A basic assumption in in-depth interviewing research is that the meaning people make of their experience affects how they carry out that experience. Therefore, interviewing allows us to put behaviour in context and provides access to understanding their action' (p. 4). Given that phenomenological studies allow data collection in various ways to ensure the richness, credibility and reliability of the findings (Willson et al., 2013), this method was accompanied by the use of travellers' photographs taken during their visit to elicit comments.

The interview questionnaire was developed based on Heidegger's hermeneutic phenomenology philosophy. Hermeneutic phenomenology seeks to interpret the subjective meanings of travellers' emotional experiences in the study site. Heidegger's philosophical

standpoint differs from Husserl's '*epoché*' by presenting a revisionary process that is also described as the 'hermeneutic circle'. This philosophical concept allows the phenomenon to emerge from consciousness and scrutinise its meaning by embracing the researcher(s) fore-sight or fore-conception of the topic. In *Being and Time*, Heidegger (1972) shared his ontological perspective of the etymological meaning of the term phenomenology and indicated that *logos* means 'to let something be seen', and *phenomenon* means 'that which shows itself in itself'.

One of Heidegger's students, Hans-Georg Gadamer (1975), extends the knowledge of philosophical hermeneutics by confirming that one cannot interpret experiences without presupposition or background, a premise that has become the essential condition of hermeneutic phenomenology in contrast with Husserl's transcendental phenomenology. He believes that terms like subjective and objective that are antagonyms are considered an issue in interpretive social research because interpretation seeks to create a link between both words and expose the intrinsic relationship between the 'being' in the 'world' with the 'historicity' of being, and the understanding of 'truth' in the interpretive paradigm (Gadamer, as cited in Pernecky & Jamal, 2010).

Therefore, this study incorporated the researcher's social and cultural background during the data collection and interpretation process. As mentioned, she performed participant observation and in-depth interviews and developed field notes to assist her reflections and examinations of the phenomenon under investigation. Some common questions associated with hermeneutic studies are 'what is the meaning of…?' or 'what does it mean for you…?' to explore the 'understanding' and 'meaning' of the 'being' in the world (Pernecky & Jamal, 2010). This question was used during the interview process (Table 3.4).

The path for interview analysis was also aligned with the principles of the hermeneutic circle. To begin, the researcher's encounter with the data was as a whole, meaning that she read

the entire transcript. Afterwards, the transcript was divided into different sections; the researcher interpreted each section and returned to the whole transcript to make sense of each specific idea and by parts. This process continued until a new understanding emerged. The hermeneutic circle process can be compared to a 'spiral' method when the interpretation and meaning of the data keep changing as further information is introduced (Peoples, 2020).

Blending is typical in qualitative research approaches. For instance, some scholars described that research approaches closely related to symbolic interactionism (e.g., grounded theory) present similar characteristics to phenomenology, especially in terms of the 'narrative cast' (Charmaz, 1990; Sandelowski et al., 1992). Likewise, symbolic interactionism has common characteristics with phenomenology (Starks & Trinidad, 2007) because individuals' interactions and the meanings assigned to those experiences influence societal changes (Sack, 1986). Philosophers like George Herbert Mead, Edmund Husserl, Herbert Blumer, Martin Heidegger, Alfred Schutz, and Hubert Dreyfus acknowledged a merge between symbolic interactionism and phenomenology. They referred to this approach as 'social idealism' (ur Rehman, 2018). Heidegger, in *Being and Time* (2006), states: 'If the term idealism amounts to the recognition that being can never be explained through beings, but, on the contrary, always is transcendental in its relation to any beings, then the only good possibility of philosophical problematics lies with idealism. In that case, Aristotle was no less an idealist than Kant. Suppose idealism means a reduction of all beings to a subject or a consciousness, distinguished by staying undetermined in its being, and ultimately is characterised negatively as 'non-thingly'. In that case, this idealism is no less methodically naive than the most coarse-grained realism' (p. 43). Therefore, the literature supports the integration of symbolic interactionism and phenomenology in the same study.

During hermeneutic data collection and analysis, awareness of individuals' (researcher and participants) personal biases and judgements is necessary because everyone brings their

realities (e.g., gender, race, experience with the topic, culture, and traditions) that will interfere with interpretations of experiences (Gill, 2014). As evident in hermeneutic phenomenology, the researcher(s) and participants play a fundamental role during the data analysis process; therefore, both parties will read the transcript and findings. The outcomes were evaluated by an external examiner who became the final interpreter and proofreader of the results. This interaction with the data ensured the reliability and credibility of the findings, and it constitutes a core characteristic of the constructivist paradigm, which is the adopted theoretical framework (Van, Manen, 2014).

According to Peoples (2020), scholars aiming to foster a hermeneutic approach should share with the audience the fore-sight or preconceived knowledge about the phenomenon, how the research affects the 'dasein' or preconceived notions, and how their awareness was re-examined as they become involved in the analysis of the data. Likewise, similar reflections about participants' experiences, changes in their 'dasein', fore-conception, and hermeneutic circle must be present. Lastly, by adopting a hermeneutic phenomenological approach, this study investigated individuals' meanings of emotional experiences in territories under conflict and how it influences their self-identity. This study seeks to contribute to the request by Pernecky and Jamal (2010) in the examination of complex topics and how individuals arrange their worlds of place, space, and meaning.

3.3.3.1 Interview Guidelines and Questionnaire

Setting interview guidelines is a vital preparation stage for data collection. It requires an ongoing procedure with constant updating (Leech, 2002; Zuckerman, 1972). Phenomenological studies often rely on semi-structured interviews with open-ended questions (Streubert & Carpenter, 1999). The interview process needs to happen within an environment of safety and trust that allows a significant relationship between the informant and the researcher (Zaner, 1971) and the production of relevant findings. Spiegelberg (1960) suggested

three steps for the methodological process of phenomenological research: experiencing or recalling the phenomenon (i.e., intuiting); analysing the phenomenon in terms of the episodes and sequences, its dimensions, the environments, the perspectives individuals can take, and the cores or foci and fringes or horizons; and writing down the description or findings and guiding the reader through the researcher's intuiting and analysing.

Before departure from the destination, participants were asked to introduce five to ten photos that helped them describe in detail their travel experience in Venezuela. A series of open-ended questions guided the discussion (Koch, 1996). However, the discourse was not entirely led by the researcher; instead, it was led by the informant. This criterion was maintained to encourage the interview process to be directly related to the lived experience as much as possible. However, as mentioned by Van Manen (2014), the researcher also paid attention to what is said 'between the lines' and the absence of speaking because here individuals may find the taken for granted or the self-evident.

The interview guidelines were developed to answer the research questions of the study (Table 3.6). The wording of the questions was aligned with the research objectives and theoretical framework of the study to achieve coherence. The questionnaire was composed of two essential sections: emotions and subjective meanings. In the first section, travellers were requested to engage in the cognitive appraisal of emotions and name the labels of emotions that result from their visitation to the study site; they also explained the external stimuli that drive those emotions. The second section analysed the subjective meanings of the emotions in tourism experiences to understand the aspects associated with the travel career ladder of the participants, their self-perception, and evaluation of the social interactions at the study site.

The guidelines were evaluated by two academics whose research expertise is aligned with the study topic. The principal researcher performed a pilot test with two individuals who had visited Venezuela before to guarantee an understanding of the interview questionnaire.

Table 3.6

The Interview Questionnaire

Section	Number	Question	Purpose	Concept
Introduction	1	Briefly introduce yourself.	To contextualise the participant according to their background and self-reported characteristics.	Personal characteristics, socio-cultural context
Emotions	2	How does it feel to visit Venezuela? Tell me more about the experience and what you were feeling.	To identify participants' emotions and lived experiences during travel.	Cognitive appraisal of emotions, lived experiences, interpretation process of symbolic interactionism
	3	Among all the experiences shared before, is there any specific encounter that 'moved' you the most?	To understand the inference of positive or negative emotions and experiences on participants as input for the interpretation process of symbolic interactionism.	
	4	If you had to describe your overall experience of visiting Venezuela with one emotion/word, which one would you choose? Why? Does this specific word have a meaning to you?	To evaluate the overall emotional output of participants' experiences in the study site.	
Subjective meanings and identity	5	How did you start travelling to danger zone destinations?	To evaluate participants' drivers to engage in voluntary risk-taking tourism experiences.	The relationship of the different social aspects of emotions (e.g., culture, social structure)
	6	Please share the reasons that made you decide to visit Venezuela.	To understand the participants' considerations to select the study site despite the ongoing conflict.	
	7	Whom did you travel with?	To analyse participants' social interaction and how others influence the way the participant	Social interaction
	8	What was it like to be with your partner/family/friends?		

		experience the destination.	
9	Describe your opinion about yourself once you arrived in the country. And at the moment.	To understand participants' self-reported characteristics on self-identity	Self-identity
10	How do you perceive the current situation (i.e., conflict) in Venezuela?	To analyse participants' understanding of the risk taken, the living conditions in the study context, and how the conflict environment contrasts with participants' lives.	Meaning assigned to social objects
11	What was your relationship with the people from Venezuela? To what extent did you socialise or interact with them?	To evaluate the process of social interaction among travellers and residents	Social interaction
12	How did the living conditions in Venezuela shape or change the way you usually travel?	To analyse the influence on the selection of services and activities	Tourist behaviour, social interaction
13	What does it mean to you as an individual to visit Venezuela in comparison to previous high-risk destinations?	To evaluate travellers' experiences in a conflict that defers from previous publications	Meaning-making
14	Can you share to what extent this travel experience has shaped your life and the way you see the world?	To analyse how the experiences in a potential-conflict urban environment shaped participants' self-identity.	Self-identity

The participants were first asked to introduce themselves. Then, they were requested to answer open-ended questions about their experiences, emotions felt, and the meaning of such encounters to answer the research objectives. The interviews were recorded and later transcribed and prepared for data analysis. Participants presented and described 5 to 10 representational and non-representational photos taken during their trip that they perceived as meaningful. This approach allowed participants to share photos representing a specific place,

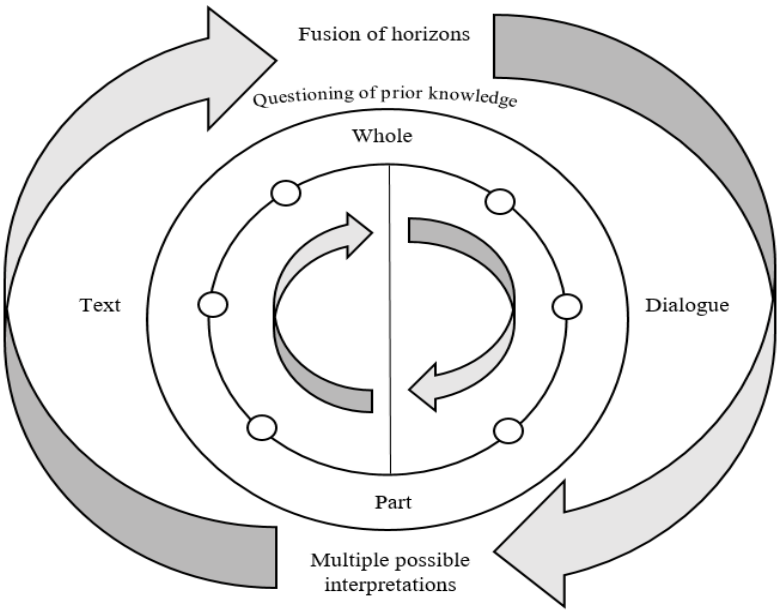
person, or event as abstract photos that they considered relevant and described their experience. Previous information about the characteristics of the pictures was not given to avoid awareness of the nature of the research. Lastly, any specific body reaction and experience captured by the electrodermal activity device and video recorder identified by the researcher during the walking tour were presented for further explanation from the participants.

The data collected from the interviews were analysed according to the guidelines of the hermeneutic circle. For Ramberg and Gjesdal (2005), the hermeneutic circle is a dynamic process that guides the interpretation of informants' narratives between its part and the whole. Therefore, to understand any part of the transcript, researchers need to look to the full, and to understand the whole, scholars look to the pieces (Figure 3.5). Different philosophers have contributed to the comprehension of this process; for instance, Schleiermacher mentioned that the data analysis process must look for a text connection between the historical and theoretical tradition and culture. Heidegger conceptualised this process and indicated that it constitutes an interplay between an individual's self-understanding and own understanding of the world. Gadamer integrates the term 'co-determination' to the previous contributions by expressing that individuals' historical and cultural backgrounds influence individuals' interpretations of the text (Ramberg & Gjesdal, 2005).

One critique was presented by Van Manen (2014) regarding the data analysis process in phenomenology. He mentioned that researchers should not confuse thematic analysis with the mechanical application of frequency count or significant coding terms in transcripts. For him, in exploring themes and insights, scholars should be immersed in the text and treat the documents as sources of meaning at different levels, such as the whole story, separate paragraphs, the level of sentence, phrase, expression, or a single word. 'Academics should be bright that codifications, conceptual abstractions, or empirical generalisations have nothing to do with phenomenological understanding and insight (p. 319)'.

Figure 3.5

The Hermeneutic Circle



Note. Source: Reprinted from "The hermeneutic circle congruent with Interpretative Phenomenological Analysis (IPA), by G. Peat, A. Rodriguez, & J. Smith, 2019, in Interpretive phenomenological analysis applied to healthcare research. *Evidence-Based Nursing 2019*; 22:7–9.

After data were analysed (Appendix E), rich and meaningful stories were developed to communicate how research participants make sense of their travel experience and relationships, both with themselves and others (Gadamer, 1960; 1976; Patton, 1999; Van Manen, 2014). According to Caelli (2001), 'crafting' refers to the process of 'deriving narratives from transcripts' (p. 276). As proposed by Crowther et al. (2017), to create a story from a transcript, follow these steps: (i) remove details that do not add to the story, (ii) keep the data as a 'story', noting what happened and what the experience was, and (iii) keep the sentences that seem to hold the meaning while removing the sentences that repeat or expand in a mode that is not needed. Additionally, the researcher can add connecting words to link the ideas, give details to the context, correct the grammar, reorder sentences to keep the flow, go back to the original

transcript to add ideas that may enrich the story; and lastly, read the story aloud to ‘hear’ how it sounds.

The following figures (Figures 3.6 and 3.7) present an example of a verbatim transcript of Veronica’s experience on the meaning of travelling to Venezuela and how this experience shaped the way she sees herself and the world:

Figure 3.6

Example of a Transcript

"...But it is so admirable people are fighting for the country. Moreover, when you hear all people in Europe criticising people abroad, saying, "Oh, my God, we do not want them, we are afraid."-You go there and see what it is. Sometimes it is amazing, unexpected, different-and I want to have those words and say, "Well, that is wrong." Furthermore, I think that those people enrich me selfishly. And I try to share with people saying, "Guys, you have no clue." I mean, this is not the way the world is working. Right? Because people ...And also, the knowledge does not give you power, but the knowledge allows you to share, and this is what I do."

Figure 3.7

Crafted Story

Usually, in Europe, we criticise people abroad by saying, "Oh, my God, we do not want them or we are afraid", but when you come here and see what it is, it is amazing, unexpected, different…and I want to have the words to say "well, that is wrong?" because I believe that knowledge does not give us power; instead, it allows us to share.

3.4 Research Participants

This study considered previous publications about danger zone tourism. Given that sthe phenomenon involves ethical concerns (Adeloye et al., 2020), the sample selection for this study was guided by the premises of qualitative research to collect much data from the

prevalent participants. Contrary to quantitative analysis, a qualitative approach has been criticised for its minimal attention to selecting participants, primarily due to the non-sufficient explanation of the sampling selection process (Kristensen & Ravn, 2015). In academic research, participants are considered specific individuals, groups, structures, or concepts from where the researchers collect the data. Following particular selection criteria is essential because this procedure will influence the study's findings (Baxter & Eyles, 1997).

One factor to consider is *time*. Scholars conducting qualitative research should consider the time needed for travel, setting up, debriefing, interviewing, reflecting and writing notes, and data analysis for each participant and later as a whole. Another factor is *accessibility* to approach the participants and effectively request information from them, access the site during fieldwork, and effectively utilise any specific software or tool for data collection or analysis (Savin & Major, 2013). In qualitative research, selecting participants who can provide in-depth information about fundamental research interests is vital (Bernard, 2011).

There are different approaches to participants' selection in academic research; the selection was framed by the research questions and the methods adopted by the researcher. The qualitative approach commonly assumes either of two schools of thought: 'theoretical selection' and 'purposeful selection' (Curtis et al., 2000). Theoretical selection, on the one hand, aims to generate theory; it is performed during data collection and is frequently utilised by grounded theory research (Glaser & Strauss, 1967; Strauss & Corbin, 1990). Purposeful selection, on the other hand, is performed a priori and is framed by the research questions. It aims to prefer rich cases without aiming to generalise the findings; therefore, it seeks to compile in-depth information about a specific phenomenon (Patton, 1999).

This study selected purposeful selection. According to Creswell (1998), purposeful sampling four main objectives: achieving representativeness of the context, capturing heterogeneity in the population, examining cases that are representative of the selected study

theories, and establishing comparisons among individuals in the study group to develop the reasons for such differences in terms of settings and individuals (p. 314). Purposeful sampling possesses a variety of strategies that researchers can select and combine as needed or desired for different research objectives (Table 3.7). Therefore, purposeful sampling requests a careful selection of willing participants to cooperate and provide such data. It also requires researchers to be immersed in the data, think, plan, reflect on all the research aspects, and select appropriate participants.

The purposeful sampling strategies selected in this study and the specific sampling strategies are presented in the following table.

Table 3.7

Selected Purposeful Sampling Strategies

Sampling strategy	Description	Application
Extreme – case sampling	Choose severe cases after knowing the typical case or average case	Tourism taking place during a political conflict
Unique-case sampling	Choice of an unusual or rare case of some dimension or event	Voluntary risk-takers in the context of danger zone tourism
Theoretical or concept sampling	Select persons or situations are known to experience the concept/theory, to be attempting to implement the concept/theory or to be indifferent categories of the concept/theory	To examine the meanings of emotions and tourists' social interaction in conflict urban environments
Confirming and disconfirming sampling	Used to follow up on specific cases to test or explore further specific findings	Individuals that visit a conflict urban environment inspired by humanitarian/activist interests, adrenaline rushes or the desire to visit to the 'final frontier' of travel'.

Note. Source: Adapted from "Purposeful sampling strategies", by B. M. Savin & C. H. Major, 2013, in *Qualitative research: the essential guide to theory and practice*. Routledge, UK.

Phenomenology allows examining data collected from the participants, the researcher's self-reflection, and illustrations of the experience from outside the study context (e.g., arts, poetry, and painting) (Polkinghorne, 1989). The participant selection strategy of phenomenological studies differs from those adopted to meet representativeness or statistical

requirement; it instead looks for informants that can give answers to the question ‘Do you have the experience that I am looking for?’ (Englander, 2012) being aligned with the purposeful sampling approach. Given that phenomenological research is in-depth by nature, it requires the cooperation of participants who are willing to share about their experience and who are different from one another to reveal unique and diverse histories that enrich the findings (Van, Manen 2014). The number of participants necessary for phenomenological studies is not based on a ‘how many’ question (Englander, 2012). It follows an experience-based approach; in other words, it supports the specific needs of the nature of the research and the data collected along the research process. According to Vagle (2014), Wassler and Shuckert (2017), a number between 1 and 14 participants is generally appropriate; therefore, this study recruited ten travellers, due to the complexity and novelty of the research topic (Dahlberg et al., 2008). Tourism literature has explained that danger-zone tourism refers to travelling to the world’s political hotspots (Piekarz, 2007). Nevertheless, the specific sociodemographic and travel characteristics of danger-zone tourists are insufficient. For this reason, this study selected informants visiting Caracas, Venezuela, as first-time or repeat visitors for leisure travel. The tourism literature accepts a variety of purposes for travelling; the primary motivations are leisure, visiting family and friends, or business. However, aligned with previous research on danger-zone tourism and high-risk taking, leisure travellers participate in the voluntary decision to visit destinations under crisis (Adams, 2001; Buda et al., 2014; Lisle, 2000; 2016).

According to Adams (2001), individuals who visit places under conflict are often ‘inspired by humanitarian/activist interests, adrenaline rushes, or the desire to voyage to the “final frontier” of travel where few others dare to go’ (p. 277). Likewise, Suntikul (2019) states that tourists attracted to conflict zones possess various motivations such as the desire to gain first-hand knowledge of the conflict and circumstances at the destination, the desire to experience the thrill of danger, to show empathy and understanding to those impacted by the

clash, or to view conflict as a spectacle for their entertainment. Therefore, travellers with similar motivations to those mentioned above were considered potential research participants.

In contrast with other scholars that selected participants travelling in holiday packages (Wassler & Schuckert, 2017), this study approached independent-solo travellers to guarantee the exploration of tourists' free willing lived experiences. This selection criterion acts under Cohen's (1972:166–167) critique of mass tourism: 'the modern tourist is not so much abandoning his accustomed environment for a new one as he is being transposed to foreign soil in an "environmental bubble" of his native culture'. Another aspect to consider is that the study context (danger zones) is a sensitive topic and danger zone travellers are difficult to isolate from other types of tourists (Brin, 2006). To guarantee participants' willingness to share their experiences and researcher safety, four months before travelling to the study site, the principal investigator released a 'call for participants' on social media and travel-related platforms (e.g., Facebook, Instagram, Couchsurfing) (Appendix B).

Another sampling consideration brings to notice the fact that most danger zone informants from previous publications identified themselves as men; in contrast with previous findings, this study invited women and men to collect and interpret experiences from both perspectives. Individuals were 18 years old or above; in terms of country of origin, the selection was opened to any country, including some of the primary source markets (Colombia, Brazil) (World Tourism Organization, 2020). Lastly, participants were asked if they suffered from any chronic illness that might affect the findings, such as epilepsy, arrhythmia, or high or low blood pressure. If they did not meet these criteria, they were not considered for the study. The main languages used for data collection in this study were English and Spanish, in correspondence with the source markets. The research participants were four women and six men from South America and Europe. The majority of them were middle-aged individuals (30–50 years old) with careers in fields related to social sciences. Six of the sample have visited other conflict-

related destinations, and seven travelled alone in Venezuela. The following table presents participants' profiles.

Table 3.8

Research Participants' Profiles

Participant pseudonym	Gender	Nationality	Age	Professional background	First time or repeat visitor	Previous experience in conflict zones	Travelling with a companion(s)
Amanda	Female	Peruvian	41	Journalist	First time	Yes	Yes
Ángel	Male	Colombian	23	Undergraduate student - Law	First time	No	No
Ariane	Female	French	27	Human rights officer	First time	Yes	No
Carlos	Male	Spanish	74	Retired - Former tourism professional	First time	No	No
Claude	Male	French	80	Engineer	First time	Yes	No
Denis	Male	Italian	37	Diplomatic	First time	No	Yes
Eric	Male	Spanish	30	Engineer	First time	Yes	No
Tomasz	Male	Polish	30	Paramedic & Leather craftsman	Repeat visitor	No	No
Valentina	Female	Italian	39	Cultural anthropologist & PhD student	First time	Yes	Yes
Verónica	Female	Italian	50	Diplomatic	First time	Yes	No

3.5 Ethical Considerations

This study principally followed the guidelines provided by the Hong Kong Polytechnic University (Human Subjects Ethics Sub-Committee, 2016). It obtained consent from participants, kept the data collected and informants' personal information confidential, and

ensured the voluntary participation of respondents and the protection of their rights. Further ethical considerations are presented as follows.

Recruiting participants for sensitive topics is challenging because they might suspect the purpose of the research. They might feel afraid, uncomfortable, or reluctant to express themselves in front of a stranger, and the researcher must ensure their confidentiality (Adeloye, Carr & Insch, 2020). Therefore, the chief researcher provided evidence of her student status (e.g., student ID card, student visa), and the ethical approval form from the home university was shown as evidence. Participants' personal information and participation remain covered (Elmir et al., 2011). Informants who, at the moment of data collection, show a high level of anxiety due to the topic's sensitive nature were not further considered because they tend to provide information of limited quality (Adeloye et al., 2020).

During data collection, ensuring participant convenience and privacy is essential; a 'close room' was booked to conduct a brief session about the study and the interview to avoid interruption or overhearing (McCosker et al., 2001). According to Liamputtong (2007), when analysing sensitive topics, developing trust with participants is fundamental because this will strengthen the researcher's access to informants' lives. The researcher arranged an orientation session during the recruitment process with each prospective participant to gain their trust. They signed an informed consent form with all the ethical information related to the project (Appendix D). The interviews were only conducted by the leading researcher either face-to-face or online; participants' responses were video-recorded or tape-recorded after reaching an agreement.

Researching sensitive topics can be challenging (Lee, 1993); it can affect researchers' emotional and physical safety. Regarding emotional risk, participants' narratives can be emotionally draining for the researcher (East et al., 2010). Therefore, interviews were limited to two or three per week, allowing some time for reflection and mind-refreshing. Related to

physical safety, researching politically sensitive places can be highly dangerous (Adeloye et al., 2020), and an essential factor that prevents this is preparation. Even though the researcher shares some cultural commonalities with the residents of the study place, she spent some time gaining knowledge about the area. She was in contact with local people before, during, and after data collection to isolate the researcher and focus on the study rather than on keeping herself safe.

In terms of data analysis, the primary researcher only examined the data collected. After clearing all personal identifications, they were exclusively shared with the chief supervisor and committee members (Tracy, 2012). Copies of the transcripts and interview notes were shared with the informants for their approval and clarification of any misunderstanding (Woliver, 2002). Finally, being aware of Venezuela's current socioeconomic and political status sensitivity, the researcher refrained from sharing her political standpoint or judging informants' political views. The researcher positioning follows Ellis' remarks (2007) on ethics that researchers 'constantly have to consider which questions to ask, which secrets to keep, and which truths are worth telling' (p. 26).

3.6 Trustworthiness

To ensure the credibility of the findings, hermeneutic philosophers and practitioners evaluate them from different perspectives in a process called 'double hermeneutic'. This process is defined by Finlay (2001) as 'a process whereby participants make sense of x while researchers make sense of participants' sense-making' (p. 141). Double hermeneutic invites researchers to reflect on the interpretations and reflections of informants' life narratives in a particular socio-cultural and theoretical context and to integrate researchers' historical background, judgements and preconceptions (Larkin et al., 2006). The double hermeneutic process was utilised in this study during the data collection and analysis stages of each method, as the expected findings from each method complement each other. The researcher adopted an

insider perspective to get as close to the participants as possible and understand their impressions as if they were experiencing similar events.

The researcher stayed alongside the informants to allow an in-depth interpretation of the findings from different angles. Therefore, the researcher sought to 'interpret' individuals' meanings of lived experiences in the sense of trying to see what it is like for someone; by analysing, interpreting, and trying to make sense of something (Smith et al., 2009). Hermeneutic phenomenology supports the researcher's preconceived knowledge and reflection on the topic; in this section, the researcher declares how her socio-cultural background might have affected the study and how she tried to remain neutral to guarantee legitimacy and trustworthiness.

The researcher is originally from Ecuador, which shares cultural values with the study site. Ecuador is a country that, due to the socio-political crisis in Venezuela, currently receives refugees from that country (United Nations, 2019). Some refugees have requested asylum in the researcher's hometown; she has held conversations with them. She has a close family member that returned from Venezuela because of the conflicts. She possesses a higher degree in tourism studies and has experience residing and travelling to foreign countries for more than five years. She has encountered political conflicts such as the 2014 Thai coup d'état, the Hong Kong Umbrella Movement in the same year, and the ongoing protests in Hong Kong that began in October 2019.

This study adopted strategies to ensure the findings' trustworthiness as follows. The researcher prioritised research participants' interpretation of the tourism experiences and did not interfere in their understanding and meaning-making process. The researcher kept a closer look at participants' social interactions during data collection by taking field notes and video recording the tour and all in-depth interviews. At the end of each working day, the researcher reflected on the preliminary findings and developed self-reflective notes. As mentioned in the

methodology chapter, this study utilised different research methods to ensure the confirmability of the results and conducted data collection during and after holidays. As stated by the principles of hermeneutic phenomenology, the variety of data and research participants is highly appreciated in phenomenological studies. Therefore, this study selected research subjects from different tourism markets. Lastly, aligned with the characteristics of double hermeneutic, research findings were also evaluated by some of the participants and an external researcher.

3.7 Summary of Chapter 3 - Methodology

To summarise, this study adopted a qualitative methodological approach to investigate emotions that arise from tourism experiences in conflict zones, extend the understanding of the subjective meanings of the emotions, and the influence of an individual's social interactions on self-identity. Data collection happened onsite during August and September 2021. The researcher approached the participants before their trip to introduce the project and evaluate their profile, willingness to participate, and travel arrangements. Additionally, she requested the signature of participants on the informed consent form to avoid any ethical issues during data collection. Two days after arrival at the destination, participants received a brief session about the different research methods.

On the third day of arrival at the study site, the researcher and participants met at the starting point to commence the walking tour; participants wore the device (E4) on the non-dominant wrist, and the researcher and participants started the first activity (i.e., sightseeing tour). Concurrently, the researcher conducted participant observation developed field notes, and video recorded every interaction between the participants and the social and cultural context of the study site. The last data collection activity was an in-depth interview framed under the philosophy of hermeneutic phenomenology. The interviews were conducted before departure from the destination, and photographs and video recordings collected by the

informants facilitated the conversation, reflection and interpretation of the meanings of their experiences.

To conclude, the collected content was transcribed and analysed following the principles of hermeneutic phenomenology, especially the hermeneutic circle of data analysis. A double hermeneutic was adopted to assure the credibility and reliability of the findings. The outcomes of this study were evaluated by another scholar (i.e., the researcher's chief supervisor).

Chapter 4: Results

The following chapter documents the findings of the study. It presents how objective and self-report techniques help interpret emotional, behavioural, and cognitive processes of emotions from tourism experiences happening in a conflict destination and their implications on self-identity formation. It displays the results of EDA measures, participant observation, photo-elicitation, and in-depth interviews.

4.1 Emotional Dynamics in Non-Hedonic Tourism Experiences

Figure 4.1 shows the variability of SCL data on travellers that joined the walking tour. Participants were not travel partners but performed the tour simultaneously. According to scholars with similar research interests (Shoval et al., 2018), this factor holds some methodological considerations, including controlling intervening variables such as the 'emotional spill over', which can be managed because participants' emotional experiences were almost independent of each other. However, participants' skin conductance may be significantly different because of external stimuli like the weather, noise, or other unexpected events and individuals' physical characteristics such as age (Bari et al., 2020).

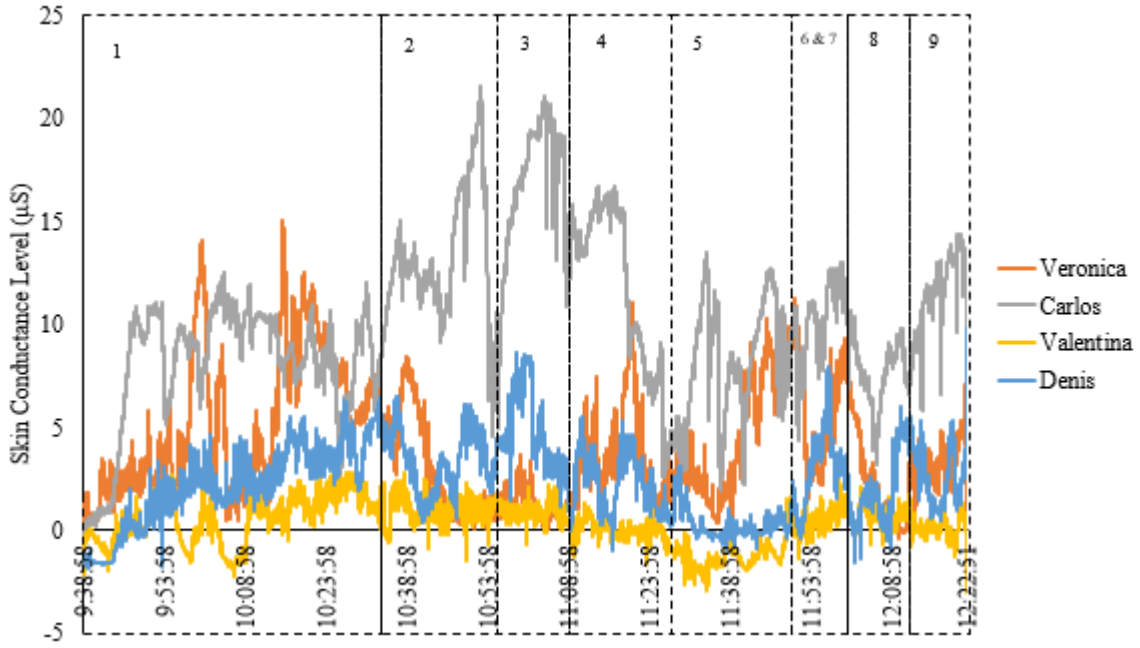
Shoval et al. (2018) stated that if similar time-space patterns are expected to have a similar effect on emotion (when other factors are controlled for), differences rather than similarities should be of interest, because they may point to unique individual experiences. The authors identified differences in objective emotional arousal. Participants' visit to the Calvary Staircase evoked high levels of emotional arousal only in Veronica at 10:00:53 and 10:15:51. Later, the Silence Urbanization, the O'Leary Square (10:52:43), and the Municipal Theatre (11:04:25) only had a high emotional effect on Carlos. Carlos' high level of arousal may be related to his age (74 years old) and the moderate effort required to perform the tour.

Denis's SCL data shows a high level of arousal during his visit to Bolivar Square and the Caracas Cathedral at 10:59:10. Lastly, Valentina's EDA results do not show any high levels

of arousal; her SCL levels were mainly low and negative, as in the case of her visit to the Federal and Legislative Palace. The EDA data show specific patterns related to participants' interest in the visited tourist attractions. Emotional arousal might not constitute significant findings unless a further explanation of individuals' interactions and contextual information is presented. Section 4.1.1 elaborates more on observed patterns.

Figure 4.1

Participants' SCL Graph over Time



Note. Places visited during the tour 1: Calvary Staircase, 2: The Silence Urbanization and The O'Leary Square, 3: The Municipal Theatre, 4: Simon Bolivar Centre and Caracas' Square, 5: Federal and Legislative Palace, 6: Bolivar Square, 7: Caracas' Cathedral, 8: break, 9: National Pantheon and Bolivar Sarcophagus.

4.4.1 Reflecting on Emotions in the Danger Zone and Their Inference in Tourism Experiences

The coming section presents researcher' observations from the walking tour and individuals' cognitive process of emotions. It showcases the findings from each participant, starting from the authors' perception of travellers' behaviour and interactions with others and

finishes with compelling stories which aim to shed light on the interpretation of the EDA results and extend our understanding of emotions' cognitive process. Participants' verbal emotions are written in bold, while the identified social objects or symbols are highlighted with grey.

'Carlos' is a 74-year-old male retired tourism professional who travelled to Venezuela for the first time. During the walking tour, he dressed smart casual with accessories that might reflect his comfortable lifestyle (e.g., a smartwatch and the latest mobile phone model). These elements caught the researcher' attention because of the area's apparent unsafety. He appeared calm, confident, and curious regarding his attitude and behaviour. He openly expressed that he was not afraid of anything in Venezuela but showed particular concern about the living condition of the locals. He also shared his negative perception of South Americans and his discomfort with the poor logistics in the country. He actively participated in the tour by asking questions about the country's historical background and development of the crisis. He seldom interacted with other attendees or residents and kept an attitude that can be interpreted as 'distance'. The findings from Carlos' EDA data follow the contextual information shared by the tour guide who said, 'from all the attractions visited in the tour, the area surrounding the Silence Urbanization, the O'Leary Square, and the Municipal Theatre is mostly visited by the residents. Foreigners are advised not to go there. Also, these places hold relevant information about Caracas's urbanistic and social development'. Therefore, Carlos's high arousal levels may result from his interest in the country's historical background due to the chance to observe residents performing their daily routines and Carlos' negative perception of South Americans.

During the interview, Carlos expressed that, different from what others mentioned about Venezuela as a dangerous place, he felt very calm, relaxed, and comfortable during the tour. He indicated that he did not perceive any danger or threat. However, Carlos pointed out his discomfort about the difficulties of purchasing products at convenience stores or restaurants with a foreign currency due to the country's hyperinflation (Chandak, 2020). In addition,

Carlos's compelling story extends the understanding of his emotions throughout his travel journey and the meanings associated with such emotions and tourism experiences.

> *I came to Venezuela with the mission of meeting Gioconda; otherwise, I would not have been interested in coming because I am not attracted to her culture and the way of being of some people from South America. Unfortunately, I have socialised with not good people who have left me with bad feelings. Although my perception has changed since my trip, I am staying in an excellent area in a certain way. Although I have also seen social inequalities (Figure 4.2), everything has seemed excellent to me. I have not experienced* ***fear*** *or* ***dread****; for example, when we were on the walk through the city, I did not feel anything negative, and I liked the tour.*
>
> *On the other hand, in all cities, there are contrasts (i.e., lights and shadows are kept); there are beautiful and horrible things, people who show their state of poverty and others who seem very comfortable. As everywhere, some situations* ***annoyed*** *me, like paying with a specific currency and receiving change in another, or paying the exact amount. Therefore, those experiences* ***frustrated*** *me because despite being a country immersed in economic problems, there are no payment facilities, and customer service is poor. Another example is food supply and overpricing. The perception of Venezuela is that it is a country in crisis; however, I could see that the malls and restaurants were full of customers, which is inconsistent. If I have to describe my trip to Venezuela in one word, it would be* ***positive*** *because it is a beautiful country with heavenly places.*

Figure 4.2

Modest House

Note. Author: Carlos.

'Denis' is a 37-year-old Italian who is a diplomat. He has visited several countries in South America and is married to a Brazilian woman. The first impression the authors got of him was his high safety concern. During the tour, he followed the suggested dress code and mobility guidelines by wearing a modest outfit (t-shirt, shorts, and sneakers). He arrived at the meeting point 15 minutes before the beginning of the trip and checked the personal information of the researcher and the tour guide in great detail. He walked close to the tour guide but seldom asked questions or interacted with others. He expressed that although he had never experienced any dangerous encounter in Venezuela, he takes preventive measures such as not taking mass transportation or visiting dangerous areas.

Denis volunteered to wear the EDA wristband and later shared that he felt very comfortable during the tour. His EDA data only show an extraordinarily high level of arousal during the visit to Bolivar Square and the Caracas Cathedral, which can be associated with his declared interest in the local architecture and culture. As stated by the tour guide, both attractions are key tourist landmarks in the city and are frequently visited by tourists. Denis also mentioned that he was delighted with the tour and, different from what he had heard before coming to Venezuela, did not perceive any threat. Therefore, one can infer that his visit was pleasant overall. Denis's compelling story intends to present his reflections on how he felts during his holidays in Venezuela and the meaning behind his trip.

> *When I decided to come to Venezuela, I thought I would face a* ***challenging*** *situation. I was a little* ***scared*** *because of what I read about Venezuela; one expects to find another reality. Nevertheless, when I arrived in the country, I saw good restaurants, shopping malls, and beautiful places to visit like El Arco de la Federación (Figure 4.3). In addition, I realised that for Venezuelans, life goes on, that Venezuela has not stopped, and people continue to work. Although many Venezuelans have left the country, others also say, 'This is my country; I will be here until the end'. I can say that the emotion that describes my experience in Venezuela is* ***happiness****. It manifests itself both in the people I met along the way and in us [my girlfriend and I]; besides, I think that the* ***pleasant*** *climate helps one feel happy. In addition, I realised that the news about Venezuela was not that accurate. Still, I wish that the political situation improves and that people can live as before.*

Figure 4.3

Arco de la Federación

Note. Author: Denis.

'Valentina' is a 39-year-old cultural anthropologist and PhD student from Italy. Like Denis, she has visited several South American nations and other high-risk countries worldwide. She shared that as part of her PhD studies, she wishes to understand socio-political aspects associated with refugees in Europe. During the walking tour, she mentioned her excitement to know more about Venezuela's history and to visit that part of the city, which is an area seldom promoted by tourist operators. She appears cheerful and talkative, always following up with her enquiries to the tour guide and trying to interact with other attendees. Given that it was not her first time in the country, her EDA results might be because of her familiarity with the destination. The low and negative level of arousal might be interpreted as calmness, serenity or great enthusiasm. Findings show a negative peak during the Federal and Legislative Palace visit, which is aligned with her strong interest in politics and her displeasure with the ongoing

political conflict in Venezuela. Valentina shared that visiting politically related attractions evokes her discomfort, and she cannot remain neutral while residents struggle due to the government's inability to cease the crisis. Her reflection and compelling story demonstrate changes in how she felt after interacting with the residents and understanding their challenges, potentially proving how negative emotions contribute to positive memories.

> *Travelling through Venezuela was like discovering a new country every day because it had an exceptional charm every day. This idea of permanent discovery works so well because, in recent years, Venezuela has been a big black hole on the Latin American map due to the coverage and importance of political and economic instability and the lack of information on other aspects. Therefore, being here has allowed me to see things from another point of view. When I travel, I try to remove my prejudices so as not to travel with* ***anxiety*** *and* ***fear*** *of what might happen to me at the destination. Still, I confess that I was* ***worried*** *about what I would find in the country and applied prevention strategies, such as bringing groceries with me from Italy. Also, at first, I was afraid to interact with people, and it happened to me that a man offered me help to call my taxi when I arrived at the airport. I refused him out of* ***fear****, but because of his insistence, I accepted the help, and I was* ***ashamed*** *for misunderstanding his attitude. Later, I was* ***afraid*** *to use my cell phone in the street, but then I saw that Caracas, in particular, is like all the big cities in the world, that they have their safe areas and others that are a bit dangerous. Another experience that* ***surprised*** *me was seeing shopping centres full of products and people, which shows me that the poverty situation perceived abroad does not happen to the entire population. My trip through Venezuela has been* ***enriching*** *and* ***surprising*** *because alternative ways of thinking are constantly being discovered, the capacity Venezuelans have to enjoy despite the complicated situation and work together to overcome their challenges (Figure 4.4).*

Figure 4.4

Residents Work Together to Construct Their own Homes Cooperatively

Note. Author: Valentina.

Lastly, ‘Veronica’ is a 50-year-old woman from Italy who is also involved in diplomatic duties. This trip was her first time in Venezuela. The field notes and videos showed that she was the most enthusiastic participant. She constantly engaged with the others, especially the tour guide and researcher. She was very curious about the research project and other background information from the first author and showed interest in knowing more about the tour guide’s services. Her facial expressions and photos of the residents’ art expressions made her interested in the local culture and social circumstances. Looking at her EDA data, it is evident that a high level of arousal while visiting Calvary Staircase might be related to her excitement at the beginning of the tour and her desire to obtain answers to all of her enquiries. In addition, during the interview, ‘Veronica’ declared that she appreciated the tour because it gave her a different perspective about the destination, but she wished to hear more local stories rather than significant historical facts; other than that, she enjoyed the experience. Findings from her physiological measurements and observations are aligned with her reflection and

compelling story, where she highlighted her wish to ‘clarify cultural misunderstandings’. Her full story is presented below.

> *I have visited several so-called ‘high-risk’ countries where I have a sense of security, so I do not feel **afraid** quickly. However, I am aware of the risks and took precautions while in Venezuela, but I did not overreact. I can say that my experience in Venezuela was super **exciting** because I love discovering new countries. I had some idea about Venezuela from what I heard from others. Still, this trip was a chance for me to clarify cultural misunderstandings, see the country by myself and talk to the people, making the experience different from what I expected. In addition, I am aware of the challenges in the country, and it makes me feel **sad** because I can sense that the country is rich in resources, but a poor administration keeps its people living with one USD as a salary. Some encounters that I can highlight from my trip include visiting a souvenir shop and being charged twice the price because I was a foreigner, which I think is not pleasant. Besides, when I approached a local man and took a flower from him, he got mad because of my action, well, that was my fault, and I felt **ashamed**. Other than that, I believe my experience in that country was **incredibl**y impressive. The nature and places are fantastic (Figure 4.5), the people are fantastic, the music is fantastic, the food is also great; but on the other side, seeing people suffering from the crisis is crazy; it is wow!*

Figure 4.5

Street Art was Inspired by the Sculpture of the Venezuelan-American Artist Born in Paris, Marisol Escobar, Named Women and Dog

Note. Author: Veronica.

The data analysis revealed that participants' encounters with the destination's historical background, local culture, and architecture as external stimuli influenced fluctuations in their emotional arousal. Broadly speaking, before, during, and after the holidays, visitors can experience positive emotions from their perceptions, encounters and reflections about the destination's tourist attractions and the local culture, which constitutes a learning opportunity. For instance, Veronica said, '*…I believe my experience in that country was incredible and amazing. The nature is fantastic; the people are fantastic, and the music and the food are also great….'* Likewise, observing residents' hardships and unfortunate events stimulates understanding the 'others' (Taylor & De Vocht, 2011). To see 'others' facing challenges evoked an amalgam of emotional relations primarily represented by negative emotions such as anger, doubt, sadness, frustration and later empathy and respect.

Denis' compelling story represented frustration and empathy towards Venezuelans '*…I do wish that the political situation improves and that people can live as before'.* According to

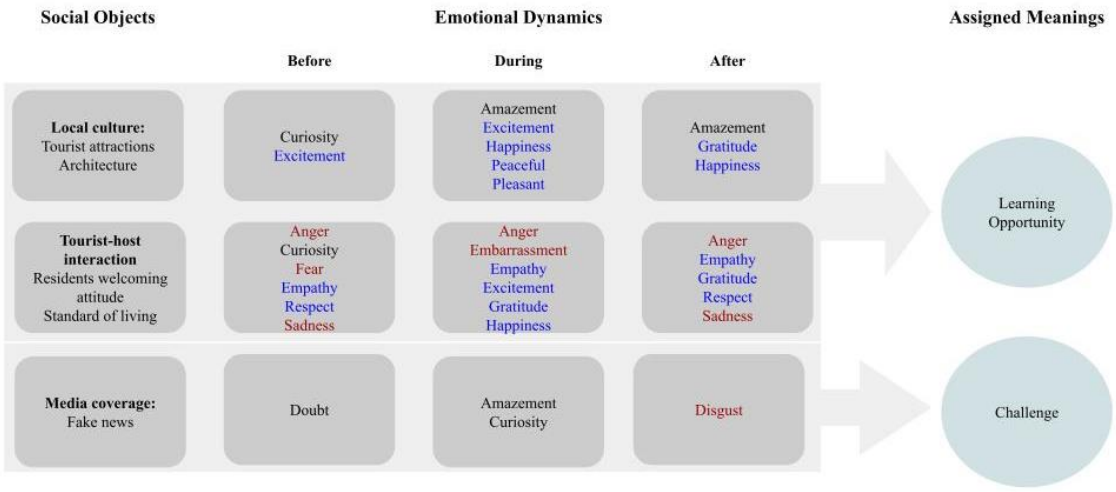
Heidegger (1996), humans can only understand what it means to be in the world if we remain in constant interaction with the social entities (*Seiendes*) we encounter in our daily lives. Dasein's existence is accompanied by contact with others. Every aspect of being in the world involves relating to others. A person's existence as a social being is always concerning another, always associated with another, always 'with'. '[B]eing-with is a mode of Dasein's being, and Dasein is always already with other people' (Schmidt, 2006, p. 67).

In contrast with participants' observations about the unstable socio-political environment, their social interactions with the residents also provoked apparent emotional variations. Before their holidays, participants expressed their fear and hatred about the country and its residents, potentially resulting from the negative media coverage received in their respective countries. However, these emotions varied as they interacted with the locals. Positive emotions such as happiness and gratitude appeared, but negative emotions (e.g., anger and sadness) prevailed during and after holidays. Carlos' compelling story is an example to represent emotional dynamics from social interactions '*…Although, in a certain way, my perception has changed since my trip, this is because I am staying in an excellent area. Although I have also seen social inequalities, everything has seemed excellent to me*'. Lastly, the media coverage (information) was a social object mentioned by all participants and played a relevant role in their social interactions and meaning-making process. For instance, Valentina said, '*…I think that this idea of permanent discovery works so well because in recent years Venezuela has been a big black hole on the Latin American map due to the coverage and importance of political and economic instability and the lack of information on other aspects….*'

Figure 4.6 provides a summary of the results of this study. It presents the social objects and the emotional dynamics that emerged from danger zone travellers' social interactions. It also displays the meanings assigned to such objects.

Figure 4.6

Emotional Dynamics of Individuals Engaging in Holidays in Non-Hedonic Contexts



Note. Positive emotions are written with blue font, neutral emotions are written with black font, and negative emotions are written with red font.

The findings associated with travellers' emotional dynamics show that social objects trigger specific positive, neutral and negative emotions. The tourist attractions evoked mostly positive epistemological emotions. Participants reported high expectations of visiting Venezuela and learning more about its culture and natural and cultural attractions.

However, they also shared how challenging was for them to travel across the destination and the unwelcomed behaviour of the country's police officers. Participants experienced several uncomfortable encounters where they needed to get undressed and present their travel documents. These episodes of 'tourist-host' encounters led to negative emotions (e.g., anger and sadness). Travellers felt angry due to the difficulty of travelling in Venezuela, and at the same time, they felt sad because it was almost impossible to meet their travel plans.

Other emotional dynamics are related to the media coverage and tourist-host encounters. Participants mentioned that before arriving in Venezuela, they doubted the information shared by the media channels; these doubts led to fear about their safety and how to approach the residents. However, once in Venezuela, they realised that most residents were

friendly, warm and welcoming, so there was nothing to fear. Therefore, travellers felt embarrassed for worrying and having an overall negative perception of the residents. The data shows that external stimuli such as media coverage may produce certain negative emotions; however, favourable tourist-host encounters mitigate the inference of the negative emotions and result in positive epistemological emotions.

However, importantly, in a conflict-ridden destination, emotional dynamics may also show changes from positive to negative emotions. To explain, most participants enjoyed interacting with the residents but also felt sad due to their limited capacity to change residents' unfavourable living conditions.

4.2 Subjective Meanings of Tourism in a Non-Hedonic Context and Their Implication on Self-Identity

This section presents participants' crafted stories from interview and photography data. It later shows the significant dimensions that emerged from the data and 'inspire our understanding' of travellers' experiences in danger zone tourism (Van Manen, 2014, p.282). To assist in interpreting, social objects are highlighted with grey, while the meanings and contributions to self-identity are written in bold.

Amanda's Crafted Story

> *Venezuela is like the Latin American 'black hole' due to the communication blockade, which makes unknown what is happening abroad. However, visiting it has helped me realise that this is not hell, right? And I do not have to* ***believe*** *the economic and communicational blockade […] the important thing is to see things with my own eyes. That is why I go into places where there are many black legends to demolish myths. As a journalist and visual anthropologist specialising in Latin American reality, I came to Venezuela to contribute to an organisation and, in the process, to deeply* ***understand*** *its dynamics, the political issue and the particularities of the territory. To achieve this,*

I generate network exchange processes with the residents, so I try to reach the depths both in the territory and in the knowledge about the people who inhabit it (Figure 4.7). I feel that staying in the place for long periods makes me look at my place of origin differently, which is not my home…it is what I have felt for a long time. So, I inhabit places precisely to feel a bit of home, and then I can leave, but, eh… inhabiting each place leaves a mark. I believe that travelling, even short trips, continuously ***expands the gaze and the horizon****. Knowing other realities, understanding that there are other ways of living, that there are other ways of approaching life and doing things, of relating to people and the territory is always going to be good, and that is a lesson that I learned from childhood. So, for me, it is a daily exercise, it is part of me, it is my way of life, and the more time I spend away from my place of origin, that grows more and* ***nourishes me more and more as a person****.*

Figure 4.7

The Cooks of the Country

Note. Author: Amanda.

Angel's Crafted Story

Before travelling to Venezuela, I often watched negative news from the media; I thought I would find people eating from the garbage and total shortages. I was ***curious*** *to see what was happening to me. Nevertheless, when I arrived in the country, I found an*

image that was shocking for me and completely changed my perception of Venezuela. I did not understand that there was a queue to enter a nightclub or that the restaurants were full, and I understood that as there are people who have nothing; there are others who have a lot. Also, during my trip, I felt different because when people found out I was there for tourism, they showed much ***interest*** *and cared about me and gave me recommendations of places to visit. Even one of them who spent days with me at the beach offered me a place to stay, which means a lot to me (Figure 4.8). Venezuelans are generous, cheerful, kind, and resilient because they stay in their country, although the problematic situation is not easy. Visiting Venezuela has been an enjoyable experience because of the Venezuelans and the people I shared. This experience has taught me to* ***value what I have****, especially food and family. I saw how the friends I made had remarkably united families. However, some members had to emigrate to seek new opportunities […] that's why I also* ***value having my family with me****.*

Figure 4.8

The Essence of the Venezuelans

Note. Author: Angel.

Ariane's Crafted Story

My connection with humanitarian work motivated me to travel to Venezuela, learn about its culture and speak Spanish again. Before arriving in the country, I thought the crisis was more profound, but that changed when I arrived, obviously because I arrived in a privileged area. For example, many years ago, I met many Venezuelans, and they told me about the scarcity of food, and I stayed with that idea, but when I got to the neighbourhood where I am staying, I saw that there were many restaurants with all kinds of food (Figure 4.9). Sometimes, I feel bad because there are other realities, and I feel like […] the pain, suitable? And although I know that my presence is not going to change the situation at all, that is clear, […] I am also trying to contribute something to this. This experience taught me to ***open myself a little to the world and see other realities****. It is still a bit weird because here I am in a privileged area, but then when I go back to my house in France, I have a 'normal' life, and I realise the situations that exist, right? I think that my experience, in general, has been enriching and frustrating; enriching because I am learning a lot about the culture, the people, the food and, in some places, the contrast between the big city and nature (Figure 4.10); but frustrating because prices change all the time, it is hard to get resources and mobilise.*

Figure 4.9

Scarcity

Note. Author: Ariane.

Figure 4.10

Environmental Harmony

Note. Author: Ariane.

Carlos's Crafted Story

> *South America, in general, has never caught my attention. I travelled to Venezuela with a specific objective and never valued the excellent or wrong side of the country, but I had to meet Gioconda; if she were not there, I would not come to Venezuela. On the other hand, I am aware of the problematic situation in this country (Figure 4.11), but*

this is a generalised issue; in my city, there are also poor people. In addition, I stayed in an area where I had not seen anything abnormal. On the contrary, everything has been excellent, and I have felt comfortable. However, something I do not understand and has surprised me is that the standard of living is very high and everything is expensive. However, according to Venezuelans, they are destitute…there is no coherence. On the other hand, Caracas is a beautiful city with heavenly places, but ***my perception of things has not changed****;* ***I came one way, and I left the same way.*** *From what I have seen, it will not change even if I return in 10 years.*

Figure 4.11

Slum

Note. Author: Carlos.

Claude's Crafted Story

I am a person who likes to discover new countries, which feels good everywhere, who is open to all forms and habits and has seen different realities, so I am used to seeing problems even from my own country, and nothing surprises me. My trip to Venezuela was an ***opportunity****, I met some friends online, and I took the opportunity to visit them*

and learn a little more about Latin American civilisation. I am always accompanied; I have not experienced any problems, although the difficult economic situation has affected me.

Denis's Crafted Story

In Europe, there is much talk about the crisis in Venezuela. However, when I arrived, I found a country with better conditions than expected, a fascinating country with wonderful (Figure 4.12) and amiable people, different from what the newspapers shared. I am not very involved in the conflict, so it does not affect me, but I see that people continue to hope that things will improve and for me, that is the ideal. ***This trip changed not only me but also my perception of the world****. In addition, my way of travelling has changed because now I am more attentive, I make decisions as a couple, and I am aware of myself and my partner. Perhaps it is because she is a woman, and today there is more danger for women. Finally, I think that people should experience for themselves and* ***see things with their own eyes****. If you read what is happening in Venezuela, you expect it to be something else. However, when you arrive, you realise that Venezuelans continue to work, that although many people left, many stayed and said, 'This is my country; I am going to be here until the end'.*

Figure 4.12

Impressive Architecture

Note. Author: Denis.

Eric's Crafted Story

> *Visiting Venezuela for me means **tension** and **frustration**. Tension because I felt tension from the first moment I arrived in Venezuela despite travelling to countries with similar political conflicts. The police constantly questioned me and searched me, alleging that I was illegal. On the other hand, frustrating because I arrived in the country wanting to see some places like Angel Falls, but it was entirely impossible for me. I spent almost two months in Venezuela, and three weeks of that trip was to try to get to the Angel Falls, and it was […] completely impossible. However, if we put aside the negative aspects, I consider Venezuela the most beautiful country I have ever been to (Figure 4.13) […] because it has everything; it is beautiful and much unexplored. Although because of the problem with the police, there came a time when I preferred to stay in a place to relax and not continue travelling. One of the things that most caught my attention about Venezuela was its people because they want to help you, even if you do not ask them; for me, the people were the best. In general, I think that spending time in*

*Venezuela helped me a lot to **respect people**, to have a little more **empathy** and respect [...] although I have always been a respectful person, that is what I like to think, but [...] I think the situation in Venezuela is complicated.*

Figure 4.13

The Most Beautiful Country

Note. Author: Eric.

Tomasz's Crafted Story

*Visiting Venezuela has been an extraordinary experience because it has allowed me to know many places like Roraima. However, I am also aware that it has its ugly part (Figure 4.14) that humans have created; it has a significant part that cannot be compared to anything. What I liked the most about here are the people, I think people are friendlier, and families are more united [...] I think it is different from Europe, where people do not have anything. However, they offer you everything from beds and everything... it was a wonderful experience. I consider that **this trip has changed m**e; a phrase comes to my head, 'we see the world, not as it is, but as we are'. This phrase makes me reflect because I used to be humble, but this quality has increased after knowing Colombia and much more after Venezuela. Above all, because there are*

people who do not have access to essential resources (Figure 4.15), who eat the same thing every day, that left me thinking and ***made me humbler and grateful for the life I have****; plus, I am trying to be more friendly and* ***live in the present.***

Figure 4.14

Fighters

Note. Author: Tomasz.

Figure 4.15

Lucky Moments

Note. Author: Tomasz.

Valentina's Crafted Story

> *This trip, for me, has been the* ***opportunity*** *to get to know a country that is considered a black hole in the map of South America, where the only information we have comes from North America. In a country that sometimes seems like a fable because you go down the street and say, 'it is not like they told me at all'. What I expected was much worse than what I found. Venezuela presents you with different realities. On the one hand, many people are leaving the country due to the economic crisis, but on the other hand, I have seen shopping centres full of people. Fortunately, I have travelled a lot, and I believe that* ***Venezuela is one of the countries that has marked me the most****, not only because I have arrived here at a different age than on my previous trips, but because I have also* ***begun to see life differently****. I am surprised by way of life of the Venezuelans; because here it is indeed the country of 'we invent or we make mistakes', of looking for life and 'echar pa'lante' (throwing forward) as they say (Figure 4.16). In addition, I appreciate the recognition given to the contribution of Black people here. Society is almost free of the racist situations perceived in Europe every day. This trip has been enriching because I have* ***discovered a way of thinking*** *that is continually alternative to my abilities, which is to* ***enjoy despite adverse situations****, and secondly, the ability to think differently.*

Figure 4.16

Resilience

Note. Author: Valentina.

Veronica's Crafted Story

> *I love discovering new countries, meeting the local people, and understanding how they live because one thing is what we could hear about the country, but seeing it is so different. I mean, talking to local people to see how they face all those challenges and say, 'wow, this is crazy'. I feel very pity for people because I know they receive a $1 salary […] so, I feel very sorry. Also, visiting Venezuela for me is a chance to* ***solve cultural misunderstandings****. Usually in Europe, we criticise people abroad by saying 'Oh, my God, we do not want them, or we're afraid', but when you come here and see what it is, it is amazing, unexpected, different […] and I want to have the words to say 'well, that is wrong'. I believe that knowledge does not give us power. Instead, it allows us to share, which I do. Lastly, these experiences serve as a reminder that I need to continue to* ***be good****, that I should not forget that people are dying and starving out there and that I should* ***stop being so bureaucratic at work and be more conscious about that****.*

The interpretation process of participants and researcher uncovers two core themes named ‘challenge’ and ‘learning opportunity’, which represent the meanings associated with holidays at conflict destinations. In this study, individuals who visit conflict places perceived this holiday as a challenge of what is shared by the media channels, leading them to fear and doubt. Danger zone travellers also believe that visiting the destination presents a learning opportunity about themselves and several social objects. This section discusses the two core themes.

4.2.1 Challenge

In this theme, the participants discussed how the information received from the international media created fear, doubt, and sometimes an overall negative perception about Venezuela before their arrival. All informants indicated that media mainly highlights the unstable political situation, lack of resources, violence, and unsafe environment. For instance, ‘Amanda’ (female, 41 years old) mentioned that travelling to Venezuela for her was a chance to uncover the unknown, challenge some of the myths disseminated abroad, be more sceptical, and experience the destination by herself to avoid developing a false perception.

> *Venezuela is like the Latin American ‘black hole’ due to the communication blockade, which makes unknown what is happening abroad. However, visiting it has helped me realise this is not hell, right? And I do not have to believe the economic and communicational blockade […] the important thing is to see things with my own eyes. That is why I go into places where there are many black legends to demolish myths.*

The struggle between Chavez’s supporters, the middle and upper classes, and the subaltern masses has been ongoing in Venezuela since 1998. Thus, from both the Left and the Right, the country has drawn a great deal of media attention (MacLeod, 2019). The western media outlets (e.g., *The New York Times*, *The Washington Post*, and *The Guardian*) have mirrored Venezuela’s local media, portraying only the mainly Black working-class Chavista

groups as ‘hordes’, ‘thugs’, and vicious ‘mobs’, while describing the White, upper-class opposition as ‘civil society’. The local media ‘obsessively portray’ Chavista civil society organisations as ‘inherently violent paramilitary-like groups’ designed to intimidate and eliminate opponents (Hernandez, 2004).

Similarly, Valentina (female, 39 years old) expressed her doubt about the country’s status, how the sources mainly constitute media outlets from the west, and favourable changes in her perception while visiting the country, which differ from what she heard before her arrival.

> *This trip, for me, has been the opportunity to get to know a country that is considered a black hole in the map of South America, where the only information we have comes from North America. In a country that sometimes seems like a fable because you go down the street and say, ‘it is not like they told me at all’. What I expected was much worse than what I found. Venezuela presents you with different realities. On the one hand, many people are leaving the country due to the economic crisis, but on the other hand, I have seen shopping centres full of people.*

Furthermore, due to the media coverage, participants expressed their worry about the crisis and how it led them to fear encountering dangerous events. The pessimistic information read through social media and other media outlets evokes fear and anxiety. According to ‘Angel’ (male, 23 years old):

> *Before travelling to Venezuela, I often watched negative news from the media; I thought I would find people eating from the garbage and total shortages. I was curious to see what was happening to me.*

A possible inference from Angel’s sharing would be that he was uncertain about the information received. Instead of allowing fear to prevent him from visiting the country, he confronted this emotion and took the challenge to travel to Venezuela despite the ambiguous

circumstances. In addition, Viana (2017) explains that Venezuela is a polarised country characterised by fake news and outright lies. Venezuela is gripped by chaos due to the government's selective dissemination of information, plus the opposition's integration of social media points of view, which has exacerbated the situation. Considering the fog of competing claims, fake news, and outright lies swirling around Venezuela, discerning the truth has become impossible for ordinary Venezuelans.

This core theme illustrates how travellers' interpretations of the mass media about the conflict shaped how they felt before their holidays and framed an initial perception of the destination. To visit a conflict place means a challenge to danger zone travellers that permits them to bring to light a variety of realities and understandings about the goal. One may also infer that this category reflects characteristics associated with the cultural shock and challenge that initiates the transformation process (Pung, Gnoth & Del Chiappa, 2020). This challenge arises from the perception of difference, stimulated by the media, the social encounters in a novel setting and culture, peak episodes, and disorienting dilemmas at the destination, which challenge travellers' assumptions and formulate ideas that shift their perspectives, leading to a transformation process (Mezirow, 1978; Teoh et al., 2021). Besides, according to Teoh and colleagues (2021), the presence of risk, challenge, novelty or safety are properties in transformative tourism experiences. When consumers triumph over risky and challenging situations, they feel strong emotions and engage, which triggers their transformative experiences (Bosangitb et al., 2015; McWha et al., 2018). By pushing their limits and overcoming their limitations, consumers experience transformation through risk-taking (Myers, 2010).

4.2.2 Learning Opportunity

In this theme, participants revealed that visiting Venezuela was an opportunity to learn about a place they had heard about from different sources but did not have the chance to see

before. Their reflection demonstrates that exploring a new and misunderstood destination was an opportunity for them to discover unique aspects about themselves and the goal. One of the younger participants, 'Ariane' (female, 27 years old), expressed how her holidays in Venezuela enriched her knowledge about the destination.

> *This experience taught me to open myself a little to the world and see other realities. It is still a bit weird because here I am in a privileged area, but when I return to my house in France, I have a 'normal' life, and I realise the situations exist, right? I think that my experience, in general, has been enriching and frustrating; enriching because I am learning a lot about the culture, the people, the food and, in some places, the contrast between the big city and nature; but frustrating because prices change all the time, it is hard to get resources and mobilise.*

Her statement displays the meanings of several social objects and what she learned from such encounters. Firstly, she symbolically compared the comfortable accommodation in Venezuela with her place of residence, which increased her awareness of social differences between her and residents at the destination. Second, she recognised the knowledge obtained from cultural elements such as people, food and tourist attractions. Lastly, her lived experience represents the public concern about the unstable situation in Venezuela, symbolised by unfavourable changes in price, lack of resources and poor mobility, and the frustration of being unable to provide a significant contribution towards a positive difference in that nation. Apart from representing an upheaval of the global and regional order, the Venezuelan crisis also contributes to factors that alter regional and international order beyond formal geostrategic strategies (Bull & Rosales, 2020). The situation in Venezuela has absorbed all other public severe debates. This crisis is urgent to resolve, not only for Venezuela but also for the planet (Lander, 2020).

While in Venezuela, ‘Eric’ (male, 30 years old) was able to visit some tourist attractions. However, he highlighted mobility issues that restricted him from meeting his travel plan. A social object associated with this issue was the police and their unfriendly treatment. Nevertheless, he sees his holidays as a form of learning and appreciation of the country’s natural resources and welcoming residents.

> *I arrived in the country wanting to see some places like Angel Falls, but it was entirely impossible for me. I spent almost two months in Venezuela, and three weeks of that trip was to try to get to the Angel Falls, and it was […] completely impossible. However, if we put aside the negative aspects, I consider Venezuela the most beautiful country I have ever been to (Fig. 11) […] because it has everything; it is beautiful and much unexplored. Although because of the problem with the police, there came a time when I preferred to stay in a place to relax and not continue travelling. One of the things that most caught my attention about Venezuela was its people because they want to help you, even if you do not ask them; for me, the people were the best.*

In a similar vein, Denis (male, 37 years old) opined how the holidays in Venezuela allowed him to enhance his understanding of the conflict and changed his perception of the place. To a certain extent, having an onsite experience unfolded a more profound knowledge of residents’ hardships.

> *People should experience for themselves and see things with their own eyes. If you read what is happening in Venezuela, you expect it to be something else. However, when you arrive, you realise that Venezuelans continue to work, that although many people left, many stayed and said, ‘This is my country; I am going to be here until the end’.*

Non-hedonic tourism encounters might teach visitors new things about themselves or their world. People engage in this process by contrasting their imagined memories with their actual ones, connecting their current circumstances to their travel experiences in the past, and

assigning new meanings to their place in the universe (Parr, 2010; Pung et al., 2020). A contribution of this category is associated with the transformative outcomes that Pung and colleagues (2020) identified as existential change and transformative learning. When they adopt a new value or give their lives a new purpose, tourists could go through existential metamorphosis (Kirillova, Lehto & Cai, 2017). Contrarily, travellers who comprehend and interpret the ways of different cultures broaden their horizons and develop into global citizens (Grabowski, Wearing, Lyons, Tarrant & Landon, 2017; Mkono, 2016). This study elucidates that existential transformation and learning transformation are more evident at the end of the travel journey, when participants were encouraged to reflect and answer questions related to meaning-making.

In addition, some scholars believe that during a specific transformative tourism encounter, both processes could take place simultaneously or separately (Houser & Kloesel, 1992; Pung et al., 2020); in this regard, this study identified that tourists engaging in danger zone tourism begin their reflection process once arrived at the destination and have their first social encounters with the local culture. Some participants reported how these encounters changed their perception of the country and, to a certain extent, shaped how travellers faced their consequent meetings. However, a more profound reflection appears when they are about to return to their places of origin. Unfortunately, this study failed to evaluate the long-term incidents of participants' tourism experiences.

4.2.3 Self-transformation

In addition to identifying the meanings associated with holidays in conflict places, the main objective of this study was to investigate changes in individuals' self-identity from such holidays. Most informants agreed that their travel experience was inferred from how they now see themselves and their surroundings. As a result of observing the way of life in Venezuela and observing social interactions first-hand, they now value their lives more and become more

empathetic. The social encounters of participants with the residents and the surrounding culture constitute critical objects in the interpretation process of danger zone travellers, and they are core components of identities (Cater et al., 2019):

> *I consider that this trip has changed me; a phrase comes to my head, 'we see the world, not as it is, but as we are'. This phrase makes me reflect because I used to be humble, but this quality has increased after knowing Colombia and much more after Venezuela. Above all, because there are people who do not have access to essential resources and who eat the same thing every day, that left me thinking and made me humbler and grateful for the life I have; plus, I am trying to be more friendly and live in the present* ('Tomas', male, 30 years old).

Observing first-hand residents' difficulties, how the country's political system works, and the clashes among government agencies and the ordinary people allowed informants to transform their beliefs and values, become self-aware of other realities and develop as a better people, such as in the case of Eric (male, 30 years old).

> *In general, I think that spending time in Venezuela helped me a lot to respect people, to have more empathy and respect [...] although I have always been a respectful person, that is what I like to think, but [...] I think the situation in Venezuela is complicated.*

Heidegger emphasised that individuals cannot live in isolation; we live in the world with others (Taylor & De Vocht, 2011). According to Heidegger, human beings can only understand the meaning of being in the world by continuing to engage with social entities (*Seiendes*) we come across in our life-world. The findings of this study showed how danger zone travellers' social interactions at the destination allowed them to develop self-awareness about their being and become empathetic and grateful towards others (e.g., residents). However, one participant (Carlos, male, 74) failed to transform due to constant comparisons and unwillingness to reflect critically (Foronda & Belknap, 2012). According to Dass-

Brailsford and Serrano (2011), experiences from various cultural settings share a trait known as socio-cultural comparability. Comparisons produce hierarchical oppositions, such as "me vs everyone else," reinforcing pre-existing ideas and viewpoints and preventing the transformation from taking place (Country et al., 2016; Dass-Brailsford & Serrano, 2010; Patterson, 2015).

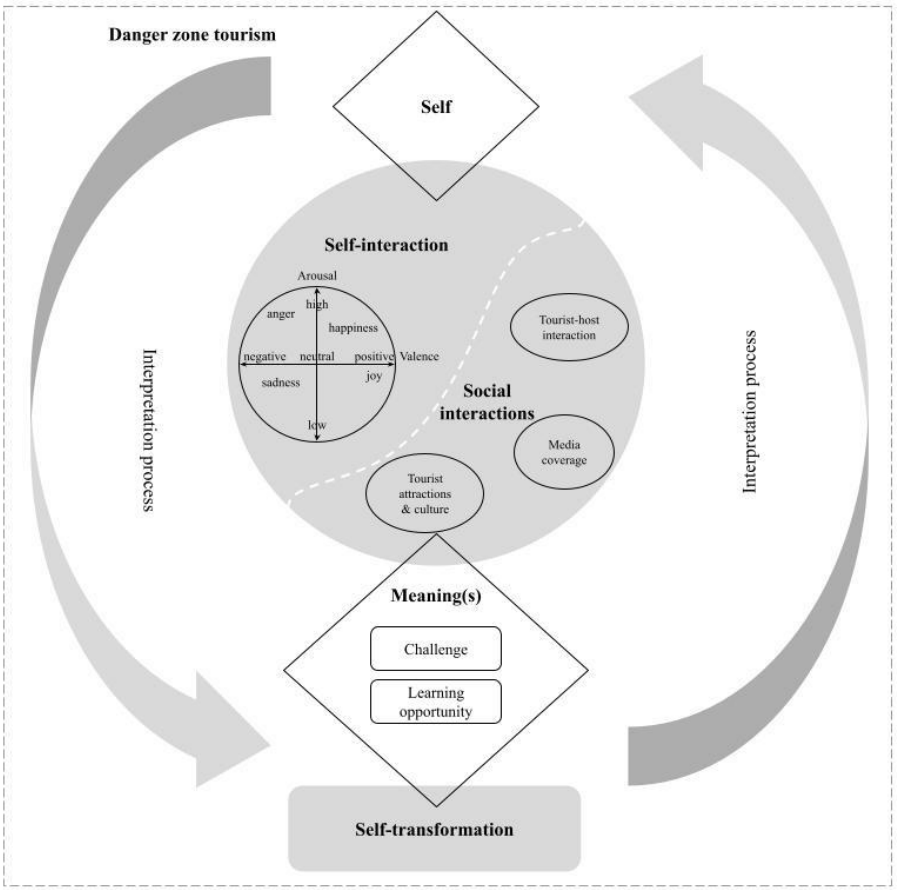
> *Caracas is a beautiful city with heavenly places, but my perception of things has not changed; I came one way and left the same way. From what I have seen, it will not vary even if I return in 10 years* (‘Carlos’, male, 74 years old).

The findings of this study highlight how individuals’ interpretation process of social interactions in a non-hedonic setting, to a certain extent, leads to self-identity formation (Figure 4.17). All participants in this study did not report having expectations of inner transformation as a result of their trip, as often happens in hedonic tourism contexts and transformative tourism experiences (e.g., volunteer tourism, wellness tourism) (Coghlan & Weiler, 2018). They rather wished to clarify their beliefs about the conflict, to challenge what the media shares as the truth and to discover an unknown place. Hermeneutics in this study provided significant benefits because it allowed participants' profound meditation of their experiences and broadened our understanding of danger zone and conflict-related tourism experiences and their potential inference in self-transformation. According to Pung and colleagues (2020), tourism experiences associated with transformation can lead to change because they increase awareness and fragmentation, which prompts visitors to consider their sense of self concerning the outside world. Once the stimuli have been noticed, the person is aware of how strongly they respond to them (double consciousness). As a result, travellers start to think about and consider their place in the world. According to studies on transformational learning, reflection while travelling is an important stage for understanding the difficulties provided by the tourism experience (Mezirow, 1978). The body's external appearance, skill development, or

psychological shifts in attitudes and beliefs can all be related to these changes (Fu, Tanyatanaboon & Lehto, 2015; Ourahmoune, 2016). Composite identity transformations and social changes are examples of profound psychological changes. Composite identity transformations integrate old and new viewpoints to provide one's current identity with depth and breadth (Ourahmoune, 2016). In contrast, social changes are symbolised by adjustments in people's attitudes and tolerance of others.

Figure 4.17

Interpretation Process of Danger Zone Travellers



4.3 Summary of Chapter 4 – Results

This chapter presented the research results, starting with the EDA activity, travellers' reflections about their social interactions and experiences in Venezuela and how they infer how they see themselves and the world. This study aimed to clarify the understanding of emotions in tourism experiences in conflict sites and examine the inference of emotions and social

interactions associated with danger zone tourism to self- identity. This study proposed three research questions and objectives. Research objective one aims to holistically examine emotions that evoke tourism experiences in sites facing a political conflict. To achieve this goal, EDA activity, participant observation, photo-elicitation and in-depth interviews were utilized as data collection methods. This section's main findings include identifying positive and negative emotions arising during holidays; these emotions were associated with social interactions with destination tourist attractions, host-tourist encounters and media information received by participants. Besides, data analysis showed negative emotions' contribution to tourism experiences and the beneficial outcomes from non-hedonic contexts.

Research objective two wishes to interpret the subjective meanings of travellers' social interactions in danger zone tourism sites. For this objective, photo-elicitation and in-depth phenomenological interviews assisted in data collection. The results highlight two meanings with respective sub-dimensions named challenge associated with the media coverage and learning opportunity related to the tourists' attractions, culture, tourist-host interactions and about the self. Lastly, to address research objective three, "to investigate the inference of social interactions associated with danger zone tourism on self-identity", The author used qualitative data from the interview and photo-elicitation. The findings suggest that travellers' social interactions and tourism experiences in non-hedonic contexts heavenly influence individuals' self-identity formation. This transformation is represented by emotions such as empathy, gratitude and respect, which lead to a transformation process in individuals' view of the self and the world.

Chapter 5: Discussion, Conclusions and Implications

This final chapter displays a discussion of the findings of the study and the existing literature. It also outlines how the proposed research questions and objectives were answered, how this study contributes to the body of knowledge, its practical implications, limitations, and suggestions for future research.

5.1 Overview of the Study

Tourism experiences are often associated with pleasure and relaxation triggered by hedonic emotions such as happiness, joy, and amusement (Filep, 2014). However, over the years, with the increase of conflicted events worldwide such as wars, terrorism, and socio-political crashes, specific individuals move by curiosity, desire, fantasy, voyeurism, or to strengthen their personal and cultural values travel to conflict zones. This relatively new phenomenon, called danger zone tourism, has attracted scholars' interest in investigating the coexistence between tourism and conflict and the experiences of high-risk takers.

A topic associated with the consumption of conflict in tourism settings is the analysis of the emotions evoked from tourism experiences. Existing findings primarily focused on identifying travellers' positive and negative emotions reported after their holidays to determine the hedonic or non-hedonic outcome of the holidays; they adopted self-reported data collection techniques which poorly captured the transitory dynamics of all elements of emotions, namely, physiological arousal, facial expressions, inner awareness, and a particular behaviour that reports the emotion to the outside world (Ciccarelli, & White, 2016).

This study has three main objectives: a) to holistically examine emotions that evoke from tourism experiences in sites facing a political conflict, b) to interpret the subjective meanings of travellers' social interactions in danger zone tourism sites, and c) to investigate the inference of social interactions associated with danger zone tourism on self-identity.

The study followed the symbolic interactionism paradigm and implemented a two-stage and multi-method approach. The author performed a literature review on danger zone tourism, emotions, emotional tourism experiences, and self-identity to identify the gaps in the literature and develop the methodological guidelines. The study site is Venezuela, a South American country facing a power dispute among the two main political parties (Global Conflict Tracker, 2022). This dispute has led the government to meet a political and economic crisis, reflected in the shortage of food, medicine, potable water, and gasoline-fuelled power. Its residents abandon the nation and seek asylum in neighbouring countries (United Nations, 2019).

Aligned with the principles of phenomenology, which aims to gain an in-depth understanding of the phenomenon and existing findings on danger zone tourism, the sampling criteria of the study was purposive sampling, and 10 research subjects were selected. Some of the characteristics of the subjects included being over 18 years old, independent travellers visiting Venezuela for holidays, and identified by any gender and country of origin. They could be first-time or repeat visitors, free from any heart or blood disease, and aware of the dangerous circumstances of the study site. Lastly, the motivation to visit the destination could be for humanitarian interest, adrenaline rushes, or the desire to visit the 'final frontier' of travel.

Data collection of both stages was carried out on-site from August to September 2021 (during the COVID-19 period). In the first stage, the research participants were invited to join a walking tour in the capital city of Caracas. The selected route included popular tourist attractions located downtown and near high-risk areas. During the tour, four participants were invited to wear an EDA device called Empatica E4 in their non-dominant hands to measure the physiological aspects of emotions. The author also conducted participant observation to evaluate travellers' social interactions and behaviour with the help of an action camera; the video was later analysed to identify facial expressions and behaviours.

The second stage happened at the end of the participants' travel journey. They were invited to submit five to ten meaningful photographs from their holidays and hold an in-depth phenomenological interview with the principal researcher to reflect on their trip. The photographs elicit participants' travelling memories and build a comfortable setting for the in-depth interview. The interview questionnaire was aligned with the research objectives and theoretical framework of the study, and it was composed of two main sections: emotions and subjective meanings. In the first section, participants engaged in the process of cognitive appraisal of emotions by naming the emotions and triggers that arise from their lived experiences. The second section addressed the subjective meanings of emotions, social interactions, and lived experiences of the research subjects and their influence on self-identity. Data from the interviews were analysed in association with Gadamer's hermeneutic circle guidelines and presented as crafted stories (Caelli, 2001; Crowther et al., 2017).

The study determined that despite the negative feelings experienced by the participants, all danger zone travellers reported positive outcomes. The authors discuss how negative emotions can ultimately translate into beneficial outcomes (Buda, 2015; Martini & Buda, 2020; Volo, 2021), which is also an approach taken by other scholars (Buda, 2015; Martini & Buda, 2020; Volo, 2021). Furthermore, by evaluating tourist motivations such as curiosity, fantasy, and voyeurism and identifying underlying meanings for danger zone tourism inferences on self-identity, this study shows how we can better understand high-risk takers and tourism during tumultuous times. It investigated the ability of non-hedonistic destinations to shape individuals' self-identity. The author of this study disagrees with other scholars who believe that travellers visiting locations during a conflict seek high-risk activities, thrills, or fame (Brin, 2006; Buda, 2015; 2016; Elsrud, 2001; Buda & Shim, 2015). Most of these travellers seek to engage in empathy by challenging their fear and learning about the social objects of that destination.

Participants and the researcher interrelate tourism experiences and self-identity through two themes, which they identify as *challenges* and *learning opportunities*, representing the meanings of travel to conflict destinations. Additionally, the researcher identified one theme associated with holidays in non-hedonic tourism contexts and their effect on self-identity labelled *self-transformation*. These findings support the hypothesis that danger zone travellers' social interactions at destinations enable them to become self-aware of how they are and to show empathy and gratitude to others (e.g., residents).

5.2 Discussion of Findings

The purpose of this study is twofold: first, to clarify the understanding of emotions in tourism experiences in destinations under conflict, and second, to examine the inference of emotions and travellers' social interactions associated with danger zone tourism to self-identity.

To begin, it advances emotion research by adopting a multi-method approach which includes EDA, participant observation, video recording, photo-elicitation, and in-depth interviews to evaluate the emotional dynamics of four travellers who joined a walking tour in downtown Caracas. As suggested by scholars in the same research area (Bastiaan et al., 2019; Mitas et al., 2022), physiological data possess excellent spatial and temporal resolution and are free of self-response biases, while self-reported methods extend our understanding of individuals' cognitive process and contextual circumstances (Kreibig, 2010; Li et al., 2016; Wilhelm & Grossman, 2010).

Moreover, scholars who focus on the implications of mixed emotions (Hosany et al., 2021; Nawijn & Biran, 2019) have expressed concern about the lack of research on the topic in tourism contexts. This study wishes to provide further details on how self-reported methods help interpret mixed emotions in tourism experiences and their implication on travellers' overall satisfaction. According to several scholars (Buda, 2015; Martini & Buda, 2020; Nawijn

& Biran, 2019; Volo, 2021), an important reason to study mixed emotions is to shed light on the consumption of products, services, and experiences that allegedly violate the hedonic principle because they are expected to produce adverse reactions, at least from an outside perspective. Therefore, this study acknowledges the relevant implications of conflict destination as a non-hedonic context, where positive and negative emotions eventually resonate in beneficial outcomes for travellers.

This study also accepts the potential for negative emotions to create positive memories and its beneficial psychological and behavioural effects despite the non-hedonic characteristics of danger zone tourism. Existing literature on danger zone tourism evaluates travellers' motivations and perceives that they purposefully seek and welcome negative emotions (Knobloch et al., 2017; Mitas et al., 2022; Nawijn & Biran, 2019). However, participants in this study were independent travellers (i.e., not travelling with a tour package) and were fully aware of the destination's unstable political and social circumstances. They also expressed concern about the conflict and (as stated by them) did not purposely engage in activities to risk their lives or seek negative emotions. Instead, the negative emotions were reported as a result of organic social interactions with the social objects (e.g., residents, media coverage, and tourist attractions). According to Buda (2015), during a danger zone tourism experience, negative emotions are an essential part of the tourist experience. Similar to positive emotions, the consequences of negative emotions can be positive or negative in non-hedonic contexts.

According to research on the emotional dynamics of travellers, some positive, neutral, and negative feelings are elicited by social objects. The majority of the epistemological reactions to the tourism attractions were positive. Participants expressed strong hopes for traveling to Venezuela and exploring its natural and cultural features. But they also talked about how difficult it was for them to get there and how the local police behaved in an uncomfortable way. The participants encountered various awkward situations where they had to strip and

show their travel credentials. These instances of "tourist-host" interactions produced unpleasant feelings (e.g., anger and sadness). The difficulty of traveling in Venezuela made tourists upset, but many also felt sad because it was nearly impossible to stick to their trip schedules.

According to the results, certain negative emotions may be induced by external stimuli like media coverage, but pleasant tourist-host interactions counteract this effect and promote positive epistemic emotions. Additionally, emotional dynamics may shift from positive to negative emotions in a place where there is conflict. To put it another way, while most participants found it enjoyable to interact with the locals, they also found it sad that they couldn't do anything to improve their poor living conditions.

Furthermore, this study determines the capability of non-hedonic destinations to shape individuals' self-identity. Most of the research participants wished to indulge in empathy by challenging their fear, the 'truth' and being open to learning about the social objects of the destination. This study extends the literature on risk-takers and danger zone tourism, supports the coexistence between conflict and tourism, and argues that tourism, rather than promoting an extreme engagement with conflicts, can be an alternative to bring back stability at the destinations and promote self-transformation (Adams, 2001; Lisle, 2000; 2016; Smith, 1998). In this study, travellers expressed how their social encounters at the destination extended their understanding of the conflict and changed their unfavourable perception of the residents. Their tourism experiences in Venezuela evoked empathy and gratitude towards Venezuelan citizens and made them value their life, family, and the way they see the world.

Because it allowed participants to deeply reflect on their experiences, hermeneutics in this study significantly improved our understanding of danger zone and conflict-related tourist experiences and its possible implications for self-transformation. According to Pung and colleagues (2020), transformation-related tourism experiences might bring about change because they heighten awareness and fragmentation, which incites tourists to think about their

sense of self in relation to the outside world. The person becomes cognizant of how strongly they react to the stimuli as they become apparent (double consciousness). Travelers thus begin to reflect on and weigh their status in the world. Studies on transformative learning indicate that reflecting while traveling is a crucial step in comprehending the challenges presented by the tourism experience (Mezirow, 1978). These changes may be correlated with changes in the body's outward appearance, skill development, or psychological modifications in attitudes and beliefs (Fu et al., 2015; Ourahmoune, 2016). Social shifts and composite identity transformations are two examples of major psychological changes. Composite identity alterations combine historical and contemporary perspectives to add depth and breadth to one's current identity (Ourahmoune, 2016). On the other hand, modifications in people's views and tolerance of others serve as symbols of social changes.

In addition, this study aims to present danger zone travellers' reflections about their holidays and contribute to the dialogue in a way that acknowledges the perspective of the other. In doing so, it integrates the principles of hermeneutic phenomenology and symbolic interactionism to 'grasp what someone has wanted to say' (Gadamer, 1975:133) and present a plethora of world views. It answers the call for publications to adopt symbolic interactionism in tourism (Bui & Wilkins, 2018). It wishes to overcome the shortcoming that Hosany et al. (2021) identified about the limited contribution of cognitive and psychophysiological measures in explaining why a person feels emotion and assessing unconsciously stored emotions.

Symbolic interactionism holds that human beings act based on interpretations derived from 'social interaction with others'. Blumer believes interpretation is how a member of society gains knowledge, but it is not how one who studies society – a sociologist – gains knowledge. By contrast, hermeneutics aims to understand the lived experiences of individuals. According to hermeneutics, the social inquirer not only observes, studies, and analyses social conduct, but the scientist is also subject to questioning and analysis. It seems that Bonner (1994)

distinguishes between these two approaches by emphasising that hermeneutics links the inquirer with their object of study, while symbolic interactionism implies that participants and scientists have different epistemologies.

Nevertheless, Charon asserts that symbolic interactionist research can also be understood as ‘one perspective in social science’ (p.10) developed by Blumer to overcome the ‘persistent human tendency to build up separate worlds’ that has been criticised in empirical research aiming to claim solipsism. As such, Blumer’s intent was not to discredit scientist self-reflection but to provide alternative interpretations of reality to empiricism and solipsism. Rather than establishing another group (of symbolist interactionists) with its self-sustaining definition of the situation, Blumer’s text aims to resist this solipsistic problem. Consequently, the recent developments in phenomenology and hermeneutics allow the sociologist of knowledge to claim these dialogues as creative ethnographies that illustrate the kind of testing, challenging, and resisting that social inquiry (according to Blumer) needs to embody.

As regards the methodology, this study provides some contributions. Designing compelling stories (i.e., crafted stories) has benefits. Like other in-depth storytelling methods, compelling stories help us explain how to experience episodes built on one another and allow pauses and peaks in emotional arousal (Mitas et al., 2022). Additionally, it has been observed from the literature that scholars generally prefer conducting single-time and post-consumption data collection, which increases the likelihood of recall bias (Chang et al., 2014; Mitas et al., 2022). By contrast, this study was conducted face to face at the destination, which helps overcome recall bias. According to some scholars (Robinson & Clore, 2002; Scollon et al., 2004), recalling short, discrete-time frames, individuals draw on episodic knowledge and recall explicit details from a specific event to judge their initial emotional state. This study also adopts hermeneutic phenomenology as a methodology to permit participants’ deep reflection on their holidays, which is enhanced by conducting interviews before their departure. This

methodological strategy may reduce the ‘rosy view’ phenomenon, which mitigates negative emotions in individuals’ retrospective assessments and magnifies positive experiences (Mitas et al., 2022).

5.3 Contribution to Knowledge

This study incorporates multiple objective and self-reported methods to evaluate travellers’ emotional dynamics associated with their tourism experiences and interactions in conflict zones, representing an advance in emotion research. Based on the findings of scholars in the same field (Bastiaan et al., 2019; Mitas et al., 2022), physiological data are free of self-report biases and provide excellent spatial and temporal resolution, whereas self-reported methods provide insights into individuals’ cognitive processes and contextual circumstances (Kreibig, 2010; Li et al., 2016; Wilhelm & Grossman, 2010).

This study also proves the power of self-reported methods in interpreting mixed emotions and how these emotions influence travellers’ overall satisfaction. Danger zone travellers in this study acknowledge changes in their self-identity and the way they see their environment, supporting the claim of other scholars about the impact of social contexts on the success of negative emotions, especially in non-hedonic tourism contexts (Buda, 2015; Martini & Buda, 2020; Volo, 2021). Contrary to previous results (Knobloch et al., 2017; Mitas et al., 2022; Nawijn & Biran, 2019), individuals in this study reported various positive and negative emotions but did not purposefully seek or welcome negative emotions. Travellers in this study indulged in empathy by working through their fears, seeking a more genuine sense of the destination, and learning about the social objects they encountered.

Regarding the methodology, this study presents participants’ reflections as crafted stories to explain why episodes build on each other and when peak emotional arousals occur (Mitas et al., 2022). Besides, this study collected data while participants were at the destination, which overcomes recall bias reported by existing literature (Chang et al., 2014; Mitas et al.,

2022; Robinson & Clore, 2002; Scollon et al., 2004). To mitigate the 'rosy view' phenomenon (Mitas et al., 2022), this study allows participants' deep reflection and interpretation of their interactions and experiences by adopting Heidegger's hermeneutic phenomenology.

Regarding the interrelation among tourism experiences and self-identity, the interpretation process of participants and researcher results in two dimensions to represent the meanings of travelling to conflict destinations named challenge and learning opportunity. Researcher identifies one dimension associated with holidays in non-hedonic tourism contexts and their implication on self-identity labelled self-transformation.

Challenge was a significant theme in participants' stories. Travellers often mentioned the harmful media exposure about Venezuela before arriving in the country. This content highlights violent protests, robbery, and food and medicine shortages. Even though such unfavourable information led to fear and anxiety, participants indicated their doubt due to the increased number of social media posts that presented multiple experiences at the destination. Therefore, travelling to Venezuela represents a 'challenge to the truth' for danger zone travellers. For instance, Amanda's story contrasts her initial and ultimate perception of the crisis by saying, '*However, visiting it has helped me realise that this is not hell, right? And I do not have to believe the economic and communicational blockade […] the important thing is to see things with my own eyes'.* Another challenge representation comes from participants' trepidation about the destination's situation and their fear of encountering danger. Angel shared an excellent example of trepidation: '*Before travelling to Venezuela, I often watched negative news from the media; I thought I would find people eating from the garbage and total shortages. I was curious to see what was happening to me'.*

Apart from being a challenge, travelling to a conflict destination also displays a ***learning opportunity*** for participants. They perceived that exploring a new and misunderstood destination is a chance to discover new elements about themselves and other

socio-cultural aspects, such as the example of Amanda, who said, '*I feel that staying in the place for long periods makes me look at my place of origin differently, which is not my home…it is what I have felt for a long time'*. Likewise, other travellers indicated their appreciation of knowing first-hand about Venezuelans' lifestyle, like the sharing from Valentina, who indicated, '*Venezuela is one of the countries that has marked me the most… I am surprised by the lifestyle of Venezuelans; because here it is indeed the country of "we invent or we make mistakes"'*.

Furthermore, this study argues that participants' crafted stories about their travel experiences in Venezuela evoke representations of individuals' ***self-transformation*** from how participants reflected on their being in the world. Heidegger emphasised that individuals cannot live in isolation; we live in the world with others (Taylor & De Vocht, 2011). According to Heidegger, human beings can only understand the meaning of being in the world by continuing to engage with social entities (*Seiendes*) we come across in our life-world. The findings of this study showed how danger zone travellers' social interactions at the destination allowed them to develop self-awareness about their being and become empathetic and grateful towards others (e.g., residents). Some participants expressed changes in how they saw the world after their trip to Venezuela, while others denied that transformation. However, for Heidegger, the mere reflection of the experience constitutes a portrayal of self-transformation. Carlos can serve as an example of refused transformation but awareness of the experience. He stated '*I am aware of the difficult situation in this country, but this is a generalised issue, in my city, there are also poor people'*. He later added, '*…my perception of things has not changed. I came one way, and I leave the same way. What I have seen, it will not change even if I return in 10 years'*.

This study answers the call for publications to adopt symbolic interactionism in tourism (Bui & Wilkins, 2018). It also combines two major philosophical perspectives: symbolic interactionism and hermeneutic phenomenology. Symbolic interactionism examines the way

people relate to each other and the social objects they interact with, while hermeneutic phenomenology examines the meaning individuals attribute to their lived experiences. Symbolic interactionism and hermeneutic phenomenology assisted in identifying the social objects that evoke certain emotions and the subjectivities of travellers' social interactions in Venezuela and in deriving their sense of self-identity as suggested by scholars (Brown, 2016; Busby & Shetlife, 2013; Cheal & Griffin, 2012).

In addition, by adopting philosophical stands and various qualitative techniques, this study wishes to overcome the shortcoming that Hosany et al. (2021) identified about the limited contribution of cognitive and psychophysiological measures in explaining why a person feels emotion and assessing unconsciously stored emotions. Similar to previous studies (e.g., Kim & Fesenmaier, 2015; Mitas & Bastiaansen, 2018; Nawijn et al., 2013), the results from this study demonstrate fluctuations in emotional valence (positive/negative) before, during, and after holidays about specific social objects such as the social interactions with the residents or the media coverage about the conflict. Lastly, this study contributes to qualitative methodology by adopting a multi-method approach formed by photo-elicitation and in-depth interviews to explore the interrelations between tourism experiences and self-identity comprehensively.

5.4 Implications to Practice and Management

The study contributes significantly to theory but also has practical implications. It provides valuable insights into the implications of emotions as an essential component of tourism experiences. Tourism literature supports that tourists experience higher intensity positive emotions than negative emotions on holiday (Mitas et al., 2012; Nawijn, 2011; Nawijn et al., 2013). However, this study did not find a relevant difference between positive and negative emotions. In the context of danger zone tourism, travellers reported negative emotions throughout the journey, which were reduced by the end of the holidays. This phenomenon happens for several reasons, such as the widely spread negative media about the destination,

which leads to travellers' trepidation, and a sense that the information shared is the ultimate and undisputed version of the truth. The poor living conditions at the destination, limiting mobility, also evokes negative emotions from travellers.

Therefore, some suggestions for tourism government agencies and service providers aiming to increase international tourist arrivals will be to consider the social symbols associated with the destination and the negative emotions evoked during those encounters, which can be viewed positively as an opportunity to design educational elements of tourism (Volo, 2021) that can result in positive outcomes for individuals. Participants' compelling stories also reflect the poor living conditions of Venezuelans; however, they also highlighted the positive aspects of Venezuelans and the destination. Public and private tourism development organisations in Venezuela are advised to combat harmful media exposure by organising channels that communicate the many facets of the destination and encourage tourists to visit natural and cultural attractions that are partially safe and ready for visitors. Lastly, addressing tourism mobility is an essential part of tourism. Nevertheless, these suggestions will remain unnecessary if the government's efforts to address the humanitarian crisis remain scant.

Besides, travellers' emotional experiences serve as encouragement for the local community to strengthen their national identity and attachment and to see the possibility of adopting tourism as a path to overcome challenging circumstances; therefore, residents might wish to explore and develop community-based tourism initiatives with a high level of tourists' engagement. Lastly, this project may serve as an input for international organizations directly or indirectly involved in the conflict that wishes to broaden their understanding of the conflict and explore the application of projects to mitigate the unfavourable living conditions of Venezuelans.

5.5 Study Limitations and Suggestions for Future Research

5.5.1 Limitations and Suggestions for Future Studies on Emotions in Tourism Research

As suggested by several researchers, triangulating several methods assist in informing the complexities of emotional states (Hosany et al., 2021). EDA is an effective option for assessing the physiological features of emotions. However, due to several potential risks associated with the crisis happening at the destination, EDA data were only collected from four participants. Furthermore, as shared by Shoval et al. (2017), this study acknowledges the impact of external environmental stimuli, which will remain a challenge when adopting physiological devices outside of laboratory settings. A path to overcome the stimuli issue could be to recruit a larger sample size; however, the sampling criteria must follow the phenomenon under study and the project's theoretical framework.

Another aspect that can be considered a limitation in this study is the relatively shorter data collection period on EDA in the overall travel journey. Future studies might want to explore this aspect to resent findings from the total travel journey; however, the complexity of analysing a large amount of data and the time needed to analyse it must be considered.

5.5.2 Limitations and Suggestions for Future Studies on Danger Zone Tourism

Recruiting participants in places under challenging circumstances is complex because they may prioritise their safety and, therefore, might feel anxious, suspect the researcher, and be unwilling to participate unless they feel comfortable and can keep their anonymity (Adeloye et al., 2020). This study could not be in contact with most participants before their trip because they tend to hide their travel plans to ensure their safety. Scholars in future studies need to build public or private partnerships with tourism organisations (e.g., DMOs, hotels, travel agencies) to provide a higher participation rate.

Another critical aspect of data collection is to ensure participants' anonymity and convenience (McCosker et al., 2001). The sensitive topic led to some participants refraining from showing their faces during the interview due to their fear of being identified by conflict-related parties. This aspect constituted a limitation for the facial expression analysis. Video

recording participants during the interview also made some participants uncomfortable during their sharing session. Future studies are suggested to enhance the sampling selection process by explaining in detail the activities undertaken by the research subjects and starting the rapport process before their trip.

5.5.3 Limitations on Conducting Field Data Collection During the COVID-19 Pandemic

The COVID-19 pandemic has significantly impacted different sectors, including tourism (Yang et al., 2021), education, and academic research (Rashid & Yadav, 2020). Some limitations that arise before data collection include the difficulty of approaching potential research subjects planning to travel to the destination due to the constant changes and uncertainty in their travel plans. Likewise, the Venezuelan government's COVID-19 policies and social distancing regulations were factors in arranging the sightseeing activity because certain tourist attractions and services were only opened bi-weekly, which might not happen under ordinary circumstances.

5.6 Personal Reflections

It feels like yesterday when I joined SHTM to pursue my PhD studies. Even though I was not new to the School's working environment, it took me some time to adjust and work with an outstanding academic from Asia as my chief supervisor. I can describe my PhD journey as a never-ending unlearning–learning process, where aptitudes like optimism, honesty, modesty, curiosity, and discipline were always required and superseded intelligence.

The academic environment at SHTM is very competitive; as a Latina aspiring to build my academic career, I always felt responsible for showing my worth and representing my community in the best way possible. Also, as a first-generation doctorate holder in my family, I knew failure was never an option. Therefore, I took every chance to collaborate on research projects with my supervisor and colleagues, take the lead role in several publications, and share my ideas at academic conferences. I will never forget how challenging it was to develop my

dissertation topic and find that ‘eureka moment’ that would connect my passion for humanitarian causes with a much-needed theoretical framework.

Another challenge was conducting research during a pandemic and at an unstable political site. My trip to Venezuela for data collection was a life-changing experience that, without the skills and support of SHTM, the output might have been negatively and unexpectedly affected. This trip not only put into practice my capacity as an independent researcher conducting a qualitative study but also as an individual immersed in a place surrounded by a shortage of several fundamental human needs and rights, especially needed during the COVID-19 pandemic. However, I am proud of myself for overcoming every obstacle faced and successfully collecting my data, which I believe will impact society.

The experience obtained in writing my dissertation was the most frustrating yet fun experience, frustrated because, as a non-native English speaker, it was difficult to deliver my ideas effectively, discuss my findings with the existing literature, and answer the ‘so what’ in my study. By contrast, it was an exciting experience because I enjoyed reading and filling my curiosity; therefore, examining scholars’ contributions to my topic was inspiring. I also had the opportunity to attend lectures at other universities that helped me refine my theoretical background. Engaging in discussions with my supervisor and presenting my work in our bi-weekly meetings was marvellous.

I am beyond grateful to myself for undertaking this journey with courage and to my teachers and chief supervisor for their guidance and knowledge shared throughout these years. I have successfully achieved my goal and become a better version of myself. Kudos to me!

5.7 Concluding Remarks

The assumption that conflict and tourism cannot coexist and promote should not be acceptable in all scenarios because tourism is a platform that promotes human interaction. I believe that despite being involved in a conflict, a destination presents many faces that are often

overlooked. Therefore, host communities at places under conflict have the right to be heard, seen and use tourism to regain stability. I hope this academic piece can contribute to building a more peaceful future.

This study contributes to tourism literature in several aspects. First, by adopting a multi-method approach, it evaluated the transitory changes of emotions felt before, during, and after holidays to holistically understand the interrelations among emotions, tourism experiences, and self-identity. Second, it discusses the implications of negative emotions and non-hedonic tourism contexts in leading to favourable travel outcomes and shaping individuals' self-identity. Third, it provides a new perspective on danger zone tourism and political hotspots as a phenomenon that permits the social interaction of travellers and residents despite dangerous circumstances. Lastly, this study put together two major theoretical traditions, namely, symbolic interactionism and hermeneutic phenomenology, that have not been explored in tourism literature to investigate travellers' lived experiences profoundly.

Appendix A

Emotions in Tourism Research

Topic (themes)	Article count	Reference source	Journal	Research objective	Methodology	Methodological Framework / Methods
Experience, Image and Satisfaction	22	Prayag, G., Hosany, S., Muskat, B., & Del Chiappa, G. (2017)	JTR	examine the relationship between tourists' emotions, overall image, satisfaction, and intention to recommend.	Quantitative	Destination Emotion Scale (DES)
		Hosany, S., & Gilbert, D. (2010)	JTR	investigates the dimensions of tourists' emotional experiences toward hedonic holiday destinations	Quantitative	Destination Emotion Scale (DES)
		Nawijn, J., Mitas, O., Lin, Y., & Kerstetter, D. (2013)	JTR	analyze potential change in vacationers' emotions over time and to determine whether such change is due to differences in gender, nationality, and/or length of stay.	Quantitative	Differential Emotions Scale (Mdes)
		Shoval, N., Schvimer, Y., & Tamir, M. (2018)	JTR	presents novel methods by which objective physiological measures of emotion can be combined with semantic contextual information in order to build a more comprehensive emotional profile	Quantitative	GPS tracking, real-time survey, Electro dermal Activity (EDS)
		Nawijn, J. (2011)	JTR	How do tourists feel during a day of their holiday trip? What causes these feelings? Do they feel better on holiday compared to their everyday lives?	Quantitative	Affect Balance Scale (ABS)
		Hosany, S. (2012)	JTR	investigates the antecedents of tourists' emotional responses toward destinations	Quantitative	Survey
		Brunner-Sperdin, A., Peters, M., & Strobl, A. (2012)	IJHM	determine factors comprising a memorable service setting and moreover studying the role of emotional states in satisfaction formation	Quantitative	Survey
		Lin, Y., Kerstetter, D., Nawijn, J., & Mitas, O. (2014)	TM	to examine changes in specific positive and negative emotions during one type of tourism experience, a vacation, and their interactions with personality.	Mixed Methods	Modified Differential Emotions Scale, Satisfaction with Life Scale, Ten-

				Item Personality Inventory
Jepson, D., & Sharpley, R. (2015)	JST	identify if rural tourists engage with rural places at a deeper, emotional/spiritual level	Qualitative	In-depth interview
Sharma, P., & Nayak, J. K. (2018)	TMP	the interplay of tourists' emotional responses, overall destination image, satisfaction and behavioural intentions in wellness (yoga) tourism.	Quantitative	Survey
Servidio, R., & Ruffolo, I. (2016)	TMP	how the temporal evolution of tourists' emotional events and the memorable experiences influence consumer behaviour	Mixed methods	Survey and narrative
Moyle, B. D., Moyle, C. L., Bec, A., & Scott, N. (2019)	CIT	Test the present of monoamine neurotransmitters of serotonin, dopamine and noradrenaline produced by the appraisal process of emotions related to emotional advertising	Quantitative	Lövheim's Cube
Gao, J., & Kerstetter, D. L. (2018)	ATR	Understand the generative process of emotions and how tourists regulate their emotions during an experience rather than their categorization or multi-dimensionality	Qualitative	Semi structured Interview
Pocock, N. (2015)	ATR	explore one researcher's emotional entanglements with her research project, within the context of return from long term travel	Qualitative	Hermeneutic Phenomenology
Rahmani, K., Gnoth, J., & Mather, D. (2019)	JTR	What is the emotional impact that destinations have on their tourists?	Qualitative	Corpus Linguistics
de Freitas Coelho, M., de Sevilha Gosling, M., & de Almeida, A. S. A. (2018).	JHTM	propose a theoretical framework by identifying the core processes that are sense-making and meaningful in a Memorable Tourism Experience (MTE)	Qualitative	Grounded theory - Written Memories
Gao, J., Zhang, Y., Kerstetter, D. L., & Shields, S. (2019)	JTR	Examine the patterns of change in tourists' use of emotion regulation strategies (ERSs) during a vacation, and their interactions with sociodemographic characteristics	Quantitative	Survey
Stadler, R., Jepson, A. S., & Wood, E. H. (2018)	IJCHM	develop new methodological approaches to investigate emotion, memory creation and the resulting psychosocial effects.	Qualitative	Electro dermal Activity (EDA), In-depth Interview

		Lee, W., & Jeong, C. (2019)	CIT	test the philosophical assumption that hedonia is a necessary condition of eudaimonia in the context of tourist experiences	Quantitative	Scale of Positive and Negative Experience (SPANE), Personally Expressive Activities Questionnaire (PEAQ)
		Sterchele, D. (2020)	ATR	how memorable tourism experiences and their consequences can be interpreted as part of Interaction Ritual Theory (IR) chains that link together pre-travel interactions, shared tourism experiences, post-travel memory-sharing and subsequent behaviours and choices.	Qualitative	Ethnography
		Bergs, Y., Mitas, O., Smit, B., & Nawijn, J. (2019)	CIT	Examines the moderating effect of anticipatory nostalgia in the relationship between experiential episodes and memorable tourism experiences	Qualitative	Content Analysis
		González-Rodríguez, M. R., Domínguez-Quintero, A. M., & Paddison, B. (2019)	CIT	investigate the direct and indirect relationships between quality of experience, perceived value and emotions on satisfaction.	Quantitative	Questionnaire
Dark tourism & danger zone tourism	9	Kim, J., & Fesenmaier, D. R. (2015)	JTR	understand the nature of traveller emotions in real time and natural settings.	Quantitative	Electro dermal Activity (EDA)
		Buda, D. M., d'Hauteserre, A. M., & Johnston, L. (2014)	ATR	Demonstrate how tourists and destination' actors engage and interact at the destination	Qualitative	Content Analysis, In-depth Interview
		Nawijn, J., & Fricke, M. C. (2015)	IJTR	investigate visitors' emotional responses at a tourist site that does not provide a hedonic (happy) context.	Quantitative	Basic Emotions by Plutchik (1991)
		Nawijn, J., Isaac, R. K., Gridnevskiy, K., & Van Liempt, A. (2018)	CIT	Investigate the relationship between emotions and site visitation to dark sites	Quantitative	Destination Emotion Scale (DES)
		Martini, A., & Buda, D. M. (2019)	CIT	Understand how emotions arise during travel experience are recall in the text	Qualitative	Electronic Mail Interview
		Weaver, D., Tang, C., Shi, F., Huang, M. F., Burns, K., & Sheng, A. (2018)	JTR	Examine the geopolitically related perceptions and intentions that arise from visits to dark tourism sites.	Quantitative	Questionnaire

		Podoshen, J. S., Andrzejewski, S. A., Venkatesh, V., & Wallin, J. (2015)	TM	clarify the understanding of emotions in dark tourism and dystopian dark tourism experiences and explain the distinctions between utopia and dystopia.	Qualitative	Participant observation, In-depth Interview, Conversation
		Isaac, R. K. (2015)	TM	Explain the relationship between utopia and dystopia and clarify the aspect of emotion in the dark tourism experience.	Qualitative	Reflection Note
		Zheng, C., Zhang, J., Qiu, M., Guo, Y., & Zhang, H. (2020)	TG	Explore how individuals negotiate ambivalent emotional experiences and assign meanings to the visit of dark tourism sites	Quantitative	Spiritual Meaning Scale
Conceptual	9	Ahmed, S. (2014)	Edinburgh University Press	The cultural politics of emotion	Qualitative	Cluster analysis
		Li, S., Scott, N., & Walters, G. (2015)	CIT	Present the definition of emotion, the major study approaches, and measurement methods	Qualitative	Self-report and Psychophysiological Methods in Cognitive Appraisal Theory (CAT)
		Cohen, S. A., & Cohen, E. (2019)	CIT	Interpret the theoretical approaches and topics in the sociological study of tourism.	Qualitative	Content Analysis
		Filep, S. (2014)	JHTR	highlight the problems of conceptualizing tourist happiness and suggest an alternative approach to the subjective well-being theory.	Qualitative	Content Analysis
		Skavronskaya, L., Scott, N., Moyle, B., Le, D., Hadinejad, A., Zhang, R., ... & Shakeela, A. (2017)	TR	demonstrate the usefulness of cognitive psychology for understanding why tourists and particularly pleasure travellers demonstrate the behaviour they exhibit.	Qualitative	Content Analysis
		Nawijn, J., & Biran, A. (2019)	CIT	Discuss the positive effects of negative emotions in specific tourism contexts	Qualitative	Content Analysis
		Bastiaansen, M., Lub, X. D., Mitas, O., Jung, T. H.,	IJCHM	Promote the discussion in different fields on what constitutes “an experience” and how to measure it	Qualitative	Content Analysis

		Ascenção, M. P., Han, D. I., ... & Strijbosch, W. (2019)				
		White, C. J. (2005)	CIT	Provide a multi-disciplinary review of contemporary theories of human behaviour and identify a theoretical perspective for the study of tourist behaviour	Qualitative	Content Analysis
		Filep, S. (2016)	ATR	Examine tourism and positive psychology research	Qualitative	Reflection Note
Residents – Tourists Relationship	7	Woosnam, K. M. (2012)	JTR	examine how the degree of emotional solidarity residents experience with tourists can influence those same residents' attitudes toward tourism and tourism development.	Quantitative	Emotional Solidarity Scale (ESS), Tourism Impact Attitude Scale (TIAS)
		Woosnam, K. M., & Aleshinloye, K. D. (2013)	JTR	test the model of emotional solidarity to determine if tourists' shared beliefs, shared behavior, and interaction with residents significantly predict their level of emotional solidarity with residents	Quantitative	Emotional Solidarity Scale (ESS)
		Woosnam, K. M., Aleshinloye, K. D., Strzelecka, M., & Erul, E. (2018)	JHTR	examine the role that tourists' attachment to a place plays in forging an emotional solidarity with local residents.	Quantitative	Emotional Solidarity Scale (ESS)
		Woosnam, K. M., Shafer, C. S., Scott, D., & Timothy, D. J. (2015)	TM	Examine how tourists perceive residents solidarity; travellers perceived safety; and the relationship between emotional solidarity and tourists' perceived safety	Quantitative	Emotional Solidarity Scale (ESS)
		Jordan, E. J., Spencer, D. M., & Prayag, G. (2019)	ATR	examine the interdependence of stress and emotions.	Quantitative	Perceived Stress Scale, Positive Affect Negative Affect Schedule
		Joo, D., & Woosnam, K. M. (2019)	JTR	explore if potential tourists can develop emotional solidarity toward other tourists	Quantitative	Emotional Solidarity Scale (ESS)
		Maruyama, N. U., Keith, S. J., & Woosnam, K. M. (2019)	JST	examine the influence individuals' emotions toward their ethnic counterparts within a community can have on residents' attitudes toward ethnic neighborhood tourism	Quantitative	Questionnaire
Adventure Tourism	6	Bigné, J. E., Andreu, L., & Gnoth, J. (2005)	TM	propose a model that explains the cognitive–affective determinants of satisfaction and their consequences.	Mixed methods	In-depth interview, Survey

		Faullant, R., Matzler, K., & Mooradian, T. A. (2011)	TM	link enduring personality traits to basic emotions, and examine the roles of those basic emotions in satisfaction formation	Quantitative	Consumption Emotions Set (CES)
		Carnicelli-Filho, S., Schwartz, G. M., & Tahara, A. K. (2010)	TM	look at the perception of fear during the initial contact with nature adventure activities	Quantitative	Survey
		Zakrisson, I., & Zillinger, M. (2012)	CIT	Explore emotions in motion (time and space): investigate the relation between tourists' movement patterns and the characteristics of their experiences	Quantitative	GPS tracking, survey
		Carnicelli-Filho, S.(2013)	ATR	Analyze the emotions of adventure guides from a more holistic approach.	Qualitative	Emotional Life Framework
		Pomfret, G. (2012)	TMP	examine the personal emotional journeys that tourists experience while participating in adventure activities.	Qualitative	In-depth Interview
Marketing and Advertising	4	Li, S., Walters, G., Packer, J., & Scott, N. (2018)	CIT	Examine the use of psychophysiological measures in tracking emotional responses in tourism advertisements	Quantitative	Self-Assessment Mannikin Measurement Scale (SAM)
		Li, S., Walters, G., Packer, J., & Scott, N. (2018)	JTR	investigate the influence of emotional responses evoked by destination television advertisements on attitude toward the advertisement, post exposure destination attitude and visit intention	Qualitative	Content Analysis
		Li, S. (2019)	JHTR	examine the impacts of emotional appeals from tourism TV commercials on consumers' emotional and evaluative responses	Quantitative	Facial Electromyography (EMG), Skin Conductance Response (SCR)
		Guerrero-Rodríguez, R., Stepchenkova, S., Kirilenko, A. (2020)	TMP	Study the effect of a destination promotional video on tourists' perceptions, attitudes, and intent to visit that destination depending on the viewing mode of the video: traditional versus semi-immersive	Quantitative	Photoplethysmogram (PPG) signal: Galvanic skin response (GSR), heart rate (HR) and Questionnaire
Motivation	3	Goossens, C. (2000)	ATR	explore the relationship between push and pull factors on pleasure motivation	Qualitative	Hedonic Tourism Motivational Model

		Bigné, J. E., & Andreu, L. (2004)	ATR	Explore if emotion is an adequate variable for segmentation	Qualitative	In-depth Interview
		Lin, Y. K., & Nawijn, J. (2019)	JDMM	understand the impact of travel motivation on tourists' emotions and whether the impact would remain the same across different time points	Quantitative	Survey
Hospitality	2	Ji, M., & King, B. (2018)	IJCHM	introduce Zaltman's Metaphor elicitation Technique (ZMET) to explore various domains of the embodied experience.	Qualitative	Zaltman Metaphor Elicitation Technique (ZMET)
		Wu, S. H., & Gao, Y. (2019)	IJCHM	identify different emotions and prominent sources of emotional customer experience (ECX) during service interactions	Qualitative	Netnography
Ethical Tourism	2	Malone, S., McCabe, S., Smith, A.P. (2014)	ATR	understand the role of emotion in consumers' ethical choice and to investigate the relationship between pleasure and ethical tourism consumption experiences	Qualitative	Interpretative Phenomenology
		Malone, S., McKechnie, S., & Tynan, C. (2018)	JTR	Explore how emotions shape the value creation process as one type of operant resource, which consumers draw on to perform their life roles and achieve their life projects	Qualitative	Hermeneutic Phenomenology
Emotional Labour	2	de Bloom, J., Nawijn, J., Geurts, S., Kinnunen, U., & Korpela, K. (2017)	JST	investigate if workers behave, think, and feel differently during travel than during leisure time spent at home	Mixed Methods	Participant Observation, Questionnaire
		Lee, L., & Madera, J. M. (2019)	IJCHM	provide the theories, the antecedents the outcomes, the underlying mechanisms of emotional labor.	Quantitative	Systematic Literature Review

Appendix B

Call for participants in English and Spanish

Appendix C

Information Sheet

The Subjective Meanings of Emotions in Danger Zone Tourism and their Implication on Self- Identity

You are invited to participate in the above project conducted by Dr Mimi Li, who is a staff member of the School of Hotel and Tourism Management in The Hong Kong Polytechnic University. The project has been approved by the Human Subjects Ethics Sub-committee (HSESC) (or its Delegate) of The Hong Kong Polytechnic University (HSESC Reference Number: HSEARS20201217001).

The aims of this project are: First, to clarify the understanding of emotions in tourism experiences in conflict sites and second, to examine the inference of emotions, and social interactions associated with danger zone tourism to self- identity.

You are invited to participate in a sightseeing activity, which will take you about five hours. You will then be asked to take part in an interview, which will take you about an hour. The whole investigation will take about six hours. The testing should not result in any undue discomfort, but you will need to be videotaped and photographed.

The information you provide as part of the project is the research data. Any research data from which you can be identified is known as personal data. Personal data does not include data where the identity has been removed (anonymous data). We will minimize our use of personal data in the study as much as possible. The researcher and her team which includes Ms. Fanny Manner Baldeón will have access to personal data and research data for the purposes of the study. Responsible members of The Hong Kong Polytechnic University may be given access for monitoring and/or audit of the research.

All information related to you will remain confidential and used for research purpose only. The information collected will be kept until like 10 years after publication or public release of research results. The Hong Kong Polytechnic University takes reasonable precautions to prevent the loss, misappropriation, unauthorized access or destruction of the information you provide.

You have every right to withdraw from the study before or during the measurement without penalty of any kind.

You may contact Ms Fanny Manner Baldeón at fannykatherine.mannerbaldeon@ under the following situations:

a. if you have any other questions in relation to the study;

In the event you have any complaints about the conduct of this research study, you may contact Secretary, Human Subjects Ethics Sub-Committee of The Hong Kong Polytechnic University in writing (rohsesc@) stating clearly the responsible person and department of this study as well as the HSESC Reference Number.

Thank you for your interest in participating in this study.

Dr. Mimi Li

Principal Investigator/Chief Investigator

Appendix D

Informed Consent Form for Participant

CONSENT TO PARTICIPATE IN RESEARCH PROJECT

THE SUBJECTIVE MEANINGS OF EMOTIONS IN DANGER ZONE TOURISM AND THEIR IMPLICATION ON SELF- IDENTITY

I _____ hereby consent to participate in the captioned research conducted by Dr Mimi Li.

I understand that information obtained from this research may be used in future research and published. However, my right to privacy will be retained, i.e. my personal details will not be revealed.

The procedure as set out in the attached information sheet has been fully explained. I understand the benefit and risks involved. My participation in the project is voluntary.

I acknowledge that I have the right to question any part of the procedure and can withdraw at any time without penalty of any kind.

Name of participant _____

Signature of participant _____

Name of researcher Dr Mimi Li

Signature of researcher _____

Date __

Appendix E

Relevant Quotations to Findings About the Subjective Meanings and Inference in Self-Identity

Quotations	Participant demographics	Theme
Before travelling to Venezuela, I often watched negative news from the media; I thought I would find people eating from the garbage and total shortages. I was **curious** to see what was happening to me.	Angel, male, 23 years old, Colombian, undergraduate student of law	Challenge
This trip, for me, has been the **opportunity** to get to know a country that is considered a black hole in the map of South America, where the only information we have comes from North America. In a country that sometimes seems like a fable because you go down the street and say, "it is not like they told me at all", what I expected was much worse than what I found.	Valentina, female, 39 years old, Italian, PhD student in cultural anthropology	Challenge
I feel that staying in the place for long periods makes me look at my place of origin differently, which is not my home…it is what I have felt for a long time.	Amanda, female, 41 years old, Peruvian, journalist	Learning opportunity
Venezuela is one of the countries that has marked me the most...I am surprised by way of life of the Venezuelans; because here it is indeed the country of "we invent or we make mistakes"- of looking for life and "*echar pa'lante*" (throwing forward) as they say (Fig. 14).	Valentina, female, 39 years old, Italian, PhD student in cultural anthropology	Learning opportunity
However, if we put aside the negative aspects, I consider Venezuela the most beautiful country I have ever been to	Eric, male, 30 years old, Spanish, Engineer	Learning opportunity
These experiences serve as a reminder that I need to continue to be good, that I should not forget that people are dying and starving out there and that I should stop being so bureaucratic at work and be more conscious about that.	Veronica, female, 50 years old, Italian, diplomatic	Self-transformation
I am aware of the problematic situation in this country (Fig. 9), but this is a generalised issue; in	Carlos, male, 74 years old, Spanish, former tourism professional	Self-transformation

my city, there are also poor people. I think that spending time in Venezuela helped me a lot to **respect people**, to have a little more **empathy** and respect [...] although I have always been a respectful person, that is what I like to think, but [...] I think the situation in Venezuela is complicated.	Eric, male, 30 years old, Spanish, Engineer	
Above all, because there are people who do not have access to essential resources (Fig. 13), who eat the same thing every day, that left me thinking and **made me humbler and grateful for the life I have**; plus, I am trying to be more friendly and **live in the present.**	Tomasz, male, 30 years old, Polish, paramedic and leather craftsman	Self-transformation

References

Adams, K. M. (2001). Danger-zone tourism: Prospects and problems for tourism in tumultuous times. In *Interconnected Worlds* (pp. 265-281). Pergamon.

Adams, K. M. (2006). Terror and tourism: Charting the ambivalent allure of the urban jungle. *Travels in paradox: Remapping tourism*, 205-228.

Adeloye, D., Carr, N., & Insch, A. (2020). Conducting qualitative interviews on sensitive topics in sensitive places: the case of terrorism and tourism in Nigeria. *Tourism Recreation Research*, *45*(1), 69-79. https://doi.org/10.1080/02508281.2019.1656872

Adler, P. A., & Adler, P. (1987). *Membership roles in field research* (Vol. 6). Sage.

Adom, D., Yeboah, A., & Ankrah, A. K. (2016). Constructivism philosophical paradigm: implication for research, teaching and learning. *GJAHSS*, *4*, 1-9.

Afonso-Rodríguez, J. A. (2017). Evaluating the dynamics and impact of terrorist attacks on tourism and economic growth for Turkey. *Journal of Policy Research in Tourism, Leisure and Events*, *9*(1), 56-81. https://doi.org/10.1080/19407963.2016.1231196

Agyeiwaah, E., Pratt, S., Iaquinto, B. L., & Suntikul, W. (2020). Social identity positively impacts sustainable behaviors of backpackers. *Tourism Geographies*, 1-22. https://doi.org/10.1080/14616688.2020.1819401

Ahmed, S. (2014). Cultural politics of emotion. Edinburgh University Press.

Aho, S. K. (2001). Towards a general theory of touristic experiences: Modelling experience process in tourism. *Tourism Review*. https://doi.org/10.1108/eb058368

Akers, R. L. (1968). Problems in the sociology of deviance: Social definitions and behaviour. Social Forces, 46(4), 455-465.

Allman, T. L., Mittelstaedt, R. D., Martin, B., & Goldenberg, M. (2009). Exploring the motivations of BASE jumpers: Extreme sport enthusiasts. *Journal of Sport & Tourism*, 14(4), 229e247. https://doi.org/10.1080/14775080903453740

Alneng, V. (2002). What the Fuck is a Vietnam?' Touristic Phantasms and the Popcolonization of (the) Vietnam (War). *Critique of Anthropology*, *22*(4), 461-489. https://doi.org/10.1177/0308275X020220040501

Altinay, L., & Bowen, D. (2006). Politics and tourism interface: The case of Cyprus. *Annals of Tourism Research*, *33*(4), 939-956. https://doi.org/10.1016/j.annals.2006.03.020

Alvarado, L., Moreno, Z., & Silva, J. (2017). Políticas públicas para las pequeñas y medianas empresas del sector turismo: Perspectivas de análisis en su implementación. *Revista Espacios*, *38*(61), 1-14. http://www.revistaespacios.com/a17v38n61/a17v38n61p01.pdf

Álvarez-Díaz, M., González-Gómez, M., & Otero-Giráldez, M. S. (2019). Estimating the economic impact of a political conflict on tourism: The case of the Catalan separatist challenge. *Tourism Economics*, 25(1), 34-50. https://doi.org/10.1177/1354816618790885

Andersen, M., & Taylor, H. (2012). Sociology: the essentials. Nelson Education.

Angrosino, M., & Rosenberg, J. (2011). Observations on observation. The Sage Handbook of Qualitative Research, 467-478.

Armed Conflict Location & Event Data Project. (2020). Ten Conflicts to Worry About 2020. https://reliefweb.int/sites/reliefweb.int/files/resources/Ten%20conflicts%20to%20worry%20about%20in%202020.pdf

Arnold, M. B. (1960). Emotion and personality. Columbia: Columbia University Press.

Ashworth, G., & Page, S. J. (2011). Urban tourism research: Recent progress and current paradoxes. *Tourism Management*, 32(1), 1-15. https://doi.org/10.1016/j.tourman.2010.02.002

Bagozzi, R. P., Gopinath, M., & Nyer, P. U. (1999). The role of emotions in marketing. *Journal of the Academy of Marketing Science*, *27*(2), 184-206. https://doi.org/10.1177/0092070399272005

Bard, P. (1934). On emotional expression after decortication with some remarks on certain theoretical views: Part I. *Psychological Review*, *41*(4), 309. https://doi.org/10.1037/h0070765

Bari, D. S., Yacoob Aldosky, H. Y., & Martinsen, Ø. G. (2020). Simultaneous measurement of electrodermal activity components correlated with age-related differences. Journal of Biological Physics, 46(2), 177-188.

Bastiaansen, M., Lub, X. D., Mitas, O., Jung, T. H., Ascenção, M. P., Han, D. I., ... & Strijbosch, W. (2019). Emotions as core building blocks of an experience. *International Journal of Contemporary Hospitality Management*, 31(2), 651-668. https://doi.org/10.1108/IJCHM-11-2017-0761

Baxter, J., & Eyles, J. (1997). Evaluating qualitative research in social geography: establishing 'rigour'in interview analysis. *Transactions of the Institute of British Geographers*, *22*(4), 505-525. https://doi.org/10.1111/j.0020-2754.1997.00505.x

BBC News Mundo. (2019). Crisis in Venezuela: "Everyone told me 'don't go, you're crazy', but I had a great time": foreign tourists who still travel to the South American country. https://www.bbc.com/mundo/noticias-america-latina-50055821

Becker, H. (1963). S. Outsiders: studies in the sociology of deviance. New York: Free Press.

Beedie, C., Terry, P., & Lane, A. (2005). Distinctions between emotion and mood. *Cognition & Emotion*, 19(6), 847-878. https://doi.org/10.1080/02699930541000057

Bentley, T. A., Page, S. J., & Edwards, J. (2008). Monitoring injury in the New Zealand adventure tourism sector: An operator survey. *Journal of Travel Medicine*, 15(6), 395e403. https://doi.org/10.1111/j.1708-8305.2008.00234.x

Bergs, Y., Mitas, O., Smit, B., & Nawijn, J. (2019). Anticipatory nostalgia in experience design. *Current Issues in Tourism*, 1-13. https://doi.org/10.1080/13683500.2019.1669539

Bernard, H. R. (2011). Research methods in anthropology: Qualitative and quantitative approaches (4th ed.). Lanham: Altamira Press

Bigley, J. D., Lee, C. K., Chon, J., & Yoon, Y. (2010). Motivations for war-related tourism: A case of DMZ visitors in Korea. *Tourism Geographies*, 12(3), 371-394. https://doi.org/10.1080/14616688.2010.494687

Bigné, J. E., & Andreu, L. (2004). Emotions in segmentation: An empirical study. *Annals of Tourism Research*, 31(3), 682-696. https://doi.org/10.1016/j.annals.2003.12.018

Bigné, J. E., Andreu, L., & Gnoth, J. (2005). The theme park experience: An analysis of pleasure, arousal and satisfaction. *Tourism Management*, 26(6), 833-844. https://doi.org/10.1016/j.tourman.2004.05.006

Black, E. (1958). Plato's view of rhetoric. *Quarterly Journal of Speech*, *44*(4), 361-374. https://doi.org/10.1080/00335635809382317

Blumer, H. (1969). Symbolic interactionism: Perspective and method. Berkeley.

Bolivarian Government of Venezuela. (2020). Tourism in Venezuela. http://www.venez.pl/turismo-en-venezuela/

Bonner, K. (1994). Hermeneutics and symbolic interactionism: The problem of solipsism. *Human Studies*, 225-249.

Boorstin, D. J. (1964). The Image: A Guide to Pseudo-Events in America, New York: Harper & Row.

Bosangit, C., Hibbert, S., & McCabe, S. (2015). "If I was going to die I should at least be having fun": travel blogs, meaning and tourist experience. *Annals of Tourism Research*, 55, 1-14. https://doi.org/10.1016/j.annals.2015.08.001

Boucsein, W. (2012). Electro dermal activity. Springer Science & Business Media.

Brin, E. (2006). Politically-oriented tourism in Jerusalem. *Tourist Studies*, *6*(3), 215-243. https://doi.org/10.1177/1468797607076672

Brown, L. (2016). Tourism and pilgrimage: Paying homage to literary heroes. International Journal of Tourism Research, 18(2), 167-175.

Brunner-Sperdin, A., Peters, M., & Strobl, A. (2012). It is all about the emotional state: Managing tourists' experiences. *International Journal of Hospitality Management*, 31(1), 23-30. https://doi.org/10.1016/j.ijhm.2011.03.004

Buda, D. M. (2015). Affective tourism: Dark routes in conflict. Routledge.

Buda, D. M. (2016). Tourism in conflict areas: Complex entanglements in Jordan. *Journal of Travel Research*, 55(7), 835-846. https://doi.org/10.1177/0047287515601253

Buda, D. M., & McIntosh, A. J. (2013). Dark tourism and voyeurism: Tourist arrested for 'spying' in Iran. *International Journal of Culture, Tourism and Hospitality Research*, 7(3), 214–226. https://doi.org/10.1108/IJCTHR-07-2012-0059

Buda, D. M., & Shim, D. (2015). Desiring the dark: 'a taste for the unusual' in North Korean tourism? *Current Issues in Tourism*, *18*(1), 1-6. https://doi.org/10.1080/13683500.2014.948813

Buda, D. M., d'Hauteserre, A. M., & Johnston, L. (2014). Feeling and tourism studies. *Annals of Tourism Research*, *46*, 102-114. https://doi.org/10.1016/j.annals.2014.03.005

Bui, H. T., & Wilkins, H. C. (2018). Social interactions among Asian backpackers: Scale development and validation. *Current Issues in Tourism*, 21(10), 1097-1114. https://doi.org/10.1080/13683500.2016.1205553

Bull, B., & Rosales, A. (2020). The crisis in Venezuela. European Review of Latin American and Caribbean Studies/Revista Europea de Estudios Latinoamericanos y del Caribe, (109), 1-20.

Burke, P. J. (1991). Identity processes and social stress. *American Sociological Review*, 836-849. https://doi.org/10.2307/2096259

Burke, P. J., & Stets, J. E. (2009). Identity theory. New York: Oxford University Press.

Busby, G., & Shetliffe, E. (2013). Literary tourism in context: Byron and Newstead Abbey. European Journal of Tourism, Hospitality and Recreation, 4(3), 5-45.

Bush, R. B., & Folger, J. (1994). The promise of mediation. *Responding to Conflict Through Empowerment and Recognition. San Francisco*. Jossey-Bass

Butler, R. (2019). Tourism and conflict: A framework for examining risk versus satisfaction. In *Tourism and Hospitality in Conflict-Ridden Destinations* (pp. 13-24). Routledge

Butler, R. W., & Baum, T. (1999). The tourism potential of the peace dividend. *Journal of Travel Research*, *38*(1), 24-29. https://doi.org/10.1177/004728759903800106

Byrne, C. (1997). 'Terror tourists queue for trips to war zones'. *The Sunday Times*. 16 March.

Caelli, K. (2001). Engaging with phenomenology: Is it more of a challenge than it needs to be?. Qualitative Health Research, 11(2), 273-281.

Campos, A. C., Mendes, J., Valle, P. O. D., & Scott, N. (2018). Co-creation of tourist experiences: A literature review. *Current Issues in Tourism*, 21(4), 369-400. https://doi.org/10.1080/13683500.2015.1081158

Cannon, W. B. (1927). The James-Lange theory of emotions: A critical examination and an alternative theory. *The American Journal of Psychology*, *39*(1/4), 106-124. https://doi.org/10.2307/1415404

Carnaghan, I. (2013). Philosophical assumptions for qualitative research. *Qualitative Inquiry and Research Design*, 1-4.

Carnicelli-Filho, S. (2013). The emotional life of adventure guides. *Annals of Tourism Research*, 43, 192-209. https://doi.org/10.1016/j.annals.2013.05.003

Carnicelli-Filho, S., Schwartz, G. M., & Tahara, A. K. (2010). Fear and adventure tourism in Brazil. *Tourism Management*, 31(6), 953-956. https://doi.org/10.1016/j.tourman.2009.07.013

Cater, C. I., Poguntke, K., & Morris, W. (2019). Y Wladfa Gymreig: outbound diasporic tourism and contribution to identity. *Tourism Geographies*, 21(4), 665-686. https://doi.org/10.1080/14616688.2019.1571095

Causevic, S., & Lynch, P. (2013). Political (in) stability and its influence on tourism development. *Tourism Management*, *34*, 145-157. https://doi.org/10.1016/j.tourman.2012.04.006

Cerulo, M. (2019). The Sociological Study of Emotions: Interactionist Analysis Lines. *Italian Sociological Review*, *9*(2), 183-194. http://dx.doi.org/10.13136/isr.v9i2.

Chandak, S. (2020). Tackling venezuela's Hyperinflation. World Affairs: *The Journal of International Issues*, 24(2), 120-127.

Chang, E. C., Lv, Y., Chou, T. J., He, Q., & Song, Z. (2014). Now or later: Delay's effects on post-consumption emotions and consumer loyalty. *Journal of Business Research*, 67(7), 1368-1375. https://doi.org/10.1016/j.jbusres.2013.08.016

Charmaz, K. (1990). 'Discovering Chronic illness: using grounded theory. *Social Science & Medicine*, 30(11), 1161-1172. https://doi.org/10.1016/0277-9536(90)90256-R

Charon, J. M. (2010). Symbolic interactionism: An introduction, an interpretation, an integration. Pearson College Division.

Cheal, F., & Griffin, T. (2013). Pilgrims and patriots: Australian tourist experiences at Gallipoli. *International Journal of Culture, Tourism and Hospitality Research*.

Chen, G., Zhao, L., & Huang, S. (2020). Backpacker identity: scale development and validation. *Journal of Travel Research*, 59(2), 281-294. https://doi.org/10.1177/0047287519829255

Church, A., & Coles, T. (Eds.). (2006). Tourism, power and space (Vol. 7). Routledge.

Ciccarelli, S. K., & White, J. N. (2016). Psychology: an exploration. Pearson Prentice Hall.

Ciccarelli, S. K., White, J. N., Fritzley, V. H., & Harrigan, T. (2015). *Psychology: an exploration*. Pearson Canada.

Clore, G. L., & Huntsinger, J. R. (2007). How emotions inform judgment and regulate thought. *Trends in Cognitive Sciences*, *11*(9), 393-399. https://doi.org/10.1016/j.tics.2007.08.005

Coca-Stefaniak, A., & Morrison, A. M. (2018). City tourism destinations and terrorism–a worrying trend for now, but could it get worse? *International Journal of Tourism Cities*. Vol. 4 No. 4, pp. 409-412. https://doi.org/10.1108/IJTC-12-2018-099

Coghlan, A., & Weiler, B. (2018). Examining transformative processes in volunteer tourism. *Current Issues in Tourism*, 21(5), 567-582. https://doi.org/10.1080/13683500.2015.1102209

Cohen, E. (1972). Toward a sociology of international tourism. *Social Research*, 164-182.

Cohen, J. B., Pham, M. T., & Andrade, E. B. (2008). The nature and role of affect in consumer behavior. *Handbook of consumer psychology*, *4*, 297-348.

Cohen, S. A., & Cohen, E. (2019). New directions in the sociology of tourism. *Current Issues in Tourism*, 22(2), 153-172. https://doi.org/10.1080/13683500.2017.1347151

Colazzi, P. (1978). Psychological research as the phenomenologist views it. In Valle, R., Kings, M. (Eds.), Existential phenomenological alternative for psychology (pp. 48–71). New York: Oxford University Press.

Coles, T. & Church, A. (2007). Tourism, politics and the forgotten entanglements of power. In, Andrew Church and Tim Coles (eds.), Tourism, Power and Space. London and New York: Routledge, pp. 1-42.

Collier, J. (1957). Photography in anthropology: A report on two experiments. *American Anthropologist*, *59*(5), 843-859.

Collins. (2004). Interactional ritual chains. NJ: Princeton University Press.

Connell, J. (2017). Shining light on the darkness. Placing tourists within North Korean tourism. Comment on: Desiring the dark:'A taste for the unusual'in North Korean tourism?. *Current Issues in Tourism*, *20*(4), 356-362. https://doi.org/10.1080/13683500.2015.1032896

Cotterill, P., Letherby, G. (1993). Weaving stories: Personal auto/biographies in feminist research. *Sociology*, 27(1), 67–79

Council on Foreign Relations. (2020). Global Conflict Tracker. https://www.cfr.org/global-conflict-tracker/conflict/instability-venezuela

Country, B., Wright, S., Lloyd, K., Suchet-Pearson, S., Burarrwanga, L., Ganambarr, R., ... & Tofa, M. (2017). Meaningful tourist transformations with Country at Bawaka, North East Arnhem Land, northern Australia. *Tourist Studies*, 17(4), 443-467. https://doi.org/10.1177/1468797616682134

Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five traditions.* Thousand Oaks, CA: Sage.

Crowther, S., Ironside, P., Spence, D., & Smythe, L. (2017). Crafting stories in hermeneutic phenomenology research: A methodological device. *Qualitative Health Research*, 27(6), 826-835. https://doi.org/10.1177/1049732316656161

Curtis, S., Gesler, W., Smith, G., & Washburn, S. (2000). Approaches to sampling and case selection in qualitative research: examples in the geography of health. *Social Science & Medicine*, *50*(7-8), 1001-1014. https://doi.org/10.1016/S0277-9536(99)00350-0

Dahlberg, K. (2006), "The essence of essences – the search for meaning structures in phenomenological analysis of lifeworld phenomena", *International Journal of Qualitative Studies on Health and Well-Being*, Vol. 1 No. 1, pp. 11-19. https://doi.org/10.1080/17482620500478405

Dahlberg, K., Dahlberg, H., & Nystrom, M. (2008). Reflective lifeworld research: Studentlitteratur.

Damasio, A. R. (1994). A second chance for emotion. In R. D. Lane & L. Nadel (Ed.), *Cognitive neuroscience of emotion* (pp. 12-23). Oxford: Oxford University Press.

Dass-Brailsford, P., & Serrano, A. (2010). The transformative effects of international education at an HIV/AIDS clinic in South Africa. *Journal of Transformative Education*, 8(4), 269-285. https://doi.org/10.1177/1541344611428158

Davis, A. (2016). Experiential places or places of experience? Place identity and place attachment as mechanisms for creating festival environment. *Tourism Management*, 55, 49-61. https://doi.org/10.1016/j.tourman.2016.01.006

Davitz Joel, R. (1969). The Language of Emotion. NY, London.

Dawson, M. E., Schell, A. M., & Filion, D. L. (2007). "The Electro dermal system." In The Handbook of Psychophysiology, 2nd ed., edited by J. T. Cacioppo, L. G. Tassinary, and G. G. Berntson, 200–23. Cambridge: Cambridge University Press.

de Bloom, J., Nawijn, J., Geurts, S., Kinnunen, U., & Korpela, K. (2017). Holiday travel, staycations, and subjective well-being. *Journal of Sustainable Tourism*, 25(4), 573-588. https://doi.org/10.1080/09669582.2016.1229323

de Freitas Coelho, M., de Sevilha Gosling, M., & de Almeida, A. S. A. (2018). Tourism experiences: Core processes of memorable trips. *Journal of Hospitality and Tourism Management*, 37, 11-22. https://doi.org/10.1016/j.jhtm.2018.08.004

De Warren, N. (2009). *Husserl and the promise of time: Subjectivity in transcendental phenomenology*. New Castle Cambridge University Press.

Denzin, N. K., & Lincoln, Y. S. (2000). Introduction: The discipline and practice of qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (2nd ed., pp. 1–28). Thousand Oaks, CA: Sage.

Descartes, R. (1989). *The passions of the soul*. Trans by S. Voss. USA: Hackett.

Deutsch, M. (1973). *The resolution of conflict: Constructive and destructive processes*. Yale University Press.

Devault, K. M., & Devault B. R. (2002). Participant observation: A guide for fieldworks. Walnut Creek, CA: Alta Mira Press.

Dimache, A., Wondirad, A., & Agyeiwaah, E. (2017). One museum, two stories: Place identity at the Hong Kong Museum of History. T*ourism Management,* 63, 287-301. https://doi.org/10.1016/j.tourman.2017.06.020

Dixon, T. (2012). "Emotion": The history of a keyword in crisis. *Emotion Review*, *4*(4), 338-344. https://doi.org/10.1177/1754073912445814

Doorne, S. (1998). Power, participation and perception: An insider's perspective on the politics of the Wellington waterfront redevelopment. *Current Issues in Tourism, 1*(2), 129-166. https://doi.org/10.1080/13683509808667836

Durkheim, E. (1995). The elementary forms of religious life (K. Fields, Trans.). New York: Free Press. (Original work published 1912).

East, L., Jackson, D., O'Brien, L., & Peters, K. (2010). Storytelling: An approach that can help to develop resilience. *Nurse Researcher*, *17*(3), 17–25.

Easterby-Smith, M., Thorpe, R. and Lowe, A., (2003), Management Research: An Introduction, 2nd, SAGE publications, London

Ekman, P. (1999). Basic emotions. *Handbook of cognition and emotion*, *98*(45-60), 16.

Ekman, P., & Friesen, W. V. (1969). The repertoire of nonverbal behavior: Categories, origins, usage, and coding. *semiotica*, *1*(1), 49-98.

Ekman, P., & Friesen, W. V. (1971). Constants across cultures in the face and emotion. *Journal of Personality and Social Psychology*, *17*(2), 124. https://doi.org/10.1037/h0030377

Ellis, C. (2007). Telling secrets, revealing lives: Relational ethics in research with intimate others. *Qualitative Inquiry*, 13(1), 3-29. https://doi.org/10.1177/1077800406294947

Elmir, R., Schmeid, V., Jackson, D., & Wilkes, I. (2011). Interviewing people about potentially sensitive topics. *Nurse Researcher*, *19*(1), 12–16. https://journals.rcni.com/doi/pdfplus/10.7748/nr2011.10.19.1.12.c8766

Elsrud, T. (2001). Risk creation in traveling: Backpacker adventure narration. *Annals of Tourism Research*, 28(3), 597e617. https://doi.org/10.1016/S0160-7383(00)00061-X

Empatica (2018). E4 wristband from empatica user's manual. https://empatica.app.box.com/v/E4-User-Manual

Englander, M. (2012). The interview: Data collection in descriptive phenomenological human scientific research. *Journal of Phenomenological Psychology*, *43*(1), 13-35. https://doi.org/10.1163/156916212X632943

Faullant, R., Matzler, K., & Mooradian, T. A. (2011). Personality, basic emotions, and satisfaction: Primary emotions in the mountaineering experience. *Tourism Management*, 32(6), 1423-1430. https://doi.org/10.1016/j.tourman.2011.01.004

Filep, S. (2014). Moving beyond subjective well-being: A tourism critique. *Journal of Hospitality & Tourism Research, 38*(2), 266-274. https://doi.org/10.1177/1096348012436609

Filep, S. (2016). Tourism and positive psychology critique: Too emotional. *Annals of Tourism Research*, 59(C), 113-115. http://dx.doi.org/10.1016/j.annals.2016.04.004

Finlay, L. (2011). Phenomenology for therapists: Researching the lived world. Chichester: John Wiley & Sons.

Folarin, S. F. (2015). Types and causes of conflict. *Types and Causes of Conflict*, 1-12.

Fredrickson, B. L. (2000). Extracting meaning from past affective experiences: The importance of peaks, ends, and specific emotions. *Cognition & Emotion*, 14(4), 577-606. https://doi.org/10.1080/026999300402808

Frijda, N. H. (1986). The emotions. Cambridge: Cambridge University Press.

Gadamer, H.-G. (1975). Truth and method (J. Weinsheimer & D. G. Marshall, Trans.) (2nd ed.). New York: Crossroads.

Gao, J., & Kerstetter, D. L. (2018). From sad to happy to happier: Emotion regulation strategies used during a vacation. *Annals of Tourism Research*, 69, 1-14. https://doi.org/10.1016/j.annals.2017.12.004

Gardner, M. P. (1985). Mood states and consumer behavior: A critical review. *Journal of Consumer research*, *12*(3), 281-300. https://doi.org/10.1086/208516

Giddy, J. K., & Hoogendoorn, G. (2018). Ethical concerns around inner city walking tours. *Urban Geography*, 39(9), 1293-1299. https://doi.org/10.1080/02723638.2018.1446884

Gill, M. (2014), "The possibilities of phenomenology for organisational research", *Organizational Research Methods*, Vol. 17 No. 2, pp. 118-137. https://doi.org/10.1177/1094428113518348

Glaser, B. G., & Strauss, A. L. (2017). *Discovery of grounded theory: Strategies for qualitative research*. Routledge.

Goffman, E. (1967). *Interaction ritual: Essays in face to face behavior*. New York: Anchor.

González-Rodríguez, M. R., Domínguez-Quintero, A. M., & Paddison, B. (2019). The direct and indirect influence of experience quality on satisfaction: the importance of emotions. *Current Issues in Tourism*, 1-19. https://doi.org/10.1080/13683500.2019.1668917

Goodwin, J., Jasper, J.M., & Polletta, F. (Eds). (2001) Passionate politics: Emotions and social movements. Chicago: University of Chicago Press.

Goossens, C. (2000). Tourism information and pleasure motivation. *Annals of Tourism Research*, 27(2), 301-321. https://doi.org/10.1016/S0160-7383(99)00067-5

Goulding, C., Saren, M., & Lindridge, A. (2013). Reading the body at von Hagen's 'body worlds'. Annals of Tourism Research, 40, 306-330. https://doi.org/10.1016/j.annals.2012.08.008

Government of Canada. (2020). Official Global Travel Advisory. https://travel.gc.ca/destinations/venezuela

Grabowski, S., Wearing, S., Lyons, K., Tarrant, M., & Landon, A. (2017). A rite of passage? Exploring youth transformation and global citizenry in the study abroad experience. *Tourism Recreation Research*, 42(2), 139-149. https://doi.org/10.1080/02508281.2017.1292177

Groulx, M., Lemieux, C., Dawson, J., Stewart, E., & Yudina, O. (2016). Motivations to engage in last chance tourism in the Churchill Wildlife Management Area and Wapusk National Park: the role of place identity and nature relatedness. *Journal of Sustainable Tourism*, 24(11), 1523-1540. https://doi.org/10.1080/09669582.2015.1134556

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 105–117). Thousand Oaks, CA: Sage.

Guerrero-Rodríguez, R., Stepchenkova, S., & Kirilenko, A. (2020). Experimental investigation of the impact of a destination promotional video with physiological and self-reported measures. *Tourism Management Perspectives*, 33, 100625. https://doi.org/10.1016/j.tmp.2019.100625

Guignon, C. (2012). Becoming a person: Hermeneutic phenomenology's contribution. *New Ideas in Psychology*, 30(1), 97-106. https://doi.org/10.1016/j.newideapsych.2009.11.005

Gupta, S., Clements, B., Bhattacharya, R., & Chakravarti, S. (2004). Fiscal consequences of armed conflict and terrorism in low-and middle-income countries. *European Journal of Political Economy*, *20*(2), 403-421. https://doi.org/10.1016/j.ejpoleco.2003.12.001

Hall, C. M., & O'Sullivan, V. (1996). Tourism, political stability and violence. *Tourism, Crime and International Security Issues*, 105-121.

Handberg, C., Thorne, S., Midtgaard, J., Nielsen, C. V., & Lomborg, K. (2015). Revisiting symbolic interactionism as a theoretical framework beyond the grounded theory tradition. *Qualitative Health Research*, 25(8), 1023-1032. https://doi.org/10.1177/1049732314554231

Hanon, W., & Wang, E. (2020). Comparing the impact of political instability and terrorism on inbound tourism demand in Syria before and after the political crisis in 2011. *Asia Pacific Journal of Tourism Research*, 25(6), 651-661. https://doi.org/10.1080/10941665.2020.1752750

Haque, M. S. (2007). Revisiting the new public management.

Heidegger, M. (1972). On Time and Being, trans. J. Stambaugh. New York, Harper and Row, 1(972), 6571.

Heidegger, M. (2006). Being and Time. Klim

Heidelberg Institute for International Conflict Research [HIIK]. (2020). Conflict Barometer 2019. https://hiik.de/wp-content/uploads/2020/03/CoBa-Final-überarbeitet.pdf

Henderson, J. C. (2000). War as a tourist attraction: the case of Vietnam. *International Journal of Tourism Research*, *2*(4), 269-280. https://doi.org/10.1002/1522-1970(200007/08)2:4<269::AID-JTR219>3.0.CO;2-A

Hennink, M. M., Hutter, I., & Bailey, A. (2011). Qualitative research methods. London: London: Sage Publications, 2011.

Hochschild Arlie, R. (1983). The managed heart: Commercialization of human feeling.

Hochschild, A. R. (1979). Emotion work, feeling rules, and social structure. *American journal of sociology*, *85*(3), 551-575.

Hoffmann J.P., & Bahr S.J. (2006). Crime/Deviance. In: Ebaugh H.R. (eds) Handbook of Religion and Social Institutions. *Handbooks of Sociology and Social Research*. Springer, Boston, MAHorne, C. (2001). Sociological perspectives on the emergence of norms. In M. Hechter & K. D. Opp (Eds.), Social norms (pp. 3–34). New York: Russell Sage.

Homans, G. C. (1961). Social behavior: Its elementary forms. New York: Harcourt.

Honebein, P. C. (1996). Seven goals for the design of constructivist learning environments. In Wilson, Brent. G. (Ed.). (1996) Constructivist learning environments: case studies in instructional design. Educational Technology Publications. New Jersey: Englewood Cliffs

Hoogendoorn, G., Letsatsi, N., Malleka, T., & Booyens, I. (2019). Tourist and resident perspectives on 'slum tourism': the case of the Vilakazi precinct, Soweto. GeoJournal, 1-17.

Horne, C. (2001). The enforcement of norms: Group cohesion and meta-norms. *Social Psychology Quarterly*, 253-266. https://doi.org/10.2307/3090115

Hosany, S. (2012). Appraisal determinants of tourist emotional responses. *Journal of Travel Research*, *51*(3), 303-314. https://doi.org/10.1177/0047287511410320

Hosany, S., & Gilbert, D. (2010). Measuring tourists' emotional experiences toward hedonic holiday destinations. *Journal of Travel Research*, 49(4), 513-526. https://doi.org/10.1177/0047287509349267

Hosany, S., & Prayag, G. (2013). Patterns of tourists' emotional responses, satisfaction, and intention to recommend. *Journal of Business Research*, 66(6), 730-737. https://doi.org/10.1016/j.jbusres.2011.09.011

Hosany, S., Martin, D., & Woodside, A. G. (2021). Emotions in Tourism: Theoretical Designs, Measurements, Analytics, and Interpretations. *Journal of Travel Research*. https://doi.org/10.1177/0047287520937079

Houser, N., & Kloesel, C. J. (Eds.). (1992). The essential Peirce, volume 1: selected philosophical writings (1867–1893). Indiana University Press.

Huang, M. H. (2001). The theory of emotions in marketing. *Journal of Business and Psychology*, *16*(2), 239-247. https://doi.org/10.1023/A:1011109200392

Human Rights Watch. (2022). World Report 2020. https://www.hrw.org/world-report/2020/country-chapters/venezuela

Human Subjects Ethics Sub-Committee. (2016). Guidelines of the human subjects' ethics sub-committee (HSESC), The Hong Kong Polytechnic University. Retrieved from https://www.polyu.edu.hk/hsesc/approval.html

Hume, D. (2012). *A treatise of human nature*. Courier Corporation.

Husserl, E. (1975). Experience and Judgment, Northwestern University Press, Chicago, IL.

Husserl, E. (1999). The essential Husserl: Basic writings in transcendental phenomenology. Bloomington: Indiana University Press

Hyman, A., & Walsh, J. J. (1973). Philosophy in the Middle Ages: The Christian. *Islamic, and Jewish Traditions, second edition (Indianapolis, IN: Hackett, 1983), 248*.

Irwin, K. (2001). Legitimating the first tattoo: Moral passage through informal interaction. *Symbolic Interaction*, 24(1), 49-73. https://doi.org/10.1525/si.2001.24.1.49

Isaac, R. K. (2009). Alternative tourism: can the segregation wall in Bethlehem be a tourist attraction? *Tourism and Hospitality Planning & Development*, *6*(3), 247-254. https://doi.org/10.1080/14790530903363381

Isaac, R. K. (2015). Every utopia turns into dystopia. *Tourism Management*, 51, 329-330. https://doi.org/10.1016/j.tourman.2015.05.001

Isaac, R. K., & Eid, T. A. (2019). Tourists' destination image: an exploratory study of alternative tourism in Palestine. *Current Issues in Tourism*, *22*(12), 1499-1522. https://doi.org/10.1080/13683500.2018.1534806

Izard, C. E. (1977). 1977 Human emotions. New York, Plenum.

Izard, C. E. (2009). Emotion theory and research: Highlights, unanswered questions, and emerging issues. *Annual Review of Psychology*, *60*, 1-25. https://doi.org/10.1146/annurev.psych.60.110707.163539

Izard, C. E. (2010). The many meanings/aspects of emotion: Definitions, functions, activation, and regulation. *Emotion Review*, *2*(4), 363-370. https://doi.org/10.1177/1754073910374661

Jagger, A. (1989). Love and knowledge: emotion in feminist epistemology. In Garry, A., Pearsall, M. (Eds.), Women, knowledge and reality: explorations in feminist philosophy (pp. 129–155). Boston: Unwin Hyman.

James, W. (1884). *What is an Emotion?*. Mind, 9, 188-205

James, W. (1890). Principles of psychology. New York: Holt Rinehart and Winston.

James, W. (1894). The physical basis of emotion. *Psychological Review*, 1, 516-529. https://doi.org/10.1037/0033-295X.101.2.205

Jeong, H. (2000) Peace and Conflict Studies: An Introduction (Aldershot: Ashgate).

Jepson, D., & Sharpley, R. (2015). More than sense of place? Exploring the emotional dimension of rural tourism experiences. *Journal of Sustainable Tourism*, 23(8-9), 1157-1178. https://doi.org/10.1080/09669582.2014.953543

Ji, M., & King, B. (2018). Explaining the embodied hospitality experience with ZMET. *International Journal of Contemporary Hospitality Management*. https://doi.org/10.1108/IJCHM-10-2017-0709

Joo, D., & Woosnam, K. M. (2019). Measuring Tourists' Emotional Solidarity with One Another—A Modification of the Emotional Solidarity Scale. *Journal of Travel Research*. https://doi.org/10.1177/0047287519878503

Jordan, E. J., Spencer, D. M., & Prayag, G. (2019). Tourism impacts, emotions and stress. *Annals of Tourism Research*, 75, 213-226. https://doi.org/10.1016/j.annals.2019.01.011

Kahneman, D. (2011). *Thinking, fast and slow*. Macmillan.

Kancheva, I. K. (2017). Going beyond 'Because it's there'-Multiple motivations for pursuing high-risk adventure activities (Literature Review).

Kaneko, D., Toet, A., Brouwer, A. M., Kallen, V., & Van Erp, J. B. (2018). Methods for evaluating emotions evoked by food experiences: A literature review. *Frontiers in Psychology*, *9*, 911. https://doi.org/10.3389/fpsyg.2018.00911

Kemper, T. D. (1978). 1978: A social-interactional theory of emotions. New York: Wiley.

Kemper, T. D. (2007). Power and status and the power-status theory of emotions. In J.E. Stets & J.H. Turner (Eds.), Handbook of the sociology of emotions (pp. 87-113). New York: Springer.

Kerr, J. H., & Mackenzie, S. H. (2012). Multiple motives for participating in adventure sports. *Psychology of Sport and Exercise*, 13(5), 649-657. https://doi.org/10.1016/j.psychsport.2012.04.002

Kim, J. H., & Ritchie, J. B. (2014). Cross-cultural validation of a memorable tourism experience scale (MTES). *Journal of Travel Research*, 53(3), 323-335. https://doi.org/10.1177/0047287513496468

Kim, J., & Fesenmaier, D. R. (2015). Measuring emotions in real time: Implications for tourism experience design. *Journal of Travel Research*, 54(4), 419-429. https://doi.org/10.1177/0047287514550100

Kim, S. S., Prideaux, B., & Prideaux, J. (2007). Using tourism to promote peace on the Korean Peninsula. *Annals of Tourism Research*, 34(2), 291–309. https://doi.org/10.1016/j.annals.2006.09.002

Kirillova, K., Lehto, X., & Cai, L. (2017). Tourism and existential transformation: An empirical investigation. *Journal of Travel Research*, 56(5), 638-650. https://doi.org/10.1177/0047287516650277

Knobloch, U., Robertson, K., & Aitken, R. (2017). Experience, emotion, and eudaimonia: A consideration of tourist experiences and well-being. *Journal of Travel Research*, 56(5), 651-662. https://doi.org/10.1177/0047287516650937

Koch, T. (1996). Implementation of a hermeneutic inquiry in nursing: philosophy, rigour and representation. *Journal of Advanced Nursing*, *24*(1), 174-184. https://doi.org/10.1046/j.1365-2648.1996.17224.x

Koyuncu, O. (2020). Effects of terrorism and political instability on tourist behavior: 2016 conflicts in Turkey. *The Central European Review of Economics and Management*, *4*(2), 21-40.

Kreibig, S. D. (2010). Autonomic nervous system activity in emotion: A review. Biological psychology, 84(3), 394-421. https://doi.org/10.1016/j.biopsycho.2010.03.010

Kristensen, G. K., & Ravn, M. N. (2015). The voices heard and the voices silenced: recruitment processes in qualitative interview studies. *Qualitative Research*, 15(6), 722-737. https://doi.org/10.1177/1468794114567496

Lambie, J. A., & Marcel, A. J. (2002). Consciousness and the varieties of emotion experience: A theoretical framework. *Psychological Review*, 109(2), 219-259.

Lange, C. G. (1885). The mechanism of the emotions. *The classical psychologists*, 672-684.

Larkin, M., Watts, S., & Clifton, E. (2006). Giving voice and making sense in interpretative phenomenological analysis. *Qualitative Research in Psychology*, 3(2), 102-120. https://doi.org/10.1191/1478088706qp062oa

Laros, F. J., & Steenkamp, J. B. E. (2005). Emotions in consumer behavior: a hierarchical approach. *Journal of Business Research*, *58*(10), 1437-1445. https://doi.org/10.1016/j.jbusres.2003.09.013

Larsen, J. T., Berntson, G. G., Poehlmann, K. M., Ito, T. A., & Cacioppo, J. T. (2008). The psychophysiology of emotion.

Laverty, S. M. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International journal of qualitative methods*, *2*(3), 21-35. https://doi.org/10.1177/160940690300200303

Lazarus, R. S. (1968). Emotions and adaptation: Conceptual and empirical relations. In Nebraska symposium on motivation. University of Nebraska Press.

Lazarus, R. S. (1991). Emotion and adaptation. New York: Oxford University Press.

Lazarus, R. S., & Folkman, S. (1984). Stress, appraisal, and coping. New York: Springer.

Lee, L., & Madera, J. M. (2019). A systematic literature review of emotional labor research from the hospitality and tourism literature. *International Journal of Contemporary Hospitality Management*, Vol. 31 No. 7, pp. 2808-2826. https://doi.org/10.1108/IJCHM-05-2018-0395

Lee, R. M. (1993). *Doing research on sensitive topics*. Thousand Oaks, CA: Sage.

Lee, W., & Jeong, C. (2019). Beyond the correlation between tourist eudaimonic and hedonic experiences: necessary condition analysis. *Current Issues in Tourism*, 1-13. https://doi.org/10.1080/13683500.2019.1611747

Lee, Y. S. (2006). The Korean war and tourism: Legacy of the war on the development of the tourism industry in South Korea. *International Journal of Tourism Research*, 8(3), 157–170. https://doi.org/10.1002/jtr.569

Leech, B. L. (2002). Asking questions: Techniques for semistructured interviews. *PS: Political Science & Politics, 35*(4), 665-668. https://doi.org/10.1017/S1049096502001129

Lemert, E. (1972). Human Deviance, Social Problems, and Social Control. Englewood Cliffs, NJ: Prentice Hall.

Lemert, E. M. (1951). Social pathology; A systematic approach to the theory of sociopathic behavior.

Lennon, J. J., & Foley, M. (2000). Dark tourism. London, England: Continuum.

Li, S. (2019). Emotional Appeals in Tourism TV Commercials: A Psycho-Physiological Study. *Journal of Hospitality & Tourism Research*, 43(6), 783-806. https://doi.org/10.1177/1096348019828440

Li, S., Scott, N., & Walters, G. (2016). Current and potential methods for measuring emotion in tourism experiences: A review. *Current Issues in Tourism*, 18(9), 805-827. https://doi.org/10.1080/13683500.2014.975679

Li, S., Walters, G., Packer, J., & Scott, N. (2018). Using skin conductance and facial electromyography to measure emotional responses to tourism advertising. *Current Issues in Tourism*, 21(15), 1761-1783. https://doi.org/10.1080/13683500.2016.1223023

Li, T., & Chen, Y. (2017). The destructive power of money and vanity in deviant tourist behavior. *Tourism Management*, *61*, 152-160. https://doi.org/10.1016/j.tourman.2017.02.001

Li, T., & Chen, Y. (2019). Do regulations always work? The moderate effects of reinforcement sensitivity on deviant tourist behavior Intention. *Journal of Travel Research*, *58*(8), 1317-1330. https://doi.org/10.1177/0047287518804679

Liamputtong, P. (2007). *Researching the vulnerable: A guide to sensitive research methods*. London: Sage.

Light, D. (2017). Progress in dark tourism and thanatourism research: An uneasy relationship with heritage tourism. *Tourism Management*, 61, 275-301. https://doi.org/10.1016/j.tourman.2017.01.011

Lin, Y. K., & Nawijn, J. (2019). The impact of travel motivation on emotions: A longitudinal study. *Journal of Destination Marketing & Management*, 100363. https://doi.org/10.1016/j.jdmm.2019.05.006

Lin, Y., Kerstetter, D., Nawijn, J., & Mitas, O. (2014). Changes in emotions and their interactions with personality in a vacation context. *Tourism Management*, 40, 416-424. https://doi.org/10.1016/j.tourman.2013.07.013

Lisle, D. (2000). Consuming danger: Reimagining the war/tourism divide. *Alternatives*, *25*(1), 91-116.

Lisle, D. (2007). Defending voyeurism: Dark tourism and the problem of global security. *Tourism and Politics. Global Frameworks and Local Realities*, 333-345.

Lisle, D. (2016). Holidays in the danger zone: Entanglements of war and tourism. Minneapolis, MN: University of Minnesota Press.

Liu, A. Y., & Pratt, S. H. (2017). Tourism's vulnerability and resilience to terrorism. *Tourism Management*, 60, 404–417. https://doi.org/10.1016/j.tourman.2017.01.001

López-Sintas, J., García-Álvarez, M. E., & Hernández-López, A. G. (2017). In and out of everyday life through film experiences: an analysis of two social spaces as leisure frames. Leisure Studies, 36(4), 565-578.

MacCannell, D. (1976). The Tourist. Berkeley: UC Press.

McWha, M., Frost, W., & Laing, J. (2018). Travel writers and the nature of self: Essentialism, transformation and (online) construction. *Annals of Tourism Research*, 70, 14-24. https://doi.org/10.1016/j.annals.2018.02.007

Macionis, J. J., & Gerber, L. M. (2010). Sociology 7th Canadian Edition. Canada: Pearson.

Magrini, J. M. (2014). Social efficiency and instrumentalism in education: Critical essays in ontology, phenomenology, and philosophical hermeneutics. London: Routledge.

Mahrouse, G. (2016). War-Zone Tourism: Thinking Beyond Voyeurism and Danger. *ACME: An International E-Journal for Critical Geographies*, 15(2), 330-345. https://142.207.145.31/index.php/acme/article/view/1304

Malone, S., McCabe, S., & Smith, A. P. (2014). The role of hedonism in ethical tourism. *Annals of Tourism Research*, 44, 241-254. https://doi.org/10.1016/j.annals.2013.10.005

Malone, S., McKechnie, S., & Tynan, C. (2018). Tourists' emotions as a resource for customer value creation, cocreation, and destruction: A customer-grounded understanding. *Journal of Travel Research*, 57(7), 843-855. https://doi.org/10.1177/0047287517720118

Malterud, K. (2001). Qualitative research: standards, challenges, and guidelines. The lancet, 358(9280), 483-488.

Mandler, G. (1984). Mind and body: Psychology of emotion and stress. New York: W. W. Norton & Company.

Marshall, C., & Rossman, G. B. (2014). *Designing qualitative research*. Sage publications.

Martini, A., & Buda, D. M. (2019). Analysing affects and emotions in tourist e-mail interviews: A case in post-disaster Tohoku, Japan. *Current Issues in Tourism*, 22(19), 2353-2364. https://doi.org/10.1080/13683500.2018.1511693

Maruyama, N. U., Keith, S. J., & Woosnam, K. M. (2019). Incorporating emotion into social exchange: considering distinct resident groups' attitudes towards ethnic neighborhood tourism in Osaka, Japan. *Journal of Sustainable Tourism*, 27(8), 1125-1141.

Marx, K. (1867). 1976. Capital: A critique of political economy, 1. https://doi.org/10.1080/09669582.2019.1593992

Massey, D. S. (2007). Categorically unequal: The American stratification system. New York: Russell Sage.

Matthews, H. G., & Richter, L. K. (1991). Political science and tourism. *Annals of Tourism Research*, 18(1), 120-135. https://doi.org/10.1016/0160-7383(91)90043-B

McCall, G. J., & Simmons, J. L. (1978). Identities and interactions. New York: Free Press.

McCarthy, E. D. (2017). Emotional lives: Dramas of identity in an age of mass media. Cambridge University Press.

McCarthy, E. D. (2017). *Emotional lives: Dramas of identity in an age of mass media*. Cambridge University Press.

McCosker, H., Barnard, A., & Gerber, R. (2001). Undertaking sensitive research: Issues and strategies for meeting the safety needs of all participants. *FQS*, *2*(1), 1–14. https://doi.org/10.17169/fqs-2.1.983

Mezirow, J. (1978). Perspective transformation. Adult Education, 28(2), 100-110.

Ministry of Popular Power for Tourism in Venezuela - MINTUR. (2014). Organic Tourism Law. http://www.mintur.gob.ve/wp-content/uploads/2019/05/Leyes-para-el-turismo_1_.pdf

Mitas, O., Mitasova, H., Millar, G., Boode, W., Neveu, V., Hover, M., van den Eijnden, F., & Bastiaansen, M. (2022). More is Not Better: The Emotional Dynamics of an Excellent Experience. *Journal of Hospitality & Tourism Research*, 46(1), 78–99. https://doi.org/10.1177/1096348020957075

Mitas, O., Yarnal, C., Adams, R., & Ram, N. (2012). Taking a "peak" at leisure travelers' positive emotions. *Leisure Sciences*, 34(2), 115-135. https://doi.org/10.1080/01490400.2012.652503

Mkono, M. (2016). The reflexive tourist. *Annals of Tourism Research*, 57, 206-219. https://doi.org/10.1016/j.annals.2016.01.004

Moore, A. (2013). Hedonism. The Stanford Encyclopedia of Philosophy (Winter 2019 Edition), Edward N. Zalta 9ed.). https://plato.stanford.edu/entries/hedonism/

Morgan, M., Lugosi, P., & Ritchie, J. B. (Eds.). (2010). The tourism and leisure experience: Consumer and managerial perspectives (Vol. 44). Channel View Publications.

Moufakkir, O. (2010). Peace through domestic tourism and tourism rights: Inclusion of Muslim ethnic minorities in the context of social tourism. *The Journal of Tourism and Peace Research*, *1*(1), 42-59.

Moyle, B. D., Moyle, C. L., Bec, A., & Scott, N. (2019). The next frontier in tourism emotion research. *Current Issues in Tourism*, 22(12), 1393-1399. https://doi.org/10.1080/13683500.2017.1388770

Mulhall, A. (2002). Methodological issues in nursing research. In the field: Notes of observation in qualitative research. *Journal of Advanced Nursing*, 41(3), 306-13. https://doi.org/10.1046/j.1365-2648.2003.02514.x

Myers, L. (2010). Women travellers' adventure tourism experiences in New Zealand. *Annals of Leisure Research*, 13(1-2), 116-142. https://doi.org/10.1080/11745398.2010.9686841

Nawijn, J. (2011). Determinants of daily happiness on vacation. *Journal of Travel Research*, 50(5), 559-566. https://doi.org/10.1177/0047287510379164

Nawijn, J., & Biran, A. (2019). Negative emotions in tourism: A meaningful analysis. *Current Issues in Tourism*, *22*(19), 2386-2398. https://doi.org/10.1080/13683500.2018.1451495

Nawijn, J., & Fricke, M. C. (2015). Visitor emotions and behavioral intentions: The case of concentration camp memorial Neuengamme. *International Journal of Tourism Research*, 17(3), 221-228. https://doi.org/10.1002/jtr.1977

Nawijn, J., Isaac, R. K., Gridnevskiy, K., & Van Liempt, A. (2018). Holocaust concentration camp memorial sites: An exploratory study into expected emotional response. *Current Issues in Tourism*, 21(2), 175-190. https://doi.org/10.1080/13683500.2015.1058343

Nawijn, J., Mitas, O., Lin, Y., & Kerstetter, D. (2013). How do we feel on vacation? A closer look at how emotions change over the course of a trip. *Journal of Travel Research*, 52(2), 265-274. https://doi.org/10.1177/0047287512465961

Neuman, W.L. (1997). *Social Research Methods: Qualitative and Quantitative Approaches.* Needham Heights: Allyn and Bacon.

Nicholson, M., & Michael, N. (1992). Rationality and the analysis of international conflict. Cambridge University Press.

Nietzsche, F. (2010). *On the genealogy of morals and ecce homo*. New York: Random House Lnc.

Öcal, N., & Yildirim, J. (2010). Regional effects of terrorism on economic growth in Turkey: A geographically weighted regression approach. *Journal of Peace Research*, *47*(4), 477-489. https://doi.org/10.1177/0022343310364576

Okafor, L. E., & Khalid, U. (2020). Regaining international tourism attractiveness after an armed conflict: the role of security spending. *Current Issues in Tourism*, 24(3), 385-402. https://doi.org/10.1080/13683500.2020.1734547

Olorunfemi, D. A., & Lukpata, V. (2014). History as a panacea for conflict resolution: A study of the ethno-religious crisis in Wukari, Taraba State, Nigeria. Global Issues on Rural and Urban Conflict Violence in the 21st Century, 3-13.

Patterson, T. (2015). The transformative power of travel? Four social studies teachers reflect on their international professional development. *Theory & Research in Social Education*, 43(3), 345-371. https://doi.org/10.1080/00933104.2015.1064504

Patton, M. Q. (1999). Enhancing the quality and credibility of qualitative analysis. *Health services research*, *34*(5 Pt 2), 1189.

Parr, A. (Ed.). (2010). Deleuze dictionary revised edition. Edinburgh University Press.

Peat, G., Rodriguez, A., & Smith, J. (2019). Interpretive phenomenological analysis applied to healthcare research. *Evidence-Based Nursing* 2019; 22:7-9. http://dx.doi.org/10.1136/ebnurs-2018-103017

Peoples, K. (2020). How to Write a Phenomenological Dissertation: A Step-by-Step Guide (Vol. 56). SAGE Publications, Incorporated.

Pernecky, T., & Jamal, T. (2010). (Hermeneutic) phenomenology in tourism studies. *Annals of Tourism Research*, *37*(4), 1055-1075. https://doi.org/10.1016/j.annals.2010.04.002

Phillipson, M. (1972). Phenomenological philosophy and sociology. New directions in sociological inquiry, 119-164.

Piekarz, M. (2007) Hot war tourism: the live battlefield and the ultimate adventure holiday, in: C. Ryan (Ed.) *Battlefield Tourism: History, Place, and Interpretation*, pp. 153–169 (Oxford: Elsevier).

Pine, B. J., & Gilmore, J. H. (1999). The experience economy: work is theatre & every business is a stage. Massachusetts: Harvard.

Piquero, A. R., & Brame, R. W. (2008). Assessing the race–crime and ethnicity–crime relationship in a sample of serious adolescent delinquents. *Crime & Delinquency*, *54*(3), 390-422. https://doi.org/10.1177/0011128707307219

Pitts, W. J. (1996). Uprising in Chiapas, Mexico: Zapata lives, tourism falters. *Tourism, Crime and International Security Issues*, 215-227.

Plutchik, R. (1980). A general psychoevolutionary theory of emotion. In *Theories of emotion* (pp. 3-33). Academic press.

Pocock, N. (2015). Emotional entanglements in tourism research. *Annals of Tourism Research*, 53, 31-45. https://doi.org/10.1016/j.annals.2015.04.005

Podoshen, J. S., Andrzejewski, S. A., Venkatesh, V., & Wallin, J. (2015). New approaches to dark tourism inquiry: A response to Isaac. *Tourism Management*, 51, 331-334. https://doi.org/10.1016/j.tourman.2015.05.008

Polkinghorne, D. (1983). Methodology for the human sciences: Systems of inquiry. Albany: State University of New York Press.

Polkinghorne, D. E. (1989). Phenomenological research methods. In *Existential-phenomenological perspectives in psychology* (pp. 41-60). Springer, Boston, MA.

Pomfret, G. (2012). Personal emotional journeys associated with adventure activities on packaged mountaineering holidays. *Tourism Management Perspectives*, 4, 145-154. https://doi.org/10.1016/j.tmp.2012.08.003

Ponterotto, J. G. (2005). Qualitative research in counseling psychology: A primer on research paradigms and philosophy of science. *Journal of Counseling Psychology, 52(2), 126–136*.doi:10.1037/0022-0167.52.2.126

Pratt, S., & Liu, A. (2016). Does tourism really lead to peace? A global view. *International Journal of Tourism Research,* 18(1), 82–90. https://doi.org/10.1002/jtr.2035

Prayag, G., Hosany, S., Muskat, B., & Del Chiappa, G. (2017). Understanding the relationships between tourists' emotional experiences, perceived overall image, satisfaction, and intention to recommend. *Journal of Travel Research*, 56(1), 41-54. https://doi.org/10.1177/0047287515620567

Presdee, M. (2003*).* Cultural criminology and the carnival of crime. *The Australian and New Zealand Journal of Criminology*, 35(1), 114-124.

Pung, J., & Chiappa, G. (2020). An exploratory and qualitative study on the meaning of transformative tourism and its facilitators and inhibitors. *European Journal of Tourism Research*, 24, 2404-2404. https://doi.org/10.54055/ejtr.v24i.406

Rahmani, K., Gnoth, J., & Mather, D. (2019). A psycholinguistic view of tourists' emotional experiences. *Journal of Travel Research*, 58(2), 192-206. https://doi.org/10.1177/0047287517753072

Ramberg, B., & Gjesdal, K. (2005). Hermeneutics. Stanford Encyclopedia of Philosophy: http://plato.stanford.edu/entries/hermeneutics/

Rashid, S., & Yadav, S. S. (2020). Impact of Covid-19 pandemic on higher education and research. Indian Journal of Human Development, 14(2), 340-343.

Rastrollo-Horrillo, M. A., & Rivero Díaz, M. (2019). Destination social capital and innovation in SMEs tourism firms: an empirical analysis in an adverse socio-economic context. *Journal of Sustainable Tourism*, *27*(10), 1572-1590. https://doi.org/10.1080/09669582.2019.1648481

Redmon, D. (2003). Playful deviance as an urban leisure activity: Secret selves, self-validation, and entertaining performances. *Deviant Behavior*, *24*(1), 27-51. https://doi.org/10.1080/10639620390117174

Reid, P., & Kampman, H. (2020). Exploring the psychology of extended-period expeditionary adventurers: Going knowingly into the unknown. *Psychology of Sport and Exercise*, 46, 101608. https://doi.org/10.1016/j.psychsport.2019.101608

Reporters Without Borders. (2020). 2020 World Press Freedom Index. https://rsf.org/en/ranking#

Resch, B., Summa, A., Sagl, G., Zeile, P., & Exner, J. P. (2015). Urban emotions—Geo-semantic emotion extraction from technical sensors, human sensors and crowdsourced data. In *Progress in location-based services 2014* (pp. 199-212). Springer, Cham.

Reyes, J. F. (2016). Effect of emotion on marketing landing page conversion. *University of Baltimore*, Baltimore.

Richins, M. L. (1997). Measuring emotions in the consumption experience. *Journal of Consumer Research*, 24(2), 127-146. https://doi.org/10.1086/209499

Richter, L. K., & Waugh Jr, W. L. (1986). Terrorism and tourism as logical companions. *Tourism Management*, 7(4), 230-238. https://doi.org/10.1016/0261-5177(86)90033-6

Rittichainuwat, B. N., & Chakraborty, G. (2009). Perceived travel risks regarding terrorism and disease: The case of Thailand. *Tourism Management*, 30(3), 410-418. https://doi.org/10.1016/j.tourman.2008.08.001

Robinson, M. (2012). The emotional tourist. *Emotion in motion: Tourism, affect and transformation*, 21-46.

Robinson, M. D., & Clore, G. L. (2002). Belief and feeling: evidence for an accessibility model of emotional self-report. Psychological bulletin, 128(6), 934-960. https://doi.org/10.1037/0033-2909.128.6.934

Roseman, I. J. (1984). Cognitive determinants of emotion: A structural theory. *Review of Personality & Social Psychology*, 5, 11-36.

Roseman, I. J. (1991). Appraisal determinants of discrete emotions. *Cognition & Emotion*, *5*(3), 161-200. https://doi.org/10.1080/02699939108411034

Russell, J. A. (1980). A circumplex model of affect. *Journal of Personality and Social Psychology*, *39*(6), 1161-1178. https://doi.org/10.1037/h0077714

Sack, R. D. (1986). Human territoriality: its theory and history (Vol. 7). CUP Archive.

Sandelowski, M. (1986). The problem of rigor in qualitative research. *Advances in Nursing Science*, 8(3), 27–37. https://doi.org/10.1097/00012272-198604000-00005

Sandelowski, M., Holditch-Davis, D., & Harris, B. G. (1992). Using qualitative and quantitative methods: The transition to parenthood of infertile couples. *Qualitative methods in Family Research*, 301-322.

Sandstrom, K. L., Lively, K. J., Martin, D. D., & Fine, G. A. (2013). *Symbols, selves, and social life: A symbolic interactionist approach to Social Psychology and Sociology*. Oxford University Press.

Saunders, M., Lewis, P. & Thornhill, A. (2012). "Research Methods for Business Students" 6th edition, Pearson Education Limited.

Sautter, E. T., & Leisen, B. (1999). Managing stakeholders, a tourism planning model. *Annals of Tourism Research*, 26(2), 312-328. https://doi.org/10.1016/S0160-7383(98)00097-8

Savin, B. M., & Major, C. H. (2013). Qualitative research: the essential guide to theory and any practice. Routledge, UK.

Schachter, S., & Singer, J. (1962). Cognitive, social, and physiological determinants of emotional state. *Psychological Review*, 69(5), 379-399. https://doi.org/10.1037/h0046234

Scheff, T. J. (1994). Bloody revenge: Emotions, nationalism, and war. Boulder, CO: Westview.

Schensul, S. L., Schensul, J. J., & LeCompte, M. D. (1999). *Essential ethnographic methods: Observations, interviews, and questionnaires* (Vol. 2). Rowman Altamira.

Scherer, K. R. (2005). What are emotions? And how can they be measured? *Social Science Information*, 44(4), 695-729. https://doi.org/10.1177/0539018405058216

Schifferstein, H. N., & Desmet, P. M. (2010). Hedonic asymmetry in emotional responses to consumer products. *Food Quality and Preference*, *21*(8), 1100-1104. https://doi.org/10.1016/j.foodqual.2010.07.004

Schmidt, K. O. (2006). Der geheimnisvolle Helfer in dir: Dynamik geistiger Selbsthilfe; ein Brevier praktischer Lebenskunst (Vol. 1). Reichl Verlag.

Schmitt, B. (1999). Experiential marketing. *Journal of Marketing Management*, *15*(1-3), 53-67. https://doi.org/10.1362/026725799784870496

Schrank, S. (2018). A Phenomenological Study Examining the Journey of Identity Development for Internationally Adopted Adolescents in the United States.

Schur, E. M. (1984). Labeling women deviant: Gender, stigma, and social control (p. 221). New York: Random House.

Schwandt, T. A. (1994). Constructivist, interpretivist approaches to human inquiry. *Handbook of Qualitative Research*, *1*, 118-137.

Scollon, C. N., Diener, E., Oishi, S., & Biswas-Diener, R. (2004). Emotions across cultures and methods. *Journal of Cross-Cultural Psychology*, 35(3), 304-326. https://doi.org/10.1177/0022022104264124

Scott, N. (2020). Cognitive psychology and tourism–surfing the "cognitive wave": a perspective article. *Tourism Review*. https://doi.org/10.1108/TR-06-2019-0217

Scuttari, A., & Pechlaner, H. (2017). Emotions in tourism: from consumer behavior to destination management. In Design science in tourism (pp. 41-53). Springer, Cham.

Seaton, A. V. (1996). From thanatopsis to thanatourism: Guided by the dark. *International Journal of Heritage Studies*, *2*(4), 234-244.

Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. Teachers college press.

Servidio, R., & Ruffolo, I. (2016). Exploring the relationship between emotions and memorable tourism experiences through narratives. *Tourism Management Perspectives*, *20*, 151-160. https://doi.org/10.1016/j.tmp.2016.07.010

Sharma, P., & Nayak, J. K. (2018). Testing the role of tourists' emotional experiences in predicting destination image, satisfaction, and behavioural intentions: A case of wellness tourism. *Tourism Management Perspectives*, 28, 41-52. https://doi.org/10.1016/j.tmp.2018.07.004

Sharp, S., & Kidder, J. L. (2013). Emotions. In *Handbook of Social Psychology* (pp. 341-367). Springer, Dordrecht.

Shields, R. (1992). *Places on the margin: Alternative geographies of modernity*. Routledge.

Shott, S. (1979). Emotion and social life: A symbolic interactionist analysis. *American Journal of Sociology*, *84*(6), 1317-1334. https://doi.org/10.1086/226936

Shoval, N., Schvimer, Y., & Tamir, M. (2018). Real-time measurement of tourists' objective and subjective emotions in time and space. *Journal of Travel Research*, 57(1), 3-16. https://doi.org/10.1177/0047287517691155

Sigala, M. (2017). How “bad” are you? Justification and normalisation of online deviant customer behaviour. In *Information and communication technologies in tourism 2017* (pp. 607-622). Springer, Cham.

Simon, D. (2007). Elite Deviance, 8th ed. Boston, MA: Allyn and Bacon.

Sirgy, M. J., Kruger, P. S., Lee, D.-J., Yu, G. B. (2011). How Does a Travel Trip Affect Tourists’ Life Satisfaction? *Journal of Travel Research*, 50 (3): 261-75. https://doi.org/10.1177/0047287510362784

Skavronskaya, L., Scott, N., Moyle, B., Le, D., Hadinejad, A., Zhang, R., ... & Shakeela, A. (2017). Cognitive psychology and tourism research: state of the art. *Tourism Review*, Vol. 72 No. 2, pp. 221-237. https://doi.org/10.1108/TR-03-2017-0041

Smith, J., Flowers, P., & Larkin, M. (2009). Interpretative phenomenological analysis: Theory, method and research. London: Sage.

Smith, S., & Watson, J. (2014). Virtually me: A toolbox about online self- presentation. In A. Poletti, J. Rak, & Inc.Ebrary(eds), Identity Technologies: Constructing the Self Online (pp. 70-95). University of Wisconsin Press.

Smith, V. L. (1998). War and tourism: An American ethnography. *Annals of Tourism Research*, *25*(1), 202-227. https://doi.org/10.1016/S0160-7383(97)00086-8

Solomon, R. C. (2008). *True to our feelings: What our emotions are really telling us*. Oxford University Press.

Sönmez, S., & Sirakaya, E. (2002). A distorted destination image? The case of Turkey. *Journal of Travel Research*, *41*(2), 185-196. https://doi.org/10.1177/004728702237418

Spiegelberg, H. (1960). Husserl's phenomenology and existentialism. *The Journal of Philosophy*, *57*(2), 62-74. https://doi.org/10.2307/2022808

Stadler, R., Jepson, A. S., & Wood, E. H. (2018). Electro dermal activity measurement within a qualitative methodology. *International Journal of Contemporary Hospitality Management*, Vol. 30 No. 11, pp. 3363-3385. https://doi.org/10.1108/IJCHM-11-2017-0781

Starks, H., & Brown Trinidad, S. (2007). Choose your method: A comparison of phenomenology, discourse analysis, and grounded theory. *Qualitative Health Research*, 17(10), 1372-1380. https://doi.org/10.1177/1049732307307031

Sterchele, D. (2020). Memorable tourism experiences and their consequences: An interaction ritual (IR) theory approach. *Annals of Tourism Research*, 81, 102847. https://doi.org/10.1016/j.annals.2019.102847

Stets, J. E., & Serpe, R. T. (2013). Identity theory. In Handbook of Social Psychology (pp. 31-60). Springer, Dordrecht.

Stets, J. E., & Turner, J. H. (2010) The Sociology of Emotions. Lewis, M., Haviland-Jones, J.

Stets, J. E., & Turner, J. H. (Eds.). (2014). *Handbook of the Sociology of Emotions* (Vol. 2). Springer.

Stone, P. R. (2011). Dark tourism experiences: Mediating between life and death. Tourist experience: Contemporary Perspectives, 21-27.

Straus, A., & Corbin, J. (1990). Basics of qualitative research: Grounded theory procedures and techniques.

Streubert, H. J., & Carpenter, D. R. (1999). Qualitative research in nursing: Advancing the humanistic imperative.

Stryker, S. ([1980] 2002). Symbolic interactionism: A social structural version. Caldwell, NJ: Blackburn Press.

Stryker, S. (2004). Integrating emotion into identity theory. Theory and Research on Human Emotions (Advances in Group Processes, Vol. 21), Emerald Group Publishing Limited, Bingley, pp. 1-23.https://doi.org/10.1016/S0882-6145(04)21001-3

Suntikul, W. (2019). Tourism and war: global perspectives. In *Handbook of Globalisation and Tourism*. Edward Elgar Publishing

Swain, M. B. (2009). The cosmopolitan hope of tourism: Critical action and worldmaking vistas. *Tourism Geographies*, *11*(4), 505-525. https://doi.org/10.1080/14616680903262695

Tannenbaum, F. (1938). Crime and the Community.

Taylor, B., & De Vocht, H. (2011). Interviewing separately or as couples? Considerations of authenticity of method. Qualitative Health Research, 21(11), 1576-1587.

Teoh, M. W., Wang, Y., & Kwek, A. (2021). Conceptualising co-created transformative tourism experiences: A systematic narrative review. *Journal of Hospitality and Tourism Management*, 47, 176-189. https://doi.org/10.1016/j.jhtm.2021.03.013

The Armed Conflict Location & Event Data Project (2020). Disorder in Latin America; 10 crises in 2019. https://acleddata.com/2020/03/12/disorder-in-latin-america-10-crises-in-2019/#Venezuela

The UK Foreign and Commonwealth Office. (2020). Foreign Travel Advice. https://www.gov.uk/foreign-travel-advice/venezuela

Thibaut, J. W. (2017). The social psychology of groups. London: Routledge.

Thompson, J., & Taheri, B. (2020). Capital deployment and exchange in volunteer tourism. Annals of Tourism Research, 81, 102848.

Timothy, D. (2019). 3 Tourism, border disputes and claims to territorial sovereignty. In *Tourism and Hospitality in Conflict-Ridden Destinations* (pp. 25-38). Taylor and Francis.

Tomazos, K., O'Gorman, K., & MacLaren, A. C. (2017). From leisure to tourism: How BDSM demonstrates the transition of deviant pursuits to mainstream products. *Tourism Management*, *60*, 30-41. https://doi.org/10.1016/j.tourman.2016.10.018

Tosun, C., & Timothy, D. J. (2001). Shortcomings in planning approaches to tourism development in developing countries: the case of Turkey. *International Journal of Contemporary Hospitality Management*, *13*(7), 352-359. https://doi.org/10.1108/09596110110403910

Towner, J. (1996). An historical geography of recreation and tourism in the Western World, 1540–1940. Chichester, UK: John Wiley.

Tracy, S. J. (2012). Qualitative research methods: Collecting evidence, crafting analysis, communicating impact. Chichester: John Wiley & Sons.

Tsai, J. L., Simeonova, D. I., & Watanabe, J. T. (2004). Somatic and social: Chinese Americans talk about emotion. *Personality and social psychology bulletin*, *30*(9), 1226-1238. https://doi.org/10.1177/0146167204264014

Tung, V. W. S. (2019). "Helping a Lost Tourist: The Effects of Metastereotypes on Resident Prosocial Behaviors.". *Journal of Travel Research*, 58 (5): 837–48. https://doi.org/10.1177/0047287518778150

Tung, V. W. S. (2020). Reducing Tourist Stereotyping: Effectiveness of Communication Messages. *Journal of Travel Research*. https://doi.org/10.1177/0047287519900002

Tung, V. W. S., & Ritchie, J. B. (2011). Exploring the essence of memorable tourism experiences. *Annals of Tourism Research*, 38(4), 1367-1386. https://doi.org/10.1016/j.annals.2011.03.009

Turner, J. C., Oakes, P. J., Haslam, S. A., & McGarty, C. (1994). Self and collective: Cognition and social context. *Personality & Social Psychology Bulletin*, 20(5), 454–463. https://doi.org/10.1177/0146167294205002

Turner, J. H. (2000). On the origins of human emotions: A sociological inquiry into the evolution of human affect. Standford, CA: Standford University Press.

Turner, J. H. (2002). *Face to face: Toward a sociological theory of interpersonal behavior*. Stanford University Press.

Turner, J. H. (2009). The sociology of emotions: Basic theoretical arguments. *Emotion Review*, 1(4), 340-354. https://doi.org/10.1177/1754073909338305

Turner, J. H., & Stets, J. E. (2005). *The sociology of emotions*. Cambridge University Press.

Turner, L., & Ash, J. (1975). *The golden hordes: International tourism and the pleasure periphery*. Constable & Robinson.

Tzanelli, R., & Korstanje, M. E. (2019). On killing the" toured object": Anti-terrorist fantasy, touristic edgework and morbid consumption in the illegal Settlements in West Bank, Palestine.

UNESCO World Heritage Centre. (2020). Venezuela World Heritage Sites. https://whc.unesco.org/en/statesparties/ve

United Nations (2019). Four million have now fled Venezuela, UN ramps up aid to children who remain. https://news.un.org/en/story/2019/06/1040001

United Nations Human Rights Office of the High Commissioner (2019). UN Human Rights on Venezuela urges immediate measures to halt and remedy grave rights violations. https://www.ohchr.org/en/press-releases/2019/07/un-human-rights-report-venezuela-urges-immediate-measures-halt-and-remedy

United Nations. (n.d.). A New Era of Conflict and Violence. https://www.un.org/en/un75/new-era-conflict-and-violence

ur Rehman, T. (2018). Phenomenology, Symbolic Interactionism and Research: From Hegel to Dreyfus. *Science & Philosophy*, 6(2), 197-209. http://dx.doi.org/10.23756/sp.v6i2.438

Uriely, N., Ram, Y., & Malach-Pines, A. (2011). Psychoanalytic sociology of deviant tourist behavior. *Annals of Tourism Research*, *38*(3), 1051-1069. https://doi.org/10.1016/j.annals.2011.01.014

Uriely, N., Reichel, A., & Shani, A. (2007). Ecological orientation of tourists: An empirical investigation. *Tourism and Hospitality Research*, *7*(3-4), 161-175. https://doi.org/10.1057/palgrave.thr.6050045

Urry, John. (1990). The tourist gaze. London: Sage

US Department of State (2019). International Travel Country Information Page. https://travel.state.gov/content/travel/en/international-travel/International-Travel-Country-Information-Pages/Venezuela.html

Vagle, M. D. (2018). Crafting phenomenological research. Routledge.

Van Manen, M. (2002). Phenomenology online. Retrieved Feb, 3, 2005.

Van Manen, M. (2014), Phenomenology of Practice: Meaning-Giving Methods in Phenomenological Research and Writing, Left Coast Press, Walnut Creek, CA.

Veenhoven, R. (2000). The four qualities of life. *Journal of Happiness Studies*, *1*(1), 1-39. https://doi.org/10.1023/A:1010072010360

VeenhovenR.: 1984, Conditions of Happiness (D. Reidel, Dordrecht).

Veréb, V., Nobre, H., & Farhangmehr, M. (2020). Cosmopolitan tourists: the resilient segment in the face of terrorism. *Tourism Management Perspectives*, 33, 100620. https://doi.org/10.1016/j.tmp.2019.100620

Vingerhoets, A. J., Van Huijgevoort, M., & Van Heck, G. L. (2002). Leisure sickness: A pilot study on its prevalence, phenomenology, and background. *Psychotherapy and Psychosomatics*, 71(6), 311-317. https://doi.org/10.1159/000065992

Volo, S. (2017). Emotions in tourism: From exploration to design. In Design science in tourism (pp. 31-40). Springer, Cham.

Volo, S. (2021). The experience of emotion: Directions for tourism design. *Annals of Tourism Research*, 86, 103097. https://doi.org/10.1016/j.annals.2020.103097

Vygotsky, L. (1987). Thinking and Speech. Problems of General Psychology. *LS Vygotsky*.

Waltz, K. (2007) *Man, State and War* (New Jersey: Ann Arbor).

Wang, L., & Yotsumoto, Y. (2019). Conflict in tourism development in rural China. *Tourism Management*, *70*, 188-200. https://doi.org/10.1016/j.tourman.2018.08.012

Wang, N. (2000). *Tourism and modernity: A sociological analysis*. New York: Sage.

War Zone Tours. (n.d.). War Zone Tours: The original high risk tour operator. War Zone Tours | The original high risk tour operatorwww.warzonetours.com

Wassler, P., & Schuckert, M. (2017). The lived travel experience to North Korea. *Tourism Management*, *63*, 123-134. https://doi.org/10.1016/j.tourman.2017.04.013

Watson, D., & Tellegen, A. (1985). Toward a consensual structure of mood. *Psychological bulletin*, *98*(2), 219. https://doi.org/10.1037/0033-2909.98.2.219

Watson, D., Clark, L. A., & Tellegen, A. (1988). Development and validation of brief measures of positive and negative affect: the PANAS scales. *Journal of Personality and Social Psychology*, *54*(6), 1063.

Watzlawik, M., & Born, A. (Eds.). (2007). Capturing identity: Quantitative and qualitative methods. University Press of America.

Weaver, A. (2010). Tourism and the military: Pleasure and the war economy. *Annals of Tourism Research*, *38*(2), 672-89. https://doi.org/10.1016/j.annals.2010.12.005

Weaver, D., Tang, C., Shi, F., Huang, M. F., Burns, K., & Sheng, A. (2018). Dark tourism, emotions, and postexperience visitor effects in a sensitive geopolitical context: A Chinese case study. *Journal of Travel Research*, 57(6), 824-838. https://doi.org/10.1177/0047287517720119

Weber, M. (1978). Economy and society: An outline of interpretive sociology. G. Roth & C. Wittich (Eds.). (Based on the 4th German edition, various translators.) Berkeley, CA: University of California Press.

Wen, J., & Huang, S. (2019). Chinese tourists visiting volatile destinations: Integrating cultural values into motivation-based segmentation. *Journal of China Tourism Research*, 15(4), 520-540. https://doi.org/10.1080/19388160.2019.1589610

White, C. J. (2005). Culture, emotions and behavioural intentions: Implications for tourism research and practice. *Current Issues in Tourism*, 8(6), 510-531. https://doi.org/10.1080/13683500508668234

Wickens, E. (1997). Licensed for thrill: Risk-taking and tourism. *Tourism and health: Risks, research and responses*, 151-164.

Wilhelm, F. H., & Grossman, P. (2010). Emotions beyond the laboratory: Theoretical fundaments, study design, and analytic strategies for advanced ambulatory assessment. *Biological Psychology*, 84(3), 552-569. https://doi.org/10.1016/j.biopsycho.2010.01.017

Willis, P. (2001). The "Things Themselves" in Phenomenology, *Indo-Pacific Journal of Phenomenology*, 1:1, 1-12. https://doi.org/10.1080/20797222.2001.11433860

Willson, G. B., McIntosh, A. J., & Zahra, A. L. (2013). Tourism and spirituality: A phenomenological analysis. *Annals of Tourism Research*, *42*, 150-168. https://doi.org/10.1016/j.annals.2013.01.016

Wirth, L. (1938). Urbanism as a Way of Life. *American Journal of Sociology*, 44(1), 1-24. https://doi.org/10.1086/217913

Woliver, L. R. (2002). Ethical dilemmas in personal interviewing. *Political Science & Politics*, 35(04), 677-678. https://doi.org/10.1017/S1049096502001154

Woosnam, K. M. (2012). Using emotional solidarity to explain residents' attitudes about tourism and tourism development. *Journal of Travel Research*, 51(3), 315-327. https://doi.org/10.1177/0047287511410351

Woosnam, K. M., & Aleshinloye, K. D. (2013). Can tourists experience emotional solidarity with residents? Testing Durkheim's model from a new perspective. *Journal of Travel Research*, 52(4), 494-505. https://doi.org/10.1177/0047287512467701

Woosnam, K. M., Aleshinloye, K. D., Strzelecka, M., & Erul, E. (2018). The role of place attachment in developing emotional solidarity with residents. *Journal of Hospitality & Tourism Research*, 42(7), 1058-1066. https://doi.org/10.1177/1096348016671396

Woosnam, K. M., Shafer, C. S., Scott, D., & Timothy, D. J. (2015). Tourists' perceived safety through emotional solidarity with residents in two Mexico–United States border regions. *Tourism Management*, 46, 263-273. https://doi.org/10.1016/j.tourman.2014.06.022

World Economic Forum (2019). Travel and Tourism Competitiveness Report 2019. https://www.weforum.org/reports/the-travel-tourism-competitiveness-report-2019/

World Tourism Organization (2020). Compendium of Tourism Statistics, Data 2014 – 2018, 2020 Edition. UNWTO, Madrid.

World Travel & Tourism Council (2020). Venezuela 2020 Annual Research: Key Highlights. https://www.wttc.org/economic-impact/country-analysis/country-data/

Wu, S. H., & Gao, Y. (2019). Understanding emotional customer experience and co-creation behaviours in luxury hotels. *International Journal of Contemporary Hospitality Management.* https://doi.org/10.1108/IJCHM-04-2018-0302

Xie, P. F. 2006. "Developing Industrial Heritage Tourism: A Case Study of the Proposed Jeep Museum in Toledo, Ohio.". *Tourism Management*, 27 (6): 1321–30. https://doi.org/10.1016/j.tourman.2005.06.010

Yang, I. C. M., French, J. A., Lee, C., & Watabe, M. (2020). The symbolism of international tourism in national identity. Annals of Tourism Research, 83, 102966.

Zakrisson, I., & Zillinger, M. (2012). Emotions in motion: tourist experiences in time and space. *Current Issues in Tourism*, 15(6), 505-523. https://doi.org/10.1080/13683500.2011.615391

Zaner, R. M. (1971). The Problem of Embodiment. Some Contributions to a Phenomenology of the Body.

Zelenski, J. M., & Larsen, R. J. (2000). The distribution of basic emotions in everyday life: A state and trait perspective from experience sampling data. *Journal of Research in Personality*, *34*(2), 178-197. https://doi.org/10.1006/jrpe.1999.2275

Zhang, C. X., Pearce, P., & Chen, G. (2019). Not losing our collective face: Social identity and Chinese tourists' reflections on uncivilised behaviour. *Tourism Management*, 73, 71-82. https://doi.org/10.1016/j.tourman.2019.01.020

Zheng, C., Zhang, J., Qiu, M., Guo, Y., & Zhang, H. (2020). From mixed emotional experience to spiritual meaning: learning in dark tourism places. *Tourism Geographies*, 22(1), 105-126. https://doi.org/10.1080/14616688.2019.1618903

Zuckerman, H. (1972). Interviewing an ultra-elite. *Public Opinion Quarterly*, *36*(2), 159-175. https://doi.org/10.1086/267989