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TOURISM, GENDER AND

RELIGION:

FEMALE MUSLIMS' PERCEPTIONS OF

INTERNATIONAL TOURISM - AN

INTERSECTIONAL PERSPECTIVE

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PhD

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School of Hotel & Tourism Management

Tourism, Gender and Religion:
Female Muslims' Perceptions of International Tourism -
An Intersectional Perspective

Farisha Nazmeen Nisha

A thesis submitted in partial fulfillment of the requirements for the degree of
Doctor of Philosophy

April 2023

CERTIFICATE OF ORIGINALITY

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Farisha Nazmeen Nisha

DEDICATION

*This thesis is dedicated to the loving memory of my parents. In spirit,
you are always with me and you have also made this
Ph.D. journey possible for me.*

ABSTRACT

Dynamics of complexities prevail when multiple factors intersect and interact among and between each other. Although gender and religion both have important effects on tourism consumption, research inquiries on their combined effect has been limited. The current study examined, evaluated and interpreted the various interconnections (including conflicting relationships) between tourism, gender and religion from multiple perspectives. This empirical investigation sought to intricately unveil female Muslims' perceptions of international tourism, as they have often been recognised as marginalised tourism consumers. The intertwined identity of being a female and a Muslim concurrently presents a heterogeneous and distinctive social positionality. The significance of this study was that it sought to provide insights into the role and influence of this intersectional positionality in contributing to the tourism experiences that were subjective to female Muslims, which otherwise are obscured when the perceptions and experiences of female and Muslim tourists are examined separately.

The methodological stance adopted was the qualitative tradition of constructivist grounded theory, which enabled the researcher to get closer engagement in generating an in-depth and 3Rinterpretivist understanding of the underexplored research phenomenon. The study methodology considered relativist ontology that situated on multiple realities and subjectivist epistemology as its philosophical underpinnings. The data collection method was in-depth interviews of two sets of stakeholders, specifically, female Muslim tourists and community spokespersons, and was contextualised in the Fijian Muslim community.

This study's findings contributed to the literature by providing insights into two levels of intersectional tourism experiences associated with the female gender and Islamic religion identities. The first level of intersectional experiences involved single interaction between gendered and religious identities. Here, gender-focused intersectional tourism experiences involved amplification of gendered tourism experiences by influences from Islamic cultural gendered practices (*Qawamum* [the protector and maintainer role of familial males], *Pardah* [social and behavioural gendered boundaries/conduct], *Huqooq-ul Ibaad* [welfare caretaking of others], *Sillaturrahim* [kinship caretaking], *Akhlaaq* [principles of virtue, morality and good manners]) as well as tourism landscapes (female- [Muslim-] friendly/unfriendly). These experiences specifically centered on gendered power structures; care for and attentiveness to others; and modesty and morality sensitivities. Religion-focused intersectional tourism

experiences involved the amplification of Islamic religion identity by the female gender identity. Resulted experiences concerned religious needs and, experiences of international Islamic environment; and experiences and perceptions of being differentiated as a Muslim tourist. The second level of intersectional tourism experience involved simultaneous interactions between gendered and religious identities, generating gender-focused and religion-focused tourism experiences simultaneously (specifically, double power relations associated with the intersection of gender and religion). The current study also contributes to the literature by considering both the positive and/or negative intersectional experiences of international tourism. The Fijian context provided insights on some further cultural subjectivities of being a female Muslim tourist, as Islam is not a monolithic religion because of its global and transnational nature.

This study examined experiences associated with multiple and intersected identities, and it contributes to the literature by deciphering the synergy between tourism studies, gender studies and religious studies. The study's findings also have practical implications for motivating different stakeholders (e.g. gender and religious organisations and the tourism industry) to promote social inclusion and improve quality of life, especially, that of marginalised individuals, through equality in tourism consumptions. Insights into the homogenous and heterogeneous tourism experiences of female Muslims will enable the tourism industry to better understand the importance of social and religious attributes of tourists and to diversify their products and services accordingly.

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LIST OF ABBREVIATIONS AND ACRONYMS

CGT	Constructivist Grounded Theory
FBoS	Fiji Bureau of Statistics
FML	Fiji Muslim League
FMWL	Fiji Muslim Women's League
FMYM	Fiji Muslim Youth Movement
FWCC	Fiji Women's Crisis Centre
FWRM	Fiji Women's Rights Movement
GT	Grounded Theory
MITT	Ministry of Industry, Trade and Tourism – Fiji
MWCPA	Ministry of Women, Children & Poverty Alleviation – Fiji
SDG	Sustainable Development Goal
TLTB	iTaukei Land Trust Board
UNWTO	United Nations World Tourism Organisation
VFR	Visiting Friends and Relatives
WTTC	World Travel and Tourism Council

CHAPTER 1: INTRODUCTION

1.1. Background of the Study

Article 7 of the United Nations World Tourism Organisation (UNWTO) Global Code of Ethics, ‘Right to Tourism’, contends that access to and use of tourism spaces and places is a universal right for all individuals (UNWTO,1999). Conversely, Breakey and Breakey (2013, p. 745) argued that if all people are entitled to have ‘the right to pursue tourism, then it is wrong if some groups of people are arbitrarily prohibited from this pursuit (e.g. by discrimination against their race or gender)’. In reality, contrary to these arguments concerning the universal right to tourism, tourism opportunities and its enjoyment are ‘unevenly distributed, ambiguous and contested’ among different individuals and groups (Bianchi, Stephenson, & Hannam, 2020, p. 291).

Female¹ Muslims have commonly been perceived as a subordinate or marginalised group in the consumption of tourism (Battour et al., 2018). In contemporary times, they represent an emergent travel and tourism phenomenon, both in their participation and in academia. Annually, an estimated 63 million female Muslims undertake international trips, spending about US\$80 billion on tourism activities (Mastercard & CrescentRating, 2020). The dual identities of being a female and being a Muslim accord female Muslims with an intersected social identity that is unique only to this group. Terms used to refer to female Muslims include *Muslimah*, *Hijabi*, *Hijabsters*, and ‘Muslim sisters/sisterhood’ (Hassan & Harun, 2016; Om, 2017). With their unique social positionality, female Muslims are expected to concurrently adhere to both gendered and religious norms and practices, which shape their values, cultures, behaviour, actions and attitudes across situations and contexts. Consequently, their gendered and religious identities can have multifarious effects on their tourism consumptions, such as on their participation ability/inability, travel motivations and behaviour, and can influence their other tourism experiences (in either positive or negative ways). The influence of gendered and religious identities in the tourism context can be both intrinsic (e.g. in-group behavioural or attitudinal characteristics) or extrinsic (e.g. out-group behaviour or attitudes) in nature. Nevertheless, under some circumstances, the tourism landscape can be highly influential, and tourists may be under pressure to compromise on their regular norms and practices, such as those associated with their social identities, to obtain a desired touristic experience (Weidenfeld & Ron, 2008).

¹ The use of the term Female(s) throughout the thesis refers to both woman (women) and girl(s)

In some respects, female Muslims differ from other individuals who share one of the same backgrounds, that is, from non-Muslim females and male Muslims. Female Muslims' incorporation of faith into their behaviour, actions and attitudes differentiates them from non-Muslim females. On one hand, the Islamic faith concerns spiritual matters such as religious needs and practices (Mohsin, Ramli, & Alkhulayfi, 2016). For instance, practicing Muslims need prayer facilities to conduct worship activities (Asbollah, Lade & Michael, 2013; Ratthinan & Selamat, 2019). On the other hand, it involves mundane matters that are to be guided by Islamic values and regulations (Mohsin et al., 2016). Accordingly, Islamic culture contributes to gendered norms and values and, related structures and divisions for females, which differentiates Muslim females from non-Muslim females (and from Muslim males) from a gendered perspective (Haddad & Esposito, 1998; Treacher, 2003). For instance, according to the Islamic culture, female Muslims are expected to travel with a male guardian (*mahram*), dress modestly (e.g. by wearing a *hijab*, a form of Islamic head covering) and show a preference for gender-segregated facilities and amenities in the tourism context (Hall & Girish, 2020; Moufakkir, 2020; Ratthinan & Selamat, 2019). However, individuals with multiple identities can have widely differing experiences. There can be multiple intersections between gender, religion and tourism, which this study examined, evaluated and interpreted in depth.

1.2. Research Rationale and Significance

This section explains why the study problem (Section 1.3) merits examination. This discussion, based on limitations of and gaps in previous research (discussed in Chapter 2), describes the research directions undertaken by the current study, such as extending or taking new perspectives on the research field being examined (that is, the intersections between tourism, religion and gender).

1.2.1. Knowledge-Related

Individuals maintain various identities concurrently, which overlap in producing differing behaviours, attitudes and experiences. This state arises through engagement in various roles and responsibilities and the multifarious ways that an individual defines himself/herself across situations or contexts (Bond & Falk, 2013; Falk, 2008; Palmer, 1999). Tourism scholars have acknowledged that research is needed to examine the roles and influences of multiple identities in different types of tourism experiences (Bond & Falk, 2013). The current study attempted to fill this research gap by examining the roles of overlapping social relations

and the associated sense of self in influencing different types of touristic experiences as well as tourism's role in influencing tourists' personal and social identities. Individuals can choose to express a particular identity to adapt to different situations, needs and moods (Oyserman, Elmore, & Smith, 2012; Palmer, 2005). The current study thus drew insights into the ways in which different situations determine the dominance of particular identity traits of individuals in generating related tourism experiences (e.g. participation (in)ability).

Intersectionality can be considered as the most relevant theory with which to examine the relationship between tourism and multiple identities, particularly to decipher how overlapping identities shape and reshape each other across different tourism situations and contexts. Accordingly, the current study responds to calls for the application of intersectionality theory in tourism research (Mooney, 2017, 2018; Watson & Scraton, 2013), which has been underexplored. Scholars have asserted that the underutilisation of intersectionality in the tourism context is largely due to its complex and ambiguous nature. However, this study found that this theory was useful in obtaining an in-depth and dynamic understanding of the diversity in various intersections. Specifically, it enabled the current study to unveil interpretive accounts of gender and religion in the tourism context.

Gender and religion are two primary social relations, and they have combined effects on tourism consumption. Being a female and a member of a religious group represents an intersected social identity and an intra-group relation that is unique to this group. From a touristic perspective, females and Muslims have been widely examined as separate entities in the tourism scholarship. However, although female Muslims represent subsections of both tourism by females and tourism by Muslims, they have been inadequately researched as their own tourism segment (Oktadiana, Pearce, & Chon, 2016; Prayag, 2020; Yang, Khoo-Lattimore, & Arcodia, 2017a). There have been few research inquiries from the touristic perspective on the interactions between gendered and religious identities (Figuerola-Domecq et al., 2015). Accordingly, through the use of intersectionality theory, the current study addresses these research gaps by investigating the female Muslim tourist segment from multifarious perspectives, considering their heterogeneous and subjective experiences. As they differ from groups sharing one of the two identities (non-Muslim females and Muslim males), female Muslims' tourism experiences have varying levels of differences. The current study also applies intersectionality to investigate both positive and negative situations and experiences of female Muslims. Issues associated with status (that is, superiority and inferiority) and related entitlement aspects (e.g. those associated with power structures) were

also considered. Thus, intersectionality theory enabled the examination and deciphering of multiple levels of issues of equality and inequality in the tourism context.

Tourism participation involves a transition state where individuals temporarily disassociate from their regular environment and engage in a different environment, which enables their attainment of global perspectives (Davidson, 2005; Palmer, 2005). This study evaluates and discusses how in the tourism context, in the pre-trip, during-trip and post-trip stages, study subjects adhere, negotiate or resist social norms and practices associated with their intersectional backgrounds of gender (e.g. *mahram* accompaniment) and religion (e.g. worship activities). A related example was discussed by Kiani, Tavakoli and Mura (2023), who considered Iranian female's indirect resistance to mandated veiling by unveiling or misveiling when travelling (included physical and virtual tourism context). In another example, Oktadiana, Pearce and Li (2020) highlighted millennial female Muslims' adherence to gendered norms by emphasising modest clothes. Tourist experiences enable the construction and reconstruction of the self's embracing the exposure attained during the trip (Cohen, 2010; Wearing & Wearing, 2001). The theoretical application of intersectionality shows how tourism experiences (in different trip phases) lead to different types of changes, both improvements and contradictions, in the personal and social lives of female Muslims, and affect how they make meaning of their acquired tourism experiences.

Although the research emphasis is predominantly on the study subjects' perceptions of the experiences of multiple identity encounters and their interactions, the contextualised study group, that is, female Muslims from the Fijian community, provides interesting knowledge contributions to the scholarship on tourism by females and tourism by Muslims. First, this study addresses the need to expand research on tourism by females to non-Western contexts (including, beyond Asian-oriented contexts), which has received inadequate academic attention (Henderson & Gibson, 2013; Yang, Yang, & Khoo-Lattimore, 2019). Second, this study group is a minority Muslim community, and their perceptions of tourism consumption are underexplored relative to those of Muslims originating from Muslim-majority nations (e.g. Ratthinan & Selamat, 2019; Tavakoli & Mura, 2015). Thirdly, tourism studies of female Muslims have considered Muslim-majority and non-Western context (either liberal or conservative) (e.g. Ratthinan & Selamat, 2019; Tavakoli & Mura, 2015) or Muslim-minority and Western contexts (e.g. Bhimji, 2008). In contrast, the current study addresses the perceptions of international tourism held by female Muslims from a Muslim-minority and non-Western context, which has not yet been investigated in the tourism scholarship. This

tourist group is representative of the Oceania region, which has received little academic attention. Fijian Muslims represent the highest-percentage Muslim population in the South Pacific region and are the second-largest population in the Oceania region after Australia. As such, this research was intended to reveal the diverse perceptions of individuals or groups' tourism consumptions in this under-researched context.

1.2.2. Practical-Related

Intersectionality is generated from real-life situations, and one of its aims is to provide social justice for marginalised (or disenfranchised) groups and individuals (Crenshaw, 1989, 1991). One of the practical implications of the current study concerns social inclusion. Tourism is perceived as both a universal human need (Bianchi & Stephenson, 2013; Bianchi et al., 2020) and a social need (McCabe & Diekmann, 2015; McCabe, Minnaert, & Diekmann, 2012). The current study on Fijian female Muslims thus advocates increased opportunities for tourism consumption for all female Muslims, for all gender and religious groups and for all individuals in general. International tourism participation exposes Fijian female Muslims to a global platform that enables them to obtain worldwide perspectives on life. This study generated insights into how, when these individuals returned to their regular environment (post-trip tourism experiences), these global perspectives brought (practical) changes (positive and negative) to their lives and to society in overall.

From a theoretical perspective, this study identified the synergy between gender studies, religious studies and tourism studies. Similarly, from a practical perspective, it aimed to bring together multiple social groups, specifically gender-based and religious groups (organisations), to empower disadvantaged groups and individuals and increase their tourism participation to improve their quality of life. It also encourages relevant stakeholders to provide tailor-made tourism products and services (e.g. through adaptations) to contribute to positive tourism experiences for female Muslims (and for both females and Muslims in general).

1.3. The Empirical Research Inquiry

1.3.1. The Research Aim

Using an intersectionality approach and with a focus on the interplay between multiple identities, the current study aimed to examine the perceptions of Fijian female Muslims on international tourism from multiple perspectives. Specifically, it intended to further the understandings of the female Muslim tourist segment and the embodiment of multiple identity-related characteristics in impacting their tourism experiences at different stages of the international trip (including directing of travel behaviour), and also, in particular, unique to Fijian female Muslims.

1.3.2. Research Objectives

The study responds to the research aim through addressing the following objectives:

- To examine the pre-trip experiences of female Muslim tourists (such as tourism motivations, tourism determinants [constraints and negotiations; and facilitators], trip planning and arrangements)
 - To investigate the manner gendered and religious identities impact the pre-trip experiences of female Muslim tourists
 - To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the pre-trip tourism phase.
- To examine the during trip experiences of female Muslim tourists (such as activity engagements and other forms of tourism consumption experiences)
 - To investigate the manner gendered and religious identities impact the during trip international tourism experiences of female Muslim tourists
 - To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during trip tourism participation phase.
- To examine the post-trip experiences of female Muslim tourists (such as impacts on regular gendered positioning, impacts on the society [gender and religion focused], future tourism participation)
 - To investigate the manner gendered and religious identities impact the post-trip experiences of female Muslim tourists

- To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the post-trip phase.
- To utilise intersectionality theory to contribute socio-cultural knowledge in the tourism discipline concerning the diverse interrelationships between multiple identities (gender and religion) and tourism.

Although, from a broader perspective, female Muslims represent a single group and share the same characteristics, each female Muslim as an individual may perceive herself differentially than other female Muslims. For instance, the level of adherence to the norms and practices associated with the female Muslim identification can differ among different individuals and across different situations. Therefore, this study intended to decipher female Muslims' perceptions of international tourism from both convergent and divergent perspectives.

1.3.3. The Research Approach

Based on an interpretive paradigm, this study adopted the qualitative tradition of constructivist grounded theory (CGT) as its methodological framework for the empirical research inquiry. The CGT approach was used to obtain an in-depth interpretive understanding of an underexplored research phenomenon, that is, the varied interplay between multiple identities (gender and religion) in the tourism context. This qualitative approach adopted relativist ontology (emphasis on multiple realities) and subjectivist epistemology as its philosophical underpinnings. Using both purposive and theoretical sampling techniques, the study conducted in-depth semi-structured interviews with 27 female Muslim tourists and 9 community spokespersons. Participants were contacted through the use of gatekeepers, and the interviews were conducted face-to-face in the participants' natural settings. The study was contextualised to the Fijian Muslim community. The study was contextualised in the Fijian Muslim community. The data analysis procedure, conducted simultaneously with the data collection, was thematic in nature and included several coding stages (initial and focused).

1.4. The Study Context

1.4.1. Introducing the Fijian Context

Fiji, a geographically remote island, is a developing nation (see Figure 1.1) with a small population [926, 276 citizens] (Randall & Brimacombe, 2020) and small land size [18,333 km²] (TLTB, 2020). Fiji is recognised as the regional hub of the South Pacific for the international world (e.g. for economic activities and international engagements) (Ministry of Economy, 2017). In the Fijian context, inbound tourism activities receive greater emphasis than outbound tourism activities. In 2019, approximately 894,389 international tourists visited Fiji, and around 174,590 Fijian residents engaged in outbound travel (FBoS, 2020). However, the outbound travel figure has been contested, as it might constitute travel by both temporary² and permanent³ residents of Fiji, the latter of which could also comprise travel by Fijian citizens who reside in foreign countries.

Inbound tourism⁴ is considered a major driver of economic development, especially in developing countries such as Fiji. The Fijian tourism industry has experienced constant growth for several years. Australia and New Zealand have traditionally been Fiji's major tourist source markets (WTTC, 2020). In 2019, Fiji's tourism earnings were about FJD 2,998.2 million. The tourism industry contributed to approximately 26.3% of Fiji's GDP and generated about 90,700 employment opportunities [26.3% of total employment] (WTTC, 2020). More broadly, tourism has multiple substantial effects on the Fijian economy, such as through its direct and indirect economic linkages with other sectors [e.g. agriculture, transportation] and with local communities (MITT, 2020). Thus, the tourism industry is a significant source of livelihood for Fijians, as it improves their standard of living and contributes to the national economic growth. Fiji's tourism (and national) development plans over the years also highlight the importance of the tourism industry (Department of Tourism, 2009; Tourism, 2009). Through collaboration with different stakeholders, these plans aim to enhance the industry's performance while promoting sustainable tourism development (e.g. through minimising its negative impacts on the local economy, communities and the environment). However, in recent times, the national tourism industry in Fiji has plummeted, along with the global tourism industry, because of the effects of the global Covid-19 pandemic health crisis (IFC, 2020). The significant decline in economic growth (such as

²Temporary residents of Fiji on a foreign passport with limitations on their residence period in Fiji

³Permanent residents of Fiji, that is, Fijian citizens, who have no limitations on their residence period in Fiji

⁴Hereon, the term 'tourism' in this section refers to its inbound form

through a decrease in foreign exchange earnings and increase in unemployment) provides insights on the negative effects of a country being heavily tourism-dependent for economic development. However, the Fijian tourism industry is gradually reviving, as international tourism activities have resumed lately (Singh, 2023).

As the current study focused on outbound tourism, specifically, Fijian female Muslims' perceptions of international tourism, it was essential to contextualise the study group. A distinctive feature of Fiji is that it is a pluralistic society in which various communities and groups coexist while maintaining their own cultures and norms (Harrison, 1998; Srebrnik, 2008). The presence of diverse religious groups such as Christianity, Hinduism, Islam and Sikhism (Hock, 2006) contributes to the multi-cultural composition of Fiji's pluralistic society. Islam is the third most popular religion, representing about 6.3% of the Fijian population (Nationmaster, 2019). This is also the largest Muslim population in the South Pacific region. Most Fijian Muslims are of Indian descent (FBoS, 2015), as they are descendants of indentured labourers from pre-partition India (the current countries of India, Pakistan and Bangladesh) who came to Fiji in the 19th and 20th centuries (Ali, 1981). Islam came to Fiji with these labourers, of whom around 7,635 were Muslims, with 5,098 being males and 2,357 being females (Ali, 1981; Haniff, 1990).

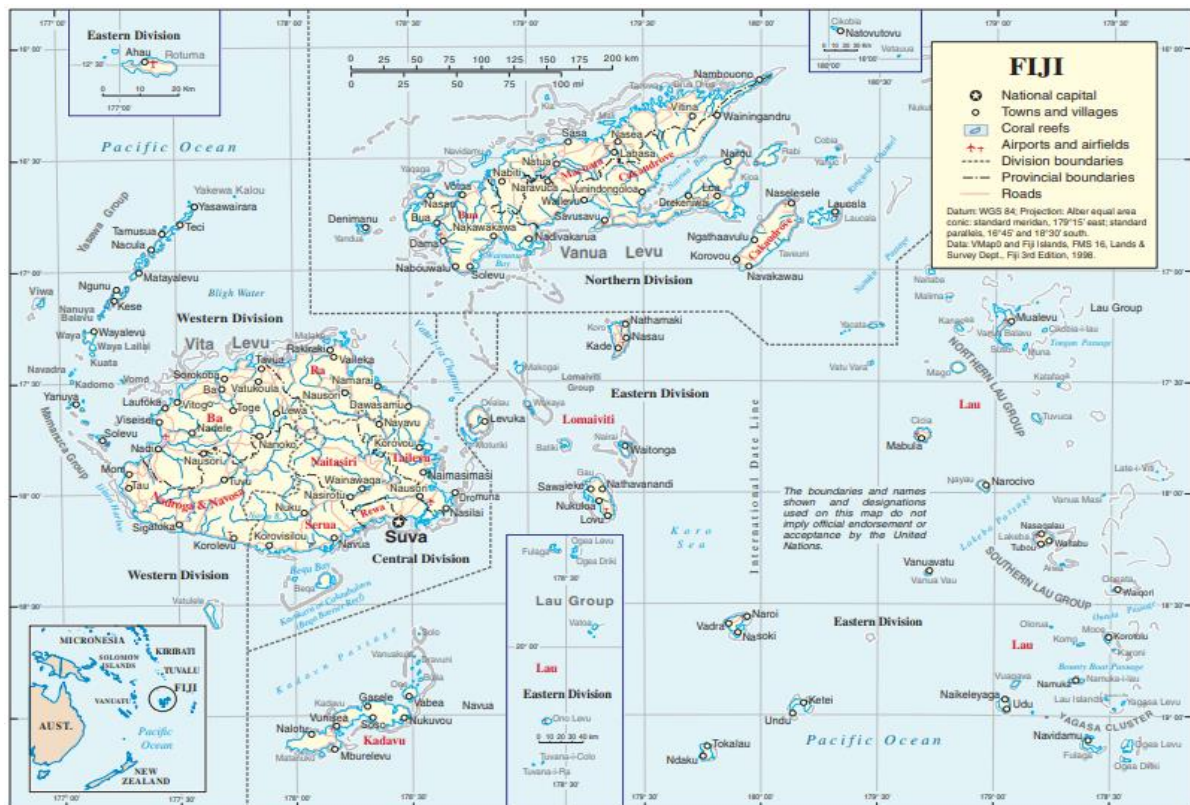


Figure 1.1: Map of Fiji Islands (Source: UN, 2009)

1.4.2. The Early Days of Islam in Fiji

Islam was introduced to Fiji through the indentureship of Indian labourers. However, the indenture system did not make any provisions for the maintenance or preservation of the labourers' religious heritage or customs (Ali, 2004). As such, during the early days of Islam in Fiji, Muslims had to self-sustain their religious traditions and customs. However, the demands of surviving the indentured system, which was marked by deplorable living conditions (e.g. cramped living spaces, little to no privacy and insufficient resources) and abusive work environment (e.g. hard and lengthy labour and corporal punishment) prevented them from properly practising Islam (Pande, 2010; Voigt-Graf, 2008). Islamic practices were confined to adherents' domestic spheres and thus were more of a private affair (Ali, 2004; Koya, 2014). However, historical accounts have also revealed that some strong-willed Muslims observed religious rites when appropriate regardless of their location or context. For instance, certain Muslims offered their timely prayers in the cane fields they worked (Ali, 1981).

It has been asserted that the ancestors of Fijian Muslims lacked a communal religious life (Ali, 1981), but it has also been argued that these adherents did communally celebrate major religious events (Brennan, McDonald, & Shlomowitz, 1992). Studies have revealed that the custom of joint festival participation existed within the religious groups of indentured Indian communities. For instance, Hindus joined Muslims in marking Islamic festivals or in attending prayer meetings (Koya, 2014). This communal participation could also be attributed to the desire to socialise or to take a break from the regular hardships of life rather than solely to commemorate specific religious events (Ali, 2004). Nonetheless, these religious practices were observed only within the labourer community; they had no public presence among other Fijians. However, the observance of religious practices to varying degrees and in various forms despite the circumstances indicates that early Muslims in Fiji kept their religious identity intact to some extent.

1.4.3. Reinforcement and Contemporary Outlooks on Islam in Fiji

Upon the cessation of the indentured labourer system, many Muslim Indians remained in Fiji as permanent settlers along with other Indian groups (Haniff, 1990). They were later followed to Fiji by free migrants, some of whom were teachers, missionaries, clerks and interpreters (Gillion, 1956). Over time, the religious groups of these early migrants became more distinct, and each strived to reinforce their religious identities (Haniff, 1990; Hock, 2006), as they

transformed Fiji into a multicultural, pluralistic society. Owing to the Indian ethnicity of the early Muslims, they were initially recognised as Indians, but in contemporary times, their religious identity dominates (Srebrnik, 2008). For example, to differentiate Muslims from other Indian religious groups, Urdu is emphasised as the vernacular language in Islamic educational institutions (Ali, 2004), although Fiji-Hindi (an informal language created by indentured labourers that comprises features of several Hindi dialects) is their mother tongue, similar to other Indians (Rahman, 1993). Although most contemporary Fijian Muslims are of Indian ethnicity (due to their ancestral origins), intermarriages, migration and conversion have led to mixed ethnic backgrounds (minority representation) of the Fijian Muslims.

Islam in Fiji has become more institutionalised because of factors such as the establishment of constitutional rights for religious freedom (including the passing of human rights acts to protect religious minority groups) and the development of religious infrastructures (e.g. mosques/*markaz*), organisations (e.g. the Fiji Muslim League, Maunatul Islam Association Fiji and Anjuman-e-Islam) and educational institutions (including increased [local/expatriate] religious scholars) (Ali, 2004; Koya, 2014; Lamb, 2010). Fijian Muslims' interactions with international Muslim communities, such as through organisational affiliations (e.g. in India, Pakistan, Australia and New Zealand) have also enhanced Islamic traditions and customs in Fiji (Ali, 2004; Hock, 2006). The majority of the Muslims in Fiji are *Sunnis*, which are subdivided into Hanafi, Shafi, Ahle-Hadith and Tablighi Jamaat, and a minority of Fijian Muslims belong to the Ahmadiya sect (Ali, 2018; Bouma, 2010).

The umbrella Muslim organisation is the Fiji Muslim League (FML), which has subdivisions (including separate sub-organisations for Muslim youths and females) in various towns and cities throughout Fiji (Ali, 2004; Lamb, 2010). The FML and other Muslim organisations are committed to safeguarding the Muslim identity and strengthening Islamic heritage and culture in Fijian society (Hock, 2006). The FML also manages Fiji's Muslim primary (17) and secondary (5) schools, such as through emphasising the delivery of religious instructions (e.g. *Islamiyat* and Arabic classes, including learning of worship activities) to instill religious values among the younger Muslim generations. To cater to Muslims' religious needs, *Halal*-certified products are available all over Fiji.

Islam plays a significant role in shaping cultural, social and other aspects of life for Fijian Muslims (Ali, 2018). Most Muslim societies in Fiji hold a liberal view of their Islamic faith. They seek to ensure that Islamic culture coexists peacefully with other religions in Fiji (Hock,

2006). Religious harmony is another important factor that contributes to the maintenance of a strong Muslim identity in Fiji. As such, although Islam is a minority religion, the practice of Islamic culture has become more apparent in Fijian society (e.g. through regular observance of activities such as prayers (*salah/namaaz*), fasts (*roza/saum*), *hajj* and almsgiving (*zakaat*) (Al-Hilaly, 2011; Miller, 2008). Unlike its early days, Islam is no longer just a private affair; it has assumed a public role in Fiji. One national holiday is dedicated to the Islamic faith, which is the public (includes non-Muslim) celebration of the Prophet Muhammed's birthday. Islam is also frequently represented in Fiji's mass media; Islamic messages (e.g. through speeches on Islam and *Quran* recitations) are presented on television and radio programmes every Friday (an Islamic holy day) and during the month of *Ramadhan* (Chand, Buksh, & Anzeg, 2016).

1.4.4. Gendered Positioning of (Muslim) Females in Fiji

As aforementioned, most Fijian Muslims are of Indian descent, and for a long time, ethnicity dominated representations of gender relations despite differences within the group, especially religious differences. Over time, national gendered representations gained emphasis in wider Fijian society. Therefore, this section presents historical and contemporary discussions on gender relations based on ethnicity and wider Fijian society.

1.4.4.1. Historical Outlook on (Muslim) Females

Pluralism in Fijian society began in colonial times, with native Fijians, Indian indentured labourers and European settlers remaining segregated from each other, as primarily directed by the colonial administration (Lal, 1992). Likewise, the gendered relations of each community differed in certain ways. The recruitment of female labourers was crucial to the establishment of the indentured labour system in Fiji, and was set as a precondition by the Indian government to Britain (Lal, 2000). The primary benefit to females was the economic independence provided through being income earning workers, akin to males. The indentured labour system disrupted cultural and social norms and practices, including gendered norms and practices. These disruptions were attributed to the absence of kin and societal religious institutions, restricted marriages (marriages were discouraged by the plantation owners and were costly to register [time, money, travel distance], and some marriage registrations mandated Christian practices) and female labourers being a smaller population than male labourers (Kelly, 1989; Shameem, 1987). Therefore, female labourers, especially those who were single, experienced sociocultural freedoms, as they were able to challenge and resist the subordinate and submissive positions that they had previously experienced, which some of

them attempted to escape through indentured labour (e.g. refusal to provide domestic services to males or demanding payment in return for their services) (Lateef, 1987a).

However, gendered issues prevailed in the indentured labourer community. Historical records showed that as females' work tasks were lighter and only concerned unskilled labour, their wages were lower than males (Shameem, 1987). Focus was given on their roles in providing domestic services. Women with partners and families frequently engaged in both field labour and domestic work. The harshness of the living conditions created conflicts between certain gender roles. There were restrictions in family life due to a lack of privacy in congested dwellings; spouses being separated on different plantations (especially with unregistered legal/civil marriages that had been performed according to cultural rites); free people being restricted from interacting with their indentured spouses; punishments from overseers/*sirdars* related to the provision of childcare (e.g. time taken to feed infants); lack of childcare and maternal health services; familial expectations conflicting with work; and maternity leave not being provided by employers (Lal, 1985; 1992; 2000; Shameem, 1987).

Male dominance and female subordination persisted even though females had their own earnings and given the disruptions of sociocultural gendered values. As free Indian males increased in number, females' work decreased, including fewer working hours, and thus they became dependent on males for their economic needs. Although there were all-female work gangs, they were supervised by males, particularly *sirdars* (foremen) and overseers (Lateef, 1990a). Violence was sometimes used on females when they challenged or resisted traditional (Indian) gendered norms, which implied males' inability to cope with the absence of gendered power and control and its effect on their honour. As scholars have stated, fewer females and competition from other males engendered male dominance, including ownership of females. In extreme situations, females were victims of physical assault, sexual assault and even murder (Lateef, 1987a; Naidu, 2004; Shameem, 1987). Insecurity and the need for protection from threatening males led females to seek early or temporary marriages or to engage in unpaid domestic services.

These female labourers also experienced racism from non-Indian individuals. European overseers were known for regularly committing sexual and physical assault against female labourers, who they saw as low-class individuals and as property (Hyam, 1990; Lal, 1985; 1992; Shameem, 1987). Often, these cases went unreported because of threats of extreme work and violence, including from close individuals (e.g. husbands). Health services for

females were also compromised, and there was lack of female medical personnel (normally of European origin) because of unwillingness to serve indentured labourers, and they often faced assault from male doctors (Garnham, 1918).

Indentured labourers were typically blamed for all gendered problems at the plantations, and employers (overseers, planters) received less blame. Female labourers in particular were deemed responsible for gender issues regardless of their engagement. The murders of females and suicides by males regarding the latter's inability to cope with their loss of dominance over females and the resultant diminishing of their honour were blamed on females for deviating from the sociocultural norms of morality and family life (Garnham, 1918; Mishra, 2008; Shameem, 1987). Likewise, the suicides of females who had resisted servitude and the dominance of males were also considered the females' fault. The deaths of children were also blamed on mothers for neglecting their caretaking duties (Lal, 1985). In addition, females were considered the most vulnerable to exploitation (physical, sexual, economic), as they were often considered to be the property of men (Lal, 2000).

However, some female labourers were assertive in resisting and challenging exploitation by males (labourers, employers, overseers, *sirdar*), although they were portrayed as having a bad character by opposing actors (e.g. employers, males) (Ali, 1976; Mishra, 2016). Nevertheless, females' collective agency and activism became dominant and were primarily represented through the (informal) formation of the Indian Women's Gang (*Mahila Mandal*) in the cane belts of Fiji to address the exploitation (physical, sexual and economic) of females (Mishra, 2012; Naidu, 2004). Their resistance also included violent methods, such as beating their perpetrators. Resistance to female exploitation also included the engagement of other males (e.g. assisting females in their revenge or taking revenge themselves) (Lal, 1992).

The lower status and vulnerability of female labourers and the need to address the situation eventually received widespread international attention, including initial international feminist engagements in the South Pacific and Fiji, such as from European missionaries, feminist organisations in Australasia (New Zealand and Australia) and India, and the Indian government (Garnham, 1918; Sanadhya, 1991). Support included recommendations for the promotion of family life and the provision of better health care facilities and female medical staff, including caretaking of neglected female children (orphans and motherless children whose fathers were unable to care for them) (Sanadhya, 1991). Eventually, the poor treatment of females led to the abolition of the indentured labour system in Fiji.

Although freed from indenture and able to become settlers of Fiji, Indian females experienced an immediate loss of financial autonomy, as the majority of them became unemployed (Lateef, 1987a; Mishra, 2008). The primary employer, the Colonial Sugar Refining Company (CSR), only provided land leases for cane cultivation to married males to encourage family farms (Lateef, 1987a). With land leases being under males' names, females also lacked the ability to own property. The farms were inherited by males across generations, and only in their absence could females attain an inheritance (Carswell, 2003). Although wages increased and spousal allowances were provided to compensate females for their loss of income, males maintained control of this income. In most situations, females became invisible and unpaid labourers, assisting in farm work and being responsible for domestic services (Shameem, 1987). To improve the standard of living of female spouses and to nurture the families of its employees, the CSR, along with social welfare groups (Methodist missionaries), improved health and childcare facilities.

However, Fiji's Indian females did not immediately disappear from the public eye in the initial settlement days, as they had major involvement in leading the 1921 labour strike in Fiji to protest low wages, poor work conditions and high living costs (Mishra, 2008). They urged and threatened Indian males to stop working and participate in the strike. These women bravely fought the Europeans and the police (often with sticks and stones). Eventually, the Australian and New Zealand military was called for assistance; some female activists were jailed, and the country was placed under martial law (Gillion, 1977; Mishra, 2012). Fiji Indian females' resistance through the 1921 labour strike represented the start of an influential feminist movement in Fiji.

Over time, Fiji Indian females disappeared from the public arena and became more confined to domestic life. Towards the end of the indenture period, employers emphasised the role of females in domestic services by allowing them to engage in shorter hours of work, commuting their indentures early, and allowing their husbands to pay a fee to cancel their wives' indenture period (Shameem, 1987). The reestablishment of traditional cultural and social norms (e.g. through the importation of religious resources) reinforced the restrictions on females. Emphasis was given to family maintenance. For example, changes were made to Fiji's marriage laws to allow some permanency in relations (e.g. to align with the values of Indian religions such as Hinduism and Islam) while fostering the family legacy (Lal, 2004; Lateef, 1987a). As social and moral problems during the indenture were primarily judged to be female-related, in the post-indenture period, controls were placed on females' behaviour

(e.g. withdrawal from public spaces to limit interactions with males) to prevent them from diminishing the dignity of their families and male honour. As in indentured life, males often used violence when facing resistance from females (Lateef, 1990a). Although patriarchal conditions contributed to gendered double standards, females' different roles (in the family) contributed to different positioning for females in a family (e.g. a daughter-in-law had lower status than a mother-in-law).

Indian male settlers in Fiji started to gain political rights (e.g. the right to vote and to stand for election) as early as 1916 (Ali, 1977), whereas Indian females, along with females of other ethnicities, did not begin to attain political rights until 1963 (Mishra, 2012), reflecting their political and social marginalisation. Thus, most gender-related law and policies, including those of the Fiji Indian community, were male-dominated. An example is males raising concerns with the governor of Fiji regarding the issue of immorality of women and the need for marriage, and changes in the law were subsequently implemented (Kelly, 1991).

As Fiji Indians lacked permanent ownership of land, education became crucial to facilitate their progress in various economic roles. However, they faced resistance from the government and from the CSR, which preferred that they continue in their agriculturalist roles (Gillion, 1977; Kelly, 1991). Christian missionaries developed schools specifically for Indians, aiming for religious conversion but having little success. Recognising that Fiji Indian females were the most disadvantaged group in the British colony, these missionaries founded schools for girls, although they did not reach every settlement (Mishra, 2012). Later, more schools were founded by religion-based institution that Fiji-Indians were members and later through government initiatives (Lal, 2004). However, female education remained limited because of poverty, prioritisation of males, or females having to leave school to focus on developing the homemaking skills needed for marriage and family life (Leckie, 2000). Educational accessibility was also hindered by racial discrimination, such as the refusal of admittance to European-only schools and the awarding of 50% of tertiary scholarships not based on academic merit to native Fijians to allow them to catch up with the qualifications and economic growth of Fiji Indians (Lal, 2004; Narayan, 2008). The racial divide could be attributed to British discouragement of interactions with native Fijians and Indians during colonial times (e.g. punishing Fijians for allowing Indians to reside in their native villages) (Davis, 2007).

Although the majority of female Indian settlers worked in domestic services, over time, some of them were able to earn income as hawkers, retailers, tailors/garment workers, domestic workers or cooks (Mishra, 2008; Pande, 2020). A lack of educational qualification also reduced their employment opportunities. Cultural and social ideologies appeared to categorise the appropriate (clerks, typists, teachers, nurses, family-owned business) and inappropriate (waitresses, air hostesses) occupations based on the degree of interaction with unrelated males (Lateef, 1987b; 1990a). Female-suitable employment was further influenced by women's organisations/clubs, such as female missionaries who trained women and girls to become teachers or nurses (Leckie, 1997). Discrimination also hindered employment. The sugar industry was dominated by males, and occupations for females in the tourism industry were dominated by native Fijians because of a desire to promote the native representation of Fiji. Many government grants and loans were exclusive to native Fijian businesses, and the majority of jobs, especially higher-level jobs, were reserved for native Fijians (Kumar, 1997; Lateef, 1987; Premdas & Steeves, 1991).

The literature has shown that Fiji Indian women's clubs and organisations (e.g. social clubs, religion clubs) played a major role in sustaining communal interactions between females, including the provision of social welfare services by wealthy and middle-class Indian females to disadvantaged Indian females (e.g. the establishment of rescue homes for girls and caretaking of old and destitute women by Stri Sewa Sabha [Women's Service League]) (Lateef, 1987b; Mishra, 2008; 2012). However, some of these local clubs and organisations, such as Zanana Muslim League, have promoted traditional gendered relations among its members.

Although some of the members of the FML are females, there is a separate subsection, the Zanana Muslim League, that caters to Muslim women's religious (e.g. enriching Islamic knowledge) and social (e.g. addressing gender issues) needs (Ali, 2004; Mishra, 2008). The Fijian Muslim community has only one religious-based educational institute that caters to female Muslim students only (Ali, 2001), thus highlighting an area of religious-based gender segregation in the public sphere.

In Fiji, the gendered positioning of females has improved substantially since they gained political and legal rights. From the 1980s to the 1990s, less traditional gendered norms began to become more profound. Apart from advancements in higher education and employment, progress was made during the 1980s through the introduction of a government ministry

dedicated to all females that prioritises equal gender rights and roles and aims to alleviate gender subordination for all females, regardless of their background (Leckie, 2002; MWCPA, 2020). Emphasis was placed on gender-based legislation to promote gender mainstreaming. A prominent achievement was the ratification of the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) in 1995 (Mishra, 2012). Subsequently, more policy changes were implemented to address the marginalisation of females and oppose restrictive cultural gendered norms. For instance, the introduction of the revised Family Law Act in 2003 provided women with child and spousal maintenance, with familial contributions based on both financial and non-financial aspects (Chattier, 2015; George, 2016). These gendered changes were also facilitated through the commitments of several non-government organisations (NGOs) to promote female empowerment and growth. These actors advocated strategies to bring awareness to and work toward social, anti-violence, political, legal, economic, health, standard of living and human rights improvements (e.g. reform of laws for rape and family cases; micro-credits for women's businesses, counselling of victims of gendered exploitation; national peaceful movements/protests) (Llewellyn-Fowler & Overton, 2010). Some of the influential NGOs are the Fiji Women Crisis Center (FWCC), Fiji Women's Rights Movement (FWRM), femLinkPacific, United Nations Women Asia and the Pacific, Fiji National Council of Women (UNCW), Young Women's Christian Association of Fiji (YWCA), Women's Coalition for Women's Citizenship Rights (WCFCR), Citizens Constitutional Forum, Women's Social and Economic Development Programme (WOSED) and Women in Business and Graduate Women Fiji (Leckie, 2002; Mishra, 2008). Under some circumstances, female-focused initiatives are implemented through collaboration between NGOs and other actors, such as local female clubs and organisations, religious/community institutions (female-oriented), work unions and the government, and these reinforce Fiji's multicultural society.

However, the decades of efforts to achieve advancements for females, especially Fiji Indian females, were hindered by political instabilities that occurred in 1987 and 2000 in response to the results of general elections that did not favour the native Fijians (Narayan, 2008). The political instabilities were racially motivated, and Fiji Indian females were more vulnerable than males to exploitation, injustice and violence. They thus faced additional constraints on their gendered positioning and lost bargaining power (Lateef, 1990b; Mishra, 2012). Male native Fijians emerged as a significant threat, as some of them committed sexual harassment or physical assault against Fiji Indian females (Trnka, 2015). Females were compelled to

retreat to domestic spaces, avoiding activities in public spaces (social/religious congregations, schooling or employment) or requiring protection from males in the form of patrols (Naidu, 2008; Trnka, 2015). Females, especially Fiji Indian females, faced replacement in their jobs by males or native Fijians for reasons of safety and security. Gender-based domestic violence also escalated in tandem with economic hardships and tension about the uncertainty of the future and restrictions on freedoms (e.g. curfew) (Emde, 2005; Lateef, 1990). In 1987, in an attempt to make Fiji a Christian state, the Sunday Observance Act was imposed, which prohibited non-Christian public gatherings, work and public transport operations, which resulted in some non-Christian women engaging in domestic work outside the home (washing clothes at the river) being punished by the Fijian military (Heinz, 1993).

1.4.4.2. Contemporary Outlook on (Muslim) Females

In contemporary times, efforts to advance the status of females in Fijian society continue. The stabilisation of the Fijian government, especially following the 2006 government change to an administration that has sought to reduce racial divides and emphasise multiculturalism, has contributed to reducing the marginalisation of females (Chattier, 2015; George, 2006; 2009). In the latest UNDP report, in 2019, Fiji had the highest gender inequality index score (home, work and politics) in the Pacific region, although it ranked 78th globally (UNDP, 2019). The 21st century brought various social changes that affected gender mainstreaming. Government legislation changes and support include the 2013 Constitution of Fiji, which protects fundamental rights and guarantees equality before the law; social welfare schemes targeting poor women without financial support; the introduction of Domestic Violence Decree in 2009; and the introduction of the Fiji National Gender Policy, which promotes gender equity, equality, social justice and sustainability (Biersack, 2016; Fiji Government, 2013; MWCPA, 2020). Some NGOs (e.g. the FWCC) have also emphasised male advocacy in terms of awareness and training to reduce violence against women. The development of the Fijian nation has entailed economic growth, technological advancements, globalisation and Westernisation (including of gender relations), all of which have improved the status of females (Chattier, 2015; Pandey, 2021). Another factor is the increased accessibility of free primary and secondary education with subsidised transport fare schemes, which were implemented in 2013 (compulsory to 12 years of education) (ADB, 2016). Unlike their ancestors, the female descendants of indentured labourers have a higher education ratio than males at 1.12-to-1 (UNDP, 2019). Modern and less traditional gendered relations have been associated with urban residence, involving rural–urban migration (land expiries; economic

progress) and the development of rural zones and towns into urban spaces. This geographical shift, along with the separate (international/national) migrations of members of extended families, increased individual (nuclear) family living and decreased traditional extended family living (Naidu, 2013; Nair, 1985).

However, marginalisation of females continues in Fijian society. In 2020, some general gender-based challenges for females concerned gender-related violence, limited participation and empowerment in the formal economy, and discriminatory social norms, behaviours and attitudes (including limited decision-making opportunities) (Chand, 2020; Matakibau, 2020). From 2005 to 2019, 64.1% of females aged 15 years and above experienced intimate partner violence (UNDP, 2019). Females' labour participation remains lower than that of males (at 35%), as does their annual earnings over the years (e.g. females earned US\$5,839 in 2018, whereas males earned US\$12,292). Many females continue to be engaged in unpaid domestic chores and care work for prolonged periods (an average of 15.2 hours daily), unlike males. Most household heads are males (88-89%) (UNDP, 2019). However, as Chand (2020) argued, young Fijian females are now more active in seeking rights and speaking out against gendered divisions.

There is a major scholarly gap on the influence of religion on the gendered cultural norms for females in Fiji. This study's emphasis on female Muslims in the tourism context contributes to filling this scholarly gap.

1.5. Organisation of the Thesis

The current chapter, **Introduction**, provides an overview of the research study, hence contextualising the research. It commences with an overview of the research area being investigated. The research area concerns multiple identities and their intersections in the tourism context, with female Muslims as the study subjects. Accordingly, the study's rationale and significance are highlighted, and why the study problem deserves examination is described. Previous studies' limitations and research gaps are discussed, and the differences between the current study and previous studies are highlighted. Subsequently, the research inquiry is described, and the research aim, objectives and approach are presented to indicate the manner in which the study addresses the research gaps.

Chapter 2, **Literature Review**, offers general and specific historical perspectives on the research area. The first concerns relevant theoretical and conceptual discussions, comprising

notions of identities, intersectionality and tourism determinants. The second facet provides an overview of the studies on the specific identities being investigated. This discussion maps out the literature progress in the research fields of ‘Females and Tourism’, ‘Islam (Muslims) and Tourism’ and ‘Female Muslims and Tourism’. It also maps out related knowledge from multifarious perspectives. The literature review acknowledges the work of previous researchers and enables identification of research gaps and future research directions, which led to the establishment of the research frame (Sections 1.2 and 1.3). The synthesis of the literature on ‘Female Muslims and Tourism’ also serves as an initial investigation that reinforces the need for further empirical examination to derive a more in-depth interpretive understanding. Finally, the conceptual framework for the empirical study is developed.

Chapter 3, **Methodology**, discusses the empirical research process used in this study. Here, the research problem (including the research aim and objectives) is reintroduced. Then, a discussion is provided on the characteristics and relevance of the chosen research methodology, that is, the qualitative research approach. Next, the philosophical underpinnings are discussed, comprising an overview of the research paradigm and the epistemological and ontological perspectives undertaken. Subsequently, the chapter describes the qualitative research tradition adopted, which is the constructivist grounded theory methodology. Then, the chapter presents the research design, which includes the recruitment of the study sample, the data retrieval process, the research aspect of reflexivity and the data analysis technique.

Chapter 4, **Empirical Findings**, presents the findings of the empirical study. It presents the dual tourism experiences of Fijian female Muslims associated with their gendered and religious identities. The first subsection focuses on female (Muslim) tourism experiences, and the second subsection focuses on Muslim (female) tourism experiences. The related experiences encompassed pre-trip, during-trip and post-trip stages.

Chapter 5, **Discussion**, presents a discussion of intersectional tourism experiences based on the empirical findings from Chapter 4. It provides critical arguments on the key research findings (based on research objectives 1, 2, 3 and 4), including making comparisons with related literature. Both positive and negative tourism experiences were identified in various situations. The first subsection presents gender-focused intersectional tourism experiences, wherein females’ gendered experiences were amplified by their Islamic cultural gendered practices. The three types of gender-focused intersectional experiences were gendered power

structures (gendered disadvantages, multidimensional freedom, cultural practices as participation enablers), care for and attentiveness to others (positive experiences; constraints and constraint negotiations), modesty and morality sensitivities (social and behavioural boundary/control; controlled tourism engagements; constraints from tourism settings [and negotiations]; reinforced modesty and morality sensitivities). The second subsection discusses religion-focused intersectional tourism experiences, wherein the Islamic religious identity was influenced by the female gender identity. The gender-focused experiences were associated with religious needs and practices, experiences of the international Islamic environment, and being differentiated as a Muslim tourist. Whereas the first two subsections of this chapter focus on single interactions between gender/religious and religious/gender identities, the third subsection discusses the simultaneous interactions between gender and religious identities. Specifically, it emphasises simultaneous gender-focused and religion-focused intersectional tourism experiences.

Chapter 6, **Conclusion**, presents a discussion of the theoretical and knowledge contributions of the study (Research Objective 4), its practical and social implications, its limitations, and future research directions.

Note: Figure 1.2 depicts the organisation of the thesis sections.

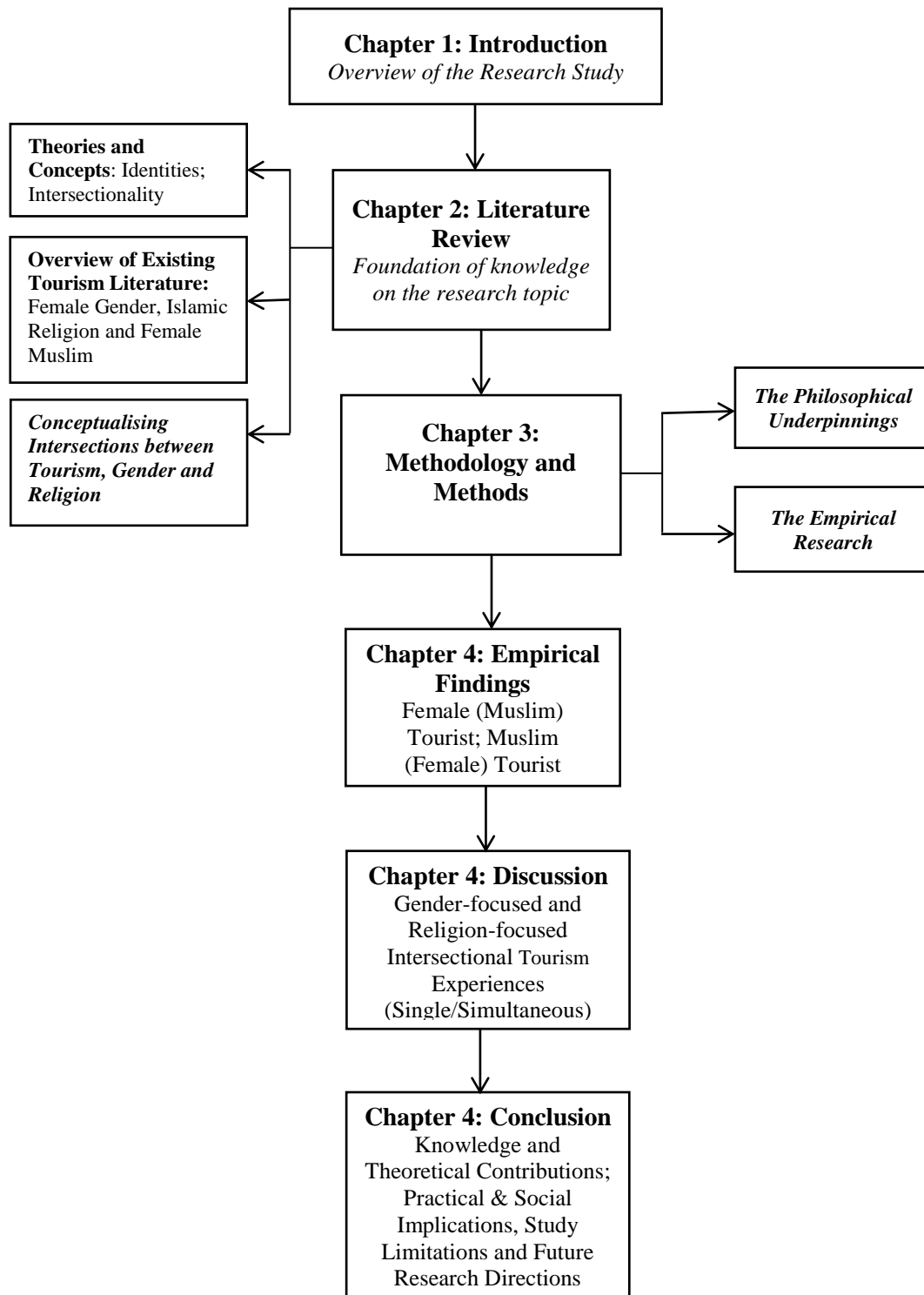


Figure 1.2: The organisation of the thesis

CHAPTER 2: LITERATURE REVIEW

2.1. Introduction

This chapter maps out the literature in the research field and presents the past and current states of knowledge. The first dimension of the literature review offers relevant theoretical and conceptual discussion, encompassing the notions of identity/identities and intersectionality. The second dimension involves discussion of the research fields of ‘Females and Tourism’, ‘Islam and Tourism’ and ‘Female Muslims and Tourism’. Finally, the conceptual framework of the current study is described, and the intersections between tourism, gender and religion are illustrated. Thus, this chapter set the stage for the design of the empirical study.

PART I: THE THEORETICAL AND CONCEPTUAL DISCUSSION

2.2. Tourism and Identities

2.2.1. Understanding the Notion of Identity

Identities are perceived to constitute essential aspects of an individual’s life. An individual’s identity is who he/she was, is or wishes/expects to become (Oyserman et al., 2012). In this view, identities are shaped by the past, present and future characteristics of individuals. However, the practice of defining oneself in reference or opposition to others indicates that identities are underpinned by both homogeneous and heterogeneous attributes. A person’s sense of self is made of individual and collective components, which are displayed in the person’s behaviours and attitudes (Falk, 2008; Nario-Redmond et al., 2004; Turner et al., 1994). Individuals have both a personal (self) identity and a social identity.

An individual’s personal characteristics are represented through meanings ascribed to the self, which are demonstrated through ‘bodily features, personal traits and autobiographical narratives’ (Bond & Falk, 2013; Vignoles, 2017, p. 5). As such, personal identity is a first-person perspective involving the manner in which an individual differentially or uniquely views and presents himself/herself from his/her own perspective in relation to others (Bond & Falk, 2013; Falk, 2008); that is, it is driven by self-perception. Thus, a person may disassociate from or compromise particular social norms to pursue self-interests and attain self-enhancement.

In contrast, social characteristics involve an individual's group memberships and relationships (Vignoles, 2017) – that is, his/her sense of social belonging through a shared background or other commonalities (Bond & Falk, 2013). Social relations are affected by external social forces. Membership of relevant social institutions implies the need to adhere to associated norms and practices, which shape individuals' values, cultures, behaviour, actions and attitudes in various situations (Legros & Cislighi, 2019). In addition, social identity involves a third-person perspective. This socially constructed perception is derived from how others view and perceive the individual based on his/her appearance, behaviour and actions (Bond & Falk, 2013; Falk, 2008). Wider society takes a universal perspective in defining individuals based on particular social representations.

2.2.2. The Interplay between Tourism and Identity

The phenomenon of identity has drawn significant attention in both tourism academia and practice. Identities influence tourists' motivations, decisions, behaviour and experiences and determine their participation or non-participation in tourism (Bond & Falk, 2013; Palmer, 2005; Wang, Wu, & Lee, 2017). Tourists' desire to discover, explore and develop a 'sense of self', including alternative selves, is a significant contributor to contemporary tourism growth (Bond & Falk, 2013; Hibbert, Dickinson, Gössling, & Curtin, 2013; Moscardo, 2014, p. 90). 'Who am I?', 'Where do I fit in?' (Bond & Falk, 2013, p. 430), 'What sort of person am I?' (Desforges, 2000, p. 927), 'how to act' and 'who to be' (Hyde & Olesen, 2011, p. 907) are questions that reflect aspects of identity that are being addressed in the tourism literature. Ultimately, the type of tourism consumption depicts what sort of people tourists are. They may be inward-directed individuals who are minimally impacted by social markers and conformity pressures, and who assess themselves based on internal standards. Alternatively, they may be outward-directed individuals who are significantly influenced by social factors and assess themselves based on external standards (Moscardo, 2014).

The tourism literature has widely examined the travel experiences and perceptions of various social groups ranging from the perspectives of gender (e.g. Swain, 1995; Yang, Khoo-Lattimore, & Arcodia, 2017c), demographic (e.g. Chen & Shoemaker, 2014; Morgan & Xu, 2009), ethnicity (e.g. Balli, Ghassan, & Al Jeeфри, 2019; Lam & Hsu, 2004), heritage/diaspora (e.g. McCain & Ray, 2003; Stephenson, 2002), citizenship (e.g. Chen, Lin, & Petrick, 2012; Yankholmes & McKercher, 2020) to religion (e.g. Jafari & Scott, 2014; Ron, 2009). The formation and maintenance of new social and personal relations, the tourist identity and its related aspects have also received extensive attention in tourism academia. For some

individuals, tourism participation symbolises social status and represents self-identity (Bond & Falk, 2013; O'Reilly, 2005). Intrinsically, as several scholars (e.g. Bond & Falk, 2013; Burns & Novelli, 2006; Cohen, 2010; Desforges, 2000) have argued, tourism engagement enables individuals to (re)affirm, (re)shape, contest, assert or transform their existing identities (and associated statuses) and to create new and diverse identities. For instance, Moufakkir's (2020) empirical study on stigma found that tourism engagement could contest certain identities. Moufakkir elaborated that travel risks associated with religious identity influenced female Muslims to alter their appearances by donning a hat instead of a *hijab* in the pursuit of more pleasant tourism experiences. Cohen (2010) argued that lifestyle travel can either reinforce or distort individuals' personal identity of. Bhimji (2008) asserted that international tourism engagements reaffirmed Islamic identity, as travellers learned about various aspects of Islamic practices in different cultural contexts and incorporated such practices in regular life upon their return home.

The two most prominent theoretical approaches to identities are social identity theory and symbolic interactionism (theories derived from them include self-concept, sense of personhood, self-categorization theory, intergroup theory, affect control theory, role theory and identity theory) (Abraham & Poria, 2020; Desforges, 2000; Gazley & Watling, 2015; Moran et al., 2018; Wang et al., 2017; Zhang et al., 2017). According to Tajfel and Turner (1979), the premise of social identity is that individuals define their identities with reference to the social groups to which they belong, whereby the focus is on the group rather than the individual. The shared and interactive attributes, such as the social norms and collective performance of the group, distinguish these group members from other groups. For instance, Cohen (2011) used social identity theory to reveal the socially constructed meaning of backpackers as lifestyle travellers as they pursued an ongoing mobile lifestyle entailing the shared features of 'enduring environment, cultural re-assimilation, work motivation and problematising home' (p. 1550). The emphasis on social identification involves making group distinctions between 'us' and 'them' that encompass intergroup behaviours and conflicts in perceiving one's social group more positively than other social groups. Considering both tourists' and other stakeholders' (e.g. other tourists or hosts) perspectives, many tourism scholars have investigated the multifarious perceptions of in-group and out-group behaviours and attitudes (including issues of bias, stereotypes, discrimination and prejudice) of specific social affiliations related to touristic experiences (e.g. Moufakkir, 2020; Reisinger & Turner, 1997; Tung, 2020; Yang et al., 2019).

Symbolic interactionism emphasises the self that emerges from the interactive process of shared actions across different contexts (Blumer, 1969). The conceptualisation of the self involves socialisation through learning from or playing the roles of others. For instance, Cohen (2010) asserted that the selves of backpackers are ‘socially constituted through embodied performances as an ongoing process of becoming’ (p. 129). However, symbolic interactionism highlights that the socialisation process also involves maintenance of one’s own roles, indicating the autonomous contribution or the agency of each individual in social life and in the negotiating meanings of situations (Reichers, 1987). For example, Zhang and Xu (2023) contextualised the voluntary power between locals and tourists with a focus on lateral power. According to symbolic interactionism theory, it is through repeated and meaningful interactions that society and social institutions are created and maintained, implying that they are not structures but continuing process. With continuous interactions, new institutional order emerges, and the group is perceived to be becoming in a cyclic process (Carter & Fuller, 2016). Symbols are central to creating and maintaining shared meanings in social interactions. For example, Thompson and Taheri (2020) studied the relationships between volunteer tourists and different stakeholders involving exchanges of capital for education provision in the community.

Unlike social identity and symbolic interactionism theories, intersectionality theory focuses on multiple identities that overlap and that entail mutually constitutive relations. This theory reveals multiple differences and situations associated with the intersectional identity, which other identity theories do not emphasise. The subsequent subsection elaborates on intersectionality, including its usage in the tourism context and the justification for its adoption in the current study.

2.3. Understanding the Notion of Intersectionality

2.3.1. The Emergence and Evolution of Intersectionality

Intersectionality studies received initial attention with Crenshaw’s (1989) introduction of the terminology in 1989 to address the marginalisation of black women in United States. Foundational scholarships employing intersectionality, emphasising on women of colour, challenged discrimination issues from differing perspectives such as legal, political, economic, feminist and racial (Carbado, Crenshaw, Mays, & Tomlinson, 2013), which were majorly contextualised in United States and United Kingdom (Bilge, 2010b). As such, the

notion of intersectionality originated from feminist discourses, of which many were women of colour (black) centric. The original debate in intersectionality investigations underlined structural power relations and multiple social constructions involving issues of dominance, inequalities and oppressions (Bilge, 2010b; Shields, 2008). Collins (1989) termed these structural power relations as a matrix of domination. Notable examples of such studies are Crenshaw's (1989, 1991) works, which articulated multifaceted lived experiences of marginalised black females and associated power relations, such as overlapping structures of patriarchy and racism, in shaping them. In another earlier study, Collins (2000) drew attention to black females' lived encounters within intersecting or multiple oppressions in an attempt to emphasise social justice concerning the multiple subordinate relations. Early scholars also applied intersectionality to analyse intricate sources of females' multiple oppressions (Anthias & Yuval-Davis, 1983; Crenshaw, 1991). Hence, pioneer feminist works on multiple structures of power relations, oppressions and discriminations brought academic attention on intersectional identities of individuals.

Through time, with its prevalent contributions, intersectionality gained recognition as the leading feminist paradigm, from theoretical and research (methodological) perspectives (McCall, 2005; Nash, 2008; Shields, 2008). However, since its emergence, the underpinnings and positionality of intersectionality are being approached, adapted and developed in different contexts and with distinctive subjects, leading to its scholarship transformations (and displacement). In contemporary times, intersectionality represents a wide stream and an evolving multidisciplinary (/interdisciplinary) field of study (Carbado et al., 2013; Naples, Mauldin, & Dillaway, 2018; Nash, 2015), which indicates its depth and magnitude in usage. The growing interest in the multifarious uses of intersectionality and its implications is further demonstrated in many dedicated works such as journal issues (e.g. *European Journal of Women's Studies* 2006 issue, *Signs* 2013 issue) or conferences (e.g. *Intersectionality* theme in 2009 Frankfurt conference or 2016 Barcelona Conference), while also engaged as a standard topic in educational curriculums (e.g. course topics, graduate seminars) (Davis, 2019; Davis & Zarkov, 2017; Vaiou, 2018).

Coinciding with its constant expansion in divergent frameworks, scholars had and are reshaping the understanding and interpretation of intersectionality (Dhamoon, 2010; McBride, Hebson, & Holgate, 2014). As such, these diverse applications of intersectionality enable alternative empirical (and theoretical) examinations of distinctive trajectories of intersectional identities of particular subjects predisposed by different forms of inequality,

power dynamics, oppressions, social structures or issues, which can be in different geographical contexts (Carbado et al., 2013; Davis & Zarkov, 2017; McBride et al., 2014; Rice, Harrison, & Friedman, 2019). Additionally, the widespread movement in the type of intersectionality investigations is generating discursive academic dialogues and debates concerning its aspects such as adaptation, reinterpretation, redirection, contestations and elaborations as well as its practical implications (e.g. see Bilge, 2010b; Carbado et al., 2013).

However, the contemporary efforts in universalising intersectionality accentuated its disconnection from exclusive association with the lived experiences of women of colour, which was initially proposed (Alexander-Floyd, 2012). To that end, Carbado et al. (2013) offer a debate that either this specific subjects' structural power issues had been addressed or their particularistic representation limits wider understanding and confronting of contemporary subordinate conditions. It can be argued that the continuous advances in extending the awareness and offering complex articulations of intersectionality in a multidimensional manner support the latter stance. In this regard, as Byrne (2015, p. 1) asserted, intersectionality represents a 'most successful export' of feminist discourse. The evolution also implies potentiality in examining and unfolding intersectional identities and their interactions in shaping multidimensional experiences in unexplored contexts, which also indicates that intersectionality remain work-in-progress (Carbado et al., 2013; Cho, Crenshaw, & McCall, 2013). In this respect, the current study adopted intersectionality to investigate tourism experiences of intersectional individuals, specifically female Muslims in the Fijian context, an area that was underexplored.

2.3.2. What is Intersectionality?

Intersectionality generates widespread engagement in the academic circles. Its positioning and applications range from a field of study, theory, methodology, heuristic tool, analytical strategy to a critical praxis (Carbado et al., 2013; Collins, 2015; Crenshaw, 2012; Rice et al., 2019; Shields, 2008). According to Cho et al. (2013), one representation concerns the applications of intersectional frameworks or inquiries relaying the evolution of intersectionality in various contexts. There are also discursive arguments on the scope of intersectionality from methodological and theoretical approaches. In one aspect, studies usually take a theoretical lens such as a theoretical framing or a theoretical argument to examine intersecting relationships in a particular context or field of study (Dhamoon, 2010; Shields, 2008). Scholars also use intersectionality as a concept or develop a conceptual

framework to guide their research inquiries (Nash, 2008). A related example is Avraamidou's (2020) use of intersectionality theory to examine interactions of multiple identities of a European immigrant female Muslim in undertaking physics education, emphasising on barriers, difficulties and conflicts. In another context, Bowleg (2012) proposes an application of a theoretical framework of intersectionality in the public health discipline to study complex multidimensional issues such as health disparities and social inequalities of multiple oppressed and marginalised individuals. Similarly, Burgess-Proctor (2006) encourages the use of an intersectional theoretical framework to extend understanding of gender, crime and justice, and the inequalities associated with their interactions.

In another aspect, intersectionality investigations normally take a methodological lens such as a research paradigm or a heuristic technique to address research problems (Yuval-Davis, 2006). Similarly, certain scholars employ intersectionality as a method or analytical tool such as to conduct social analysis or categorise differences. Many overview studies (eg., Bilge, 2010b; Shields, 2008) brought attention to methodological debates of intersectionality concerning its research paradigm, the levels of analysis and the ontological status of categories of differences. Hancock (2007) essentialised intersectionality as a research paradigm to produce problem-driven research through investigating and analysing problems and developing a model to address them. Crenshaw (2012) also classified intersectionality as a hermeneutic tool that can amplify and draw attention to specific problems. Likewise, Collins (2000) elaborated intersectional research paradigm as an analytic framework that captures complex subjective realities and explores intersected identities and categories. Alternatively, Cho et al. (2013) considers intersectionality as a heuristic tool that draws attention to the contested dynamics of differences. In this regard, Anthias (2012b, p. 4) recognised intersectionality as a heuristic device providing knowledge on 'boundaries and hierarchies of social life'. In a later study, Anthias (2015) emphasised on the use of an intersectional framing rather than as the intersectionality theory or framework to examine the multiplicity of social relations and life. In yet another aspect, McCall (2005) provided insights on different applications of intersectional analysis that are classified into intercategory, intracategory and anticategory approaches. The first approach, intercategory, intends to understand how multiple identities and dynamics of inequalities of different social groupings are shaped by social structures. The second approach, intracategory, emphasises on the complexity of lived experiences and multiple identities of a particular social group at the points of intersection. The third approach, anticategory,

rejects or deconstructs existing structures of categorisation and examines issues with no preconceptions of its characteristics shared by subjects.

Praxis is another representation of intersectionality, whereby in one aspect practice informs the theory, which would generate practical implications, while in another aspect it concerns the practical application of theory (Cho et al., 2013; Collins, 2015, 2019; Winker & Degele, 2011). For instance, as aforementioned, intersectionality theory emerged and evolved from real-life situations. Therefore, intersectionality involves examining and addressing lived experiences and complexities of intersectional (multiple) identities and associated issues (e.g. social inequalities). Alternatively, non-academics such as human rights activists/unions, legal practitioners and political figures also utilise the notion of intersectionality to emphasise on structural social issues (Carbado, 2013). For instance, the United Nations Social Development Network advocates the use of intersectional approach that encompasses ‘complex identities, communities and experiences’ to achieve Sustainable Development Goals (SDGs) (UNSDN, 2017). Another use of intersectionality as practice concerns educational institutions, whereby the learning of theory is employed in the field such as practical projects. For instance, one of the courses in University of Houston in the United States involves a ‘Public Education Project on Intersecting Identities’, which aims to facilitate understanding and awareness of different types of intersectionality, including social inequalities generated through multiple identity interactions (UHCL, 2019).

2.3.3. Towards a Definition of Intersectionality

Intersectionality lacks a singular definition, attributed to the heterogeneities in its theorisations and applications (Anthias, 2012a). According to Crenshaw (1989; 1991), intersectionality simultaneously interprets as theoretical and analytical engagements involving examinations of multidimensional lived experiences of individuals concerning their multiple identities and structural power relations. She further categorised intersectionality into structural, political and representational components (Crenshaw, 1991). Structural intersectionality entails approaches that marginalised individuals utilise in addressing their ‘multi-layered and routine forms of discriminations’ such as inequalities and oppression (p.1245). Political intersectionality refers to at least dual marginalised identities of individuals that separately have varied political agendas. Representational intersectionality entails perceived images of marginalised groups and that their universal debates or dialogues exclude interests devoted to particular marginalised sub-groups.

Nonetheless, Phoenix and Pattynama (2006) argued that intersectionality strives revelation of multiple positions occupied in daily life and the associated power relations. In this relation, Shields (2008, p. 301) interprets intersectionality as ‘the mutually constitutive relations among social identities’. Illustrating from a gendered positioning, she further indicated that individuals’ social identities associated with power relations significantly influences their beliefs and experiences of their designated positioning. Inherently, she deciphered that intersectionality describes the interaction of and between different (individual or collective) identities, emanated from social structures, that simultaneously influences an individual’s social positionality and his/her experience of power status entailing either privilege, oppression or both (Shields, 2008). Else-Quest and Hyde (2016, p. 155) also offer a comprehensive interpretation, highlighting that either as theoretical or analytical approach, intersectionality entails simultaneous investigation of ‘multiple categories of identity difference, and inequality’, including multiple dimensions of power relations. In an identical manner, Ferree (2010, p. 428) contemplated that intersectional perspective ‘takes multiple relations of inequality as the norm, sees them as processes that shape each other, and considers how they interactively define the identities and experiences – and thus have analytic standpoints – of individuals and groups’. Alternatively, Collins (2015, p. 1) highlighted that intersectionality draws attention to ‘power relations and social inequalities’. She multifariously interpreted it as a field of study focusing on power relations, as an analytical strategy offering new visionary perspectives on social realities and, as a critical praxis informing projects concerning social justice.

However, intersectionality not only deals with interactions within and among multiple oppressions that are constructed through social categories, but also associated privileges (Bastia, 2014). In this relation, Bowleg (2012) contended that the theoretical framework of intersectionality considers intersection of multiple social categories (e.g. gender or socio-economic positions), interrelated with multiple social inequalities and simultaneous encounters of social privilege and oppressions. Also, Davis (2008, p. 88) emphasises intersectionality as the interaction between multiple categories (e.g. gender, race, age) of ‘difference in individual lives, social practices, institutional arrangements, and cultural ideologies and the outcomes of these interactions in terms of power’.

2.3.4. The Characteristics of Intersectionality

Extant literature argued that the central tenet of intersectionality is its multiplicity attribute. The diverse uses of intersectionality in various forms and with a lack of consensual definition, as described in earlier sections, makes it challenging to apply in scholarly/research inquiries (Rice et al., 2019). However, these attributes implies intersectionality's strength to explore multiple distinctive issues/factors in different contexts (Davis, 2008; Nash, 2008). Accordingly, the current study perceives that intersectionality entails simultaneous examination of multiple issues and its related aspects including exploration of various interactions or relationships within and among them. In this regard, as Rice et al. (2019, p. 418) contended, intersectionality 'deals with the complexity and messiness of lives, relationships, structures and societies'. Hence, it unveils intricate and conflicting experiences of interconnected relationships from multifarious perspectives (Brah & Phoenix, 2004; Collins & Bilge, 2016), that is, both convergent and divergent. Concurrently, the exploration of multidimensional factors that overlap with one another demonstrates intersectionality's aim to understand plurality of differences such as within an individual's identity or in a specific context (Davis, 2008). It is argued that intersectionality's challenge is its need to deeply explore and sophisticatedly engage with various intersections involving the interaction outcomes (Hopkins, 2018). However, through confronting this challenge a complex and dynamic understanding is offered when studying a range of diversity constituted in intersections, which is unlikely when focusing on a single aspect of a particular issue.

The current study's application of intersectionality to a certain extent reinforces Nash (2007) and Shields' (2008) interpretations of it as a theory of identity. Identities can be distinguished into self-identity, which emphasises on individualistic aspects, and as collective identity, which relates to (social) group aspects. An individual can maintain multiple identities through his/her association with various relationships, roles and positions that he/she assumes or encounters in his/her life. This embodiment depicts that identities do not exist in isolation. According to Berg (2010), the dynamic interactions between social dynamics and characteristics of individuals generates different perspectives and attitudes to a given issue or situation. Relatively, the embodiment of many identity-related characteristics is assumed to direct or influence their multiple behaviour and attitudes across situations, which are dependent on the role or identity they chose to adopt. In this aspect, Nash (2008) proposed intersectionality to investigate processes and mechanisms used by intersected subjects when either deploying or not deploying particular identities or its components in certain

contexts/situations, hence, attempting description of the lived experience of multi-faceted identities.

Shields (2008) described that an individual's (/group's) identities reflect social categories that he/she are associated with, that is, identities highlight his/her social location or group belonging. She elaborated that through identification, an individual derives personal meaning tied to these social categories. Therefore, identity construction is not only about social categorisation, rather it also concerns how an individual defines himself/herself. Similarly, identities reflect whether an individual 'accepts, conforms to, or relies on the social norms' (Coston & Kimmel, 2012, p. 103), which determines the aspects of individuality or collectivism. Shields (2008, p. 304) also asserted that intersectionality is a reflection of reality, whereby a single identity cannot describe an individual's response to his/her social domains or others reactions to him/her, while an interconnection of multiple identities enables a comprehensive understanding of the complex nature of reality (Collins, 2015) . Thus, intersectionality delves into multiple identity experiences of either an individual, a set of individuals or a (social) group (Shields, 2008), depending on the research focus. Thus, this heterogeneous positionality constitutes 'complex and shifting dimensions of individual and collective identity' (Holvino, 2010, p. 261).

Additionally, intersectionality demonstrates that social identities 'mutually constitute, reinforce and naturalize one another' (Shields, 2008, p. 302). Hence, intersectionality reveals interactive aspects of several distinctive identities, which are complex in nature, while indicating that they are not independent of each other but are interconnected and interdependent (Bastia, 2014; Bowleg, 2012). The intersection of diverse identities simultaneously held by individuals/groups does not simply aggregate them, rather generates a unique (/inclusive) and distinctive identity observed, which contributes to particular experiences subjective to them (Bilge, 2010b; Dhamoon, 2010; Shields, 2008). In this regard, Berg (2010) asserted that the combined aspects of multiple identities generate unanticipated patterns of distinctive experiences and perspectives. Therefore, the examination of simultaneous influences/effects of multiple identities in a given context could unveil experiences that are obscured when these identities are explored separately (Bowleg, 2012; Rice et al., 2019; Walby, Armstrong, & Strid, 2012), thus, identifying new or invisible subjects or locations (McCall, 2005). Alternatively, intersectionality also draws attention to individual and simultaneous influences from contextual factors to these multi-layered identities. Nonetheless, some research also suggests that apart from generating the dynamics,

intertwining and mutually constitutive patterns aspects, intersections can create modalities of negotiation, resistance and transformation (Bastia, 2014; Davis & Zarkov, 2017). Hence, intersectionality reveals the manner individuals are simultaneously positioned and position themselves concerning a given issue or situation (Phoenix & Pattynama, 2006).

A predominant feature of intersectionality concerns its engagement with the dynamics of power relations that are embedded within social relations, which influence or determine identities assumed by or imposed on individuals. Carbado (2013) asserted that intersectionality's strength lies in its ability to analyse 'multiplicities of all identities and configurations of power'. Alternatively, Nash (2008, p. 10) emphasised on the power dimensions of dominance (and subordination) in intersections that influences 'subjects' experiences of personhood', that is, deriving the conceived identity. Nonetheless, these multilayered power relations shape intersected individual's behaviour and associated experiences. They also constitute different structures that influence or affect individuals involved in a distinctive manner (Bilge, 2010b; Carbado et al., 2013), which generates either a sense of entitlement or lack of entitlement. Apart from structural component, the domains of power also involve disciplinary, hegemonic and interpersonal aspects (Collins, 2000). Pansardi (2012) observed power having two distinct facets, classified as 'power over' representing domination and 'power to' reflecting empowerment, with both making reference to individuals' social relations.

Numerous intersectionality studies emphasised on the domination aspect of power relations. Within this domination structure, the individual/group dominating another is accorded with privileges, hence, assume a superior status, while the individual/group being dominated upon is presented with subordination, hence, adopt an inferior status (Andersen & Collins, 2001). This positioning also indicated the hierarchy of status associated with multiple systems of social relations (Berg, 2010). In other words, intersectionality explained the manner structures of 'power operate and interact to produce hierarchy' and boundaries regardless of the combination of identities possessed by individuals/groups, while recognizing that both power and identity are complex and interrelated (Anthias, 2012b; Cho, 2013, p. 384). It is also argued that interactions of structures distinguishes between 'differing manifestations and degrees of penalty and privilege' within intersections (Dhamoon, 2010). Accordingly, intersectionality explores disparate conditions and the extent of equality or inequality intersected individuals/groups encounter within and between distinctive dimensions and their perceptions of them (Else-Quest & Hyde, 2016; Walby et al., 2012), which are attributed to

the dynamics of power relations and associated status. From this perspective, intersectionality explains how multiple social identities of individuals interrelate with multiple structural social equalities (inclusion) or inequalities (exclusion) (Bowleg, 2012; Nash, 2008), while also trying to understand complexities of these intersections (Bilge, 2010b). Alternately, intersectionality explains multiple differences of (in)equalities and how they function on many different levels such as identities, structures and symbolic representations, in a social context (Winker & Degele, 2011).

Nonetheless, intersectionality has substantially investigated and attempted addressing subordinated experiences, such as oppression, marginalisation, discrimination or stigmatization, of individuals/social groups with intersected identities (e.g. see Bilge, 2010a; Bilge, 2010b; Collins, 2000; Else-Quest & Hyde, 2016). In this context, Cho (2013, p. 385) stated that intersectionality recognises ‘the variability, fluidity, and contingency of specific manifestations of subordination’. Cho et al. (2013) asserted that the examination of axes of differences and associated inequality encourages non-binary deliberation, while recognising that different categories are mutually constituted. Accordingly, intersectionality provides insights on how various aspects of dominations interact with one another in a multifarious manner and suggests ways to combat sufferings incurred including inequality issues. Subsequently, intersectionality calls for initiatives such as inclusiveness, social transformation and empowerment to address subordinated encounters (Davis & Zarkov, 2017; Kato, 2019; Rice et al., 2019).

Extant literature noted a scholarly gap on the use of intersectionality to examine the privilege dimension of structural power relations. In this relation, scholars such as Bastia (2014), Nash (2008) and, Roberts and Jesudason (2013) argued that intersectionality need to address perspectives of both privilege and oppression on a given issue. Roberts and Jesudason (2013, p. 321) elaborated that this type of discussion will generate a ‘connection around shared experiences of discrimination, marginalisation and privilege’. Similarly, Carbado (2013) encouraged intersectionality to be seen as map of social structure considering both the privileged and oppressed, the margins and the center. Also, Cho (2013) noted that intersectional individuals occupy multiple social positioning, of which some accords them with privilege identities, thus, implying the simultaneous existence of both privilege and oppression. In an identical manner, Berg (2010) and Collins (2000) asserted that individuals hold distinctive positions in different social relations simultaneously, of which some positions can be oppressed, others can be privileged, or all positions can either be oppressed or

privileged. Berg (2010) further stated that the intricate connections between social relations along with power status generate considerable variations within and among intersected individuals. Thus, it is considered that each individual can experience oppression and privilege associated with their multifaceted identities concurrently and in different ways.

Another characteristic of an intersectionality study is that it probes into issues that are experienced everyday by intersected individuals. In this relation, Phoenix and Pattynama (2006, p. 187) argued that through its examination of multifaceted identities, intersectionality attempts revealing ‘multiple positioning that constitutes everyday life’ and the inherent power relations. Accordingly, it generates sophisticated understanding of multidimensional intersections that shape ‘everyday experiences and social institutions’ (Naples et al., 2018, p. 5). Intersectionality also explores lived and embodied experiences of individuals concerning their multiple identity interactions such as in their social lives (Collins & Bilge, 2016). It is stated that intersectionality is recognised through life-stories of individuals, which highlights their different affiliations and sheds insights on interactions of social divisions that define their identity (Christensen & Jensen, 2012). Nonetheless, every individual is perceived to possess distinctive meaning and perceptions of their multiple identities which are distinctive and therefore have different individualistic experiences. Hence, intersectionality draws attention to the manner an individual (/group) experience subjectivity in his/her encounters of multi-layered identities and associated experiences (Brah & Phoenix, 2004; Davis & Zarkov, 2017; Dhamoon, 2010) as opposed to essentialising a particular identity (or group) (Bastia, 2014; Nash, 2008). Through emphasising on individual’s subjective experiences, his/her feelings and interpretations on lived encounters of intersections such as oppressions are highlighted first-hand, which are often previously unknown (Collins & Bilge, 2016; Mattsson, 2013). Thus, apart from multiple identities, other salient attributes underpinning intersectionality encompass (lived experience of) relationality, social context, power relations, (in)equalities, complexity, subjectivity and everyday practices.

2.3.5. A Theoretical Stance on Intersectionality

As mentioned, the underpinning and application of intersectionality vary in different research investigations, which is predominantly attributed to its ambiguous, complex and open-ended nature. The current study takes a theoretical stance in the usage of intersectionality. Theory guides the focus and direction of a study, such as in setting the research scope, while enabling greater understanding of the phenomenon under inquiry (Stewart, Harte, & Sambrook, 2011;

Udo-Akang, 2012). It also enhances research quality and reduces superficial research (Bricker & Donohoe, 2015). Canosa et al. (2017) asserted that extensive engagement of a theory indicates its strength and the maturity of related research fields.

A wide range of studies have recognised intersectionality as a theory, and some scholars have characterised it as a specific type of theory. For instance, Davis (2008) argued for intersectionality as a feminist theory, implying that there is no universal definition of gender, as it involves numerous differences (e.g. the intersections of gender with sexuality, ethnicity, class, religion and age) that could contribute to multiple sources of oppression in female marginalisation. Collins (2019) considered intersectionality as a critical social theory that brings together disparate perspectives of contemporary social problems that were formerly obscured and thus contributes to social changes. Hancock (2007) and Nash (2008) recognised intersectionality as a critical race theory, revealing that along with race, other types of cultural differences lead to multiple disparate conditions across racial groups that can present self-identity in a personalised or empowering manner. Nash (2007) and Shields (2008) asserted that intersectionality is a theory of identity, focusing on complex and mutually constitutive relations between multiple social identities and identifying multiple categories of differences between them. Nash (2007) also argued that intersectionality is a theory of marginalised subjectivities that addresses essentialism and exclusion by bringing forth the ignored voices of marginalised subjects to frame a vision of equality.

Although intersectionality is widely used in many disciplines, it is underrepresented in the travel and tourism academe (Mooney, 2018; Mooney, Ryan, & Harris, 2017). Tourism scholars have been constantly encouraged to adopt intersectionality research underpinnings in a multifarious manner. For instance, from a feminist perspective, several tourism scholars (e.g. Henderson & Gibson, 2013) have articulated intersectionality as a promising research paradigm for examining different identity markers together with gender to reveal the differences and complexities of females who may share same experiences of leisure, including tourism. They contended that with revelations of multiple power structures, social justice and the inclusion of females can be achieved. Watson and Scraton (2013) suggested that intersectionality can be used to explore multiple interconnections of power, identity and discrimination. Mooney (2018) proposed multiple applications of intersectional research, such as to investigate travel and tourism contexts beyond a Western-centric focus or to apply its critical perspectives to explore differences associated with the various aspects of an individual's identity. This study attempts to fill this theoretical gap in the literature.

Few attempts have been made to use intersectionality to consider theoretical and conceptual underpinnings (e.g. Gao & Kerstetter, 2016; Heimtun, 2012; Yang, Khoo-Lattimore, & Arcodia, 2018; Yang et al., 2019) or to conduct intersectional analysis (e.g. Gao & Kerstetter, 2016; Yang et al., 2018; Yang et al., 2019). Studies taking a touristic perspective have predominantly examined the intersections of gender identity with other identities, such as race, marital status, age and nationality. Accordingly, intersectionality has commonly been applied through a feminist lens. Related research inquiries have considered issues such as identity representations (including multiple and intersectional) and travel constraints (e.g. discrimination, stereotypes, risks, and inequalities) along with related resistance and coping strategies. These studies have considered both Western (e.g. Heimtun, 2012) and non-Western (e.g. Gao & Kerstetter, 2016; Yang et al., 2018; Yang et al., 2019) contexts. However, in-depth examinations of different types of identity intersections are limited in the field of tourism. Therefore, the current study expanded scholarly usage of intersectionality to reveal various intersections of individuals' multiple identities in generating diverse experiences in various situations and contexts associated with tourism experiences.

As mentioned, this study reinforces the interpretation of intersectionality as a theory of identity – that is, the overlapping of multiple identities (Nash, 2007; Shields, 2008). The focus was on intersectional experiences associated with gender and religion, particularly Fijian female Muslims, in the tourism context. The theoretical underpinnings set the limitations of the research domain (Wacker, 1998), which in regard to intersectionality theory concerns its multiplicity. The theoretical underpinnings are further reflected in the manner in which intersectionality theory comprises and explains propositions that are logically interconnected, such as multiple issues and relations, multiple boundaries and hierarchal structures and power relations of social life, and multiple axes of such differences (see Section 2.3.4). In addition, intersectionality has the ability to explain, observe or predict particular phenomena (e.g. overlapping multiple relations or identities) in various contexts and situations (see Section 2.3.4). The overlapping of multiplicities is situated in distinctive, unanticipated and complex experiences. The current study's application of intersectionality fills a gap in the literature by emphasising not only marginalised situations (e.g. unequal power structures) but also privileged/emancipating situations (e.g. entitlements or freedom from power structures) associated with the intersection of (female) gender and (Islamic) religious identities.

Intersectionality theory also guides the analysis and interpretation of empirical data. The epistemology of intersectionality can be considered to be evolving, as its usage continues to be applied in many different research fields (see Section 2.3.1). Accordingly, the current study builds on the intersectionality scholarship and offers some novel knowledge and practical contributions on the intersections of gender and religion in the tourism context. These knowledge contributions are facilitated by the use of the constructivist grounded theory research approach (see Section 3.5), which aims to increase the theoretical sensitivity of the research phenomenon of interest.

PART II: SPECIFIC IDENTITIES: THE FEMALE GENDER AND THE ISLAMIC RELIGION IN THE TOURISM CONTEXT

Gender and religion are prominent social relations that influence people's attitudes, values and behaviours at both individual and societal levels (Eid & El-Gohary, 2015). As mentioned, these two social representations concomitantly affect travel and tourism experiences of the individuals affiliated with them. The forthcoming sections elaborate on the influences of female identity and religious (specifically, Islamic) identity in generating particular travel and tourism experiences, as represented in the literature.

2.4. The Relationship between Tourism and Gender (Female)

2.4.1. Academic Progression on Females and Tourism

Females have long been argued to be the marginalised gender in the travel and tourism literature. Traditionally, their voices were obscured because of their limited touristic participation, and they have thus been presented as the 'invisible gender' in academia. In historical times, the phenomenon of travel/tourism was represented in patriarchal terms, as it was 'infused with masculine ideas about adventure, pleasure and the exotic' (Enloe, 1989, p. 20), and femininity was defined in contrast to independent travel and centred on notions of domesticity (Swain, 1995). Scholarship on females as consumers of tourism began to emerge in the early 1970s, with Smith's (1979) work 'Women the taste-makers of tourism' being regarded as a pioneering contribution (Li, Wen, & Leung, 2011). Smith's (1979) study was empirically situated in the American context, and her key findings were that females dominated the travel decision-making processes and preferred visiting popular destinations. Later, several scholars (e.g. Henderson, 1994; Kinnaird & Hall, 1996; Swain, 1995) highlighted the need to focus on gendered dimensions of tourism consumption and related experiences, which have been argued to differ for females and males. Swain (1995, p. 250)

argued that ‘recent theoretical studies of tourism process and the social relations it embodies ... have not dealt with gender issues in any substantial way’.

Accordingly, research investigations concerning gender comparisons and associated gendered divisions in experiences of tourism spaces and places have evolved (e.g. Figueroa-Domecq et al., 2015; Pritchard et al., 2007; Pritchard & Morgan, 2000a). In these studies, females have commonly been represented under the term ‘gendered tourists’. The review article of Figueroa-Domecq et al. (2015, p. 93) for the period 1985 to 2012 assessed the top five gendered tourist research discourses as ‘consumer behaviour, decision-making and motivation’, ‘sex/romance tourism’, ‘rural tourism & ecotourism’, ‘perceptions of tourism destination & product images’ and ‘market segmentation & marketing/designing for women’. The last research theme underlined the increasing academic attention to the topic of females/women and tourism from a touristic perspective, which is currently evolving across multidisciplinary (interdisciplinary) contexts. The current study substantiated this scholarship trend by conducting a literature search in English from 2000 to July 2020 using the keywords ‘female(s)’ and ‘women’/‘woman’ with the terms ‘travel’/ ‘traveller’ or ‘tourism’/‘tourist’. The databases and web search engines used were Scopus, EBSCOHOST, Web of Science and Google Scholar. Following a thorough evaluation, 96 peer-reviewed research articles exclusively focusing on the touristic perspective of females published in the travel and tourism journals were identified, most of which had been published in the last five years.

Female-centric (multidisciplinary) scholarship has examined and explored the diverse and distinctive tourism experiences of different groups of females (e.g. Khan et al., 2019; Liu et al., 2019; Thomas & Mura, 2019; Yang et al., 2017b). The literature has postulated that with distinctive backgrounds and varying travel motives (and needs/preferences), female tourists’ travel and tourism patterns, behaviours, (non)engagements and experiences are heterogeneous. Notwithstanding, the constant rise in scholarship on tourism by females has coincided with their increased international travel. Contemporary female travellers account for approximately two thirds of international trips (Marcus, 2016; Zhang & Hitchcock, 2017), unlike their historical counterparts, who were viewed as underprivileged tourists. Arguably, tourism by females is a prevalent societal and travel phenomenon in both practice and academia.

2.4.2. Locating Feminist Perspectives

Because the current study emphasises the female identity, it is imperative to locate the positioning of feminist perspectives and approaches in tourism studies (e.g. as a theoretical/conceptual framework or as a methodological positioning). These studies are considered to have substantially advanced female voices concerning (non)involvement in tourism consumptions and related experiences. Feminist outlooks on tourism have evolved over time, thus providing varied understandings of the gender (i.e. females) and tourism discourse. Related review and conceptual tourism studies have highlighted shifts from feminist empiricism to the critical perspectives of standpoint feminism and then to the cultural perspectives of poststructuralist feminism (e.g. Aitchison, 2005; Figueroa-Domecq et al., 2015; Figueroa-Domecq & Segovia-Perez, 2020; Heimtun & Morgan, 2012). Feminist empiricism scholarship has examined females' tourism participation and gender inequality issues. Studies taking a standpoint feminism perspective have discussed different social positions such as class, race and sexuality in challenging gendered power relations (e.g. structural and material disadvantages) in tourism consumption, thus giving voice to disempowered individuals and groups. Poststructuralist feminism investigations have emphasised subjectivity in the relations between material power, ideology and cultural construction and drawn insights into females' power to reshape related structures.

Some studies have used a postcolonial feminist lens, giving voice to groups of non-Western and colonised females. For instance, Yang et al. (2017b) conducted a review study on Asian female travellers using a postcolonial feminist lens, which highlighted the influence of complex social relations (e.g. local ideologies and indigenous gender norms) and political power relations. In addition, some research has used gender performativity theory, which emphasises the repetitive and embodied performances in doing gender and thus (re)constructing the subjective (Eger, 2021). As discussed (see Section 2.3.5), few studies have adopted an intersectional perspective to examine the overlap of other identity markers with gender in generating females' differentiated tourism experiences.

2.4.3. Gendered Divisions in Tourism

The dominant research discourse in many studies is that the prevailing tourism experiences for females have centred on gendered divisions, such as those associated with structural power relations or the ethics of their care duties. Such influences include females' ability to

engage in travel/tourism (or to make travel arrangements and decisions), especially in traditional societies (e.g. Thomas & Mura, 2019; Wilson & Little, 2005; Wilson & Little, 2008; Yang et al., 2018). As such, gendered divisions function as determinants of or contribute to the distinctive experiences (either negative or positive) that females have in tourism spaces and places.

It has been argued that gendered ideologies limit the use of tourism spaces and places for females (Seow & Brown, 2018). In this regard, travel constraints generated from cultural norms, which direct gendered behaviour, have been perceived to engender social stigma for female travellers, even in contemporary times (Brown & Osman, 2017). However, the emphasis on sociocultural norms and practices regarding travel behaviour differs among individual females and groups of females. For example, Green and Singleton's (2006) comparative study found that non-Western, namely Asian, females showed more concern for their family's reputation when engaging in certain types of travel behaviour associated with their uses of public leisure spaces, whereas Western, namely American, females did not share this concern. These differing perspectives can be attributed to Western females' having greater independence and autonomy than their non-Western counterparts (Hofstede, 2020).

Wilson and Little (2008) argued that gendered differences leading to travel constraints on females and, subsequently, subordinated travel status reflect the inherent unequal power relationships of a patriarchal society. An example is the role of Confucian ideology and culture in restricting travel engagements for females, who, compared with their male counterparts, are considered more fearful and dependent and thus less willing to undertake independent travel (Seow & Brown, 2018; Yang et al., 2017b). Yang, Khoo-Lattimore and Yang (2020) found that in Korean family travel, male members usually make travel decisions because they are the family head, the breadwinner, or are given greater respect by females. The religious ideologies of conservative Muslim societies forbid females from travelling outside their domestic sphere without a male companion, a *mahram* (spouse or a non-marriageable male relative) (Almuhrzi & Alsawafi, 2017; Shakona et al., 2015). Studies have also considered the constraints of caretaking responsibilities, especially of mothers, on family travel. For instance, Berdyshevsky, Poria and Uriely (2013) argued that family vacations are primarily about children and less about escaping everyday responsibilities, which persist in travel when ethics of care is being prioritised. Some scholars have asserted that for women, travel away from the family will make them feel guilty or worry that they are not being good mothers (Gibson, Berdyshevsky, & Bell, 2012)

Gendered differences can also stem from the host destination, limiting females' freedom to fully explore the destination. For instance, Brown and Osman (2017) found that Western female travellers were restricted in independent travel and compelled to change their clothing style to suit an Islamic host destination environment that upheld certain patriarchal values regarding gendered behaviours in public places. Several studies have argued that issues of safety, security and risk were predominant travel constraints on females (especially in independent travel). Using the concept of the geography of fear, Wilson and Little (2008) found that Western females' travel fears were strongly associated with others' perceptions of them, becoming prone to vulnerable situations, having a sense of restricted access, and feeling conspicuous. In addition, several scholars have examined females' inability to explore tourism destinations independently without attracting the male gaze or unwanted/uninvited sexual attention, harassment or attacks. Using Foucault's concept of power relations, Jordan and Gibson (2005) and Jordan and Aitchison (2008) explored the negative effects of the male gaze and surveillance on females' tourism experiences. Sushma (2015), and Thomas and Mura (2019) elaborated on these negative experiences, finding that female travellers were often physically and sexually touched (e.g. groped, kissed, embraced) or (verbally or physically) attacked by males at certain tourist sites in India. Some females make conservative decisions (e.g. for safety concerns) when travelling to a particular destination and choosing what activities to engage in. As such, the gendered lines in the tourism landscape reiterate the power structures whereby females occupy subordinate positions as objects of the male gaze (Pritchard, 2001; Thomas & Mura, 2019).

Nonetheless, studies have contended that restrictive (or subordinate) tourism experiences indicate the limitations of being a female traveller and affect female travellers' sense of self as (typical) tourists. It has been argued that when being a female restricts enjoyment of travel experiences, these travellers have encounters marked by heterotopia or a liminoid state (Wantono & McKercher, 2020; Wilson & Harris, 2006; Yang, Khoo-Lattimore, & Arcodia, 2017b; Zhang & Hitchcock, 2017). Under these circumstances, being a female dominates being a typical tourist.

2.4.4. Curtailment or Absence of Gendered Divisions

In contemporary times, globally, females are highly mobile, with their international travel engagement also implying confronting issues of 'domesticity, dependence and confinement' (Osman et al., 2020, p. 4). Studies have contended that females' most typical travel motivation is to escape the confines of their regular domestic circles (including familial

caretaker responsibilities, which imply non-family-related travel engagements) (e.g. Osman et al., 2020; Small, 2005; Yang et al., 2017a). An evolving research domain concerns female-only trips, which can be undertaken either independently or with female travel partners such as friends, family members, or other female individuals. Traveling in a group may alleviate concerns about safety and security in female-centric travel and tourism activity engagements, unlike when being independent travellers (Berdyshevsky, Gibson, & Bell, 2016). Some studies have argued that female-centric travel involves building confidence, attaining empowerment, independence and autonomy, and moving beyond one's personal comfort zone (Jordan & Gibson, 2005; McNamara & Prideaux, 2010; Wilson & Harris, 2006). For instance, Yang et al. (2018) studied structural power relations and contended that Asian female travellers' negotiation strategies generated empowerment as well as personal and social transformation opportunities. Tourism experiences without gendered divisions provide females with avenues for self-reflection (Jordan & Gibson, 2005), whereby they can reconnect with their inner selves and re-assess their self-understanding skills (Gibson et al., 2012) while searching for identities (especially, existential authenticity, which includes the search for oneself) (Berdyshevsky, Gibson, et al., 2013; Wilson & Harris, 2006).

Scholars have argued that female travellers use constraint resistance or negotiation strategies to effectuate their touristic participation and consumption. For instance, Jordan and Gibson (2005) reported that reading books enables a female traveller to avoid others' gaze or attention and facilitates a favourable independent dining experience. Osman et al. (2020) found that Asian females refrained from independent night-time travel to avoid unsafe and risky encounters. Jordan and Aitchison (2008) found that the gaze of the 'other' drove females to engage in self-surveillance by occasionally distancing themselves from public view to allay their discomfort from the gazes of others. In contemporary times, the use of Women's Danger Index scores enables female tourists to select destinations based on their level of safety and the risks involved (Asher & Lyric, 2019). Studies have highlighted that contemporary female travellers break traditional gendered norms through engaging in travel and tourism activities that are normally not approved for them. For example, rising independent travel by Asian females implies that they are defying Asian sociocultural expectations that they refrain from travelling independently (Seow & Brown, 2018). The curtailment of gendered divisions enables female travellers to reclaim tourism spaces and places to enjoy their trips similarly to their male counterparts while attaining opportunities for empowerment, increased confidence and self-development/achievement. Other scholars have

considered the negotiation of experiences by emphasising the benefits associated with traditions and tourism. For instance, family travel has been considered important in terms of relationship development and educational/learning benefits for certain mothers (Gibson et al., 2012; Wang & Li, 2020).

Factors such as enhanced education, employment opportunities, social (such as family shared domestic responsibilities) and financial independence, and the effects globalisation/Westernisation have also been found to contribute to the elevated travel status of contemporary females (Khan, 2011; Yang et al., 2020). Destinations also play a significant role in engendering females' travel engagements by offering female-friendly tourism products and services. Examples of tailor-made products include female-designated accommodations [e.g. female-only floors, hotels or resorts] (Chong, 2009), amenities [women-only clubs, spas, pools or beaches] (Arna, 2014; Zaltzmann, 2018), services [e.g. travel apps for females, female staff, security protection] and activities [e.g. female-only tours and adventure-based activities] (Myers, 2010; Song, 2017)

2.4.5. Beyond Gendered Perspectives

Several studies on female travellers have highlighted that their travel activities and experiences are not predominantly attributed to or associated only with their gender identity. An assessment of the literature revealed that the use of intersectionality theory emphasised the roles of other identities along with gender identity in affecting females' travel engagements and related experiences. Heimtun's (2012) study on Norwegian female travellers explored the intersections of multiple identities, namely gender (female), age (midlife) and marital status (single), in the friendship tourism context. The study also discussed how single, middle-aged Norwegian women resist, contest, negotiate and form social identities (friend, independent, loner) through tourism. With the friendship identity, these travellers felt socially included and empowered in tourism spaces. However, they also desired a break from their friends during travel and to be an individual, as in regular life, by being in charge and having independence.

Gao and Kerstetter (2016) examined the roles of gender (female), race (Asian-Chinese) and age (older generation) in imposing travel constraints on older Chinese women and their adoption of constraint negotiation strategies. They revealed that the intersection of age and gender imposed travel constraints associated with issues of safety and health, a lack of travel partners (negotiated through group female travel) and the limited availability of information

(negotiated through word-of-mouth advertising and their children's support). The intersections between age and the Asian-Chinese context resulted in limited knowledge of tourism because of social, economic and political factors that impeded travel in these women's early years of life.

Based on the intersections between gender (female) and race (Asian), Yang et al. (2018) examined the risks encountered by Asian females in independent travel. They argued that Asian female travellers were more prone to sexual harassment (street harassment, uncomfortable gaze and stalking) than non-Asian females, which indicated that the Asian identity generated greater safety risks for them. Racialised risks included social disapproval from their home societies for travelling alone as well as discrimination and stereotyping at the destination. The study further argued that being female and Asian made these travellers more vulnerable to racialised risks. Nonetheless, through successful independent travel engagements, these travellers negotiated risks that led to empowerment and self-transformation (e.g. greater acceptance in society). Similarly, Yang et al. (2019) considered intersections between gender (female) and racial (Asian) identities in studying Asian female travellers' perceptions of solo travel and explored how these social identities were included or excluded in the tourism landscape. From a racial identity perspective, through their solo travel, the social expectations of being Asian women were challenged, as Asian women are normally not approved to undertake such travel. However, the racialised identity generated a feeling of being the 'other' in the tourism landscape, leading to a sense of inferiority. Regarding gender identity, these travellers reported safety risks such as sexual harassment and assault. However, Yang et al. (2019) also found that female Asian travellers received more assistance, well-intentioned attention and friendly treatment than their male counterparts, which indicated that the female identity generated favourable tourism experiences for Asians.

Thus, the aforementioned discussion highlights subjectivities in the different intersections in generating particular experiences for different individuals. However, studies that have sought to explore within and beyond gendered tourism experiences are few. The current study addresses this scholarly gap by examining the intersection of the female gender identity with the Islamic religion identity.

2.5. The Relationship between Tourism and Religion (Islam)

2.5.1. Overview of the Islamic Religion

Islam, a global religion, has around 1.9 billion adherents who make up about 24.5% of the global population (Country Meters, 2020). Given its rapid progression around the world, Islam is predicted to become the leading global religion in the next decade (Pew Research Center, 2017). Islam originated in the 7th century in Mecca, Saudi Arabia through the Prophet Muhammed (the last Islamic prophet) (Central Intelligence Agency (CIA), 2010). Islam is a monotheistic religion with belief in one God, *Allah*. *Islam*, an Arabic word, means total submission to Allah (Taymīyah, 2009). An adherent of Islam is called a Muslim. With its global spread through religious diasporas, Islam is a transnational religion (James, 2017). In contemporary times, more than half of the Muslim population originates from the Asia-Pacific region (61%), with Indonesia being the most populous Muslim majority nation (195 million people) (Pew Research Center, 2017). The global Muslim community, which involves the universal community of Islamic brotherhood (and sisterhood), is called *Ummah* (Mawdudi, 1994).

For Muslims, regardless of the situation, religion is a fundamental part of life at both individual and social levels. Islam is a meticulous religion that emphasises the well-being of individuals, which concerns spiritual and material needs equally (Mohsin et al., 2016). It is mandatory for Muslims to observe the five pillars of Islam. *Shahadah*, the first pillar, is the profession of faith in the Islamic religion, which involves expressing belief in Allah and the Prophet Muhammed (El-Gohary, 2016; Hussain, 2012). The second Islamic pillar, *salah*, involves the performance of five compulsory daily prayers at specific timeframes (e.g. early morning [*fajr* prayer], day/noon [*zuhr* prayer], mid-afternoon [*asr* prayer], evening/dusk [*maghrib* prayer] and night [*isha* prayer]) (El-Gohary, 2016; Hussain, 2012). These prayer timeframes differ by geographical location. *Adhan* is the vocalised act of calling all Muslims to prayer at specified times. Muslims observe prayers by facing the direction of the *Kaaba* (the house of Allah in Mecca). Males are recommended to pray at mosques (places of worship for Muslims), whereas females do not have this condition. In addition, every Friday, an additional prayer (*jumah*) is offered by males.

The third Islamic pillar, *zakaat*, involves the compulsory charitable giving of 2.5% of one's accumulated wealth (e.g. money, gold, silver or other commercial items) (El-Gohary, 2016; Hussain, 2012). This act serves to promote social justice and demonstrates that a portion of

one's wealth belongs to the poor and needy, and it protects the giver from the love of and greed for wealth (Azid & Sunar). *Sawm*, the fourth Islamic pillar, refers to the compulsory fasting observed by Muslims during the month of *Ramadhan* (the ninth Islamic month) (El-Gohary, 2016; Hussain, 2012). During *Ramadhan*, from dawn until dusk, Muslims refrain from eating, drinking and engaging in sexual acts. An additional prayer, *Taraweeh*, is observed during the fasting month. Fasting promotes self-discipline and spiritual reflection. During this period, Muslims increase their religious activities to obtain greater spiritual rewards. *Hajj*, the fifth Islamic pillar, is a religious pilgrimage to Mecca that is compulsory for every healthy and financially able adult Muslim once in their lifetime (El-Gohary, 2016; Hussain, 2012).

The Islamic faith encompasses belief in Allah, his angels, his holy books, his prophets, the Day of Judgement, and destiny (recognising that all good and bad comes from Allah) (Alserhan, 2011; Sanad, Kassem, & Scott, 2010). In addition to the five compulsory pillars, worship acts include regular *Quran* (holy book) recitations, supplications, voluntary prayers and fasting (Jafari & Scott, 2014; Taheri, 2016). These activities increase substantially during the Islamic holy months. Prior to partaking in any religious activity, Muslims perform ablution, *wudhu*, which involves washing certain body parts (e.g. face, hands or legs) (Hussain, 2012). In Islam, religious activities are observed according to the lunar calendar, *Hijri*, which was introduced during the Prophet Muhammed's and his followers' migration from Mecca to Medina to establish the Islamic community there (Peters, 1994).

Halal and *Haram* are two fundamental concepts that concern all aspects of life for a Muslim. *Halal* denotes permissible and lawful, while *Haram* refers to what is prohibited and unlawful (El-Gohary, 2016). Islamic principles, termed *shariah*, influence and direct an individual's life and every aspect of society (Shakona et al., 2015). *Shariah* regulations are sourced from the *Quran* (Islam's central sacred book, containing the verbatim words of Allah) and the *hadith* (sayings) and *sunnah* (practices) of the Prophet Muhammed (Al-Qaradawi, 2013). The actions and behaviours of individuals in both religious (e.g. spiritual/worship) and non-religious (practical) contexts and situations (Battour, Ismail, & Battor, 2010), are either mandatory [*fardh*], recommended [*mustahab*], neutral (neither encouraged or discouraged) [*mubah*], reprehensible (disapproved but not punishable) [*makhruh*] or forbidden [*faram*] (Faruki, 1966). As such, Islamic principles advocate good behaviour and practices (both religious and secular) that lead to a virtuous and moral life (Dupret, 2018). Moral behaviours emphasised in Islamic culture include kindness, generosity, charity, forgiveness, harmony,

respect, patience, justice, honesty and control of anger (El-Gohary, 2016; Rasul, 2019). Islam teaches its adherents not only to do well for themselves but also to be good to others regardless of their backgrounds (Rasul, 2019).

However, Islam is not monolithic. Differences in its observance exist because of the diverse backgrounds of its adherents around the world. Although the core religious beliefs are universal among Muslims (Mohsin et al., 2016), they vary in their interpretations, negotiations and experiences of Islamic virtues, values and principles (Henderson, 2016b; Sandıkcı, 2011). The most common Islamic denominations are *Sunni* and *Shia*, with majority of contemporary Muslims being *Sunnis* (85-90%) (BBC, 2016). There are further divisions within these denominations. For instance, *Sunni* Muslims adhere to the Islamic jurisprudence of Hanafi, Shafi, Maliki or Hanbali (CIA 2010). *Shariah* rules have been interpreted by many different Islamic scholars from various Islamic sects in different times and under different circumstances; therefore, some differences exist in interpretations and adherence (Battour et al., 2010; Shakona et al., 2015). In addition, historical, political and social trends have influenced the manner in which Islam and its principles are practiced worldwide (Mukhtar & Mohsin Butt, 2012; Zamani-Farahani & Musa, 2012). Adherents' cultural backgrounds also shape Islamic practices, affecting various aspects of behaviour in different ways (Rasul, 2019; Zamani-Farahani & Henderson, 2010).

The level of religiosity is indicated by the level of commitment that an individual or society places on the religion (Rahman, Rana, Hoque, & Rahman, 2019). Religiosity concerns both religious beliefs and practices. It is reflected in the values, morals, behaviours and attitudes of individuals and societies (Poria, Butler, & Airey, 2003). Some Muslim individuals and societies (e.g. Middle Eastern countries such as Saudi Arabia and Iran) are conservative with their religiosity, whereas others are liberal in nature (e.g. Southeast Asian countries such as Malaysia and Indonesia) (Oktadiana et al., 2016). In addition, in some circumstances and contexts, *shariah* observance concerns personal matters, whereas in others, it concerns both personal and public matters (Henderson, 2016b). Thus, given the diversity and heterogeneity of Islamic practices, there can be conflicts of interests between Muslim communities regarding the observance of religion.

2.5.2. The Role of Religion in Muslims' Travel and Tourism Participation

The following *Quranic* verse, 'Travel through the earth and see how Allah did originate creation ...' (Samori, Md Salleh, & Khalid, 2016, p. 132), demonstrates that the religion

encourages Muslims to undertake travel and tourism activities. *Siyaha*, an Islamic term meaning ‘to travel, journey, rove and roam about’, is interpreted as tourism (Cowan, cited in Sanad et al., 2010, p. 21). A distinctive touristic characteristic of Muslims is that their religious norms and cultures frame their tourism consumption and experiences. As such, religion defines and affects their travel behaviour, including their travel needs/preferences, motivations, product consumption and, generally, their overall travel experience (El-Gohary, 2016; Jeaheng, Al-Ansi, & Han, 2019; Shakona et al., 2015).

Muslims undertake two types of travel and tourism activities. Firstly, Muslims travel for religious purposes, such as engaging in the *Hajj* and *Umrah* pilgrimages to Mecca in Saudi Arabia (El-Gohary, 2016; Suid, Nor, & School, 2018). Secondly, Muslims undertake secular forms of travel and tourism activities, wherein they seek similar travel experiences as non-Muslims, provided that they comply with Islamic (*shariah*) principles and teachings (Henderson, 2010). Reasons for non-religiously motivated travel and tourism activities that Islam encourages include engaging in social activities (e.g. visiting family and friends and learning about other cultures, including Islamic practices in other Muslim communities around the world), travelling for educational purposes (e.g. to seek or to spread knowledge) and engaging in leisure and recreation activities (including to improve health) (El-Gohary, 2016; Jafari & Scott, 2014; Mohsin et al., 2016; Ryan, 2016; Shakona et al., 2015; Zamani-Farahani & Henderson, 2010). Hence, Muslims’ travel and tourism motivations include spiritual, recreational, leisure and social (Ryan, 2016; Vargas-Sánchez, 2019), and can be both religious and non-religious (Battour & Ismail, 2016). Fundamentally, all travel and tourism activities must be guided by Islamic values and regulations (Vargas-Sánchez & Moral-Moral, 2019). Thus, Muslims’ travel and tourism activities feature multiplex encounters encompassing spiritual, historical, social, physical and cultural elements.

Regardless of any situation or context, Muslims are required to observe regular religious behaviours and practices consistently (Hall & Girish, 2020). Therefore, during international travel, Muslims are required to maintain the same level of religiosity as in their regular environment (Mohsin et al., 2016). For instance, Muslim travellers/tourists need to make arrangements to perform prayers regularly or to keep fasts (Zamani-Farahani & Henderson, 2010). As such, practicing Muslims, especially those with strong religious faith, ensure that their regular religious needs are not compromised during travel and tourism engagements. However, when facing difficulties, travellers are exempted from maintaining regular religious practices. For instance, when circumstances do not permit regular observance, Muslim

travellers can postpone fasting during *Ramadhan* and can postpone, shorten or combine their prayers (El-Gohary, 2016; Timothy & Iverson, 2006). This is exemplified in the following *Quranic* verse: ‘And when you travel throughout the land, there is no blame upon you for shortening the prayer’ (*Al-Quran*, 4: 101) (Shafaei, 2015). Nonetheless, Muslims’ travel behaviour concerning the manner in which Islamic norms and practices are upheld at tourism sites demonstrates the religious underpinning of Muslims’ everyday life.

2.5.3. The Scholarly Representation of the Muslim Tourist Segment

In contemporary times, tourism by Muslims is a prominent travel trend both in practice and in scholarship. Although Muslims predominantly undertake religious tourism, their secular international tourism participation is also increasing (Hall & Girish, 2020). Consequently, academic attention to Muslims as consumers of tourism is also increasing. This was evident in a literature search (the keywords used were ‘Muslim(s)’/‘Islam’/‘Islamic’ with the terms ‘travel’/‘traveller’ or ‘tourism’/‘tourist’) that the current study conducted using the Scopus, EBSCOHOST and Web of Science databases and the Google Scholar web search engine. In total, 52 peer-reviewed research articles on Muslim travel/tourism were published in the last decade in travel and tourism journals.

In most of these studies, Muslim tourists were examined in general, whereas in others, their backgrounds, particularly their nationalities, were identified, with most of them coming from Muslim-majority nations (e.g. from Middle Eastern or Asian regions). Muslim tourists’ perceptions and experiences of both Islamic and non-Islamic destinations were considered in the literature. Some of the common research domains in these studies concerned Muslim tourists’ perceptions, motivations, experiences, behaviours, customer satisfaction and value, destination image (including brand perceptions) and revisit intention.

2.5.3.1. Concepts Defining Muslim-Oriented Travel

The concept of Islamic tourism has been most commonly used in prior studies to describe the tourist experiences of Muslims (Ryan, 2016). ‘Islamic tourism’ refers to religiously motivated tourism activities, specifically tourism that is essentially manifested in religious contexts such as religious pilgrimages. However, it also applies to all tourism activities that are not necessarily religiously motivated but are influenced by Islamic norms and culture (Henderson, 2010). *Halal* travel/tourism and *shariah* travel/tourism are other popular concepts used to explain Muslims’ tourism experiences. Both of these concepts refer to any form of tourism undertaken by Muslims that are permitted by the Islamic regulations and

teachings – that is, religiously acceptable tourism (Battour & Ismail, 2016; Mohsin et al., 2016).

Scholarly interpretations of Muslim-oriented tourism in the wider tourism arena are ambivalent, especially concerning non-religiously motivated tourism consumptions. Several scholars, such as El-Gohary (2016) and Ryan (2016), have argued that the use of Islamic terms (e.g. *shariah*, *halal*, or even the term ‘Islamic’) to define or classify travel and tourism activities could imply that they are directly associated with the Islamic faith (e.g. beliefs and worship) and intended only for its adherents. However, this terminology indicates the Islam-friendly nature of tourism products, which can also be consumed by non-Islamic tourists (El-Gohary, 2016).

The current study recognises tourism by Muslims as Islamically permitted (i.e. *halal*). Here, it refers to Muslims’ pursuit of being ordinary tourists, similar to their non-Muslim counterparts, while ensuring that their faith-based needs are being met and that the products and services they consume are appropriate (i.e. adhering to Islamic norms and practices).

2.5.3.2. Religiously Influenced Travel Needs and Preferences

Scholars have adopted both demand and supply perspectives to examine Muslim-oriented tourism, considering that it is co-created by both the consumers (Muslim tourists) and the producers (destination stakeholders and tourism service providers) in accordance with Islamic principles. Travel needs and preferences, particularly those associated with the religious culture, have received considerable academic attention over the years. The most common travel need or preference for Muslims concerns the provision of or accessibility to worship facilities and services (e.g. praying places, prayer timetables and mats, copies of the *Quran* and information on the *Qibla*) and hygiene services (e.g. ablution facilities, bidets in washrooms) to cleanse oneself prior to conducting religious activities (Al-Ansi, Olya, & Han, 2019; Battour & Ismail, 2016; Wingett & Turnbull, 2017). *Halal* products and services are another prominent research area. The role and importance of *halal* food and beverages (e.g. Muslims’ need for awareness of food’s origins before consumption – Muslims only eat meat slaughtered in accordance with Islamic law and do not eat pork or drink alcohol) in tourism consumption have received significant scholarly emphasis (Al-Ansi et al., 2019; Battour, Ismail, & Battor, 2011; Mannaa, 2019). Studies have contended that the use of Islamic-related signage, such as *halal* certifications and logos, especially in Muslim minority or non-Islamic environments, to distinguish religiously acceptable tourism products and services

adds value to Muslims' tourism experiences. In addition, as mentioned, Muslims' religious needs increase during the Islamic holy months. For instance, during the month of *Ramadhan*, Muslims need to make provisions to keep and break fasts at certain times (Mujtaba, 2016). In this regard, certain destinations or tourism operations promote special packages to attract Muslim consumers, such as by providing a *Ramadhan* buffet.

Some scholars have emphasised Islamic morality as a travel need or preference, particularly regarding modest and decent behaviour by Muslims and the staff serving them (Wingett & Turnbull, 2017). Related moral aspects concern Islamically permitted dress codes, gender-segregated amenities and services, and restrictions on public intimacy (Battour et al., 2011; Stephenson, 2014). In addition, Muslim tourists do not engage in common pleasure tourism activities that are hedonistic in nature, such as nightclub visits or gambling, as they are prohibited in Islam because they are deemed immoral (Shafaei, 2015). Previous studies have also found that the inclusion of Muslim-friendly activities or attractions enhances Muslims' tourism experiences. Related examples include Islamic entertainment and recreation activities (e.g. the ability to explore local Islamic heritage and cultural activities through guided or non-guided tours, the provision of Islamic media such as sermon recordings and TV channels) (Han, Al-Ansi, Koseoglu, et al., 2019; Rasul, 2019; Sandıkçı, 2011).

Several studies have contended that Muslim tourists value tourism service providers' (including service staff) awareness of and commitment to meeting their travel and tourism requirements (Han, Al-Ansi, Olya, & Kim, 2019). These efforts provide Muslim tourists with a sense of security, trust and comfortability that increases their consumption satisfaction (Battour et al., 2011; Eid & El-Gohary, 2015), makes them feel valued (Wardi, Abror, & Trinanda, 2018) and potentially increases repeat visit motivations (Al-Ansi et al., 2019). Recent studies have also found that modern technologies such as electronic and communication devices have made information searches on provisions to meet religious needs in foreign environments more convenient for Muslim tourists (e.g. *Qibla* compass, *halal* food or mosque locations) (Rashid, Wangbenmad, & Mansor, 2020).

2.5.3.3. Issues and Concerns

2.5.3.3.1. Touristic Perspective

As mentioned, although all Muslims share common faith-based needs, the level of religiosity differs among Muslim individuals and societies. Hence, not all Muslim tourists require the fulfilment of the same religious needs, as some may practice strictly, others may practice

flexibly and some may practice very little or not at all (Bon & Hussain, 2010). Similarly, El-Gohary (2016) asserted that the level of importance that Muslim tourists place on having religious requirements met by the travel and tourism industry differs. According to Salman and Siddiqui (2011), Muslims with strong Islamic identity tend to be more religious, which significantly influences their preferences and consumption of *halal* products and services. Some studies have found that Muslim tourists with extensive *halal* facilities in their homeland tend to want the same when travelling to other countries (Battour et al., 2010; Yousaf & Xiucheng, 2018). In contrast, certain Muslims' travel behaviour may relate to non-Muslims, including engaging in a tourism environment not necessary related to Muslim culture (Henderson, 2016b). From a destination perspective, Yusof and Shutto (2014) found that only some Muslim tourists to Japan desired exclusively *halal* facilities, most of them would only use *halal* facilities if available, and the remainder did not emphasise them.

The diversity of Islamic practices (including multiple religious aspects) and interpretations, as well as the various cultures and customs observed among different Muslim individuals and societies, have led to heterogeneity in tourism by Muslims (Kim, Im, & King, 2014; Mastercard & CrescentRating, 2019; Zamani-Farahani & Henderson, 2010). Because of these differing backgrounds, Muslims' identities and travel patterns and behaviour are very diverse, with multiple levels of demand existing for the tourism products and services that they consume (Hall & Girish, 2020; Stephenson, 2014). As Vargas-Sánchez (2019) argued, understanding the distinctive profiles of Muslim tourists (e.g. their different motivations and expectations) can be extremely challenging for the tourism industry. There is a need to consider both the shared needs and the differences between Muslim tourists (Mastercard & CrescentRating, 2019). For example, they may differ in their public clothing styles, dietary preferences and social conduct (Mastercard & CrescentRating, 2019). However, there have been few investigations of the different types of Muslim tourist sub-markets. El-Gohary (2016) pointed out the need for further examination and exploration of the relations between tourism and different features of the religion. Similarly, a recent overview by Rasul (2019) highlighted that scholarly attention has primarily been given to Muslim tourists from the Middle Eastern region, who are conservative in adhering to *shariah* teachings, and that there is a need to explore diverse Muslim tourist source markets.

2.5.3.3.2. Destination Perspective

Practising daily religious commitments in a foreign environment can pose dilemmas for Muslim tourists as well as for the destination hosts, who may be unaware of these commitments or lack resources to cater to them. For instance, Olya and Al-ansi (2018) explored Muslims' travel decisions and risk perceptions (e.g. health, environmental and quality) towards *Halal* products offered at multi-religious destinations. From a destination perspective, Jia and Chaozhi (2020) found that partial infrastructure and a small number of Muslim tourists made it difficult for a destination to cater to Muslims' travel needs. Henderson (2010) found that in undesirable circumstances, some Muslim travellers were driven to deviate from Islamic principles during their trip. Therefore, in destinations that are not Islamic, Muslims may find it inconvenient or difficult to maintain their regular Islamic lifestyle.

In addition, in Muslim minority or non-Islamic places, especially in locations where religious harmony is lacking, issues of prejudice, such as Islamophobia, can affect Muslims' tourism experiences. For instance, Jia and Chaozhi (2020) found that Islamophobia was an impediment to the development of Muslim-oriented tourism in mainland China. Moufakkir (2020) studied VFR (Visiting Friends & Relatives) tourists experiencing stigma associated with their religious identity and found associations between the gendered dimensions of their uses of tourism places and spaces. Nonetheless, tensions inherent in the different religions and cultures of other tourists can result in issues such as anti-*halal* (or *halal* boycott) behaviours (Hall & Girish, 2020). However, further exploration of this dimension of Muslim travel inconvenience is still needed.

Nonetheless, anti-*halal* behaviour could also be attributed to restrictions on products and services that would satisfy Muslim tourists' travel needs and limit the freedom of non-Muslim tourists to enjoy them. For instance, Battour et al.s'(2018) study of non-Muslims' perceptions of *halal* tourism found that some respondents were unwilling to stay in Muslim-friendly hotels, as their freedom to engage in non-Islamic activities such as consuming alcohol or pork and travelling with a male partner (e.g. a boyfriend) would be curtailed. Several studies (e.g. Henderson, 2016a) have emphasised the need for further research into the interactions between Muslims and non-Muslims when sharing tourism places and spaces (including services).

2.6. A Religious-Cultural Perspective on the Relationship between Tourism and Gender

This section provides insights into how Islamic culture influences everyday behaviour for different genders, which is also considered during tourism participation and thus makes the female Muslim tourist segment more distinctive.

2.6.1. Islamic Cultural Influences on Female Muslims' Behaviour

Islam has distinct roles and responsibilities for males and females, which are directed by *shariah* regulations (Haddad & Esposito, 1998). These regulations have considerably shaped gender relations in Muslim communities, which differ from the secular understanding of gender (Treacher, 2003). Nonetheless, as in Islamic culture, females are considered vulnerable and valuable, societal and familial contexts place greater restrictions or expectations on their behaviour and actions to protect them (Cornell, 2007). The common gender ideologies and constructions in Islamic societies are represented through the social organisation of the family, and in Islamic states, they are also represented in legal regulations that integrate *shariah* principles (Seyfi & Hall, 2019; Tavakoli & Mura, 2015). In addition, the Prophet Muhammed's wives and daughters serve as role models to guide the conduct of contemporary female Muslims (Ali, Brown, & Humeidan, 2017). Although the social environment has undergone significant changes in the intervening centuries, some contemporary female Muslims prefer to live traditional lives similar to those of their role models.

Gendered modesty and morality are emphasised for both males and females to facilitate virtuous conduct when interacting with the opposite gender. An individual can safeguard his or her honour by maintaining good social conduct with the opposite gender (Rahman et al., 2019). Related practices concern modest and decent dress, lowering one's gaze when with the opposite gender, being chaste and abstaining from adultery (Abdul-Rahman, 2007; Rahman et al., 2019). However, dress codes for females involve more coverings than those for males, including full-bodied garments (e.g. *hijab* [veil], *burqa* [a loose garment covering the whole body] and *niqab* [a full face covering showing the eyes only]) to offer greater protection (Mohsin et al., 2016). Certain Islamic expectations of female appearances are relayed in the following *hadith*:

... tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose

their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women.

(Sahih International, 2020)

Similarly, a *Quranic* verse concerning the clothing of females and their safety states is as follows:

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks around them [when they go out of the house]. That will be better, that so they may not be recognized and annoyed (*Quran* 33:59).

(Cornell, 2007)

According to *shariah* regulations, females and males, especially those who do not share a kinship or are not spouses, should be secluded from each other regardless of whether the setting is religious or secular (Kapilevich & Karvounis, 2015). This condition is encouraged to prevent inappropriate acts and to show respect to the opposite gender. A *Quranic* verse states:

[. . .] and when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs [. . .] (*Al-Quran*, 33: 53).

(Shakona et al., 2015)

In addition, during travel, females require a *mahram* (an Arabic term referring to non-marriageable male kin or a woman's husband) to accompany them when undertaking a trip of three or more days to ensure their safety and protection (Awde, 2005; Shehadeh, 2003). This requirement is attributed to the Islamic cultural belief that females are both vulnerable and valuable. For instance, during the early era of Islam, travelling posed greater security risks to females related to long journey lengths and inadequate travel security (Engineer, 2008).

In traditional Muslim households, females are usually confined to their domestic circles, where they fulfil family and household care tasks, while males are predominantly considered providers for the family and thus have greater exposure to the outside world (Korteweg & Selby, 2012). Therefore, with the separation of the private and public domains between males and females, gender divisions are typical in Muslim households. Gender restrictions on

females heighten the patriarchy in conservative Muslim families and societies, where females' behaviours are monitored extensively to ensure that familial honour and dignity are maintained (Moghissi, 2005). For instance, these conservative settings maintain traditional perceptions of the need for a *mahram* when females travel. Consequently, subordinate gendered positions of females also involve gender inequality and limited control (e.g. decision-making for oneself and others). Patriarchy and the suppression of female Muslims are common in Islam (al-Hibri, 2000; Alexander & Welzel, 2011). However, over time, liberal Islamic societies influenced by social factors and changes such as modernisation have improved the status of females in Muslim communities (Lovat, 2012). Transformed gendered traditions include limited gender segregation, with no gender divisions between the public and private spheres, as well as increased gender equality.

Societal trends indicate that contemporary female Muslims are being empowered and becoming agents of change, challenging the traditional marginalised positioning of female Muslims. For instance, Malala Yousafzai is a female education activist from Pakistan and a Nobel Peace Prize laureate (Malala Fund, 2023). Modern female Muslims have also challenged the *mahram* accompaniment condition, arguing that female-friendly travel facilities and services mitigate travel risks akin to male travel companions (Shakona et al., 2015). Conversely, some female Muslims have reinforced their religious identity, especially in minority settings or in Western settings where Islamophobia is prevalent. For instance, *hijabi* bloggers and influencers are common representations of female Muslim voices aligning with contemporary (social) trends (Arab News, 2023).

2.6.2. Reviewing the Scholarship on Female Muslims' Tourism

Similar to how it affects everyday life, Islamic culture influences travel and tourism behaviour for different genders. The current study reviewed the literature on female Muslims' tourism to map out current scholarship and the state of knowledge in this area. A literature search using Scopus, Web of Science, EBSCOHOST and Google Scholar was conducted for the period between the January 1990 and May 2021. The literature search keywords were 'gender', 'women'/'woman', 'female(s)', 'Islam', 'Muslim' and '*halal*', and these were combined with the terms 'tourism'/'travel', 'tourist(s)'/ 'traveller(s)' and 'leisure'. Following a thorough evaluation, 46 research articles that provided insights into gendered and female perspectives in the Islamic context that had been published in tourism/travel and hospitality journals were identified. Of these, 39 provided brief information on aspects of gendered tourism experiences, including *mahram* accompaniment (33 research articles) gender

segregation (31 research articles), dress codes (24 research articles), Islamic morality (19 research articles), female travel trends (8 research articles) and anti-Muslim experiences (5 research articles). However, only 7 publications exclusively examined touristic experiences from the perspectives of female Muslims.

Studies have recognised *mahram* accompaniment as a predominant travel/tourism determinant for female Muslims (Shakona et al., 2015). However, recent studies have reported that contemporary female Muslims have been travelling in groups or independently (Oktadiana, Pearce, & Li, 2020). Nevertheless, it has also been noted that depending on the female travellers' origin or destination, social stigma still exists to some extent concerning female Muslims' travel with or without *mahram* accompaniment (Mastercard & CrescentRating, 2020). Thus, the liberal/modern Islamic environment is contributing to increased female Muslim travel without *mahram* accompaniment. Meanwhile, the conservative/traditional Islamic environment continues to hinder travel for some female Muslims without *mahram* accompaniment, who are considered inferior travellers, as in the pre-modern era (Engineer, 2008; Shehadeh, 2003).

Gender segregation, dress codes and Islamic morality can be categorised into gendered modesty and morality. In the literature, gender segregation concerns recreation and entertainment facilities and services (e.g. female service staff and female-only accommodation/lodgings, gyms, beauty salons, spas and swimming pools) (Hall & Girish, 2020; Henderson, 2009; 2016; Vargas-Sánchez, 2019). In addition, the gendered attribute of modest and decent dress is predominantly centred on females. The distinctive feature of the attire of female Muslim tourists is the donning of veils (e.g. *hijab*) and full-body clothing (e.g. *burqa* or *burkini* swimwear) (Moufakkir, 2020; Temerak, 2019). In addition, several studies have emphasised restrictions on intimate acts in public, such as physical contact between males and females or public displays of affection) (Han, Al-Ansi, & Kim, 2019; Stephenson, 2014).

Another theme arising from the literature review was Islamophobia, which female Muslims experienced because of their visible cultural clothing style. In this regard, ensuring safety and security is vital to allay concern about negative encounters for female Muslims travelling to foreign destinations, especially those who are practising Muslims (e.g. wearing Islamic dress) and are in an anti-Islamic environment (Al-Ansi et al., 2020; Mastercard & CrescentRating, 2020). Some non-Muslim female tourists have expressed disapproval of Islamically

influenced gender restrictions in tourism consumption, which they argue curtails females' freedom to enjoy a trip simply as general tourists (rather than gendered tourists) and contributes to gender inequality (Battour et al., 2018).

This literature review and qualitative literature synthesis focusing on female Muslim tourists serve as an initial investigation of the research phenomenon. A further literature search was conducted in non-tourism/travel and hospitality disciplines. Ultimately, 14 research articles were comprehensively scrutinised, and their research methodologies, research inquiries, research context and traveller identity were analysed (see Table 2.1). The literature synthesis highlighted that female Muslims are a heterogeneous tourist group, having subjective perceptions of tourism experiences. Both gendered and religious identities influenced their tourism engagement, which in these studies centred on both religiously and non-religiously motivated tourism. Conservative and liberal perspectives on female Muslims' tourism were unveiled, denoting adherence or non-adherence to traditional Islamic cultural gendered norms. The comprehensive evaluation of common research domains centred on travel companions (travel with *mahram* accompaniment, with other companions or independently), gender subordination (male dominance such as regarding trip costs and permission for travel), gendered religious stereotypes (travel risks associated with religious and gender identities such as religious stigmatisation) and travel-facilitating (including constraint negotiations) factors (role model influences, familial support, female- and Muslim-friendly tourism settings, technological influences). However, the synthesis revealed that positive experiences associated with gendered and religious identities have been inadequately researched. Likewise, studies of pre- and post-tourism experiences are lacking. There is also a need for further scholarly examination of female Muslims' tourism (Nisha & Cheung, 2022). Qualitative research methods were considered relevant to expand research on female Muslims' tourism to unveil the complexities and differences in generating alternative thinking and knowledge creation in tourism academia.

Accordingly, this scholarly gap was addressed by adopting intersectionality theory to conduct an in-depth qualitative empirical examination of female Muslims' tourism experiences (entailing pre-, during- and post-trip stages). The empirical investigation was situated in the Fijian context, a non-Western and Muslim minority setting, and in the Oceania region, which have received relatively little academic attention.

The following include reference of the in-depth qualitative synthesis that was published in a journal:

Nisha. F., & Cheung, C. (2022). Locating *Muslimah* in the travel and tourism research.
Tourism Management Perspectives 41, 100940
<https://doi.org/10.1016/j.tmp.2022.100940>

Table 2.1: Overview of selected research on female Muslim travel/tourism

Research Inquiry	Author (Year)	Journal	Theory/Concept/Methodological Focus	Methodology (Research Approach)	Data Collection (Sample Size)	Data Analysis	Participant Background: Generating Country (Age Range)	Type of Traveller	Destination Visited	Main Findings
Diaspora Tourism (Inbound and Outbound)	(Moufakkir, 2020)	Tourism Management	Stigma	Qualitative	Interviews (17)	Open thematic coding	Moroccan (between 21 and 71 years)	Visiting Friends & Relatives	Netherlands	Stigmatisation (religious and nationality) and related management strategies for veiled and non-veiled Moroccan female Muslims
	(Bhimji, 2008)	Citizenship Studies	Cosmopolitan belonging	Qualitative	Interviews (25) Participation Observation	Thematic analysis	British-Asian (between 19 years and 28 years)	Visiting Friends & Relatives	Pakistan, Bangladesh, India	Diaspora female tourists encounter cultural differences and reinforcements (including of their gendered identities) during travel to ancestral homeland
Millennial Female Muslims' Travel Patterns	(Oktadiana et al., 2020)	International Journal of Tourism Research	<i>Critical Media Discourse Analysis</i>	Qualitative	5 Bloggers: Travel Blogs and Archival media documents (including 13 interviews)	Critical Media Discourse Analysis and Content Analysis	Millennial originating from European, American, Asian and Middle Eastern regions (between mid-20s to early 30s)	International	Multiple international destinations: e.g. Malaysia, Singapore, Spain, Portugal, Chile, Morocco	Female Muslim millennials use travel blogs to inspire and provide information to fellow Muslims, particularly, females to engage in travel. Their travel behaviour and attitudes concerned religious, gendered and generic touristic elements
Female-Only Travel	(Nikjoo, Zaman, Salehi, Hernández-Lara, 2021)	Journal of Sustainable Tourism	Well-being	Qualitative	Interviews (11) Participant Observation	Line-by-line coding and Focused Coding	Iranian (between 50-60)	Domestic	(Isfahan) Iran	Escapism from mundane responsibilities and life, and from gendered norms Attain social and personal development All-women tours increases happiness and improves well-being
	Nikjoo, Markwell, Nikbin & Hernandez-Lara (2021)	Tourism Management Perspectives	Gender-aware framework	Qualitative	Instagram posts (16 accounts)	Open coding, thematic analysis	Iranian (Unidentified)	International		Travel experiences of Iranian female solo travellers. Travel outcomes or achievements involved meaning-making, power and empowerment, self-awareness and transformation.
Hajj Pilgrimage Experiences and Gendered Experiences within	(Buitelaar, 2020)	Religions	<i>Dialogical Approach to Storytelling</i>	Qualitative	Interviews (32)	Narrative Analysis	Moroccan –Dutch (late 30s to early 50s)	Religious Traveller	Saudi Arabia	Meaning female pilgrims give to their Hajj experiences and some emphasis on gendered divisions during the pilgrimage performance
	(Mahallati, 2011)	Iranian Studies	<i>Autobiography Narratives</i>	Qualitative	Autobiography Historical Travel Accounts (4)	Unidentified	Iranian (Unidentified)	Religious Traveller	Saudi Arabia	Females' Hajj performance experiences leading to spiritual satisfaction and disadvantages brought about from during their pilgrimage performance due to the female gender

Travel Constraints and Negotiation Strategies	(Ratthinan & Selamat, 2019)	Asian Journal of Business Research	Crawford & Godbey's (1987) Hierarchal Constraint Model	Qualitative	Ethnographic Interviews (10)	Thematic Analysis	Malay Malaysian (Between 22 years and 37 years)	Domestic Tourists	Malaysia	Predominant travel constraints for Malay female Muslims concern safety, religious requirements, familial roles and responsibilities, gaining external support and approval for travel, time and money matters, and lack of travel information. Travel constraints were negotiated by technology involving making informed choices, creating conviction and practical planning
	(Ratthinan & Selamat, 2018)	Gender Issues	Empowerment Concepts: Agency, Resources and Achievements	Qualitative	Interviews (10)	Thematic analysis	Bangladeshi, Indonesia, Philippines and Malaysia (Between 22 years and 37 years)	Leisure Travellers	Malaysia	Empowerment encountered through resources, agency and achievements to facilitate travel of female Asian Muslims, whilst upholding their regular religious practices
Behavioural Differences Among Different Tourists	(Temerak, 2019)	Tourism Management	Customer –to-customer interactions	Mixed Methods	Interviews (10) Factorial between-subjects experiment survey (189)	Thematic Analysis and MANCOVA	Both Muslim and Non-Muslim females (Interviews: between 18 years and 24 years; Survey: 20 years' average age)	Interviews: Resort Guests Survey: University Students	Egypt	Muslim and non-Muslim dressing style influences worn by old and young age groups, which leads to stereotype and differences between different groups
Shopping and Consumption Purpose	(Thimm, 2018)	Asian Anthropology	Modernity as rupture	Qualitative	Ethnographic Interviews (217)	Open coding	Malay Malaysian (Pilgrim Group: Between 8 years and 70 years)	Transit Tourists	Dubai, United Arab Emirates	Different Islamic culture influences others to integrate the same in their lifestyle Women is more interested in shopping than men, who although not interested would accompany them Achieve liminality through engagement in different types of tourism activities that were unattainable at home, e.g. female-only activities. Attain other forms of tourism experiences like spiritual, relaxation, whilst maintaining regular religious needs in the foreign environment
Touristic Consumption – spiritual Islam and modern capitalism	(Sehlikoglu & Karakas, 2016)	Leisure Studies	Spiritual Islam Modern Capitalism	Qualitative	Ethnographic Interviews (40)	Thematic Analysis	Any female Muslim (Between late 20s to 50 years)	International Tourist	Turkey	Achieve liminality through engagement in different types of tourism activities that were unattainable at home, e.g. female-only activities. Attain other forms of tourism experiences like spiritual, relaxation, whilst maintaining regular religious needs in the foreign environment
Tourist Gaze	(Asbollah et al., 2013)	Tourism Analysis	Tourist Gaze	Qualitative	Field observation Semi-structured interviews	Thematic Analysis	Malay (Unidentified)	Domestic Tourists	Malaysia	Malaysian female Muslims tourist gaze of a destination involved aspects of destination image. Their tourist gaze was also influenced by their travel motivations and to some extent, their religious norms
Virtual International Tourism Experience	(Tavakoli & Mura, 2015)	Tourism Management	Virtual Tourism	Qualitative	Interviews (10)	Thematic Analysis	Iranian (Unidentified)	Virtual Tourists – no physical travel	Multiple virtual destinations: e.g. USA, Canada, Egypt and Portugal	Engagement in virtual tourist experiences allows female Muslims to redefine their identities and experience situations that would be restricted if travelling physically to international destinations and also in their normal life, especially, attributed to religious requirements

2.6.3. The Stance Taken on Islam for Female Muslim Tourists

As Islam is a global, transnational religion, it is important to identify the religious stance taken by the current study. Islam's core practices and beliefs are universal. Adherence to *shariah* law, including *halal* and *haram* views, is expected to be central to the lives of Muslims globally. Rather than limiting the study to a particular Islamic sect, a universal perspective is taken on the religious underpinnings of the participants' experiences, including perspectives on gendered ideologies and practices, so that the study findings will benefit female Muslims globally. Here, the Islamic concept of *ummah*, which is based on the umbrella of solidarity of the universal Islamic community, is applicable. For instance, regardless of the sect of Islam or other forms of differences, all female Muslims are expected to dress modestly in attire that covering most of their body to foster morality and enhance security. However, the current study acknowledges that the observance of Islamic ideologies and practices may vary among different Muslim individuals and communities. Accordingly, the study participants were selected to include both conservative and liberal viewpoints on female Muslims' adherence to Islamic beliefs, such as those related to their gendered ideologies and practices, wherein individuals' level of religiosity is depicted concerning their perceptions and experiences of tourism consumption. Additionally, as Fiji is both a Muslim-minority and a non-Western nation, the research findings are applicable to female Muslims worldwide who originate from either Muslim-minority or non-Western contexts. The perceptions and experiences of tourism experiences unique to Fijian female Muslims are also unveiled, as different cultural backgrounds also affect the manner in which religious underpinnings are observed.

2.7. The Conceptual Framework

Following a comprehensive review of the literature (see Sections 2.2–2.5, 2.6.1 and 2.6.2) and a discussion of the research gaps (see Section 1.2.1), this study establishes interconnections between the distinctive streams of gender, religion and tourism. The study's conceptual framework (Figure 2.1) shows how these three dimensions transform, are integrated into new perspectives and contribute to knowledge. This conceptual framework is underpinned by intersectionality theory. In particular, it explores the dual role of gender and religion in influencing female Muslims' tourism participation. The framework further explores how, when an individual becomes a tourist, gender and religion simultaneously influence her tourism experiences at every phase, that is, the pre-trip, during-trip and post-trip

phases. In addition, constraint negotiation strategies are revealed, as it is determined whether gendered or religious norms and cultures have been maintained or resisted in related situations or circumstances. Furthermore, the conceptual framework highlights that tourism experiences can influence the norms and practices associated with the gendered and religious identities of various individuals during the consumption of tourism (the pre-trip and during-trip phases) and on returning to their regular settings (the post-trip phase), such as through reinforcements or contradictions.

This framework adopts intersectionality from multifarious perspectives. First, it takes a broad perspective and unveils the roles of gender and religion as two broad identities that affect the tourism participation and related experiences of individuals with this intersectional identity. Second, it goes deeper by exploring how religious (Islamic) gendered norms and practices contribute to the secular gendered experiences of females. Similarly, it unveils how females' experiences of their religious identity (religious norms and culture in general) differ from those of males in the same religious group. Ultimately, the framework enables the identification of which identity in the intersection, that is, gender or religion, dominates, or whether they are equally influential, as well as to what extent there is dominance in the tourism context that an individual experiences as a liminal persona. As such, in the tourism sphere, the interplay between the identities of gender, religion and tourism are explored, are the identities expressed in different situations, such as a female tourist identity, a Muslim tourist identity, a female Muslim tourist identity or simply a tourist identity.

Thus, the proposed conceptual framework makes theoretical contributions to the interdisciplinary theories and concepts of gender (female), religion (Islam) and tourism, particularly concerning the intersectional identities of a female tourist, a Muslim tourist and the amalgamation of gender and religion in tourist experiences – that is, the intersectional identity of a female Muslim tourist. Hence, it highlights the synergy between gender studies, religious studies and tourism studies. It also makes theoretical contributions to the literature on females' tourism experiences as consumers in the pre-trip, during-trip and post-trip stages. The investigation covers various challenges, negotiations and privileges experienced in each travel stage. Additionally, it makes theoretical arguments regarding the role of tourism consumption in contributing to the social inclusion or exclusion of individuals who are simultaneously affected by their gendered and religious ideologies, norms and practices, and the impact of tourism consumption on their quality of life. Given that intersectionality is a sociological theory, the empirical insights of this study are also expected to contribute to

tourism studies, gender studies and religious studies from a sociological perspective. Hence, this study explores and interprets convergent and divergent perspectives on the research phenomenon. The examination of the subjective and inter-subjective nature of female Muslims' tourism experiences yields multifarious insights.

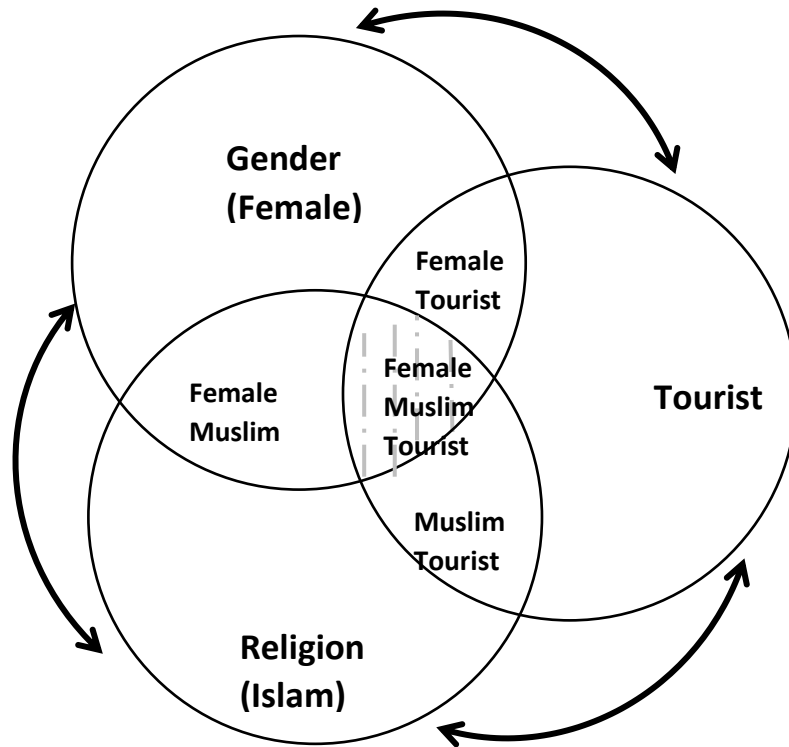


Figure 2.1: Intersections between tourism, gender and religion

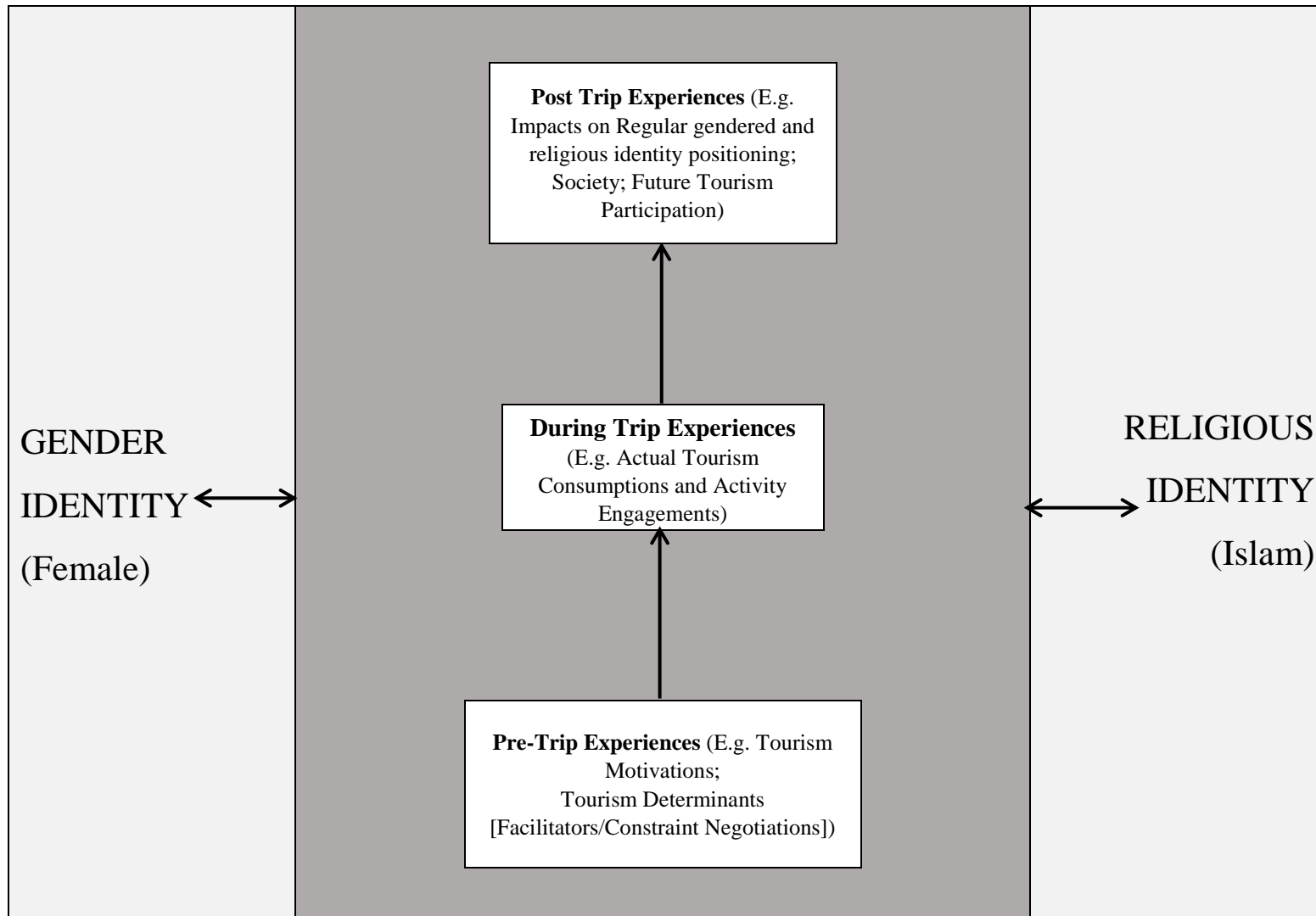


Figure 2.2: Stages of tourism experiences

Table 2.2: Stages of tourism experiences

Stages	Antecedents	Attributes	Outcomes
<i>Stage 1: Pre-Trip Tourism Experience</i>	Gender and Religion (and other factors)	Tourism Determinants and Trip Arrangements	Potential Female Muslim Tourist
<i>Stage 2: During Trip Tourism Experience</i>	Gender and Religion (and other factors)	Actual Tourism Consumptions and Activity Engagements	Actual Female Muslim Tourist
<i>Stage 3: Post Trip Tourism Experience</i>	Gender and Religion (and other factors)	Impacts on Regular gendered and religious identity positioning; Society; Future Tourism Participation	Former/Returning Female Muslim Tourist

The three proposed stages of international tourism experiences are illustrated in Figure 2.2 and further described in Table 2.2. In the first stage, pre-trip tourism experience, the identities of gender and religion are seen to influence individuals' ability to undertake international trips, particularly in the form of facilitators and constraint negotiations, which eventually make an individual a potential tourist. In the second stage, during-trip tourism experiences, the identities of gender and religion are seen to influence during-trip experiences, including tourism consumption and activity engagement. At this stage, a potential tourist becomes an actual tourist. In the third stage, post-trip tourism experiences, the identities of gender and religion are seen to influence post-trip experiences, including effects on regular gendered and religious identity positioning, society (female- and religion-related) and future tourism participation. Here, an actual tourist becomes a former or (potential) returning tourist. Other factors here refer to constraint negotiation strategies, which also facilitate tourism participation for individuals who were initially constrained because of their gendered and religious identities.

2.8. Chapter Summary

This chapter provides a review of the research streams underpinning this study of the intersections between tourism, gender and religion. First, it offers theoretical and conceptual outlooks on the sub-categories of ‘Tourism and Identities’ and ‘Intersectionality’ in a comparative manner. It identifies major gaps in research concerning the limited examination of multiple identities and their interactions and, similarly, the use of intersectionality theory in the tourism context. The second facet of the literature review involves mapping out the literature on the specific identities investigated by the current study; thus, studies of gender and religion in the tourism context are examined separately. Third, this chapter discusses the relationships between gender and religion by detailing female Muslims’ characteristics and their positioning in the tourism scholarship. Following this, a review of the travel and tourism literature on female Muslims is provided. A discussion of the proposed conceptual framework concludes the chapter. The literature review thus sets the stage for the design of the empirical research.

CHAPTER 3: METHODOLOGY

3.1. Introduction

This chapter begins by introducing the research problem. It then discusses the chosen qualitative research methodology and its philosophical underpinnings (including the research paradigm and ontological and epistemological features). Next, it presents the chosen research framework, namely constructivist grounded theory. The final section discusses the empirical research design, which encompasses discussions of the sample recruitment strategies, data retrieval process, researcher reflexivity, data analysis techniques and methodological rigour. This chapter concludes with a discussion of the fieldwork limitations. Figure 3.1 illustrates the research process used in this empirical study.

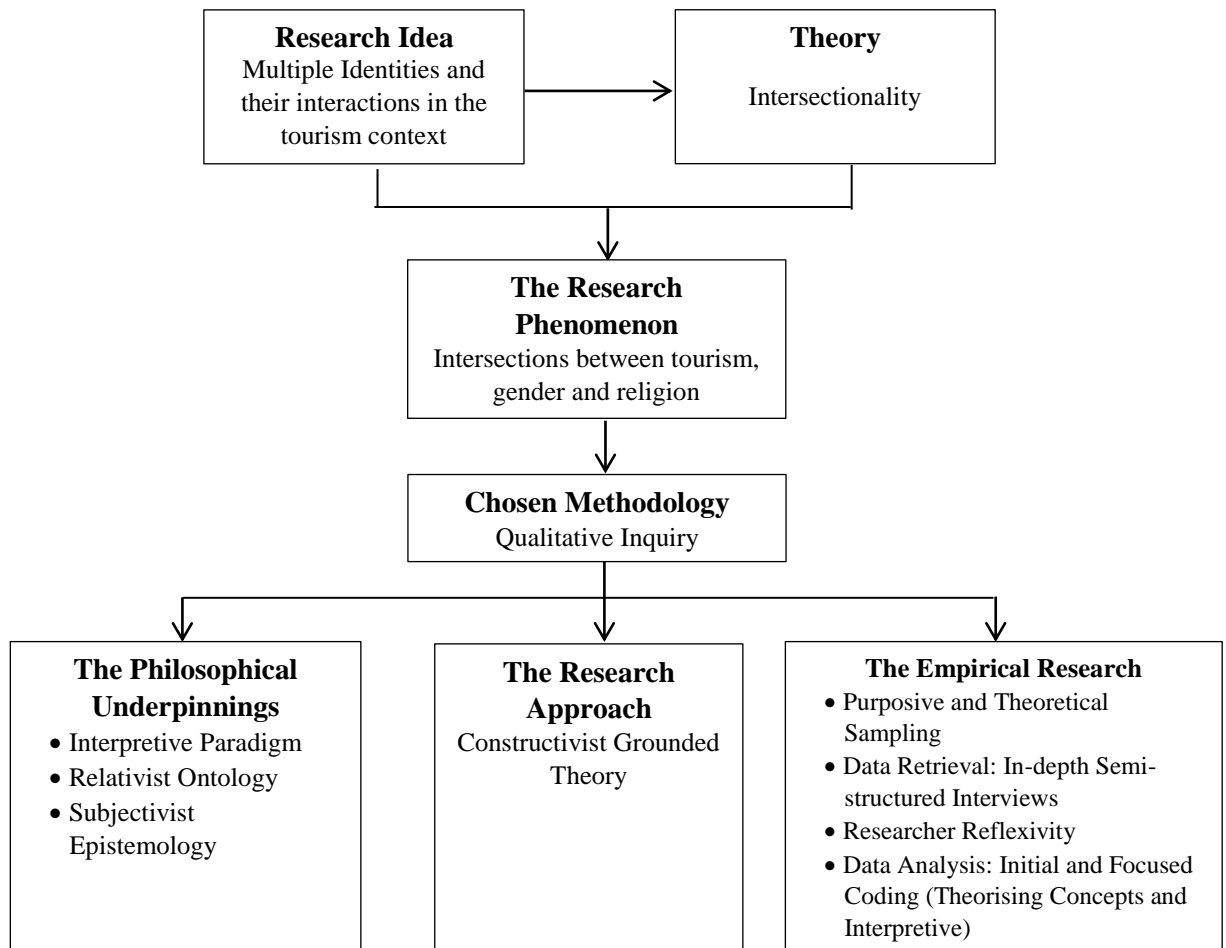


Figure 3.1: The empirical research process

3.2. Research Problem

This empirical research sought to address the following inquiry:

Examine female Muslims' perceptions and experiences on international tourism and situate in the Fijian context. The predominant focus is on the interplay between gendered and religious identities in influencing tourism (non)participations and related tourism experiences of this tourist segment.

Additionally, this empirical research attempted to address the following objectives:

- To examine the pre-trip experiences of female Muslim international tourists (such as travel/tourism motives and motivations, tourism determinants (constraints and negotiations; and facilitators), trip planning and arrangements)
 - To investigate the manner gendered and religious identities impact the pre-trip experiences of female Muslim tourists
 - To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the pre-trip tourism phase.
- To examine the during trip international tourism experiences of female Muslim (such as activity engagements and other forms of tourism consumption experiences)
 - To investigate the manner gendered and religious identities impact the during trip international tourism experiences of female Muslims
 - To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the tourism participation phase.
- To examine the post-trip experiences of female Muslim international tourists (such as evaluation of travel achievements, travel satisfactions, transformations (intrinsic and extrinsic) to life, trip reminiscence and revisit travel intention)
 - To investigate the manner gendered and religious identities impact the post-trip experiences of female Muslim tourists
 - To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the post-trip phase.

- To utilise intersectionality theory to contribute psychological and sociological knowledge in the tourism discipline concerning the diverse interrelationships between multiple identities (gender and religion) and tourism.

3.3. The Qualitative Research Approach

This study adopted a qualitative research approach to examine the interplay between multiple identities, namely gender (female) and religion (Islam), from an intersectional perspective. Specifically, it deeply explored female Muslims' perceptions of international tourism, such as facilitators of and constraints on tourism participation and related tourism experiences. A qualitative research inquiry was considered most appropriate to address the research problem, as it can be used to consider multifarious perspectives and to draw out thick and rich descriptions of subjects' experiences of the research phenomenon. Accordingly, as a naturalistic research strategy, it enabled an interior exploration of the research phenomenon; that is, through the immediate subjects' eyes (outlooks/perspectives) (Mills & Birks, 2014). It also revealed subjectivities in individuals' experiences, thus unveiling multiple realities of the research phenomenon. The subjects' views and perceptions (including meanings and interpretations) are used to generate a detailed understanding of the phenomenon, as qualitative research takes an emic perspective (Savin-Baden & Major, 2013). The current study used the inductive approach of qualitative research, as it focused on the subjects' perspectives and accounts as the starting point for deeply understanding and interpreting the underexplored research phenomenon (Mills & Birks, 2014).

The aforementioned research characteristics associated with the need to obtain authentic accounts and perspectives from the subjects on a little-known research phenomenon make this an exploratory qualitative research study. Using a qualitative research approach, Fijian female Muslims' interpretations of the intersections between gendered and religious identities in the tourism context were investigated and discussed in a detailed and holistic manner. In addition, data collection and generation in the subjects' natural setting provided first-hand knowledge of the topic of inquiry. Thus, the qualitative research approach enabled the researcher to freely unfold, examine and interpret the research inquiry in a rich, detailed and meaningful manner.

However, qualitative researchers' reliance on subjective assessments of research phenomenon has been criticised by non-qualitative researchers. Because of this subjectivity, qualitative research findings have been considered to lack validity (Kumar, 2011). However, this

subjectivity is useful for generating in-depth and multi-faceted descriptions of and insights into immediate participants' experience (e.g. behaviour, emotions, sentiments, perceptions, concerns and prejudgements) and related interpretations of the research phenomenon (Flick, 2011; Harding, 2013; Thorpe & Holt, 2008), which are set in the 'temporal, spatial, sensual and human relations' with their regular lifestyles (Wijesinghe, 2012, p. 113).

In addition, qualitative research uses small population representativeness to address research inquiries, which has the disadvantage of allowing limited generalisability of the research findings to the broader population (Dahlberg & McCaig, 2010). However, the current study sought to provide an in-depth evaluation and understanding of the research phenomenon, which was more likely to be attainable from a small sample than a large sample (considered in quantitative research), which would provide a more general understanding. Detailed descriptions from small population representation support the researcher in 'getting the story straight' (Glaser & Strauss, 1967, p. 15) regarding the phenomenon being investigated.

The qualitative research process is primarily dependent on the researcher's experience and skills. With greater presence and closeness to the subjects, the researcher is likely to 'affect and [be] affected by ... [his/her] data' (Grossoehme, 2014, p. 2). Accordingly, researcher subjectivity can lead to bias in the data collection. However, qualitative researchers' greater immersion in the participants' reality and their direct observations through their greater field presence enrich the insights into the research phenomenon. The researcher's reflexivity process, an ongoing measure during the empirical research, enabled the current study's researcher to take a reflexive, credible and ethical position while presenting the participants' voices on the research phenomenon (see Section 3.6.4).

Qualitative research has also been criticised for its lack of scientific rigour, such as for being soft and lacking fast/fixed rules on procedures for conducting empirical research (Birks & Mills, 2015). However, adaptability in the research process is an advantage in qualitative research inquiries. This research characteristic (such as through addressing uncertain encounters for both the researcher and study subjects) enables the acquisition of rich information from participants that is unknown to the world (including academia) and that facilitates further examination of unexpected research findings.

The qualitative research process can be time-consuming and tedious because of the series of procedures (e.g. data collection, transcribing, analysis and interpretation) used to derive detailed information on the research phenomenon (Guest, Namey, & Mitchell, 2013).

However, timely preparations (e.g. designing interview guidelines prior to fieldwork) ease the time stress when conducting research. Nonetheless, it has been argued that qualitative research inquiries can present a ‘seamless web’ of ideas emerging from ‘false leads, inspirational hunches, triumphs and disappointments’ during the data collection or analysis phase (Gray, 2014, p. 179). This drawback was addressed during the current study’s reflection and review phase of the data collection and analysis process.

3.4. The Philosophical Underpinnings

An understanding of philosophy that underpins the proposed qualitative research design was essential, as it led to the determination of the methodological approach implemented in the study. Philosophical underpinnings are the starting points for conducting empirical research. The researcher’s philosophical suppositions determined her field position, which influenced her interactions with the research context (e.g. participant relationship, data collection techniques) and the manner in which the research findings were reported (Mills & Birks, 2014). Philosophical assumptions represent a shared way of thinking about how the researcher views the world – that is, the ontological positioning (‘what is’) – and the knowledge generated from that perspective – that is, the epistemological positioning (‘what it means to know’). The related belief system (world view) guiding the researcher and the research process is known as the research paradigm. There are many different views of the world (philosophy/paradigm), the nature of reality (ontology) and the nature of knowledge (epistemology). The chosen research philosophies must be compatible to enable good research choices to be made and, subsequently, the execution of the research in the empirical world.

At one end of the ontology continuum is the belief (e.g. assumed by the positivist paradigm) that reality is objective and has some universal truth (Hays & Singh, 2012; Lincoln & Guba, 1985). This etic research perspective entails ‘generalizations about human behaviour that are universally true’ (Spencer, Pryce, & Walsh, 2014, p. 82) and involves generalisations about human behaviour (Ponterotto, 2005). At the other end of the ontology continuum is the belief (e.g. assumed by the interpretivist paradigm) that reality is subjective and contextual, and thus that a universal understanding of experiences is considered unobtainable (Hays & Singh, 2012; Lincoln & Guba, 2005). Here, an emic research perspective is noted, which considers human behaviour as ‘contextually suited and not generalizable, such as local customs’ (Spencer et al., 2014, p. 82). This relativist ontological positioning was used in the current

study. Based on this stance, the tourism experiences of female Muslims were assumed to be different from those of non-Muslim females and Muslim males.

Epistemology is closely linked to ontology and is defined as the study of the process of knowing, which concerns how one apprehends knowledge of existence and the relationship between knower (researcher) and the world (Hiller, 2016; Spencer et al., 2014). Epistemology concerns ‘the nature, sources, and limits of knowledge’ (Pascale, 2011, p. 4) and is used to justify the production of knowledge. Hiller (2016) argued that the researcher’s adoption of the appropriate epistemological stance will guide the research stakeholders (i.e. the audience) to better understand the research findings and, subsequently, to challenge this knowledge and the processes that led to the results. Systematic approaches can be used to examine study participants objectively, i.e. without research bias, and thus ensure the rigour of the research (Spencer et al., 2014). In such cases, the researcher and the study participants are considered to be independent of each other. In contrast, in the viewpoint adopted by the current study, knowledge can be seen as co-constructed by the researcher and the study participants, who mutually influence each other; in which case, the researcher’s voice and interpretations are woven into the empirical discussion of the research phenomenon (Matteucci & Gnoth, 2017; Spencer et al., 2014). Although the researcher’s immersion in the participants’ reality can lead to research bias, it is crucial to capture the contextualised experiences of the participants and to credibly represent and interpret them.

With the adoption of a constructivist paradigm that is embedded in the interpretivist tradition, the empirical study provided an interpretive understanding of the varied meanings of situations and experiences (that is, the multiple realities of the empirical [e.g. social] world) from the subjects’ perspectives, thus giving voice to the participants while also emphasising the co-construction (rather than discovery) of knowledge by the researcher and the participants (Charmaz, 2003, 2011a; Lincoln & Guba, 1985). Constructivism is one of the branches of the interpretivist paradigm in qualitative research. Interpretivism predominantly draws upon the philosophical works of Immanuel Kant, Wilhelm Dilthey, Edmund Husserl and Max Weber (Mills & Birks, 2014). In this research paradigm, interpretation and observation are important for understanding the social world (Ritchie, Lewis, Nicholls, & Ormston, 2014). Accordingly, interpretivism enables detailed description and explanation of human beings and their behaviour (Mills & Birks, 2014).

The central assumption of the constructivist paradigm is that ‘reality and knowledge reside in the mind of the individual’ and that the related constructions are multiple because each individual views the world distinctively (Guba & Lincoln, 1985), and these views can be identified through unpacking their experiences. As such, the multiple nature of reality implies that ‘reality is complex, changing, and multi-perspectival depending on who views it, from where, and at which point in time’ (Matteucci & Gnoth, 2017, p. 54). It has also been asserted that knowledge is context- or situation-dependent on time, place, culture or history, which concerns ‘local and specific constructed realities’ (Lincoln & Guba, 2005, p. 191). Thus, constructivist research, as used in this study, sheds light on the multifarious and subjective views of the world, and indicates that an individual cannot rationally ‘know the external world beyond ... [his/her] experience’ (Matteucci & Gnoth, 2017, p. 54).

3.5. The Choice of Constructivist Grounded Theory

Traditional approaches to qualitative research inquiries include grounded theory, phenomenology, ethnography and narrative analysis (Mills & Birks, 2014; Shin, Kim, & Chung, 2009). Grounded theory (GT) was introduced by Glaser and Strauss (1967), who sought to develop a theory grounded in empirical data. Over time, GT has encountered various shifts in research approaches, and competing versions of the methodology have led to multiple meanings and refinements in its characteristics. The researcher considered each strand of GT; constructivist grounded theory (CGT) was considered the best fit for the specific research inquiry, and it was embedded in the researcher’s philosophical assumptions. The current study sought to understand an underexplored phenomenon: the interplay of multiple identities in the tourism context, specifically the intersectional identity of gender and religion among Fijian female Muslims. CGT was considered most suitable for increasing theoretical sensitivity in the field of female Muslims’ tourism, which is an emerging but under-researched phenomenon (Charmaz, 2006, p. 135). The CGT approach was used to answer what, why and how questions to thoroughly understand and describe the research phenomenon. These types of questions enabled the researcher to gain thorough insight into how ‘the studied experience [is] ... embedded in larger and, often, hidden positions, networks, situations, and relationships’ (Charmaz, 2006, p. 130). Unlike the classical GT approach, which pursues a conceptual understanding of the research phenomenon, CGT an ‘interpretivist understanding’ (Charmaz, 2003) of Fijian female Muslims’ perceptions and related experiences of international tourism. As such, the theoretical rendering derived from

the empirical research presented ‘an interpretive portrayal of the studied world’ (Charmaz, 2006, p. 10).

CGT, introduced by Charmaz (2003, 2006, 2016), is a recent evolution of GT. It retains the core methodological criteria of the classical GT approach, such as theoretical sampling, memo-writing, constant comparison technique and theory development (Bradley, 2010; Charmaz, 2016). However, it views classical GT strategies as ‘flexible guidelines rather than rigid rules’ to address research inquiries (Charmaz, 2011a, p. 168), and it thus provides more freedom to examine the research phenomenon. Fundamentally, GT is a research approach that emphasises ‘interaction, action and processes’ (Savin-Baden & Major, 2013, p. 183). Constructivists have elaborated on this interpretation by stating that GT is an ‘iterative, comparative, interactive, and [inductive-]abductive method’ (Charmaz, 2011b, p. 361). Regarding the research approach, an inductive process was used, which featured a shift from the empirical level to the conceptual level when addressing the research problem. Using the CGT approach, the researcher of the current empirical study entered the field without any hypotheses or predefined expectations, but deeply explored and provided fresh insight into an emerging phenomenon (multifarious perceptions of female Muslims’ tourism) based predominantly on ground observations, that is, the fieldwork (Section 3.6). Here, the emphasis was placed on the subjects, data and field under investigation rather than any theoretical or conceptual assumptions. Accordingly, the empirical study sought to construct a ‘picture that draws from, reassembles, and renders subjects’ lives’ (Charmaz, 2003, p. 270) and to offer theoretical propositions on a little known academic field (Matteucci & Gnoth, 2017). In this relation, as Flick (2009, p. 94) contended, a key merit of GT research techniques is that they do ‘justice to the character of discovery in qualitative research’.

Based on CGT underpinnings, the researcher played an essential role in data generation and its subsequent interpretation, as presented in the empirical discussion (see Section 5), as she constructed a description and understanding of the research phenomenon with the study subjects. The intimate researcher–researched relationship enabled the researcher to get ‘as close to the inside of the [subjects’] experience’ of the research phenomenon as possible (Charmaz, 2006, p. 130), which led to the collection of rich and detailed data.

3.6. The Empirical Research

As indicated earlier, the central goal of GT research is to generate knowledge that is exclusively grounded in empirical data. Hence, a careful approach to empirical data collection, analysis and interpretation was crucial in the current study, which used CGT. The empirical design of the study demonstrated its capability to conduct research and that the study was viable. It consisted of procedures and instruments – that is, research methods – that were implemented during the study. The chosen research methods facilitated and guided the generation/collection, analysis, interpretation and discussion of the empirical data.

3.6.1. The Study Sample and Participant Selection

Before the researcher entered the research field, the study population was defined in alignment with the research inquiry. The population of the current study of gender and religious identities was female Muslim tourists. The study was contextualised in Fiji (see Section 1.4), and the study participants were Fijian as well. Fiji is underexplored in both studies of tourism by females and studies of tourism by Muslims. The nation presents a non-Western and Muslim-minority context.

Through its adoption of CGT, this study followed two types of sampling procedures. The first type involved the sampling of participants, for which non-probability purposive sampling was used. Purposive sampling involves selecting sample units based on particular features or characteristics to deeply explore and understand the research phenomenon (Ritchie et al., 2014). As Table 3.1 shows, the study participants had differing backgrounds (e.g. life history, religiosity level [e.g. conservative or liberal], demographics [e.g. age groups, marital status, education level], and geographical [e.g. rural or urban locations] and socioeconomic characteristics [e.g. working or non-working]). Consequently, holistic and multifarious insights into the research phenomenon were generated.

The purposive sampling technique was aligned with the theoretical sampling technique, which samples categories (concepts/ideas) from the analysis of the empirical data collected earlier (Charmaz, 2006; Charmaz, 2012). Theoretical sampling was conducted through GT's guideline of the constant comparison method. This process enabled the researcher to continuously explore emergent ideas and themes by comparing and contrasting the data to identify commonalities and differences, which aided in theorising on the concepts and enhancing the interpretive understanding of the research phenomenon (Charmaz, 2006; Glaser & Strauss, 1967). The review of and reflection on the data in the early stages of the

research process also indicated that the study involved overlap between the data collection and analysis phases (Charmaz, 2006). The participants' distinctive characteristics (e.g. the influence of demographics, socioeconomic status, trip purposes, types of travel companions, destinations) were emphasised when patterns or themes emerged from the research findings (e.g. types of gendered power structures, male dominance, unwanted male attention, double gendered structures). These emergent ideas and themes guided the researcher in collecting additional data on the research phenomenon, such as how these ideas and themes varied in different situations and contexts (including the experiences of different individuals). Accordingly, questions were asked regarding the participants' background features that affected their perceptions and experiences of the research phenomenon. In this regard, the data led the researcher in the data collection process (Charmaz, 2019). The researcher continued to return to data sources (that is, to recruit new participants) throughout the course of the research to acquire more information until theoretical saturation was achieved (that is, until no new insights were obtained), whereby the researcher ceased data collection (Creswell, 2014). In conducting the fieldwork, the researcher also took into account the available resources, such as time and finances, as well as the practical purpose of conducting this empirical research (that is, for a PhD dissertation).

Like other qualitative studies and as mentioned, this study considered a small sample size to deeply understand and explain the research phenomenon as experienced by immediate subjects and from various vantage points. In total, 27 female Muslim tourists were purposively selected to gather information to address the research inquiry. The sample size changed during the research process (it increased by 12 participants from the initial 15) because the data collection was predominantly based on theoretical saturation, which is a key characteristic of the CGT approach (Charmaz, 2012).

In addition, another set of study participants, 9 community spokespersons (including 6 females and 3 males), were interviewed to obtain their insights into Fijian female Muslims tourism experiences as members of Fijian society from a community perspective. These interviews were considered essential, as academic voices on female Muslims in the Fijian context are lacking and most prior studies have focused on their ethnicity or on females in general in Fijian society. As Table 3.2 illustrates, these community spokespersons were Islamic scholars, representatives of female Muslim/Muslim/female organisations, community workers and a school teacher responsible for providing guidance for/counselling female Muslim students. Thus, information was obtained from varied perspectives.

The researcher engaged gatekeepers to gain access to varied participants within the research setting. These gatekeepers were well-known and respected individuals in their communities, such as a justice of the peace, Islamic scholars, members of well-known charity groups and individuals in prominent occupations (e.g. lawyers, businesspeople, school/community heads, community workers, members of female Muslim/Muslim/female groups/organisations and non-government organisations, and Islamic scholars). Related gatekeepers were identified through the snowballing technique, whereby one gatekeeper identifies the subsequent gatekeeper. The chosen gatekeepers had some insider knowledge of the participants and were briefed in advance on the type of participants needed to meet the study criteria. These individuals were selected based on their availability, accessibility, willingness to participate and experiences and knowledge relevant to the study purpose. Prior to obtaining information from the study participants, the researcher visited Islamic organisations and participated in activities involving female Muslims to get preliminary insights into their positioning in Fijian society as females, as Muslims and as female Muslims.

3.6.2. Overview of Participants' Backgrounds

This section provides a brief overview of the participants' background characteristics, as illustrated in Table 3.1. The participants' ages ranged between 22 and 63 years. There were 7 young females (18–35 years old), 16 middle-aged females (35–55 years old) and 4 older females (56 years old and above). Regarding education, 17 of the participants had completed tertiary education or were studying at tertiary institutions (3 participants had certificates, 3 participants had diplomas, 2 participants had bachelor's degrees, 2 participants were still studying for their bachelor's degrees, 1 had a postgraduate degree and 6 had a master's degree). Secondary education was the second highest category, with 2 participants having completed secondary education and 7 having partially completed it. Only 1 participant had only a primary school education. Furthermore, 17 of the participants were married, 5 were single, 4 were divorced and 1 was a widow. In addition, 19 participants each had between 1 and 5 children. Regarding occupation, 17 participants worked outside the home, 8 were responsible for domestic work, and 2 were tertiary students. Regarding geographical location, 8 of the participants were from less developed regions of Fiji and 19 participants were from more developed regions (with 9 being rural–urban migrants).

The current gendered positioning of the participants was divided into three categories, namely traditional, independent and moderate (that is, having both traditional and

independent components, which are constantly changing). Traditional gendered positioning features were being family-oriented, dependent, naïve, weak, obedient, fearful and subordinate, whereas independent positioning features entailed being self-reliant and having a strong personality. Most (17) of the participants had moderate gendered positioning, 8 were traditional and 2 were independent. Although participants from both liberal and conservative Islamic backgrounds were included in the study, differences in their degree of practice were more dominant in the categorisation: 18 identified as practising Muslims, 7 as mid-practising and 2 as less practising. However, most of the participants (n=23) stated they were still in progress or continuously enhancing their religiosity.

The subsequent subsections detail how gendered and religious identities affected the participants' lives and, consequently, their international tourism experiences. However, this section also provides some overview of their life history. Thirteen of the participants had attained a level of education of their personal choice, whereas for the other 14 participants, their female gender and Islamic cultural practices affected their educational attainment, with 8 of them having been restricted in senior secondary education (including 1 participant limited to primary education) and 6 of them having attained tertiary education at a late age. Related gendered issues entailed inequality (e.g. males in the family were prioritised for higher education and females for marriage and familial caretaking), social appropriateness issues (e.g. educated females deviating from tradition, which diminished their honour and dignity), safety and security (e.g. long travel distance between home and educational institutions) and poverty (finances were prioritised for males' education, as they would maintain the household, whereas females would marry and move to another family). Notwithstanding, females with higher education (e.g. tertiary) qualifications emphasised the importance of higher education in contributing to their empowerment and independence in life, enabling them to escape subordinate gendered positioning to some extent.

For 17 of the 22 married or previously married participants, their female gender and Islamic cultural practices played a major role in their marriage, such as regarding the appropriate age to get married (e.g. the female's and the family's concerns regarding honour, dignity and reputation), marriage being the major life goal (taking priority over other interests such as higher education and employment) or having an arranged marriage (relationships with members of the opposite gender are prohibited by Islamic cultural norms).

Regarding occupation, 8 participants worked domestically because of female gender and Islamic cultural norms, such as the gendered division of females as familial caretakers and males as breadwinners (1 participant had ceased work outside the home because of increased familial caretaking duties, while 1 participant had ceased outside work after marriage), as well as belonging to well-off families (with 2 participants having domestic help, although males were responsible for earning income). In addition, at some point in their lives, 3 domesticated participants had been partially involved in family work at home (e.g. farming), which was not considered employment. In addition, among the 17 working participants, 4 started working after certain life changes (e.g. divorce, marriage, or becoming independent from extended family living), 2 stopped work temporarily because of increased familial caretaking (e.g. childcare, elderly/sickly parents) and 2 were restricted to working in the family business. Nonetheless, most of the working participants emphasised the importance of financial independence in contributing to their empowerment and having some independence in life.

The participants' experience with international tourism ranged from 1 trip to more than 20 trips. They had visited 23 countries in total, with the top 5 destinations being Australia, New Zealand, Singapore, Canada and Malaysia. Their reasons for engaging in international tourism were diverse, including family tourism, VFR tourism, religious group trips, all-female tourism activities and friendship tourism.

Both the tourist and community spokesperson participant narratives revealed that several community groups cater to female Muslims in Fiji. The Fiji Muslim Women's League (FMWL, formerly known as the Zanana Muslim League) operates in 13 locations. Most of its members are middle-aged and work domestically. The FMWL focuses on religious (e.g. Islamic knowledge and practices) and social issues (e.g. females' rights and responsibilities in the family, counselling services) concerning female Muslims. Another community organisation is the Fiji Muslim Youths Movement (FMYM) Sisters Branch, which has 13 branches. This group caters to female youths, and most of its members have attained (or are pursuing) higher education and are working. This organisation focuses on contemporary gendered issues and enhancing religious awareness. However, some of the religious organisations in certain Muslim communities were male-dominated, with no female subsection and all Muslim affairs being led by males. Some informal groups also existed; these were personal initiatives by female religious leaders in the community.

Table 3.1: The profile of tourist participants

Interview Date	Pseudonym	Age (Years)	Marital Status	Children	Education Level	Socio-Economic Status	Geographical Location	Gendered Positioning	Religious Positioning	Travel Frequency (Trips)	Tourism Types (During Trip)	Destinations
13-11-21	Shameera	48	Married	2	Secondary Level	Domestic Duties	Ba	Family oriented, dependent, naïve, weak, obedient (Traditional)	Mid-practicing	6	Family/VFR Trip (All-female activities)	Australia
13-11-21	Aisha	63	Widow	3	Secondary Level	Domestic Duties	Ba	Family oriented, dependent, obedient (Traditional)	Practicing	6	Family/VFR Trip; Religious Group Trip (All- female activities)	New Zealand, Canada, Saudi Arabia, USA, Australia
14-11-21	Nushrat	25	Single	0	Tertiary Level (In Progress)	Student	Ba	Ambivalent (independent versus family-oriented), strong, obedient (Moderate)	Mid-practicing	3	Family/VFR/Friends Trip (All-female/solo activities)	Australia, India
14-11-21	Tabassum	27	Married	0	Tertiary Level	Senior OHS Officer	Ba	Single – family-oriented, naïve, obedient, dependent, fearful (Traditional) Married: Ambivalent (independent versus family-oriented), strong (Moderate)	Practicing	5	Family Trip (All female/solo activities)	Australia, New Zealand
14-11-21	Khurshid	60	Divorced	2	Secondary Level	Examination Supervisor (Secondary)	Ba	Married – dependent, family-oriented, fearful, weak, subordinate, obedient (Traditional) Divorced: ambivalent (independent versus family-oriented), strong, self-reliant, (Moderate)	Practicing	2	Family/VFR Trip (All-female activities)	New Zealand, Saudi Arabia
15-11-21	Jannat	48	Married	4	Secondary Level	Domestic Duties	Lautoka	Ambivalent (independent versus family-oriented), strong (Moderate)	Practicing	15 or more	Family/Relative Trip (All-female activities)	Australia, New Zealand, Malaysia, Singapore, Canada, Saudi Arabia
15-11-21	Shafia	43	Married	3	Secondary Level	Domestic Duties	Lautoka	Family oriented, dependent, naïve, weak, obedient (Traditional)	Mid-practicing	3	Family/VFR Trip (All-female activities)	Australia, Canada, New Zealand
15-11-21	Muskan	22	Single	0	Tertiary Level (In Progress)	Student	Lautoka	Ambivalent (independent versus family-oriented), strong, obedient (Moderate)	Practicing	3	Family/Religious Group Trip (All-female/solo activities)	Australia, United Arab Emirates, Singapore
16-11-21	Sumaiyya	36	Married	2	Secondary Level	Accounts Clerk – Family Business	Lautoka	Extended family living: dependent, family-oriented, fearful, weak, subordinate, obedient (Traditional)	Practicing	5	Family/VFR Trip (All-female activities)	Australia, Canada, New Zealand

								Independent family living: ambivalent (independent versus family-oriented), strong (Moderate)				
16-11-21	Zalika	53	Divorced	2	Tertiary Level	Human Resources Team Leader	Lautoka	Married: family-oriented, naïve, obedient (Traditional) Divorced: ambivalent (independent versus family-oriented), strong (Moderate)	Less Practicing	20 or more	Family/VFR/Female NGO Group Trip (All-female/solo activities)	Australia, Singapore, Malaysia, , Canada, USA, New Zealand, India, UK, Indonesia, South Korea, Turkey
17-11-21	Sahar	40	Married	3	Secondary Level	Company Director	Sigatoka	Family oriented, dependent, naïve, weak, obedient (Traditional)	Mid Practicing	10	Family/VFR/All-female Trip (solo activities)	Australia, China, Hong Kong, Thailand
18-11-21	Sana	28	Married	1	Tertiary Level	Domestic Duties	Sabeto	Single: family-oriented, naïve, dependent (Traditional) Married: ambivalent (independent versus family-oriented), strong (Moderate)	Mid-Practicing	20 or more	Family/VFR Trip (All-female/solo activities)	New Zealand, Australia, USA, Canada, Malaysia, Singapore
18-11-21	Safiyah	45	Married	3	Tertiary Level	Assistant Principal - Secondary School	Lautoka	Extended family living: family-oriented, obedient (Traditional) Independent family living: ambivalent (independent versus family-oriented), strong, self-reliant (Moderate)	Practicing	5	Family/VFR/All-female Trip (solo activities)	Australia, Malaysia, Singapore, Hong Kong
19-11-21	Shabina	47	Divorced	2	Tertiary Level	Company Manager	Lautoka	Married – family-oriented, naïve, obedient (Traditional) Divorced: ambivalent (independent versus family-oriented), strong (Moderate)	Practicing	15 or more	Family/VFR Trip (All-female/solo activities)	USA, Australia, New Zealand, Canada
19-11-21	Zara	37	Married	0	Tertiary Level	National Pharmaceutical Manager	Lautoka	Ambivalent (independent versus family-oriented), strong, self-reliant (Moderate)	Practicing	20 or more	Family/VFR/Solo Trip (All-female activities)	Australia, New Zealand, Malaysia, Singapore, Indonesia, Hong Kong, Thailand, Vanuatu, Samoa
20-11-21	Zubaida	52	Married	2	Tertiary Level	Primary School Teacher	Lautoka	Single: family-oriented, naïve, dependent, fearful (Traditional) Married: ambivalent (independent versus family-oriented), strong (Moderate)	Practicing	3	Family/VFR Trip (All-female/solo activities)	Australia, New Zealand
20-11-21	Fatima	42	Married	5	Tertiary	Baker/Busi	Lautoka	Single: family-oriented,	Practicing	10 or more	Family/VFR Trip	Australia, New Zealand,

					Level	ness Owner		naïve, dependent, fearful (Traditional) Married: ambivalent (independent versus family- oriented), strong (Moderate)			(All-female/solo activities)	Canada, India, Singapore
20-11-21	Shama	26	Single	0	Secondary Level	Sales Assistant	Lautoka	ambivalent (independent versus family-oriented), strong, self-reliant, obedient (Moderate)	Mid- Practicing	4	Family/VFR Trip (solo activities)	New Zealand, Australia
21-11-21	Gulista	62	Married	3	Tertiary Level	Domestic Duties	Lautoka	Family oriented, dependent, obedient, naïve, fearful (Traditional)	Practicing	11 or more	Family/VFR Trip (All-female/solo activities)	New Zealand, Australia, USA, Canada, Saudi Arabia
21-11-21	Ayat	43	Married	3	Secondary Level	Domestic Duties	Nadi	Family oriented, dependent, obedient, naïve, fearful (Traditional)	Practicing	3	Family/VFR Trip (All-female activities)	Australia, USA
22-11-21	Maryam	48	Married	3	Tertiary Level	Vice Principal	Ba	Single: family-oriented, naïve, dependent, fearful (Traditional) Married: ambivalent (independent versus family- oriented), strong, self-reliant (Moderate)	Practicing	9 or more	Family/VFR/All- female Trip (solo activities)	Australia, New Zealand, Malaysia, Singapore, France, Canada, Indonesia
23-11-21	Fahima	36	Married	2	Tertiary Level	Primary School Teacher	Sabeto	Single: family-oriented, naïve, dependent, fearful (Traditional) Married: ambivalent (independent versus family- oriented), strong, self-reliant (Moderate)	Practicing	3	Family/VFR (All- female/solo activities)	Australia, Singapore
24-11-21	Muizza	61	Married	3	Secondary Level	Domestic Duties	Lautoka	Family oriented, dependent, obedient, naïve, fearful (Traditional)	Practicing	12 or more	Family/VFR	Australia, New Zealand, USA, Iran, Saudi Arabia, India
29-11-21	Musarrat	28	Divorced	0	Tertiary Level	Communi- cations Officer	Suva	Married: family-oriented, naïve, obedient (Traditional) Single/Divorced: Independent, strong, self- reliant (Independent)	Mid Practicing	3	Friends/VFR/Solo Trip	New Zealand, Singapore, Thailand
29-11-21	Samara	27	Single	0	Tertiary Level	Accountant	Suva	Ambivalent (independent versus family-oriented), strong, obedient, self-reliant (Moderate)	Practicing	10 or more	Family/All- female/Solo Trip	Japan, India, United Arab Emirates, Singapore, Hong Kong, Malaysia, Indonesia, China, Philippines, Thailand, Turkey

30-11-21	Siddiqi	38	Single	0	Tertiary Level	Communications & Media Specialist	Suva	Independent, strong, self-reliant (Independent)	Less Practicing	20 or more	Family/All-female/Solo Trip	Australia, New Zealand, Turkey, Malaysia, South Korea, Singapore, Hong Kong, India, Vanuatu, Solomon Islands, Thailand, Indonesia, France
05-12-21	Jamila	43	Married	2	Tertiary Level	Primary School Head Teacher	Ba	Single: family-oriented, naïve, dependent, fearful (Traditional) Married: ambivalent (independent versus family-oriented), strong, self-reliant, obedient (Moderate)	Practicing	5	Family/VFR Trip (All-female activities)	India, Saudi Arabia, New Zealand

Note(s): 1. Gendered positioning is categorised as traditional, independent and moderate (that is, having both traditional and independent components, which are constantly changing);

2. Level of religiosity is categorised as practicing, mid-practicing, less practicing

Table 3.2: The profile of community spokesperson participants

Interview Date	Pseudonym	Gender	Position in the Community	Geographical Location
22-11-21	CS1	Female	Community Worker	Ba
23-11-21	CS2	Female	Lautoka Muslim Women's League, Girit Women's Council	Lautoka
24-11-21	CS3	Female	Teacher responsible for general counseling and guidance of female Muslim students	Sabeto
30-11-21	CS4	Female	Fiji Muslim Women's League National Branch	Suva
01-12-21	CS5	Female	Fiji Muslim Youth Movement – Sisters Branch	Suva
03-12-21	CS6	Male	Fiji Muslim League - Lautoka Branch	Lautoka
06-12-21	CS7	Male	Maunatul Islam Association Fiji	Lautoka
06-12-21	CS8	Female	Female Religious Leader – <i>Hafiza/Alima</i>	Nadi
07-12-21	CS9	Male	Male Religious Leader – <i>Maulana</i>	Ba

3.6.3. The Data Retrieval Process: In-depth Semi-structured Interviews

In qualitative research, the researcher is the primary data collection instrument (Creswell, 2013). However, specific data retrieval methods must be used to generate deeper insights. Interviews, a common data collection tool in any qualitative research, are first-hand conversations between the researcher and the study participants (Rubin, Rubin, & Rubin, 2012) that capture the participants' experiences in their own words (that is, their direct opinions and experiences). Often, interviews allow exploration of intangible human-related phenomena that cannot be directly observed, such as people's feelings, thoughts, intentions or past behaviours and situations where an observer is not present (Patton, 2002). As a constructivist perspective was adopted, interviews were the primary data collection tool used in the current study to examine participants' constructions regarding what, why and how multiple identities interplay in different tourism experiences in different trip stages (pre-, during- and post-trip).

Common interview mediums are face-to-face (e.g. in-person or online), email and telephone. They can be conducted either one-on-one (the researcher and a participant) or in focus groups (the researcher and two or more participants) (Marvasti, 2004). The three interview formats are structured, unstructured and semi-structured. Structured interviews are formal and follow a standardised questioning sequence to gather relevant information about research subjects (Saunders, Lewis, & Thornhill, 2009). These questions are asked in the same order with each participant, and predominantly in the form of survey questionnaires. In contrast, unstructured and semi-structured interviews are more in-depth and follow a conversational style (some aspects of which can be informal in nature) (Minichiello, 1990; Saunders et al., 2009). Unstructured interviews do not have predetermined questions, and the conversation flow with participants can be open, thus potentially leading to the acquisition of irrelevant data (Holloway & Wheeler, 2002; Saunders et al., 2009). Semi-structured interviews involve some guidelines and structure based on research ideas or themes but feature conversational flexibility concerning the participants' recollections and narratives (Brinkmann, 2014).

From November to December 2021, the researcher conducted in-depth face-to-face interviews using a semi-structured format. These interviews were conducted in a one-to-one format (that is, the researcher and one interviewee) in the natural settings of the interviewees, which were quiet and free from disruptions and interruptions (e.g. background noise or other people present), particularly as gender and religion can be sensitive topics. As such, the participants' convenience and comfort were emphasised during the interviews. When

required, gatekeepers were asked to help establish an appropriate interview setting, as they had more awareness of the participants' comfort level.

The researcher used interview guidelines to inform the key themes and topics discussed with the study participants (see Appendix 1), which were derived from the review of the literature. Several Fijian female Muslims also reviewed the interview guidelines, and they changed phrases, words and the ordering of questions to improve the interview process. Notwithstanding, the manner in which these interview guidelines were used varied from interview to interview, as the participants had different backgrounds (Saunders et al., 2009). This distinctive attribute of the semi-structured interviews was used to unveil a range of different viewpoints, including related similarities and differences, while attaining deeper and more complex insights into the research phenomenon.

The open-ended questions in the semi-structured interviews allowed the interviewees to convey their stories and experiences related to the interview topics. These open-ended questions enabled the participants' perspectives on different aspects of the research phenomenon to be captured in detail. In addition, they allowed the researcher to acquire information beyond the presumed surface level of the participants' perspectives and meanings, thus generating rich and deep insights (Guest et al., 2013). The researcher was attentive to the participants' stories of (responses to) the research inquiry. Accordingly, through discovery stance questioning, probing techniques were used to seek elaboration or clarify the participants' perspectives. Through the use of in-depth interview techniques, this study explored the subjects' deeper selves to obtain more authentic (and complex) data. In-depth interviews enable access into subjects' hidden perceptions. Thus, the researcher sought to capture a deep, detailed understanding of the pure essence of the participants' perspectives. At the end of each interview, the participants were encouraged to provide open comments, reflections and additional responses relevant to the research inquiry. The average duration of the interviews was 2.5 hours.

The use of in-depth face-to-face interviews is essential for CGT researchers, who need to get as close to the experience as possible to acquire multifarious perspectives on the research phenomenon and, subsequently, to co-construct knowledge (theoretical/conceptual) with the participants (Charmaz, 2006). During the interviews, the researcher interacted extensively and spent significant time with the participants to investigate their perceptions in painstaking detail, which enabled rich information to be elicited from them. From a constructivist

perspective, both the interviewer and interviewee need to create and negotiate the interview journey. As such, the nature of the interviewer–interviewee relationship played a significant role in the interview process and carrying out the study in the research setting.

The researcher of this study emphasised building rapport with the participants to enable them to freely and truthfully share their experiences and meanings associated with the research phenomenon and to limit their resistance to the study. The researcher also acknowledged that the level and type of rapport considered appropriate differed by participant. Gatekeeper engagement in accessing the study participants played an integral role in the development of rapport. The gatekeepers briefed the researcher on certain aspects of the participants' backgrounds and on the rules, norms and practices of the community. The researcher was provided with rules and conditions for entering and maintaining a field presence. These insights impacted the way in which the researcher entered the study settings, which affected the participants' views and impressions of the researcher. The researcher's entry into the field was a crucial moment in the data collection process, in which the researcher and the study participants became accustomed to each other.

The researcher's insider role as a Fijian female Muslim also created a space to reinforce rapport and trust with participants, as the interviews were conducted in the local dialect and the researcher adopted a local appearance. Additionally, information forms (see Appendix 2) that briefly described the study, the researcher's background and the participants' expected roles and responsibilities were used to build rapport. The researcher clearly explained the format and structure of the interview process, including both her and the participants' roles in the research and possible information usages. Before broaching controversial or sensitive topics, the researcher first inquired about neutral topics to build a sense of comfort for the participants.

In developing rapport with the participants, the researcher also emphasised mutual trust, which was facilitated through her interpersonal skills. Mutual trust was established through empathetic and active listening, being attentive and thoughtful, being patient, being non-judgemental, expressing appreciation for the participants' participation, offering assistance when required, and showing respect and understanding during the interview process. An example of mutual understanding was the researcher's attentiveness and genuine care in discontinuing conversations that caused the participants distress or discomfort, particularly as the discussions on gender and religion involved some sensitive issues. As such, through

fostering rapport, the researcher sought to ensure that there was fieldwork cooperation and that the information attained credibly represented the participants' realities. This research approach encouraged the study participants to be honest in their responses and to move from mutual self-disclosure to deep disclosure of information.

3.6.4. The Research Aspect of Reflexivity

Reflexivity, an ongoing measure and a methodological self-learning process, enabled the researcher to review the empirical research process and to be flexible and receptive in addressing challenges associated with this process. Reflexivity can 'legitimize, validate and question the research practices and representations' (Pillow, 2003, p. 175). Reflexivity involves audit trail that illustrates how decisions are made during the research process, to ensure that the research findings represent the participants' recollections and narratives (see Appendix 4). Accordingly, the study used a transparent and ethical approach to address the research inquiry. It was conducted according to the human subject ethics guidelines outlined by the Hong Kong Polytechnic University (application number: HSEARS20210315003). The participants' permission was sought to conduct the interviews, which involved the signing of a participant consent form (see Appendix 3) and emphasising that their participation was voluntary. Permission was also sought from the participants before any audio recording or note taking in the interviews. The researcher thus maintained mutual trust with the participants.

A central element of the reflexivity process is the manner in which the researcher manages subjectivity throughout the empirical research process, which also demonstrates whether an understanding of the interpretive paradigm is being achieved. Reflexivity includes 'thoughtful, analytic self-awareness of researchers' experiences, reasoning, and overall impact throughout the research process' (Råheim et al., 2016, p. 1). Here, the researcher's conscious self-reflection, involving positionality and perspectives (including experience and prior knowledge) concerning the research inquiry, were identified. As such, reflexivity enabled the researcher to reflect on her subjectivity concerning her 'backgrounds, assumptions, positioning and behaviour' and its effect on the research process (Finlay & Gough, 2003, p. ix). This was emphasised to address/prevent potential research bias in the study findings.

To some extent, an emic perspective was observed through the researcher's insider role as a female Muslim who is competent in the local dialect (*Fiji-Hindi* and *Urdu*) and a resident of

the Fijian community. Related insider positioning allowed reflection on the theoretical concepts generated from the data analysis and the interpretation of the research findings. Information from community spokespersons of different backgrounds complemented this insider approach. With a common background, study participants may give biased responses. To avoid participant bias, the researcher emphasised (e.g. guided by rapport and mutual trust) that their response were relevant to obtaining new insights into the research phenomenon.

As mentioned in several previous sections, CGT researchers are mutual co-creators of knowledge with the study subjects. From this perspective, Charmaz (2006, p. 10) argued that ‘we [the researchers] are part of the world we study and the data we collect’. Accordingly, the researcher’s relationship and related interactions with the participants and the research environment play an essential role in obtaining relevant information on the research inquiry (Charmaz, 2006, 2011a). The researcher of the current study reflected on how her establishment of rapport and interpersonal connections with the participants affected the generation of information from them (Hennick, Hutter, & Bailey, 2011). In addition, although the researchers’ intimate co-presence with the participants can enable the generation of rich data, it can also affect the design, data collection, analysis and interpretation of the research. The researcher used a partial bracketing technique to partially conceal her own gendered positioning and religious positioning (which were moderate and mid-practising, respectively) regarding the research phenomenon and took an open-minded approach to ensure that the data were primarily guided by the study participants’ experiences and thus enable comparisons of their experiences. This approach was also taken to avoid biased responses from participants who might be influenced by the researcher’s positioning. Specifically, the empirical data were grounded in the participants’ realities.

3.6.5. The Data Analysis

The recorded interviews were transcribed verbatim, which involved the conversion of raw data into written form. Because the current study conducted interviews in the local dialect, during the transcription phase, data translation was also done (from *Fiji-Hindi* or *Urdu* into English), which included back-translation to the local dialect to ensure accuracy. As such, multiple translations were made to ensure the correct representation of the vernacular language in English. The data transcription also incorporated nonverbal cues and emotional displays (e.g. pauses, sighs and crying) into the transcribed text (McLellan, MacQueen, & Neidig, 2003; Wellard & McKenna, 2001). To generate effective and high-quality

transcriptions, the researcher fully immersed herself in the data through attentive listening to and interpretation of the interviewees' speech and voice tones.

As there was a large corpus of data, data reduction was done during the analysis stage, such as through data organisation and sorting that aligned with the (research) phenomenon of interest (Ravitch & Carl, 2016). This process was aided through the use of NVivo software (see Appendix 6). An inductive data analysis approach was used, wherein raw data were primarily used to derive, interpret and discuss the research findings and theorise regarding the concepts (Charmaz, 2006; Mills, Bonner, & Francis, 2006). The data analysis was meticulous, as the researcher aimed to explore the data as deeply as possible. The studied experiences were taken apart and considered from multiple vantage points (Charmaz, 2006). Through the process of data analysis, researchers aim to 'make sense of their data' (Ravitch & Carl, 2016, p. 219). Data analysis is a rigorous and tedious task, and in the current study, it commenced upon the first data retrieval, which enhanced the subsequent data collection and analysis (Bryant, 2017; Thornberg & Charmaz, 2014). Constant comparison was used to compare and contrast data with data, data with code, code with code, code with category, and category with category to identify relevant commonalities and differences (Rieger, 2019). In addition, the data analysis was thematic in nature during the process of comparing and connecting different ideas and features of the data while interpreting diverse subjects. The researcher continuously moved back and forth between the data and conceptualisation when conducting the data analysis. This process enabled the researcher to see the data with a fresh outlook again and again (Charmaz, 2006) while coding and recoding these data several times (Mills et al., 2006). Thus, the researcher gave the research data multiple readings and renderings to develop new ideas, which enabled a deeper exploration of the research phenomenon (Denzin & Lincoln, 2017). The data analysis was also guided through the researcher's memo-writing (see Appendix 7), which included a written record of analytical thoughts on the data for the development of theoretical ideas (Charmaz, 2006; 2012).

The data analysis was represented through several coding stages. Coding is 'the process of defining what the data is about' (Bryant & Charmaz, 2007, p. 605). The first phase, initial coding, involved studying fragments of data and labelling them with codes (Charmaz, 2006), which included line-by-line coding (see Appendix 7). Initial coding enabled defining 'the action in the data statement(s)' (Charmaz, 2005, p.517) and determining the 'direction in which to take [the] study' (Glaser, 1978, p. 56). This stage of the coding process allowed the researcher to reflect in detail on the contents and nuances of the collected data while 'taking

ownership of them' (Saldana, 2013, p. 100). The second phase, focused coding, involved the categorisation of initial codes that remerged frequently, including describing actions or incidents, that were considered relevant to the phenomenon of interest (Charmaz, 2006). Subsequently, focused coding contributed to theorising on concepts and providing an in-depth interpretive understanding of the research phenomenon. Table 3.3 provides an example of data analysis that followed constructivist grounded theory guidelines. In addition, the data analysis was guided by the sensitising concepts of intersectionality theory, particularly the mutual connections between multiple identities (i.e. gender, religion) in influencing tourism experiences.

Table 3.3: An example of data analysis process

Interview Excerpt – During Trip Experience	Initial Coding	Focused Coding	Theoretical Coding	Further interpretive understandings
<p>India is a risky place for females so I relied on the safety of my brother. But at times travelling with him can be challenging. For instance, he himself would not want us to go to certain places that I wanted to visit such as for shopping. It is because the area was male dominated (relates to greater male presence) and was not good for me as a female to go to be in such environment (Nushrat)</p>	<p>Risky destination for females</p> <p>Safety from brother</p> <p>Challenge with brother as travel companion as he imposed another form of restriction. This restriction was due to greater presence of males so not appropriate for females</p>	<p>Gender risky tourism setting - Constraint negotiation through <i>Mahram</i> accompaniment</p> <p>Overprotection from the <i>Mahram</i> eventually results in restrictive tourism engagements</p>	<p>A theoretical concept related is power, particularly, presence of gendered power structures.</p> <p>The multiplicity concept from intersectionality theory involved Islamic cultural influences on gendered power structures, that is, the <i>Qawamum</i> role of males (being the protector of females)</p>	<p>Gender-focused Intersectional Tourism Experiences</p>

3.6.6. Methodological Rigour in Qualitative Research

Methodological rigour is integral to the assessment of the quality and trustworthiness of qualitative research, which, as mentioned, has been criticised for its subjective nature and lack of validity. The current study adopted Guba's (1981) criteria, specifically credibility (internal validity), transferability (external validity), dependability (reliability) and confirmability (objectivity), to determine its methodological rigour and to ensure that this empirical research was recognised and understood as being legitimate, justifiable and worthy of attention.

3.6.6.1. Credibility

'Credibility' refers to the truth value or the internal validity – that is, the authentic rendering – of the research context and findings (Patton, 2002). It represents the researcher's 'conscious effort to establish confidence in an accurate interpretation of the meaning of the data' (Whittemore, Chase, & Mandle, 2001, p. 50). This study used several approaches to ensure research credibility. As mentioned, it adopted a transparent research process whereby the researcher demonstrated 'fidelity and accountability to the integrity of the research process' (Ravitch & Carl, 2016, p. 210), that is, honesty and openness in the research process, to study stakeholders. Information forms describing the study were created to facilitate the participants' awareness of the research circumstances prior to the interviews (see Appendix 2). In addition, member checks were conducted through a review of the transcribed interviews with the study participants to validate the findings (see Appendix 5). An audit trail was created, as records were kept on how decisions were made and how certain judgements and conclusions were derived during the research process; this audit trail can aid readers in follow the research path of the researcher in addressing the study phenomenon of interest (see Appendix 4) (Koch, 1994; Ravitch & Carl, 2016; Wolf, 2003). The constant comparison technique of CGT, specifically the process of continuous review of and reflection on the data (Charmaz, 2006; Glaser & Strauss, 1967), contributed to the credibility of the research. Additionally, the study adopted dialogic engagements, whereby interlocutors such as mentors (e.g. the research supervisor, other academics), peer debriefers and critical friends/colleagues were constantly engaged in critical conversations to challenge/support the researcher's approach to the research inquiry and interpretation of the related research findings (Ravitch & Carl, 2016).

3.6.6.2. *Transferability*

Qualitative inquiries focus on developing ‘descriptive, context-relevant statements’ rather than generating ‘true statements that can be generalized to other people or settings’ (Ravitch & Carl, 2016, p. 189). In this regard, transferability entails the degree of applicability or fittingness (or transferability) of qualitative studies to broader research contexts and other research populations while ‘maintaining their context-specific richness’ (Ravitch & Carl, 2016, p. 189). However, qualitative research can be problematic when demonstrating that findings derived are applicable to or fit other situations and populations, as they concentrate on a particular setting/context and on a small research population, because the goal is to provide an in-depth interpretive understanding of the underexplored research phenomenon. Therefore, the current study emphasised producing a ‘thick’ description of research findings and context to enable its audience (e.g. readers, other researchers, participants, practitioners) to compare and transfer various aspects of the research design and findings, such as on the basis of their usefulness and different contextual features. In this study, providing rich and comprehensive details involved presenting the participants’ accounts in their own words, as reported in the empirical findings chapter (see Section 4).

3.6.6.3. *Dependability*

Dependability relates to the reliability and consistency of the study findings and concerns whether other studies can derive similar results/findings (Denzin & Lincoln, 1994). Put simply, dependability in qualitative research represents the ‘stability of the data’ (Ravitch & Carl, 2016, p. 189). The current study’s execution of the audit trail of the research process to ensure that the research is ‘logical, traceable and well-documented’ (Tobin & Begley, 2004, p. 392) contributed to demonstrating the dependability of the empirical research. A description of the audit trail process was provided in the research credibility section. Dependability also involved the evaluation of the research findings to ensure that the current study addressed the research inquiry.

3.6.6.4. *Confirmability*

Although qualitative researchers do not seek objectivity, as the premise of qualitative research is to view the world subjectively, the research findings need to be confirmed (Ravitch & Carl, 2016; Tobin & Begley, 2004). The acknowledgement of researcher biases and positionality, discussed thoroughly in the reflexivity section, is one way in which the current study attempted to achieve the confirmability of the research data. Another approach to seeking confirmability was through the implementation of an audit trail of the research

process, as discussed several times in the methodology chapter (Patton, 2002; Wolf, 2003). Aligning with Guba's (1989) argument, the current study concludes that the achievement of credibility, transferability and dependability will contribute to the confirmability of this research.

3.6.7. Limitations of the Fieldwork

As gender and religion are sensitive topics, the participants may have withheld some information. This issue was also evident when certain males unexpectedly interrupted the interview process, which led some of the female participants to give brief responses. However, in such cases, the researcher made considerable efforts to regain rapport with the participants and make them comfortable so that they would provide in-depth and authentic information. In this process, additional probing techniques were used to address brief responses and obtain detailed information. Another limitation of this study was the use of multiple languages, namely Fiji-Hindi, Urdu and Arabic, which made it challenging for the researcher to grasp the information during the interview process; likewise, translation of the interviews to English was time-consuming. The other limitation concerns the COVID-19 pandemic: the fieldwork commenced late because international borders were closed for several months, and it was restricted because of Fiji's daily national curfew. In addition, weather issues, such as flooding and subsequent road closures, also affected movement in the field. Regardless of the limitations, however, the researcher emphasised the acquisition of previously unknown information from the study participants to address the research inquiry.

3.7. Chapter Summary

This chapter discusses the methodological framework of the study. The characteristics of the qualitative research approach and justifications for its usage are provided. Subsequently, the research paradigm (interpretivist) and ontological (relativist) and epistemological (subjectivist) perspectives are discussed. Next, the specific qualitative research approach of constructivist grounded theory is elaborated, and its relevance to the research inquiry is highlighted. Following this, insights into the empirical research process are provided, which comprised study sample recruitment, data retrieval process, reflexivity discussion, the data analysis technique and methodological rigour. Finally, fieldwork limitations are discussed.

CHAPTER 4: EMPIRICAL FINDINGS

4.1. Introduction

This chapter draws insights into Fijian female Muslims' perceptions and experiences of international tourism in the pre-trip, during-trip and post-trip stages. It first discusses gender-focused tourism experiences, wherein the female identity was dominant. These tourism experiences encompassed the presence and/or absence of gendered structures; the presence and/or absence of care attentiveness to others and; modesty and morality sensitivities. This chapter then discusses religion-focused tourism experiences, wherein the Islamic religion identity was dominant. Related tourism experiences concerned religious needs and the international Islamic environment and culture. Being differentiated as a Muslim tourist was discussed in positive and/or negative terms. The term 'participant'/'participant' presented in empirical findings refers to tourist participants, while community spokesperson participants were only identified when empirical insights relate to them.

4.2. Being a Female (Muslim) Tourist

This section discusses the empirical findings regarding the gender-focused tourism experiences of Fijian female Muslims. Data analysis revealed that their related experiences were influenced by both the Islamic cultural norms of the Fijian community and the (female/female Muslim) friendliness of the tourism settings to the participants. The following subsections discuss in detail the participants' profoundly gendered tourism experiences in the pre-trip, during-trip and post-trip stages, characterised as 'Tourism experiences associated with gendered power structures', 'Tourism experiences associated with care for and attentiveness to others' and 'Tourism experiences associated with modesty and morality sensitivities'. Please refer to Appendix 8 for additional participant quotations related to empirical findings presented in this section.

4.2.1. Tourism Experiences Associated with Gendered Power Structures: Presence (Augmented) and/or Absence (Reduced)

The empirical findings regarding tourism experiences associated with gendered power structures were categorised into presence (augmented) and absence/reduced (negotiated) themes, relating to pre-trip, during-trip and post-trip tourism experiences. These categories are presented in Table 4.1.

Table 4.1: Categorized tourism experiences associated with gendered power structures

Different Trip Stages	Gendered Power Structures	
	<i>Absence/Reduced (Included Negotiations)</i>	<i>Presence (Included Augmentations)</i>
Pre-Trip Tourism Experiences (RO1)	<p>Tourism Motivations: Experience freedom from gendered structures (power relations), that is, not being dominated or positioned as being weak/subordinate due to their gender, and thus being independent female tourists (n=21)</p> <p>Travel Determinants: Facilitators and Constraint Negotiations</p> <ul style="list-style-type: none"> • Travel companions - included mahram companion as a personal choice (n =25) * Solo travel (n =3) • Socio-economic factors – financial entitlements/autonomy (n =18) • Presence of familiar individuals at the Destination (n =18) • Friendly tourism landscapes (n =16) • Unfriendly tourism landscapes (use of constraint negotiations) (n = 15) • Others’ support and encouragement (n =19) • Previous travel experiences (n =19) • Other factors associated with the absence of/reduced gendered power structures – social gendered transformations in Fijian context; independent female state; modern and liberal Islamic (individual/familial) background; short haul destinations; multiple trip motives; constraining individual absence (n =20) 	<p>Tourism Motivations: Included acceptance of regular gendered power structures and/or other tourism motivations being dominant (n=6)</p> <p>Travel Determinants: Constraints and Acceptance</p> <ul style="list-style-type: none"> • Travel companions - mahram mandatory (n=3) • Socio-economic factors – economic dependency (n =9) • Limiting of unfriendly tourism landscapes (n =12) • Other situations involving presence of gendered power structures: obedience, respectful, replicating role model, fearful, dependent, acceptance (n =5)
During Trip Tourism Experiences (RO2)	<p>Safe and Secure Tourism Experiences - associated with gendered power structures from the tourism landscape (n=27)</p> <p>Gendered Freedom and Independence (n =21)</p> <p>Journey of Empowerment and Self-discovery (n =21)</p>	<p>Islamic Cultural Influences and Acceptance of Subordinate Gender State –double constraints (n =17)</p> <p>Unwanted Male Attention and Acceptance of Subordinate Gender State (n =11)</p>
Post Trip Experiences (RO3)	<p>Assessment of Gendered Power Structures in Regular Life – Inspired transformations (n =18)</p> <p>Fijian Female Muslims as Agents of Social Change (n =20)</p> <p>International Tourism Participation Reflections</p> <ul style="list-style-type: none"> • Continued participation (included changes to existing constraining experiences) (n =21) • Inspire Other Females/Female Muslims (n =20) 	<p>Assessment of Gendered Power Structures in Regular Life – no transformations (n=9)</p> <p>Reflections on International Tourism Participation</p> <p>Continued Participation (n = 6)</p>

4.2.1.1. Pre-Trip Tourism Experiences

4.2.1.1.1. Tourism Motivations

This study found that most of the Fijian female Muslims possessed multiple motivations for participating in international tourism. Common tourism motivations were to seek a break and freedom from the daily routine and regular environment, to experience pleasure and enjoyment, to obtain rest and relaxation, to have different/desired experiences through tourism activities, and to attain self-realisation and self-actualisation. Some of these tourism motivations were specific to gendered structures. For instance, a prevalent motivation was to obtain a break and freedom from gendered structures, mainly from male dominance or from being dependent females. International tourism was a means for the participants to express their freedom and independence. For instance, married participants wanted to take a break from their husbands and the family elders (including 3 participants who sought freedom from their submissive and obedient state), whereas single females, especially those still in school (tertiary students), sought freedom from parental authority (that is, their closely monitored environment that their male siblings seemed to be exempted from).

Regardless of whether they experienced gendered structures in everyday life, some of the participants wanted to express or reinforce their positioning as independent females, free from being dominated and/or being dependent on others because of their gender. Some of them wanted to experience a setting with which they were unfamiliar – to be in an unknown place with unknown people and unknown cultures. Musarrat, Zara and Siddiqa took solo trips as independent female tourists, although the latter two had multiple trip motives (combining work and leisure). Musarrat described her motivations for escape and freedom from gendered structures as follows:

I wanted to go escape to a place where I would not know anyone, live my own life, where no one bother me of what I do, be it as a female, a Muslim females or in general, go to where I want to go, where I don't know what the next road would be but explore and see.

The research findings also showed that some of the participants wanted to experience female-only tourism, to have greater freedom as females in the absence of male company and to enjoy female companionship in their desired tourism activities. However, only Siddiqa and Samara had actually planned sole female-only trips, whereas Zalika, Sahar, Safiyyah and Maryam had undertaken female-only trips because of the travel opportunities offered to them. However, some of the participants made plans to engage in related activities when abroad,

such as with females from their travel group or with females they knew at the destination. A female-only tourism motivation was narrated by Nushrat:

We girls love shopping. I had a list, of things I want to purchase, female clothes and accessories, *Salwar Kameez* (cultural attire), *Kurti* (cultural attire), *Hijab* (veil), bangles and all that from India. I cannot do this with my brother because he likes to hurry things but we girls take our time when doing shopping, trying them, deciding the colour and all that. So I made a plan with my brother's girlfriend of different places I can go to when I arrive there and have freedom with the shopping with her.

The motivation to have different experiences also involved exploring the international gendered environment. For instance, there was an aspiration to experience the modern lifestyle of women and girls in Western countries, to explore female Muslim lifestyle of different countries or to experience female lifestyles that differed from those in their regular environment.

In their pursuit of independent tourism experiences as females, several participants aspired to attain self-actualisation and self-realisation. Khurshid's plan to undertake international tourism actualised her freedom from her dominant husband after they divorced, which was initially a distant desire:

Being able to visit overseas indicated that I am a free person now, no longer jailed to the home, looking at the four walls the whole time, that no one is there now to stop me to fulfil my desire. Otherwise, it was a very faraway desire to go and see a different country, given my life situation before.

Similarly, Sumaiyya's freedom from gender subordination imposed by her in-laws after becoming an independent family was actualised in her pursuit of tourism, unlike when she was initially constrained by gendered power structures.

For some independent Fijian female Muslims, international trips facilitated through independent means were a reward for a life of hard work, and they involved the attainment of social growth and/or social resistance to gendered structures in their family/community. Although they travelled as independent females, few of the participants intended to serve as role models of independence for other females/female Muslims, including by undertaking similar types of travel in the future. For example, Musarrat elaborated as follows:

I wanted to express to people that females can travel alone, to an overseas country. I wanted to give inspiration to other female Muslims or females here that they can be independent, be brave and confident. I wanted to show them that they can travel to an overseas country on their own and not just be confined to familiar environment only just because they are females

In addition, some of the participants were motivated to pursue tourism activities that are often seen as unsuitable or inappropriate for females or female Muslims by their families or by Fijian society. Examples are going abroad independently or travelling without a *mahram* or close family member, especially on long-distance trips or to visit an unfamiliar destination. These individuals aimed to challenge the traditional subordinate position of females and to demonstrate that they were not passive, shy, fearful, reserved or restricted. For instance, Musarrat undertook independent travel, a rare practice among females in her society, to demonstrate that females are not dependent travellers. In contrast, Samara's and Siddiqa's trips to India with their female friends, a destination considered unsafe to females, demonstrated their bravery, unlike the normal stereotype of females being fearful. Similarly, Maryam demonstrated her independence and agency by resisting societal objections to taking unwanted gendered risks in the absence of male relatives or an adult travel companion by travelling to France, an unfamiliar destination far from her homeland.

However, some of the participants had other dominant motivations for most of their international trips, such as to visit friends and relatives, engage in religious activities and have family holidays. Most of these motivations reflected the participants being passive and obedient to structural gender norms in everyday life, such as by having limited choice in pursuing specific trips. For instance, Muizza's and Gulista's husbands accompanied them on their trips, potentially indicating that they were dominated in tourism activities. Another example concerned Ayat's and Shafia's intended VFR trips, which were perceived to be an appropriate and safer form of international travel for females, especially when travelling without a *mahram* or close family member.

4.2.1.1.2. Tourism Determinants and Trip Arrangements

The study findings revealed that some of the participants encountered gendered power structures in their trip planning and arrangements. There were also a few situations in which the participants accepted gendered power structures while travelling abroad. In other situations, some of the participants used travel constraint negotiation strategies and facilitators that enabled them to participate in tourism as independent females/individuals and/or to address gendered power structures (e.g. male dominance, unwanted male attention). In addition, some of the participants, facing gender-limiting situations, also had to obtain the approval/support of (significant) others to undertake tourism.

I. Travel Companions

The analysed data revealed that in the Fijian Muslim context, solo travel by females is an infrequent practice, considered unsafe and inappropriate because of their gender, especially when involving long-distance travel from the home/regular environment and/or unfamiliar destinations. Independent female tourists were considered vulnerable to being attacked, which was tied to the dominant belief that women are the weaker sex. Their vulnerability to gendered risks also included having their honour and dignity threatened, which also affected their family reputation (see Section 4.2.3). However, the study findings indicated an emergent trend, with a few Fijian female Muslims travelling independently using different facilitators or constraint negotiation strategies, as discussed later in this section.

In Islamic culture, females are expected to be accompanied by a *mahram* when travelling, who provides them with safety and protection. This study found that apart from the travel requirement when visiting certain Islamic countries for religious motives (e.g. the *Hajj* or *Umrah* pilgrimages to Saudi Arabia), *mahram* accompaniment was not a mandatory travel practice for most of the participants because of Fiji's liberal Islamic context (Fiji has a Muslim minority and a multicultural society). In the current study, *mahram* accompaniment was largely a personal choice, except in conservative settings. For instance, Muizza was expected to be accompanied by a *mahram* (her husband was strict about cultural practices and concerned about female safety and honour). Generally, *mahram* accompaniment was considered necessary in certain gender-limited/risky situations where the presence of male companions was expected to offer greater protection and accessibility. For example, as India is perceived as a risky destination for females, Fatima relied on the protection of her husband and Nushrat relied on the protection of her brother to facilitate their safe and secure movement in the country.

Generally, most of the participants preferred having one or more companions, familiar and trusted individuals, normally from their family or circle of friends, to enable their tourism pursuits while enjoying related activities with them. In particular, most of the middle-aged and older participants travelled with family members because of their reserved upbringing, which involved fewer engagements with individuals outside the non-domestic sphere, such as due to either gender subordination or concerns regarding honour and dignity. In contrast, younger females had friends as companions; unlike middle-aged/older females, they had less reserved upbringings (coinciding with societal advancements) that allowed them to become

acquainted with individuals outside their non-domestic sphere. In traditional contexts, regardless of age, all females were required to be accompanied by a *mahram* or family member.

In addition, because it was considered inappropriate for reasons of gendered modesty and morality (see Section 4.2.3), similar to regular life, accompaniment by *gair mahram* (male non-relatives/non-spouses) was restricted on international trips. However, a few of the participants defied this gendered practice by travelling in a mixed-gender group (e.g. with friends or work colleagues), as articulated by Musarrat:

I went to Singapore with my friends of whom one was a male. There was no issue with that. I have known him for many years. It's a modern world now and we live in a multicultural society so I believe that it is common to have a male friend.

Travel companions were perceived as important sources of safety and security (including of honour and dignity) in a foreign place. For instance, there was an expectation of being protected from unwanted male attention. Having travel companions also involved getting support/approval from significant others (e.g. parents, husband) to undertake the journey. For instance, because India was viewed as a risky place for females, Samara's parents were initially reluctant to allow her to travel but eventually supported her decision to travel with friends.

Another source of safety and security was the travel and tourism awareness of the participants' intended travel companions. For example, their previous travel experiences provided aspiring/hesitant travellers with a sense of security and made them confident about taking an international trip, as they would be guided and protected in their tourism engagements. Some of the informants expressed the intention to be less reserved and to take risks in different/new tourism activities, unlike when travelling independently. A few of the participants had travel companions with different trip purposes. These companions' presence influenced aspiring tourists to pursue own trip plans through obtaining security support and guidance from them. For instance, Jannat planned her visit to Malaysia and Singapore because the presence of her sister-in-law, an experienced traveller, made her confident about visiting unfamiliar countries. Travel companions' previous experiences as facilitating factors were further mentioned by Musarrat:

My first overseas trip was with my friends. One of them was a frequent traveller so he knew a lot about places around there. The other friend has been to other countries so knew how international travel works, like going about the airports and stuff.

These two were guiding and organising the trip. I didn't have to anything much and also I didn't know much about international travel.

The analysed data also showed that when given a choice, the participants preferred to have travel companions who facilitated greater engagement in tourism activities. For instance, aligning with tourism motivations, female-only companions were expected to offer greater freedom from gender restrictions and freedom to express the female identity in the absence of male company while facilitating women's bonding. Similarly, certain younger females preferred friend companions over family companions, as they provided greater freedom, including flexibility regarding adherence to traditional norms and practices. Samara elaborated on her expected freedom and independence with less restrictive companions as follows:

Sometimes travelling with friends is a better option, as there is more freedom. Because I would not be talked a lot about safety and honour as a female when doing something different during the trip, like going out during night, doing things spontaneously. With friends it will be carefree and I can engage in many things.

II. Socioeconomic Factors

The *qawamum* role of males as the mandated protectors of women provided females with financial entitlement/rights in their households, regardless of their financial abilities. In the current study, this practice influenced their financial activities when undertaking international trips, regardless of whether the male breadwinners were their travel companions. In the Fijian Muslim context, some of the males recommended that the females in their family not engage in paid employment, as financial provision was their responsibility. However, such practice placed females in positions either of financial privilege or financial dependence regarding travel expenses (which was similar to their regular activities for some of them). About half of the interviewees were financially self-sufficient and thus had the independent ability to afford international trips, although their travel periods were dependent on their work leave availability. In their earlier years, older females (e.g. Aisha, Gulista, Muizza) were engaged in similar work as males, particularly family farming (until land lease expiries from the late 1990s), but were not recognised as income earners because the income was controlled by males. In contemporary times, Sahar was the only working participant with limited financial control because she worked with her husband in the family business, and he was in charge of financial activities.

Whether they worked or not, financial entitlements facilitated some of the participants' international journeys, although financially self-sufficient females benefiting from entitlements from males had greater access to a range of tourism choices. A similar financial advantage was experienced by females who had financial ability/entitlements but were supported by other individuals (e.g. family members), particularly regarding airfare and visa sponsorships. Ayat's narrative illustrates her financial arrangements for international travel:

I take my own spending money. My husband gives me that money. Whatever my husband earns, he brings to me for the household spending so I do some saving from that in case I want to buy something of my own. My brothers in overseas often send me money which I also save and used for her overseas trip expenses. There is a house on rent as well so I receive that rental money. So I don't have any problem that i am regretting for not working as I have money on me to buy whatever I want. So I took all these savings with me when I went to the overseas.

The empirical findings showed that some of the financially self-sufficient females (11 interviewees) exercised their autonomy by not depending on their financial entitlements from male relatives but by using their own financial resources for their trip expenses. Many of the related informants defied traditional gender norms to become independent by pursuing their own careers and had a desirable socioeconomic status, particularly in terms of higher education and good employment. However, those females aspiring to similar socioeconomic positioning were financially supported (2 tertiary students). Nonetheless, it was found that financial autonomy contributed not only to their freedom in tourism choices but also to their independence as tourists/female tourists. A few of the narratives revealed the role of females in contributing to their familial trip expenses, indicating that they were significant breadwinners in their households. In addition, some of the non-working females made efforts to not be completely dependent on others by using their personal savings to meet some of their trip expenses (e.g. Jannat used savings from her regular spending money to finance her trips to Malaysia and Singapore, and Nushrat and Muskan used savings from their student allowances for their trips). The importance of their financial autonomy was probed in depth, and it was found that financial security not only facilitated convenience and greater engagement in activities but was also perceived to provide safety and security, especially when they travelled independently (solo or in groups with other females) to an unfamiliar/foreign place. Tabassum's quotation demonstrates the pre-trip experiences of financially independent females:

When I visited Australia, I used my own money, my savings, for the trip costs. I did not want to bother others. I thought that the money will keep on coming even if I

use it. And I was working at that time. So I majorly funded my trip, the airfare and all these expenses.

The analysed data indicated that financially dependent participants experienced dependency in other aspects of their pre-trip experiences, such in trip decisions and planning. As in daily life, gender subordination affected their ability to travel, which was often controlled by males, particularly the family head (e.g. husband, brother). In addition, some of the domestic and non-working individuals, because of their financial incapability (including a lack of support from male breadwinners or becoming financially deprived even in the absence of gendered structures), relied on sponsorship opportunities to engage in international tourism (particularly visa sponsorships, airfare and being hosted). All of the community spokesperson interviewees revealed that in the Fijian Muslim context, most charity and social welfare benefit recipients were older females (especially empty nesters, widows and women separated from their partners), as many of them worked domestically and did not earn income throughout their lives because of restrictive cultural gender norms and gendered power structures. Nonetheless, financially dependent participants were found to often suppress their tourism desires and to become passive regarding the preferences/decisions of the individuals who paid for their trip expenses.

The importance of financial status in international tourism participation was elaborated, as some of the participants received visa rejections because of their financially dependent status (because they lacked ownership of major assets), despite receiving travel sponsorships. This travel constraint reinforced the subordinated status of these participants (e.g. those discouraged from working), which curtailed their efforts to leave the domestic sphere. However, the study findings showed that later in life, these individuals were able to travel, such as through applying for a visa multiple times or improving their financial positioning. Aisha's account reveals financial travel determinants related to dependence:

Actually I never worked because during my time women don't go outside to earn income. After my husband's death, I depend on whatever money I received from others, like my children. My overseas family inviting me for the trip pays for everything. I don't express my desires of what I want to experience there. Given my situation it's already a privilege to just be in the overseas, like being in a new environment.

The study also revealed that some of the participants benefited from international tourism opportunities that were facilitated by external means, specifically non-familial. Maryam's trip to France with her daughter was an educational reward offered by the Fiji government.

Sumaiyya's trip to Canada with her husband was a travel reward offered by the supplier of their company. On international leisure trips, Sumaiyya's and her family's expenses were always covered by her husband's entitlement to director's expenses in their company. Safiyyah and her family were offered two airline tickets for a holiday visit to Australia as a token of appreciation for their commitment to an NGO based in Australia. Musarrat's trip to Singapore was a Christmas holiday treat from a friend.

III. Presence of Familiar Individuals at the Destination

The presence of familiar individuals, including close family members, relatives and friends at the desired destination, residing there either permanently or temporarily (e.g. for work or education purposes), provided the participants with a sense of safety, security and familiarity. These individuals were the primary providers of information and resources at the destination (insider knowledge for the tourists). The study findings indicated that these international individuals also served as local travel companions or guides and enabled engagement in related activities, including addressing gendered structures. This destination feature was an important travel determinant for informants in situations involving travelling from Fiji either independently or with travel companions who were minors. For instance, having families at the destination was a travel facilitator for Musarrat on her first solo trip. Similarly, Sahar was supported by her husband in travelling without him, as she planned to stay with her family when taking her daughter to watch a Bollywood show in New Zealand. Some of the individuals were able to travel to fulfil their prolonged travel desire when people they knew had settled in other countries. The following narratives further illustrate the manner in which trips were facilitated by knowing people at the destination:

I wanted to visit to visit India for sometime and I got the opportunity through my brother when he was there studying there. I had the advantage of having a family there to go and stay with, and to explore the places I wanted to visit, do the activities that I wanted to do. I find this way more secure (Nushrat)

Although I was going to Australia for the first time and alone, my family knew I was going to be safe, my husband, my mother-in-law didn't have any issue in that. Because there I will be with my family, they will be looking after me, guiding me. So things would not be that hard for me (Zubaida)

Being hosted by individuals in the destination countries enabled some of the financially deprived female participants to negotiate travel constraints, particularly those who worked domestically and who were not allowed to work outside the home. It was also a cost-effective way for independent females to engage in independent tourism activities during their trips. Aisha shared her experience of the benefits of being hosted:

I am only able to visit overseas when someone from the overseas invites me, like my daughter or my uncle. They always pay everything for me, the fare, visa sponsorship. They even give me spending money. I don't have any money of my own. I am a widow and not working.

IV. Friendly/Unfriendly Tourism Destinations

Tourism-friendly attributes of the destination (i.e. being friendly to tourists/females/female Muslims) were another travel determinant for the participants. Safety and security assurance in terms of advanced security provisions and easy access to destination information (e.g. public Wi-Fi availability) enabled some of the Fijian female Muslims to travel as independent female tourists (e.g. without male dominance associated with safety and security concerns [including dignity and honour] or potential protection from unwanted male attention). The tourist-friendly environment was comprehensively illustrated in Maryam's narrative, as she was responsible for leading a trip for the first time while accompanied by her minor daughter:

In current times, Wi-Fi is available in many places so this makes things easier for us as tourists. Like I did research before going to Singapore, the places I can get Wi-Fi and then find out the routes to take, to visit the malls, find *Halal* restaurants. At the airport I was going to get the tourist map, in case I am not able to access the Wi-Fi.

Some of the informants used constraint negotiation strategies to visit gender-limiting/risky destinations and thus expressed their identity as brave and independent female tourists. One common facilitating factor was pre-booking travel packages involving tour guides. However, some of the participants maintained their independence by customising travel packages according to their own interests.

Visa-free travel was another appealing feature, enabling aspiring female tourists to be independent rather than having to seek visa sponsorships from others. Likewise, single-person visas provided opportunities for some of the participants to be independent without being dominated by gendered power structures. For instance, on several trips, Zubaida and Safiyyah had the opportunity to travel independently of their husbands, which provided them with freedom and control over their planned tourism activities. Another facilitating factor was having multiple visas, which enabled repeat international visits without requiring multiple visa applications (including repeatedly seeking sponsorships) and provided the opportunity to gain the support of others to engage in repeated trips. Likewise, the travel arrangement process for multiple visa holders was eased, as they did not have to apply for a visa for each repeat visit to the destination. For instance, Zubaida's husband supported her repeat trip to

Australia although she was travelling without a close family member, as having multiple visas was considered a travel privilege for Zubaida.

V. Previous Travel/Tourism Experiences

The study findings revealed that the participants benefited from their previous travel/tourism experiences in taking future trips of different types, although it was highlighted that travel experiences associated with non-leisure trips (involving limited tourism activities), such as work-related international/regional trips, facilitated the pursuit of leisure trips. By relying on previous travel experiences, some of the participants were able to confront their travel fears when planning to engage in new/different types of trips, such as with different companions, travelling independently, engaging in long-distance travel or travelling to different countries. In addition, previous travel experience made the selection of tourism activities and decision-making easier, as well as repeat visits. This research found that travel/tourism experience contributed to positive feelings when engaging in international tourism, such as enthusiasm and excitement, rather than travel fears/anxieties. The benefits of previous travel/tourism experiences for independent travellers are evident in Musarrat's narrative:

The Singapore trip experience I had with my friends helped me when I was travelling alone to New Zealand because I had some idea of the things I had to do. Like I learnt the importance of having internet all the time to travel to place ... So in my trip, the first thing I planned to do was to buy a tourist phone sim card so I have access to internet all the time

VI. Support and Encouragement from Significant Others

Support and encouragement from significant others were important determinants of tourism, as females in gender-limiting situations in their regular lives needed to gain approval from them to pursue their tourism desires. The study findings showed that participants who were independent females easily obtained support from significant others, and some were encouraged to undertake international travel. Nushrat, Samara, Musarrat and Siddiqa were supported by their parents even though they were travelling to unconventional and unfamiliar destinations, travelling with non-family companions, or relying on independent arrangements. These independent females emphasised that their significant others showed trust and belief in them.

The analysed data also showed that some of the females with modern or independent family backgrounds resisted the social objections of others in society and proceeded with their international journeys as they desired. For instance, Jannat, Sahar, Sana, Safiyyah, Zubaida,

Fatima and Maryam were allowed by their husbands to undertake international journeys without their significant others despite societal concerns about the safety, security and appropriateness of such trips. Regarding this pre-travel situation, Maryam stated:

Some people complained to my husband why he was letting me and my daughter go alone to France, its so far and not safe to go alone, especially as females. But my husband supported the trip ... And we would be in touch all the while, when we are in France.

Significant others' support was also influenced by the anticipated trip benefits and outcomes for the participants. For instance, they were encouraged to take advantage of travel opportunities to experience enjoyment and have different experiences. Exposure to the world, which required them to leave their comfort zones, was expected to facilitate their growth and development, such as in becoming independent and confident. Musarrat elaborated on significant others' support for her independent travel as follows:

I come from a female-oriented household, just me and my mother. We are independent females and encourage female empowerment. She was supportive when I made the plan to go on holiday to New Zealand alone. She said it shows that I am becoming independent and confident and the trip will develop me more. She was also happy with my trip because it showed that I have regained my strength and freedom that was lost when I was married into the patriarchal family before.

Similarly, some of the participants' parents encouraged international trips for their daughters who were single and staying with them, as later, when they married and had their own families, their travel behaviour and opportunities might change.

The study findings showed that in some situations, significant others supported the participants' trips but had concerns about related challenges, especially safety and security for female tourists. To this end, significant others' successful previous travel experiences relevant to the participants' desired international trips enabled them to obtain support for their own journeys. However, for unfamiliar tourism settings, few of the participants had conditions set by their significant others regarding their trip activities, such as to protect them from harm/threats. Nushrat's quote highlights trip concerns and related guidance from significant others:

My family told me to be careful ... They told me to be attentive to where I was going and if I get lost to ask people for help. I was told not to talk to anyone suspicious, especially, strange males.

Some of the interviewees acknowledged that although support was given for international trip participation, support was not provided for some activities, especially those compromising traditional practices or that were considered risky. Siddiqa stated:

My family just knew I was travelling and will explore the country. But I didn't have to tell them what exactly I will be doing there as I have my independent life and can do what I want to without anybody stopping me

VII. Other Constraint Negotiation/Facilitating Factors

The study findings showed that several social factors in the 21st century contributed to improving the gendered positioning of females in Fiji, including in the Muslim community, which influenced the ability of some of the participants to travel. These factors included technological advancements, government legislation, the establishment of the Ministry of Women, free primary and secondary education provided by the government from 2013, and rural–urban migration, which transformed extended family living into independent family living. Improvements in gendered positioning included higher education, employment in the workforce, the ability to be more vocal about opinions and having wider interactions outside the non-domestic sphere. This transformed gendered positioning was more prevalent among Fijian female Muslims from a modern and liberal Islamic background. Siddiqa stated:

I am an educated and independent person. I travel when I want to. My parents know that I am a strong minded person and not some timid and less educated Muslim girl that others are. As long as I am safe they are fine with it. I think all these traditional cultures that restrict females in our Muslim community are by people with backward thinking. If we look at the Islamic history, women are strong, they went in the battlefield along with men, Prophet Muhammed's wife, Khadija was a businesswoman, and not staying at home like some of the traditional ladies in our society are taught to do ...

The analysed data showed that the selection of countries with shorter travel distances enabled some of the Fijian female Muslims to travel abroad. For instance, cheaper travel experiences assorted with short distance travel enabled self-sufficient females with less savings to travel as independent tourists (that is, they were not financially dependent on others who could control their tourism activities). In addition, they provided a greater sense of security, with aspiring first-time independent travellers (including those travelling without family members) selecting them as easy destinations. For instance, shorter travel distances made the participants feel closer to home and significant others, with some of the participants facing less concern from their significant others about going abroad. Shama stated:

One of the reasons my parents allowed me to travel alone from Fiji because it involved a shorter distance. There are no transits or anything where I have to change the plane, and could have gotten lost.

In some cases, the participants were secondary travellers (e.g. companionship, guardians), whose travel purpose was to facilitate others' trips. For instance, travelling with children allowed these individuals to travel abroad as independent females (e.g. without being supported/dominated by their husbands or fathers) and to have greater involvement in trip planning and arrangements. For example, Maryam and Sahar were more involved in pre-trip activities when travelling with their minor daughters to accomplish their tourism goals (e.g. an educational international visit and children's activities, respectively), unlike in their earlier trips when, accompanied by their husbands, they had minimal or joint involvement in trip planning and arrangements.

Several of the participants had multiple trip motives, as leisure tourism motivations were integrated into existing travel opportunities. Zara, Siddiqa and Samara combined international work travel with leisure visits; Muskan, Zalika and Safiyyah merged their conference trip and leisure travel purposes; and several of the participants combined VFR trips with holiday visits. This allowed them to put less effort into obtaining support from others to fulfil their secondary trip purposes and/or were more cost effective, and thus they were able to have some independent experiences on their international trips. Multiple trip motives facilitated their pursuit of desired tourism activities with fewer constraints, as described by Samara:

Everytime I go on work travel; I always add some extra days to the trip so I get to enjoy the country on my own. If I was just travelling for leisure visit only, lots of concerns would have been shown from other people, like about my safety, about the challenges of being alone and all that. Because my main trip purpose was for work, no such concerns would be raised that much, so it helps me to freely take some personal trips as well.

VIII. Other Situations Involving Presence of Gendered Power Structures

Other situations also involved gendered power structures concerning trip planning and arrangements. For instance, some of the subordinated females accepted their subordinate positioning of adhering to Islamic culture and showing respect and love for the individuals dominating them and for the religion. In some situations, the participants – especially older participants – stated that they were replicating the lives of Prophet Muhammed's wives and daughters and thus being good Muslims. However, some of the participants mentioned the constraining effect of their fearful and dependent state, as if they were not obedient, their husbands or fathers would get upset. A few married individuals expressed the fear of being left to fend for themselves (and their children) if they were not obedient. The study findings showed that eventually, the participants accepted this subordinate state, as it was regular

practice, and they felt that by being obedient, they would be able to travel abroad. In addition, this study found that gendered power structures were enforced not only by males (e.g. husbands, fathers, brothers, grandfathers, fathers-in-law, uncles) but also by other females, such as mothers, mothers-in-law and elder female family members (grandparents, aunts). The presence of gendered power structures is illustrated in the following narratives:

Just like in other things, my husband did our travel arrangements, doing the visa application, flight booking, about which travel agency to use and all that. He is the one doing all the outside work. My job was to deep clean the house and pack the luggage (Sahar).

My husband decides when we visit overseas almost all the time. He is the man of the family and I just do what he wants. Although I have some interests and things I want to do for the trip but I do not tell him as I should be obedient to him, so I am staying at home and he works, and when he gets leave from work then we go (Muizza).

4.2.1.1.3. Summary of Pre-Trip Tourism Experiences

*Related empirical findings responded to **Research Objective 1:***

To examine the pre-trip experiences of female Muslim tourists (such as tourism motivations, tourism determinants (constraints and negotiations; and facilitators), trip planning and arrangements)

- *To investigate the manner gendered and religious identities impact pre-trip experiences of female Muslim tourists*
- *To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the pre-trip tourism phase*

Table 4.2: Summarised findings of pre-trip tourism experiences: presence and/or absence of gendered power structures

Tourism Motivation	<p><i>Absence of gendered power structures (N =21)</i></p> <ul style="list-style-type: none"> ❖ Freedom from gendered power structures: without male dominance or being dependent females ❖ Express and/or reinforce independent female state ❖ Experience female-only tourism: more gendered freedom; male company absence; female-companionship ❖ Explore international gendered environment (e.g. modern/western female lifestyle) ❖ Attain self-actualisation and self-realisation: <ul style="list-style-type: none"> ○ as a divorcee (male dominance freedom) ○ as an independent family living (extended family influence freedom) ○ tourism activities considered unsuitable/ inappropriate as a female/female Muslim (independent travel, travel without <i>Mahram</i>/ family members – long-distance travel or unfamiliar destinations) ○ challenge subordinate gender state (not passive, shy, fearful, reserved and restrictive) ○ reward for life’s hardwork through facilitating own trips ❖ Sensitise and serve as a role model to other females (Muslims) to become independent <p><i>Presence of Gendered Power Structures (N =6)</i></p> <ul style="list-style-type: none"> ❖ Other motivations dominant (VFR, religious trips, family holidays); also reflected being passive and obedient to regular gendered structures (limited choices)
Travel Determinants: Constraint Negotiations, Facilitators, Acceptance of Constraints	
Travel Companions	<ul style="list-style-type: none"> ❖ Solo travel infrequent practice: unsafe and inappropriate, especially long-haul trip and unfamiliar environment (constraints)

<p><i>Mahram mandatory (N=3)</i></p> <p><i>Mahram (as personal choice) and other companions (N=26)</i></p> <p><i>Solo (N=3)</i></p>	<ul style="list-style-type: none"> ❖ Independent females vulnerable, honour and dignity threats (included familial reputation) (constraints) ❖ Travel companions: enable tourism pursuits; activity engagement in togetherness (constraint negotiations; facilitators) ❖ Middle-aged/ older females: family members as companions, reserved upbringing with fewer non-domestic interactions (gender subordination; safety and security concerns) (constraints; constraint negotiations) ❖ Younger females: friends as companions; less reserved upbringing having greater non-domestic interactions [coincided with societal advancements] (facilitator) ❖ Sources of safety and security: e.g. unwanted male attention protection (constraint negotiations; facilitator) ❖ Getting support/approval from significant others (facilitator) ❖ Islamic culture: <i>Mahram</i>, mostly personal choice, except when travel requirements in some Islamic countries or in conservative situations (constraint negotiations; facilitator) ❖ <i>Mahram</i>: considered in situations needing greater gendered safety and security ❖ <i>Gair Mahram</i> restricted as travel companions (younger generation defying the practice through mixed gender travel group) (constraints; constraint negotiations) ❖ Companions' previous travel experiences provides security and increases travel confidence (constraint negotiations; facilitator) ❖ Less restrictive companions preferred: e.g. female-only, friends (constraint negotiations, facilitators)
<p>Socio-Economic Factors</p>	<p><i>Financial Entitlement/Financial Autonomy (N=18)</i></p> <ul style="list-style-type: none"> ❖ Islamic culture: Males as financial maintainer of females – financially privileged or dependent state (facilitator; constraints) ❖ Working female: financially self-sufficient and receiving financial entitlement – greater tourism choices (facilitator) ❖ Working females: financially self-sufficient and not dependent on financial entitlement (resist traditional norms such as for higher education and financial autonomy); facilitate greater freedom and, safety and security (facilitator) ❖ Working females: financially self-sufficient and contributed to family trip experiences [significant family breadwinner] (facilitator) ❖ Non-working females but used personal savings to be not dependent on financial entitlement (facilitator) <p><i>Economic Dependency (N=9)</i></p> <ul style="list-style-type: none"> ❖ Financial dependency: pre-trip activities male-controlled; supported by others but choices restricted [tourism desires suppressed] (constraints, constraint negotiations) ❖ Financial dependency: visa rejection, travel late [e.g. multiple applications; financial status improvement] (constraints, constraint negotiations)

	<ul style="list-style-type: none"> ❖ Travel sponsorship through external means (e.g. educational reward, business incentive reward, husband's work allowances, NGOs, conference organisers; gift from relatives/friends) (facilitator)
<p>Presence of familiar individuals at the destination</p> <p>(<i>N</i> = 18)</p>	<ul style="list-style-type: none"> ❖ Sense of safety, security and familiarity (constraint negotiations; facilitator) ❖ Gatekeepers of information and resources – insider knowledge (constraint negotiations; facilitator) ❖ Local travel companions or guide (constraint negotiations; facilitator) ❖ Significant for those travelling independently or with minor companions (constraint negotiations; facilitator) ❖ Late travel due to awaiting presence of familiar individuals at the destination (constraint negotiations; facilitator) ❖ Local hosts - reduced costs, saved money for other tourism activities [non-working females or with low income] (constraint negotiations; facilitator)
<p>Friendly/unfriendly tourism landscapes</p> <p>(<i>N</i> = 16)</p>	<ul style="list-style-type: none"> ❖ Safety and security assurance (included honour and dignity): advanced security, easy access to destination information (free Wi-Fi) [independency of females] (constraint negotiations; facilitator) ❖ Unfriendly destinations: constraint negotiation strategies, prebooked travel packages or tour guides (constraint negotiations; facilitator) ❖ Visa free: limited effort to get sponsorship; travel to destinations with no familiar individuals [no dominance or being dependent due to female gender] (constraint negotiations; facilitator) ❖ Single person visa: independent of dominant others, freed from related structures (constraint negotiations; facilitator) ❖ Multiple visa: less effort for travel sponsorship and visa applications (supported for repeat travel especially when related visas are difficult to obtain (constraint negotiations; facilitator)
<p>Previous Travel Experiences</p> <p>(<i>N</i> = 19)</p>	<ul style="list-style-type: none"> ❖ Facilitators for future trips, including of different types (constraint negotiations; facilitator) ❖ Address travel challenges/fears – safety, security and adaptability (constraint negotiations; facilitator) ❖ Easy to make choices for tourism engagements (constraint negotiations; facilitator) ❖ Frequent travellers: more eager to experience different tourism activities rather than having travel anxieties (constraint negotiations; facilitator)
<p>Support and Encouragement from Significant Others (<i>N</i> = 19)</p>	<ul style="list-style-type: none"> ❖ Support/approval to travel (constraint negotiations; facilitator) ❖ Modern/independent family: more support for tourism (constraint negotiations; facilitator) ❖ Emphasis on travel benefits and outcomes (constraint negotiations; facilitator)

	❖ Safety and security tips (constraint negotiations; facilitator)
Other facilitators associated with absence of gendered power structures (<i>N</i> = 20)	<ul style="list-style-type: none"> ❖ Social transformations in the Fijian (Muslim) community: technological advancements, government legislations, introduction of Ministry of Women, free primary and secondary education from government [2013], rural-urban migration transforming extended family to independent family living (facilitator) ❖ Independent females (facilitator) ❖ Modern and liberal Islamic (familial) background (facilitator) ❖ Short-haul destinations: cheap, sense of security due to closeness to the home country (constraint negotiations; facilitator) ❖ Supporting/leading travel companions' tourism activities: free from gendered power structures (constraint negotiations; facilitator) ❖ Multiple trip motives (integrate leisure into existing trip types): easy support/approval from others; cost effective (constraint negotiations; facilitator) ❖ Absence of constraining individuals: independent family, dominating husband (facilitator)
Other situations involving presence of gendered power structures (<i>N</i> =5)	<ul style="list-style-type: none"> ❖ Obedience, showing respect and love: to the religion, culture, dominating individuals (constraints; constraint negotiations) ❖ Prophet Muhammed's wives and daughters as role models (constraints; constraint negotiations) ❖ Fearful and dependent state (constraints; constraint negotiations) ❖ Obedience as was regular practice and allows travelling abroad (constraints; constraint negotiations)

4.2.1.2. During-Trip Tourism Experiences

4.2.1.2.1. Experiences of Gendered Disadvantages (Included Augmentation)

I. Influences of Islamic Cultural Gendered Practices (and Acceptance of Subordinate Gender State)

This study found that the Islamic cultural gendered practice of males as the *qawamum* of females, being their protector and maintainer, was one of the sources of gendered disadvantages for several participants during their trips. Although some of these gendered experiences were similar to their experiences in regular non-domestic spheres, they were augmented by the unfamiliarity of the foreign settings as well as the greater time spent with male relatives compared with regular life, which involved other commitments. One constraint was financial control by males, regardless of whether they were travel companions, which influenced the tourism activities of dependent females during their trips. Increased financial control during trips was attributed to tourism activities being expensive or the greater presence of male travel companions during purchases. Shameera stated:

I use my husband's money for the shopping. He is always with me when I do the shopping. Sometimes I do not like it because he would tell me to not to buy something that I would be interested in. But then I also have to look at he is the one paying for the purchases. Sometimes I am thinking if I was working then I would have arranged my own spending money and can do what I want to, go wherever I want to (In regular environment sometimes Shameera's husband is not around such as due to work and community activities, therefore she had greater freedom in shopping).

In addition, *mahram* accompaniment involved the overprotection of females, who were considered vulnerable to gendered risks and as being the weaker gender. There was concern not only for the physical safety of females but also for protecting their honour and dignity (and the family's reputation). Accordingly, some of these males imposed conditions on females' travel behaviour, such as restricting their movements in male-dominated spaces (to control unwanted male attention), unfamiliar public spaces and independent activities (including with male companions/significant others). However, a few of the participants mentioned that such tourism settings may not have been as risky as their male companions perceived them to be. Some of the females did not have their expected degree of freedom in gender-limiting/risky situations because their male companions instead of facilitating tourism activities (e.g. interaction with the local environment) imposed unexpected restrictions on them. Therefore, the presence of multiple gendered structures compounded the patriarchal

nature of international tourism settings. Related gender constraints associated with safety and security concerns were evident in Sana's narrative:

I think I am monitored more by my father and brother when I am in the overseas, as otherwise they are normally involved with work so I get to do things without them and have more freedom. So there it was a bit limiting with my father or brother as they would be concerned about the appropriateness of places we visit and the activities to do. We have to be careful like I should not be too interactive with others and not gaze at the boys. Our behaviour needs to be more respectful. So I am missing out on some of these fun activities that I get to do such as when I am with my friends.

The study findings showed that some male companions, especially those who were family heads, as well as dominant male relatives from the destination (having greater awareness of tourism settings), significantly influenced/controlled the participants' tourism activities. For instance, several younger informants mentioned not being able to be spontaneous and adventurous in certain parts of their international trips because of gendered structures. For some of the interviewees, their regular subordinated gender state (including gender subordination) persisted in their tourism destinations, and they thus faced restrictions in tourism activities. However, some participants were able to use constraint negotiation strategies to address gendered structures associated with their practices (see Section 4.2.1.2.2).

The research findings also implied that some of the Fijian female Muslim themselves reinforced gendered structures during their trip (including structures imposed by other females such as mothers, mothers-in-law and grandmothers), continuing their regular practice regardless of whether dominance was present (e.g. whether dominant males were present as companions or not). Their conformance to gendered cultural practices was attributed to being submissive, dependent, fearful and respecting such males. Similarly, some participants' regular dependent state, a consequence of gendered power structures, persisted when they were with other companions, and they did not use their freedom from gendered structures even when encouraged by others to do so. For instance, Muizza stated:

Like one time when my husband was not around I could not visit some places that my niece wanted to take me. Because before doing anything first I always seek my husband's approval. It doesn't matter who I am with or where I am with. This is how I respect my husband, and the *Shariah* also tells us women to be like that

The study findings also showed that for some of the participants, their socialised subordinate gendered state continued into tourism settings (similar to pre-trip experiences) regardless of the presence of regular gendered structures, which limited their tourism consumption. In

addition, some traditional female Muslims expressed displeasure with modern gendered environments, especially in Western international societies, which led them to reflect on their own gendered practices and reinforced their positioning.

II. Unwanted Male Attention (and Acceptance of Subordinate Gender Status)

For some of the interviewees, including those with planned constraint negotiation strategies, gendered structures at the tourism destination constrained their engagement in activities. Related constraints were feeling vulnerable to unwanted/unwelcome male attention, being in unexpected situations, and the reinforcement of perceived risk by actual encounters or feelings of being restricted with some of the constraint negotiation strategies. Examples of unwanted male attention (that is, from unknown local males and male tourists) included their discomfiting gaze, inappropriate behaviour, disapproval of being unchaperoned by males in traditional/male-dominated contexts and the perceived fear of gendered threats. Fatima's statement emphasises the tourism constraints associated with unwanted male attention:

I was a bit scared in India. That if I would have gone somewhere and my husband was not with me, then anything could have happened to me because I am a female. Even the looks of men in India made me very frightened ... The males there would only keep on staring, only staring. Maybe because I am a female and a new person there. It was scary.

Some of the interviewees encountered this additional layer of constraints, as, having negotiated (or resisted) the traditional (subordinate) gendered practices of their everyday lives to pursue being independent (female) tourists, felt constrained again in gendered tourism destinations by unwanted male attention. Consequently, these participants felt restricted in being independent female tourists. Nushrat stated:

At home, my parents have the typical mindset like I am not allowed to go here and there or talk with strangers, especially, males, because they might be thinking it is not safe for females and not appropriate in the Muslim culture. And then when I went to India, I could not visit some places because it was risky for females. There was a fear of being attacked. Like India is known for female rapes.

The analysed data showed that participants engaging in independent activities (although some had related experiences for parts of their trips) were more prone to encountering gendered structures.

In general, the challenge in accessing gender-risky destinations was associated with the absence of male companions for both solo female tourists and those travelling with female companions. This constraint was more prevalent in male-dominated contexts, where females

were often targets of gendered crimes or accorded low status. The study findings showed that although female companions provided a sense of security in tourism engagements, females' actual safety was not guaranteed, and their safety was perceived to be greater when they travelled with male companions. For instance, Siddiqa often travelled abroad for holidays with a friend (exercising agency as independent female), with one of the reasons being to feel secure. However, during a trip in Singapore, she and her friend paired up with some male companions to facilitate their activity engagement:

We went with the hotel owner and his friend to the nightclub just to do some dancing. Because they were males, we thought it was much safer to be accompanied by them as we were going to a place where people would be drinking and try to get close to us. Although it is not appropriate to be with strange males in our culture but because I was with other girls it was okay. But I never talked about this experience to my parents as they strictly follow the Islamic culture and also my mother would have been concerned about my safety.

In contrast, some of the participants' initial constraint negotiation strategies were limited because they felt vulnerable to gendered threats. For instance, male individuals who facilitated independent females' tourism activities were considered to have a constraining effect. Fatima shared her sense of vulnerability in being female when interacting with a male tour guide:

My husband would go out alone with the guide exploring different places and doing the sightseeing. He even toured the place where tsunami happened in India. But for us ladies we cannot go alone to such faraway places with the male guide. I was at a foreign place having less knowledge of my surroundings. The major thing was the safety issue. Also in the Muslim culture it is not appropriate to go out alone with the *Gair Mahram*, especially to faraway places.

Constant dependence on males to facilitate tourism activities in gender-limiting/risky situations was constraining to participants who aspired to be independent. The study findings showed that because of the gender-risky nature of certain tourism settings as well as the unfamiliar environment, some of the participants who were independent in daily life felt pressured to become dependent.

In some situations, the participants' religious background (that is, being a Muslim) increased their vulnerability to gendered risks (e.g. being the target of an unpleasant male gaze or having the fear of being sexually assaulted) at the tourism destination. This vulnerability was predominantly associated with contexts featuring tension associated with the Islamic religion. The research findings showed that practising female Muslims, particularly those adhering to Islamic dress codes, were more susceptible to being targeted by non-Muslim males. Because

of fear of potential danger/risks and a desire to be cautious, the interviewees restricted their movements and interactions in the local environment. Samara shared her experience in this regard:

When visiting India, I was a bit afraid, because there they have the Hindu-Muslim conflict. They harass Muslims a lot there. I did not travel alone because I was afraid of being assaulted by males there. I have read in the news that Muslim girls are being raped by the Hindu males because of the fight with Muslims. I will be easily identified as a Muslim because of my *Hijab*. Also, I am Indian and they would not know that I am a tourist because I look like the Muslims in India.

The study also found that the participants also reinforced their own feelings of vulnerability to unwanted male attention. Some of the informants were reluctant or unwilling to venture out alone in tourism spaces, which they considered risky and not appropriate for females/female Muslims, although at times, they were not actually constraining. This constraint was primarily attributed to their social and cultural conditioning to be fearful of (unfamiliar) males and to be cautious in non-domestic settings, which in this context was augmented by their unfamiliarity with the international environment. In addition, their perceived greater vulnerability to unwanted male attention was attributed to the participants' awareness that most of the victims of gendered crimes committed by males (e.g. sexual assault [rape/molestation] and human trafficking) are females. Shafia stated:

In my family, females are always told to fear the males, that we are weaker than them in strength. We had to limit interactions in male dominated places to protect ourselves. Overseas is foreign place so I needed to be more careful, to avoid being approached by males or some other threats like human trafficking. So whenever I went out I was always with someone and often with my husband as he is a male so could offer better protection.

The research findings also showed that local men's unfavourable attitudes towards local women negatively impacted the participants' tourism experiences, including decreasing their trip enjoyment and limiting their interactions with the local culture. These individuals shared a global citizenship perspective in showing concern for local/foreign females in subordinate positions. In contrast, female travellers in the current study were seen to possess gendered privileges in the local space relative to domestic/local females, thus highlighting gendered differences between females. Some of these females also appreciated the Fijian/Fijian Muslim contexts, where females have better gendered positioning/status.

4.2.1.2.2. Tourism Experiences Involving Reduced/Absence of Gendered Structures (Including Constraint Negotiations)

The analysed data indicated that positive experiences of being a female/female Muslim tourist involved Fijian female Muslims experiencing freedom from gendered structures (power relations) – that is, not being dominated or positioned as weak/subordinate because of their gender. They were thus able to be independent female tourists and to fulfil their tourism desires and interests (with fewer gendered risks and constraints). Both independent females and females constrained by gendered structures in regular life expressed and reinforced their independent state through their tourism experiences (unlike their pre-trip experiences, which to some extent involved regular gendered structures). In some situations, the *qawamum* role was experienced as enablers to access to tourism engagements. In other situations, the participants experienced freedom from restrictive *qawamum* influences (the *qawamum*'s greater presence influenced regular life experiences and, to some extent, pre-trip experiences) as free and independent female tourists. In still other situations, some participants reinforced their independent state by not being dependent on the *qawamum* role.

I. Safe and Secure Tourism Experiences

The study findings revealed that the state/feeling of being safe and secure influenced the participants' positive experience of being female tourists who were freed from gendered structures. As mentioned, safe and secure tourism experiences were essential for female Muslim tourists, who also focused on protecting their honour and dignity, such as from unwanted male attention. The importance of related tourism was augmented in tourism spaces, as they were non-domestic and unfamiliar environments and therefore involved greater gendered risks.

For some of the participants, positive tourism experiences in risky spaces involved the presence of male companions. Some of these tourism experiences featured positive experiences with the protector role of the *mahram*, as stipulated in Islamic culture. Fatima's quote demonstrates positive tourism experiences with male companions:

Because my husband was with me I felt safe and confident in walking around and did not get that much scared of the Indian men, although their looks were uncomfortable. But if he was not around I thought they might do or say something bad to me.

However, as discussed, some of the participants expressed their independence as tourists (as females) by being unaccompanied by males. The data further revealed that gender-risky

destinations increased the perceived need for male companions. For instance, as mentioned, Siddiqa (and her female companions) sought temporary male companions to fulfil her tourism desires in a male-dominated setting during her Singapore trip.

The following study findings concern tourism experiences without *mahram* accompaniment. The current study elaborated the participants' positive encounters with male strangers, which decreased their vulnerability as independent female tourists (that is, without male companions) and offered protection from anticipated gendered risks (such as unwanted male attention). Siddiqa shared her positive experience of safety tips by local males in accessing places that may pose threats or danger to females:

Seeing us all females, the taxi driver gave us some safety tips, like which places or the *galee* (alley) not to go, especially the isolated ones, as it was dangerous for females. He also waited for us to get inside the building safely and then left. I think that was very nice of him that he was concerned for the safety (Siddiqa's trip to India)

In addition, some of the participants made efforts to facilitate their safety in tourism settings through pre-trip planning and research on tourism settings (e.g. information on females' safety in destinations) or by using resources during the trip (e.g. information guides). For instance, Siddiqa booked a customised tour package involving a tour guide and transportation; thus, as an independent female tourist (with no male companions), she felt safe and was able to explore India without any of the gender restrictions that the destination is known for (e.g. unwanted male attention). Musarrat, an independent tourist, relied on the Internet for information and to remain safe.

Positive experiences involving the absence of gendered power structures were associated with safe and secure tourism settings. The participants' tourism experiences were enhanced by the visibility of safety and security features at their destinations, such as CCTV monitoring systems in public spaces (e.g. in developed countries such as New Zealand, Australia, Singapore and the United Arab Emirates), technologies offering safety benefits (e.g. app tracking systems in transportation, which are beneficial for females who fear being alone with male drivers who are strangers to them) and frequent police patrols. Similarly, tourist-friendly environments providing easy access to destination information, such as tourist information booths, clear signage and English-speaking personnel contributed to the safe travel experiences of independent females. The following quote demonstrates the positive destination characteristics contributing to safe and secure tourism experiences:

The Uber had an app that showed information where I was picked at and dropped off. I was able to follow the route in real-time. This form of advancement was safe considering that I was travelling alone with the driver as a female and that India is known for not being a good place for females (Nushrat)

Some of the participants shared their positive experiences at destinations where they felt safe and comfortable. Examples are female-friendly transport in Malaysia and the United Arab Emirates and female service staff (e.g. hotels and security services) in the United Arab Emirates and Singapore. For instance, Muskan stated:

One nice observation in Abu Dhabi and Dubai was that in the metro, there is separate section for women and children to sit. It was good experience. So while my companion, who is a male, was standing in the packed side of the train, I was sitting comfortably in the women section. In this manner, females are also saved from unwanted male attention.

Although travelling to environments that followed *shariah* law was not a tourism determinant, the research findings showed that religiously practising female Muslims felt safer in such spaces during their trips; therefore, they expected to be protected from unwanted male attention. For instance, Nushrat felt discomfort (fear) associated with unwanted male attention when alone in certain parts of India, and she felt safer on her own in the Muslim community, where she engaged in some spiritual activities.

The pre-trip arrangement of securing financial support also contributed to the study participants' safe tourism experiences. Entitlement to male breadwinners' income, that is, the *mahram's* duty to financially support females, contributed to the participants' financial security, regardless of whether they were travel companions. However, some of the participants expressed their independence by securing their own finances. Siddiqa highlighted the importance of financial security in contributing to a safe and secure tourism experience:

It is good that thing that we had money. So it was easier for us to do the hotel booking for another night. With money there was security. And I knew that from earlier on when I emphasised on getting earning decently and being independent.

II. Freedom and Independence

Some of the participants' experiences of freedom and independence aligned with their motivations, whereas others experienced such freedom through the nature of travel or through encouragement from others. The data also showed that although some of the participants' pre-trip experiences with freedom and independence focused on determining the accessibility of international trips, such experiences during the trips were associated with tourism activities. Some of the participants made pre-trip arrangements for independent tourism

experiences and to avoid being constrained by others in their tourism pursuits (see Section 4.2.1.1.2). Musarrat elaborated on this travel situation:

When I was in Christchurch some of my relatives wanted me to stay with them. And also that it was my first time there and I was going to be alone on my own as a girl. I knew I would be intervened that why I booked the accommodation in advance and didn't let others of my plan, as I wanted to have freedom.

The participants' experiences of freedom and independence concerned pursuing their own interests and desires without being constrained by gendered power structures and thus being independent female tourists. It also involved having the autonomy to make their own decisions and not being controlled by others. The absence of gender dominance/control resulted in their greater focus on and engagement in tourism activities. For instance, married females reported positive experiences of being free from their husbands, and young single females emphasised their pleasant and enjoyable engagements in different activities attributed to their absence from dominant family members (e.g. parents). Sahar stated:

The trip to New Zealand was a ladies trip. It was just me and my daughter we and we stayed with my sister-in-law. It was mostly us three visiting many places and doing different things. It felt so good to be on my own and being engaged in different activities with females only. We got to spend more time on the activities as we had more freedom. Otherwise if we had our husband the time would be less and we would not have been able to do many activities, as they want us to be fast and return home fast.

For some of the participants, being independent of significant others and in a foreign setting, and thus free from regular gendered power structures, contributed to their independence and freedom in experiencing different tourism activities. In addition, some of these independent females, not bound to gendered structures, sought individual time and space on their trips to have their own experiences while exercising their independence. The findings also showed that the independent activities of travel companions, including those imposing gendered power structures, contributed to some of the participants' independence and freedom.

Freedom and independence were experienced not only alone but also in the presence of companions. In this context, support and encouragement from companions facilitated access to activities that were otherwise restricted and prevented the participants from being lonely. For instance, Shama and Nushrat shared that international trips facilitated their freedom from the gender restrictions of their home environments and that engagements with their cousins from international destinations contributed to their greater realisation of freedom and independence.

The analysed data indicated that most of the participants enjoyed traveling exclusively with female companions. Female companions were part of the travel party or familiar individuals at the destination. Some of the participants also engaged in activities with Muslim females who had been strangers, which provided them with a feeling of sisterhood. These tourism experiences involved greater freedom from gendered power relations and more time with other females, including experiences of gendered fun and entertainment. Following verbatim demonstrate the freedom and independence associated with female-only tourism experiences:

There was freedom, freedom. I was able to a lot of things on my own and could spend as much time I want in doing activities. If I was with my husband all these would have restricted, like he would tell me to do things fast or leave them (Sahar)

I had a great time, full of fun and enjoyment with the Indonesian ladies. We only met during the cruise but we clicked off. Although we could not understand each other perfectly, we managed. It was just us ladies sitting one side, so we were quite open and did not feel embarrassed as there were no males. We joked about our husbands and made comparisons with some Bollywood actors (Safiyyah)

Other less restrictive companions also provided relaxation from gendered structures. The younger generation experienced greater freedom with companions who were friends. The study findings also showed that companions imposing other forms of gender constraints but without gendered power structures, such as children, contributed to more relaxed tourism experiences, which included the participants making their own decisions.

The findings revealed that the greater some of the participants' unfamiliarity with the tourism spaces, the greater the extent of the freedom they felt. For instance, Musarrat, an independent female tourist, articulated her pleasant experience of being unknown and free from others:

I went to one of the cities in New Zealand, Queenstown; it is a popular tourist place, very tourist oriented. So there we get people from every country, I came across people from china, from Pakistan, from India but none of them I knew. And that was such a liberating feeling. And I always wanted to escape to a place where I would not know anyone.

Similarly, Tabassum shared that her experience of freedom and independence in New Zealand related to the nature of the people, as they did not intervene in others' affairs but focused on their own activities.

The study also found that financial freedom contributed to the participants' freedom and independence as female/female Muslim tourists or as tourists in general. The maintainer role of males contributed to their financial freedom, as well as indulgence in tourism activities, as demonstrated by Sana:

My husband and in-laws paid for everything. They also gave me spending money. Actually, they look after my financial need in my regular life and I also get regular money as well. If I express my desire for anything they just pay for that. I could do as much shopping as I want, eat whatever I want to and all that. I never have to justify for anything, like where exactly the money would be used. And also even though I am married, my parents, my father still gives me money. So I never had any financial restrictions whether in the overseas or in my regular life.

In addition, certain independent females emphasised financial autonomy, which provided them with greater freedom in tourism activity choices, including being spontaneous. For instance, Musarrat shared her experience of financial freedom by upgrading her flight when travelling.

The study found that participants experiencing the absence of gendered power structures felt more freedom and independence on their trips. This situation was attributed to the influence of the tourism setting or the absence of dominant others (who exerted control over pre-trip activities). For instance, constraint negotiations were effective for shorter durations during the trip. In this regard, some of the passive, dependent or subordinate females enjoyed freedom from their gender restrictions through support/encouragement from others (e.g. travel companions or international friends/families). However, some of the participants, especially members of the younger generation, used covert/undisclosed means to attain their freedom. These short experiences of freedom were enabled by their past tourism experiences. Sana highlighted her experience of partial freedom and independence in tourism as follows:

Although I go with my family in Fiji, in New Zealand I had some outings on my one. After going there many times it had become like a home to me. I know the places very well and how the travelling system works. Its only for short time outings, no overnight trips so it was okay with my father.

The participants' during-trip experiences included interactions with the international gendered environment. Some of the informants, especially those coming from a patriarchal family, valued the respect they saw males give to females, and they were inspired to bring change to their regular gendered environments. In the Muslim context, emphasis was placed on aspects of *pardah* practice (that is, gender segregation and wearing the *hijab*), morality and respectful and courteous behaviour by males. The interviews revealed that in non-Muslim contexts and liberal Muslim contexts, gender equality and female empowerment contributed to positive experiences of being a female. Thus, the female-friendly nature of certain international destinations, especially those that are Western and modern, was also associated with the participants' experiences of independence and freedom as females in individualistic societies. For instance, Nushrat experienced her desired modern female

lifestyle through her VFR trip, as she experienced greater freedom and gender equality than at home. She stated:

One of my observations in the overseas was that females there can make own decisions and are being heard. Like me and my aunty could decide the places we want to go and did not need to ask permission from the uncle. We only told him when we returned.

Some of the participants, especially members of the younger generation, were inspired to become modern and religious female Muslims who had relatively high levels of freedom and autonomy and were not constrained by/in practising their religion. Some of the younger females also intended to question the constraints in their regular environment on returning from their trips.

III. Journey of Empowerment and Self-Discovery

The participants' tourism experiences represented journeys of empowerment and self-discovery involving different types of experiences (e.g. desired, novel, challenging) in the absence of gendered power structures. Notably, the study findings showed that the participants encountered situations during their trip that made them learn to be or inspired them to become independent. Through the absence of male dominance/support or others (particularly when travelling independently), they gained confidence to take risks or face challenges.

The participants' freedom and independence in tourism contributed to their resistance to traditional gender norms, including taking risks in contexts often deemed unsuitable and unsafe for females. Some of the interviewees used covert/undisclosed measures to facilitate their desired experiences; this was particularly prominent among the younger generation. They showed resistance to traditional gendered practices, such as by engaging in tourism activities that are unconventional for females/female Muslims but popular among males/male Muslims, especially in the Fijian Muslim context. For instance, Safiyyah described her bravery in participating in adventurous/thrilling activities, particularly as a solo tourist:

So me and my friend went out to Singapore on our first night although we did not know much about the country. It was very exciting like we were frightened what if something happens and at the same time thinking we will be fine. By being adventurous I like to experience more and more in life and to enjoy myself. But I think I may not behave in the same way as my family would have gotten anxious

In addition, the current study found that through their travel, including frequent engagements, some of the participants, especially those who were dependent, fearful and passive, became

more confident about being alone and independent. For instance, Tabassum, although independent in her regular life, was initially restricted in independent activities on her trip because of the uncertainty of the new environment, but by the end of the trip, she had become more confident about being in an unfamiliar context. This study also showed that greater enjoyment of freedom and independence replaced the dominant feeling of being scared at the beginning of the trip. Sahar shared her transformation from being dependent and fearful to confident while being alone:

At the beginning I was scared because I have never travelled to overseas alone before. My daughter was with me but I was still scared. Its because I always had my husband with me. The good thing was I had done some travelling before which helped in the trip. After sometime I got a bit confident and was no longer feeling that scared.

The current study showed that solo tourism activities were lonely experiences for some of the participants, but for Siddiqa and others, frequent engagements helped them to become more independent. Most of the participants acknowledged that being independent was challenging but a learning experience, especially outside their regular environment.

In addition, empowerment from others through support and encouragement increased some of the participants' confidence in engaging in tourism activities. For example, the assurance of protection from restrictive gender constraints increased their confidence in tourism engagements. Another example is being encouraged to engage in new/different tourism experiences, as some of them were initially hesitant. In addition, some of the participants were encouraged and supported in resisting restrictive gender norms. Having the autonomy to make their own decisions also enhanced their independence. The experience of being empowered by others is demonstrated in Shameera's quote:

My daughter's mother-in-law told me not to think about what my husband will say, that I was in holiday and should enjoy. She told me times have changed and females need to speak up for themselves. While with her, she encouraged me to go out, including at times leaving husbands at home who would cook something for themselves.

Thus, most of the interviewees' narratives indicated that the absence of gendered power structures reinforced or developed their independence. This independence was also experienced through opportunities taken during the trip, especially by individuals with other trip motives and those who tended to be passive and dependent. Moreover, some of the participants were inspired/motivated to become more independent by international females/female Muslims.

4.2.1.2.3. Summary of During-Trip Tourism Experiences

*Related empirical findings responded to **Research Objective 2:***

To examine the during-trip experiences of female Muslim tourists (such as activity engagements and other forms of tourism consumption experiences)

- *To investigate the manner gendered and religious identities impact the during-trip international tourism experiences of female Muslim tourists*
- *To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during trip tourism participation phase.*

Table 4.3: Summarised findings of during-trip tourism experiences: Presence and/or absence of gendered power structures

Presence of Gendered Power Structures	
<p>Islamic cultural Influences (and Acceptance of Subordinate Gendered State)</p> <p>(N = 17)</p>	<ul style="list-style-type: none"> ❖ Males as maintainer and protector of females: experienced as gendered disadvantages ❖ Augmented in tourism settings: unfamiliar environment; greater time spent together (e.g. family trip) ❖ Financial control: similar to pre-trip activities (some situations <i>Mahram</i> not present); increased during the trip (tourism was an expensive affair; presence of males) – tourism desires suppressed ❖ Overprotection from males: safety and security concerned both physical and, honour and dignity; controlled travel behaviour (e.g. male dominated and public setting restrictions) ❖ <i>Mahram</i> for protection from unwanted male attention but was restrictive: multiple gendered structures – patriarchal nature of tourism landscapes compounded ❖ Male companions were family head, controlled tourism activities ❖ Male dominance: females as secondary tourists or continuation of subordinate state as in regular life ❖ Some employed constraint negotiations to facilitate tourism engagements ❖ Acceptance of subordinate gendered positioning (presence of the <i>Mahram</i> or not): fear of rejection/dominated, passive/obedient, respectful (tourism plans/desires suppressed) ❖ Source of gendered power structures absent but dependent state was a habit as dependent on other companions - freedom not utilised ❖ Subordination socialisation: continuing to be passive, suppress tourism desires – despite non-presence of dominant males ❖ Traditional females: opposing modern female environment (freedom and independence, independent and confident)
	<ul style="list-style-type: none"> ❖ Gendered structures from the tourism landscape – unwanted male attention ❖ Some planned constraint negotiations not effective: unexpected situations, reinforcement of perceived risk with actual encounters;

<p>Unwanted male Attention (and Acceptance of Subordinate Gender State)</p> <p>(N = 11)</p>	<p>some constraint negation strategies involved restrictions</p> <ul style="list-style-type: none"> ❖ Double layer of constraints: negotiated male dominance, pursuit of being independent, constrained again in tourism landscape ❖ Limited in becoming independent tourist (e.g. not dominated upon or dependent on others due to gendered restrictions) ❖ Freedom from existing gender dominance but not from the fear of strange males ❖ Challenge in male travel companion absence (independent or in a female-pair): female companions' protection inadequate unlike male companions <ul style="list-style-type: none"> ○ seek male companions at destination: constraint negotiation but risk of violating modesty and morality for being with a <i>Gair Mahram</i> (existing female companions presence allays the guilty feeling) ❖ Tour guides, but limited travel types as was a male: security and the appropriateness concerns ❖ Feeling constrained (freedom) when needing to be dependent on the <i>Mahram</i> ❖ Independent in life but becomes dependent in tourism settings: unfamiliarity feature ❖ Females reinforced fear and vulnerability associated with their gendered positioning ❖ Self-doubt, lack of confidence: risky and not appropriate to females/female Muslims, some situation not actually constraining ❖ Socio-cultural positioning: fearful of males and cautious in non-domestic settings, awareness of females as often victims of males ❖ Lacking confidence (,lack of skills and knowledge) as independent females: gender risky/limiting or not ❖ Unfavourable attitudes towards local women: enjoyment decreased, limited interactions with local culture
<p>Absence of Gendered Power Structures</p>	
<p>Safe and Secure Tourism Experiences</p> <p>(N = 27)</p>	<ul style="list-style-type: none"> ❖ Freedom from gendered power structures: no male dominance or not being dependent females ❖ Freedom from gendered power structures a positive experience (specifically unwanted male attention) ❖ Female Muslim: also focused on protecting honour and dignity ❖ <i>Mahram</i> as the protector of females through travel companions ❖ Trip without male companions but in gender risky/limiting situations seek male companions from the destination ❖ Positive encounters with male strangers: lessen vulnerability for being without male travel companions ❖ Constraint negotiations: pre-trip planning (e.g. female safety information) or using resources at the destination (internet) ❖ Safety and security features of the destination: assurance through visibility; confident in activity engagements ❖ Destination labeling, information booth: convenience and accessibility, safety and security in general ❖ Muslim environment: protection from unwanted male attention ❖ Financial security: safe tourism experience

<p>Freedom and Independence</p> <p>(N = 21)</p>	<ul style="list-style-type: none"> ❖ Aligned with tourism motivations: associated with tourism activities, whilst pre-trip experience more about determining the accessibility/engaging in international tourism ❖ Freer such as in the absence of male dominance ❖ Freedom and independence: own decisions, pursuing own interests and desires, more activity engagements, discovery, take risks and being adventurous (e.g. unknown environment – unfamiliar people, cultures) ❖ Companions: support and encouragement, preventing loneliness, different activity participations (not being limiting or reserved) – source of resistance to constraints ❖ Female-only tourism experiences: greater freedom ❖ Financial freedom: <i>Mahram</i>; support from others; financial autonomy ❖ Experience of the local gendered environment (through familiar individuals at the destination, being hosted) ❖ More freedom and independence in tourism activities than planned prior <ul style="list-style-type: none"> ○ support/encouragement from others – especially those in passive and dependent state ○ partial escape and freedom for certain trip duration; ○ covert/undisclosed activities ○ pre-trip experiences, some presence of gendered structures – during trip, freedom and independent experience ○ previous experiences; being adventurous: doing exploration ❖ Solo activities and all-female tourism activities; less restrictive companions also children and friends ❖ International environment was modern: not bothered by others ❖ Dependent female travelling with less support: liberating feeling becomes dominant than the scared feeling that existing at the beginning of the trip
<p>Journey of Empowerment and Self-Discovery</p>	<ul style="list-style-type: none"> ❖ Freedom and being independent: different types of experiences, impactful to those facing significant structures in regular life or pursuing growth and development to be independent individuals/females ❖ Without male dominance/support (or solo): confident in taking risks and challenges <ul style="list-style-type: none"> ○ resisting traditional gendered norms: younger generation more ○ new environment/tourism activities: unconventional for a female/Muslim females (not suitable/appropriate) ○ initially scared but frequent engagement increases ability and confident ○ encouraged/supported by others: different activities or be independent (experiences of passive, dependent and fearful females) ○ loneliness feeling in an unfamiliar environment transforms to becoming self-reliant and independent ○ alone: autonomy, own decisions –own journey ○ challenging but learning experiences: mistakes involves learning, become independent

<i>(N = 21)</i>	<ul style="list-style-type: none">❖ Reinforcement or becoming independent<ul style="list-style-type: none">○ existing/aspiring: self-realisation and self-actualisation○ opportunities: other trip motives, or passive and dependent individuals○ Independency experience makes the trip most enjoyable or preferred overseas visit
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4.2.1.3. Post-Trip Tourism Experiences

4.2.1.3.1. Assessment of Gendered Power Structures in Regular Life: Absence and/or Presence

Post-trip tourism experiences involved the participants' reflections on gendered power structures in their lives – that is, either transforming or accepting them. For some of the participants, international tourism experiences were a resource for changing gendered practices/norms in the Fijian (Muslim) context and reducing gendered power structures. Primarily, related gendered transformations were outcomes of international travel that developed after the trips (although some of the participants achieved their self-realisation and self-actualisation motivations). Moreover, most of the transformative impacts were associated with the younger and middle-aged participants, as the older participants were more traditional.

The narratives showed that the transformed participants were empowered and developed increased confidence, bravery, independence (autonomy), self-reliance and self-discovery. In particular, tourism experiences reinforced the participants' desire to achieve gender equality, freedom and independence. Through awareness of different gendered cultures around the world, particularly in modern Islamic settings, some of the participants came to believe that the absence of gendered power structures was a right rather than a privilege. The study findings showed that resistance to traditional gendered practices developed more after the participants returned home from their trips, such their desire to reinforce their independence, not to be suppressed in their relationships and not to be dependent on others. These experiences indicated that these participants sought to gain/regain power for themselves in their regular lives. Improvements in their socio-familial positioning also included social acceptance, with some being held in high esteem for being empowered females. For instance, through her solo tourism experience, Musarrat regained more of her power that had been suppressed when she married into a patriarchal family:

The major impact of my trip was that being a female I went to overseas and visited all those different places there alone. Travelling alone to an overseas country was the most liberating feeling ever. My confidence increased through my independent trip experience. I gained skills in negotiating my way through. When I came back from New Zealand, one of the things that I posted was that my self-confidence has boosted to newer levels ... After this alone trip to New Zealand, I have become more open and more loud. I have more courage and confidence now. I feel like I can talk to anybody and will not be dominated upon by anyone at any time.

The data showed that an emphasis on having a good career, including higher education and good employment, also reflected the weakening of the gendered power structure. Muskan and Nushrat shared that after their international trips, they often searched for international job prospects, as they believed that the international environment offered a better quality of life for them as females and in general. The participants also expressed their interest in enhancing their financial autonomy to become more independent. For instance, international tourism experiences inspired Sumaiyya to establish her own business so that she would no longer be affiliated with her husband's business, of which he was the head, and Fatima expanded her business to further develop her professional life and financial capability.

Some of the participants had increased confidence in accessing male-dominant contexts that they had previously avoided, such as being timid or concerns about appropriateness for females. This positive change was elaborated in Shabina's account:

Before I did not make purchases for my car business and used to depend on the workboy, as this business is male dominated. But after seeing how independent females were in the overseas I got motivated to do things on my own and it saves times as I do not have to wait for others to do it. Being independent can be challenge but I had the courage to try out new things. Like at the beginning when I used to make purchases for my business all the men used to give me strange looks as ladies normally don't do these things, so I was bit shy. Later I got used to with the change and people also got used to me

The interviews also showed that in addition to defying traditional practices, some of the participants became bold in questioning the restricted status of females/female Muslims, including their families. For example, Musarrat initially believed that *hijabis* should be reserved and restrained, but after observing the international gendered environment, she became aware that not all *hijabis* were restricted. She was motivated to question the inferior status of women in her family.

In addition, some of the participants, especially in the younger generation, were inspired to transform themselves into modern, religious female Muslims, which included being independent and not subservient to men because of their gender. Although the middle generation aspired to such transformation, their emphasis on reducing gendered power structures was associated with their daughters' upbringing, as they sought to align with contemporary gendered positioning and make them independent, whereas they themselves were firmly socialised to conform to traditional gendered power structures. One of their emphases was to provide their daughters with high education to pursue a good career, which

some of these mothers had been denied, and they had thus been forced to become dependent.

Sahar stated:

I am encouraging my daughter to be like the Muslim girls in the overseas, to be smart, independent and progress ahead in life. For that, I am getting her educated as much as she could. In my time, I could not study further due to as during my time families were strict that girls should not go out of the house too much and to study until high school and after that get married

Some other ways that the participants' daughters were encouraged to become independent were learning to drive, increasing interactions in non-domestic spaces, engaging in public speaking events to increase their confidence and taking up leadership roles, such as in community events.

Some of the participants revealed that their male family members supported their increased confidence and independence, especially their ability to look after themselves on their own and to make their own decisions. Moreover, the younger generation aspired to greater freedom and independence, which were unattainable because of parental restrictions. Therefore, they planned to enact changes in their gendered status once they became independent, including changing traditional gendered power structures in their own families, becoming independent and having gender equality (e.g. family head). A few of the older participants were also inspired to become independent but could not, as they lacked the necessary knowledge and skills to bring about the related changes.

However, the study also found that tourism experiences did not transform the gendered power structures of some of the participants. These individuals were strict about cultural gendered practices (that is, they emphasised that gendered structures were part of traditional Islamic culture), and a few of them were opposed to changing gendered positioning, especially after their visits to modern international societies. They also acknowledged that females were the weaker sex, had physical shortcomings, and therefore needed to be protected and taken care of by males. Ayat's narrative demonstrates her acceptance of gendered structures despite having experienced international gender norms:

I saw that most of the Muslim households, wives could command their husband, asking them without hesitation to do things, talking in loud tones. I think they are very bold and does represent well of being a Muslim female. I am normally quiet and not very direct with my husband. It is not because I have fear of him but because I respect him. And that's what our culture tells us to do, as wife.

Because of the dominance of others in regular gendered traditions, the participants' tourism experiences had limited effects on these gendered power structures, including their

subordinate situations and how they were affected by social appropriateness concerns. For instance, Sumaiyya was inspired by the independent lives of couples and the freedom of females that she experienced on her trip, but did not share her views with her husband, thinking that he would not accept them. Similarly, other participants raised concerns about being considered immoral and Westernised, breaking cultural norms and disrupting their families. However, some of the subordinate females (who had demonstrated passive and controlled tourist behaviour) continued to accept gendered power structures because of their socialisation and/or because they had some control over their survival. In addition, some of the participants refrained from sharing tourism experiences that involved their resistance to traditional gendered structures because they feared negative consequences (e.g. being scolded, monitored more, or prohibited from engaging in similar activities in the future). For instance, Nushrat stated:

My parents do not know what all I did with my cousins in Australia, especially those that a Muslim girl would not do. Especially, my father if he finds out he would hesitate to let me go again, as long as I am living with them.

The study also revealed that some of the females stated that their experiences of the international gendered environment reinforced their acceptance of their regular gendered positioning, as illustrated by Sana:

I only went to New Zealand for the visit. Women there have their own lifestyle and we have ours here. Different places have different practices. It was just an experience to get to know how women live in different parts of the world.

4.2.1.3.2. Fijian Female Muslims as Agents of Social Change

The current study revealed that the participants' tourism experiences affected gender power structures in their non-immediate surroundings – that is, they influenced other females/female Muslims in their extended families and the community/society. The participants also shared their experiences and perceptions of gendered cultures in different parts of the world. Their social transformation included the participants advocating gender equality and encouraging their (local) counterparts to be independent, including the reduction of gender restrictions and commitments. Some individuals who had successful (unconventional) tourism experiences or who travelled frequently emphasised the importance of higher education and good employment to promote independence and socioeconomic growth to enable successful international travel. For instance, Maryam stated:

I have travelled a lot and people look up me at times. So I try to use my experiences in empowering other females. Although its 21st century now, in my hometown girls

are still not being encouraged to have higher education. I often motivate this younger generation that good education is important as then they can come out of from the restricted place, work on their own to become independent and confident to be able to travel to different countries like me.

Some of the participants who had increased self-confidence and independence following their tourism experience inspired other females to pursue independence as well. For instance, as Muskan became more independent through travelling often, her friends' parents were inspired and supported her friend in becoming more independent. Likewise, Safiyyah's effort to make her daughter independent was emulated by other mothers:

I was inspired to make my daughter independent like her overseas cousins so I encouraged her to learn driving so can travel easily on her own. Seeing this change, some of my sister-in-laws also had their daughters learn driving. So our family is encouraging the younger generation to become independent.

In other cases, although the participants became interested in changing gendered structures on a wider scale, the changes were less noticeable in contexts where traditional gender norms were diligently being followed. Two participants expressed concerns about approaching others, including dominant males, with their changed gendered views, which they thought would be challenged rather than welcomed. Such unsuccessful efforts to effect social changes indicated that a greater collective voice was needed. The lack of social change was evident in the following situation:

I tried to be vocal and share my observation of the *Hijabis* in the overseas, that they are not restricted like some of them in Fiji are, that they have freedom, vocal and can make own decisions. I encouraged both men and women in my family to relax the practice, but they were not ready to listen about bringing changes to the restrictions on the females (Musarrat).

4.2.1.3.3. Reflections on International Tourism Participation

The current study found that regardless of the presence or absence of gendered power structures, all of the participants desired to engage in further international tourism. The key benefit of international tourism was that it allowed them to experience changes and differences in the wider world outside of their routine and regular environment. Participants who experienced gendered structures in daily life had general revisit intentions, such as regarding VFR or religious trips, whereas participants who experienced gendered structures in tourism settings wanted to avoid similar tourism experiences, such as by selecting different travel destinations or using additional constraint negotiation strategies.

The study also found that females, especially passive and dependent females, who experienced a lack of gendered structures by chance in their past trips were motivated to

experience similar travel in the future. For instance, Shafia's past tourism motivation was a VFR trip, but her positive experience of freedom from the control of her husband during the trip led to her intention to experience gendered freedom in her next international trip. In addition, some of the participants' successful tourism experiences increased their participation desire and led them to continuously reflect on their disadvantaged gendered positioning in regular life. However, some of these individuals depended on opportunities to continue experiencing international tourism. For instance, Shameera stated:

Sometimes I think if I was working then I could have arranged some money of my own and could have promptly applied the visa and then just travelled. But the reality is something different. Although I tried I was not allowed to work. Now I am used to this life. At least I was able to visit the overseas and would go again when someone sponsors me.

The female-only tourism participants wanted to reengage in the same travel activities, with some of them also participating in domestic tourism. Notably, the younger generation, such as those who had travelled with their family or taken VFR trips, planned to travel abroad with their companions to experience unfamiliar tourism settings, including to express their independence and bravery as female tourists. These individuals also aspired to engage in solo international trips to reinforce their independent state and grow as individuals, and those who had already travelled were inspired to take more challenging solo trips (e.g. to unfamiliar or far-away destinations). Musarrat's quote demonstrates her confidence about future challenging trips:

The trip alone to New Zealand has boosted my confidence and self-esteem .. in new environment. Now my travel plan to visit bigger and far-away countries on my own. Like I have this plan to visit America and visit couple of states there on my own

Moreover, although few of the participants had motivations to sensitise other females to undertake international tourism, after returning from their trips some of them served as role models, advocating and guiding females in their family/community to become international tourists. For instance, non-tourists were encouraged to address the constraints of their gendered power structures to become able to travel. There was an emphasis on being free from gendered structures and being independent females, either as background factors to facilitate their travel, as travel benefits, or to undertake unconventional trips in the Fijian context (e.g. solo trips, female-only trips or trips to destinations perceived to be risky for females). This emphasis on travelling independently as a female is shown in the following quote:

Because I have experienced the benefits of travelling to different countries as a woman, I usually encourage the ladies here, my work colleagues, neighbours, to save some money and at least visit one country in their life rather than just spending only for others (Maryam, a frequent traveller who self-arranges most of her trips)

In addition, the participants encouraged tourism by females not only locally but also internationally, particularly to familiar international individuals, which denotes the wider impact of their international tourism. For instance, Siddiqa stated:

My cousins often admired that I travelled to many different countries and done some exciting activities there. Because most of the girls in our family are not travelling that much, as from small aged they had been conditioned by their family to be limited in their family, particularly as a female. I encouraged that they need to get out from their country to travel around the world. I pointed out that they had the advantage of their Australian passport to go many more places so should make use of that

Nonetheless, although these other individuals became interested in travelling, they had to use certain strategies to negotiate the constraints of their gendered structures to travel in a similar manner as the participants. Nushrat's response illustrates the limitations on females travelling abroad:

After my trip, when hearing stories about my experiences, some of my cousins, were like 'I want to travel and explore India. But the thing is dad will not allow'. Because those cousins are girls so it is considered a bit risky. But they are planning and trying to influence their father to convince him to let them go out of without family.

Through providing travel advice and support, some of the participants assisted aspiring female tourists in having successful tourism experiences, such as through giving advice on safety and risks or providing financial support to dependent females. In addition to empowering others, some of the participants served as sources of support and security for other aspiring tourists through their tourism experiences.

This study showed that through empowering others to travel, these other individuals were empowered after they returned from the trip. For instance, Musarrat shared that her solo travel inspired her aunt, who was constrained by her conservative environment, to travel internationally:

After my return from New Zealand trip, I inspired my aunty, who comes from a conservative background, with her husband being a priest, to travel there. It was her first time travelling and she went with her son. After that trip she has opened up and started speaking more unlike before when she used to be very quiet and reserved.

4.2.1.3.4. Summary of Post-Trip Tourism Experiences

*Related empirical findings responded to **Research Objective 3:***

To examine the post-trip experiences of female Muslim tourists (such as such as impacts on regular gendered positioning, impacts on the society (gender and religion focused), future tourism participation)

- *To investigate the manner gendered and religious identities impact the post-trip experiences of female Muslim tourists*
- *To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the post-trip phase.*

Table 4.4: Summarised findings of post-trip tourism experiences: presence and/or absence of gendered power structures

<p>Assessment of Gendered Power Structures in Regular Life: Absence or Presence</p>	<p><i>Inspired Transformation</i></p> <ul style="list-style-type: none"> ❖ Transformation or acceptance of existing gendered positioning ❖ Tourism an added resource to changing gendered state in contemporary Fijian Muslim community ❖ Transformations to reduced gendered power structures: majorly younger and some middle-aged females ❖ Empowerment and growth: increased confidence, independence/autonomy, self-reliance and self-discovery ❖ Tourism reinforced emphasis on achieving gender equality, female freedom and independence ❖ Realised absence of gendered power structures was a right ❖ Resistance to traditional gendered practices developed more: reinforcement of independent state ❖ Improvements in the individual socio-familial positioning also included social acceptance ❖ Have good career (higher education and good employment [searched international job prospects, better quality of life] to become more independent ❖ Inspired confidence in accessing male dominant contexts, previously avoided due to shyness or considered inappropriate ❖ Boldly question the restricted status of females/female Muslims ❖ Younger generation inspired to transform to a modern and religious female Muslim who is independent ❖ Middle generation more transformations: daughters' upbringing emphasising becoming independent, align with global gendered positioning (e.g. good qualification, decent income, increasing interactions in non-domestic spaces to increase confidence) ❖ Male family members supported transformation: be confident and independent, make own decision ❖ Younger generation aspired greater freedom and independence: transform when independent from parental authority and
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<p><i>Inspired Transformations: (N = 18)</i></p> <p><i>No Transformations (N = 9)</i></p>	<p>having own family (e.g. gender equality emphasis)</p> <p>No Transformation</p> <ul style="list-style-type: none"> ❖ Traditional females: stringent with cultural gendered practices (gendered power structure part of Islamic culture), opposed modern international gendered societies ❖ Acknowledge females as weaker sex: physical shortcoming, need protection and be taken care of by males ❖ Oppressed situations, cannot make changes: subordination or social appropriateness concerns (e.g. considered immoral or westernised, breaking cultural norms may break families); socialisation; having some control over survival ❖ Appreciation of different gendered cultures of international countries but adhering to own practices
<p>Fijian Female Muslims as Agents of Social Change in Regular Environment</p> <p><i>(N = 20)</i></p>	<ul style="list-style-type: none"> ❖ Impacts on other females, familial /community ❖ Advocate gender equality; encourage counterparts to be independent ❖ Own transformation inspires other females to replicate – e.g. self-confidence and becoming independent ❖ Aroused interest in changing gendered structures but not adopted as traditional cultural practices were dominant
<p>Reflections on International Tourism Participation</p>	<p><i>Continued participation (N =27)</i></p> <ul style="list-style-type: none"> ❖ Regardless of absence and/or presence of gendered power structures, intention for continuation in international tourism ❖ Experience changes and differences in the wider world ❖ Experienced power structures in previous trips (e.g. male dominance), possess generic revisit intentions ❖ Experienced gendered power structures from tourism settings, better trip preparation to avoid similar experiences ❖ Experienced absence of male dominance, motivated to experience similar in future travels ❖ Successful tourism experiences such as without male dominance increased participation desire ❖ Depend on opportunities to continue experiencing international tourism: females in subordinate situations ❖ Female-only tourism participants planned to reengage in the same travel activity, ❖ Younger generation intends extending tourism types (e.g. travelling with friends to experience unfamiliar tourism settings, express independency and bravery as female tourists) ❖ Younger females aspire solo trips to reinforce independent state and growth as an individual, while those existing travellers inspire extending solo engagements to more challenging trips <p><i>Inspire Others (N = 20)</i></p>

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| | <ul style="list-style-type: none">❖ Served as role models in advocating and guiding females (family/community) to be international tourists❖ Successful (unconventional) tourism experiences, frequent travellers: encourage importance of higher education and good employment to facilitate tourism participation❖ Inspire tourism participations internationally, particularly, to familiar individuals❖ Aroused travel interests but certain constraint negotiations needed for other females to travel❖ Support travel: giving advices on safety and risks, financial support to dependent females; (partial) travel companions for support and security❖ Inspired other females, later benefitted through transformations in their lives as participation outcome |
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4.2.2. Tourism Experiences Associated With the Presence and/or Absence of Care for and Attentiveness to Others

Empirical findings on tourism experiences associated with care for and attentiveness to others were categorised into presence (augmented) and absence/reduced (negotiated) themes for pre-trip, during-trip and post-trip tourism experiences. These categories are presented in Tables 4.5 and 4.6. This study found that the participating Fijian female Muslims' tourism experiences on care for and attentiveness to others, specifically, family and/or kin, focused on togetherness with and/or separateness from them. Most of the participants' travel histories revealed that they had experienced both types of tourism experiences, viewing some as favourable and others as unfavourable. Subsequent sections elaborate on these dual types of tourism experiences.

Table 4.5: Categorised tourism experiences associated with care for and attentiveness to others (family)

Different Trip Stages	Care for and Attentiveness to Others (Family Tourism)	
	<i>Presence as Positive Outlook and/or Absence/Reduced (Included Negotiations)</i>	<i>Presence as Constraints (Included Augmentations)</i>
<i>Pre-Trip Tourism Experiences (RO1)</i>	<p>Tourism Motivations: Connect and attain pleasure in togetherness (n = 18)</p> <p>Travel Determinants: Facilitators and Constraint Negotiations</p> <ul style="list-style-type: none"> • Familial caretaking arrangements – Travelling Independent of family members (n=16) • Family trip planning and arrangements (n = 18) 	<p>Tourism Motivations: seeking escapism, rest and relaxation (n=14)</p> <p>Travel Determinants: Constraints and Acceptance</p> <ul style="list-style-type: none"> • Family trip planning and arrangements (n n=13)
<i>During Trip Tourism Experiences (RO2)</i>	<p>Positive Experiences - (n=20)</p> <p>Care and Attentiveness of the Self – included constraint negotiations (n =19)</p>	<p>Negative Experiences (n =11)</p>
<i>Post Trip Experiences (RO3)</i>	<p>Wellbeing and Relationship Development Outcomes of Shared Caretaking Experiences – (n =18)</p> <p>Assessment of Break from Caretaking in Regular Life – Inspired transformations (n =15)</p> <p>Fijian Female Muslims as Agents of Social Change (n =13)</p> <p>Reflections on International Tourism Participation</p> <ul style="list-style-type: none"> • Continued participation (n =21) • Changes to previous constraining experiences (n =16) • Inspire Other Females/Female Muslims (n =18) 	<p>Assessment of Break from Caretaking in Regular Life – No transformations (n =12)</p> <p>Reflections on International Tourism Participation</p> <ul style="list-style-type: none"> • Continued participation (n =8)

Table 4.6: Categorised tourism experiences associated with care for and attentiveness to others (kinship)

Different Trip Stages	Care for and Attentiveness to Others (Kinship Tourism)	
	<i>Positive Outlook and/or Absence/Reduced (Included Negotiations)</i>	<i>Presence as Constraints (Included Augmentations)</i>
<i>Pre-Trip Tourism Experiences (RO1)</i>	Tourism Motivations: Connect and attain pleasure in togetherness (n = 21) Travel Determinants: Facilitators and Constraint Negotiations <ul style="list-style-type: none"> • Planning and arrangements for kinship trip (n =21) 	Travel Determinants: Constraints and Acceptance <ul style="list-style-type: none"> • Planning and arrangements for kinship (n =13)
<i>During Trip Tourism Experiences (RO2)</i>	Positive Experiences - (n=19)	Negative Experiences and Constraint Negotiations (n=13)
<i>Post Trip Experiences (RO3)</i>	Wellbeing and Relationship Development Outcomes of Shared Caretaking Experiences – (n =21) Fijian Female Muslims as Agents of Social Change (n =20) Reflections on International Tourism Participation <ul style="list-style-type: none"> • Continued participation (n =21) • Changes to previous constraining experiences (n =11) 	Assessment of Gendered Power Structures in Regular Life – no transformations (n=9) Reflections on International Tourism Participation Continued Participation (n =9)

4.2.2.1. Pre-Trip Tourism Experiences

4.2.2.1.1. Tourism Motivations

The data showed that tourism motivations associated with care for and attentiveness to others were mainly present in a family and kinship context. A common tourism motivation for the participants was to seek change and escape their routine and everyday life. They also had an intention to experience changes and differences in other parts of the world, including a different life. The study findings showed that related motivations were associated with their routine caretaking commitments (for the family and the home), which was one of the major stressors/demands of life for some of the participants. Individuals with multitudinous roles and responsibilities (e.g. familial/household duties combined with work, school or community commitments) predominantly intended to attain rest and relaxation, and especially to leave their carer identity. Their related pursuits involved seeking care and pleasure for themselves, including through their desired tourism engagements. This motivation was also associated with a desire to relieve the boredom in life associated with the routine of caring for and attending to others and the constant presence of related individuals.

The following quotes demonstrate the motivations associated with the absence of care for and attentiveness to others:

For me going on the holiday was to rest, to relax. There should not be anything related to work, whether it be business or housework during the holidays (Sahar)

I do not get much holidays when I am in Fiji as I am always busy looking after the family and the house, and then there is work on the other side. Actually, there are holidays but we women become more busy, especially when all family members are on break and staying at home, and I need to look after them. This trip will provide rest to me because I will be faraway from others. I will be free, having fun and enjoying myself on own (Zubaida)

For some of the participants, the motivation for tourism was associated with self-realisation and self-actualisation. These individuals' (mainly middle-aged or older individuals) intentions in participating in international tourism were related to their fulfilment of major caretaking responsibilities in life and the time (and resources) they had attained to focus on the self. Moreover, the research findings indicated that females with fewer caretaking/familial commitments (e.g. Tabassum and Zara, who were married with no children, and Nushrat, Muskan and Samara, who were single) were travelling to enjoy their freedom. Some of the participants stated that they may not be able to have such experiences later in life, when they have additional gendered roles and responsibilities (e.g. when undergoing life transitions into motherhood or marriage).

This study also found that although some of the participants were motivated to escape their routine and regular environment through international tourism, doing so involved the co-presence of others who were receiving their care and attention. Likewise, the findings elaborated on the significance of care for and attentiveness to others concerning social and interpersonal motivations. In the Fijian context, a dominant tourism motivation was travelling internationally for family trips and/or for to visiting family and relatives. Related aspirations were to spend quality time and (re)connect with related companions while partaking in activities together. Moreover, the data indicated that in the traditional context, visits to relatives often involved sociocultural commitments, such as attending religious ceremonies, attending weddings, celebrating births or taking part in deceased relatives' death rituals. In contemporary times, kinship trips are often extended for leisure purposes, such as for holidays. For instance, Sumaiyya, Jannat, Fatima and Zalika frequently travelled abroad on family trips, and Shameera, Gulista and Muizza's international trips mainly centred on visiting international relatives (e.g. siblings, children and grandchildren). Social and interpersonal motivations are further revealed in the following quote:

I do not go on overseas holidays alone. It is a must that I take my children. I want them to enjoy as well. So we (refers to husband) go for holidays when it's the school holidays for the children, often in December (Sumaiyya, although travelled without children on non-holiday trips)

In addition, tourism motivations specifically involved providing care for and attentiveness to others. For instance, some participants had the main trip intention to fulfil their family members' desires and interests. For some of the mothers (e.g. Sahar, Sana and Maryam), the main travel motive was centred on their children. Similarly, some of the daughters (e.g. Zara and Siddiqa) took international trips with their parents to facilitate their holidays, such as to allow them to take a break from their routine life, experience changes, satisfy their curiosity about the outside world and obtain enjoyment. Siddiqa's quotation highlights her caretaking tourism motivations:

I wanted my parents, especially my mother, to a rest from busy life, with the work, home and serving the community that they do all the time, and also to experience different things in different parts of the world.

4.2.2.1.2. Tourism Determinants and Arrangements

A regular gendered practice for the majority of the participants was care for and attentiveness to others, centred on the Islamic cultural practice of *huqooq-ul ibaad*. The research findings further showed that the *huqooq-ul ibaad* practice of emphasising care and duty towards others centred on family and kin in the tourism context for the participants. The data indicated that the virtue of ethics of care, through the Islamic cultural practice of *akhlaaq*, emphasising virtue, morality and good manners, also contributed to the participants' prioritisation of care for and attentiveness to others. Some of the *akhlaaq* practices of the participants included being filial, responsible, obedient, respectful, loving and caring towards others. In addition, travelling with others was associated with Islamic collectivist cultural practices. This study also found that the importance of family/kin in the participants' lives was influenced by the collectivist cultural practice of Islam.

I. The Familial Context

In accordance with their Islamic cultural beliefs, the participants recognised family as the basic unit of society. This study found that the participants' gendered care and attentiveness commitments were influenced from their familial domain. In Islam, the ideal gendered role of females is taking care of the family and home. In traditional Fijian Muslim households, the life goal of females is to settle down in life through marriage and dedicate themselves to the

family's welfare (for some, this includes extended family). The analysed data revealed that the cultural obligation of males as maintainers was to socialise females into being the primary familial caretakers, either voluntarily or enforced (by familial traditions). The subordinate state, including working domestically, also seemed to have played a significant role, mainly in the older generation's rigid beliefs and values, on the maintenance of private domains (the domestic environment) as females' responsibility. In contrast, the research findings revealed that factors such as modernisation, globalisation, multiculturalism and increased living costs in Fiji had led to females becoming financial providers in their families. However, in most situations, they still maintained their traditionally assigned role of primary caretaker and were thus committed to the dual responsibilities of the domestic environment and work. Community spokespersons from a religious organisation (including female Muslims) elaborated that in Islamic culture, females' predominant contribution to the care of the home and the family entitled them to be known as *Rabbatul Bait*, 'queen of the house'. Fijian female Muslims' caretaking roles are demonstrated in the following quotes:

There are different rights and responsibilities in the Islamic religion. Islam teaches how as a mother, a woman should do the upbringing of their children (*baccho ki parvarish*) or how as wife, they should fulfil their responsibilities and take care of their husband (*shohar ke zimme biwi ke huqooq*). This is also following the *Akhlaaq* practice of behaving well and moral towards others (CS2, a community spokesperson)

Males in my family are the breadwinners. They do not consider it a need for females to work when they can provide for us. So it makes sense that we females look after the family and the home, because we are not doing the hardwork in earning like the males (Muizza, tourist)

This study noted that interviewees who were single, had no children and had completed their gendered caretaking commitments (empty nesters) were privileged relative to other females with greater freedom and ability to undertake international trips. However, the primary carer role and the multiple gendered relations and roles of being a mother, wife, daughter-in-law, typical housewife, caregiver to the sickly/elderly and/or the family breadwinner predominantly determined the other participants' ability/decision to participate in international tourism.

The research findings showed that in the traditional context, Fijian female Muslims (mainly older and some middle-aged females) often delayed international tourism participation, with their efforts and resources (e.g. time, financial) prioritised for familial caretaking. In some of the situations, gendered divisions existed, and empirical findings revealed that male relatives

were privileged in terms of frequently travelling abroad because of their limited caretaking responsibilities. The common perception was that tourism engagements independent from those receiving familial care were inappropriate, and their entitlement to participate was often questioned, as they were accused of neglecting their duties and of selfishness in focusing on self-interests or in rebelling against traditional gender norms. This study also found that dedication to the family also involved postponing tourism or possessing limited desire for tourism. For instance, Maryam got the freedom to travel abroad after completing caretaking for her two sisters-in-law, specifically in seeing them through their education and then getting them married off, and thus settling them in life. Similarly, for Khurshid and Gulista, when their children became adults, it became easier for them to go on international trips. It was also found that after becoming independent, care recipients often facilitated international trips for their caregivers (e.g. travel sponsorships).

The predominant type of tourism for females in carer roles was family trips, as their commitments continued to be fulfilled in these situations. However, the study findings also revealed that in contemporary times, few primary carers were able to prioritise travelling independent of their familial commitments to pursue their own tourism interests/desires (including to enhance their wellbeing), which was an emergent travel trend in the Fijian Muslim context and prominent among younger/more independent females. The empirical data further revealed that these females emphasised the *Rabbatul Bait* positioning of females rather than being subordinate because of their carer role. It was also found that the emphasis on gender equality also referred to the Islamic context, such as the *sunnah* of the Prophet Muhammed, who used to assist with household tasks in his home. Safiyah's narrative demonstrates an independent female's prioritisation of self-care through tourism:

I was so tired with all that commitments of the work, family and the home. One of main motivation in the last Australia trip was to get some rest and give quality time to myself.

As the empirical data showed, travel opportunities were a major facilitating factor for most of the participants to travel abroad independent of their familial commitments. Some of these travel opportunities related to having a single-person visa, family members' unavailability (e.g. work and school commitments), sponsorship restrictions and leisure trips combined with other travel purposes (conference, VFR, work).

Caretaking Arrangements for the Family and the Home

Interviewees who travelled independent of their family made arrangements for the continuation of caretaking responsibilities in their absence (e.g. for young/schooling children, sickly/elderly family members, working family members). This was a crucial pre-trip condition for individuals who were primary carers in their households. Arrangements for caretaking were made with family members at home or with close individuals (e.g. extended family members, with most of whom were females in traditional contexts). Often, the outside family carers either moved in with the dependents, or vice versa, for convenience and greater welfare security. Two interviewees obtained a greater sense of security through camera surveillance and monitoring of the home environment. Some of the participants also had domestic help (a house girl) to perform household management tasks. In contemporary times, the usage of advanced household appliances eased domestic work arrangements for some of the participants, whereas others, especially in a traditional context, were concerned about domestic caretaking for working male family members (e.g. husband, sons) who were normally dependent on females (only Khurshid's domestic caretaking arrangement involved a working female). In addition, regardless of whether any household members were at home during their international trips, females responsible for regular domestic care engaged in deep cleaning of the house prior to their departure. The study findings showed that to aid alternative caretaking arrangements, some of the interviewees performed pre-tasks (e.g. bulk purchase of essentials/groceries, precooking items for easy meal preparations). Such arrangements were made for both their regular household members and the familial/house caretakers. An alternative caretaking arrangement is illustrated in the following quotation:

My sister-in-law was there to take care of my sickly mother-in-law. I stocked all the medicines, groceries, laundry items, bathing items and all that at home and informed her beforehand, like where they were all kept ... Even I cut and froze the vegetables, half cook them, so sister-in-law can take out and prepare them easily (Shameera)

In contrast, the few participants with modern family backgrounds had lesser caretaking commitments because of their shared responsibilities of household management (not complying with traditional gendered divisions), although they had more freedom in travelling abroad. In addition, support and encouragement from family members, such as mutual understanding and attentiveness from them, enabled some of the participants to engage in international tourism. For instance, they were encouraged to take advantage of travel opportunities, and several of them received supported in their caretaking obligations in their

absence, which eased their worries, concerns and hesitancy to travel. Some situations (e.g. situations associated with travel opportunities for familial females) revealed gender role reversals, with some of the male relatives temporarily attending to caretaking, a practice normally performed by females in their households. One example concerned Zubaida, whose husband encouraged her to take advantage of the multiple visa (which is often difficult to obtain) by going abroad several times despite her leaving the primary caretaker role. Jannat's husband stayed behind to take care of their children, who were in school, while she took a short break and visited Australia. Ayat's quote further illustrates the support and encouragement from her family members to travel abroad:

My In-laws, actually the entire family, assured that there was no worry for anything that I should go with happiness and enjoy the overseas trip experience and that they will take care of everything, my daughters, the home and all. So because of their support my worries became less.

Some of the participants had their worries and guilty feelings of separation from their family members reduced by emphasising the temporary nature of international tourism (e.g. they were taking a short break), as they would soon return to them. The analysed data showed that short-haul trips were more appealing, as they reduced some travel anxieties related to not prioritising family members. The shorter travel distance provided a greater sense of security and closeness to the family members remaining at home, which reduced concerns about separation. For instance, certain interviewees (especially those with dependents) emphasised the convenience of being able to return to their regular environment early from these destinations if needed. Khurshid stated:

I had the opportunity to go to America but did not go to America. Because it is very far from Fiji. What if something happens to my children here? It will take me a couple of days to return. I chose to go to New Zealand because it would only take few hours from here so I can return very easily.

Similarly, participants with dependents, especially those needing extra care, opted for shorter trip durations or frequencies than those not having dependents. For example, Sahar's travel frequency and duration were affected by her need to spend time with her schooling children, and Sana's child was too young to be left at home and accompanied her on international trips.

Family Trip Planning and Arrangements

Family trips involved Fijian female Muslims maintaining their caretaking duties by having family members as travel companions. As mentioned, the prioritisation of international travel over care recipients was not seen as appropriate, as it indicated the neglect of duties,

selfishness or disregard of traditional norms. Thus, collectively participating in tourism reinforced dedication to the family. For instance, Muizza stated:

As a daughter I have the responsibility to look after my mother. I asked my husband instead of arranging for someone to look after her why not bring her with us to enjoy with us in the overseas. All the same, we need to take good care of our parents under all circumstances. Parents' rights are emphasised a lot in Islam.

The tourists' and community spokespersons' narratives showed that for a long time, family trips had been a dominant type of tourism in the Fijian Muslim context, and they remain popular despite the emergence of trips without familial accompaniments. On family trips, apart from welfare concerns, there was an emphasis on collectively experiencing international tourism as a family. In particular, participants lacking interactions with family members in regular life (e.g. because of work commitments, children's schooling commitments or independent living from parents/children) took family trips such as to spend time with each other and reconnect. These families made substantial efforts to facilitate all individuals' collective participation in international tourism, which ranged from getting travel visas to making financial arrangements. Safiyyah's narrative illustrates the collective trip organisation process:

We decided to go on a family vacation, so we can get to spend time and do things together. So me and my husband collected fund for additional air tickets for the whole family to visit Australia for the holidays. We both saved and we took a small loan of \$2,000 -\$3,000. We said its okay because we were going together.

In addition, the current study revealed that some of the participants' trips involved a reciprocal gesture, specifically to show gratitude for their parents' care and attentiveness. For instance, Siddiqa stated:

My parents sacrificed a lot for me and my siblings. They supported my growth although at times it went against the familial traditions concerning females. I organised the family holiday is for them to have a good time, enjoy themselves and experience a different world.

Other pre-trip activities for family trips included considering different family members' needs and desires in the planning process. For instance, most of the mothers planned and researched activities for their children (e.g. often, Sana's planned tourism activities focused on her son's interests and needs), and participants with sickly/elderly family members made arrangements with a focus on accessibility and convenience (e.g. when travelling with her elderly parents, Siddiqa made logistical arrangements for accommodations, transportation

and restaurants that were within a short distance for convenience). In general, the primary carers were also involved in luggage preparation and packing for their family members.

II. Planning and Arrangements for Kinship Trips

The participants' narratives revealed that from the Islamic cultural perspective, their kinship tourism activities (VFR tourism) were situated in the practice of *sillaturrahim*. *Sillaturrahim* is a moral and care duty that focuses on allegiance to kin and maintenance of associated relations (Hamariweb, 2022). The predominant travel determinant concerned the availability of relatives to receive the participants (and their families) as their guests. Pre-trip activities often involved the preparation of gifts and other goods for their kin (such as items they desired or requested). This study revealed that some of the independent females found this task constraining, especially when it involved distant relatives or many relatives at the destination.

Both the community spokesperson and tourist participants' responses showed that kinship visits were often the participants' initial travel type. As mentioned, kinship visits primarily focused on sociocultural commitments (e.g. religious events, weddings, births or deaths). Moreover, international trips to visit kin were essential for the participants, especially when they lacked interactions with them in regular life. In addition, kinship travel facilitated some of the participants in travelling independently of their care recipients (while getting relief from their commitments), as it concerned another caring obligation, relationship maintenance, and was not hedonistic in nature (females in the Fijian Muslim community are expected to engage in purposive trips). For instance, Shabina stated:

I look forward to visiting my *Parivaar* (relatives). It is very important for me to visit them, to catch up and share things with each other. The visit and spending time with each other will also strengthen our bond and understanding

Older tourists and community spokespersons stated that in traditional contexts, young females who had ended schooling and were staying at home at while awaiting marriage (mainly because of patriarchal conditions) were often sponsored by international relatives for the dual purposes of leisure visits and providing caregiving to them. However, this study also found that over time, as the participants attained socioeconomic growth and ventured out of their domestic environment, emphasis was placed on combining leisure international trips with kinship visits, with the latter being either the primary or secondary motivation. The data showed that for some of the participants, such trips were a source of safety, security and familiarity in the international environment, whereas for others, they were a source of travel

sponsorship (including the hosts). In another travel situation, some of the participants planned trips to certain destinations with international relatives with similar interests for tourism purposes and to reconnect with them. For example, Zara stated:

We planned to have a family gathering in Malaysia and Singapore. We wanted to have a holiday and reconnect with each other at the same time. Instead of the typical gathering at each other's home, being at a different place would be more enjoyable and we can get to experience all those different things there as well.

4.2.2.1.3. Summary of Pre-Trip Tourism Experiences

*Related empirical findings responded to **Research Objective 1:***

To examine the pre-trip experiences of female Muslim tourists (such as tourism motivations, tourism determinants (constraints and negotiations; and facilitators), trip planning and arrangements)

- *To investigate the manner gendered and religious identities impact pre-trip experiences of female Muslim tourists*
- *To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the pre-trip tourism phase*

Table 4.7: Summarised findings of pre-trip tourism experiences: Presence and/or absence of care for and attentiveness to others

Tourism Motivations	<ul style="list-style-type: none"> ❖ Seek change and escapism/break from routine and everyday life ❖ Attain rest and relaxation: leave carer identity ❖ Seek self-care and self-pleasure ❖ Get relieved of boredom associated with routine caretaking ❖ Attain self-realisation and self-actualisation: reflected fulfilment of major caretaking responsibilities ❖ Enjoy free life until having added gendered caretaking responsibilities ❖ Family trip: connect and attain pleasure in togetherness; facilitate other family members tourism interests ❖ Kinship trip: connect and attain pleasure in togetherness; fulfill socio-cultural obligations
Travel Determinants: Constraint Negotiations, Facilitators, Acceptance of Constraints	
Familial Caretaking Arrangements - Travelling Independent of Family Members <i>(N = 16)</i>	<ul style="list-style-type: none"> ❖ Travel after familial caretaking had been fulfilled (facilitator) ❖ Alternative and advanced familial caretaking and home management (constraint negotiations; facilitator) ❖ Modern family, lesser caretaking arrangements due to regular shared caretaking (facilitator) ❖ Support from significant others (gender role reversals when familial males was alternative carer) (facilitator) ❖ Emphasis on temporary nature of travel (constraint negotiations; facilitator) ❖ Shorter travel distance consideration (constraint negotiations; facilitator) ❖ Shorter travel frequency and duration (constraint negotiations; facilitator)
	<ul style="list-style-type: none"> ❖ Family members as travel companions, welfare maintained (facilitator)

<p>Family Trip Planning and Arrangements</p> <p>(N = 20)</p>	<ul style="list-style-type: none"> ❖ Family tourism: dominant tourism type in the Fijian Muslim context ❖ Collective tourism experiences ❖ Reconnect with family members ❖ Compensation for fewer care and attentiveness in regular life ❖ Facilitate other family members (children, parents) tourism interests: activity planning and research ❖ Reciprocal gesture: adult children and parents
<p>Planning and Arrangements for Kinship Trip</p> <p>(N = 23)</p>	<ul style="list-style-type: none"> ❖ Allegiance to kinship and maintenance of relations ❖ Depends on the availability of kin ❖ Gift and goods preparation ❖ Kinship tourism: dominant tourism type in the Fijian Muslim context; often initial travel ❖ Fulfill socio-cultural commitments ❖ Facilitating factor: travel independent of family as also involved care for and attentiveness to another important relation (constraint negotiations; facilitator) ❖ Traditional context: young females who were school dropouts, domesticated and awaiting marriage receive travel sponsorship but involving kinship caregiving (constraint negotiations; facilitator) ❖ Contemporary times – leisure trips combined with kinship visits (constraint negotiations; facilitator) ❖ Source of safety, security, familiarity and travel sponsorship [for leisure travel] (constraint negotiations; facilitator) ❖ International trips with kins at a foreign destination for tourism purposes whilst reconnect with each other

4.2.2.2. During-Trip Tourism Experiences

4.2.2.2.1. Care and Attentiveness Associated with Family Trip Experiences

I. Positive Experiences

The analysed data showed that family tourism involved the continuation of regular caretaking responsibilities, but this was not seen as a constraint (or was not dominant) for the participants, who emphasised dedication to their families, even at the expense of their own desires and interests. The study findings showed that through tourism involvement, some of the participants fulfilled caretaking commitments that they did not perform in regular life (e.g. because of other commitments or independent living). For instance, working mothers/wives (e.g. Maryam, Jamila) engaged in regular housewife roles in fulfilling their husband's and children's needs. Daughters like Zara and Siddiqa were able to tend to their parents, which they were limited in doing in regular life because of work and their independent lives.

The study findings revealed that the participants' prioritisation of others' needs also included facilitating their tourism consumption. For instance, as mentioned, some of the participants' primary trip motivation was to fulfil their family members' desires, particularly for children (e.g. Sahar and Maryam) and parents (e.g. Zara and Siddiqa), and others considered other family members' interests and desires when organising tourism activities. For instance, Safiyyah stated:

I asked my friends about activities for the children so we can organise some. Then we went to the Bungarribee Park, for the children to enjoy the theme park experiences. The children had a good time there, going on different rides, going on the water slides. I just sat and relaxed and watched them enjoying, as those activities were for the children

In another situation, some of the participants refrained from engaging in tourism activities that were not considered suitable for their family members even though doing so limited their own tourism pursuits. For instance, Zubaida avoided activities in a cold environment, as her daughter was vulnerable to getting sick, which also involved limiting self-engagements, as she did not want to do something that her daughter would miss out on.

This study found that others' satisfaction with tourism experiences was a source of satisfaction for participants who prioritised others over themselves. As indicated by several findings, these participants made significant efforts to ensure that others had pleasant and satisfying trip experiences. These findings also indicated that such self-restrictions in tourism

were voluntary. For instance, all of the mothers and daughters mentioned that when their children and parents were happy and satisfied with at least some of their tourism experiences, they had similar feelings, which resulted in positive trip experiences for them. Sana said:

Before when visiting overseas, I used to think about myself but now with the son, when he enjoys himself I get a different feeling. One of the places I liked was Rainbows End, as my son enjoyed a lot there. The good thing was that apart from the adult activities, they have separate activities for the children so I can leave my son there, I can tell someone to take care of him, while he spends good time there.

The analysed data showed that the participants valued their family tourism experiences, particularly because of social and relational benefits involved. Some of them made considerable efforts to facilitate desirable family tourism activities. Having fun with family members contributed to their positive tourism experiences. Research insights also indicated that proximate interactions increased closeness and understanding between family members. Zara's account demonstrates such positive relational experiences in family tourism:

Being together during the trip and doing activities together increased the bonding with my mother. We became close and understood each other better, as adults (Zara's experience as an adult child)

Moreover, the current study revealed that care for and attentiveness to family also included family members remaining at home. Some of the participants maintained regular interactions with these family members, such as checking on their welfare. This study also identified situations in which absence from the family resulted in the participants' homesickness or increased concerns about family members even though they had made alternative caretaking arrangements prior to their trips. In addition, when engaging in certain tourism activities (e.g. shopping), some of the participants prioritised the interests of family members who were not on the trip. Sahar's quotation highlights her care and attentiveness for absent family members:

I like shopping in the overseas. It is a must activity in all my trips as there are so many varieties of things and its much cheaper. But normally I do not buy for myself. I like to buy for my family, my children ... Sometimes my husband reminds me I also need to think of myself but I cannot, as I feel more happy when my family is happy.

II. Negative Experiences and Constraint Negotiations

Contrasting findings showed that some of the participants viewed the continuation of familial caretaking duties on international trips as a constraint. These experiences were more common among females who were primary carers and/or who had multiple carer roles, including those constrained by the cultural practice of being filial to parents. Some of the participants'

narratives showed they experienced increased caretaking responsibilities during their trips, such as trip maintenance and activity organisation for family members (e.g. child/elderly care, ensuring timely meals for the family, luggage (un)packing, maintaining the safety and security of vulnerable dependents). When the participants felt pressured to keep things under control and were influenced by the foreignness and unfamiliarity of the tourism setting, international tourism was a tedious and challenging experience for them in some respects. The data also showed that some of the participants felt guilty when prioritising their own tourism interests. It can be asserted that for these individuals, their motivation to obtain freedom from routine life and to have different experiences was compromised because of their commitment to care for and be attentive to their family members. Moreover, some of the interviewees faced double gender constraints in their tourism experiences, as they also experienced gendered power structures. Maryam's and Sana's responses typify the constraining experiences of caretaking commitments in tourism:

Holiday means being out of the job but as female we will always be on the job, even when going to the overseas. There will be concerns about things like having the clothes done, dishes done and all that. That's part of being a female (Maryam).

Everything changes once we become a mother. My son is very small ...I have to spend a lot of time with him during the trip so I could not enjoy my trip as I used to when I did not have my son. Sometimes it gets very tiring and I feel like I really need a time-out. But still I cannot leave my son just like that. I cannot be selfish. He is my first priority (Sana).

Regardless of the circumstances, several participants expressed a desire or need for a break from familial caretaking, at least when they were away from their regular setting and in a different environment. The study findings indicated that younger females prioritised freedom from caretaking responsibilities more than older females, as they emphasised self-care and independence. To attain their desired experiences, the interviewees used constraint negotiation strategies similar those used by participants who travelled independent of their family prior to their trips (see Section 4.2.2.1.2). Some participants (e.g. middle-aged and older females), especially more passive and obedient females or those who were highly committed to familial caretaking, also negotiated opportunities that arose during their trips.

Some of their negotiation strategies involved making alternative caretaking arrangements, specifically with individuals co-present in the tourism engagements (e.g. travel companions, family and friends from the destination, although most of them were females in traditional settings). Support was also provided by familial males and by people who were not engaged in similar caretaking activities in the regular environment (some influences included having

time for caretaking, such as because of an absence of work or other male companions' behaviour). In addition, participants visiting modern destinations benefited from various facilities and services (e.g. kids' clubs at hotels, theme parks, beauty salons) that helped them meet their caretaking obligations. The interviewees' accounts also showed that independent activities for different groups in the family enabled them to have their own time and space for tourism consumption. Several of the participants accepted the presence of family members in their tourism engagements as long as their caretaking tasks were reduced. Sana's quote illustrates the constraint negotiations she used to free herself from her caretaking commitment:

In normal days my husband is always engaged with the business so he does not look after our son that much. But when we go for the holidays, he shows some understanding and helps out and then I get some time to go out. Like in the last trip to Australia, I went out with my friends to have lunch, ice-cream by the beach, visit the cinema as such

However, the study revealed that despite aspiring to seek freedom for themselves, some of the interviewees continued to face restrictions in their tourism engagements. The primary cause was dependents needing genuine caretaking (e.g. sickly individuals, young children, inexperienced companions, lack of planning).

III. Care and Attentiveness to Oneself

As mentioned (see Section 4.2.2.1.2.), some of the primary carers prioritised or, through travel opportunities, engaged in trips that freed them from familial caretaking. In addition, several interviewees used constraint negotiation strategies on their family trips to obtain this freedom. These experiences indicated that the participants ascribed importance to themselves rather than solely prioritising familial responsibility. The analysed data showed that they prioritised freedom to refresh themselves, which would improve their later provision of caretaking. Some participants saw these travel opportunities as privileges, as they offered greater/unexpected freedom from their care and attentiveness commitments.

The study findings showed that when leaving gendered carer roles (e.g. housewife, wife, mother, elderly/sickly caregiver), the participants attained independent experiences of international tourism (similar to females with limited familial responsibilities), which involved them giving care and attentiveness to themselves (i.e. being served, valued and recognised by others), unlike their usual situations of taking care of others. In the absence of caretaking duties, they had the opportunity to rest, relax and get relief from their stressful

conditions while having the freedom to engage in desired/different activities. For instance, Fatima stated:

I prefer staying at the hotels. The first thing is that I do not have to do any cooking, so I get a break from thatIt feels so good to be served, and not to be bothered about looking after others. The environment was very relaxing and stress free

Some of the participants acknowledged that influences from tourism destinations allowing freedom from their caretaking responsibilities provided them with the opportunity to experience actual holidays or leisure, as demonstrated in Shabina's quote:

I got to experience the real holiday. There was no housework or any other work. The children were occupied in their activities. I got the time to enjoy things many different things, which I could not do when I am in Fiji.

The analysed data revealed that this freedom allowed several interviewees to (re)discover various things, including themselves. For instance, they experienced their previous state when they had no/limited responsibilities to provide familial care (e.g. freedom from marriage, motherhood and household management). Some of the middle-aged participants revealed that their tourism experiences involved experiencing a state of girlhood they had never had because of the traditional Fijian Muslim culture of getting married and becoming a mother at an early age. Other narratives mentioned that freedom from others also involved the exploration of local lifestyles, such as those of females in local society (e.g. an international female relative). Sana stated:

In those moments I was not a mother but just being myself, the self I was before becoming a mother. I was carefree and not concerned that now I need to feed my son and all that. I spent time with my friends, going to all these different places.

The study findings showed that the participants experienced independence from caring for others not alone but also in the company of others. The predominant type of companionship was other females: the younger participants often had activities with their friends, whereas the middle-aged and older females were accompanied by their family members (refer to Section 4.2.1.1.3 on companionship differences). In addition to pleasure in togetherness, female companionship involved mutual support and encouragement, such as in taking care of one another and reducing life stresses. Shafia's response highlights her tourism experiences with female companions:

We got more time to catch up on things. We shared about our stress, about how to work out things. We opened up more as we relaxed ourselves

4.2.2.2.2. Care and Attentiveness Associated with Kinship Trip Experiences

I. Positive Experiences

The study findings revealed that visits to relatives also involved the participants contributing to their welfare (although they themselves were taken care of and were shown hospitality by their relatives as well). Gendered caretaking similar to that in family tourism was present in kinship tourism. For instance, some of the participants performed domestic tasks for their relatives (in most situations, similar to regular life, male travel companions seemed to be exempt). Several participants mentioned their added responsibility for their travel companions' actions/behaviours to suit their relatives, and this responsibility was more prevalent when being hosted. Another example of care and attentiveness, especially by middle-aged and older females, involved passing on knowledge and skills, such as familial/cultural traditions, that were unknown because of their relatives' migration. Gulista's narrative highlights her care and attentiveness activities when visiting her relatives:

I help out whatever I could at the house. I cook for them (refers to host) if they want to eat something Fiji style, put the clothes on the line, wash the dishes. I do small petty tasks like this. And I feel happy to have helped out. For my husband he does not do all these things, as housework is seen as a woman's job.

Gendered perspectives on caretaking were elaborated. In some situations, the interviewees, as females, were expected or morally responsible for tending to their relatives. Several interviews showed that unlike their male companions, participants were more engaged in intimate interactions with their relatives or spent more time at their homes. To an extent, care for and attentiveness to relatives persisted even when they were distant relations and the initial trip motivations did not include visiting them (e.g. they were responding to invitations to visit others when these relatives became aware of their presence at the destination), such as to maintain relations. The data showed that caretaking tourism experiences involving distant relatives were more common among the middle-aged/older and/or married participants. Fatima's narrative demonstrates her gendered care for and attentiveness to her relatives during her international trip:

We are always invited by some families like for lunch, tea or dinner. But mostly I go or sometimes I take my children with me. But my husband hardly visits all these different families as he does not like being in the home environment, going from house to house, and prefers engages in something different.

Moreover, as earlier findings highlighted that in contemporary times, for some of the participants, care and attentiveness towards kin were associated with showing gratitude for

travel support (e.g. travel sponsorships, hosting, provision of a sense of safety, security and familiarity) and to maintain relations, although these duties sometimes intruded on the participants' personal space and freedom (including in tourism activity engagement). Musarrat's quote highlights care and attentiveness shown as a debt of gratitude on a kinship trip:

Even though at times I did not like staying with my relatives because the level of freedom is limited, like I cannot come and go anytime I like. If they tell me its time to eat dinner or what time I should wake up, I would be following that. I have to be cautious of myself and of the people around me, as I also have to consider maintaining relations with them. Also, I need to be grateful for the support like in terms of hosting I am getting from them.

In addition, the interviewees experienced social and relational benefits in their kinship tourism trips. Sharing spaces and doing activities with family members increased their understanding of each other, which enhanced their relations, including when experiencing challenges. New kinship relations were also formed. For instance, married females became acquainted with relatives of their husbands, and older females emphasised interactions to sustain relations and the lineage. Jannat's narrative demonstrates the social and relationship benefits of kinship tourism:

We had these family gatherings. My family, me, my husband and my children together with the overseas families, we got together and have some outings. Like we went to one of the resorts and had some activities there. Everybody is there, we relax and enjoy. Since its holidays we give time to ourselves and be ourself. There is no routine for any of us. Just enjoying and being free together

Moreover, study findings revealed that care for and attentiveness to relatives also involved family members not present on the trip who had remained in the participants' regular environment. For instance, some of the informants considered their relatives' interest when engaging in certain tourism activities, especially shopping. In this regard, Fatima stated:

I always do shopping for my relatives in Fiji, my sisters, sister-in-law, niece and nephews. I like to bring them gifts, get them things which they cannot get in Fiji. It makes me happy to make them happy.

II. Negative Experiences and Constraint Negotiations

The analysed data showed that kinship caretaking was also perceived as a constraint by some of the participants, but not to the extent as on family trips. As noted earlier (see Section 4.2.2.1.2), international relatives enabled tourism participation for some of the participants. However, this study found that some interviewees faced the unpleasant experience of international relatives being over-dependent and exploitative, especially in cases of distant

relations and when being hosted. Some of the participants were obliged to show gratitude, such as for travel support (hosting, visa sponsorships and other forms of travel assistance). In addition, some of the participants were constrained by the regular cultural practice of shopping for gifts for relatives (especially in cases of distant or numerous relatives), as it involved the expense of time and money during the trip. The study findings also revealed generational differences in kinship visits, with younger and/or more independent females aspiring to freedom from commitments to their relatives (especially constraining/distant relatives), including intrusions into their personal space. In contemporary times, such tourism situations occurred when travelling with parents or other older family members, whose common tourism activity was to visit various relatives on an international trip. Close interactions with relatives, such as when being hosted, further constrained individualised tourism experiences and involved some degree of control. Some of the participants found routine kinship visits less enjoyable and desired the integration of other types of tourism on their international trips. Kinship tourism constraints are evident in the following quote:

I did not like staying with the relatives that we visited, as we did not get along well. There were many differences, about the timing, food, as such. It was our first time travelling overseas so we did not know about all these new places that well and ended up being dependent on them. Towards the end I was very eager to return home (Maryam)

A couple of them wanted to send stuff for their family in Fiji, which I was reluctant to take at first because I had my own luggage. But then I had to, because I have to be friendly and maintain the relationship, because I might go there in future (Musarrat)

This study found that often, the participants negotiated such kinship tourism constraints by emphasising relationship maintenance and following related cultural norms. However, some of the informants planned to make changes in their future international trips (see Section 4.2.2.3.2) to avoid experiencing such constraints again, as demonstrated in Maryam's response

After experiencing some challenges with the relatives, I thought in the next overseas trip to New Zealand, I would not stay with them. I would just visit them for a short while. Actually, I would try not to stay with any relative for long duration. In this way there would not be any conflicts and our relations will remain good.

4.2.2.2.3. Summary of During-Trip Tourism Experiences

*Related empirical findings responded to **Research Objective 2:***

To examine the during trip experiences of female Muslim tourists (such as activity engagements and other forms of tourism consumption experiences)

- *To investigate the manner gendered and religious identities impact the during trip international tourism experiences of female Muslim tourists*
- *To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during trip tourism participation phase*

Table 4.8: Summarised findings of during-trip tourism experiences: Presence and/or absence of care for and attentiveness to others

Care and Attentiveness in Family Tourism Experiences	
Positive Experiences (N =20)	<ul style="list-style-type: none"> ❖ Continuation of care and attentiveness in tourism settings: dedication ❖ Tourism offered space to provide care and attentiveness ❖ Facilitate family member’s tourism consumptions, prioritise their interests/needs ❖ Others satisfaction leads to own satisfaction ❖ Restriction on self-prioritisation was voluntary ❖ Social and relational benefits: pleasure in togetherness, increased closeness and understandings with family members ❖ Care and attentiveness to family members not present in the trip: welfare updates; consider their interests when engaging in tourism activities
Negative Experiences and Constraint Negotiations	<ul style="list-style-type: none"> ❖ Continuation of care and attentiveness in tourism engagements: constraints ❖ Increased caretaking responsibilities: trip maintenance, activity organisations (augmented by foreign setting, lack of destination awareness) ❖ Constrained by guilty feelings ❖ Motivation for freedom and different experiences compromised ❖ Care and attentiveness constraints as added gendered constraints (e.g. with gendered power structures) ❖ Younger females emphasised self-care and independence more ❖ Constraint negotiation strategies: alternative caretaking arrangements (familial male support represented gender role)

(N = 18)	<p>reversals), facilities/services addressing caretaking, independent activities for family members</p> <ul style="list-style-type: none"> ❖ Only aspiration for freedom from care and attentiveness responsibilities as restrictions continued
<p>Care and Attentiveness of the Self</p> <p>(N = 19)</p>	<ul style="list-style-type: none"> ❖ Leaving carer identities: experience care and attentiveness of the self ❖ Value and importance of the self: mattered and recognised ❖ Prioritisation of freedom: permissible break ❖ Freedom experienced through opportunities: privilege ❖ Rest and relaxation: relief from stressful conditions ❖ Autonomy: being spontaneous, desired/different activities ❖ Experiencing actual holiday/leisure ❖ (Re)discover things ❖ (Re)discover self: reconnect new self or create new self ❖ Independent or through companionship ❖ Female companionship: pleasure in togetherness, support, encouragement and inspiration
Care and Attentiveness in Kinship Tourism Experiences	
<p>Positive Experiences</p> <p>(N = 21)</p>	<ul style="list-style-type: none"> ❖ Care and attentiveness in tourism engagements: dedication ❖ Tourism setting provided space to provide care and attentiveness ❖ Females (married/older prevalent) more morally committed/expected in providing care and attentiveness ❖ Caretaking accompanied with travel support provided ❖ Social and relational benefits: fun and pleasure in togetherness; increased closeness and understandings; new relations established ❖ Care and attentiveness to kins not present in the trip: consider their interests when engaging in tourism activities
<p>Negative Experiences and Constraint Negotiations</p> <p>(N=13)</p>	<ul style="list-style-type: none"> ❖ Care and attentiveness to kins – constraints ❖ Overdependence and exploitation in terms of caretaking by kins: distant relations and when being hosted ❖ Obligated to be grateful for travel support provided by kins ❖ Differences in opinions: experienced by independent and/or younger females ❖ Younger females aspired freedom from kinship activities: distant and different generation relations ❖ Routine kinship activities becoming less enjoyable: desired diversity in tourism activities ❖ Constraint negotiations: emphasise relationship maintenance, short trip duration, changes in future trips

4.2.2.3. Post-Trip Tourism Experiences

4.2.2.3.1. Wellbeing and Relationship Development Outcomes of Shared Tourism Experiences, and Future Tourism Participation

I. The Familial Context

This study revealed that family tourism, involving experiences of pleasurable moments and tourism activities together with relatives, contributed to family wellbeing. The analysed data showed that this enhanced wellbeing was associated with the participants' caretaking of family members in their tourism engagements. Safiyyah's and Sana's quotations exemplify social and individual wellbeing outcomes:

After the trip, my children were so happy. They could not stop talking about the good times that they had. It also made me happy that it was a successful and memorable trip for my family (Safiyyah)

My parents enjoyed the holiday and considered it a valuable experience. I felt satisfied that I did something good for them and that this time it was not only them doing things for me (Sana)

As noted, shared tourism participation contributed to the development of the participants' familial relationships. Spending quality time and overcoming challenges together with family members led to participants' increased understanding of themselves and of their family members present on the trip. Some of the interviewees also reported experiencing similar positive interactions as they did on longer trips or enhanced connections with family members in their regular environments. For some of the participants, increased interactions with family members in their regular environments reinforced their closeness and awareness of others and enhanced their regular family life. Familial relationship development is evident in Jannat's account:

A major outcome of going together as a family for holiday was that it brought closeness in my family. We did activities together, had the enjoyment and challenges together. We became more close and understood each other better after that trip. I really appreciate the opportunity for having this experience that brought my family together.

The study findings showed some negative experiences of family trip experiences (see Section 4.2.2.2.1), but these did not significantly affect familial relationships in the regular environment, as the interviewees perceived these experiences as temporary, as they resumed routine life after their trips. The study findings indicated that successful family tourism experiences resulted in the interviewees planning future trips, including improved tourism activities.

As was evident in most of the participants' accounts, the Fijian Muslim community generally emphasises relationship maintenance and development. It was further revealed that apart from Islamic culture, Fiji's multicultural society also contributed to this emphasis. However, the analysed data showed that the participants' tourism with the greatest impact on the community was family tourism, an emergent tourism, rather than kinship visits. Samara stated:

After hearing about our family trip experiences, some of my dad's friends also started to take his families for holidays too. They often seek some advice from us when organising the trip such as about the places to visit, the activities to do and all that.

The participants' narratives also revealed that their post-trip experiences included how others perceived their pleasurable experiences of family trips, their relations with family members, and these family members' importance in their lives. For instance, Siddiqa shared how people in her regular environment perceived her family tourism experiences:

My mother always shows pride to other ladies in the community about me taking her on holidays. She shares about the different experiences she had in overseas countries. She often mentions with pride that 'it is because of my daughter' and anticipates others compliments

The current study also noted that some of the participants who travelled independent of family members, which diminished their trip enjoyment, felt positive when reconnecting with them after returning. Several of these interviewees planned to participate in family tourism in the future to have pleasurable moments in togetherness. Sumaiyya stated:

For our second overseas trip, my husband and I planned to go on a family trip, so our children can also enjoy travelling and visit different countries like we did. We do not want them to miss out on the learning and pleasure with these types of experiences.

II. The Kinship Context

The current study revealed that similar to family tourism, the participants' kinship tourism experiences and activities, which involved togetherness, contributed to their relational wellbeing. Positive wellbeing outcomes were also associated with their successful provision of care for and attentiveness to their relatives during their trips, as articulated by Aisha:

I feel happy after overseas trips. I got to meet and spend time with many of my relatives there, which we do not get to in our daily lives, as we live in different countries and have our own lives. They were also happy to meet me. When I stayed with them we tried to recollect our olden times. I even cooked some Fiji things for them and they were so happy, feeling as if they were in Fiji

In addition, some of the mothers appreciated that their children learned about the importance of maintaining family/kinship relations through their experiences of shared tourism engagements (particularly associated with kinship tourism). For instance, Shabina stated:

Travelling as a family and visiting other families in the overseas was a good way for my children to learn about the importance of family in life and how to be together and continue with the relations and the family lineage

As mentioned, for some of the participants, tourism participation enabled reconnection with relatives. Such experiences contributed to the maintenance and development of relations with these relatives, especially those living far away and who did not interact with them in regular life. Some of the interviews revealed that relationship enhancement also included increased closeness and interactions with relatives after return from the trip. As also mentioned, international trips allowed some of the participants (e.g. married and older females) to form new relations and extend their family/kinship networks. The analysed data also revealed that most of the participants further developed their kinship relations through reciprocal relational activities in their regular environment after returned from their trips. The predominant example involved hosting international relatives when they visited Fiji. In another situation, some of the participants showed their reciprocity by distributing items given by international family members to other relatives in Fiji. Musarrat's narrative highlights that reciprocal activities were associated with maintaining relations with family members:

When I returned I had to give some stuff to relatives in Fiji that was given by the overseas relatives for them. Although I was reluctant to bring these things but I had to as I needed to be friendly and maintain relationship with both my relatives here and in the overseas.

Some of the participants revealed that they developed relationships with family members from their regular environment despite their absence in tourism engagements. This positive experience involved individuals who supported them in their tourism activities, such in taking care of their regular affairs in their absence. For instance, Safiyyah stated:

My family was always there for me whenever I went out of Fiji. They looked after and stayed together with our children. They looked after our house. They prepared for our return, making the food we liked and missed in the overseas, and coming to pick us from the airport. I am really grateful to such kind of people in my life. I am always ready to support them as well because of what all they did for us. I respect them a lot. Our relationship kept on getting better

The analysed data showed that kinship tourism experiences of some participants affected the community/society for some participants but for others there were minimal impacts. As

related findings elaborated, kinship tourism is a widespread activity in the Fijian Muslim community, and is particularly associated with increased international migration of relatives. In addition, as noted earlier, the Fijian Muslim community generally emphasised relationship maintenance and development in their regular environment. Consequently, kinship tourism and associated relational development had more outcomes for the participants and less effect on the community/society, as they already had good relations with their relatives.

4.2.2.3.2. Assessment of Break from Caretaking and Future Tourism Participation

I. The Familial Context

Assessment of Gendered Familial Caretaking Practice

This study found that the pleasant experience of having a break from caring for family members through tourism participation contributed to the participants' wellbeing, particularly those who were primary carers and/or had multiple carer roles in their routine life. Related participants heavily emphasised therapeutic tourism experiences, which allowed them to rest and return refreshed. Empirical data revealed that females who were satisfied with their family and associated caretaking of them also realised positive wellbeing outcomes from their tourism experiences, which, as mentioned, they experienced through opportunities for greater freedom for themselves. The enhancement of wellbeing from tourism participation is evident in Safiyah's quote:

I felt so much better after my holiday when I was just with my husband. The stress was gone, I had a very good rest and time to myself. My mind and my body was relaxed. I felt ready to return to the regular routine. When I went back to work everyone noticed that I had good overseas trip because I looked so happy and refreshed

However, the study findings showed that this enhanced wellbeing decreased gradually in traditional settings as the participants resumed their routine care of the family and the home. In addition, some of the participants had added responsibilities after returning from their trips, such as increased laundry, home cleaning or catching up on work that had accumulated in their absence. Participants who were unable to negotiate familial caretaking constraints in their tourism engagements were restricted in attaining wellbeing outcomes. Gulista's narrative typifies the restricted wellbeing outcomes of tourism:

After I returned from the trip, I had to deep clean of the house. It looked so dirty, as there was no one here to clean while we were away. As usual my husband did not help out because of his belief that home and familial care was female's job.

The study findings also showed that post-trip experiences included assessments of the regular (and cultural) gendered role of providing care for and attentiveness to family members, with major influences being exposure to related gendered practices. However, some participants (e.g. modern, independent or young females) experienced traditional gendered practices of familial caretaking less in regular life. Nonetheless, the study findings indicated that the interviewees did not oppose providing care for and attentiveness to their family members (see Section 4.2.2.2.1), but they aspired to have balance in life, looking after own wellbeing along with that of their family members while also emphasising gender equality in the carer roles. The study findings also showed that in contexts where traditional gendered practices existed, tourism participation influenced the participants' perspectives and practices, which to some extent reinforced changes in female positioning in contemporary Fijian Muslim community.

The interviewees' narratives revealed that transformations in gendered practices of care for and attentiveness to others included enhancement and maintenance of wellbeing in regular life. The participants emphasised taking frequent breaks for themselves and from their gendered commitments to rest and refresh themselves while pursuing their own interests. In addition, various leisure activities that they learned about through tourism, including those contributing to greater wellbeing, were attempted in the regular environment. Safiyyah's quote demonstrates the participants' changed leisure life after their international tourism participation:

From my previous visits, I noticed that in the overseas women have a good quality of life. I really enjoyed the women outings we had. So always I plan with my sister-in-law to have some more activities on our own when I am planning for my trip, like watching some shows, going to spa and all that. And now our children have grown a bit older, we could have more own time to do things

Moreover, this study found that the transformation of familial caretaking involved several informants assessing the factors that contributed to this gendered practice. In the traditional context, influences included domestic and non-working females emphasising the importance of females to be financially self-sufficient and to be able to pursue their leisure interests rather than being financially dependent on others (e.g. male relatives). However, as reported, in contemporary times, some of the participants were financially independent but were also the primary familial carer. These individuals were inspired to bring changes to their gendered caretaking role, such as by emphasising breaks for self-care and/or sharing responsibilities with other family members. In addition, some of the interviewees emphasised gender equality in terms of taking care of the home and the family; their changing perspectives were mainly

inspired (e.g. existing primary carer, mainly middle-aged females) or reinforced (e.g. younger females who were not yet the primary carer) by the modern and Western international environment that they had experienced.

However, the empirical findings showed that despite being inspired to change traditional caretaking practices, some of the participants, especially the middle-aged participants, faced restrictions related to prolonged socialisation in the role, either voluntary or enforced. The study findings also showed that some of the participants were concerned about others' (relatives'/society's) negative perspectives if they resisted the long-standing cultural norm of familial caretaking and emphasised their entitlement to leisure activities (e.g. being considered Westernised and potentially disrupting the family). In addition, some of the interviewees expressed doubts about males' capability to perform familial caretaking and related domestic tasks, and their negative perceptions were reinforced by the additional responsibilities related to leaving male family members at home to look after themselves while they engaged in international travel. Zubaida stated:

I also think that males are not capable of being in-charge of domestic duties. The evidence is the messy house when I returned from the trip. It is better not to ask them to share the responsibilities as they will make things worse.

This study noted that changes were emphasised in children's upbringing, such as in nurturing their daughters to be independent rather than to accept the traditional gendered practice of mainly being homemakers. However, several participants reported that they were dominated by others (e.g. males, parents, parents-in-law, family elders) and hence could not change their caretaking practices or sustain such changes. In these situations, young and single participants stated that they would be making changes when they became independent from their parental authorities and had their own families. Some older participants also desired changes in traditional gendered practices but could not integrate them into their lives, as they had already fulfilled the primary carer role. The desire to transform traditional gendered practices of familial caretaking is evident in the following quotes:

Because we spent a lot of time with our overseas families, we came to know more about their lifestyle. So I am taking that experience to motivate equality in the household. Like both my son and daughter to do the housework, and the son to not take it for granted that because he is male is exempted from it. In the end both need to be independent and have survival skills in the live (Shabina)

I experienced that in my overseas family, both men and women work and they also have equal share of household responsibilities, that is, men also do the housework, prepare the food and clean the household. I tried to influence the males at my house

to do the same, but they were reluctant. They still had the traditional belief that females should look after the family and the home (Zubaida)

In addition, the data revealed that traditional females rejected the modern gender norms of the countries they visited and continued to follow the traditional gender norm of taking care of the family and the home, with some stating that doing so was part of being a Muslim female. Such perspectives concerned both their caretaking responsibility and the frequency/type of their leisure activities, as demonstrated in Ayat's quote:

I did not like that females in the overseas have so much freedom. They need to spend more time at home and maintain the family. Instead of going out, having parties with friends, they can spend the time in nurturing family members, like making their children more Islamic.

Some of the interviewees stated that tourism experiences brought less change in their lives because of its temporary nature and that they had their own perspectives on their gendered caretaking roles in their families. Some of them viewed their insights into and awareness of diverse societies as a learning experience, but they were not dominant enough to effect changes in their lives. In this regard, Shafia shared:

Different places have own culture. *Dui chaar din ke trip overseas raha* (It was only a temporary visit to the overseas). Home is here, I cannot just change traditions that had been in place for generations. Although, it is good to learn about different lifestyles of females in the overseas.

The study also found that some participants made changes within the continuance of gendered caretaking practice, such as changes to house management. For instance, some of the interviewees revealed that obtaining advanced home appliances from modern countries eased their homemaking burden.

Fijian Female Muslims as Agents of Social Change

The study findings showed that several participants inspired and/or encouraged other females (e.g. in their family/community) to consider making changes to their traditional gendered caretaking practices. Social influences included enhancing and maintaining wellbeing through having regular breaks from taking care of the family and home, as well as considering changes to factors that contributed to their regular gendered caretaking practice. For instance, Maryam said:

I shared my experiences about how women are independent in overseas, and that things were balanced in the household. I told ladies here that we need to do something, as we are always working and looking after the home and family both. We need to get our identity back, as we are often booked with all these

commitments and expectations with the husband, parents, parent-in-laws and children. So I am trying to encourage females in my family to give some responsibilities to others and have some time of themselves.

In addition, some of the interviewees influenced other females through jointly bringing changes in their lives. The predominant example was regular leisure and/or domestic tourism activities with close individuals (family members/friends) – that is, female-only pursuits. In addition, some of the participants stated that they aspired to change gendered caretaking activities by inspiring others to change, as they were restricted in directly changing their own situations. Other interviewees inspired other females in their community simply by sharing their tourism experiences, such as inspiring leisure activities in groups of females, as they had experienced in other countries. The following narratives highlight their influences on gendered caretaking practices:

My friends and I have seen the good quality of life of females in the overseas. We thought we will not be behind. Like when our husbands goes out for activities together, we ladies don't stay at home like before. We also have our time out, we meet together, visit some places, catch up on things and enjoy some good moments, free from husbands, children, the family, the house (Sumaiyya)

After hearing about ladies outings in the overseas, my mother-in-law took the initiative to start ladies outings with the XXX (refers to a religious organisation) ladies. They started having tea outings with only females, there was no males there (Sana)

Although some of the interviewees were successful in their attempts to inspire changes in the gendered caretaking roles and practices of other females, others were unsuccessful. For instance, Sana shared that although inspired, other females in her community gradually ceased their leisure activities:

Slowly, slowly, the ladies backed out from their get-together activity. Most of them would say they were busy with this, with that. The ladies here, especially the middle-aged and older ones, are not used to taking a break for serving and looking after others, and doing things for themselves.

Some of the participants revealed that there were also challenges in advocating changes to other females because of the perception that this was unwelcome, especially in contexts where females' role as the homemaker was an old tradition that had been sustained through generations. There was also evidence of gendered power structures, with interviewees being restricted in advocating changes because other females experienced patriarchal conditions in which they served the primary role in the family as the caretaker. The lack of social change is evident in the following situation:

Although I tried to inspire females by sharing my observation of how most of the husbands in the overseas helps out their wives in household, like in the families I

visited. But some of them were still bothered about what the society will think. The societal thought is that when a man does the housework, he is not considered a strong man, that he is under the petticoat of the woman or has the feminist character (Jannat)

Reflections on International Tourism Participation

The study findings showed that regardless of whether they provided care for and were attentive to their family members, all of the participants intended to continue participating in international tourism. Some of the participants who had experienced constraints related to familial caretaking accepted them because they were family-oriented or had dependents who only they could care for (e.g. infants). However, some of these participants accepted their role as familial carer because of socialisation. Furthermore, empirical data showed that older females maintained their aspirations for family tourism activities – some of them were empty nesters, and tourism was a way in which they could connect with family members. Other participants who faced familial constraints planned to address them on future trips (e.g. limiting familial companions, making time for themselves during the trip).

Several interviewees intended to replicate their tourism experiences that involved the absence of familial caretaking and emphasised more self-care and self-pleasure activities. For instance, females who could not bring about changes in their regular gendered caretaking practices emphasised future tourism participation to temporarily provide relief from their routine commitments and enhance their wellbeing. Some of the participants planned to take trips in groups of females to obtain greater freedom from familial caretaking. Some of them encouraged other females' tourism consumption and through their companionship intended to engage in female-only trips. Safiyyah's and Sana's quotes demonstrate the connection between familial caretaking and future tourism participation:

I want to experience the great time I had during my female trip to Singapore, no husband or anyone, just us females. Recently, I tried to propose a another trip like that, with my female relatives and we are awaiting until all of us to become available. I cannot go alone as it would not look appropriate but if I go in a group there would be less issues (Safiyyah)

In a couple of years' time when my son grows up a bit, I plan to leave him with his grandparents then go on a trip with just with husband. There will be more freedom as I would not need to stress out in meeting my sons needs like I did all the time in my recent trips (Sana).

II. The Kinship Context: Caretaking Practice and Future Tourism Participation

As mentioned, the participants emphasised maintaining their relationships with their relatives, which was facilitated through tourism. However, also as noted, some of the participants felt constrained by their caretaking commitments (e.g. overdependence and exploitation by distant relations, intrusion into the personal space of younger females) to relatives. Unlike familial relations, these caretaking constraints and restrictions had less impact in the regular environment. The participants were already to some extent distant from these relatives, as they had independent lives and lived in different countries. They often reconnected through tourism activities, and it was within that setting that their caretaking of relatives was more prevalent.

The analysed data showed that most of the participants who emphasised relationship maintenance and were allegiant to their relatives planned to continue their kinship tourism participation. Despite facing constraints in kinship travel, some of them still preferred such tourism activities. These individuals also emphasised that international trips were short and therefore manageable. Most of them were middle-aged and older females. Fatima (middle-aged) stated:

Although sometimes I feel that it is now a routine visiting families in the overseas. Doing same things all over again can be boring. Although I am visiting an overseas country I would feel like I am at home. But despite all this, I still plan to visit them anytime. I love being with my family. It is not like I will be staying with them all the time. And we get to spend time with each other.

This study noted a trend of limiting kinship trips in subsequent or future tourism participation. For instance, some of the interviewees (e.g. younger and/or more independent females) were limiting their visits to close relatives, unlike in past trips that involved wider kinship circles. Some of the interviewees who faced constraints from their distant relations planned to reduce or stop visits unless they were necessary, and those who faced constraints because of travel support from relatives intended to seek support from other individuals (e.g. other relatives or friends). In addition, previous travel experience increased some participants' confidence to engage in independent international trips and not to be solely dependent on international relatives for support. As routine kinship trips were considered less enjoyable, several interviewees planned to increase the diversity of their tourism activities to include destination activities rather than to solely spending time with relatives. Some of the participants also extended their maintenance of relationships to friends. The study findings showed that younger females and/or more independent females planned to increase their non-

kinship tourism activities, as they desired greater freedom and diversity in tourism. Their desired changes to subsequent or future trips are evident in the following quotes:

As in the past I visited my families in the overseas a lot now I am going more for vacations to different countries. There are no families there. It is just about relaxing, exploring and having the time to myself in a different country (Zara)

I would prefer my future travels not to be just be about typical family visits. When I go overseas I want to experience freedom and do things I like, which I will not be able as those families will then tell my parents which can create some issues. I actually planned to travel with my girlfriends, like after we have saved enough money (Nushrat)

4.2.2.3.3. Summary of Post-Trip Tourism Experiences

*Related empirical findings responded to **Research Objective 3:***

To examine the post-trip experiences of female Muslim tourists (such as such as impacts on regular gendered positioning, impacts on the society (gender and religion focused), future tourism participation)

- *To investigate the manner gendered and religious identities impact the post-trip experiences of female Muslim tourists*
- *To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the post-trip phase.*

Table 4.9: Summarised findings of post-trip tourism experiences: Presence and/or absence of care for and attentiveness to others

Wellbeing and Relationship Development Outcomes of Shared Caretaking Experiences	
<p>The Familial Context (N = 20)</p>	<ul style="list-style-type: none"> ❖ Family tourism and, care and attentiveness to family members: wellbeing contribution ❖ Familial relationship development ❖ Increased understanding of self and family members co-present in tourism engagements ❖ Reconnecting with family members in regular environment: positive experience ❖ Relationship durability involved maintenance of or enhancing positive interactions with family members ❖ Negative experience in family trips did not affect regular life as tourism was a temporary activity ❖ Successful family tourism led to planning for continued tourism participation ❖ Plan family trips if previous tourism activities did not involve family members ❖ Significant impact on community: inspire family tourism activities, that is, without kinship visits ❖ Social impacts: demonstrate good relations with family members and importance of family in life
<p>The Kinship Context (N = 21)</p>	<ul style="list-style-type: none"> ❖ Kinship tourism and, care and attentiveness to family members – kinship wellbeing enhancement ❖ Reconnection with kins – maintenance and development of relations ❖ Increased closeness and interactions with kins after trip ❖ Kinship circle extended, formation of new relations ❖ Learning for children on maintenance of relations through kinship tourism ❖ Kinship relationship development – reciprocal activities involving hosting of kins; servicing kins through exchange of items between international kins and kins at the regular environment ❖ Relationship development with kins in regular environment, who supported in tourism activities

	❖ Kinship tourism dominant in Fijian Muslim community, therefore less impacts on society and more impacts on tourists
Assessment of Break from Caretaking and Future Tourism Participation	
<p>Familial Context: Gendered Practice</p> <p><i>Inspired Transformation (N = 15)</i></p> <p><i>No Transformation (N=12)</i></p>	<ul style="list-style-type: none"> ❖ Individual wellbeing enhancement: significant experience for females in primary/multitudinous carer roles ❖ Wellbeing reduced gradually as resumed regular caretaking routine ❖ Post-trip wellbeing maintenance, included leisure and domestic tourism activities (increased, different types) ❖ Did not oppose familial caretaking but aspired break to look after own wellbeing along with the family, and emphasis gender equality in familial caretaking ❖ Reinforced changing gendered norms in the Fijian Muslim context ❖ Domesticated and non-working females emphasised financial autonomy for self-care activities like leisure ❖ Financially independent but primary familial carer emphasised break for self and/or share caretaking responsibilities with other family members ❖ Gender equality inspiration from modern/western international gendered environment ❖ Inspired changed gendered caretaking practice but restricted: prolonged socialisation, mainly middle-aged females ❖ Middle-aged females: change children's upbringing, especially daughter to become independent so as not to be socialised into homemaker role in the future ❖ Changes were restricted by dominant others ❖ Young and single females: bring changes when independent from parental authority and have own family ❖ Only few females inspired but restricted due to aging, already served in primary carer roles ❖ Traditional females: no inspiration, opposed modern international gendered environment, continued adherence to traditional cultural practice of caretaking ❖ Tourism temporary activity and not influential in inspiring changes ❖ Appreciation of different gendered cultures of international countries but adhering to own practices ❖ No changes to regular caretaking practices but tourism appreciated for opportunity to experience break from caretaking and improving wellbeing ❖ Changes brought within continuance of gendered caretaking practices such as house management

<p>Familial Context: Fijian Female Muslims as Agents of Social Change <i>Transformation</i> (<i>Inspired</i>) (<i>N = 13</i>) <i>No Transformation</i> (<i>N=9</i>)</p>	<ul style="list-style-type: none"> ❖ Inspired/encouraged other females (family/community) to change traditional gendered caretaking practices ❖ Inspired/encourage enhancing and maintaining wellbeing through regular break from caretaking ❖ Influence other females to bringing changes, while facilitating changes in own life – e.g. leisure and domestic tourism activities or regular gendered caretaking practice ❖ Inspire replicating certain tourism experiences – e.g. taking break from caretaking through leisure activities ❖ Few unsuccessful attempts in bringing changes on others – e.g. changes lasting short duration or not accepted
<p>Familial Context: Reflections on Future International Tourism Participation (<i>N = 27</i>)</p>	<p><i>Continued participation (N =27)</i></p> <ul style="list-style-type: none"> ❖ Regardless of familial caretaking presence or absence, intention for continuation in international tourism ❖ Continue acceptance of constraints in caretaking as were family-oriented, have dependents whose needs can only be fulfilled by them, firm socialisation ❖ Avoid familial caretaking constraints in future trips ❖ Replicate tourism involving absence of familial caretaking: emphasise self-care and self-pleasure ❖ Tourism activities with female companions in future to attain freedom from caretaking <p><i>Inspire Others (N = 20)</i></p> <ul style="list-style-type: none"> ❖ Encourage other females’ tourism participation to extend own, female-only tourism activities ❖ Younger females and few middle-aged (independent): non-family companions such as friends; while older and most middle-aged females, female relatives as companions ❖ Older females maintained intention for family tourism, especially empty nesters for whom tourism provided opportunity to connect with family members
<p>Kinship Context: (Break from) Caretaking Practice and</p>	<ul style="list-style-type: none"> ❖ Emphasis on relations with kins, evident with kinship tourism being dominant ❖ Constraints in kinship tourism but fewer impacts on regular environment: independent lives and living in different countries, connected through travel where caretaking was prevalent ❖ Kinship tourism continuation, allegiant to kins and relationship maintenance emphasised (acceptance of constraints, tourism was a temporary activity): mostly middle-aged and older females ❖ Emergent trend, restrict kinship trips in future tourism participation <ul style="list-style-type: none"> ○ limit trips to close kins

<p>Future International Tourism Participation</p> <p><i>(N = 23)</i></p>	<ul style="list-style-type: none">○ reduce visits to distant kin (previous trips involved constraints); seek other travel support (e.g. friends); independent travel activities and not dependent on kins○ increase diversity in tourism (e.g. destination activities) rather than solely being with kins; visit other individuals (relation maintenance such as friends)○ younger and/or independent females emphasise non-kinship tourism activities more
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4.2.3. Tourism Experiences Associated With Modesty and Morality Sensitivities

The empirical findings on tourism experiences associated with modesty and morality sensitivities were categorised into presence (augmented) and absence/reduced (negotiated) themes for the participants’ pre-trip, during-trip and post-trip tourism experiences. Tourism experiences of modesty and morality sensitivities were conceived as both positive and negative. The related categories are presented in Table 4.10.

Table 4.10: Categorised tourism experiences associated with modesty and morality sensitivities

Different Trip Stages	Modesty and Morality Sensitivities	
	<i>Presence as Positive Outlook and/or Absence/Reduced (Included Negotiations)</i>	<i>Presence as Negative Experience (Included Augmentations)</i>
<i>Pre-Trip Tourism Experiences (RO1)</i>	Tourism Motivations <ul style="list-style-type: none"> Associated with gendered power structures (n=21) Motivations specific to modesty and morality sensitivities (n =22) Travel Determinants: Facilitators and Constraint Negotiations <ul style="list-style-type: none"> Modesty and morality sensitivities and influences on participation ability (n =17) 	Tourism Motivations: Associated with gendered power structures (n=6) Travel Determinants: Constraints and Acceptance <ul style="list-style-type: none"> Modesty and morality sensitivities and influences on participation ability (n = 9)
<i>During Trip Tourism Experiences (RO2)</i>	Interactions with the Gair Mahram (n=12) Modest Dressing and Tourism Activities (n = 22) Avoidance of Constraining Tourism Spaces (n=15) Controlled Tourism Activities and Resistance (n=16) Independent Engagement versus Companions (n=16) Freedom Provided by Tourism Settings (n =17)	Interactions with the Gair Mahram (n=17) Modest Dressing and Tourism Activities (n =15) Avoidance of Constraining Tourism Spaces (n=) Controlled Tourism Activities and Resistance (n=17) Independent Engagement versus Companions (n=13)
<i>Post Trip Experiences (RO3)</i>	Assessment of Modesty and Morality Practices in Regular Life – Inspired transformations (n =21) Fijian Female Muslims as Agents of Social Change (n =16) Reflections on International Tourism Participation <ul style="list-style-type: none"> Continued participation (27) Changes to existing constraining experiences) (n =15) Inspire Other Females/Female Muslims (n =17) 	Assessment of Modesty and Morality Practices in Regular Life – no transformations (n=6) Reflections on International Tourism Participation Continued Participation (n = 9)

4.2.3.1. Pre-Trip Tourism Experiences

4.2.3.1.1. Tourism Motivations

The study findings showed that most of the tourism motivations associated with modesty and morality sensitivities were intertwined with gendered power structures (see Section 4.2.1). As mentioned, this situation was because of gendered safety and security concerns involving the protection of female Muslims' honour and dignity. Related motivations were to seek freedom from gendered power structures, to express and/or reinforce female independence, to experience female-only tourism, to explore international gendered environments, to attain self-actualisation and self-realisation through escaping gendered power structures and to serve as role models for other females. However, some of the females' tourism motivations were general, as they were passive and obedient to the gendered power structures in their lives.

The empirical data showed that for some of the interviewees, one of the motivations specific to modesty and morality sensitivities was to attain experiences of the gendered environments of international Muslim societies, such as in terms of presentation as a female Muslim (e.g. dress codes, gender segregation, interactions with males). For instance, Aisha stated:

I wanted to see how over female Muslims live, of their lifestyle, how religious they are, in terms of their dressing, being in the *Pardah* (gender segregation and veiling of the body)

All of the participants intended to purchase modest clothes, which were more readily available in other countries. Wearing modest clothes was done not only for themselves but also for other females (e.g. in the family or community). This motivation was also associated with Fiji having a Muslim minority and thus having limited dress choices for females compared with other countries.

4.2.3.1.2. Tourism Determinants and Trip Arrangements

I. Modesty and Morality Cultural Practices

The analysed data showed that meeting sociocultural expectations and norms for female Muslims concerning modesty and morality cultural practices was a predominant tourism determinant for all of the participants. Their considerations regarding undertaking international tourism emphasised protecting their honour and dignity while being respectable and decent. The study findings showed that this state was associated with the nature of their interactions with males, specifically *gair mahram* (non-kinship males), and presentation in public spaces. In the Fijian Muslim community, the *pardah* practice guided gender modesty

and morality standards. Community spokespersons from a religious organisation (including female Muslims) elaborated that the *pardah*, meaning ‘concealment’, focused on gender segregation and veiling the body. It was intended to promote good social conduct (e.g. respect) by both genders while preventing unwanted attention between them, thus safeguarding honour and dignity. Common terms and phrases reported in the interviews reflecting the importance of maintaining modesty and morality were *Sharam aur lihaj* (that their actions are not shameful and one’s dignity is protected), *haya* (refers to the act of modesty, shyness and decency), *izzat* (the importance of protecting their honour [and dignity] as females and that of their family) and *pakeeza* (protect the chastity of females).

The study findings showed that the maintenance of modesty and morality standards was also associated with family reputation. This finding emphasised the importance of responsibility towards the family and Islamic collectivist cultural practices. Although *pardah* maintenance concerns both genders, the study findings suggested that it is emphasised more for females than males in the Fijian Muslim context. This situation was largely attributed to the Islamic cultural belief that females are vulnerable and valuable and thus need greater protection. The empirical data further revealed that one of the requirements for the participants was to wear modest clothing that covered their whole bodies and was non-revealing. Veiling (*hijab*) was as a personal choice for some of the participants. Some of them did not wear a veil at all times, which, as the analysed data showed, was largely attributed to Islam being a religious minority and to the influences of Fiji’s multicultural society. Nonetheless, modest clothing was a key component in maintaining dignity and honour, which many participants viewed as respecting females’ most valuable asset, their body. The interviewees’ narratives indicated that modest clothing played a major role in establishing boundaries with males, as it limited close interactions with and unwanted attention from them.

In addition, as earlier findings showed (see Section 4.2.1), the mandated protector role of males was associated with the protection of females’ honour and dignity. Although some of the interviewees had positive experiences of protection provided by males, others experienced it negatively as male dominance. The study findings showed that in the latter type of situation, females’ honour and dignity also represented the honour and dignity of males in their family. The following quote demonstrated the importance of *pardah* for females:

As females, our body is over valuable asset. We need to protect it and also, our honour. Modest clothing is very important as it will prevent unwelcoming advances from men. They will respect us and stay away from us (Muizza)

Woman means *Pardah* in Islam. The *izzat* (respectability) of females is a very big thing in the Islamic culture. And our *izzat* is in our hands, and we do that by going in *Pardah*, modest clothing and limiting interaction with males (CS9, community spokesperson, a female religious scholar)

Being a woman I have to be very particular of my presentation, and that consider in my mind that its not only about me, but about the reputation of my family and my husband. I am always in *Pardah* when I go out, not being open with other males (Gulista)

Moreover, the analysed data revealed that in the traditional context, young single females were subject to greater monitoring, as consideration was given to how their respectability would affect their and the family's future, especially concerning their marriage. There was also a concern that this group was more likely to become irresponsible and deviate (either willingly or influenced by others) from traditions and engage in risky situations, with little consideration for the consequences of their actions. Contrasting study findings revealed that most young contemporary females were independent and resisted traditional gendered practices, as highlighted in the earlier section on *pardah* practice and gendered power structures (see Section 4.2.1).

II. Modesty and Morality Sensitivities, and Influences on Participation Ability

The empirical findings revealed that in the traditional Fijian Muslim context, unlike males, females rarely engaged in international travel because of their confinement to the *chaardiwari* (four walls of the house), primarily to protect their honour and dignity. *Chaardiwari* practice involved the domesticity of females, with their major travel being moving from their parental home to their in-laws'/husband's house upon marrying. The study findings revealed that apart from offering protection from unwanted gendered risks, invisibility in the public sphere also contributed to females' virtuous state, as they were thus considered more respectable. However, in contemporary times, as earlier findings showed, international tourism has been gaining prominence in Fiji. Along with the influences of changing gender norms, some of the Fijian female Muslims were resisting traditional beliefs. However, the analysed data showed that they had to use constraint negotiation strategies to address modesty and morality concerns to effectuate their tourism pursuits.

As mentioned (see Section 4.2.1.1.2), solo travel was not a common practice for females in the Fijian Muslim community, particularly because of gendered safety and security risks, and this was also associated with the protection of their honour and dignity. Being

unaccompanied in an unfamiliar place was considered inappropriate. For example, Shafia shared:

My in-laws and my husband will never allow me travel alone. If I do it will only be to visit our family and stay with them. Its not appropriate for a female to go on own. What if something happens and can be bring me shame, and also to my husband, my family. Then everyone in the village will talk about me and it will be hard for us then. I need to prevent all this.

This study revealed that except in conservative settings and when required in certain Islamic countries, the cultural practice of *mahram* accompaniment was primarily a personal choice for females in the Fijian Muslim community. Most of the participants had the choice of travel companion, and most were from their circles of family or friends. However, as mentioned, *gair mahram* accompaniment was discouraged because of the modesty and morality requirements of Islamic culture, including the prevention of unwanted male attention. This influence on tourism participation is evident in Ayat's quote:

In my family, females do not usually go out of the house alone and here I was going to the overseas. Although I was going without my husband I was not alone. I was going with my sister and then when in Australia, we will be with our brother. So what I am doing was not something inappropriate because I am will be with my own people. I will be safe with them.

Moreover, some of the interviewees' narratives showed that travelling to countries that were a long distance away or unfamiliar also raised concerns regarding social appropriateness, as articulated by Samara as follows:

Some of ladies here went after my mother, telling her why is she letting her young and unwed daughter travel without any of the family members a lot and to many far countries. That it was not appropriate and should think of my reputation and how it will affect my future.

In contrast, this study found that some of the participants negotiated constraints associated with gendered modesty and morality to travel abroad. For instance, when social appropriateness was questioned, reference was made to their good *niyat* (that is, good intentions). A few independent females (see Section 4.2.1.1.2) travelled alone while upholding standards of modesty and morality. These females had *gair mahram* as travel companions, and they were restricted to mixed-gender travel groups, whereby honour and dignity concerns were addressed by the presence of other females in the group. The study findings showed that aspiring tourists were often reminded to protect their honour and dignity when travelling abroad, such as by being mindful of their travel behaviour and gendered situations around them. For instance, Nushrat stated:

My father continuously reminded me not to do anything or be in a situation that affects my honour and dignity, and likewise, the family reputation. He emphasised on the clothing I would wear and to keep my distance from strange males as such.

4.2.3.1.3. Summary of Pre-Trip Tourism Experiences

*Related empirical findings responded to **Research Objective 1:***

To examine the pre-trip experiences of female Muslim tourists (such as tourism motivations, tourism determinants (constraints and negotiations; and facilitators), trip planning and arrangements)

- *To investigate the manner gendered and religious identities impact pre-trip experiences of female Muslim tourists*
- *To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the pre-trip tourism phase*

Refer to Section 4.2.1.1.3 on summarised findings modesty and morality sensitivities associated with gendered power structures

Table 4.11: Summarised findings of pre-trip tourism experiences: Modesty and morality sensitivities

<p>Tourism Motivation (N = 24)</p>	<p><i>Motivations Associated with Gendered Power Structures</i></p> <ul style="list-style-type: none"> ❖ Seek freedom from gendered power structures ❖ Express and/or reinforce independent female state ❖ Experience female-only tourism ❖ Explore international gendered environment ❖ Attain self-actualisation and self-realisation of the state of being free from gendered power structures ❖ Sensitise and serve as a role model to other females ❖ Other motivations more dominant (VFR, religious trips, family holidays): also reflected being passive and obedient to regular structural gendered norms – limited choice in type of tourism being undertaken <p><i>Motivations Specific to Modesty and Morality Sensitivities</i></p> <ul style="list-style-type: none"> ❖ Experience gendered environment of international Muslim societies: e.g. female presentations in terms of dress codes and gender segregation practices ❖ Purchase modest clothes
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<p>Modesty and Morality Sensitivities and Influences on Participation Ability</p> <p>(N = 22)</p>	<ul style="list-style-type: none"> ❖ Traditional context: confined to <i>chaardiwari</i> practice (i.e., confined to domesticity) to protect honor and dignity - associated with gendered risks or being virtuous by being invisible from social sphere (international travel rare) ❖ Contemporary: travel but constraint negotiations/facilitating factors to address modesty and morality concerns ❖ Solo travel not a common practice ❖ <i>Mahram</i> majorly a personal choice, other travel companions to be from family/friends circle ❖ <i>Gair Mahram</i> accompaniment discouraged ❖ Long-haul travel or destinations with limited familiarity also considered inappropriate ❖ Constraint negotiations included <ul style="list-style-type: none"> ○ emphasised on <i>niyat</i> (good intention) ○ solo travel: independent females (mostly younger), constraint negotiation strategies (e.g. presence of familiar individuals at the destination., female/female Muslim-friendly destination features, previous travel experiences, multiple trip motives) ○ travelling <i>Gair Mahram</i> in mixed gender group ○ travel tips and guidance to protect honour and dignity
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4.2.3.2. *During-Trip Tourism Experiences*

Some of the participants' during-trip experiences concerning modesty and morality sensitivities were associated with gendered power structures, as presented in Section 4.2.1.2. This section therefore discusses other during-trip experiences regarding modesty and morality sensitivities.

4.2.3.2.1. Interactions with the *Gair Mahram*

The interviewees' narratives showed that traditional females, mainly older and some middle-aged females, emphasised not having *gair mahram* as companions. However, independent females (e.g. younger and some middle-aged females) who did not travel with a *gair mahram* companion in a mixed-gender group engaged in similar practices during the trip. For instance, Nushrat (a young, independent female), despite being advised to refrain from interacting with *gair mahram*, participated in group tourism activities with her cousins' friends, although without her parents' awareness of her behaviour.

Although the *pardah* practice emphasises gender segregation, the study findings showed that interactions with *gair mahram* cannot be avoided in certain tourism settings. Therefore, interviewees who emphasised modesty and moral standards were careful in their interactions with *gair mahram*, including avoiding casual and non-purposive interactions and open conversations, speaking in low tones, guarding their gazes and refraining from entering male-dominated settings. In addition, the presence of a *mahram* when interacting with *gair mahram* addressed some of the informants' constraints, such as feeling shy and uncomfortable, that were associated with modesty and morality values. These practices ensured that gendered and moral boundaries were maintained in tourism settings. It was also found that Muslim environments further eased the participants' modesty and morality concerns. Sana and Ayat's quotes illustrate the participants' interactions with *gair mahram*:

When travelling with the family, I have to be careful and cannot be cheeky. Like I cannot observe things here and there that much, such as I cannot look at the boys, let alone talk to them. It is not appropriate because in Muslim we should lower our gaze (Sana).

I feel better when my husband is with me, so I do not have to communicate with any *Gair Mahram* and feel uncomfortable, as he can do that. It is more appropriate and I do not have to worry about my honour as a female (Ayat).

The study findings also revealed that major constraints in tourism settings were the presence of males and a lack of gender-segregated facilities and/or activities. The interviewees were

conscious of their bodily presentation and movements in tourism spaces. However, the empirical findings showed that although they adopted conservative practices, their participation in activities continued to be restricted because of the risk of attracting unwanted male attention and indecent outcomes (e.g. sexual harassment or being considered dishonourable). The analysed data showed that the participants who were stringent in observing the *pardah* practice avoided activities that are likely to violate *pardah* and moral standards (e.g. water-based activities). Restricted tourism engagement and the lack of gender-segregated tourism spaces are typified in Tabassum's narrative:

Because I am a Muslim female I have to be careful that others do not see my body shape when I go in the water. Especially, some of the males might be waiting to observe such situations or anyone in general as from being a *Hijabi* I could become totally exposed. Also my husband does not want me to be seen by others in that state.

Nonetheless, some of the participants were able to access segregated tourism spaces, mainly through familiar individuals at the destination who had awareness of them. The study findings showed that the highlight of this gender-segregated experience was the freedom from not being exposed to *gair mahram* and thus being free from *pardah* obligations associated with modesty and morality while engaging in the desired activities. A female-only activity is illustrated in the Sana's quote:

One unique experience I had in Canada was going to a ladies swimming pool, and it was quite big. For one particular day the pool was closed to all males. We did not have to feel awkward and have the fear that some males would come and make us feel embarrassed, and that our honour was being threatened. We had a free environment to ourselves, having free movement. I could see the *Hijabis* there taking off the *Hijab* and having good fun.

In addition, as earlier findings showed, some of the interviewees benefited from the presence of *mahram* in environments where *gair mahram* was present in facilitating activity engagements. *Mahram* were their source of protection and allowed them to uphold their honour and dignity in the presence of *gair mahram*. For instance, Safiyah stated:

There was swimming pool at our hotel but I only went when my husband was with me. That way I felt protected and felt safer, as there were males there and the foreigners.

4.2.3.2.2. Dressing and Tourism Activities

The study findings showed that modest clothing served as a social boundary in tourism spaces, as the participants experienced respect from *gair mahram*, who maintained a distance from them and limited non-purposive/unpleasant communications (e.g. sexual remarks).

Some of the interviewees also mentioned that although tourism environments could be tempting or influential in resisting cultural practices, their dress reminded them to stay within Islamic cultural boundaries and thus avoid immoral and immodest acts. Muizza stated:

During one of visits to America, my sister-in-law was encouraging me to wear long top and jeans instead of the *Salwar Kameez*. But I did not do that, because I have to think about that because I was a married woman and I should be more cautious in my dressing, wear more decent clothes. What if some people sees me walking about like that and mentions to my husband? It would not look good on him.

However, the empirical data also revealed that some of the participants either viewed Islamic dress codes as unsuitable for tourism activities or considered that their desired tourism activities required clothing that did not meet Islamic regulations. Dress restrictions were discussed by Sumaiyya as follows:

I did not take part in most of the outdoor activities because as a Muslim I should respect my culture, my dressing and all. I was feeling shy and also I thought others would laugh at me for my typical dressing. So I always sat and watched others as they took part in activities like swimming and canoeing.

Some of the interviewees negotiated this constraint by accessing tourism spaces that allowed them freedom in their dress. For instance, Zubaida stated as follows:

I went to the beach for the swimming, as I can just go in the water in my normal clothes, with the *Hijab* and all. So in this way I am still maintaining my modest dressing

One of the pleasant experiences reported by most of the participants was access to modest clothing. International environments provided them with a range of choices in fashion and affordable modest clothing. In addition, some of the interviewees were inspired by the dress of female Muslims in other countries, which they desired to replicate in their regular life in both religious and non-religious aspects. Some of the participants gained awareness of clothing that could facilitate their access to settings that they previously could not because of threats to their modesty and morality standards. For instance, some participants were inspired to adopt modest clothes that facilitated leisure and recreation activities, as typified in Safiyah's narrative:

I really admired the swimming suits that Lebanese ladies wore when they go for swimming and having fun... When I went for the overseas trip, that was when I got exposed to the reality. I felt motivated, that as Muslim ladies we can do these things, wear the suit and suit, and we don't have to be cautious of ourselves

4.2.3.2.3. Avoidance of Constraining Tourism Spaces

The study findings revealed that in situations where modesty and moral standards and preferences were not met, the interviewees undertook suitable alternative activities and kept themselves engaged during their international journeys. Sumaiyya stated:

Instead of doing leisure and recreation activities with others I went for shopping. Other people were surprised that I got time to do the shopping. I told them instead of doing the activities with them I went for the shopping. So I did not waste my overseas trip.

Moreover, tourism environments that included others whose actions/presentations did not meet Islamic modesty standards were also avoided, especially by the religiously practising participants. Related examples are public/mixed-gender swimming areas, places where many individuals wore immodest clothing and contexts involving significant public displays of intimate acts. Some of the traditional Fijian female Muslims were also inconvenienced by modern Islamic environments that contradicted traditional modesty and morality practices (e.g. in terms of female dress and gender segregation). Gulista's quote illustrates her constraining experiences:

One of the negative experiences in the overseas trip was visiting the beach. *Tauba Tauba* (Heaven forbid), it was an indecent sight. All these people in such less clothes were all around me. I told my daughter-in-law I want to leave as soon as possible.

4.2.3.2.4. Controlled Tourism Activities and Resistance to Them

Individuals such as parents, elder family members and male relatives who adhered to traditional modesty and morality practices controlled the tourism activities of some of the participants. For instance, females who were single and still living with their parents reported being constrained by their parents' constant monitoring of their tourism activities to protect their honour and dignity. Some of the married females also reported that their husbands were overprotective and intervened in their activities. Sana's quote illustrates familial tourism constraints associated with modesty and morality practices:

Because I am young and still single, my parents are protective of me and also because I am the only daughter. I was advised not to go to places and roam around alone. That it was not safe and appropriate. That I have to consider the family honour by preventing getting involved in things (Sana, when single and living with her parents)

Empirical data showed that conservative international Muslim environments constrained some of the less practising female Muslims. For instance, for reasons concerning respect to

avoid unwanted attention from Muslim individuals, some of the participants were limited in their tourism activities. For instance, Siddiqa stated:

I could not talk a lot with that Indian Muslim lady and I was really interested to learn about their daily life in that environment. The husband came and he seemed like a *molvi* (priest). So I respected his presence by talking less, especially, sensitive issues.

As mentioned, the participants' conformance to gendered cultural practices was attributed to their being submissive, dependent, fearful and respecting others, such as males.

However, some of these constrained females negotiated their situations to participate in their desired tourism activities. Specifically, these were independent females who resisted traditional gendered practices. For instance, Samara, a female youth, mentioned differences in holidaying with her family and with her friends, with the former involving monitoring to maintain morality and the latter associated with freedom:

When with the family I have to consider about what I am doing, is it right?, is it appropriate? They will watch what I am doing. But with friends, we do things our own way. There is no fear in the heart that some steps I am taking is wrong. We all just enjoy whatever comes along without thinking of what the consequences will arise from their actions. Obviously, we will not do something indecent but we will not be that conservative.

4.2.3.2.5. Independent versus Companionship in Tourism Engagements

The interviewees' narratives showed that traditional females, mainly older and some middle-aged females, travelled with companions in their tourism engagements. However, independent females (e.g. mainly younger and some middle-aged females) who did not travel alone also negotiated solo engagements during their trips. For instance, Sana, despite being discouraged from independent travel from Fiji, engaged in solo tourism activities (e.g. shopping, park visits) during her trip.

The study findings revealed the benefits of travel companions in certain tourism activities, such as those involving bodily movements and presentation. Group environments provided a greater sense of security, protection and comfort, especially when venues were booked for private use. Such group activity participation is demonstrated in Shabina's response:

All of us families gathered at a resort during our Australia trip ... So we go swimming, play volleyball and use the gym together. We can do all these activities, because it will mostly be us families there so we do not have to consider being careful because of strangers or some *Gair Mahram* being there.

Moreover, this study found that companions included strangers with a sense of familiarity. Specifically, some of the interviewees' narratives revealed that the presence of female Muslims, even if strangers, could potentially facilitate their tourism engagements, such as by providing safety and security through their presence. This constraint negotiation strategy is exemplified in Fatima's response:

If there are other females Muslims taking part in activities like skiing in our own Islamic outfits, then I will not feel shy. I will just join them.

4.2.3.2.6. Freedom Provided by Tourism Settings

The analysed data revealed that the freedom provided by the tourism settings facilitated tourism activity engagements for participants who were constrained by modesty and morality regulations. The absence of social appropriateness concerns and interventions from familiar individuals or individuals with similar perspectives from the tourism environment facilitated their freed state. The study findings indicated that compromises of traditional gendered practices were associated with the unfamiliar context of tourism settings. For instance, some of the participants adapted their manner of dress, maintaining Islamic modesty and morality standards as they considered appropriate. In addition, participants who were defying traditional practices emphasised their *niyat* (good intentions). Tabassum's narratives demonstrate the freedom experienced in the tourism destination:

In New Zealand, I was able to visit parks, just wearing tights and loose t-shirt and the cap instead of the *Hijab*. As I am aware that people in the overseas do not care, while in Fiji people care about the way we are dressed. Also, I have my husband is around. So I feel comfortable in doing recreation activities and in this way in the overseas.

However, the study findings showed that although the tourism destination was influential, some of the participants' religious faith prevented them from fully experiencing their desired tourism activities, as they prioritised adherence to cultural practices. For instance, Sumaiyya stated:

Once I went swimming and because other people were there, I took off my *Hijab* so I do not look different. And also because I was in the overseas I thought it will be okay to make some adjustments to my dressing. But then I felt like I am not doing the right thing. That I am fulfilling my desires and above all that I am forgetting my Muslim practices.

4.2.3.2.7. Summary of During Trip Tourism Experiences

*Related empirical findings responded to **Research Objective 2:***

To examine the during trip experiences of female Muslim tourists (such as activity engagements and other forms of tourism consumption experiences)

- *To investigate the manner gendered and religious identities impact the during trip international tourism experiences of female Muslim tourists*
- *To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during trip tourism participation phase*

Refer to Section 4.2.1.2.3 on summarised findings modesty and morality sensitivities associated with gendered power structures

Table 4.12: Summarised findings of during trip tourism experiences: Modesty and morality sensitivities

<p>Interactions with the <i>Gair Mahram</i> (<i>N = 22</i>)</p>	<ul style="list-style-type: none"> ❖ Traditional females refrained <i>Gair Mahram</i> companions: older and some middle-aged females ❖ Independent females had <i>Gair Mahram</i> companions in mixed gender group: younger and some middle-aged females ❖ Restricted interactions with <i>Gair Mahram</i>: avoiding casual/non-purposeful interactions and open conversations, speaking in low tones, guarding gazes, refrain assessing male dominated settings; <i>Mahram</i> communicated with <i>Gair Mahram</i> ❖ Ensure gendered and moral boundaries are maintained ❖ Muslim environment addressed modesty and morality constraints associated with <i>Gair Mahram</i> ❖ <i>Gair Mahram</i> presence and absence of gender-segregated facilities significant constraint: activity participation restricted, feeling vulnerable to unwanted male attention ❖ Gender-segregated facilities accessed by few: lacking public visibility, facilitated through familiar individuals at the destination
<p>Modest Dressing and Tourism Activities (<i>N = 21</i>)</p>	<ul style="list-style-type: none"> ❖ Social boundary in tourism spaces ❖ Respect from <i>Gair Mahram</i> involved distance from females ❖ Reminds modesty and morality standard when tourism environment influences potential resistance ❖ Dress codes: unsuitable for tourism activities, the required dress code not meeting the Islamic regulation ❖ Tourism activity engagements when there is freedom in dress codes

	<ul style="list-style-type: none"> ❖ Purchase of modest clothes: accessibility to range of choices, fashion and affordability ❖ Inspiration from global female Muslims: e.g. dress codes and fashion ❖ Awareness of dress codes that facilitates access in settings initially violated modesty and morality standards (e.g., modest dress codes for leisure and recreation)
<p>Avoidance of Constraining Tourism Spaces</p> <p><i>(N = 15)</i></p>	<ul style="list-style-type: none"> ❖ Alternative activities through which modesty and morality standards is maintained ❖ Conservative females avoid environment having immodest behaviour of others (e.g. mixed gender swimming areas, public display of intimate acts), affected by modern Muslim environment resisting traditional practices
<p>Controlled Tourism Activities and Resistance</p> <p><i>(N = 13)</i></p>	<ul style="list-style-type: none"> ❖ Control of parents, elder family members and/or male in general: traditional modesty and morality practices ❖ Younger females and still living with parents: constant monitoring by parents ❖ Married females experiencing overprotective behaviour of their husbands ❖ Constraints from conservative Muslim environment ❖ Conformance behaviour attributed to being submissive, dependent, fearful and respecting such as males ❖ Constraint negotiations: alternative companions such as with friends
<p>Independent Engagements versus Companions</p> <p><i>(N = 21)</i></p>	<ul style="list-style-type: none"> ❖ Traditional females emphasised companions: older and some middle-aged females ❖ Independent females: negotiated solo engagements –younger and some middle-aged females ❖ Benefit of companionship in activities such as involving bodily movement and body presentation ❖ Unknown individual but presence provided familiarity, safety and security: global female Muslims,
<p>Freedom Provided by Tourism Settings</p> <p><i>(N = 17)</i></p>	<ul style="list-style-type: none"> ❖ Facilitated activity engagements of those controlled by others ❖ Absence of social appropriateness concerns ❖ Dressing adaptations, although maintain Islamic modesty and morality standards ❖ Compromising cultural gendered practices as was in foreign setting ❖ Feel guilty and cease resistance practice

4.2.3.3. Post-Trip Tourism Experiences

Some of the participants' post-trip experiences concerning modesty and morality sensitivities were associated with gendered power structures, as presented in Section 4.2.1.3. This section discusses other post-trip experiences regarding modesty and morality sensitivities.

4.2.3.3.1. Assessment of Modesty and Morality Practices in Regular Life

The analysed data revealed that international tourism experiences reinforced gendered modesty and morality practices in the everyday lives of the participants, which in some situations involved inspiration from the cultural practices of female Muslims in other countries. All of the participants emphasised the importance of modest dress with their regular usage of outfits and accessories obtained on their international trips (religious and/or non-religious settings). The reinforcement of gendered modesty and morality practices also involved some of the female participants becoming more conservative, such as by becoming *hijabis* or increasing their seclusion from the *gair mahram* by limiting interactions with them. Related transformations were also attributed to the influence of the greater Islamic environment in international destinations. Such transformations of Islamic cultural practices also reinforced their identity of being a Muslim in contexts where they were a religious minority. The following quotation demonstrates such reinforced gendered modesty and morality practices:

Before, I never used to wear *Abaya*. But in New Zealand I got religious inspiration. After seeing the dressing of Muslim ladies there, I started wearing more *Abayas* or something similar, like long dresses, or *kameez*. I emphasise these type of dressings as then we indicate to men that we are not attractive to them and they would not stare at us, like from a *buri nazariya* (bad intention). And also, we look elegant when wearing loose clothes (Tabassum)

The most influential outcome of my Malaysia trip was that I got inspired to wear the *Hijab*. I got inspiration from seeing all those Muslims ladies there in beautiful *Hijab*, especially in a modern manner and there were many varieties available everywhere there. So I went without the *Hijab* and after the trip I started wearing. Later I felt like I want to continue covering my head (Zara)

The study findings revealed that some of this reinforcement of modesty and morality practices was supported by male relatives, some of whom encouraged some the interviewees to change. In addition, the study findings showed that some of the participants' reputation and social status improved when increasing their modest and morality practices (e.g. increased respect). The perceptions of others are evident in Shameera's account:

After travelling to Australia several times, I changed my dressing style a bit. My husband also encouraged me, like asking me to wear the veil similar to the overseas

Muslim ladies that we had seen. So started I started wearing some of the headscarves that I brought from Australia, especially when attending religious events or any kind of functions.

In addition, some of the participants were inspired to reinforce their gendered positioning in being independent females while conforming to the Islamic faith, as they were inspired by the younger global female Muslims. For example, some of them were more confident in accessing male-dominated settings and being independent while being in the *pardah* – that is, by wearing modest clothes.

In addition, the current study emphasised that their international tourism experiences inspired some of the participants to extend their leisure and recreation activities, especially physical activities, by adopting modest clothing. For instance, Safiyyah stated as follows:

When I returned to Fiji one of the changes I did was to encourage my daughter to get engaged in physical activities like swimming. I arranged clothes for her similar to the ones worn by Lebanese ladies when they had these activities. Because of modest dressing my daughter is being able to become more physically active, unlike my time, when we cannot do all those because we didn't have suitable dressing for specific activities

4.2.3.3.2. Fijian Female Muslims as Agents for Social Change

The study findings showed that some of the interviewees inspired and/or encouraged other females (in the family/community) to strengthen their modesty and morality practices. For instance, they inspired others by providing them with modest clothing, either as gifts or by selling it to them. In general, access to modest clothing was appreciated by female Muslims in the community, as Fiji is a Muslim-minority country with limited choices. Other interviewees influenced others indirectly, as they made efforts to replicate the tourists' transformed lives. These experiences also involved acquaintance with international female Muslim culture and a sense of belonging to it. Social influences concerning modest dress were demonstrated in the following quote:

Nowadays, *Abaya* has become a trend among the Muslim women and girls in Fiji, although it is not in the culture here. Also, there are many *Hijabis* now, with the *Hijabi* becoming popular with the younger females as well. Most of these changes are due to awareness of and influences from the overseas environment. Tourists often buy these modest outfits for themselves and give to others here, in their family and community, as well (CS9, community spokesperson)

The study findings showed that some of the tourists also encouraged/inspired others to replicate certain leisure and recreation activities from their tourism experiences, which were associated with access to suitable modest clothing. For instance, Sumaiyya shared:

After seeing the Lebanese Muslim females having fun and enjoyment at the beach in the swimming suit, when I returned to Fiji I shared my views on leisure and recreation of us here to other Muslims ladies, like my friends, families, my neighbours. I told them we can enjoy life like that as well and encouraged them to start taking part in these types of activities.

However, this study revealed that social influences on other females, particularly those with contrasting religious backgrounds, such as modern and liberal versus conservative and traditional (the former representing mostly independent females (e.g. younger) and the latter concerning mainly older females). Some of the interviewees stated that the transformations of other female Muslims lasted only a short while. For instance, some of the participants revealed that younger females in the local context preferred to lead independent lives not bound to traditional practices. Fatima shared her unsuccessful experience of encouraging her daughter to become a full-time *hijabi*:

I encouraged my daughter to become a *Hijabi* and bought some modern *Hijabs* for her as she is a bit modern and we don't get her types that much in Fiji. But she only listened and had the interest for a short-term and then went back to her usual dressing as she was used to that

4.2.3.3.3. Reflections on International Tourism Participation

The study findings showed that all of the participants intended to continue participating in international tourism. They remained motivated to purchase modest clothing from other countries, including to meet the rising demand from local female Muslims. In addition, some of the interviewees intended to revisit particular destinations to reinforce their life transition as a *hijabi*. For example, Samara was inspired to revisit Indonesia to support her transformation as a full-time *hijabi*.

As I have transitioned into a *Hijabi*. I am planning to visit to visit Indonesia again soon, so I can buy a lot of things that modern international Muslim girls wear. It will be suitable for me, modern while making me look decent. Indonesia is a Muslim country so will have all these.

In particular, there was rising interest in visiting Muslim destinations where gendered modesty and morality practices were perceived to be better maintained.

The analysed data also revealed that the participants served as advocates for international tourism, particularly in inspiring other female Muslims to visit Muslim destinations to obtain Islamic items associated with modesty and morality standards. Moreover, some of the informants who experienced tourism spaces and activities for female Muslims on their

previous trips inspired other females to travel and attain similar experiences, as illustrated in Sana's quote:

My *Hijabi* friends were excited to learn about the female-only tourism activities that I experienced in Canada. Because in Fiji we don't have a separate environment for Muslim ladies to enjoy the leisure and social life and normally we book a hotel room and have the enjoyment within closed walls. They expressed their intention of going to Canada for vacations and experience this female-only environment.

4.2.3.3.4. Summary of Post Trip Tourism Experiences

*Related empirical findings responded to **Research Objective 3:***

To examine the post-trip experiences of female Muslim tourists (such as such as impacts on regular gendered positioning, impacts on the society (gender and religion focused), future tourism participation)

- *To investigate the manner gendered and religious identities impact the post-trip experiences of female Muslim tourists*
- *To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the post-trip phase.*

Refer to Section 4.2.1.3.4 on summarised findings of modesty and morality sensitivities associated with gendered power structures

Table 4.13: Summarised findings of post trip tourism experiences: Modesty and morality sensitivities

<p>Assessment of Modesty and Morality Practices in Regular Life <i>Transformations(Inspired)</i> <i>(N = 21)</i> <i>No Transformations</i> <i>(N = 6)</i></p>	<ul style="list-style-type: none"> ❖ Reinforced gendered modesty and morality practices ❖ Modest dressing adaptation ❖ Conservative: becoming a <i>Hijabi</i>, increased emphasis on gender segregation ❖ Extend leisure and recreation activities, especially, physical, through adopting suitable modest dressing ❖ Transformations supported by males ❖ Encouraged by males to reinforce gendered modesty and morality practices
<p>Fijian Female Muslims as Agents of Social Change in Regular Life <i>(N = 18)</i></p>	<ul style="list-style-type: none"> ❖ Impacts on other females (familial or the community) ❖ Inspired others through providing with modest clothing (gifts or selling to them) ❖ Accessibility to modest clothing, especially considering Fiji was a Muslim minority country ❖ Own transformations replicated by other females ❖ Encourage extending leisure and recreation activities through adopting suitable modest dress codes ❖ Social influences unsuccessful (younger females: resist traditional practices; older females: resist modern practices)

<p style="text-align: center;">Reflections on International Tourism Participation</p> <p style="text-align: center;">(N = 27)</p>	<p><i>Continued participation (N =27)</i></p> <ul style="list-style-type: none"> ❖ Regardless of facing constraints or not in previous trips, intention for continuation in international tourism ❖ Motivation to purchase modest clothing, including fulfilling increasing demands of local females ❖ Revisit destinations to reinforce life transition as a <i>Hijabi</i> such as purchasing modest clothes ❖ Increasing interest for Muslim destinations: gendered modesty and morality practices maintained better <p><i>Inspire Others (N =23)</i></p> <ul style="list-style-type: none"> ❖ Inspiring other female Muslims to travel to access items associated with modesty and morality standards (e.g. Muslim destinations) ❖ Inspire other females to experience female Muslim only tourism experiences
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4.3. Being a Muslim (Female) Tourist

This section presents the second major group of empirical findings, focusing on the participants' tourism experiences associated with the Muslim identity. The analysed data showed that these experiences were influenced by the Islamic cultural and religious practices of the Fijian community and the Muslim (female) (un)friendly attributes of the tourism settings. The first subsection centres on the theme of 'Pre-trip experiences' which comprise tourism motivations, tourism determinants and trip arrangements. The second subsection centres on during-trip experiences and includes themes of 'Positive experiences of being a Muslim tourist' and 'Negative experiences (including constraint negotiations) of being a Muslim tourist'. The third subsection centres on post-trip experiences, with the themes 'Assessment of regular religious practices', 'Fijian female Muslims as agents of social change' and 'reflections on international tourism participation'.

The empirical findings on tourism experiences associated with the Muslim identity were categorised into positive and negative (including constraint negotiation) themes relating to the participants' pre-trip, during-trip and post-trip tourism experiences. The related categories are presented in Table 4.14. Please refer to Appendix 9 for additional participant quotations related to the empirical findings presented in this section.

Table 4.14: Categorised tourism experiences associated with the Muslim identity

Different Trip Stages	Religion-focused Tourism Experiences	
	<i>Positive Experiences (Included Negotiations)</i>	<i>Negative Experiences</i>
<i>Pre-Trip Tourism Experiences (RO1)</i>	Tourism Motivations: (n=18) Travel Determinants: Facilitators and Constraint Negotiations <ul style="list-style-type: none"> • Muslim friendly destinations/tourism services (n = 27) • Religious activities (n =17) 	Travel Determinants: Constraints and Acceptance <ul style="list-style-type: none"> • Restricted Destination Visit (n = 12)
<i>During Trip Tourism Experiences (RO2)</i>	Religious Needs Met – Worship Activities (n=14) Religious Needs Met – Halal Food (n=20) Religious Tourism Activities (n =14) Exploration of the Islamic Culture (n=20) Interactions with Global Muslims (n=20)	Religious Needs not Met – Worship Activities (n=16) Religious Needs not Met – Halal Food (n=15) Unwelcomed and Disadvantaged as Muslim Tourist in non-Muslim Context (N=15) Other Negative Experiences of a Muslim Tourist (n=7)
<i>Post Trip Experiences (RO3)</i>	Assessment of Religious Practices and Positioning in Regular Life – Inspired transformations (n =21) Fijian Female Muslims as Agents of Social Change (n =18) Reflections on International Tourism	Assessment of Regular Religious Practices and Positioning in Regular Life – no transformations (n=6) Reflections on International

	<p>Participation</p> <ul style="list-style-type: none"> Continued Participation (n =21) Changes to existing constraining experiences) (n = 17) Inspire Other Females/Female Muslims (n = 17) 	<p>Tourism Participation</p> <p>Continued Participation (n =8)</p>
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4.3.1. Pre-Trip Tourism Experiences

4.3.1.1. Tourism Motivations

This study found that although some of the Fijian female Muslims participated in non-religious tourism, they also had religious-focused motivations on these trips. Some of these motivations were to obtain Islamic items (e.g. prayer items, Islamic home decorations, modest clothes) and to experience international Muslim environments and cultures. The empirical findings revealed that some of the participants had spiritual motivations, such as to visit religious sites at destinations they were visiting for leisure purposes. For instance, Nushrat’s intention was to visit *Dargahs* (shrines to prominent Muslims), whereas Zara’s intention was to visit several mosques in Malaysia and Indonesia and offer prayers there:

Before coming to India, I already planned, like I had in the mind, to visit *Dargahs* there. As a Muslim there would be a desire to visit these kinds of places and especially since we do not have such places in Fiji. Having travelled that far, the trip would have meaning if I did not visit the *Dargah* (Nushrat)

When travelling to Malaysia and Indonesia I did some research on different mosques to visit when I am there. To learn about their history and perform two *Rakaat Nafil Namaaz* there (Zara).

In addition, some of the participants intended to participate in religious events, although their primary tourism motivation was non-religious. For instance, Safiyyah planned to attend an international Islamic event (*Milaad-un Nabi Jalsa*), and Shabina’s trip motivation was that her son was performing a religious ceremony (*Milaad*) during a holiday trip to visit family. Moreover, several of the participants (e.g. Aisha, Muizza, Gulista and Khurshid) engaged in religiously motivated travel that mainly concerned the *Hajj* or *Umrah* pilgrimages.

Some other tourism motivations associated with the Islamic religion involved participating in international conferences specific to Muslims (e.g. Safiyyah, Muskan). Muizza was the only participant who took part in a sports tournament for Muslim females (the World Islamic Games, which have since ceased). Some of these events were organised by Muslim-majority countries. Other motivations to visit Muslim-majority countries were to experience generic tourist attractions and activities. Zara stated:

Of course, I plan to get Islamic items from the Muslim countries I was visiting. But I also planned to visit famous tourist attractions there, to explore the uniqueness, heritage and culture of these countries, which does not necessarily have to be only Islamic.

The study findings revealed that for religiously practising Fijian female Muslims, all of their international trips were conceived from a religious/spiritual perspective. They were motivated to travel to see the creations of God, as elaborated in Gulista's narrative:

Travelling overseas is to see creations of the *Allah (Allah ke kudrat)* in different parts of the world. All Muslims are encouraged by *Allah* to experience all these.

4.3.1.2. Tourism Determinants and Trip Arrangements

When travelling abroad, the participants needed to ensure consistent compliance with religious norms and practices, as in their regular lives. Their predominant religious concerns were the execution of regular worship activities and access to *halal* food and beverages. For instance, Safiyyah's religious consideration was dominant when she booked her flight:

I selected for *Halal* meal for the flight by Fiji Airways. But for the international airline to be on the safe side I selected vegetarian meal, as there is not enough assurance whether *Halal* meal would be actually *Halal* or not, considering that it is from a foreign country.

Moreover, this study found that one of the travel determinants for some of the interviewees, especially frequent travellers, was considering the acceptance of the Islamic religion and the attitudes of others towards Muslim individuals at the destination, especially in Western countries. The analysed data showed that this concern was attributed to the global rise of anti-Muslim incidents. *Hijabis* were particularly affected by this travel situation. Some refrained from visiting countries like France, India and the United States of America, which they perceived to be unaccommodating to Islamic culture. However, contrasting findings revealed that despite such travel risks, some of the interviewees proceeded with their trips, as their trip motivations were strong. Gulista stated:

I was told in America my veil be taken off for checking when at the immigration checkpoint. I felt a bit uncomfortable when hearing this. It would be my first time to experience such an act. Although I will still veil myself, its part of my religion. But at least I had the awareness and would not experience unexpectedly.

However, in general, before their international trips, most of the interviewees were not troubled about anti-Muslim situations for several reasons: because they expected to experience the religious harmony they experienced in their regular environment; because Islam is a global religion; because they had positive previous tourism experiences; or because

they lacked awareness of some of the destinations. In addition, religiously practising participants were willing to defend Islam if they faced an anti-Muslim situation, including an intention to educate others about what Islam is really about (e.g. doing *Da'wah*). The study findings revealed that the 2019 Christchurch mosque shootings had a great impact on the Fijian Muslim community, as some of the victims were Fijian Muslims and New Zealand was a typical tourist destination for Fijians. The incident led to Fijian Muslims gaining increased awareness of Islamophobia in international destinations, as demonstrated in the following quote:

After the mosque shooting incident in New Zealand where XXX (a prominent Fijian Muslim scholar) was shot dead because of anti-Muslim behaviour, I feel there is a possibility that something like that can happen to me whenever I am in the overseas because of being a Muslim (Safiyyah).

Nonetheless, the empirical data showed that travel guidance and support from others, such as previous travellers or familiar individuals at the destination, also influenced trip planning and arrangements for the participants and addressed their travel anxieties associated with religious concerns. However, as noted earlier, several informants, particularly moderately practising Muslims, had limited religious concerns prior to their international tourism participation. They believed that as Islam is a global religion, their religious needs would be met wherever they were. Another situation highlighted in the study findings was the acceptance of anticipated tourism constraints because of being in an unfamiliar setting and engaging in non-regular activities that would pose challenges to fulfilling certain religious practices. For instance, Muizza articulated:

During travelling, prayers are likely to be missed as the environment would not be suitable. So I am going to offer *qaza* (delayed) prayers.

Given the importance of religious practices, several informants made their own arrangements to ensure that their religious needs were not neglected when travelling. Some of them made special preparations (e.g. dressing) to enhance their religious tourism experiences. Aisha's narrative demonstrates religiously influenced trip preparations:

I was taking my *tasbeih* (prayer beads) and *Musallah* (prayer mat) with me, so wherever I am and if the place is suitable, I will do my regular worship.

The analysed data indicated that religiously practising informants also emphasised their religious beliefs and values to prepare for successful international tourism experiences. Despite having travel fears/uncertainties or constraints, some of the informants proceeded

with their travel activities because of their faith that God would protect them or some means of support or solution. They also believed in destiny – that whatever happened on their trips had been already decided by God. Some of the participants engaged in religious activities (e.g. supplication, voluntary prayers, *Milaad* or *Daras* events) to facilitate a successful journey, seeking God’s blessing, support and protection. For instance, these activities were performed by participants who were going on significant or challenging trips (e.g. independent trips, long-distance destinations, first-time engagements, unfamiliar destinations, destinations that were limiting either for Muslims or females). In addition to the aspiring tourists, their significant others also emphasised the importance of religious activities in preparation for international tourism participation. Religious pre-trip activities are demonstrated in Shameera and Jannat’s quotes:

I offered *Nafil Namaaz* before leaving the house, early in the morning. So that everything goes well during the trip and I return safely (Shameera)

We had *Milaad* and *Dua* event at home, which was attended by some families and friends. It is important to include *Allah* in everything I do. This event was to seek protection and blessing through religion to have a good trip (Jannat)

The study findings also showed that for participants travelling for the *Hajj* and *Umrah* pilgrimages, their key travel requirement, as mandated by Saudi Arabia, was to be accompanied by their *mahram*. Muizza’s and Gulista’s husbands were their *mahram*, but Khurshid, a divorcee, and Aisha, a widow, had to wait for family members to make plans to accompany them. Khurshid and Aisha also faced financial constraints, as they were domestic females and discouraged from working by male relatives because of their gender. However, with travel sponsorships (e.g. by family and friends), they were able to perform their religious obligations.

As aforementioned, some of the participants were motivated to visit Muslim-majority countries for touristic purposes (combined religious and non-religious motives). The study findings also revealed that affordability, accessibility (e.g. visa-free entry, not having a *mahram* accompaniment requirement) and security (e.g. not being conservative in terms of *shariah* law and other general features such as the crime rate) were tourism determinants.

4.3.1.3. Summary of Pre- Trip Tourism Experiences

Related empirical findings responded to **Research Objective 1:**

To examine the pre-trip experiences of female Muslim tourists (such as tourism motivations, tourism determinants (constraints and negotiations; and facilitators), trip planning and arrangements)

- To investigate the manner gendered and religious identities impact pre-trip experiences of female Muslim tourists
- To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the pre-trip tourism phase

Table 4.15: Summarised findings of pre- trip tourism experiences: Being a Muslim (female) tourist

<p>Tourism Motivations</p> <p>(N = 18)</p>	<ul style="list-style-type: none"> ❖ Attain Islamic items (e.g. prayer items, Islamic home decorations, modest clothes) ❖ Attain experiences of international Muslim societies ❖ Spiritual motivations to visit religious sites at destinations primarily being visited for leisure purposes ❖ Engage in religious events during trips that was not primarily religious-focused ❖ Religiously-motivated tourism: perform <i>Hajj</i> or <i>Umrah</i> pilgrimages ❖ Other religious influenced motivations: international Muslim conferences; international female Muslim sports tournament ❖ Muslim-majority country visits for touristic purposes (including some Islamically inspired activities) ❖ Religiously practicing females: spiritual/religious perspective (seeing God’s creations in different parts of the world)
<p>Tourism Determinants and Trip Arrangements</p> <p>(N = 18)</p>	<ul style="list-style-type: none"> ❖ Religious concerns: execution of regular worship activities, <i>Halal</i> food and beverage accessibility ❖ Plan own arrangements to ensure religious needs were not neglected ❖ Special preparations for particular religious tourism experiences (e.g. dress codes) ❖ Research on acceptance of Islamic religion and attitudes towards Muslims: increase in anti-Muslim incidents globally ❖ Travel guidance and support from others (previous travellers, familiar individuals at the destination) ❖ Moderately-practicing Muslims: limited concern, Islam was a global religion so religious needs could be met ❖ Acceptance of constraints: tourism environment an unfamiliar place, irregular activities through tourism ❖ Emphasise religious beliefs/ values: successful tourism experience, seek protection and support from God, belief that destiny was decided by God, execute religious activities ❖ <i>Hajj</i> and <i>Umrah</i> travel requirement: <i>Mahram</i> accompaniment ❖ Tourism determinants Muslim-majority country visit for touristic purposes: affordability, accessibility (e.g. visa-free entry, no <i>Mahram</i> accompaniment requirement) and security (e.g. not conservative <i>Shariah</i> laws; general crime rate)

4.3.2. During-Trip Tourism Experiences

4.3.2.1. Positive Experiences of Being a Muslim Tourist

The participants' predominantly positive experiences of being a Muslim tourist involved the presence of an Islamic environment at the destination and its acceptance of Islam (and of Muslim individuals).

4.3.2.1.1. Worship Activities

Worship was a significant activity in the daily lives of religiously committed study participants, who were particular about diligently fulfilling their devotional activities while engaging in tourism and exploring the world. The analysed data showed that wherever these individuals were, their days began and ended with worship, with the five mandatory prayers, various religious supplications and recitation of the *Quran* shaping their days. Aisha stated:

I always check the time before going out for activities just like I used to do when I was at home. If it's near prayer time, I would wait to perform or if the prayer time is longer then I would go out and make arrangements return on time for the prayers.

The study found that as female tourists, the participants were more actively involved in worship activities in non-domestic domains than in regular life because of their engagement in international destination exploration and related tourism activities. The provision of or access to worship facilities and services affected their trip enjoyment and satisfaction. They sought gender-segregated facilities for worship activities. The importance of female clothing was also demonstrated in some of the interviewees' narratives, which highlighted the use of specific outfits for worship activities. For instance, some of the participants wore a *jilbab* (a prayer veil that covers the head and hands) during their prayers.

The study findings showed that none of the participants stayed in hotels providing Muslim worship items, including when visiting Islamic/Islamic-friendly destinations (e.g. Malaysia, Singapore and South Korea). It was further revealed that informants who were hosted by friends and relatives had greater access to religious resources. In addition, as mentioned (see Section 4.3.1.2), some practising female Muslims brought related religious items, such as a prayer mat, prayer beads and a copy of the *Quran* (soft/hard copy), and thus they easily fulfilled their religious duties in unfamiliar environments. However, the empirical data showed that finding an appropriate place to engage in worship activities was a predominant need, particularly when the participants were away from their place of accommodation and engaged in other tourism activities. The analysed data showed that the most accessible places were mosques, and common non-religious places with prayer halls at some destinations were

shopping malls and airports. Some of the participants were not averse to conducting their obligatory prayers in any location as long as it was clean and suitable. The importance of worship is demonstrated in Fatima's quote:

Once I was travelling and it was almost prayer time. I stopped over at one of my friend's house nearby just to pray. I had my *Musallah* with me and just needed to do my *wudhu* to pray. At first, I was hesitant because I was going to her house suddenly and she may not be prepared for the visit. But since I was doing something religious I thought it will all be fine so I just went.

Cleanliness (and hygiene) was another condition that the participants considered on their trips. Physically and spiritually, cleanliness is a major part of the Islamic faith. Most of the interviewees placed high importance on cleanliness as a precondition to performing worship activities. Interviewees who visited Muslim-friendly destinations benefited from such facilities were able to perform their worship activities at ease.

The participants expressed great pleasure with their increased access to religious spaces in international Muslim environments, especially in Muslim-majority contexts. For instance, praying at a mosque was a significant trip highlight for participants who were used to this practice in their regular environment, where they primarily conducted worship activities in their domestic spheres. This accessibility facilitated them in meeting their religious obligations while providing them with an exceptional experience, especially as they were from a Muslim-minority context. Some of the tourist and community spokespersons' narratives revealed that the practice of performing worship activities in domestic spheres was also associated with gendered divisions in other aspects of life that confined females to domesticity (e.g. familial caretaking, safety and security risks in public spaces) or was simply in keeping with long-standing traditions, especially in traditional and conservative settings. Thus, the participants' interactions with different Islamic societies during their travels allowed them to experience different cultural practices of praying at mosques. Jannat's quote illustrates her positive experience of praying at a mosque in a Muslim country:

In the overseas countries that I visited, like in Australia and Malaysia, there are more facilities for ladies unlike in Fiji where there are not much facilities for us. There they have everything for the ladies, separate ladies halls, plenty of washroom facilities and *Wudhu* areas. It was such a good experience.

The greater availability of religious facilities for females in the international Muslim environment and the differences from the participants' normal environment made them feel welcome and privileged. The experience of gendered privilege in worship activities generated

a sense of equality and freedom for some of the study participants. Sahar's response highlights her positive experience in religious spaces for females:

It was a very nice experience to pray *Namaaz* at the *Masjid*. We do not get that many opportunities like that in Fiji. In the overseas, ladies come in majority to pray *Namaaz* at the mosques but such is not the practice in Fiji. Only men go to the *Masjid* and when there are functions, then ladies are allowed to go to the *Masjid*.

The research findings indicated that the religious spaces and places were viewed from multiple perspectives. For instance, their structures and aesthetic features contributed equally to the participants' positive experiences as international Muslim tourist, as evident in Muskan's narrative:

We were taken for the *Jumah* Prayer at the Sheikh Zayed mosque. It is called the Grand Mosque in Abu Dhabi and is very famous. It was such a breathtaking site. It was a very very beautiful mosque.

Other worship activities by religiously devoted individuals included offering supplication in their free time (e.g. when waiting). For instance, Gulista and Aisha shared their experiences of doing *dhikr* (supplication) during their international flights.

4.3.2.1.2. Halal Food

All of the participants in the study indicated the importance of consuming *halal* food and beverages, with some prioritising their religious faith by being extra cautious. Hesitant participants sought assurances that their food and beverages were actually *halal*. These assurances included recommendations from trusted individuals (e.g. family and friends, hosts, tour guides), Muslim-owned food and beverage operations and *halal* certification labels.

The availability of *halal* food in Muslim/Muslim-friendly destinations was a trip highlight for the participants. It was particularly valued by those who had faced difficulties on other international trips. They thus were able to experience freedom in food exploration (e.g. taste, variety), which provided them with new/different and pleasant international trip experiences. Muskan's *halal* food experience is articulated in her quote:

It was a *Halal* buffet, there were a lot of choices to pick from, and we could eat whatever we want. We had the Arabic and the Middle Eastern cuisines, which were different tastes to me and enjoyed having them.

Pleasant experiences with *halal* food led some of the participants to bring ingredients home to attempt to recreate the dishes or tastes they had enjoyed, as demonstrated in Zara's narrative:

In Indonesia, it was about different types of sauces and spices there. Similar dishes are cooked in Fiji but they taste quite different in Indonesia because of the different sauces and spices they use. Even simple dishes like noodles are cooked differently and it tastes so delicious. Also their presentation of the food was very attractive. Actually I brought back some of Indonesian sauces and spices with me.

In addition, the analysed data showed that the unexpected availability and consumption of *halal* food led to valuable trip experiences, as illustrated by Fatima (who visited a Hindu-dominated country where cows are worshipped and beef consumption is largely prohibited):

In India, for 5 weeks we (referred to travel companions) did not get the chance to eat beef and for us Muslims in Fiji, beef is our most common food. So one day my husband got us some beef dishes from the mosque ... We ate that beef as if we have not eaten any beef for years.

4.3.2.1.3. Religious/Spiritual-Focused Tourism Activities

The study findings showed that apart from mandatory worship activities, the international environment also facilitated the participants' engagement in non-mandatory religious activities, which in Islamic culture, females were normally exempted from and males were mainly expected to perform. Examples are the performance of *Jumah* prayers on Fridays, the performance of *Eid-ul-Fitr* prayers, the observance of *Lailatul Qadr* night practices at mosques, the performance of *Taraweeh* prayer during *Ramadhan* and visits to graveyards. This positive experience was described by Muizza as follows:

In *Ramadhan*, I prayed *Taraweeh* at the mosque. Us, ladies prayed together with the men. I feel so lucky that during the 1 month of *Ramadhan* I was in Australia and got to experience the manner it was observed in overseas countries, especially activities of females.

Some of the participants took advantage of the opportunities for religious activities for females through active engagement, especially those in whose regular environment such practices were restricted and those who wanted to enhance their religious knowledge (e.g. by attending local religious learning sessions) or experience spiritual development. For instance, Nushrat stated:

In Fiji, females are restricted in engaging in religious activities in the public. The only place we go to are the mosques but if there any religious events happening there because most of the worship activities we do at home. But in India females were engaged in more Islamic activities and were out in the public. Like at the *Dargahs*, females could just walk in. So when I was India I was active in doing some Islamic activities in the public spaces.

From a gendered perspective, the importance of religion was also present in situations in which the participants emphasised distinctive female dressing for engaging in particular religious activities. Muskan stated:

I dressed up very nicely, in the proper Muslim outfit for a female. I wore my best *Abaya* with the *Hijab*, placed some *ittar*. I wanted to look my best when I went to pray *Jumah* at the Sheikh Zayed mosque. It was an emotional and spiritual act for me, and that I was praying in a Muslim country, and in a grand mosque.

The study findings also revealed that participants engaged in philanthropic activities such as giving *sadqah* (charity), especially when visiting religious places (e.g. mosques, shrines). These females also aspired to receive blessings for their acts and on their income. For instance, Zara stated:

I gave *sadqah* at the mosque as it is a good deed and I will get *barakat* on my earnings through *Allah* as well, *Inshaallah*.

4.3.2.1.4. Exploration of the Islamic Culture

A key touristic activity for the participants was the exploration of international Islamic culture and heritage. The study findings showed that participants whose main trip purpose was not to explore Islamic culture (e.g. conference or sports tournament visits) nevertheless benefited from experiencing the Muslim environment of their destination, especially in Muslim-majority countries. For instance, Safiyyah and Muskan explored the Muslim cultures of Malaysia and United Arab Emirates during their conference trips, and Muizza explored Iranian Muslim culture during her sports tournament trip.

The study findings showed that simply being in a Muslim environment generated a sense of spiritual connection and development (such as to the Islamic religion and God) for religiously practising participants, which also enhanced their international trip enjoyment. Shameera stated:

It feels very good to visit the Green Valley area in Australia where my daughter lives as there are plenty of Muslims there, from Fiji and others like Lebanese and Turkish. There is a big mosque there too where I can often hear the *Adhan*. This type of environment gives me a different type of feeling which I cannot describe.

Visits to religious spaces were popular, including for spiritual enhancement (e.g. spiritual peace and benefit) and to attain insights into the history and heritage of the religious structures; the participants thus derived spiritual and heritage tourism experiences simultaneously. Related examples were mosque visits and *ziyarah* visits to mausoleums

(tombs of and shrines to prominent individuals in Islam). All of the participants who engaged in these activities made their own arrangements, particularly because information on tours was not readily available or because they wanted to make their own efforts to attain spiritual benefits. The combined touristic and spiritual experiences of worship places were described by Zara as follows:

As I said before, during my trip to Malaysia and Indonesia, I specifically visited different mosques to learn about their history and perform *Nafil Namaaz* there. I felt spiritually at peace in this act.

Some of the participants' religious experiences were enhanced through engagement in certain religious practices/festivals in the local communities they visited. Such events were perceived to bring the Muslim *ummah* together and provide opportunities for the participants to develop connections with them. Sahar stated:

On the day of *Jumah*, there was a festival type event in China. I really enjoyed that. The entire street was filled with stalls selling Muslim things. After the *Jumah* prayer, Muslims can be seen enjoying themselves all around. From one end to the other end I could only see heads of people, such big was the crowd. Only Muslims would be seen on those streets, many different types of people were seen ... It was a very different type of experience as in Fiji we do not have the celebration of *Jumah* at such grand scale.

Halal food exploration and consumption (see Section 4.3.2.1.2) were among the Islamic cultural tourism activities, as the participants obtained new/different experiences of different varieties/choices of food with different flavours, presented in different ways. The study further found that clothing/dress codes for worship activities were also elements of the exploration of local Islamic culture, especially for religiously practising individuals. For instance, when visiting local mosques, Zara and Samara had the opportunity to wear local *jilbab* in Indonesia, which provided them with a sense of connection to Indonesian female Muslims and reinforced their sisterhood in Islam.

The study findings elaborated that through Islamic cultural exploration, the study participants gained insights into and experiences of different Muslim communities, including diversity in Islamic practices. The different cultural experiences were evident in Maryam's accounts:

Lebanese will sell us *Halal* food, Pakistanis, Turkish, Indian people too, they all sell *Halal* food in different places of the world I have seen. Different Muslim/countries food have their own spices, they have their own taste. Like when Pakistanis are selling kebab its only meat with salt, nothing else, it is just dry meat, while Turkish kebab will have different spices. I enjoy experiencing all these differences.

The analysed data showed that not only were there differences in Islamic practices between Islamic and non-Islamic destinations, but there were also influences from the participants' backgrounds and destinations. For instance, as the interviewees originated from a Muslim minority context, some of them expected Islamic states/Muslim countries to be conservative, and they thought they would face difficulties adapting. Through their international trips, they became aware of further differences in Islamic culture and practices across the world, and their expectations changed. Muskan stated:

I was surprised that the Islamic laws were a bit a relaxed despite it being a Muslim state. I was expecting it to be strict like Saudi Arabia but it was not. So I felt free in visiting places and engaging in different activities during my trip.

In addition, the participants' (or their significant others') religiosity and inspiration from the global Muslim community were key factors motivating their purchases of Islamic items in almost all of the international destinations they visited. Such purchases included worship items (e.g. *musallah*, *jilbab* (prayer outfit) or *jubbah* (an Islamic outfit for males); *tasbih* (prayer/supplication beads); fashionable/modern Islamic accessories/decorations/artefacts; Islam-permitted food (e.g. *halal* certified snacks); and *ittar* (*halal* perfumes). Purchases were also made based on the quality, variety and affordability of the products. Shabina's narrative highlights her Islam-influenced shopping experience:

At the Meena Bazaar in New York, I go to different stalls at the roadside there searching for Islamic items that I could buy and bring to Fiji. So through the overseas trip we get the chance to see different things. Also, some items are so much cheaper there

The study found that the exploration of the Islamic culture and heritage also involved non-religious aspects, such as social and leisure activities. For instance, Shama described her leisure experience of *shisha*, a cultural practice associated with Middle Eastern Muslims, as follows:

There is always something new to try in the overseas. In New Zealand, I tried the *shisha*. It is part of some of the culture of some Muslims countries, like in the Middle East. I didn't come across this in Fiji yet. That was quite a nice and different experience I had. It was just flavor and lasted for about 2 minutes. It did not harm so was okay to try.

4.3.2.1.5. Interactions with Global Muslims

The participants' interactions with global Muslims in the international tourism landscape involved a sense of belonging and connection, as they had the same religious background, which was experienced more when with female Muslims. The study findings indicated that these interactions enhanced the religiously practising Fijian female Muslims' attachment to the religious community. Exchanges between Muslim individuals are represented in Siddiqa's response:

I recall one time in Malaysia I was exchanging money and the guy serving me was a Pakistani Muslim. When I gave him my name he got very excited saying that it was a very popular name in his village. So we had some friendly conversations.

The research findings also showed that the religious culture reinforced bonding between global Muslims in a non-Muslim/Islamic environment, as illustrated in Fatima's response:

In India, we rarely got the chance to eat beef. When my husband brought the beef from the mosque he visited, we shared with 3 other Muslim families also visiting India at the same time and staying in the same hotel. They were from Iraq and Pakistan, and we had become friends. So we all gathered in one room and ate the beef.

In addition, other shared background attributes, such as ethnicity (Indian diasporas/ancestral heritage) and nationality (Fijian emigrants/diasporas), also enhanced the participants' connections and bonding with international Muslims. For instance, Muskan shared her pleasurable experience of discovering a Fijian Muslim diaspora in another country:

Once I was informed that some relatives were searching for me. I was very surprised as I did not know anyone in the UAE. Anyway I went to meet them, who actually turned out to be some Fijian Muslims now residing in New Zealand and were attending the same conference as me. These people knew my father and later we went out for meals together and connected with them. I got a nice happy feeling meeting someone familiar in a faraway country although I have never known or met them in my life before. Actually, at that time they felt more like a family.

Interactions with other female Muslims were more prominent for the religiously practising interviewees – that is, those following Islamic dress codes or other religious practices. Related exchanges are evident in Tabassum's account:

I was approached by some females, who said Salaam to me and said they were also Muslims. I think because of my *Hijab* they knew I was Muslim. It felt good to communicate with another Muslimah in the overseas.

The study findings showed that although the participants had a sense of familiarity with international Muslims, their differences also influenced their exchanges with them. For

instance, some of the informants reported feeling proud of their identity as a Fijian (female) Muslim, as it gave them recognition when they discovered and interacted Muslim diasporas in other parts of the world (which were unknown to some of the Muslim-majority countries). In this regard, Samara stated:

My companion was interviewed by some individuals for a Malayam Muslim newspaper, especially, that it was the first time they heard of Fiji and someone having same culture and heritage roots as them, that is, Indian origins and being a Muslim. They only interviewed him because he could speak the Malayam language. So he was mainly asked about the Muslim community in Fiji.

Some of the participants' interactions with global Muslims involved experiences of Islamic hospitality. Such experiences heightened their sense of belonging (and connection) to the *ummah*. The analysed data further revealed that in certain situations, interviewees whose connections to the Islamic religion were more evident received greater or unexpected hospitality from others. Jannat's narrative demonstrates her Islamic hospitality experience:

We (refers to her travel companion) met one *Pakistani* man who was selling *ittar*. We were able to make friends with him and he was very respectful. He then took us out for lunch at one of the popular restaurants in their location in Malaysia. I find that was a nice and generous gesture.

Likewise, the research findings showed that the participants experienced a greater sense of safety and security experienced in contexts marked by Islamic principles and cultural standards. This was a recent travel need for them because of the increase in Islamophobic/anti-Muslim incidents globally. Accordingly, familiar aspects of Islamic culture contributed to their feeling of being protected even with differences from their own Islamic culture and practices. The importance of safety and security is evident in Muskan's response:

I visited a Muslim country, which is supposed follow the Muslim practices strictly. Like I felt very safe in UAE because it is a Muslim country and nobody would harm me for being a Muslim. They have the *Shariah* law there to protect us.

The analysed data showed that some of the interviewees' religiosity was reinforced through observance of or joint performance with others, especially individuals with whom they spent significant time (e.g. travel companions or hosts). Wide-scale events, such as community and international Muslim events, religiously/culturally inspired some of the interviewees, as they intended to make changes to their religious/cultural practices upon returning to their regular environment. Safiyyah stated:

I was inspired by the way moderate Islam is practiced in Australia. There are Lebanese Muslims, the Turkish Muslims, the Iranian Muslims, the Pakistani Muslims, so the Muslim community was bringing moderated forms of Islam for Muslims of different cultures, while also respecting other cultures, non-Muslim cultures, respecting and living in a society together. I think through moderate Islam children would be able to adapt and live in a society, and would not be left out. So after my exposure from the overseas, I plan to bring up my children moderately.

The study findings also revealed two-way religious exchanges, as some of the interviewees religiously inspired Islamic practices, provided religious insights or enabled observance of some religious activities for Muslims in the destinations they visited. Some of these exchanges were more impactful for the international hosts or travel companions. The religious inspiration given to international Muslims is illustrated in Samara's quote:

When my companion saw me praying, she also started doing the same while in regular life, she does not do pray that much.

4.3.2.1.6. Being Welcomed and Accepted as a Muslim Tourist in Non-Muslim Settings

The participants' narratives showed that their Muslim identity was perceived positively by non-Muslims, who were welcoming and accommodating to the participants despite their differences. The interviewees' narratives indicated that understanding was shown for their Islamic cultural values and norms/practices (e.g. accessibility to worship activities and *halal* food). Safiyyah mentioned:

The people we visited were all Hindus ... but they got us the *Halal* food, the meat was from the *Halal* butchers ... We were given a separate room to pray, they even arranged the *Musallah* (and provided the details of prayer times and the *Qibla*). It showed that there was accommodation and appreciation of others religion.

As mentioned (see Sections 4.2.1 and 4.2.3), some of the female Muslims were restricted in their international tourism consumption because of gendered risks and constraints associated with gendered power structures. However, the study findings showed that their successful tourism engagements were positively received by others, including non-Muslims. Such positive perceptions on female Muslims' tourism were mainly experienced in Western contexts, where people often hold the stereotypical belief that the former are oppressed. For instance, Samara shared:

Once in Canada, the friend of my friend, who is an European, commented that it was good to see me being so engaging and travelling around. She used to think Muslim females do not go out that much. I felt happy that I was showing that Islam is a peaceful religion and that females are allowed to go out.

The *hijab* was the main identifier that the participants were Muslims. On the basis of their appearance, some of the participants were approached by non-Muslims in a positive manner, who gave them compliments, sought more knowledge about the Islamic cultural practice (of veiling) or attended to their Islamic cultural needs, as demonstrated in Tabassum's account:

In Australia, once I was sitting at the airport, some Australians came to me and admired how I wore my *Hijab*. They asked me how did I wear like that way, that they like my *Hijab*. They asked questions like where did I get the *Hijab* from; where I was from? I feel happy that I was getting a positive feedback. I also offered them to try it on and see how they look. So our presentation as a Muslim matters wherever we are.

Modestly dressed female Muslims experienced being respected by males, who distanced from them, limited their interactions and communicated politely. These tourism experiences also involved encounters between Muslim females and non-Muslim males.

The participants also considered receiving no attention from non-Muslims to be a positive experience. The participants' narratives indicated that they had freedom to be independent, which included not experiencing negative interactions from others because they were Muslims. Tabassum stated:

I am aware that in some overseas countries, Muslims are not liked. But in New Zealand, no one bothers anyone. Everyone does their own things. Even though people can notice that I am a Muslim, because I am a *Hijabi*, I had freedom to do what I wanted.

It was also found that the public presence of Muslims/female Muslims provided a sense of safety and security to Fijian female Muslims, such regarding the acceptance of the Islamic religion in international societies. The participants became confident in accessing tourism settings, especially in Muslim-minority destinations. For instance, Safiyyah stated:

Seeing those Lebanese Muslim ladies in their long *Hijab* walking all about and not being bothered about others also made me confident. Like I felt it was secure that nobody will approach me.

4.3.2.2. Negative Experiences of Being a Muslim Tourist (Including Constraint Negotiations)

4.3.2.2.1. Worship Activities

The lack of worship facilities and hygiene was a tourism constraint in non-Muslim contexts, with some of the participants delaying prayers and others forgoing them. The interviewees were also constrained by a lack of gender-segregated worship spaces, which sometimes

resulted in them praying in same room as males (also including *gair mahram*) or waiting for males to leave so that they could pray at ease, which resulted in time restrictions on their other tourism activities. Nonetheless, several participants emphasised that they focused on worship rather than their unfavourable surroundings, as articulated by Safiyyah:

I did my prayers at one of the shopping malls. There was no barrier, just that males were on one side and females were on the other side. So its like mind your own business and do not look at other person around you, whether male or female. We just need concentrate on the prayers and above that nothing else matters

Unlike in Islamic destinations, hygiene services specific to Muslims such as water-friendly washrooms (washrooms with bidets) and ablution spaces were not present in many non-Islamic destinations, especially in public places, which restricted some individuals from fulfilling their worship duties, as they were unable to purify themselves and thus either delayed or skipped these activities. However, some of the religiously practising interviewees performed ablution prior to leaving their accommodations and thus were able to conduct their worship activities. Similarly, some of them bought water with them to use for these purposes. The cleanliness and hygiene experience is illustrated in Jannat's quote as follows:

It was *Asr* time and I could have prayed in the car. But I could not do my *Wudhu* because there was no place nearby to do that properly. So I waited until I returned to the hotel and then prayed *qaza Namaaz* after doing the *Wudhu*.

Moreover, the study findings showed that some of the interviewees encountered difficulties in performing prayers because of a lack of information, such as on prayer timings and the *Qibla* direction, especially in non-Islamic destinations. These difficulties were complicated by being in a different part of the world and in a different time zone. The strength of their devotion was evident; for instance, some of them resorted to traditional means, such as determining the *Qibla* direction using a compass or based on the direction the sun was setting. Moreover, the participants who were used to having greater access to religious facilities in their regular environment also missed their intricate in non-Islamic environments. For instance, Zubaida shared:

In Fiji, there are mosques at different places so I can hear the *Adhan* all around. It reminds me that it is the time for me to prayer and gives me inner happiness. But the place I stayed in Australia did not have any mosques nearby. Although I was still able to pray by looking at times, but because I did not hear the *Adhan* I felt like something major was missing in my life.

In addition, it was found that not all of the participants were attentive to their worship activities. In addition to the absence of facilities, immersion in and greater focus on tourism activities led individuals to overlook fulfilment of their religious obligations. Shameera stated:

When I am travelling and visiting places, my prayers get missed. In my enjoyment of doing things, sometimes I end up forgetting my faith. Later I would think I could have done my prayers while enjoying but at that time I did not think of that.

The regular gendered practice of females worshipping in the domestic sphere or not visiting a mosque led some of the participants to delay fulfilling their worship obligations or neglect them, as articulated in Maryam's quote:

When I was at the hotel, I did my prayers. But when I was out exploring, I missed some of them. I did not try looking for a mosque, because I follow the culture where females are not allowed to go to the mosque. I know that in the overseas female Muslims often visit the mosque but I would not ever that because I think its against what a Muslim female should be doing.

4.3.2.2.2. Halal Food

The interviewees revealed that in non-Muslim contexts, they were inconvenienced by the unavailability or limited availability of *halal* products. Several participants also expressed dissatisfaction that they were unable to consume some of the food they found appealing because it was not *halal*. Maryam's quote comprehensively articulates the inconveniences associated with *halal* food:

In Paris, we had a really hard time in finding *Halal* food. We were told to buy some food before going to Disneyland as it would be much cheaper. But we could not find anything suitable because most of the things have ham in it. So we went without food to Disneyland and there we also cannot find anything. The guide tried sharing his food with us but it had meat in it. So he was explained that we don't eat everything. it was quite challenging explaining to the guide about our *Halal* requirements.

In some situations, participants were deterred in their food consumption because they were unsure whether food/beverages were actually *halal*. The primary reasons were the place being foreign to them, a lack of *halal* certification, cross-contamination with *haram* food (including both *halal* and *haram* food/beverages being served at the same place) and different presentation/appearance than expected (whether cooked/processed items or freshly slaughtered meat products). The lack of certainty about *halal* food and beverages was demonstrated in Sumaiyya's response:

I was told that the chicken was *Halal*. But I was hesitant, because I do not know whether *Halal* was by machine or hand in a western country. So I do not eat any meat.

Another inconvenience was limited choices/options, as the participants were restricted in having new experiences or had uninteresting experiences because of eating the same food repeatedly. An associated issue was the greater cost of *halal* food in comparison with similar non-*halal* food. Some of the participants made extra efforts to locate and travel to places offering *halal* options. This time spent finding *halal*-friendly places reduced their time for other activities.

Some of the informants were constrained in obtaining *halal* food and beverages because of a lack of information and awareness of where to find them as well as limited awareness of the destinations. This phenomenon was also associated with participants' lack of travel experience. Other people's lack of awareness of Muslims' religious requirements, such as regarding food and beverages, also contributed to the participants' inconvenience. The study findings showed that language barriers also constrained the participants in obtaining *halal* food. Samara's quote highlights information and awareness constraints:

At times the guide got frustrated because he had to translate the menu and we keep on saying we cannot have this, cannot have this. And both the guide and the restaurant people do not seem to know what *Halal* is.

Such was the negative impact of the unavailability of *halal* food and exposure to *haram* food that Zara and her companion shortened their international trip to avoid having unpleasant experiences. Zara stated:

From the very first day we faced difficulties in finding *Halal* food, we searched and searched but we could not find much *Halal* food. I did do a bit of research before going to Hong Kong, but when we (referred to travel companion) arrived, it was a bit late and we were new to the place. We were hungry and could not find the *Halal* food at that time. And the other thing was that we could see that everywhere there were pork on display. The situation was disappointing so we decided not to waste our time and changed to an earlier flight to return home.

In some instances, special requests for religious need considerations were overlooked by tourism service providers. Sumaiyya shared her negative experience with an airline that did not accommodate her *halal* meal request:

When we went to Canada, in the flight I ordered Muslim meal but my name was missed out. I had an unforgettable experience. Dinner, breakfast, lunch, no Muslim meal was given and they only provided me with some snacks. So for 15 hours there

was no food for me and when we landed, the tour guide asked me about how I feel I said sorry because I did not get any proper meal so I do not feel well.

Immersion in certain parts of the tourism experience led some of the informants to compromise their religious practices by unintentionally consuming *haram* food and beverages. For instance, Sana shared:

Actually I thought I ordered a juice but it has alcohol in it that I did not know about. I was enjoying my moment there, the experience at the bar that I did not realise what had happened.

In addition, because of the inconvenience of meeting their religious needs, some of the interviewees resorted to knowingly eating *haram* food, as articulated by Zalika:

Sometimes searching for *Halal* food can be very difficult. So I would not be concerned about it and just eat the chicken but not other types of meat. I know what I am doing is not correct, but to avoid the hassle I just do it

However, the importance of their religious faith was evident, as some of the participants who had consumed *haram* food sought forgiveness and vowed to refrain from similar acts in the future.

The research findings indicated that although some of the interviewees were not particular about their *halal* food and beverage options, their travel companions' narrow preferences affected the trip experiences. For example, Sana stated:

It's a different experience when I am with my family. They are very particular about what we eat. They will thoroughly search for *Halal* restaurants and if they are *Halal* certified or not. It takes a lot of effort to eat out with them.

Nonetheless, most of the participants who faced complications in gaining access to *halal* food considered alternative options, such as having seafood or vegetarian meals/snacks. Some of them made their own arrangements by preparing food/snacks at their place of accommodation to save themselves the hassle of locating *halal* food, especially in non-Islamic environments. However, the analysed data showed that this practice compromised their rest and relaxation efforts, especially for participants who were constantly involved in caring for others. Shabina's narrative illustrates the arrangements she made to ensure she had *halal* food:

When we stayed at the hotel apartment, we bring foodstuff and cook food there. As it is not safe to eat at the hotel restaurant because the *Haram* stuff is cooked in the same kitchen as well. But the issue is that it feels like I am at home not on holiday, going back in the same routine of cooking and feeding others.

4.3.2.2.3. Unwelcomed and Disadvantaged as Muslim Tourists in a Non-Muslim Context

The study findings revealed that some of the participants faced unpleasant tourism experiences involving anti-Muslim/Islamophobic situations, which included unwelcome and unwanted attention in the form of uncomfortable gazes/stares, discrimination/exclusion, hostile treatment, hate speech, travel inconveniences from service providers (e.g. additional security checks at international airports/immigration) and (perceived) fear of danger/attack. Some of the affected individuals were unprepared and had an unanticipated experience of unwanted/unwelcome attention from non-Muslims, as they had not experienced such incidents in Fiji. For instance, Jamila, a *hijabi*, described her first time at an international airport as follows:

When they pulled me aside for additional security checks, I was surprised and got really worried. I kept on thinking what was wrong, maybe something was wrong with my paperwork or I did something wrong. I got more scared because they were checking on the computer, and looking at me and questioning me at the same time. I never thought something like that would happen to me, that because of being a Muslim.

Some of the participants had received information or warnings (e.g. from familiar individuals at the destination or previous travellers) about Islamophobia at certain destinations but did not heed this advice. They emphasised adhering to Islamic cultural norms and practices even though the context/environment was unfavourable, and some of these individuals had not anticipated actually experiencing such incidents. The study findings showed that their Islamic faith was strong, as they believed that God would protect them and they refused sin by deviating from their cultural practices. In this regard, Shabina stated:

When visiting the US my sister told me not to wear the *Hijab* when coming. Because in the *Hijab* I will face some issues, that I will be pulled aside and questioned for no reason. However, I could not go without my *Hijab* and go against my *iman* (religious faith). So I went in the *Hijab* and did face some issues at the US airport. They pulled me aside and interviewed me for some time.

Moreover, as mentioned (see Section 4.3.1.2), the 2019 Christchurch mosque shootings had a great impact on the Fijian Muslim community. The incident led some of the interviewees to be cautious of their surroundings and the Islamophobic environment in international destinations, as demonstrated in Zara's quote:

I felt and became more aware of the anti-Muslim behaviour recently, when the mosque shooting happened in New Zealand. Before I was oblivious of such incidents when visiting the overseas. Now when I meet people at the airport or at the overseas country, especially, a non-Muslim, I would feel those people maybe thinking about me in a different way and may not like me for being a Muslim.

Some of the interviewees aware of anti-Muslim behaviour, such as Islamophobia, before their trips, and they were careful movements (e.g. avoidance or limiting) about their interactions and in unfavourable/undesirable environments; they thus restricted their freedom in their tourism consumption. For instance, Zubaida stated:

Sometimes my sister in Brisbane gets harassed, such as when she goes shopping. Like some people in Australia when they see someone covered (referred to the *Hijab*), they start harassing, that is, the anti-Muslim people. On listening to all these incidents, when I went to Australia I had some fear of being attacked. So I was a bit frightened. When going out I was becoming more alert, of people around me and the surrounding.

Zubaida's insights also revealed that tourists can experience religious harassment or fear harassment through the transfer of experiences from their hosts at their destinations. Gulista had a similar experience:

Once in America we were visiting a mall when some American teenagers harassed us. They mocked and laughed at us because we were in the *Hijab*. They called us terrorists. At that time there was also an attempted terrorist attack at the white house. My sister-in-law advised me not to bother about them as it happens sometimes at some places in America and they have experienced this type of situations before. Also, we did not approach them because we did not want to face any trouble.

Other interviewees also overlooked their unpleasant encounters to avoid aggravating the situation and instead emphasised continuing their (travel and) tourism activities.

The study findings showed that some of the participants were discouraged by non-Muslims from interacting with local Muslim communities in certain contexts. Such restrictions were mainly attributed to other individuals' negative perceptions and safety concerns. Maryam shared her experience concerning a local Muslim community in France:

The French guide discouraged us (refers to her travel companion) from visiting a Muslim community near our hotel. He told us that there are a lot of terrorists there, there will be bombing and shooting. So something might happen to us if we go there. It was like a forbidden area and he was not supposed to take us there. However, it is our Muslim *Ummah*, we wanted to go ... But when we went to the place I was a bit scared, like what will happen to us there and because the guide told us not to go as it is not a safe place.

The above quote further highlights that non-Muslims' negative perceptions can affect visiting Muslims by restricting their interactions with the global Muslim community, thus highlighting the differences between Muslims worldwide.

The analysed data showed that common sources of Islamophobic experiences in tourism settings were the local environment, other international tourists, and travel and tourism

service providers. Some of the common contexts for Islamophobia in the participants' accounts were international airports, shopping malls, restaurants and public areas. At international airports, the participants were often targeted for security checks or faced constraints at immigration checkpoints (e.g. were singled out for thorough inspection or taken aside for questioning/interviewing). Such experiences made the affected participants more cautious in their travel and tourism activities during when they reached their destinations. Such Islamophobic incidents are demonstrated in the following accounts:

When we were at the restaurant, my husband informed that there were some people in our group who did not like Muslims. Like when they saw us, especially me, because I was in the *Hijab*, they did not want to share the chair with us. They asked a lot of questions about Muslims and terrorists ... This was my first time to experience some people being against Muslims as before that I was not aware that people will be like that. I was a bit upset in having this experience (Sumaiyya).

Recently, in the Australia airport, they took me aside for the security check because I was in the *Hijab*. It was so embarrassing, Oh my God, they check me all around, take this, take that part of the clothing, to check ... And on top of that there males around, in front of whom, we ladies should be in the *pardah* ... It was a difficult situation. I think if I start to wear the *Burqa* (female dressing that covers the entire body with only eyes being shown), it will become more difficult (Jannat)

In comparison with non-Western settings, the Western environment was found to be generally more unfriendly to Muslims – that is, the study participants encountered more anti-Muslim sentiment in Western settings. The United States of America, Australia, France and Canada were cited as destinations where religious discrimination was commonly experienced. In addition, it was found that non-Muslim societies where Islam was a minority religion were also threatening because of religious tensions with Islam. The research findings also indicated that being a tourist in an unfamiliar environment together with unpleasant religious differentiation increased the perceived risks for the interviewees. However, a contrasting insight was also evident, as individuals sharing other characteristics with locals who were subjected to religious discrimination were vulnerable to similar situations. For instance, Jamila shared her experience of religious conflicts in India and the vulnerability associated with her Indian diaspora identity:

A lot of problems are happening to Muslims in India. We (refers to her companions) were careful when going around to visit places. We did want not to experience any trouble. We did not want to be attacked. Also, because we are also Indians, we might be mistaken for locals by people who are against Muslims.

The study findings showed that Islamophobic incidents involved and impacted both study participants and their travel companions, either because they were discriminated against

directly or because such incidents caused travel inconveniences to the other party. Such experiences are exemplified in Shabina's narrative:

When I was taken aside to separate room for interviewing, I was more worried for my children who were left behind and stranded on their own. It was quite frustrating. Although they apologised after the interview I was disappointed because of inconvenience given to me and my children just because I was wearing the *Hijab* and following my Islamic faith.

The analysed data showed that females were more likely to experience anti-Muslim situations, with some of the interviewees comparing their tourism experiences with those of familiar Muslim males (including travel companions). They elaborated that such experiences were due to female Muslims' visible practices of Islamic religion and culture, particularly when wearing Islamically appropriate dress, which easily identifies them as Muslims. More than half of the Islamophobic incidents or perceived threats/risks reported in the study concerned *hijabis*, with most of these participants being targeted or feeling vulnerable because of their head covering. Also, as highlighted earlier (see Section 4.3.1.2.1), because of their visible religious identity, practising female Muslims were vulnerable to gendered risks, which were also associated with being the 'weaker' gender. Whether they were with travel companions (of any type) or engaging in independent tourism consumption, participants still faced anti-Muslim behaviour (religious discrimination) attributed to their Islamic dress. Zara's account provides insights into experiences as a *hijabi*:

I often get targeted for random check at the airport, especially in Australia. I think it is probably because I am wearing the *Hijab*. Because my husband did not experience the same any time yet. I do not like this religious discrimination, the stereotype towards the Muslim religion.

However, as some of the interviewees did not fully comply with Islamic dress codes, particularly by being unveiled, in some aspects, their appearance was similar to that of non-Muslim females. These less practising female Muslims faced less inconvenience from anti-Muslim situations than practising female Muslims, and they were thus privileged in their international tourism consumption. However, one unveiled participant was singled out for her religious background because of her Muslim name:

I thought females in veils are often targeted for security checks at the overseas airport. I am not wearing the veil but at the American airport I was taken aside because of my name ... It was very embarrassing. I felt like it was discrimination. All the technology are there at the airport for security checks so why should we be taken inside for questioning?

The differences in the participants' experiences of anti-Muslim situations such as Islamophobia were further elaborated. For instance, Jannat's narrative illustrates that different age groups can also lead to differentiated experiences associated with othering:

Both me and my mom were wearing the scarf but my mother was able to go through the security. I was pulled aside to do extra checks. It was a bit too much, checking me from this side to that side. I think my mother went through because she was elderly.

The above insight indicates that in some respects, older *hijabi* female Muslims were less likely to encounter Islamophobia than their younger counterparts.

4.3.2.2.4. Other Negative Experiences of Being a Muslim Tourist

Some of the participants' negative experiences of being Muslim tourists involved contradictions between their regular religious/cultural values and practices and those of the international Muslim environment. For instance, two older interviewees experienced culture shock when visiting modern Muslim societies. Aisha expressed her disappointment about the lack of gender segregation and the free mingling between genders at a wedding she attended. Gulista felt shocked when she saw modern Muslim girls wearing tight-fitting clothes that showed their figures and were also wearing the *hijab*. She elaborated that they were disrespecting the *hijab*. Another type of negative encounter concerned some of the unveiled participants being questioned about their religious practices, including being unveiled. This experience was mainly associated when their religious identity became visible through other Islamic practices. For instance, Sana stated:

Normally when people look at me they will not realise I am a Muslim, particularly, because of my dressing, especially that I do not wear the *Hijab*. Sometimes when I make all these enquiries about *Halal* food they get surprised and then question about my religious practices and of why I am not wearing the *Hijab*. That time I feel a little embarrassed.

4.3.2.3. Summary of During-Trip Tourism Experiences

Related empirical findings responded to **Research Objective 2:**

To examine the during trip experiences of female Muslim tourists (such as activity engagements and other forms of tourism consumption experiences)

- To investigate the manner gendered and religious identities impact the during trip international tourism experiences of female Muslim tourists
- To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during trip tourism participation phase

Table 4.16: Summarised findings of during-trip tourism experiences: Being a Muslim (female) tourist

Positive Experiences of Being a Muslim Tourist	
<p>Religious Needs Met: Worship Activities</p> <p>(N = 14)</p>	<ul style="list-style-type: none"> ❖ Worship: significant for religiously practicing participants throughout the trip ❖ Tourism activities coincided with religious needs fulfilment: greater execution of worship activities in non-domestic sphere unlike regular life ❖ Accessibility to worship facilities, including hygiene services/facilities ❖ Greater acquaintance with the worship environment, considering were from Muslim-minority context ❖ Structure and architecture contributed to positive experiences ❖ Accessibility to gender-segregated facilities ❖ Greater female facilities a positive experience, feeling equal to males ❖ Hosted: greater convenience in executing worship activities ❖ Bring own resources to execute worship activities, prayers and supplications ❖ Worship places in public: mosques, prayer rooms at malls and at airports
<p>Religious Needs Met: <i>Halal</i> Food</p> <p>(N=20)</p>	<ul style="list-style-type: none"> ❖ Assurance factors, authenticity of <i>Halalness</i>: familiar individuals at the destination, Muslim owner, <i>Halal</i> certification display ❖ Own arrangements: reduce inconvenience in locating <i>Halal</i> premises ❖ Freedom in accessibility, greater availability: trip highlight, unlike most situations involving limited options ❖ Unexpected availability enhanced trip experience ❖ Pleasant experience – bring ingredients to the homeland to recreate dishes

<p>Religious Tourism Activities</p> <p>(N=14)</p>	<ul style="list-style-type: none"> ❖ Participation in activities of local religious groups ❖ Participation religious events: e.g. weddings, <i>Milaad</i>, jalsa ❖ Observe Islamic cultural events in the local Muslim community ❖ Visiting religious sites for spiritual/religious purposes ❖ Non-domestic sphere presence, interactions with greater (female) Muslim environment: greater religious activities for females - new experiences, spiritual/religious enhancement, some travellers inspired/motivated to change when in regular environment ❖ Different cultures in different Muslim societies: engagement in religious/cultural activities that previously was executed by males only ❖ Importance of religion: specific about appearance (dressing) to engage in certain religious/cultural activities ❖ Giving <i>sadqah</i> (charity) as a religious act whilst getting blessings on earnings from God
<p>Exploration of the Islamic Culture</p> <p>(N=20)</p>	<ul style="list-style-type: none"> ❖ Key tourism activity, regardless of visiting Muslim or non-Muslim tourism destinations ❖ Exploration of Muslim environment even when not trip motivation: e.g. taking advantage of opportunities ❖ Fulfilment of religious needs in a different environment: associated with exploration of the Islamic culture ❖ Accessibility to religious sites: spiritual enhancement, attain historical insights of religious structures ❖ Visit/sightsee certain Islamic structures and architectures: e.g. mosque visits (excluding worship activities) ❖ Independent tourism activities: self-arrangement, lacked information on tours or own effort for spiritual benefit or experience adventure ❖ Muslim environment: sense of spiritual connection and reinforcement (religion, God) ❖ Positive experience of greater Muslim environment: from Muslim minority background ❖ Attaining insights on different cultures of different Muslim societies ❖ Religious inspiration/motivation, including of religiosity and religious practices ❖ Access to Islamic items ❖ Exploration of non-religious features of international Muslim societies: e.g. leisure and social activities (experience shisha, cultural activity of Middle-Eastern Muslims) ❖ Religious needs also involved exploration of the global Islamic culture (e.g. food culture, worship culture) ❖ Non-Muslim context, exploration of local Muslim communities a touristic activity rather than acquainting with religious needs fulfilment ❖ Loyal to the religious background by visiting the local Muslim community despite being discouraged
	<ul style="list-style-type: none"> ❖ Shared background: bonding, belonging, connection – other shared affiliation further enhances experiences ❖ Enhanced religious community attachment: particularly, by religiously practicing Muslims

<p>Interactions with Global Muslims</p> <p>(N = 20)</p>	<ul style="list-style-type: none"> ❖ Sense of familiarity and differences in cultures of international Muslim societies ❖ Engagement in activities (e.g. worship activities, weddings, or other religious events) with other Muslims, small-scale/large-scale: reinforcement with Muslim <i>Ummah</i> ❖ Interpersonal interactions: exchanging insights, especially with Muslim females (prevalent with practicing individuals) ❖ Experiences of different Islamic culture and practices from a gendered/female perspectives ❖ Experience of Islamic hospitality ❖ Bonding and reinforcement of the religious identity in a non-Muslim environment ❖ Sense of safety and security: from unwanted male attention, rise of global anti-Muslim incidents ❖ Religiously/culturally inspired and motivated
<p>Welcomed and Accepted as a Tourist in Non-Muslim Contexts</p> <p>(N = 11)</p>	<ul style="list-style-type: none"> ❖ Others showed understanding of Islamic cultural practices (e.g. worship and <i>Halal</i> food religious needs) ❖ Tourism setting welcoming to all individuals, regardless of differences ❖ Being a Muslim female drew attention and welcomed as international tourists: in the past were marginalised ❖ Dressing style draws positive attention from others, share insights of Islamic religion to them ❖ Respect shown by males included non-Muslims: e.g. distancing from females and talking politely ❖ No attention from non-Muslims a positive experience: freedom, not approached negatively for being a Muslim ❖ Public presence of Muslims/female Muslims: safety and security, increased confidence in tourism spaces
<p>Negative Experiences of Being a Muslim Tourist</p>	
<p>Religious Needs Not Met – Worship Activities</p> <p>(N = 16)</p>	<ul style="list-style-type: none"> ❖ Non-Muslim environment: absence of worship facilities (included hygiene facilities), delayed prayers, neglecting ❖ Absence of gender segregated facilities: inconvenience, some travellers negotiated by focusing on own worship ❖ Absence of hygiene services: some negotiations were pre-executed ablution or self-arrangements (e.g. water bottles) ❖ Lack of information on worship facilities/activities: e.g. prayer timings, <i>Qibla</i> direction (negotiation through determining <i>Qibla</i> direction through position of the sun) ❖ Missing regular worship environment ❖ Immersion and greater focus on tourism activities: overlooking worship needs/obligations ❖ Restricted in visiting mosques: not used to the practice in the regular environment
<p>Religious Needs Not</p>	<ul style="list-style-type: none"> ❖ Unavailability of <i>Halal</i> food (as required/desired) a travel inconvenience ❖ Authenticity of <i>Halalness</i> not convincing/not considered acceptable ❖ Limited choices/options: restrictions in new experiences, repeated consumptions; long travel distance to access reduces time for other activity engagements; expensive than non-<i>Halal</i> food

<p>Met – <i>Halal</i> Food</p> <p>(<i>N</i> = 15)</p>	<ul style="list-style-type: none"> ❖ Lack of information and awareness: destination unfamiliarity, lacking travel experience, other individual lacking awareness of <i>Halal</i> food, language barrier ❖ <i>Halal</i> food unavailability and greater exposure to <i>Haram</i> food resulted in shortening destination stay ❖ Travel companion’ stringent requirement on <i>Halal</i> restaurants ❖ Reliance on alternative options: vegetarian or seafood ❖ Cook (including for family): resume routine, compromise desired experience of being served (, not servicing others)
<p>Unwelcomed and Disadvantaged as Muslim Tourist in a non-Muslim Context</p> <p>(<i>N</i> = 15)</p>	<ul style="list-style-type: none"> ❖ Travelling as a Muslim, contemporary travel risk ❖ Unwanted/unwelcomed attention: uncomfortable gaze, anti-Muslim behaviour (exclusion, stereotype/harassment, hostility) ❖ Religious harmony in Fiji (multicultural and plural society), but anti-Muslim incidents in tourism settings ❖ Unanticipated encounters of anti-Muslim incidents ❖ Prior awareness not considered: emphasise cultural practice adherence, did not anticipate to experience ❖ Strong religious faith: protection from God, avoid committing sins by deviating from cultural norms due to risks ❖ Take heed of awareness on anti-Muslim incidents, cautious of their surroundings in tourism spaces ❖ Tourist environment, an unfamiliar setting, increased vulnerability/threats ❖ Prone to religious harassment with local accompaniments from destinations who sometimes had related encounters ❖ Overlooked incident to prevent aggravating the situation, emphasise tourism activities ❖ Belief in God to address potential constraints ❖ Influences from others affected travel anxieties in interacting with local Muslim community ❖ Sources: local destinations, other tourists and service providers (most dominant) ❖ Frequent place was international airport: targeted for security checks, immigration checkpoint constraints ❖ Western environment associated with more risk of facing anti-Muslim incidents ❖ Non-Muslim societies where Islam was a minority religion threatening: prevailing religious tensions. ❖ Visibility of religious identity, vulnerable to gendered risks and also representing a form of Islamophobia ❖ Anti-Muslim incidents involved both Fijian female Muslim tourists and their travel companions ❖ Unpleasant tourism settings: appreciation of regular environment involving existence of religious harmony ❖ Constraint negotiation: prepared to defend religious identity and promote about Islam to others
<p>Other Negative Experiences of Being a Muslim tourist</p> <p>(<i>N</i> = 7)</p>	<ul style="list-style-type: none"> ❖ Traditionalists unfavourable encounter of modern Muslim environment that resisted traditional practices ❖ Moderately practicing Muslims: observance of cultural practices questioned on other cultural practices that was not visible as expected

4.3.3. Post-Trip Tourism Experiences

4.3.3.1. Assessment of Regular Religious Practices and Religious Positioning

This study revealed that the participants' interactions with the international Muslim environment generated considerable religious and sociocultural knowledge and experience of the Islamic religion. Some of the participants consistently maintained regular Islamic cultural and religious values and practices regardless of the context they were in, including when experiencing differences in the international Islamic environment, which they mainly considered in terms of gaining knowledge. However, negative tourism experiences related to the Islamic religion, such as challenges in fulfilling religious needs in non-Islamic contexts, risks of anti-Muslim situations, and experiences of lower religiosity among international Muslims led the participants to appreciate their regular Islamic environment (including how the multicultural and pluralistic societal context contributes to cultural acceptance and tolerance even though Muslims are a religious minority).

Our Fiji is a very good place. We don't have any conflicts among anyone, whether we are Muslim, Hindu, Christian or from any other religious. We have peace here and everyone respects each other. It's a multicultural environment. The bigger communities (referred to western countries) could learn from our small community of how to tolerate difference and have peace (Gulista)

I did not like the overseas modern environment. When I attended some cultural activities like weddings there was no gender segregation. I appreciate that in Fiji we are traditional, at for cultural activities we have separate arrangements for males and females (Khurshid)

In contrast, tourism experiences that generated religious/cultural inspirations and spiritual development led to religious/cultural transformation for the participants in their regular life, including in moderate and liberal contexts. Some of the interviewees reported that their spiritual wellbeing improved after returning from their trips, such as through participating in religious/spiritual activities (e.g. *Dargah* visits, praying in the women's sections of mosques that were grander than those in their own country). Primarily, the study findings indicated that their post-trip transformations included reinforced commitment to their religion, such as increasing regular religious/cultural activities and introducing new norms and manners of practising. Some of the participants also increased their participation in community-based Islamic activities, which was a significant change for those who normally limited themselves to familial/domestic contexts. The regular use of Islamic items (e.g. *musallah*, *tasbih*, *ittar*) also reinforced the participants' Islamic faith. The study also noted that especially among the

younger participants, there were few attempts to become modern and religious Muslims, such as being an empowered and independent female or adopting a modern appearance (e.g. dressing modestly) while simultaneously being religious. In addition, some of the participants maintained interactions with the international Muslim environment, such as by continuing to attain Islamic items. Religious/cultural transformations are presented in the following quote.

I got the inspiration to pray *Jumah*. In the overseas, many females used to pray but here often I am the only one as Muslim ladies in Fiji normally don't pray *Jumah*, it is only the males who pray (Tabassum)

When I returned to Fiji I changed the *Eid-ul-Fitr* celebration practice in our family where mainly males used to visit different families while females stay at home. So I started involving myself and my daughter to join males in visiting our families (Shabina)

The current study elaborated that Islamic transformations in some of the participants' immediate contexts also involved changing their children's upbringing. For instance, some of the participants were motivated to increase their children's religious education, and others were inspired to increase their children's exposure to the modern/traditional Islamic environment. For instance, Safiyah shared:

A major outcome of my Australia trip was that I saw the wider world and got a broader mindset of how live in moderation in the Islamic world and the changing society together. I got some inspiration in changing my children's upbringing from the way those modern Muslim youth presented themselves at that Islamic concert. My attitude and views as a mother changed, I have become a bit flexible and giving opportunities to my children like to be involved in the diverse society, rather than being conservative and limiting them.

The study findings showed that such changes and subsequent acceptance of them differed according to the participants' religious background, such as between modern/liberal and conservative/traditional settings, with some transformations being undone because of the dominance of others. Similarly, religiosity also affected these transformations; for example, less practising Muslims were less inspired to make religiously inspired changes in their regular life. Siddiqa stated:

I did not change my Islamic cultural views or religious practices after the trip. I practice like I used to, based on my personal preferences and perceptions.

This study also found that for some of the participants, similar to their pre-trip experiences, their post-trip experiences also involved the execution of religious activities, such as to appreciate God, to mark the successful completion of international journeys and to get

opportunities for future participation. These religious activities included supplications, voluntary prayers, and *Milaad* and *Daras* events.

4.3.3.2. Fijian Female Muslims as Agents of Religious and Sociocultural Change

The current study found that the participants affected others in their regular environments, especially close individuals (e.g. family/friends), and some of them also influenced other community members (e.g. those involved with their community in regular life). Some of the Fijian Muslims reinforced others' commitment to Islamic cultural and religious values. For instance, religiously/culturally transformed tourists inspired other Muslims/female Muslims to change in a similar manner. The study findings also elaborated that some of the participants provided (gifted/sold) Islamic items to Muslim individuals in the community, which reinforced their faith. The interviewees also shared insights into different Islamic cultures so that other Muslims, particularly those who did not engage in tourism, could gain insights. The study showed that female Muslims also transformed Muslim individuals in other countries, particularly those with whom they maintained (personal) connections, upon returning from their trip, and their moral behaviour reinforced their religious faith. The following narratives demonstrate these religious/cultural social influences:

Often I share my experiences of Islamic practices in the overseas and how I had changed to inspire other Muslims or Muslim ladies here to do the same. And it feels so good when some actually changed that I get motivated to inspire more individuals to become religious as well (Sumaiyya)

Some people asked about me going to the *Masjid*, as its not a norm among Muslim ladies in Fiji. So I told I got motivated through my overseas experience of visiting the *Masjid*. And I tried to inspire these other Muslim ladies to also pray at the *masjid* (Tabassum)

In addition, the research findings showed that some of the participants attempted to bring about changes in their community groups, extending their social impacts to a wider audience, as demonstrated in Fatima's quote:

I plan to organise a similar kind of ladies religious group in community to the one I attended in the overseas. I want the ladies here to become more religious. We do have one organisation but it only held programmes once a week and is located in the town mosque only. So I planned to organise another group in my community so I they can attend Islamic activities of at least one religious group.

Similarly, as mentioned, religious inspiration from tourism experiences led some of the interviewees to increase their engagement in community-focused Islamic activities, through

which they increased their connections and bonding with Muslim females in the community.

For instance, Jannat shared:

On return, I increased my religious practices. I started to attend more community events as well, where I became friends with some of the regular ladies. We formed our own group and often do things. Sometimes when our husbands are involved in some religious activities where only males go, we have our ladies gathering like at one of the houses or we go out. We catch up on things, share knowledge and spend time in togetherness. We have become close to each other.

Through transforming others, some of the participants enhanced their own religious/cultural practices. In this regard, Zubaida stated:

During my Australia visit, one of female relatives got interested in some of religious activities, like the Islamic speeches I regularly listen. Now I always share with her everytime I learn something new about the religion. She also shares them to others in the overseas. Knowing that other people were learning through me, I get motivated to learn more.

However, the current study found that not all of the participants had social impacts on others. For instance, some of the religiously practising interviewees were unsuccessful in reinforcing less religiously practising Muslims' commitment to the Islamic religion, including when providing them with Islamic items from the trip to inspire them. Zubaida stated:

I brought such nice *Musallah* and tasbih for a lady in my village so she can become religious. But she gave to her mother-in-law and continues to live the same life as before, like missing prayers.

4.3.3.3. Reflections on International Tourism Participation

Regardless of whether they faced constraints associated with religious practices on their previous international trips, all of the participants indicated that they intended to continue engaging in tourism. Some of them planned to make changes on their future trips, such as by visiting countries where *halal* food is more widely available or by preparing themselves to address anti-Muslim situations. Moreover, the study findings revealed that countries in which the Islamic religion and its cultural practices are present and accepted were the most preferred destinations for revisiting or were considered for future trips (e.g. after the participants faced tourism constraints associated with religion on previous trips), especially Muslim countries. In contrast, the least preferred destinations for revisit/future visits were non-Islamic contexts where the participants faced difficulties meeting religious needs or faced risks of anti-Muslim situations. The study findings elaborated that their typical motivation was to obtain Islamic

items for themselves and/or other Muslims. The following narratives exemplify their future tourism intentions:

I have visited Malaysia several times. It feels like a second home. Everytime I visit some Asian countries I stayover in Malaysia for few nights. It's a Muslim country and good to explore around, while being able to execute religious activities easily. I really enjoy food and shopping there as a Muslim (Zara)

After my visit to France, I became a full-time *Hijabi*. So now I don't think it will be good for me to visit France as in some ways the country is not good to Muslims, it has the *Hijab* bans and situations of stereotypes against *Hijabis* (Maryam)

The research findings highlighted that the participants' assessments of past tourism prompted some of them to engage in religiously motivated trips (e.g. to make a *Hajj* pilgrimage or visit destinations to fulfil certain religious aspirations), and they thus intended to reinforce their religiosity and commitment to the Islamic religion. The following quotations illustrate their motivations/aspirations for future religious trips:

My next trip will be to visit Malaysia and Singapore. A major reason for this trip to first-hand explore the Muslim environment and purchase lots of Muslim items, as I planned to open a Muslim shop for the ladies in Fiji. It will expose them more to the Muslim culture and make them more religious. This kind of trip is more beneficial rather than only exploring and enjoying things when travelling to foreign places (Sumaiyya)

I have travelled to all these different countries, so my next trip is to go on a *Deeni* (religious) trip, to perform the *Hajj* (Shafiyyah)

The participants also encouraged other females (e.g. in the family or community) to engage in tourism participation associated with religious culture/practices – that is to visit Muslim countries or perform certain religious activities. They also provided travel guidance and advice on safety as a Muslim tourist – that is, about global Muslim incidents – particularly after experiencing such incidents first-hand. Sumaiyya stated:

After my experience of being provided with hostile treatment by non-Muslims, I came here and shared with other females. We talked about how to address this in future, like how we can also turn this into an opportunity to inform non-Muslims about Islam

4.3.3.4. Summary of Post-Trip Tourism Experiences

Related empirical findings responded to **Research Objective 3:**

To examine the post-trip experiences of female Muslim tourists (such as impacts on regular gendered positioning, impacts on the society (gender and religion focused), future tourism participation)

- To investigate the manner gendered and religious identities impact the post-trip experiences of female Muslim tourists
- To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the post-trip phase.

Table 4.17: Summarised findings of post-trip tourism experiences: Being a Muslim (female) tourist

<p>Assessment of Regular Religious Practices and Religious Positioning</p> <p><i>Transformations</i> (Inspired) (N = 21)</p> <p><i>No Transformations</i> (N = 6)</p>	<ul style="list-style-type: none"> ❖ Spiritual wellbeing development and enhancement (religiously practicing, religious-focused tourism activities) ❖ Positive experience when connecting with regular environment: non-Muslim tourism settings constraining in complying with religious practices ❖ Attained religious and socio-cultural knowledge and experience of Islam in different countries ❖ Consistent in maintenance of religious/cultural practices regardless of the setting/context ❖ Religious/cultural transformation, increasing frequency of regular practices or integrating new practices ❖ Regular use of Islamic items reinforces religiosity and the religious identity ❖ Younger females, transformation into modern and religious females (independent) ❖ Maintained interactions with international environment such as accessing Islamic items ❖ Improve children’s religious upbringing: e.g. increase religious education or nurture them in modern/traditional Islamic context ❖ Connection with global (female) Muslims: religious insights exchange, contribute to their transformation ❖ Increased participation in religious activities at the community level ❖ Transformations dependent on religious background, modern and liberal, conservative and traditional settings, with either contrasting each other ❖ Religiosity of individuals affected transformation
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<p>Fijian female Muslims as Agents of Social Change in the Regular Environment</p> <p>(N = 18)</p>	<ul style="list-style-type: none"> ❖ Social and interpersonal development of the Muslim <i>Ummah</i> (gendered): increased sisterhood and bonding, exchanges of religious information and practices ❖ Maintain relations with international female Muslims: reinforcement of Islamic cultural/religious values continued ❖ Engagement in community-focused activities increased connections and bonding with Muslim females ❖ Reinforcing other Muslims commitments to Islamic cultural/religious values ❖ Provide Islamic items to reinforce their religiosity such in improving execution of religious practices ❖ Access to Islamic items for others, considering that Fiji was a Muslim minority country ❖ Share insights of cultures of international Muslim societies ❖ Less impacts: traditionalists on modern Muslims, modern on traditional Muslims or being challenged situations faced by others ❖ Advocate changes through community groups and within community groups – religious – wider audience (religious was more influential as it involves reinforcement unlike gendered which involved resistance)
<p>Reflections of International Tourism Participation</p> <p>(N = 27)</p>	<p><i>Continued Participation (N = 27)</i></p> <ul style="list-style-type: none"> ❖ Faced constraints but continuation in tourism participation, changes in future trips (e.g. different destinations) ❖ Preferred destinations for revisit or future visits: countries involving presence and acceptance of the Islamic religion and its cultural practices ❖ Muslim countries preferred destination visit, not only in having religious needs met but also greater Islamic environment, considering that Fiji was a religious minority ❖ Least preferred destinations were non-Muslim countries: difficulties in having religious needs met or risk of facing anti-Muslim situations ❖ Assessment of past experiences increased desire for religiously motivated trips, to fulfill religious obligations – e.g. <i>Hajj</i> or <i>Umrah</i> pilgrimages, to reinforce commitment to the Islamic religion ❖ Purchase Islamic items, including to meet the rising demand of the Fijian Muslim community <p><i>Inspire Others (N = 23)</i></p> <ul style="list-style-type: none"> ❖ Advocates of international tourism, advocate other females to travel, Muslim countries or execute certain religious activities ❖ Spread awareness of anti-Muslim situations

4.4. General Tourism Pattern of Fijian Female Muslims

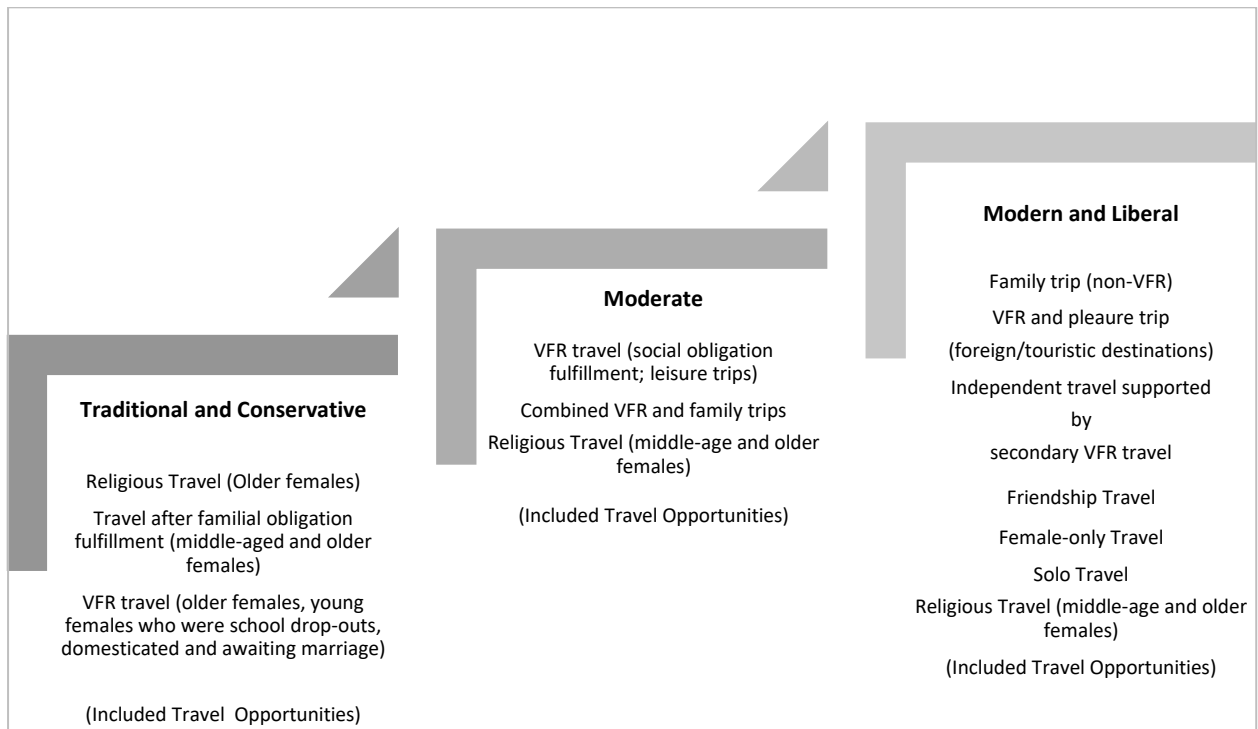


Figure 4.1: General tourism pattern of Fijian female Muslims

Based on the participants' travel histories and the community spokesperson narratives, this study identified three international tourism patterns, as illustrated in Figure 4.1. In the traditional and conservative Islamic context, the participants' travel types included travelling for religious purposes (mainly by older females), travelling after fulfilling familial obligations (mainly by middle-aged and older females) and travelling for VFR purposes (mainly by older females and younger females who were no longer in school and were working domestically and awaiting marriage). In the moderate Islamic context, the main types of tourism were VFR trips involving social obligation and leisure purposes or tourism combined with family trips. Religiously motivated tourism was prominent among middle-aged and older females. In the modern and liberal Islamic context, family trips were popular for non-VFR purposes, VFR trips were combined with touristic destination visits, and independent tourism was emerging for females, although it was often combined with VFR trips. Other new forms of tourism included friendship travel, female-only travel (groups) and solo trips. However, the pattern of religious tourism was the same in the moderate Islamic context as in the conservative context. The analysed data also showed that some of these tourism engagements were facilitated by travel opportunities (e.g. single-person visas, family members' unavailability [e.g. work and school commitments], sponsorship restrictions, leisure trips combined with other purposes

[e.g. conferences, VFR, work]). Crucially, the participants' tourism experiences were influenced by their gendered and religious identities, and the related tourism patterns were presented in earlier findings.

4.5. Chapter Summary

This chapter presented empirical narratives of the Fijian female Muslim participants' international tourism experiences. The first subsection presented empirical findings regarding the participants' gender-focused tourism experiences. These experiences included the presence or absence of gendered structures, the presence or absence of care attentiveness to others, and modesty and morality sensitivities. The third subsection focused on religion-focused tourism experiences that were either positive or negative. Related experiences concerned regular religious practices, religious- or spiritual-focused tourism activities, experiences of international Islamic culture and with global Muslims, and unwelcoming/welcoming experiences as Muslim tourists. The empirical narratives for each section focused on the pre-trip, during-trip and post-trip stages of tourism. The final subsection provides information on the participants' general tourism patterns.

The next chapter discusses the intersections of the participants' gender-focused and religion-focused tourism experiences, including an evaluation of the literature.

CHAPTER 5: DISCUSSION

5.1. Introduction

In this chapter, the first three research objectives are addressed collectively, which eventually responds to research objective 4. . The discussion integrates empirical insights into the pre-trip, during-trip and post-trip intersectional tourism experiences of the Fijian female Muslim participants and interprets their overall tourism perceptions and experiences with reference to the literature. This chapter discusses their varied and multiple intersectional tourism experiences associated with the overlap of their gender and religious identities. Figure 5.1 shows a concept map of their intersectional tourism experiences, specifically their gender-focused and religion-focused experiences. Their gender-focused experiences were influenced by Islamic cultural norms for females – that is, being a Muslim female. Their religion-focused experiences were amplified by their gender – that is, being a female Muslim. These experiences were also influenced by Islamic gendered and cultural/religious practices and by their tourism environments. The study expands the proposed conceptual framework (see Sections 2.7 and 6.2) by considering two levels of intersectional tourism experiences. Level 1 involves interactions between their female gender and Islamic religious identities that generate either religion-focused or gender-focused experiences. Level 2 involves simultaneous interactions between their female gender and Islamic religious identities that generate both gender-focused and religion-focused tourism experiences. In addition, this study showed that the same cultural practices generated different experiences in different situations. The intersectional tourism experiences concerned either or both positive (advantaged) and negative (disadvantaged) situations. The first subsection of this chapter discusses the participants' gender-focused intersectional tourism experiences, and the second subsection discusses their religion-focused intersectional tourism experiences from a gendered positioning. The third subsection discusses their intersectional tourism experiences that are both religion-focused and gender-focused.

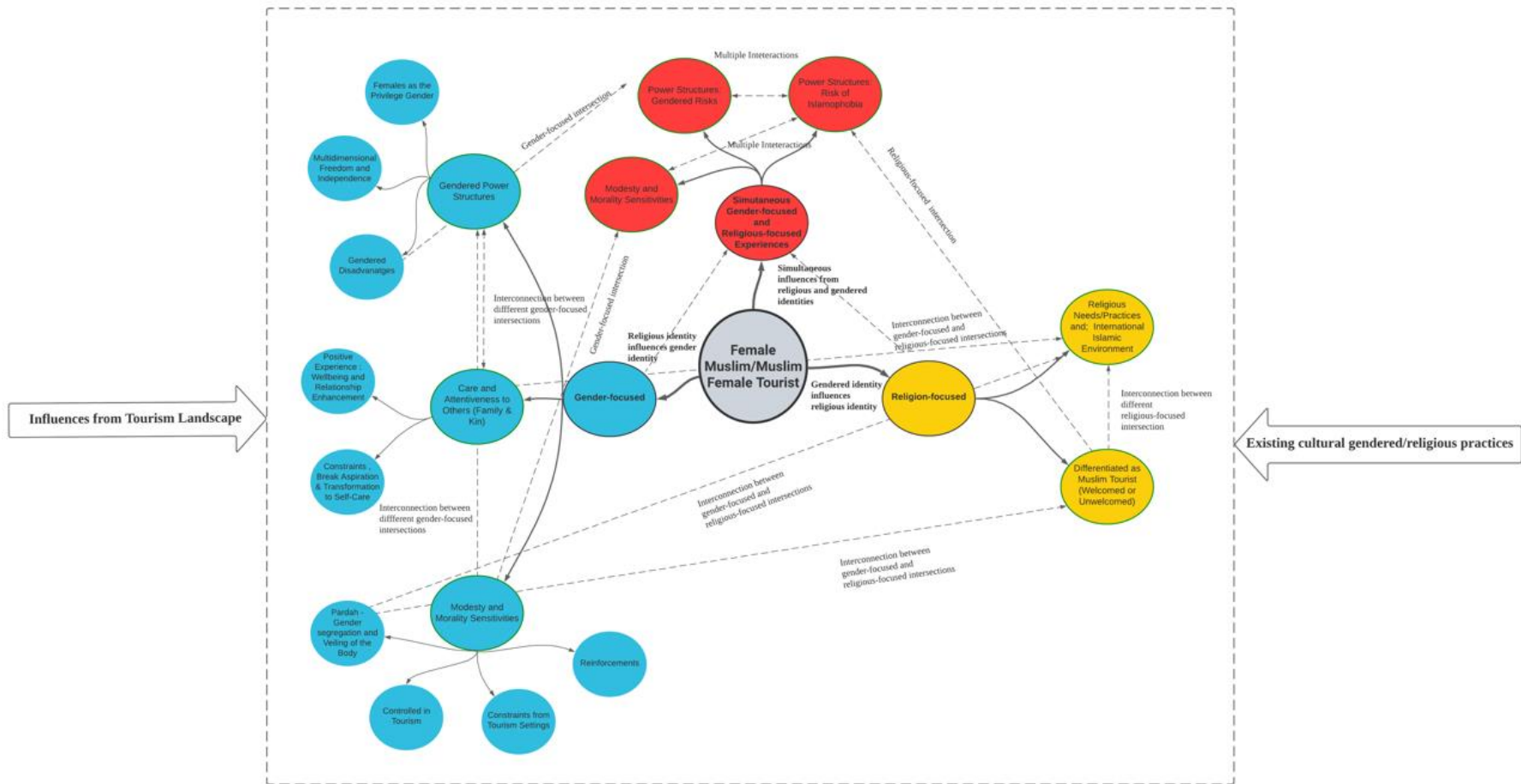


Figure 5.1: Concept map of gender-focused and religion-focused intersectional tourism experiences

5.2. Gender-focused Intersectional Tourism Experiences of (Fijian) Female Muslims

The current study's insights into the gender-focused intersectional tourism experiences of Fijian female Muslims challenge the widespread monolithic academic understanding of female tourists (Henderson & Gibson, 2013) and unveil the differences in conceptions of tourism of females from different cultures (Gao & Kerstetter, 2016; Yang et al., 2018). Islamic culture shapes the gender relations of its adherents, which differentiates them from or adds to the secular understanding of gender (Treacher, 2003). The current study investigated how the intersection of gender and religious identities influenced international tourism experiences. In this study, the gendered tourism experiences of the Fijian female Muslim participants were found to be largely associated with the cultural practice of *qawamum*, caretaker responsibility (guardianship); *pardah*, the practice of veiling/seclusion; and *huqooq-ul ibaad*, the duty of caring for others. *Qawamum* practice makes Muslim males responsible for being caretakers/guardians for females and is associated with the Islamic cultural view of females as vulnerable and valuable (Ghodsee, 2009). *Pardah* practice involves gender segregation and veiling of the body and emphasises social and behavioural boundaries between genders to protect modesty and morality. The *huqooq-ul ibaad* norm involves duty towards contributing to others' welfare and the rights of all humanity; the current study centred on care and attentiveness shown to family and kin. In addition, this research found that various influences from the international tourism landscape augmented and contributed to the participants' gendered experiences.

The subsequent subsections provide arguments regarding various gender-focused intersectional tourism experiences that were identified in the current study, as follows: 'Intersectional tourism experiences associated with the presence/absence of gendered power structures', 'Intersectional tourism experiences associated with care and attentiveness to others' and 'Intersectional tourism experiences associated with modesty and morality sensitivities' (see Figure 5.2).

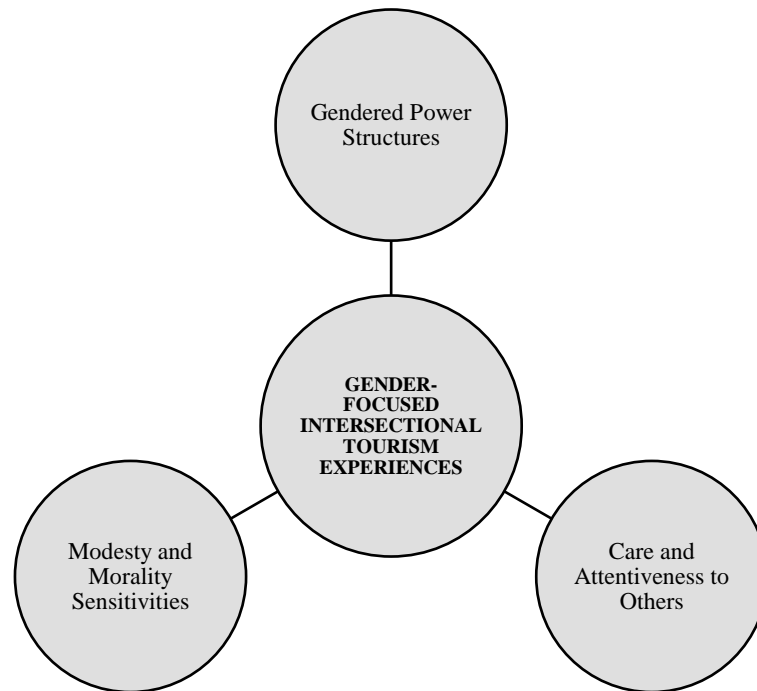


Figure 5.2: Gender-focused intersectional tourism experiences

5.2.1. Intersectional Tourism Experiences Associated with Gendered Power Structures: Presence (Augmented) and/or Absence (Reduced/Negotiated)

The first type of gender-focused intersectional tourism experience relates to gendered power structures. Tourism spaces and places have long been argued to be gendered and male-privileged/dominated (Aitchison, 2001; Yang, Khoo-Lattimore, & Arcodia, 2017a), with related constraints reflecting the unequal power relationships in patriarchal societies (Wilson & Little, 2008). Unlike previous studies emphasising cultural gender restrictions and travel constraints (Bernard, Rahman, & McGehee, 2022; Hosseini, Macias, & Garcia, 2022; Seow & Brown, 2018; Yang et al., 2017b), the current study considered the influence of Islamic culture on gendered power structures and its subsequent effects on the tourism experiences of Fijian female Muslims, focusing on the presence and/or absence of gendered power relations. Specifically, this study explored the intersectional tourism experiences of female Muslims involving gender disadvantages, multidimensional freedom and independence, and gendered-cultural practices, as elaborated in the subsequent subsections and illustrated in Figure 5.3.

5.2.1.1. Gendered Disadvantages: Varied Influences of Islamic Culture, Tourism Landscapes and Inherent Restrictions

Caruana and Crane’s (2011) proposition on freedom and tourism implied that some individuals may not be able to experience a pure liminoid when power relations underlie their tourism experiences. The gendered nature of tourism consumption associated with power

relations and gendered risks have been a focus of scholarship for decades (Jordan & Aitchison, 2008; Kong & Zhu, 2021; Thomas & Mura, 2019; Yang et al., 2017c). Unlike those of males, vulnerability in females' travel narratives are prevalent, indicating the disadvantages of being a female tourist (Lozanski, 2007; Su & Wu, 2020). In taking the Islamic perspective on gendered norms, including the influence of tourism destinations, the current study unveiled multiple gender disadvantages, including male dominance (i.e. from male family members), unwanted male attention from tourism settings (i.e. from male strangers) and acceptance of a subordinate gendered state, as summarised in Table 5.1. Therefore, this research provides evidence of the complex and multifarious nature of gender disadvantages and the 'geography of women's travel fear' (Wilson & Little, 2008, p.170) of a female tourist who was a concurrently a Muslim.

Table 5.1: Intersectional tourism experiences associated with gendered disadvantages

Gendered Disadvantages	Dominant		Augmented/Compounded	
	Tourism Experiences	Quotations	Tourism Experiences	Quotations
Male Dominance	Islamic cultural gendered practices: Qawamum role of males and augmented by the pardah practice	<p><i>I never worked because during my time women do not go outside to earn income ... My overseas family inviting me for the trip pays for everything. I do not express my desires of what I want to experience there. ... it is already a privilege to just be in the overseas ... (Aisha)</i></p> <p><i>My parents do not know what all I did with my cousins in Australia, especially those that a Muslim girl would not do. Especially, my father if he finds out he would hesitate to let me go again, as long as I am living with them (Nushrat)</i></p> <p><i>I encouraged both men and women in my family to relax the practice, but they were not ready to listen about bringing changes to the restrictions on the females (Musarrat)</i></p>	<p>Overprotection from familial males</p> <p>Tourism spaces is a foreign and a long-haul non-domestic setting; greater familial male accompaniment</p>	<p><i>He is always with me when I do the shopping. Sometimes I do not like it because he would tell me to not to buy something that I would be interested in. (Shameera, in regular environment sometimes her husband is absent due to work/ community activities, therefore had greater freedom in shopping)</i></p> <p><i>India is a risky place for females so I relied on the safety of my brother. But at times travelling with him can be challenging ... he himself would not want us to go to certain places that I wanted to visit ... because the area was male dominated [many in number] and was not good for me as a female to go to be in such environment (Nushrat)</i></p>
Gender Limiting/Risky Destinations	Unwanted male attention	<i>I was .. scared in India. That if I ...have gone somewhere and my husband was not with me, ... anything</i>	Travel Restrictions From Destinations	<i>I had all the documents ..., was receiving travel sponsorship and ... ready to pay a bond but always my</i>

		<i>could have happened to me because I am a female. .. the looks of men in India made me very frightened ... (Fatima)</i>	Associated Existing Subordinate Gender State	<i>visa got rejected. The only reason they gave me was that I do not have a healthy financial background and do not have any asset of my own and that I was still a student [tertiary]. (Shabina)</i>
Self-Reinforced	Self-reinforced gendered power structures: socialisation (benevolent sexism, kyriarchy)	<p><i>... I always seek my husband's approval. It does not matter who I am with or where I am with. This is how I respect my husband, and the Shariah also tells us women to be like that (Muizza)</i></p> <p><i>I saw that in most of the Muslim households in the overseas, wives could command their husband, asking them without hesitation to do things, talking in loud tones. I think they are very bold and does represent well of being a Muslim female. I am normally quiet and not very direct with my husband. It is not because I have fear of him but because I respect him. And that's what our culture tells us to do, as wife (Ayat)</i></p>	Tourism spaces is a foreign and a long-haul non-domestic setting; greater familial male accompaniment	<i>Overseas is foreign place so I needed to be more careful, to avoid being approached by males or some other threats like human trafficking. So whenever I went out I was always with someone and often with my husband as he is a male so could offer better protection (Shafia)</i>

This study found that in certain situations, gendered power structures persisted, especially in traditional contexts. These insights into the constraints on gendered tourism experiences emanating from Islamic culture affirm the previous literature on the long-standing gendered divisions and structures that affect females' tourism consumption in different societies (Green & Singleton, 2006; Seow & Brown, 2018; Yang et al., 2017b). The gendered cultural practice of *qawamum* responsibility contributed to the lower gendered status of some of the Fijian female Muslim tourists. In addition, the protector role of males was augmented by *pardah* practice to preserve females' honour and dignity (see Section 5.2.3). Consequently, similar to their global counterparts (Bernard et al., 2022; Hosseini et al., 2022; Tavakoli & Mura, 2015), the Fijian female Muslim tourists were characterised as submissive, dependent, restrictive and fearful.

Often males were the family head in Fijian Muslim households, and they acted as gatekeepers of females' tourism engagements (and were sometimes reinforced by traditional older female family members/parents/parents-in-law). This study found that the support/approval of male

family members can be a crucial tourism determinant for females, regardless of whether these males are travel companions (influencing activity participation) or not (influencing the decision to travel, imposing travel conditions). In some situations, males exerted considerable control over females' tourism activities (e.g. discouraging them from working, controlling expenses, restricting tourism activities, mandating *mahram* accompaniment, emphasising female honour and dignity to maintain the reputation of the family and of males), thus representing patriarchal dominance in tourism, with females' voices and tourism desires being suppressed.

This study contributes to the literature on male-dominated tourism experiences by finding that the international tourism landscape engendered the marginalised participation of females. Related factors were being a foreign environment and a long-distance non-domestic setting, as well as greater familial male accompaniment in shared tourism activities. In these disadvantaged situations, male family members were overprotective towards females, who were considered vulnerable to gendered risks as the (physically) weaker gender, and their honour and dignity represented those of the family. For instance, female Muslims faced restrictions on solo tourism activities because of greater gendered risks from tourism settings and sociocultural norms that encouraged them to be reserved. The current study thus found that when males dominated the tourism activities of females, the latter become secondary consumers of tourism from a gendered perspective. It can also be asserted that the continuance of gendered power structures for regularly subjugated females indicates that the tourism environment may not be different from the home, as these individuals were consistently confined to their subordinate gender roles.

Moreover, the scholarly contributions of this study concur with and extend the literature on the limiting nature of the tourism landscape for females, especially Muslim females (Su & Wu, 2020; Wilson & Little, 2008; Yang et al., 2017c). Specifically, it highlighted international border accessibility and visa challenges resulting in tourism participation constraints. Past studies have found that border control of Muslim females was dominated by their religious identity, particularly with political and security concerns resulting in sanctions or travel bans for citizens of Islamic states (Nikjoo et al.; 2021; Torabian & Mair, 2022). However, the current study considered international border accessibility associated with financial positioning and unveiled its complex association with the discourse on females' gender subordination and financial dependency. Specifically, visa rejections due to financial dependence (despite other sponsorship means) curtailed the efforts of some culturally

constrained and domesticated Fijian female Muslims to undertake international tourism and resulted in their delayed participation.

In addition, this study echoes the findings of prior studies that despite increased tourism participation, safety, security and risks associated with gendered power structures in the destinations were predominant travel concerns for female tourists, especially when they travelled independently (Sushma, 2015; Thomas & Mura, 2019). However, as mentioned, the Muslim female tourists' safety and security considerations also concerned the protection of their honour and dignity and their family's reputation. Some of the participants exercised their agency in resisting male dominance or expressing their freedom and independence (as females), including by pursuing tourism activities independent of their *mahram* (see Section 5.2.1.3.). However, double disadvantage, in the form of gendered limiting nature of tourism settings emerged as travel constraints, especially by unwanted male attention (e.g. sexual harassment, uncomfortable gaze). In contrast, some of the participants were aware of such gendered challenges and negotiated these constraints when visiting gender-risky/limiting destinations (see Section 5.2.1.3.). The current study argued on the perpetual nature of gendered power structures in the tourism landscape and found that the participants' constraint negotiations were inadequate when gendered risks arose on trips, such as in unexpected situations, and perceived risks were reinforced by actual unsafe/risky encounters in tourism settings. Unlike previous studies (e.g. Su & Wu, 2020; Thomas & Mura, 2019) that focused on solo female travel and unwanted/unwelcome male attention, this study found that such gender constraints concerned both independent travellers and travellers in small groups of females, particularly in male-dominated contexts. The findings agree with the literature that such gender constraints were attributed to females' weaker physical strength and situations where females were often targets of crime (Abraham, Mizrahi, & Orly, 2021; Heimtun & Abelsen, 2012). However, the current study also found that gender constraints were associated with the modesty and morality sensitivities of Islamic cultural, as male-dominated settings (i.e. volume) was considered inappropriate for them and risked diminishing their honour and dignity.

The current study elaborated the complexity of female Muslim tourists who resisted traditional stereotypes of being submissive, fearful and dependent, who travelled independently from their *mahram* and used constraint negotiation strategies to access gender-limiting/risky destinations, and who in certain situations during their trips were pressed to have male companions. In seeking temporary local male accompaniment, *gair mahram*, for

protection from gendered risks, some of the participants may have violated Islamic norms on gender modesty and morality (see Section 5.2.3.). However, they did not feel guilty when in the presence of female companions from their travel party, unlike when they were independent. In addition, they may have concealed such experiences from more traditional others, as this could have increased these others' support for traditional gendered norms.

Unlike typical tourism experiences involving male dominance and unwanted male attention, as mentioned (Nikjoo et al., 2021; Yang et al., 2017c), the current research also found that under certain circumstances, females themselves reinforced the gendered power structure, indicating that related gender disadvantages may be due to the intertwining of socially constructed gendered norms and (socialised) personal choice. For instance, more traditional Fijian female Muslims emphasised maintaining gendered cultural practices despite facing dominance because of their gender (e.g. emulating the lives of the Prophet Muhammad's wives and daughters, abiding by socio-familial traditions, respecting others (males/family members)). These females opposed the modern gendered culture of international societies that resist traditional culture (e.g. they considered bold interactions with male family members disrespectful and improper for a Muslim female).

This study also found that some of the participants had negative feelings (e.g. regret) about being the submissive gender/female in international tourism engagements but were not vocal about it because of the cultural practice of females being submissive and obedient. Some of them accepted their marginalised state in tourism consumption, as it was a continuation of gendered practice in their regular life. Similarly, familial and social conditioning to be fearful of males, constant surveillance (of behaviours, physical appearance, activities) by male family members (and family in general), and the sense of insecurity in non-domestic contexts carried over to international tourism settings, and actual experiences of unwanted male attention reinforced the participants' belief that they were the weaker gender. However, this study also found that dominant socialisation of females as the subordinate gender can be reinforced and denotes habitual behaviour when opportunities to escape this paradigm are not taken. For instance, a dependent female may continue to be dependent on her travel companions or may not engage in available independent tourism activities (e.g. because of passivity or a lack of confidence). This result concurred with Lepp and Gibson's (2003, p. 618) finding that socialisation results in some females having learned not 'to take as many risks as their male counterparts'. A psychological state relevant to this situation is learned

helplessness, in which individuals consider negative outcomes as inevitable and discontinue efforts to change their circumstances (Nicassio et al., 1985).

This study also found that gendered tourism spaces and experiences may continue to exist in future, as disadvantaged Fijian female Muslim tourists expressed their desire for similar tourism participation, as they had become used to it; this finding denotes their socialised positioning as the marginalised gender in Islamic culture and in tourism. However, independent females did not want further tourism experiences of this kind, and they planned to make changes in their future travel to gain gendered freedom and independence (e.g. from male dominance or unwanted male attention). Notwithstanding, this study argues that a more collective approach is needed to address the presence of gendered power structures and facilitate gendered freedom in tourism for (Fijian) female Muslims and for any other culturally constrained females.

5.2.1.2. Multidimensional Freedom and Independence as Fijian Female Muslim Tourists

This study echoes the existing literature (Nikjoo et al., 2022; Osman et al., 2020; Yang et al., 2018) in its finding that females can experience international tourism without gendered power structures. In such tourism activities, independent females could avoid being dominated or dependent because of gender due to the Islamic culture, including an absence of constraints from male family members (e.g. male dominance) and male strangers (e.g. unwanted male attention). Table 5.2 summarises the participants’ experiences of multidimensional freedom and independence.

Table 5.2: Intersectional tourism experiences associated with multidimensional freedom and independence

Multidimensional Freedom and Independence	Quotations
Facilitators or Enablers: Contemporary social changes; Negotiations; Opportunities; Tourist-friendly environment	<p><i>I am an educated and independent person. I travel when I want to. My parents know that I am a strong minded person ... I think all these traditional cultures that restrict females in our Muslim community are by people with backward thinking. If we look at the Islamic history, women are strong, they went in the battlefield along with men, Prophet Muhammed’s wife, Khadija, was a businesswoman, and not staying at home ... (Siddiqa)</i></p> <p><i>The Uber had an app that showed information where I was picked at and dropped off. I was able to follow the route in real time. This form of advancement was safe considering that I was travelling alone with the driver as a female and that India is known for not being a good place for females (Nushrat)</i></p>
Muslim minority and multicultural background: liberal, relaxed Shariah regulations	<p><i>We are lucky that Fiji is a multicultural country, there are no legal laws that can control us in doing things because we are females (Maryam)</i></p> <p><i>I was expecting that as a Muslim country, UAE would be strict like Saudi Arabia. Maybe I would face some challenges and be careful in public areas to not break the Islamic laws</i></p>

	<i>(Muskan)</i>
Resistance and/or enhancing femininity practices	<i>My daughter's mother-in-law told me not to think about what my husband will say, that I was in holiday and should enjoy. She told me times have changed and females need to speak up for themselves. While with her, she encouraged me to go out, including at times leaving husbands at home who would cook something for themselves.</i>
Solo and/or companions	<i>I had a great time, full of fun and enjoyment with the Indonesian ladies. We only met during the cruise but we clicked off. Although we could not understand each other perfectly, we managed. It was just us ladies sitting one side, so we were quite open and did not feel embarrassed as there were no males. We joked about our husbands and made comparisons with some Bollywood actors (Safiyah)</i>
Transformations (empowerment)	<i>I wanted to express to people that females can travel alone, to an overseas country. I wanted to give inspiration... that they can be independent, be brave and confident. I wanted to show them that they can travel to an overseas country on their own and not just be confined to familiar environment only just because they are females (Musarrat)</i> <i>At the beginning I was scared because I have never travelled to overseas alone before. My daughter was with me but I was still scared. Its because I always had my husband with me. The good thing was I had done some travelling before which helped in the trip. After sometime I got a bit confident and was no longer feeling that scared (Sahar)</i>

Contemporary social changes are transforming females' subordinate positioning and advancing their tourism participation (Hosseini et al., 2022; Khan, 2011; Yang et al., 2017b). These societal shifts include global Muslim contexts becoming more modern and liberal, with changes in views and (re)interpretations of Islamic ideologies and norms (Kenney & Moosa, 2014; Taji-Farouki, 2004). However, the current study found that the deep-seated cultural values of Islamic societies have slowed such transformations, which are even slower in developing countries like Fiji (ADB, 2021). These background factors probably contributed to greater gendered freedom and independence in the tourism experiences of younger females and, to some extent, those of middle-aged females, whereas the older females were more traditional. Arguably, a combination social changes, particularly, existent from the 21st century, are transforming gendered freedom and independence for Fijian female Muslims (e.g. influence of technological advancements, government legislation, the introduction of the Ministry of Women, free primary and secondary education, increased religious education for female Muslims, rural–urban migration transforming extended family to independent family living), which have increased their international tourism activities.

Moreover, this study asserted that Muslim-minority and multicultural contexts contribute to liberal Islamic communities, entailing some relaxations of gendered cultural practices that contribute to male dominance and the subordinate status of females in Muslim-majority countries (e.g. Iran, Saudi Arabia) where conservative *Shariah* law is prevalent in mainstream society through national legal systems (Tavakoli & Mura, 2015; Tawfiq & Ogle, 2013). For instance, the cultural practice of male guardianship was followed at the personal/family level in Fijian Muslim communities.

This study confirmed the findings of prior studies (Nikjoo et al., 2021; Thomas & Mura, 2019) that female independence and freedom involve resistance to traditional gendered power structures, excluding females with modern and liberal Islamic backgrounds (who also receive greater familial support). It extends the literature by finding that associated with factors such as financial autonomy, good education background and modernisation (Khan, 2011; Yang et al., 2017b), successful professional and independent life, and demonstrating responsibility and maturity contribute to positive gendered tourism experiences. This study found that several factors contributed to the participants' negotiation/facilitation of freedom and independence in tourism activities, which in the current context concerned sponsorships, the presence of familiar individuals at the destination, short travel distance, multiple trip motives and overt/covert tourism engagements. Moreover, this study enriches previous scholarships by arguing that benefits such as independence and autonomy were also realised by females who experienced related tourism activities (including because of encouragement from others) even though they initially did not seek related tourism activities because of traditional Islamic cultural norms and socialisation into a submissive and dependent state.

The current study supports the finding of previous studies (Berdychevsky, Gibson, et al., 2013; Osman et al., 2020) that tourism experiences marked by freedom and independence involve tourists' less censored, unfiltered expressions of themselves (e.g. interactions in loud tones, having fun) without their being controlled by gendered power structures, which in the current context was attributed to Islamic cultural gendered norms (e.g. the *qawamum* role of males and *pardah* of females). In addition, this study found that risky and challenging tourism experiences enhanced the empowerment of Fijian female Muslims, as they became more independent and courageous. Moreover, the current study found that freedom and independence were not only about resisting norms constraining femininity (e.g. vulnerable, dependent, fearful), as often discussed in prior studies (Hosseini et al., 2022; Pritchard & Morgan, 2000b; Thomas & Mura, 2019); they also involved enhancing certain aspects of femininity. This gendered difference in the Fijian Muslim context concerned freedom from power structures associated with the practice of *pardah* (see Section 5.2.3), which involves concealing certain aspects of femininity (e.g. make-up, clothing, hairstyle) to prevent unwanted male attention.

The current research found that companionship was a significant factor enabling females' tourism pursuits, and it corroborated prior studies finding that solo tourism activities continue to involve safety and security concerns associated with gendered risks (Nguyen &

Hsu, 2022; Su & Wu, 2020). It also found that the perceived appropriateness of an activity for a female and the collectivist cultural practice of Islam also affected tourism experiences. The participants' companions were not restricted to *mahram* in all contexts. However, coinciding with independent female tourists globally (Nikjoo et al., 2021; Yang et al., 2018), an emergent trend was that some of the independent Fijian Muslim females (mainly the younger generation) boldly sought to enhance their agency through solo tourism activities.

This study also found that females' freedom and independence were significantly influenced by their female travel companions. This finding is consistent with the literature (Chen & Mak, 2020; Nikjoo et al., 2022) revealing that all-female tourism activities transgressed gendered power structures and these females engaged in mutual support, encouragement and growth and felt equal and empowered in the absence of male dominance and company. However, this study noted a socio-relational difference in travel companions, as younger females tended to be with friends, whereas middle-aged and older females tended to be with family. In the Fijian Muslim context, this socio-relational difference was attributed to middle-aged and older females' sheltered social positioning and limited social interactions outside their domestic environment (e.g. cultural norms prevalent in the 20th century), whereas younger females were able to expand their relations with their more flexible lives associated with contemporary societal advancements and the changing status of females. In addition, this research found that female-only tourism involved not only familiar females but also the context of imagined sisterhood, which in the current context involved global relations with female Muslims. This gendered tourism experience reinforced the sisterhood bonding of global *Muslimahs* and of the *Ummah*, the global Muslim fraternity (Mawdudi, 1994).

As earlier arguments showed, similar to past studies (Berdychevsky, Gibson, et al., 2013; Nikjoo et al., 2022), this study identified tourism benefits associated with the independent engagements of solo female tourists or tourists in all-female groups. This study also found that other companions, such as children and mixed-gender groups (friends/relatives), also contributed to participants' freedom from gendered power structures and restrictions. The dominance of constraints associated with males was evident in situations involving companions imposing other gender restrictions (e.g. childcare), which facilitated a more relaxed/freer form of tourism consumption, including freedom in decision-making.

Consistent with previous research on females' tourism (Thomas & Mura, 2019; Yang et al., 2017c), this study posited that tourist-friendly environment was a crucial tourism determinant

for female/female Muslim tourists. Such contexts feature more convenient, accessible and safer experiences (e.g. advanced security provisions; visa-free entry) and promoted independence in activity participation. This study elaborated that the positive experiences of female tourists also involved engagements with different gendered environments. An example was the greater gender equality and female independence in modern or liberal international societies (especially for female Muslims). Differences also included males being more courteous and respectful to females, unlike in the traditional context. In contrast to prior studies (Brown & Osman, 2017; Nikjoo et al., 2021), this study found that Muslim tourism environments featuring the observance of *Shariah* regulations were perceived safer by religiously practising females, as they offered protection from unwanted male attention.

The current study confirmed prior findings that international tourism offered independent females transformational outcomes of empowerment and growth (Berdychevsky, Gibson, et al., 2013; Laing & Frost, 2017; McNamara & Prideaux, 2010; Yang et al., 2018), and it also found that they had significant post-trip experiences. Related experiences involved the reinforcement or evoking of gendered freedom and independence in their regular life affairs, and they reconstructed their gendered positioning and themselves (such as through increased confidence, increased self-reliance and career development) in the familial context or in the Fijian Muslim community in general, which also included post-trip resistance to certain gendered traditions. Social support and encouragement from female travel companions also continued as a result of bonding through shared tourism activities. This study revealed that participants' transformative tourism experiences (including post-trip experiences) as independent females were more supported in modern and liberal Islamic families (including by males). It also found that tourism experiences contributed to social empowerment, with female tourists encouraging or serving as role models for other females/female Muslims in the local context to transform their subordinate gendered positioning.

However, this study found that although tourism can provide escape from gendered power structures, such escape cannot be carried forward into the regular lives of females in a traditional Muslim environment. For instance, it highlighted that males' dominance and subordination of females persisted. In addition, some of the participants concealed their less acceptable tourism experiences because of their sensitive nature and the participants' fear of facing restrictions in future tourism engagements. These findings imply that the 'geography of women's travel fear' is also present post-trip (Wilson & Little, 2008, p.170), particularly for traditional female Muslims. The current study made scholarly contributions by finding

that gendered transformations can extend to subsequent stages of life. For instance, younger females were influenced to address gendered structural traditions in their lives after becoming independent from parental authority (e.g. when living independently or having their own family), and middle-aged females were influenced to transform their daughters' upbringing to make them more independent (e.g. socioeconomic growth, engagement in the non-domestic environment to have a wider awareness of the world), although they could not attain this independence themselves.

Nonetheless, this study found that aspirations for future tourism participation highlight the significance of international tourism in contributing to gendered freedom and independence of female Muslims and is a dominant desire especially for those who are restricted in regular life because of cultural norms. The current study thus extends the literature on multiple social transformations following tourism experiences. Some females can be encouraged to become independent in regular life, which is likely to facilitate their tourism engagement, and thus promote self-actualisation. Other females who are inspired to undertake tourism can attain empowerment through their participation to change their subordinate gendered positioning in regular life.

5.2.1.3. Gendered Cultural Practices as Participation Enablers

In contrast to the typical scholarship positioning on culture, gender and male dominance (Bernard et al., 2022; Nikjoo, Zaman, Salehi, & Hernández-Lara, 2022; Seow & Brown, 2018), the current study provided an alternative perspective on the positive experience of being a female in Islamic culture. This gendered perspective is in contrast to the long-standing universal conception of the subordinate gendered positioning of females in Islamic societies (al-Hibri, 2000; Alexander & Welzel, 2011). In this study, gendered cultural practices as participation enablers entailed entitlements and rights that were bestowed specifically to Muslim females. In particular, Fijian female Muslims benefited from the regular culturally mandated caretaking role of *qawamum* by male family members – that is, as their protectors and maintainers – in their international tourism engagements. This gendered practice was also associated with the Islamic cultural belief that females are both valuable and vulnerable (Ghodsee, 2009). Related participation-enabling gendered cultural practices are summarised in Table 5.3.

Table 5.3: Intersectional tourism experiences of gendered cultural practices as participation

Gendered Cultural Practices		Quotations
<i>Qawammum practice: Mahram as protector of females</i>	Existing Practice	<i>I felt more confident with my brother. He is a man and he is my blood so he provided more protection. Like I was not bothered by the stares of other men and able to explore the place at ease. He took me around wherever I wanted to go and what I wanted to do (Jamila)</i>
	Influences from Tourism Setting (Muslim communities having Shariah regulation)	<i>I visited a Muslim country, which is supposed follow the Muslim practices strictly. Like I felt very safe in UAE because it is a Muslim country and nobody would harm me for being a Muslim. They have the Shariah law there to protect us (Muskan)</i>
<i>Qawammum practice: Mahram as maintainer of females</i>		<i>I take money with me, but I just use my husband's money. He buys whatever I want and tells me to save my money for something else. Although I am earning, my husband manages all expenses of the family. As a man that is his responsibility (Sumaiyya)</i>

enablers

The current study found that the protector role of male family members contributed to the absence of gendered power structures in tourism spaces, which primarily concerned protection from unwanted male attention – that is, from *gair mahram* – and protection of females’ honour and dignity. This gendered situation also implied that tourism spaces were the source of gender limitations/risks for females, especially for those who were independent in their regular settings. In the current context, through their *mahram* accompaniment, female Muslims gained access to tourism activities that would have been restricted without male companions (e.g. because of risks of gendered harassment or modesty maintenance in activity participation). Similarly, practising female Muslims reported that their favourable tourism experiences, including their sense of security as a female, were associated with Muslim environments (e.g. Islamic countries) complying with *shariah* regulations that offered protection from unwanted male attention.

The second type of gendered cultural practices as participation enablers of tourism experience concerned female Muslims’ positive encounters with male family members in the maintainer role. The modern debate on Islam, gender and economic positioning has often focused on female Muslims’ financial dependency and employment issues (Eger, 2021; Moghadam, 2003). However, the current study drew insights into the financial advantages/privileges of female Muslims associated with the cultural practice of their entitlement/right to male breadwinners’ income regardless of whether they were financially independent. This gendered practice was more prevalent in modern and liberal Muslim households, especially those with a prosperous financial background. This financial privilege facilitated a range of tourism choices for some of the Fijian female Muslims despite the presence or non-presence of male breadwinners in tourism engagements.

Essentially, the current study conceived positive gendered cultural practices in Islam as a form of care and attentiveness provided by males through tourism, which implies that females were being recognised and mattered to them. Likewise, it highlighted that these positive tourism experiences for female Muslims represented transforming gendered norms and practices in contemporary Fijian community and were opposed to the traditional stereotype of females as the inferior gender. The benefits of tourism engagements indicated that to an extent, cultural gendered norms advantaged female Muslims in experiencing an absence of gendered power structures relative to non-Muslim females (e.g. see Su & Wu, 2020; Thomas & Mura, 2019; Wilson & Little, 2008; Yang & Tung, 2018).

However, it can also be argued that focusing on the benefits overlooks some of the associated negative effects of gendered cultural practices. For instance, being unable to engage in tourism activities without a protector indicates females' vulnerability and weakness. Such a gendered perspective portrays benevolent sexism, which is underpinned by patriarchy and constitutes female gender stereotypes (Radke et al., 2018). In addition, within-group differences exist, as Muslim females in traditional and conservative contexts encountering patriarchal situations (see Section 5.2.1.1) did not experience these same culturally mandated gendered practices positively (Bernard et al., 2022; Nikjoo, Markwell, Nikbin, & Hernández-Lara, 2021; Tavakoli & Mura, 2015).

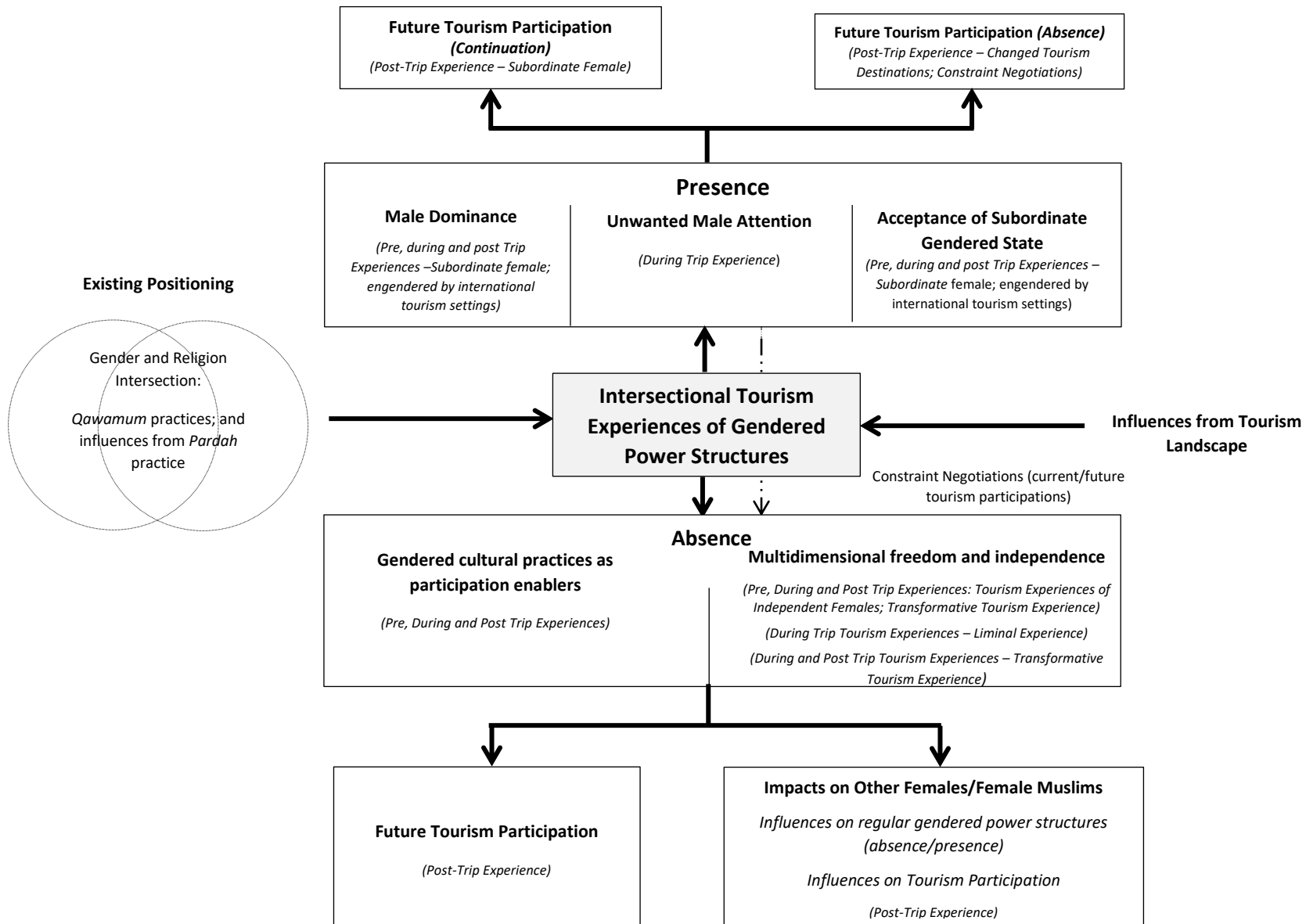


Figure 5.3: Intersectional tourism experiences of gendered power structures

5.2.2. Intersectional Tourism Experiences Associated with Care for and Attentiveness to Others: Presence (Augmented) and/or Absence (Reduced/Negotiated)

The second type of gender-focused intersectional tourism experiences concerned the integrated role of care and attentiveness to others. Care towards others is arguably gendered, as Gilligan (1982) notably contended that females are more concerned about social responsibility in relationships. This study drew insights into the influence of the relationships between gender, religion and culture on the practice of care and attentiveness and on tourism experiences. Consistent with the previous literature (Khoo-Lattimore, del Chiappa, & Yang, 2018; Wang & Li, 2020), this study found that female tourists' caretaking responsibilities were mainly family-centred. However, it further revealed that for the Fijian female Muslims, care and attentiveness to the family concerned both the immediate family and distant/extended family. In the current study, care and attentiveness to others featured either the participants' presence (e.g. as travel companions or visiting them internationally) or absence (i.e. family members remaining at home) in tourism involvement.

Through the *Huqooq-ul Ibaad* cultural norm, Islam charges its adherents with care responsibilities to contribute to others' welfare (e.g. family, kin, the *Ummah* [global Muslims]) (Ansari, 2020). This caretaking practice also demonstrates the Islamic collectivist cultural practice of doing good for others and maintaining relational/social harmony. The following *hadith* and *Quranic* verses illustrate the importance of care towards others in Islamic culture:

None of you will have faith till he wishes for his (Muslim) brother what he likes for himself (*Sahih al-Bukhari*, 13)

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff,' and do not repel them but speak to them a noble word (*Surah* 17, verse 23)

(*Quran.com*, 2017; *Sunnah.com*, 2022)

Traditional cultural gendered norms assign female Muslims the role of primary caretaker of the family and the home (Jawad, 1998). This empirical research found that the culturally mandated maintainer (*qawamum*) responsibility of males towards females primarily socialised the latter into their caretaking duties. It also found that gendered power structures can enforce familial caretaker responsibility on females. Traditional Fijian female Muslims' life goals were marriage and family welfare dedication, which involved sacrificing their

personal interests and dreams. In particular, because of prolonged socialisation, older females held the traditional belief that females should be family-oriented and maintain the private domain of the home. However, this study revealed that in contemporary times, factors such as social transformations (see pp. 261-262), multiculturalism and the increased cost of living influenced Fijian female Muslims to become familial breadwinners. It also found that although familial caretaking to some extent became a shared practice in some modern and liberal Muslim households, most females maintained their primary familial (and home) caretaker role along with their work responsibilities.

In another aspect, all Muslims are expected to abide by the cultural practice of *Sillaturrahim*, that is, caretaking of the kin. *Sillaturrahim* is a moral and care commitment emphasising on allegiance and maintenance of pleasant/harmonious kinship relations while religiously symbolising the act of submission to God (Hamariweb, 2022)

This study asserted that the Islamic cultural practice of *akhlaaq*, emphasising principles of virtue, morality and good manners (e.g. being filial, obedient, respectful and caring towards others), further directs Muslims' care and attentiveness duties (Pasha-Zaidi, 2021). It also highlighted that *akhlaaq* practice included the virtue of ethics of care that reinforced the grounding of females in tending to others while overlooking own needs. Henderson and Allen (1991, p. 99) interpreted ethics of care as a relationship concerned with 'seeing and responding to the need, taking care of the world by sustaining the web of connection so that no one is left alone'.

5.2.2.1. A Positive Outlook of Tourism Experiences Associated with Care and Attentiveness to Others

One of the dominant findings of the current study concerned the favourable attributes of caring activities and relationships associated with religion, gender and culture (i.e. the Islamic cultural practices of *huqooq-ul ibaad*, *akhlaaq* and collectivism) that were embedded in shared tourism activities and experiences. Related insights of this study enriched the findings of prior research focusing on tourism, sociality and relations (Jepson, Stadler, & Spencer, 2019; Larsen, Urry, & Axhausen, 2007). It also confirmed the findings in the literature that females' tourism experiences centred on enhancing social and relational practices (Janta & Christou, 2019; Schänzel & Smith, 2014). For instance, Fijian female Muslims, unlike their male family members, defined themselves more in doing family and kinship through tourism,

which was predominantly influenced by the aforementioned Islamic cultural practices. The current study postulated that with tourism activities being for and about family/kin, togetherness and prioritisation of others formed the essence and meaning of tourism experiences for the Fijian female Muslims. This section discusses their caretaking practices and the benefits and outcomes of family and/or kinship tourism. It also examines caretaking associated with non-presence during trips, which is also illustrated in Figure 5.4 and summarised in Table 5.4.

Table 5.4: Intersectional tourism experiences associated with care and attentiveness to others (positive outlook)

Care and Attentiveness to Others (Family/Kin)	Tourism Experiences	Quotations
<p>Huqooq-ul Ibaad: welfare maintenance of others (collectivism)</p> <p>Females in primary/multitudinous carer roles (influenced by maintainer role of males, gendered power structures, socialisation)</p> <p>Sillaturrahim: kinship caretaking</p> <p>Akhlaaq (principles of virtue, morality and good manners)</p> <p>Also included family/kins not present during the trip</p>	<p>Dedication to the family and associated caretaking</p> <p>Feminization of caring in kinship tourism (e.g. extension of domestic caretaking practices; gift-giving)</p>	<p><i>I wanted my parents, especially my mother, to get a rest from busy life, with the work, home and serving the community that they do all the time, and also to experience different things in different parts of the world (Siddiqa)</i></p> <p><i>I always do shopping for my relatives in Fiji, my sisters, sister-in-law, niece and nephews. I like to bring them gifts, get them things which they cannot get in Fiji. It makes me happy to make them happy (Fatima).</i></p>
	<p>Social context influential in wellbeing contribution (importance of tourism activities)</p>	<p><i>We planned to have a family gathering in Malaysia and Singapore. We wanted to have a holiday and reconnect with each other at the same time. Instead of the typical gathering at each other's home, being at a different place would be more enjoyable and we can get to experience all those different things there as well (Zara).</i></p> <p><i>After the trip, my children were so happy. They could not stop talking about the good times that they had. It also made me happy that it was a successful and memorable trip for my family (Safiyyah)</i></p>
	<p>Relationship reinforcement</p>	<p><i>They looked after and stayed together with our children. They looked after our house. They prepared for our return, making the food we liked we missed in the overseas, and coming to pick us from the airport. ... I am always ready to support them as well because of what all they did for us ... Our relationship kept on getting better (Safiyyah)</i></p>
	<p>Learning outcomes</p>	<p><i>Travelling as a family and visiting other families in the overseas was a good way for my children to learn about the importance of family in life and how to be together and continue with the relations and the family lineage (Shabina)</i></p>
	<p>Social reputation enhancement</p>	<p><i>My mother always shows pride to other ladies in the community about me taking her on holidays. She shares about the different experiences she had in overseas countries. She often mentions with pride that 'it is because of my daughter' and anticipates others compliments (Siddiqa)</i></p>

	Inspiration to others (e.g. family tourism types)	<i>After hearing about our family trip experiences, some of my dad's friends also started to take his families for holidays. They often seek advice from us when organising the trip such as about the places to visit, the activities to do and all that (Samara)</i>
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5.2.2.1.1. Caretaking Practices in Family and/or Kinship Tourism

In taking a favourable approach, the current study extends prior studies (Stone & Petrick, 2017; Wang & Li, 2020) that conceived of caretaking as an important attribute of family tourism for females. In the current context, these tourism experiences represented dedication to the family and not being selfish by prioritising self-interests. In addition to the continuation of routine caretaking activities, females facilitated the tourism engagements of family members or complied with their travel needs (e.g. financial and visa arrangements, safety, security and health concerns, activity preferences), and thus became voluntary secondary consumers of international tourism. It highlighted that international tourism also provided a space to fulfil familial care and attentiveness duties that were overlooked in regular life (e.g. a working mother/wife assuming a regular housewife role). Moreover, unlike most previous studies (e.g. Wang & Li, 2020; Zhang & Hitchcock, 2017) that emphasised the caretaking role of a mother/wife, the current study extends insights on multiple gender roles that also included tourism experiences, such those of a daughter/daughter-in-law and a sister/sister-in-law. Here, this study elaborated that apart from traditional caregiving duties such as looking after elderly/sickly parents (Crabtree, Husain, & Spalek, 2017) in tourism engagements, an emergent trend involved independent adult daughters organising international tourism specifically for their parents, indicating the importance of tourism as a means to provide filial love and care.

The current study elaborated on gendered caretaking commitments in kinship tourism. The literature on care as a social and moral dimension of VFR trips has centred on hosting and hospitality (Larsen et al., 2007; Shani & Uriely, 2012) or transnational care and familial labour (Janta, Cohen, & Williams, 2015). The current research gained insights into guests' perspectives on caring for international kin being visited (predominantly in hosting situations). It revealed that the *sillaturrahim* practice of Islamic culture does not solely focus on visiting kin but also contributes to their welfare and well-being in various ways. This gendered tourism experience can be understood as feminisation of caring, which Janta and Christou (2019) interpreted as a caring practice associated with females' role in sustaining families (and friends) transnationally. Some of the Fijian female Muslims' caretaking

activities included the preparation of gifts/other goods prior to the trip, routine domestic caretaking during the trip, and passing on knowledge and skills (e.g. familial/cultural traditions). The study findings indicated that females, especially older/married women, were more engaged in facilitating social connectedness within the larger international kinship network. This study further contributes to the intersectionality literature by highlighting the interconnections between different intersectional gendered practices. In the Fijian Muslim context, travel support by kin, such as hosting, sponsorships and the provision of a safe, secure and familiar environment, addresses gendered power structures for females in their tourism engagements. The reciprocal situation involved giving filial care to kin by showing gratitude and maintaining relations, as is also directed by the *sillaturrahim* and *akhlaaq* cultural practices. This positive outlook on caretaking obligations associated with travel support offers an alternative scholarly perspective on experiences of debts of gratitude in VFR tourism, which have often been seen as limitations in the previous literature (Aramberri, 2001; Ashtar, Shani, & Uriely, 2017).

5.2.2.1.2. Benefits and Outcomes of Family and/or Kinship Tourism

This study's emphasis on the welfare and well-being outcomes of shared tourism experiences aligns with prior research (Su, Tang, & Nawijn, 2021; Vada, Prentice, Filep, & King, 2022) that found that social context is a key factor in the well-being of tourism participants. It found that family and/or kinship tourism generates well-being outcomes (Backer, 2019; Miyakawa & Oguchi, 2022; Uysal, Sirgy, Woo, & Kim, 2016). However, the current study emphasised a female Muslim tourist's caretaking role in contributing to the well-being of others, specifically family and kin, while simultaneously benefiting from the enhancement of her own well-being. This study elaborated on female tourists' role in maintaining harmony between relatives, including being considerate and tolerant in negative and unpleasant experiences when providing care and attentiveness to others. This study also implied that tourism, through welfare and well-being outcomes, enables the fulfilment of the duty of *huqooq-ul ibaad* (Ansari, 2020).

The current study elaborated that prioritisation of family/kin through care and attentiveness entailed a relationship between altruism and well-being. Altruism involved females making compromises to prioritise the well-being and satisfaction of others' needs/interests in tourism engagements. These experiences were a source of the females' own happiness and well-being as well, and thus, this gendered tourism experience resonates with Auguste Comte and

Aristotle's moral conception of well-being (Batson & Shaw, 1991). This research also contended that care and attentiveness to kin and/or family in shared tourism activities generated pleasure and satisfaction equally for the carer and the care recipients, thus resulting in collective well-being. Alternatively, this study found that tourism activities simultaneous with doing family and/or kinship also contributed to wellbeing and welfare enhancements. For instance, in addition to affirming previous studies (Gibson, Pratt, & Iaquinto, 2022; Munoz, Griffin, & Humbracht, 2017) that emphasised visits to migrated kin (and their descendants) at their residential country/domicile, this study also shed light on kinship tourism activities in foreign destinations involving (re)connecting with kin from different parts of the world while participating in specific tourism activities together.

This research found that international tourism was a way for the Fijian female Muslims to nurture and preserve their culture, traditions, relations and commitments, specifically in the familial and/or kinship context. This parallels the finding of previous scholarship (Durko & Petrick, 2013; Hall & Holdsworth, 2016; Janta & Christou, 2019; Zhao, Chen, & Xu, 2020) that prioritisation of others involves shared spaces, togetherness activities, and quality time spent others, which contribute to the maintenance and reinforcement of family and/or kinship relations, including acquaintance with new relations (e.g. by married/older females). It also contributes to the tourism scholarship (Fu, Lehto, & Park, 2014; Wu, Kirillova, & Lehto, 2021) on learning outcomes in family and kinship tourism involving a joint experience. For instance, in the Fijian Muslim context, tourism enabled female tourists to nurture younger family members in maintaining relations and family/kinship lineage through the provision of care and attentiveness, thus cultivating the cultural practice of *Huqooq-ul Ibaad* in the contemporary generation and, potentially, in the future. In addition, the current study enriches the literature by asserting that relationship durability in an individual's family and/or kinship tourism can increase after they return to the regular environment. For instance, Fijian female Muslims' family bonding and interactions improved after their trips. In another situation, the participants maintained their relationships with kin through reciprocal caretaking by hosting them or fulfilling their requests in their regular environment. The research findings also indicated that the provision of care and attentiveness to others enhances females' social reputation. For instance, in the Fijian Muslim context, daughters gained positive recognition in society and in their (extended) families for emphasising their parent's tourism engagements and thus taking care of them.

This study also found that female Muslims' aspirations for future tourism participation indicate its important contributions to the care and well-being of the family and/or kinship relations. It also highlighted wider impacts, with female tourists arousing local females' interests in solely family tourism to enhance family functioning and bonding, whilst kinship tourism activities had already been dominant for a long time in the Fijian context. Similarly, younger females inspired others to organise trips for their parents, thus showing their filial care and love to them, as emphasised in Islamic culture.

5.2.2.1.3. Care and Attentiveness to Family/Kin Not Present on the Trip

In contrast to most of the literature (Fu et al., 2014; Gibson et al., 2022; Munoz et al., 2017; Wu et al., 2021), this study also found that the maintenance of relationships through international tourism involved more than the co-presence of family members/kin. In the family context, caretaking involved making alternative arrangements for family members in the home environment and being in touch with them (e.g. phone/video calls) when certain travel circumstances did not permit their accompaniment (e.g. single-person visa, restricted travel sponsorship), which served as tourism determinants for the participants. Moreover, this study found that even if family members were absent during a trip, they could influence participation in certain tourism activities (e.g. shopping for them). In addition, it found that future trip planning centres on family tourism, unlike previous trips that involved the absence of family members. This study elaborated that post-trip tourism experiences of relationship development also involved kin who were not present in tourism engagement but supported tourists' tourism activities (e.g. by taking care of routine affairs in their absence). In addition, similar to family members, relatives' preferences were considered in certain tourism activities such as gift shopping. The practice of gift-giving in performing kinship is significant in Islam, considered akin to charity along with relationship maintenance, and thus involves social, moral and spiritual benefits. This finding fills the research gap on gift-giving in Islam and tourism (Oktadiana et al., 2016) and was associated with the gendered practice of care and attentiveness by females.

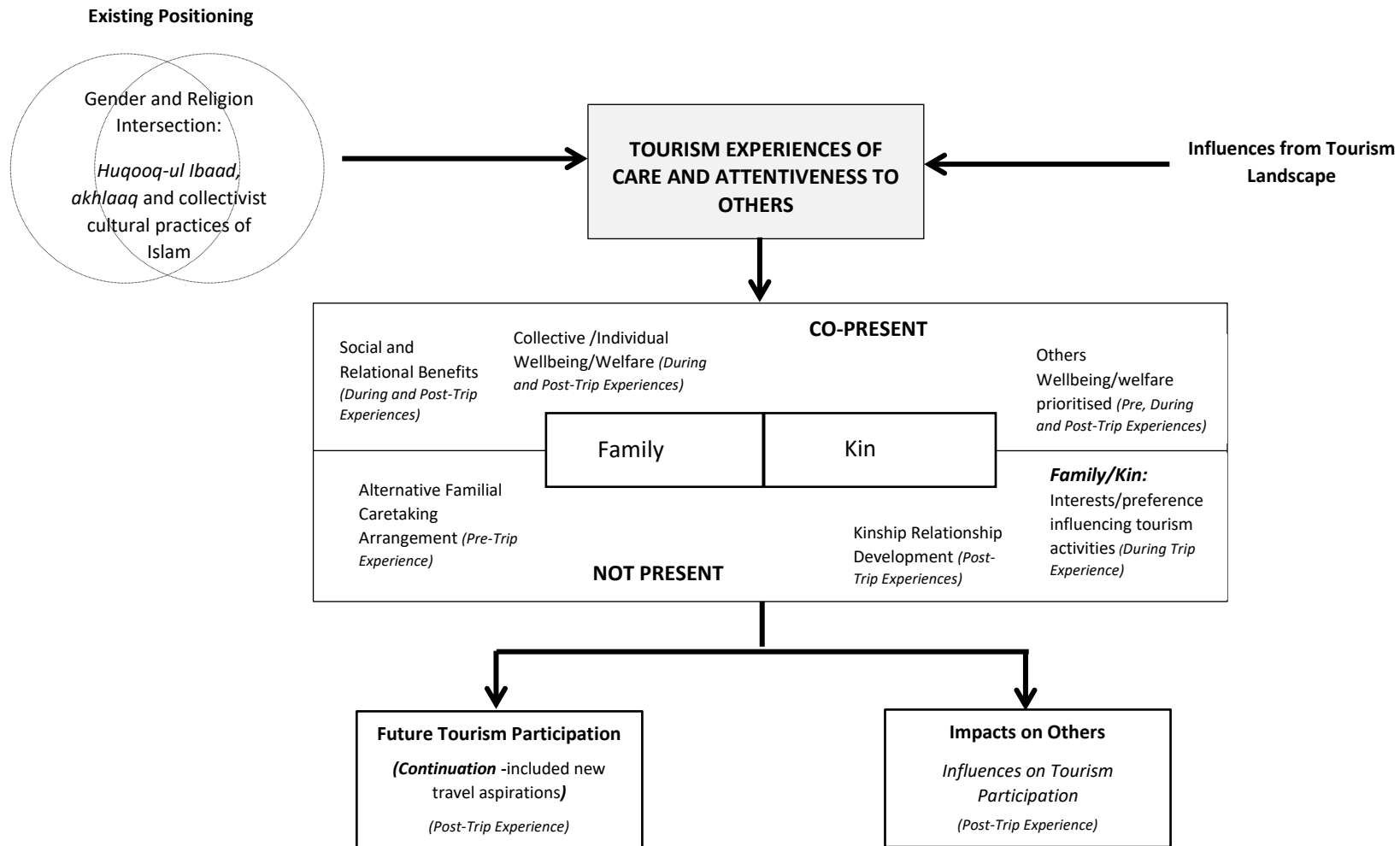


Figure 5.4: Intersectional tourism experiences prioritising care and attentiveness to others

5.2.2.2. Break from Caretaking for Others and Emphasising on Caretaking for Oneself

The current study affirmed previous tourism studies (Gao & Potwarka, 2021; Schänzel & Smith, 2014; Shani, 2013) on simultaneous positive and negative experiences (e.g. separateness/togetherness) of care and attentiveness to the family and/or kin. However, in the Fijian Muslim context, females faced more tourism constraints from caretaking for family members than in other relations (e.g. kin), as family bonds are the most significant interpersonal relationships. This section discusses familial caretaking constraints and related constraint negotiations in tourism, including their post-trip impacts, as illustrated in Figure 5.5. This section also discusses kinship caretaking constraints, related constraint negotiations, and future tourism participations, as illustrated in Figure 5.6. Table 5.5 summarises the participants' tourism experiences regarding caretaking constraints and their associated breaks from caretaking for others.

Table 5.5: Intersectional tourism experiences of caretaking constraints and associated break from them

Care and Attentiveness to Others (Family/Kins)	Tourism Experiences	Quotations
<p>Huqooq-ul Ibaad: welfare maintenance of others (collectivism)</p> <p>Females in primary/multitudinous carer roles (influenced by maintainer role of males, gendered power structures, socialisation)</p> <p>Sillaturrahim: kinship caretaking</p> <p>Akhlaaq (principles of virtue, morality and good manners)</p> <p>Also included family/kins not present during the trip</p>	<p>Familial Constraints (Existing, Augmented): lower self-prioritisation, guilt constraints, delayed participation, continuation in trip, engender gender subordination</p>	<p><i>Everything changes once we become a mother. My son is very small ...I have to spend a lot of time with him during the trip so I could not enjoy my trip ...Sometimes it gets very tiring and I feel like I really need a time-out. But still I cannot leave my son just like that. I cannot be selfish (Sana).</i></p> <p><i>I did not like that females in the overseas have so much freedom, the modern countries. They need to spend more time at home and maintain the family. Instead of going out, having parties with friends, they can spend the time in nurturing family members, like making their children more Islamic (Ayat).</i></p>
	<p>Included acceptance of constraints: socialisation</p>	
	<p>Break from Care and Attentiveness to the Family (Negotiated): facilitators/enablers, wellbeing enhancement, temporary pleasure, post-trip transformation (break from or changes to caretaking practices)</p>	<p><i>I do not get much holidays when I am in Fiji as I am always busy looking after the family and the house, and then there is work on the other side. Actually, there are holidays but we women become more busy, especially when all family members are on break and staying at home ...This trip will provide rest to me because I will faraway from others. I will be free, having fun and enjoying myself on own (Zubaida)</i></p>
	<p>Kinship Caretaking Constraints and Reflections for future participation: Debt of gratitude, overdependence, exploitation</p>	<p><i>The family we stayed with ... did not treat us well. They always wanted us to feel grateful that we were visiting them and they were hosting us. They instructed all the dos and don'ts to us. Their tone of speaking at times was unfriendly. At times when they go out, we would be doing the domestic chores at the house. Its like we did not have much freedom and that we were not on holiday (Siddiqa)</i></p> <p><i>After experiencing some challenges with the</i></p>

		<i>relatives, I thought in the next overseas trip to New Zealand, I would not stay with them. I would just visit them for a short while. Actually, I would try not to stay with any relative for long duration. In this way there would not be any conflicts and our relations will remain good (Maryam).</i>
	Inspire Others (reduced caretaking responsibilities and self-care)	<i>After hearing about ladies outings in the overseas, my mother-in-law took the initiative to start ladies outings with the XXX (refers to a religious organisation) ladies. They started having tea outings with only females, there was no males there (Sana)</i>

5.2.2.2.1. Familial Caretaking and Constraints

The familial responsibility of caring for and prioritising others, based on gendered divisions, has been recognised as the predominant tourism constraint for female/women in different societies globally (Nikjoo et al., 2022; Osman et al., 2020). The current study elaborated on tourism constraints attributed to primary and/or multiple gendered caretaking responsibilities (including extended family contexts), such as in the roles of a mother, wife, daughter (in-law) and sister (in-law), associated with *huqooq-ul Ibaad, akhlaaq* and collectivist cultural practices of the Islamic religion. In such limiting situations, personal space in tourism engagements is committed to servicing family members' travel needs/preferences (e.g. influencing the decision to travel abroad, the frequency of tourism activities, the duration or specific types of activities, travel distances). A sense of guilt can further constrain an individual's sense of entitlement in tourism, and they may be seen as selfish. Thus, the current study reinforces the long-standing view that the gender role of being a carer to different family members leads females to have subordinate relations in their tourism engagements, with their own interests and identity being given low priority.

This study highlighted that in the traditional Fijian Muslim context, unlike males in the family, females' prioritisation of familial caretaking (e.g. raising children until they were independent/settled) led them to suppress their tourism desires and to participate later in life (e.g. in middle age or old age). In contemporary times, coinciding with the global trend, international tourism participation has gained prominence in Fiji. Although some of the Fijian female Muslims undertook international travel independent of their family members, others were accompanied by them. Arguably, a tourism setting represents a liminoid state (Berdychevsky et al., 2016; Davidson, 2005; Palmer, 2005); however, this research highlighted that such a state was not experienced when traditional gendered practices of caretaking viewed as limitations prevailed in tourism experiences (e.g. child/elderly care;

some domestic tasks). This study concurred with previous research (Backer & Schänzel, 2013; Wang & Li, 2020) in finding that the gendered carer role seemed to be a recurring theme in females' lives regardless of their home environment or the tourism setting. However, it also implied that the tourism environment can constrain females by increasing their caretaking practices (e.g. added responsibilities for organising activities, challenges associated with a lack of knowledge and experience of the foreign place, conflicts with family members due to generational differences). In addition, this study emphasised that the constraints of gendered caretaking commitments augment females' subordinate gender positioning, particularly when they simultaneously experience gendered power structures (e.g. control of purchases, especially for non-working females).

The current study also found that familial caretaking was expected to continue to generate tourism constraints for females firmly socialised into their traditional gender roles under the influence of Islamic cultural norms, including for currently free females who expected to go through life transitions in the future (e.g. motherhood, marriage). However, some females, such as those who were independent or facing a suspension of their tourism engagement because of life transitions (e.g. motherhood, caregiving to elderly/sickly parents), were likely to undertake future tourism activities without familial caretaking (e.g. when their children were older or their parents were well again). This was expected to relieve them of the gender constraints encountered in previous trips.

5.2.2.2.2. Break from Familial Caretaking

This study also found that international tourism allowed females to shift their focus from care for the family to care for themselves. Negotiation strategies facilitate individualised experiences, and in this regard, the current study affirmed the findings of previous studies (Berdychevsky, Poria, & Uriely, 2013; Small, 2005) by documenting that tourism provided female tourists with partial (partially experienced during the trip) or complete (independent trip) freedom from their domestic routine, from the moral obligation of caring for others and from the accompanying stress. In the Fijian Muslim context, support from others (family and friends) emerged as a predominant negotiating factor, such as with others temporarily assuming the caretaker role or encouraging the pursuit of the individual's tourism desires/interests. The current study highlighted that in traditional settings, most of these supporting individuals were females, and male support represented a gender role reversal (except in modern families), as it was not normally experienced in regular life. Other tourism

facilitators included the availability of different tourism facilities and services suiting different individual needs/interests, as well as caretaker needs. This study concurs with Ratthinan and Selamat (2019) that societal advancements such as technology are important tools in constraint negotiation, which in the current context facilitated interpersonal interactions with family members or electronic home appliances when the participants undertook tourism activities independently. This study found that travel circumstances that did not permit family member accompaniment (e.g. travel visa restrictions, travel sponsorship restrictions, leisure trips combined with other trip purposes [e.g. conferences, VFR, work]) provided unexpected opportunities for the participants to indulge in self-care and self-pleasure.

The autonomy to prioritise the self and attain pleasure is a liminal state for caregivers, albeit a temporary one (Gibson et al., 2012; Small, 2005), as many of the females in the current study were restricted in their regular environment. The participants viewed tourism as a space in which to pursue leisure, and to an extent, being freed from caretaking for others and prioritising the self, facilitated through tourism activities was realised as the holiday itself. This study also found that the participants viewed independent tourism activities as a permissible break, a reward for their hard work of constant caretaking and an opportunity to refresh themselves before returning to their family in an improved state, thus enabling them to serve the family better. The study also found that the emphasis on the temporary nature of international tourism participation allayed their guilty feelings associated with not prioritising family caretaking, a notable tourism constraint for females (Backer & Schänzel, 2013; Gibson et al., 2012). However, for most of the females in the current study, particularly because of Islamic cultural practices, freedom from care and attentiveness to others were not the main tourism motivations, although they experienced these states during their trips. They attained freedom not only through prioritising themselves but also by experiencing opportunities provided at the tourism setting, which was acknowledged as a privilege enabling their tourism pursuits. An emerging trend was the consideration of tourism engagements as a form of self-care and a way for the participants to improve their well-being, especially for independent females. This study found that the liberal and modern Islamic context contributed to this perspective, as it involved resistance to the traditional practice of females being primary familial caretakers (e.g. gender equality also included emphasis on the fact that the Prophet Muhammed did household work) and resisting being subordinate in relationships (e.g. emphasis on entitlement as *Rabbatul Bait*, queen of the house).

The current study concurred with the literature (Berdychevsky, Gibson, et al., 2013; Xu & Zhang, 2021) that tourism experiences involving the absence of care and attentiveness to family members contributed to the enhancement of females' well-being, even when they were satisfied with their family and associated caretaking duties. The state of being liberated provided such therapeutic benefits as relaxation and stress relief. A space was provided for them to be served rather than for them to look after others, as was usual. The Fijian female Muslims involved in this study reinforced their self-identities (which had been initially diminished when defined in terms of others), including reconnecting with their prior selves before being bound to their responsibilities to others (e.g. pre-mothers, pre-wives or pre-housewives rather than constantly responsible wives and mothers or filial daughters, as Islamic culture emphasises) or creating new selves (e.g. as a tourist experiencing local female lifestyles or experiencing girlhood that they had missed because of early marriage and motherhood due to cultural norms).

However, this study also asserted that in traditional settings, tourism well-being fades as females resume their regular caretaking routines and, at times, have added responsibilities (Nawijn, De Bloom, & Geurts, 2013; Westman & Eden, 1997). It aligns with existing research emphasising that the pleasant tourism experience of being relieved from domestic roles is temporary for some females (Hosseini et al., 2022). Thus study also revealed that firsthand awareness and experience of different gendered practices, particularly in modern and liberal contexts, can transform the perspectives and practices of caretaking traditions for female tourists. Fijian female Muslims' changed perceptions and post-trip resistance reinforced changing gendered norms in contemporary times, which included acknowledging over-dedication to the care of the family, being subordinate in relationships, and experiencing gendered divisions in caretaking practices in their regular life. The current study thus extends the literature on the transformative effects of tourism on females and related post-travel resistance of gendered caretaking by going beyond the usual focus on gendered power structures (Laing & Frost, 2017; Nikjoo et al., 2022).

In the tourism context, Lew's (2018) global consciousness approach states that being in the world includes both love for the self and love for others. In the current study, tourism participation revealed the extent of the freedom and self-care that Muslim females experienced or lacked in their regular lives amidst their culturally influenced caring commitments. It seemed that for a long time, most of the participants had overlooked the

Islamic cultural practice that encourages taking care of the self, one's own well-being and welfare, along with those of others, as exemplified in the following *hadith*:

Verily, your own self has rights over you, so fast and break your fast, pray and sleep
(Sunan Abu Dawud, 1369)

(Elias, 2015)

This study enriches the literature (Berdychevsky, Gibson, et al., 2013; Gibson et al., 2012; Hao, Zhang, & Xiao, 2021; Small, 2005) through its finding that the participants' tourism experiences, particularly their post-trip experiences, increased their sense of entitlement to self-care activities such as leisure and domestic tourism, as well as their focus on attaining a balance in caring for others and themselves in their regular environment. In addition to regular breaks from caretaking commitments, awareness of different leisure activities in providing better well-being outcomes benefited these females. This study therefore enriches the finding of previous studies that transformative tourism experiences involve females' well-being renewal in the post-trip context. It also highlighted that self-care and well-being were emphasised more by middle-aged females, who had long been socialised into self-sacrificing to prioritise others, unlike younger females who were more independent and usually prioritised individual well-being to some extent, and older females, who were more traditional.

In addition, this study contended that tourism experiences can influence assessments of underlying factors that condition females in Muslim societies as primary familial caretakers and facilitate comparisons with the contemporary global gendered environment. However, traditional practices still persist in some contexts; for example, such duties were part of Islamic culture, and that awareness of the international gendered environment enhanced their insights. This study also noted that tourism was expected to play a role in shaping the gendered practice of shared familial responsibilities for the contemporary generation in the Muslim context (e.g. mothers were influenced to change their daughters' upbringing, and younger females intended to change their practices when they became independent from their parents and had their own family). Unlike studies that only emphasised traditional culture (Hao et al., 2021; Nikjoo et al., 2022), the current study found that another factor reinforcing gendered divisions in familial caretaking was the respondents' doubts about males' capability to execute caretaking in similar manner as females.

The current study also found that tourism is a social experience. Females' companionship (with families/relatives/friends) involved encouraging and supporting each other to recognise and value themselves through pursuing their self-interests rather than being suppressed by caretaking for the family (Berdychevsky, Gibson, et al., 2013; Hao et al., 2021). This sisterhood/girlfriend experience provides a buffer for the stress of life and contributes to happiness, which the current study found can be experienced both in international travel and post-travel life because of the enduring effect of enhanced bonding between travel companions. Moreover, concerning the social empowerment impacts of tourism, this study suggests that females in Muslim societies can serve as agents of social change to influence changes in other females in terms of traditional caretaking practices and female well-being. Notwithstanding, this study found that tourism experiences involving changed perspectives were more supported in the modern and liberal Islamic contexts.

This study's results regarding the participants' desire for future tourism participation indicated that tourism participation was a significant self-care activity that allowed females freedom from familial caretaking. Therefore, it can be inferred that Fijian female Muslims' repeated tourism engagements are likely to generate a sense of well-being that can persist after they return from their trips (Mirehie & Gibson, 2020). This study also found that the participants' sharing of the importance of tourism participation broadly, including encouraging other females (in their family/community), particularly those involved in familial caretaking roles, to undertake international tourism, either individually or together, centred on not having familial caretaking duties in the future.

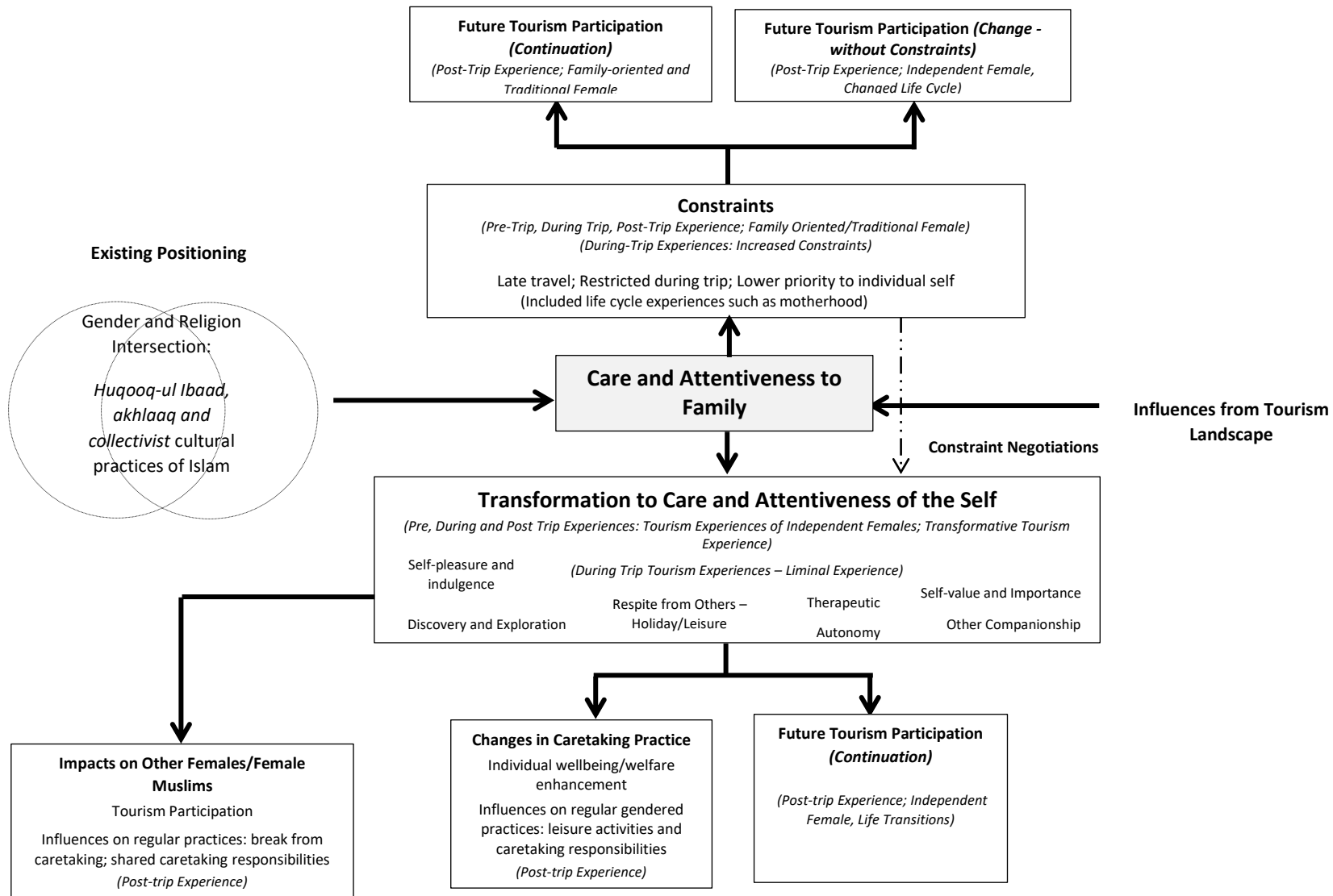


Figure 5.5: Intersectional tourism experiences of familial caretaking constraints and transformation to self-care

5.2.2.2.3. Kinship Tourism Constraints, Negotiations and Evaluations

This study found that the cultural practice of care and attentiveness to kin also generated tourism constraints, although this was less dominant than the familial context. Such experiences included overdependence and exploitation by kin, when fulfilling caretaking commitments to them. The current research affirmed previous studies (e.g. Arramberri, 2001; Ashtar, Shani & Uriely, 2017) revealing unpleasant experiences of debts of gratitude being imposed in exchange for travel support by kin. Moreover, it elaborated that intimate interactions with kin, such as when being hosted, involved female tourists having their privacy intruded upon and their activities controlled. The current study also revealed that caretaking obligations associated with the Islamic cultural practice of gift-giving (and fulfilling kinship requests) to kin (especially distant or numerous kin), including both in other countries and in the usual environment, particularly by married/older females, can be an unfavourable tourism experience. This study found that in general, kinship constraints were more prevalent in distant relations, while in certain contexts, they were emphasised more by independent females. In addition, it noted that in some aspects, routine kinship tourism activities became monotonous, which resulted in certain Fijian female Muslims expressing a desire for diversity in activity engagements during their international trips.

This study found that during constraining moments, emphasis on relationship maintenance and cultural norm adherence dominated (e.g. *sillaturrahim*, collectivism and *akhlaaq* practices in Islam). It further found that kinship constraints could be temporary because of the nature of the tourism experience, which was not an everyday occurrence. Moreover, the current study contended that traditional females are likely to continue participating in kinship tourism that involves constraints.

In another respect, the current study disagreed with the finding of prior research (Backer & King, 2016) that younger females were more likely to engage in VFR trips. The younger generation in the current study seemed more independent and emphasised freedom and diversity, which were restricted in kinship tourism activities, especially those involving generational differences. Therefore, the study argues that independent females' future tourism engagements will involve changes to kinship tourism activities (e.g. restricting visits to close kin, decreasing trip duration and frequency, increasing the diversity of tourism activities).

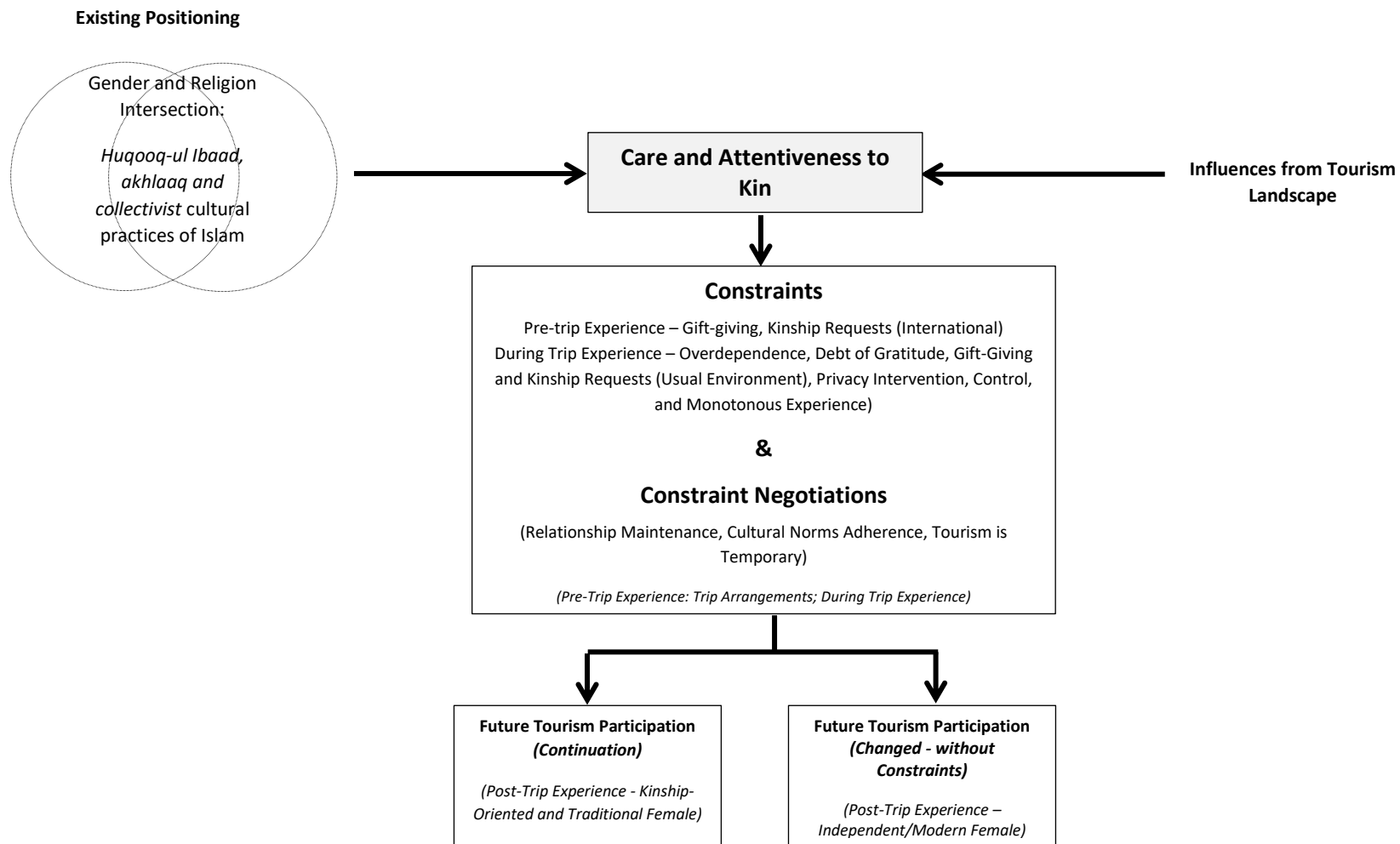


Figure 5.6: Intersectional tourism experiences of kinship caretaking constraints and constraint negotiations

5.2.3. Intersectional Tourism Experiences of Modesty and Morality Sensitivities

The third type of gender-focused intersectional tourism experiences concerns modesty and morality sensitivities, a form of social appropriateness. The relationship between social appropriateness and tourism activities had been recognised as an influential participation/non-participation factor for females in certain cultures and societies, mainly associated with traditional gender roles such as familial caretaking, masculine/feminine attributes and gendered power structures, such as familial or societal contexts (Wilson & Little, 2008; Yang et al., 2017c). Although numerous previous studies have identified social appropriateness as a sociocultural constraint, the current study identified both positive and negative tourism experiences. Specifically, it extends the discourse on tourism, gender and religion by providing comprehensive insights into the influence of gendered modesty and morality sensitivities and thus highlighted differences in the tourism experiences of Muslim females and non-Muslim females. The subsequent subsections provide discussions of the *pardah* practice as social and behavioural conduct/boundaries, tourism constraints (controlled by others or constraints from tourism destinations) and constraint negotiations, cultural modesty and morality reinforcement, and social transformations, as well as the participants' related positive and negative experiences, as illustrated in Figure 5.7 and Table 5.6.

Table 5.6: Intersectional tourism experiences associated with modesty and morality sensitivities

Modesty and Morality Sensitivities	Tourism Experiences	Quotations
<i>Pardah practice: gender segregation and body covering: Principles of Sharam aur lihaj, Hayya, Izzat, Pakeeza</i>	Pardah as Social and Behavioural Conduct/Boundaries: class identity and social reputation, familial honour and reputation (collectivism culture), gender asymmetries (females vulnerable and valuable), self-surveillance and self-control	<i>As females, our body is over valuable asset. We need to protect it and also, our honour. Modest clothing is very important as it will prevent unwelcoming advances from men. They will respect us and stay away from us (Muizza)</i> <i>Some of ladies here went after my mother, telling her why is she letting her young and unwed daughter travel without any of the family members a lot and to many far countries. That it was not appropriate and should think of my reputation and how it will affect my future (Samara)</i>
	Controlled tourism engagements: Familial/male dominance	<i>My father continuously reminded me not to do anything or be in a situation that affects my honour and dignity, and likewise, the family reputation. He emphasised on the clothing I would wear and to keep my distance from strange males as such (Nushrat, although her father was not a travel companion).</i>
	Constraint Negotiations	
	Resistance (included post-trip) – e.g. mixed-gender tourism activities	
	Constraints from Tourism Settings: male dominance and lack of gender segregated	<i>I went to the beach for the swimming, as I can just go in the water in my normal clothes, with the Hijab and all. So in this way I am still maintaining</i>

Associated with gendered power structures	<p>tourism environment</p> <p>Constraint Negotiations female-only/female Muslim tourism spaces, group activities</p> <p>Culture dominance: cease participation</p>	<p><i>my modest dressing (Zubaida)</i></p> <p><i>So we go swimming, play volleyball and use the gym together. We can do all these activities, because it will mostly be us families there so we do not have to consider being careful because of strangers or some Gair Mahram being there. (Shabina)</i></p> <p><i>I did not like the overseas modern environment. When I attended some cultural activities like weddings there was no gender segregation. I appreciate that in Fiji we are traditional, at for cultural activities we have separate arrangements for males and females (Khurshid)</i></p>
	<p>Reinforced cultural modesty and morality practices: modest clothing accessibility, inspirations from international counterparts</p>	<p><i>After seeing the dressing of Muslim ladies there, I started wearing more Abayas or something similar I emphasise these type of dressings as then we indicate to men that we are not attractive to them and they would not stare at us, like from a buri nazariya (bad intention). And also, we look elegant when wearing loose clothes (Tabassum)</i></p> <p><i>As I have transitioned into a Hijabi. I am planning to visit to visit Indonesia again soon, so I can buy a lot of things that modern international Muslim girls wear. It will be suitable for me, modern while making me look decent (Samara)</i></p>
	<p>Impacts on female Muslims (social transformations, inspire tourism participation)</p>	<p><i>My Hijabi friends were excited to learn about the female-only activities ... in Canada. Because in Fiji we do not have a separate environment for Muslim ladies to enjoy the leisure and social life and normally we book a hotel room and have the enjoyment within closed walls. They expressed their intention of going to Canada and experience this female-only environment. (Sana)</i></p>

5.2.3.1. *Pardah as Social and Behavioural Conduct/Boundaries and Tourism Experiences*

The current study identified gendered modesty and morality sensitivities distinctive to Islamic culture, which in the Fijian context were based on the concept of *pardah*. *Pardah* emphasises gender segregation and body-covering requirements. This study found that the *pardah* practice shaped the tourism experiences of Fijian female Muslims, concerning the principles of *sharam aur lihaj* (avoiding shameful acts and protecting dignity), *hayya* (acts of modesty, shyness and decency), *izzat* (protection of honour, dignity and respectability) and *pakeeza* (chastity and purity). *Pardah* serves as a social and behavioural boundary promoting good conduct between males and females who do not know each other (e.g. showing respect), avoidance of situations of unwanted attention and appropriate public presentation. This study's emphasis on the honour and dignity of females also expands on the findings of prior studies on gendered risks and constraints in tourism participation, (Kong & Zhu, 2021; Yang et al., 2017c), highlighting the intertwining nature of sociocultural risks (e.g. social

appropriateness of females in Islamic culture) and physical risks (e.g. indecent behaviour, sexual harassment).

Several studies have regarded familial concerns as having a critical influence on females' travel/tourism, particularly pertaining to their gender and the related constraints (Hosseini et al., 2022; Yang et al., 2018; Yang & Tung, 2018). In the current study's context, in protecting their own honour and dignity, the Fijian female Muslims were concurrently responsible for protecting their family's honour and reputation and preserving social appropriateness (e.g. among their kin and in society). This study found that such travel conditions could also be attributed to Islam's collectivist culture.

Moreover, the current study highlighted gender asymmetries in Islamic culture, with the maintenance of modesty and morality of and by female Muslims given more attention than that of males. This practice was mainly due to the cultural perception of females as vulnerable and valuable, prompting greater safety and protection measures such as from unwanted male attention in social contexts like tourism spaces while maintaining their honour and dignity (Ghodsee, 2009). The current study found that the Islamic cultural norm of females wearing long and non-revealing dress was perceived to offer them greater protection from gendered risks and constraints, particularly unwanted male attention.

In addition, this study affirmed the finding in the literature that certain cultures consider solo travel by females inappropriate because of the safety and security risks involved (Hosseini et al., 2022; Yang et al., 2018). As aforementioned (see Section 5.2.1), solo tourism activities are not a common practice for Fijian female Muslims, particularly because of the gendered risks and constraints involved (e.g. unwanted male attention, social appropriateness), which also concerned the protection of their honour and dignity. In addition, as discussed (see Section 5.2.1), in Islam, the protector role (*qawamum*) of males was deemed to ensure females' honour and dignity in the tourism context, thus justifying their presence as travel companions. However, this study found that most Fijian female Muslims were not restricted to *mahram* accompaniment in all contexts and had other companions (family/friends).

This study also posited that because Muslims are a religious minority in Fiji, the participants faced fewer gender restrictions than their counterparts in Islamic countries (e.g. Saudi Arabia, Iran), who face state-regulated modesty and morality policing (Tavakoli & Mura, 2015; Tawfiq & Ogle, 2013). Although, this study found that in Muslim minority contexts like Fiji,

family (immediate and/or extended) and, to some extent, (Muslim) society, influence modesty and morality sensitivities associated with females' tourism experiences.

Scholars such as Jordan and Aitchison (2008) and Osman et al. (2020) have identified self-surveillance and self-control as some of the travel behaviours that females use to address gendered risks and constraints. In the current study, Fijian female Muslims displayed similar behaviour by complying with the *pardah* practice of Islamic culture. The participants' interactions with unknown males (*gair mahram*) were restricted in tourism settings. For instance, solo encounters with *gair mahram* and frequenting male-dominated tourism spaces were avoided. However, this study found that the participants could not be totally segregated from *gair mahram* in all contexts, who were directly/indirectly present at tourism destinations (e.g. as fellow tourists, tourism service providers and locals). In such situations, the participants' social/behavioural conduct with the *gair mahram* included dressing modestly, avoiding open conversation, speaking in low tones, lowering gazes and avoiding any forms of (gender-) sensitive behaviour.

Psychology research has shown that in social settings, modesty and morality attributes can have positive impacts on relations (Flugel, 2008; Schooler, 2007). This study found similar experiences in the tourism context where social and behavioural conduct/boundaries were maintained. For instance, Fijian female Muslims received courtesy and respect from males in Muslim environments that followed *shariah* regulations or from males in general (Muslims/non-Muslims) when abiding by the *pardah* practice (e.g. modest clothing provided a cue to males to distance and limit non-purposive interactions).

This study found that females' maintenance of honour and dignity through complying with gendered modesty and morality practices was a key feature of their tourism experiences in Islamic contexts, akin to maintaining their class identity and social reputation of being decent and respectable (e.g. preventing stigmatisation of shame or being labelled as improper). These findings align with Bourdieu's (1984) proposition that one's class is defined by the presentation of the self, which confirms one's social positioning. However, this study also stressed that compliance with modesty and morality practices denoted female Muslims' religiosity and status as good ambassadors of the Islamic religion.

5.2.3.2. Control in Tourism Engagements/Participation and Constraint Negotiations

The current study found that in conservative Islamic settings, modesty and morality practices are associated with dominance and control, including of tourism engagements. Its emphasis on the predominant constraints related to gendered modesty and morality practices extends the literature on the long-existent gendered structures that affect females' tourism consumption in different societies (Green & Singleton, 2006; Seow & Brown, 2018; Yang et al., 2017b). In particular, the findings suggest that a greater emphasis on female honour and dignity – because, for example, females are the main bearers of the family reputation – augments gendered power structures (see Section 5.2.1.2.). However, as discussed, the absence of legal regulations on morality policing benefits female Muslims in religious minority contexts, but family (and society) were equally influential in imposing restrictions and thus constraining their tourism activities. This study elaborated that in patriarchal situations, maintenance of females' honour and dignity also maintained the honour and dignity of males. In addition, as discussed (see Section 5.2.1.2), gendered power structures can be reinforced by females, particularly through their acceptance of subordinate gendered positioning, with some of them (e.g. older family members such as mothers, mothers-in-law, grandmothers and aunts) being gatekeepers of traditions to ensure that other females conform to them. This study highlighted that submissive and obedient behaviour, including for fear of potential negative consequences (e.g. criticism, further sanctions/restrictions) further constrained some of the females. It also found that respect for others (e.g. in contexts such as the family), which also includes the international Muslim environment, also serves as a form of control. The current study further found that in one situation, modesty and morality sensitivities are influential factors confining females to domesticity, whereas in another situation, despite the interviewees' participation in tourism, restrictions persist because of social appropriateness, and involve surveillance and monitoring in tourism settings.

Conversely, this study found that tourism experiences entail resistance to and freedom from dominance and control associated with gendered modesty and morality sensitivities, which can be experienced either through prioritisation or opportunities. Some of the participants' experiences of freedom included interactions with *gair mahram* (e.g. accompaniment in a mixed-gender group), engaging in activities in the presence of *gair mahram* (although with companions), solo tourism activities and making adaptations to dress codes (e.g. removing the *hijab* when swimming or engaging in sports activities). The current study posited that although resistance and freedom were attributed to contemporary social changes that are

transforming gendered practices (see Section 5.2.1.3), the tourism destination can be equally influential. It thus extends and affirms the literature (Small, 2016, 2021; Uriely & Belhassen, 2006) finding that the liminality of tourism spaces challenges and allows resistance to rules concerning social appropriateness while transgressing gendered and class boundaries. In particular, the current study found that the absence of dominant/intervening individuals, the foreignness of tourism spaces (included different gendered environments), and the infrequency and pleasure of tourism experiences contributed to resistance to and freedom from some of the gendered modesty and morality practices, which for the Fijian female Muslims concerned the *pardah* practice.

This study also considered post-trip resistance, particularly empowerment and growth in challenging the dominance and control that led to the subordinate gendered positioning of Muslim females (see Section 5.2.1.3), although the participants still abided by some of the modesty and morality practices by personal choice. However, it elaborated that a major influence was exerted by other female Muslims, especially those with modern and liberal backgrounds (e.g. gender segregation was relaxed in certain contexts). The current study asserted that these transformations were more evident among independent females, primarily the younger generation. It seems that these transformations will persist into the future, with younger females intending to live a less conservative life when independent from their parents and some mothers adopting a less conservative approach to the upbringing of their daughters. The tourists also influenced other females in their regular environment (family/community) to challenge dominance and control associated with gendered modesty and morality practices.

However, the current study found that the influence of tourism experiences cannot always be carried forward in regular life, due to the dominance of conservative settings or because certain types of resistance were more suitable in tourism settings (for example, because such settings are temporary) and thus preserved Islamic norms on modesty and morality practices. This study found that the aspiration to continue engaging in tourism indicated its importance in helping the participants to experience freedom from the dominance and control associated with modesty and morality sensitivities.

5.2.3.3. *Constraints of Tourism Settings and Constraint Negotiations*

This study also offers findings regarding the constraining nature of tourism destinations, such as in not being accommodating to gendered modesty and morality sensitivities, particularly for female Muslims. Foucault (1977) stated subjected bodies are docile, serving domination and subordination relations through practices of discipline, surveillance and self-restraint. The current study also agreed with Giddens (1991) that control from social relations reflects control of factors like the body. For a long time, the tourism landscape was argued to be a male-dominated environment, with females often being targeted as objects/subjects of the male gaze/surveillance, especially involving sexual risks or other inappropriate encounters (Brown & Osman, 2017; Jordan & Gibson, 2005). This study found that to avoid gendered safety and security risks from drawing unwanted male attention, females restricted activities, especially those involving greater bodily movements and body exposure (e.g. water-based activities, sports). The *pardah* practice by Fijian female Muslims aimed to offer related gendered protection.

However, an underlying constraint was the presence of *gair mahram*, as despite *pardah*, the participants were limited in their choices of tourism engagements. For instance, for some of the females, tourism engagements were dependent on the availability of *mahram* because of the presence of *gair mahram*. The current study thus reinforces the finding in the literature of the past few decades (Hall & Girish, 2020; Henderson, 2009; Yang et al., 2017b) that a major constraint at most of the destinations (especially non-Islamic destinations) was the absence of gender-segregated facilities, which limited the participants' enjoyment of tourism activities, particularly as Muslim females. In addition to offering protection from unwanted male attention, a female-only environment would offer them freedom to express themselves, to experience gendered fun and entertainment (Berdychevsky, Gibson, et al., 2013; Durko & Stone, 2017; Nikjoo et al., 2022) and, in the Muslim context, to maintain their honour and dignity. Although this study found that some of the Fijian female Muslims experienced gender-segregated environments, but these were unexpected encounters, as such tourism spaces lacked public visibility or their participation was facilitated through familiar individuals at the destination.

This study found that although modest clothing enabled females to conceal themselves from gendered threats, such clothing can emerge as a travel/tourism constraint. Some modest clothes are not appropriate for certain activities (e.g. sports). In other situations, the standard dress code for certain activities violated Islamic modesty and morality standards, with

accommodation not being provided for alternative clothing. This study confirmed the finding in the literature (Brown & Osman, 2017) that the absence of suitable apparel for conservative individuals marginalises their tourism consumption, which in this situation was due to contradictions with tourism spaces and Islamic cultural gendered norms.

The current study contradicts the literature (Berdychevsky, Gibson, et al., 2013) finding that all-female tourism environments offer female tourists the freedom to be themselves, including regarding their appearance. In the current context, conformance to some Islamic cultural practices (e.g. alternative modest clothing, physical activities such as dancing) generated uncomfortable feelings of looking/behaving different and feeling vulnerable to unpleasant reactions from non-Muslim females, who wore their standard dress (although different type) for certain types of activities (e.g. swimming, skiing). This study highlighted that these experiences were not necessarily due to gender but to being a Muslim female. This situation also indicated that constraints can emerge from different tourism bodies; for example, although tourism can provide freedom from social rules for clothing, the presence of tourists with different backgrounds can be a constraining factor. In this regard, the current study found that the availability of spaces for female Muslims was relatively favourable in allowing them freedom from both males and non-Muslim females. However, such spaces were rarer than female-only spaces. In the current study, few individuals experienced such spaces, and only through familiar individuals at the destination.

This study extends the literature (e.g. Su & Wu, 2020; Thomas & Mura, 2019) by highlighting that some females resisted the traditional stereotype of being the subordinate gender by engaging in solo tourism activities. However, in certain tourism spaces, being independent by choice can also be restrictive because of other aspects of the gendered modesty and morality norms of their culture. Some previous studies have found that support from companions such as family/friends encourages resistance to stereotypes concerning females' appearances/presentations in tourism spaces (Small, 2016). In the current study, activities executed in groups (e.g. family and friends) or an environment involving the presence of other female Muslims, even if they were unfamiliar to each other beyond having same religious background, were influential in effectuating their activity involvement, unlike when they were independent. In addition to assuring safety and security, such settings were deemed to provide a sense of familiarity and belonging while preventing the constraining feeling of being different. In addition, this study found that group activities can also offer

gender-segregated tourism spaces (including *gair mahram* and non-Muslim females), especially when tourism spaces were booked for personal use.

Echoing the literature on Muslims' tourism (Battour et al., 2011; Stephenson, 2014), the current study found that unlike their liberal/modern counterparts, conservative/traditional female Muslims were even more constrained in their access to tourism settings, which not only concerned their own restrictions but also the immoral and immodest acts of others. It further found that such contexts were associated with the Muslim environment, where events such as predominantly mixed gender gatherings of Muslims and modern Islamic clothing by females were not appreciated. In addition, the current study highlighted that the strictness of Islamic modesty and morality practices could also be associated with a higher level of religiosity. For instance, although the tourism environment was influential, some negotiated practices ceased because of regret, including seeking forgiveness from God, thus implying potential non-participation in related activities in the future.

Nonetheless, this study found that the participants would continue to experience constraining tourism environments unless destinations adopted changes to make tourism spaces more accommodating to gendered modesty and morality sensitivities. In the current context, Fijian female Muslims who experienced favourable tourism environments inspired tourism by other females in their local contexts, while unfavourable tourism environments would be avoided in the future

5.2.3.4. Reinforced Cultural Modesty and Morality Practices

This study found that transformative tourism experiences involved the reinforcement of cultural modesty and morality practices post-trip. In the Fijian Muslim context, an important tourism activity was obtaining modest clothing, with the international environment providing access to a range of choices, fashions and Islamic cultural representations and cheaper prices. This accessibility was deemed to be beneficial for females from Muslim minority, developing and small island countries like Fiji.

The current study recognised that apart from female tourists' commitment to Islamic culture, their greater interactions with and inspiration from the international Muslim/female Muslim environment were also influential in reinforcing the participants' cultural modesty and morality practices. For instance, some Fijian females became conservative in their practices, such as by becoming a full-time *hijabi* and reducing their interactions with *gair mahram* in regular life because of the influence of their tourism experiences. However, this study found

that some participants' previous experiences of the international Muslim environment involved revisits to reinforce their transformed religious identity (e.g. revisiting destinations to purchase modest accessories after becoming a *hijabi*). These tourism experiences could also be attributed to the Muslim minority setting, as these participants contrast with their counterparts from Muslim-majority countries, who in certain contexts emphasise resisting dominant Islamic cultural and modesty practices (Hosseini et al., 2022; Nikjoo et al., 2021). This study highlighted that transformations also reinforce females' Muslim identity in minority settings. It found that transformations also enhance social reputation, such as through increased respect for being a practising female Muslim.

In addition, the current study found that influences from the international Muslim environment represent a form of Islamic cosmopolitanism that also entails combining modern and traditional perspectives (Tarlo, 2007). In the Fijian Muslim context, Islamic cosmopolitanism was primarily represented by the participants obtaining and donning different types of modest clothes (for religious or non-religious activities). Another situation involved their being independent and religious simultaneously (e.g. not deterred in male-dominated settings while being true to the Islamic faith by donning modest clothes). However, in the Fijian Muslim context, these tourism experiences were more popular among independent females, especially the younger generation, who stressed aligning themselves with the contemporary global Islamic culture. This study also found that the related tourism experiences of Fijian female Muslims reflected the experiences of global Muslim diasporas. For instance, in an earlier study, Thimm (2018) identified Malaysian female Muslims' travel interest to attain female Islamic outfits in Dubai.

The current study found that reinforced cultural modesty and morality practices also involve social transformations, such as inspiring other females in local contexts. For instance, some Fijian female Muslims gifted/sold modest outfits to their local counterparts or inspired them through personal transformation. Such cultural reinforcement was likely to continue, as exemplified in the participants' aspiration for continued tourism participation, including to obtain modest accessories for themselves or for other female Muslims. Similarly, female Muslim tourists inspired other females to undertake international trips.

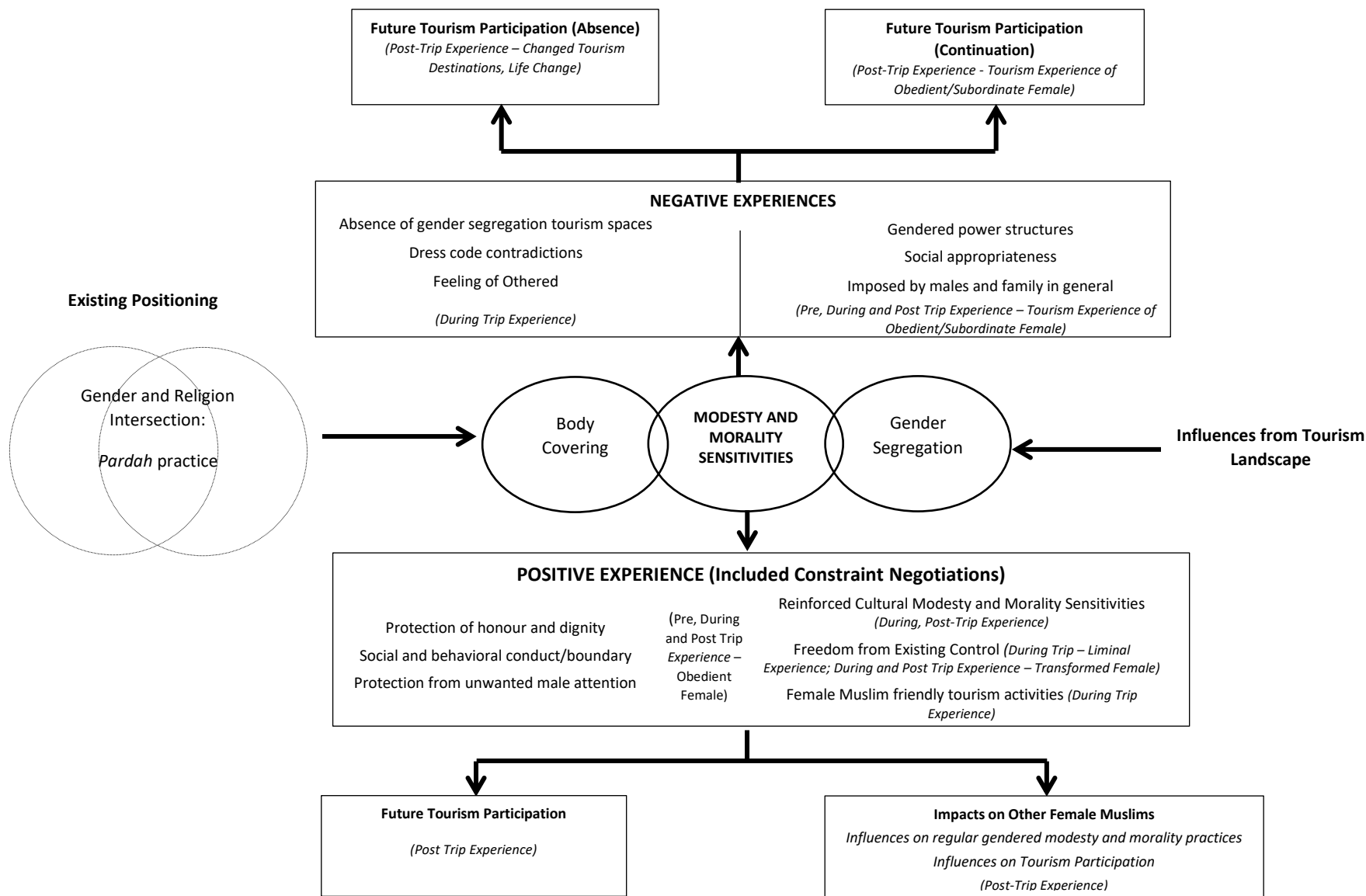


Figure 5.7: Intersectional tourism experiences of modesty and morality sensitivities

5.3. Religion-focused Intersectional Tourism Experiences of (Fijian) Muslim Females

The current study’s contributions regarding the participants’ experiences of religion-focused intersectional tourism experiences centre on the finding that they simultaneously represented gendered experiences. It drew insights into the manner in which their gender identity influenced their religious identity. Particularly, it highlights the Islamic cultural and religious tourism experiences that they experienced differently – that is, their subjective experience as Muslim individuals. Subsequent subsections discuss the religion-focused intersectional tourism experiences that were identified in the current study: ‘Intersectional tourism experiences associated with religious needs and international Islamic environments’ and ‘Intersectional tourism experiences and perceptions of being differentiated as a Muslim tourist’ (see Figure 5.8).

Figure 5.8: Religion-focused intersectional tourism experiences



5.3.1. Intersectional Tourism Experiences Associated with Religious Needs and International Islamic Environments

The first type of religion-focused intersectional tourism experiences concerned the (Fijian) Muslim females’ religious practices and experiences of international Islamic environments and cultures. Religion significantly influences the tourism experiences of its adherents in terms of values, attitudes and behaviour (Eid & El-Gohary, 2015). In the current study, these experiences involved the distinctiveness of being a Muslim and a female simultaneously, centring on interactions with the religion in foreign spaces – that is, tourism settings. Related experiences were also associated with the participants’ religious backgrounds in terms of liberal versus conservative, as well as their religiosity through their type of practice. In the first subsection, both mandatory and non-mandatory religious practices are discussed, with tourism experiences of worship activities and *halal* food being predominant. The second subsection discusses the participants’ experiences of the global Islamic environment and culture, exploring the similarities and differences in the Islamic religion. The findings are also presented in Figure 5.9 and summarised in Table 5.7.

Table 5.7: Intersectional tourism experiences associated with religious needs/practices and international Islamic environment

Religious Needs/Practices, and International Islamic Environment	Tourism Experiences	Quotations
<i>Religious Needs/Practices</i>	<p>Gendered practices leads to Muslim identification and convenience in meeting religious needs/practices</p> <p>Worship activities in non-domestic settings - uncommon regular practice</p> <p>(Un)Accommodating to religious needs/practices</p> <p>Obligatory and/or non-obligatory practices</p> <p>Engagement in activities/places exclusive to males</p> <p>Charity - financial independence</p> <p>Religious activities for successful/positive tourism experiences</p>	<p><i>In Fiji, females are restricted in engaging in religious activities in the public ... because most of the worship activities we do at home. But in India females were engaged in more Islamic activities and were out in the public. Like at the Dargahs, females could just walk in ... (Nushrat)</i></p> <p><i>Sometimes when I make all these enquiries about Halal food they get surprised and then question about my religious practices and of why I am not wearing the Hijab. That time I feel a little embarrassed (Sana).</i></p> <p><i>Some people asked about me going to the Masjid, as its not a norm among Muslim ladies in Fiji. So I told I got motivated through my overseas experience of visiting the Masjid. And I tried to inspire these other Muslim ladies to also pray at the masjid (Tabassum)</i></p> <p><i>I plan to organise a similar kind of ladies religious group in community to the one I attended in the overseas. I want the ladies here to become more religious (Fatima)</i></p>

	Post-trip Transformations	<i>When we stayed at the hotel apartment, we bring foodstuff and cook food there. As it is not safe to eat at the hotel restaurant because the Haram stuff is cooked in the same kitchen as well. But the issue is that it feels like I am at home not on holiday, going back in the same routine of cooking and feeding others (Shabina).</i>
International Islamic Environment	<p>Similarities and differences in Islam (Modern/traditional; Muslim minority/majority)</p> <p>Cultural familiarity: confidence, security and comfort; connection, Islamic items/resources accessibility</p> <p>Novelty of the familiar: diversity; Islamic cosmopolitanism</p> <p>Touristic influences Islamic destination</p> <p>International counterparts: sense of sisterhood; familiar stranger</p> <p>Transformations: non-religiously motivated tourism, greater interaction with religion</p>	<p><i>On return, I increased my religious practices. I started to attend more community events as well, where I became friends with some of the regular ladies. We formed our own group and often do things. Sometimes when our husbands are involved in some religious activities where only males go, we have our ladies gathering like at one of the houses or we go out. We catch up on things, share knowledge and spend time in togetherness (Jannat)</i></p> <p><i>My next trip will be to visit Malaysia and Singapore. A major reason for this trip to first-hand explore the Muslim environment and purchase lots of Muslim items, as I planned to open a Muslim shop for the ladies in Fiji. It will expose them more to the Muslim culture and make them more religious. This kind of trip is more beneficial rather than only exploring and enjoying things when travelling to foreign places (Sumaiyya)</i></p> <p><i>I was surprised that the Islamic laws were a bit a relaxed despite it being a Muslim state. I was expecting it to be strict like Saudi Arabia but it was not. So I felt free in visiting places and engaging in different activities during my trip, as a female (Muskan).</i></p>

5.3.1.1. Religious Practices

Regardless of the situation or context (including the international travel environment), Muslims are required to consistently observe regular religious practices (Hall & Girish, 2020). The literature on Muslims' tourism (Al-Ansi et al., 2019; Battour & Ismail, 2016; Wingett & Turnbull, 2017), including on females (Asbollah et al., 2013; Oktadiana et al., 2020), has often focused on religious practices in general. However, this study found that religious practices are also a gendered experience, and it focused on female Muslims' tourism experiences, which differ from those of Muslim males. This study extends the literature (Asbollah et al., 2013; Hall & Girish, 2020) by elaborating on experiences and perceptions of these religious practices in both Islamic and non-Islamic contexts, which also affect revisit intention and influence other Muslims/female Muslims' engagement in tourism through information provision based on previous experiences.

The current study unveiled the complex and diverse interactions between gendered and religious identities. For instance, one situation concerns females' easier identification as Muslims, particularly when donning Islamic garb (e.g. *hijab*), which facilitated their religious need fulfilment in Islamic-friendly tourism spaces. In another situation, the recognition of their religious identity when practising other aspects of Islamic culture led to their questioning of gendered practices that are overlooked by some female Muslims (e.g. adherence to Islamic dress codes). These arguments fill a gap in the literature by providing insights into the shared needs of and differences between Muslims (El-Gohary, 2016; Vargas-Sánchez, 2019), and probed deeper by unveiling gendered perspectives. The current study found that female Muslims were not homogenous; they varied in their level of religiosity and practice of different Islamic norms (e.g. religious practices, gendered traditions), and these factors affected both their religious and gendered identities simultaneously.

In traditional Islamic settings, females' worship activities are confined to domestic settings (Salam, 2019). The current study asserts that to some extent, this practice probably intertwined with other gendered traditions (e.g. familial caretaking, gendered security and safety concerns, patriarchy) that also support confinement to domesticity. Nonetheless, it found that as the act of being a tourist entails greater engagement in the non-domestic sphere through participation in destination activities, it also coincides with the need to fulfil regular religious needs in such settings. This study elaborated on the liminality attribute of tourism (Davidson, 2005; Palmer, 2005) concerning the non-domestic experience of religious practices that differ from the regular environment for the participants, that is, the Fijian context. In addition, the current study found that these tourism experiences can be transformative in the post-trip stage, involving replication of these experiences in the regular environment (e.g. increasing/engaging in religious activities in non-domestic spheres).

One predominant need of Muslim tourists is the fulfilment of mandatory worship activities (e.g. daily prayers) (Al-Ansi et al., 2019; Battour & Ismail, 2016; Wingett & Turnbull, 2017). This study found that the gendered tourism experience for female Muslims involves accessing segregated religious spaces and places (including ablution areas, washrooms with water facilities). However, it emphasised that the absence of gender-segregated facilities in non-Islamic environment was a tourism constraint, resulting in the participants forgoing/delaying religious need fulfilment or utilising a mixed-gender common space. Conversely, the availability of gendered segregated spaces in Islamic/Islamic-friendly contexts facilitated the fulfilment of gendered conditions associated with religious activities.

Concurring with the literature (Al-Ansi et al., 2019; Battour et al., 2011; Mannaa, 2019), this study found that *halal* food and beverages were another predominant need impacting Muslims' international tourism experiences, with accessibility depending on whether the tourism context was Islamic or non-Islamic. It also elaborated on these insights from a gendered perspective. For instance, it found that the participants' break from their regular routine and attainment of self-pleasure, rest and relaxation were associated with being served at meals rather than their usual practice of cooking for others. Yet this study found that in non-Islamic contexts where the participants had difficulty meeting their religious needs, this tourism motive remained unfulfilled, with some of the females resorting to cooking, including for their travel companions. This study thus affirms the prior finding that satisfying food and beverage consumption contributes to pleasurable moments in tourism experiences (Kim, Park, & Lamb, 2019; Mak, Lumbers, Eves, & Chang, 2017; Son & Xu, 2013), particularly from an Islamic perspective concerning the availability and variety of *halal* choices, especially in Islamic/Islamic-friendly settings. It also extends the gendered perspective by finding that satisfaction with food and beverage resulted in the participants bringing ingredients to for cooking (routine activity) in their regular environment.

The current study extends the literature (Eid & El-Gohary, 2015; Hall & Girish, 2020; Weidenfeld & Ron, 2008) by arguing that tourism experiences feature both mandatory and non-mandatory religious practices. It found that active engagement in religious practices was attributed to the greater accessibility of religious spaces and places (e.g. increased non-domestic/public presence or being in a Muslim-majority environment) as well as to interactions with different Islamic cultures. For instance, the tourism experiences of the Fijian female Muslims involved engagement in activities with local Muslim female religious groups, pilgrimages to shrines and visits to different mosques. In addition, the current study found that tourism experiences also enabled their participation in religious activities that were exclusive to males that were not mandatory (although voluntary) for females in Islamic culture – that is, in the Fijian context (e.g. *Jumah* prayers on Fridays, observance of Islamic events at mosques [e.g. *Lailatul Qadr* night and *Iftar*], performance of *Taraweeh* prayers during *Ramadhan* and graveyard visits).

This study of Muslim female tourists extends previous studies (Alarcón & Cole, 2019; Nikjoo et al., 2022) by find that for religiously practising females, greater execution of religious activities as tourists contributes to experiences of gender equality. The Fijian Muslim females reported experiencing a sense of equality with males and a sense of privilege when

conducting religious activities initially deemed exclusive to males or that were restricted in their regular environment because of the tradition of performing worship activities domestically. This study also found that the greater availability and well-maintained religious spaces/places for females augmented their positive gendered experiences associated with religious practices. This study thus contributes to the literature on independent female tourists (Khan, 2011; Yang et al., 2017b) regarding religious influences. For instance, it found that the act of giving *sadqah* (Islamic charity) in tourism destinations enabled female Muslims to demonstrate their financial independence as they sought blessings on their earnings. The current study also found that females were empowered to extend gender equality in their regular environments (e.g. increasing religious activities at mosques, engaging in previously male-dominated religious activities), which also involved inspiring change in other female Muslims in local contexts.

This study highlighted the different interrelationships between religious commitment and tourism, including those specific to female Muslims. In one aspect, it concurred with the literature (Asbollah et al., 2013; Ratthinan & Selamat, 2019) that religiously committed tourists maintain their religious devotion by prioritising the fulfilment of religious obligations despite being in a different part of the world, which in certain situations may not be Islam- or gender-friendly. This study also identified tourists' influence on the tourism activities of other religiously committed individuals through information provision (e.g. Muslim/Muslim-female destination features) and recommendations. In addition, the current study found that religiously committed individuals generally consider tourism experiences as spiritual, such as by exploring God's creation by visiting different parts of the world (Samori et al., 2016). Prior studies have discussed the influence of religiosity on tourism participation and related activities (Eid & El-Gohary, 2015; Poria et al., 2003; Taheri, 2016). This study elaborated on pre- and post-trip experiences involving religious activities (e.g. supplication [*duas*]; special prayers [*nafil namaaz*], special religious events [e.g. *Milaad, Talims*]) that the participants used to connect with their religious beliefs and God, which indicated the importance of tourism in their lives. In contrast, this study found that some tourists felt dominated by the nature of the international tourism setting and thus did not fulfil their religious obligations (e.g. missing out on prayers because of engagement in touristic activities that were gender-restricted in their regular life, consumption of non-*halal* food because of unavailability or inconvenience). However, this study found that as long as there was some commitment to the religion, the participants' post-trip assessment of the tourism activities (accumulated

experiences) led to religiously influenced tourism motivations for future trips. The participants were motivated to perform *Hajj* or *Umrah* pilgrimages or visit Islamic shrines (including shrines to females) on future tourism trips.

5.3.1.2. Experiences of International Islamic Environments and Cultures

Although Islam is a global religion, its adherents are not monolithic, as they have different backgrounds (e.g. ethnicity, nationality). The current study fills a research gap (Kim et al., 2014; Mastercard & CrescentRating, 2019; Vargas-Sánchez, 2019; Zamani-Farahani & Henderson, 2010) by highlighting similarities and differences between Muslims from the perspective of Muslim tourists, specifically as they experienced international Islamic environments and cultures. These experiences of religious identity were simultaneously gendered experiences for the Muslim female tourists. In addition, the current study found that these experiences differed between modern and conservative Islamic contexts as well as between Muslim-minority and Muslim-majority settings.

Experiences of international Islamic environments and cultures can be considered diaspora touristic experiences. However, unlike existing research on international diasporas involving particular place connections associated with the religion (Collins-Kreiner & Olsen, 2014; Zhu, 2023), the current study focused on shared religious heritage and culture (i.e. Islam), including connecting with the *Ummah* (global Muslim community), in many different places internationally. It argues that the experience of cultural familiarity with international Islamic environments is influential in tourism engagement. This study concurs with prior studies that cultural familiarity increases confidence and provides a sense of security and a more comfortable tourism experience (Lee & Tussyadiah, 2012; Trianasari, Butcher, & Sparks, 2018). In the current context, for the Muslim female tourists, common tourism experiences associated with both religious and gendered identities included ease in meeting their religious needs (see Section 5.3.2.1), protection from unwanted male attention (see Sections 5.2.1.2 and 5.2.3.1) through the observance of *shariah* regulations, and protection from anti-Muslim situations (see Section 5.3.1.1). In addition, the current study found that a sense of global citizenship existed through local Muslims welcoming and providing Islamic hospitality to Muslim tourists, despite being strangers. It found that cultural familiarity involved having access to a variety of Islamic resources/items (e.g. prayer items, outfits, Islamic household decor) to use in the participants' regular environment, especially for tourists from Muslim minority countries. However, the current study found that together with cultural familiarity,

touristic aspects of Islamic destinations (e.g. affordability, easy visa access, attractions) also influenced visits to Muslim destinations (including inspiring other Muslims/female Muslims) by Muslims from different countries.

Past studies have identified experiences of connection and belonging between adherents of the same faith in the context of religiously motivated tourism (Havard, 2018; Sharpley, 2009; Taheri, 2016), while the current study identified similar experiences when the participants interacted with any Muslim environment, regardless of whether the tourism type was religiously or non-religiously motivated. This study found that interactions with the Muslim environment provided a sense of home and place, mainly associated with familiarity and attachment to the religion. The practising Muslim tourists' feeling of belonging and bonding with global Muslims at any place indicated the strength of their imagined relations with unfamiliar individuals (involving interactions/no interactions) and reinforced their connection to the Muslim *Ummah* (Mawdudi, 1994).

Novelty entails newness, differences and unfamiliarity, and is considered the essence of tourism experiences (Blomstervik & Olsen, 2022; Mitas & Bastiaansen, 2018). The current study extends the literature by drawing insights into the novelty of the familiar – that is, simultaneous experiences of novelty and familiarity – in tourism settings. As mentioned, there is diversity in international Islamic cultures. This study found that a predominant tourism experience for the Fijian female Muslims was the exploration and attainment of sociocultural and religious knowledge of global Islamic culture. It also involved experiences of Islamic cosmopolitanism – that is, modern and traditional Islam (Tarlo, 2007) – which inspired some of the participants to adopt change in regular life, particularly the younger generation. Studies have highlighted that accessibility to local Islamic heritage and cultural activities can be provided through tours (Han, Al-Ansi, Koseoglu, et al., 2019; Rasul, 2019). However, while acknowledging that the unavailability of local information resulted in self-arranged exploration local Islamic environment, the current study also provides the contrasting finding that self-guided exploration generated experiences of adventure and of spiritual/religious benefit when the participants made their own efforts to engage in religious activities in the local context.

Notwithstanding, this study found that female Muslims' experiences of international Islamic environments and culture were significantly influenced by the presence of or exchanges with their global counterparts, such as in providing a sense of familiarity and security at the

foreign environment. Their interactions with international female Muslims contributed to a sense of sisterhood even though in certain contexts, they were unfamiliar with each other. However, this study found that a greater degree of acquaintance was associated with practising Muslim females, involving more interaction (participating in religious activities together) and influences (e.g. following local Islamic traditions) and mutual inspiration. Consistent with previous tourism studies (Chung, 2017; Larsen, Axhausen, & Urry, 2006; Yu & Lee, 2013), this study found that greater bonding with strangers heightened interpersonal connections with them, such as friendships; in the current context, the strangers were familiar because of their shared religious heritage and culture as female Muslims.

Studies have emphasised the role of religion in enhancing the religious faith of travellers' religiously motivated trips that were devotional in nature (Collins-Kreiner, 2010; Damari & Mansfeld, 2016; Kalender & Tari Kasnakoglu, 2022; Liutikas, 2017; Taheri, 2016). The current study affirmed these findings and also found that transformative experiences can be experienced in non-religiously motivated travel that involves greater interaction with the religion. This can be attained through experiences of international Islamic environments and cultures and was predominantly experienced by practising adherents. It also indicates that the public presence of the Islamic environment, including reunion with certain cultural practices, in a non-Islamic context reinforces commitment to the religion. However, for the Fijian female Muslims, transformative outcomes were primarily post-trip experiences involving increased practices of Islamic cultural/religious activities or the introduction of new cultural norms (e.g. inspiration from global female Muslims). It also highlighted the transformation of the future generation, particularly in changing children's upbringing (e.g. improving religious education or fostering development in a more modern or traditional Islamic context). This study found that religious-focused tourism experiences also involved social transformations. In addition to sharing inspiring experiences, the distribution of Islamic items to other Muslims also reinforced the participants' religious identity. The current study also found that the participants' religious-focused experiences might have a greater impact on local counterparts because of their membership in female Muslim community groups. It also found that domestic females increased their participation in Islamically inspired communal activities, which increased their Islamic cultural exchanges with their local counterparts. It also found that greater involvement with other female Muslims during international trips inspires them to establish community groups for their local counterparts.

This study also supports the literature on the similarities of and differences between Muslim individuals (Kim et al., 2014; Mastercard & CrescentRating, 2019; Vargas-Sánchez, 2019; Zamani-Farahani & Henderson, 2010). It found that transformations were dependent on religious backgrounds – that is, either liberal or conservative – which also involved rejecting or accepting others’ perspectives on changes. For instance, in the Fijian Muslim context, older females, who were mainly traditional, opposed modern international Muslim environments and were against such modernisation in local contexts, whereas modern females, mainly the younger generation, were inspired by moderate forms of Islam that allowed them to be both independent and religious. Religiosity was another factor influencing inspiration. For instance, despite interacting with other Islamic environments on their international trips, less practising female Muslims did not experience change because of strong socialisation in their regular practices. Nevertheless, it is likely that the participants’ experiences of international Islamic environments and cultures were important tourism activities, as evidenced by their desire to undertake future trips and to inspire other Muslims/female Muslims to attain similar tourism experiences.

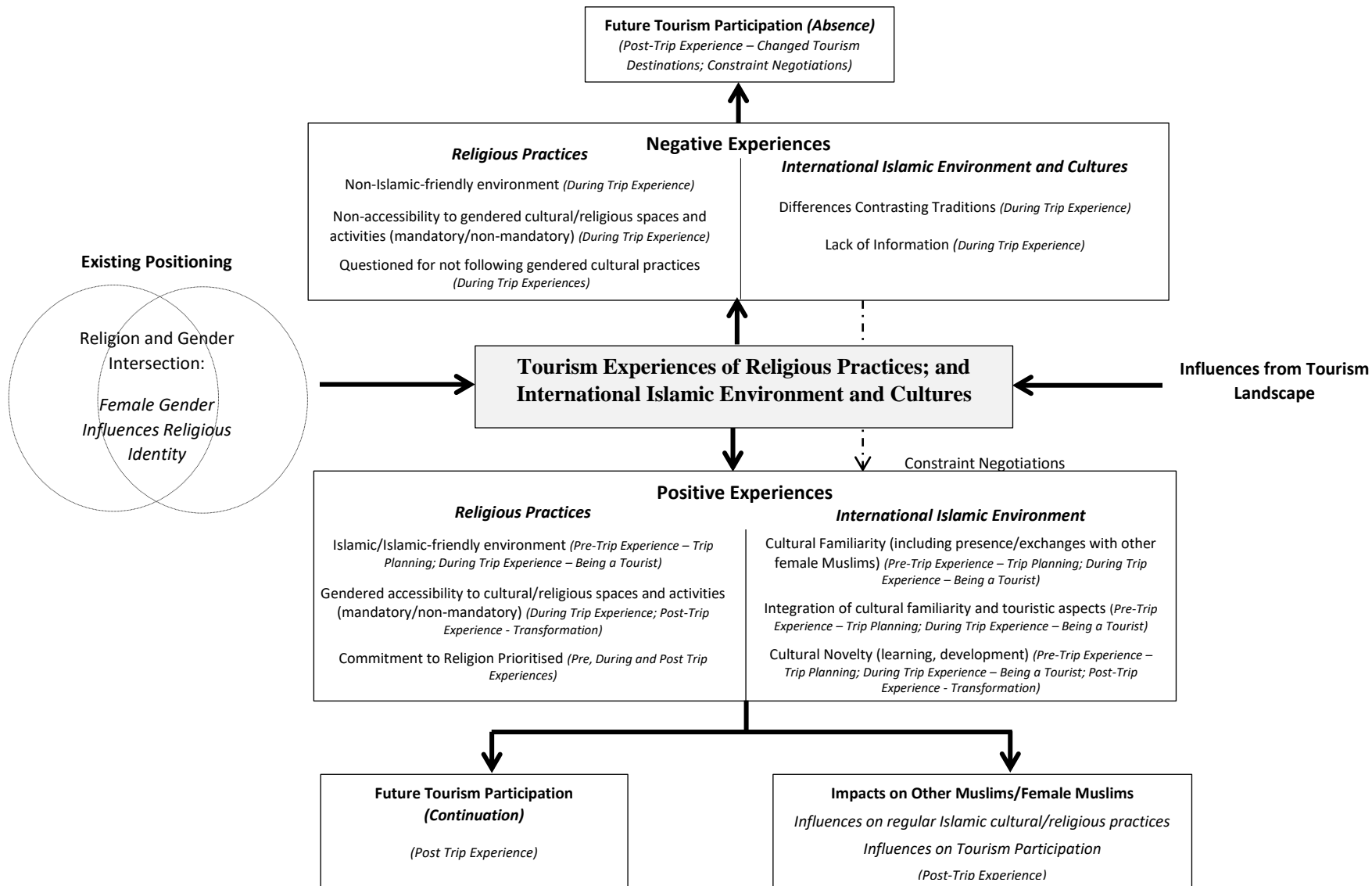


Figure 5.9: Intersectional tourism experiences of religious practices; international Islamic environment

5.3.2. Intersectional Tourism Experiences and Perceptions of Being Differentiated as a Muslim Tourist

The second type of religion-focused intersectional tourism experience focused on the participants’ experiences and perceptions of being differentiated as Muslim tourists, representing religious othering experiences. In contrast to prior studies (Aitchison, 2001; Torabian & Mair, 2022), rather than taking a binary ‘us’ and ‘them’ positioning regarding othering experiences, this study elaborates on the intersectional tourism experiences of gender and religion, namely the experiences of being a Muslim tourist from a female perspective. The first subsection discusses the participants’ experiences of being unwelcomed and disadvantaged as Muslim tourists as well as their related constraint negotiations, and the second subsection explores their experiences of being welcomed and accepted as Muslim tourists. These tourism experiences are illustrated in Figure 5.10 and summarised in Table 5.8.

Table 5.8: Intersectional tourism experiences associated with being differentiated as a Muslim tourism

Tourism Experiences of Being Differentiated as a Muslim Tourist	Tourism Experiences	Quotations
<i>Unwelcomed and Disadvantaged</i>	Social risk (e.g. Islamophobia); Political Discourse Practicing female Muslims vulnerable Western contexts; societies having tensions with the Islamic religion Vulnerability: destination unfamiliarity; shared religious identity with locals Tourist identity: exempted unlike local Muslims Qawamum practice (protector) compromised - females isolated Constraint Negotiations: Pre-planned; replicate other female Muslims; Tolerate; Religious belief and faith (protection; context avoidance); adaptations (still adherence); Promote Islamic religion and address stereotyping	<i>They mocked and laughed at us because we were in the Hijab. They called us terrorists. At that time there was also an attempted terrorist attack at the white house. My sister-in-law advised me not to bother about them as it happens sometimes at some places in America and they have experienced this type of situations before. Also, we did not approach them because we did not want to face any trouble (Gulista)</i> <i>When I was taken aside to separate room for interviewing, I was more worried for my children who were left behind and stranded on their own. It was quite frustrating. Although they apologised after the interview I was disappointed because of inconvenience given to me and my children just because I was wearing the Hijab and following my Islamic faith (Shabina)</i> <i>After my experience of being provided with hostile treatment by non-Muslims, I came here and shared with other females. We talked about how to address this in future, like how we can also turn this into an opportunity to inform non-Muslims about Islam – future experience (Sumaiyya)</i>

<p><i>Welcomed and Accepted</i></p>	<p>Visible identification draws positive attention</p> <p>Welcomed for being international tourism as a female who is a Muslim</p> <p>Well-intentioned behaviour; hospitality provision</p> <p>No attention a positive experience</p> <p>Positive destination response to Islamophobic incidents</p> <p>Public presence of (female) Muslims in Muslim minority settings</p> <p>Cultural exchanges</p>	<p><i>Once I was sitting at the airport, some Australians came to me and admired how I wore my Hijab. They asked me how did I wear like that way, that they like my Hijab. They asked questions like where did I get the Hijab from; where I was from? I feel happy that I was getting a positive feedback. I also offered them to try it on and see how they look. So our presentation as a Muslim matters wherever we are (Tabassum).</i></p> <p><i>I am aware that in some overseas countries, Muslims are not liked. But in New Zealand, no one bothers anyone. Everyone does their own things. Even though people can notice that I am a Muslim, because I am a Hijabi, I had freedom to do what I wanted (Tabassum)</i></p> <p><i>Seeing those Lebanese Muslim ladies in their long Hijab walking all about and not being bothered about others also made me confident. Like I felt it was secure that nobody will approach me (Safiyyah).</i></p>
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5.3.2.1. Unwelcomed and Disadvantaged as a Muslim Tourist (and Constraint Negotiations)

A common global stereotype of the Islamic religion concerns its role in promoting gender inequality through cultural gendered norms (al-Hibri, 2000; Alexander & Welzel, 2011) and the resultant restricted lives of females, which have been opposed by certain non-Muslim societies (e.g. Western) (Battour et al., 2018). Such gendered positioning has led to Muslim females' subordination in diverse aspects, including as consumers of tourism. Non-Muslim females have identified the absence of Muslim females in tourism spaces as a travel inconvenience, particularly because of a feeling of being overwhelmed by the greater presence of males in Islamic destinations (Brown & Osman, 2017). Likewise, in the Fijian context, Muslim females have long been perceived to be passive, shy, reserved and restricted, including because of their limited presence in the non-domestic sphere. In contemporary times, this social stereotype is being broken, as evident by Fijian Muslim females venturing out from the domestic sphere to fulfil their international tourism desires (coinciding with their social growth or social resistance in the community), similar to their global counterparts (Mastercard & CrescentRating, 2020). However, this study recognised that Muslim females continued to be religiously stereotyped in the international environment, which was particularly attributed to the social risk of being a Muslim individual.

As a hegemonic representation of travel/tourism relations, othering of individuals/groups based on differences is a social concern. The findings of this study provide timely knowledge on the contemporary social issue of religious othering, as the disadvantage of travelling as a Muslim is a growing social phenomenon (Al-Ansi et al., 2022; Moufakkir, 2020; Torabian & Mair, 2022), entailing receiving of unwelcoming treatments in the form of Islamophobia. Muslim individuals are often stereotyped as a security threat, with associations drawn to radical/extremist Islam, rising Islamic states and related terrorist attacks (especially after the 9/11 terrorism incident in the US). In recent times, Islamophobia has been not only a social issue but also the subject of political discourse, and laws have been passed targeting Muslims' travel and beliefs, such as the US travel bans for some Muslim countries and the bans on *shariah* law in certain Western countries (Choudhury & Beydoun, 2020; Shetty, 2017). Nonetheless, the current study found that religion is undermined in international travel/tourism when its affiliation generates participation inconvenience for its adherents, including by socially positioning them as inferior/marginalised tourists. Related tourism constraints experienced by this study's participants were uncomfortable gaze, isolation and exclusion, hostility and hate speech from others as well as perceived risks of threats.

This study contends that in the Islamic context, practising Muslim females are more susceptible to Islamophobia than Muslim males because of their visible expression of the Islamic identity through their observance of cultural dress codes (in particular, wearing the *hijab*). In this situation, Islamophobia simultaneously represents a gendered experience. Although, this study acknowledged differences within female Muslims that non-*hijabis* are less disadvantaged. This study also asserts that the culturally mandated protector role (*qawamum*) of males is compromised when certain Islamophobic circumstances isolate females, who must safeguard themselves and their religious identity on their own (e.g. individual security screening at the airport). In addition, it found that *hijabis* were further restricted in visiting countries imposing *hijab* bans, such as because it is a marker of social resistance in some secular countries, such as France (Aziz, 2022).

The current study extends the literature (Al-Ansi et al., 2022; Stephenson & Ali, 2010) by emphasising that although risks and uncertainties are part of tourism experiences, unexpected Islamophobic experiences are more overwhelming. Factors contributing to the lack of awareness of Islamophobia as a social issue included a consistent experience of religious harmony in other settings (multicultural and pluralistic societies), the perception that Islam is a prevailing global religion, sudden change of destination atmosphere and novel tourism

engagements (e.g. new country visits). This study also found that experiences of religion-unfriendly tourism can result in the appreciation of harmonious interpersonal encounters and increased respect for different religions in one's own society. It thus extends the literature (Nawijn & Biran, 2019) by finding that Muslim tourists' negative experiences can result in positive transformations in their regular environments.

The current study also concurs with the literature (Al-Ansi et al., 2022; Stephenson & Ali, 2010) that Islamophobia is more prevalent in Western than non-Western destinations (e.g. the USA, Australia, France). It also argues that Islamophobia is a worldwide phenomenon, as exemplified by the existence of similar situations in other international societies involving religious tensions concerning Islam (e.g. India). Some prior studies have viewed Islamophobia as a citizenship issue associated with Muslim-majority countries (e.g. Middle Eastern countries), with some countries imposing travel bans (Bianchi & Stephenson, 2013; Stephenson & Ali, 2010; Torabian & Mair, 2022). However, the Fijian Muslim females in this study experienced Islamophobia at international borders on the basis of their religion rather than their nationality. Therefore, this study's findings imply that negative views towards Muslims are a global phenomenon and not just a citizenship issue.

This study's findings echo previous studies (Ro & Olson, 2020; Yang et al., 2018) acknowledging that many tourism service providers consider some tourists as 'others' and discriminate against them. Muslim-unfriendly settings have included airports, shopping malls and restaurants. However, this study found that international airports had the greatest impact in victimising Muslim females, with *hijabis* often targeted for security checks. Such unpleasant international airport experiences increased the participants' sense of vulnerability in foreign spaces and affected their image of the destination, as airports are the point of entry to the destination and a necessary part of the international tourism experience.

This study agrees with past studies that destination unfamiliarity increases vulnerability to risks and threats, and in the current context was related to the Islamic religion (Ritchie, Chien, & Sharifpour, 2017), with Muslim tourists being vulnerable to Islamophobia. It also found that their association with local residents who regularly experience Islamophobia increases their vulnerability because of their shared religious identity. This study elaborates having other similar background features (e.g. ethnicity, nationality) as locals augments travellers' risk of experiencing Islamophobia. Likewise, being in the company of victimised locals increases threats in Islamophobic tourism settings. For instance, similar to Moufakkir

(2020), the current study found that Muslim female tourists can become targets of Islamophobia when in the company of hosts who are the initial targets. However, this study also found that tourists can also be exempted from Islamophobia, unlike local Muslims. Although, this experience can also be negative if tourists have negative feelings about similar others' inferior positioning or are restricted in interacting with them. The current study showed that Muslim tourists may be unable to reinforce their connection to the *Ummah* because of Islamophobia (Mawdudi, 1994). It also provides an alternative perspective to studies focused on individualised experiences of Islamophobia (Al-Ansi et al., 2022; Stephenson & Ali, 2010) by highlighting tourists' relations with other Muslims in the context of Islamophobic tourism experiences. In another aspect, this study fills a research gap concerning the interactions between Muslims and non-Muslims when they share tourism spaces and places (Henderson, 2016a) by finding that other international travellers contribute to the travel inconvenience of Fijian Muslim females through Islamophobic sentiments or behaviour.

This study indicates that the disadvantage of being a Muslim tourist is part of the double power relations that Muslim females experience, as they also face gendered power structures (see Section 5.2.1.2). Although Muslim females may attempt to transform their marginalised positioning due to their gender and Islamic cultural norms to become active tourists through increased engagements, they could face another form of marginalisation related to their religious identity and to being a female simultaneously. This study found that multiple tourism experiences involve constant (re)construction and (re)negotiation of identities in different situations.

The current study contends that although Islamophobia could be an international issue, incidents in familiar contexts have drawn attention to the fact that Islamophobia is becoming a widespread phenomenon. For instance, the 2019 Christchurch Muslim shootings involved some Fijian victims and New Zealand is a typical tourist destination, and this event brought greater awareness on Islamophobia to the Fijian Muslim community. This study found that as Islamophobia becomes more global, international tourism can become more constraining for practising female Muslims. This highlights that it is not just current tourists but also future tourists who are affected, with the former providing awareness on Islamophobia in particular destinations to others (Muslims/female Muslims).

This study also found that constraint negotiations enable tourism engagements (current or future trips). For instance, research and planning provided awareness to Fijian female Muslims on destinations that are unfriendly to Muslims. The current study echoes the literature (Moufakkir, 2020) by identifying that the replication of the constraint negotiation strategies of other female Muslims (e.g. tourists, locals, hosts) facilitates tourism activities, including with current tourists influencing aspiring tourists to use the same strategies. This study also found that withdrawal from Islamophobic tourism spaces is not always possible and that female Muslims go through the process to participate in tourism. Their emphasis was on preventing further travel/tourism inconveniences and accessing tourism spaces (e.g. going through airport security checks and crossing international borders for tourism engagements; preventing threats/harm from perpetrators) or on having greater tolerance of others (e.g. influenced by Islamic cultural values and multicultural living).

Notwithstanding, the current study found that despite being unwelcomed and disadvantaged due to being a Muslim tourist, the participants' commitment to their religion persisted. This finding contradicts the literature (He, Park, & Roehl, 2013) claiming that religion and religiosity restrain individuals from taking risks such as in travel/tourism. Rather, in the current context, vulnerability to Islamophobia did not prevent participation. Practicing Muslims rely on their faith and believe that God will protect them and provide positive tourism experiences. Unlike prior studies that highlighted individuals' concealment of their religious identity to prevent unfavourable experiences related to religious stigma (Moufakkir, 2020), this study found that when individuals are committed to their religious values and beliefs, they still express their religious identity (e.g. cultural dress code adherence) despite potential risks. It also found that in certain situations, tourists can make adaptations to facilitate positive tourism experiences while simultaneously adhering to cultural practices (e.g. veils worn loosely, unlike normal practice, for easier security checks at airports). It also found that religion is prioritised when Muslim-unfriendly tourism environments are rejected (e.g. not visiting anti-Muslim destinations or rejecting Islamophobic perspectives), and thus contrasts with studies finding that risk aversion involves avoidance (Al-Ansi et al., 2022; Moufakkir, 2020; Stephenson & Ali, 2010). For instance, this study showed that the participants visited local Muslim communities despite being discouraged by others' Islamophobic sentiments.

This study found that Fijian female Muslims' tourism behaviour was similar to that of their global counterparts (Oktadiana et al., 2020; Ratthinan & Selamat, 2018), as they emphasised

defending their religious identity through promoting Islam and addressing its stereotyping. For instance, they intended to advocate Islam as a peaceful religion that promotes moral behaviour, unlike the popular misconception of it as a security threat. The current study is consistent with prior studies finding that younger female Muslims were bolder in promoting religious identity (Oktadiana et al., 2020; Ratthinan & Selamat, 2018), but it also argues that similar travel behaviour is associated with practising female Muslims in general (both young and old).

5.3.2.2. *Being Welcomed and Accepted as a Muslim Tourist*

Previous studies conceived travel/tourism experiences of tourists identified as the ‘Other’ as predominantly negative, in experiencing exclusion and marginalisation at tourism spaces (Aitchison, 2001; Ooi, 2019; Torabian & Mair, 2022). Likewise, this study also found on the unfavourable othering experiences of being a Muslim/Muslim female tourist (see Section 5.3.2.1). However, it also provides alternative insights that being different can lead to a positive tourism experience. To this end, the current research elicited the social significance of being welcomed and accepted in non-regular and different settings – that is, non-Muslim contexts in the international tourism landscape. Whereas studies on tourism experiences related to the welcoming and acceptance of Muslim tourists mainly highlighted the roles of destinations (Al-Ansi et al., 2022; Chua, Al-Ansi, Han, Loureiro, & Guerreiro, 2021), the current study found that such experiences were also derived through their interactions with non-Muslim tourists.

Positive experiences of being a Muslim female tourist were identified from an intersectional perspective, which has been considered an often-overlooked tourism research area (Kong & Zhu, 2021; Yang et al., 2018). Travelling as a Muslim female is a conspicuous experience, wherein the visible practice of regular cultural norms, particularly gendered norms (e.g. modest clothing) draws more positive attention from non-Muslims than that of Muslim males, whose cultural practices are less visible. Some studies have also drawn insights into females’ positive intersectional tourism experiences. For instance, Su and Wu (2021) and Yang et al. (2018) found that Asian females received more well-intentioned attention than did Asian males. However, the current study found that differences existed within the same group of females. It found that non-*hijabi* females received less attention than *hijabi* females, as the former were less visible as Muslims.

This study found that in certain tourism settings, Muslim females were welcomed as international tourists, whereas in the past, as mentioned (see Section 5.3.1.1), they were marginalised in their tourism consumption. It thus contributes to the literature by implying that not only do Muslim females break the traditional stereotype of being restricted because of Islamic culture through increased tourism participation (Bernard et al., 2022; Nikjoo et al., 2021; Tavakoli & Mura, 2015), but this transformed positioning can also be enhanced through welcoming by non-Muslims. The current study found that different backgrounds of tourists (e.g. the cultural clothing of Muslim females) attract well-intentioned behaviour from others (e.g. compliments, greeting in an Islamic manner, convenience in compliance with cultural needs, gaining insights into Islam). It also argues that related positive tourism experiences can be heightened through tourists' reciprocal exchange (e.g. inviting interested non-Muslims to don the *hijab*). This study also extends the literature by contending that receiving no attention from others for being a Muslim is also a positive tourism experience, implying freedom in engagements and an absence of Islamophobia/anti-Muslim occurrences.

In addition, this study's emphasis on welcoming experiences related to cultural differences contributes to the 'moral turn' in the tourism and hospitality literature (Dimitriou, 2017; Tucker, 2016). The current study found that positive exchanges between Muslims and non-Muslims represented cosmopolitan tourism experiences, with the former being welcomed and accepted by the latter despite having cultural differences and being strangers. These experiences, involving mutual understanding and respect, can be conceived as ethics of social relations. An example is Muslim-friendly tourism experiences that involve hospitality provision to meet cultural needs (e.g. *halal* food, worship space availability). The current study found that females' greater visibility as Muslims to non-Muslims led to easier fulfilment of their cultural needs, including gendered aspects (e.g. respect for *pardah* practices by non-Muslim males). The current study also concurs with the literature on the important role of destinations in welcoming and accepting Muslims (Al-Ansi et al., 2022; Chua et al., 2021). For instance, despite violent Islamophobic incidents, support from the New Zealand community towards Muslims restored New Zealand's positive destination image, with Fijian female Muslims continuing to visit. In addition, this study found that in non-Muslim minority tourism settings, welcoming and acceptance can also be attained through the public presence of Muslims (especially of locals) and their confidence in observing cultural norms in public places. These experiences contribute to Muslim individuals' sense of security and increase their confidence as tourists.

The current study also supports the literature emphasising cultural exchanges in tourism experiences (Garrod & Nicholls, 2022; Oktadiana et al., 2016; Turner, Reisinger, & McQuilken, 2002). One situation concerned non-Muslims' interest in the Islamic religion and related cultural norms. This study found that because of easier identifiability as Muslims, females can advocate the Islamic religion to non-Muslims in different parts of the world more than males, including both gendered and general cultural norms and practices. Spreading knowledge about Islam is also a religious act, termed *Da'wah*. Normally, in the Islamic culture, males travel around performing *Da'wah* (Al-Hassan & Joan, 2022), but as tourists, practising females have more opportunities to execute religious practices. In another situation, this study asserts that positive sociocultural encounters enable tourists' exposure to distant sociocultural settings that contribute to welcoming and acceptance despite cultural differences, which also determines future tourism participation that includes influencing other Muslims/Muslim females in the local context. This study unveiled that such tourism experiences are attributed to multiculturalism (acceptance of others), individualistic lifestyles (not intervening with others provides freedom) and cultural tolerance by non-Muslims.

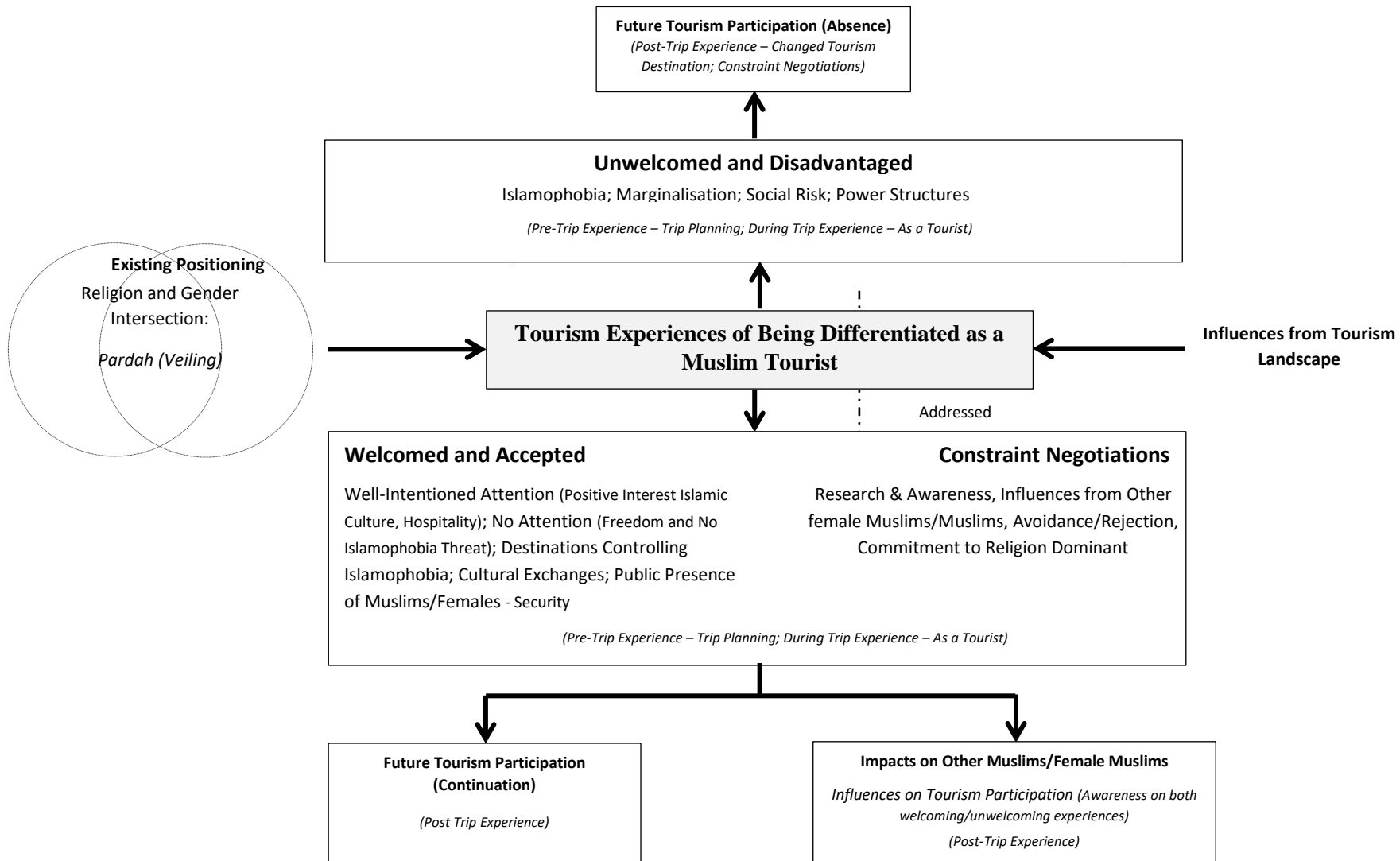


Figure 5.10: Intersectional tourism experiences of being differentiated as a Muslim tourist

5.4. Simultaneous Religion-focused and Gender-focused Intersectional Tourism Experiences

This study identified a second level of intersectional tourism experiences that unveiled a range of diversities and relationships within and between multiple intertwined identities. This section highlights simultaneous religion-focused and gender-focused intersectional tourism experiences, as summarised in Table 5.9 and illustrated in Figure 5.11.

Table 5.9: Simultaneous religion-focused and gender-focused intersectional tourism experiences

Simultaneous Religion-focused and Gender-focused Intersectional Tourism Experiences	Tourism Experiences	Quotations
Double Power Structures	Differentiated as a Muslim tourist and Gendered power structures: Islamophobia; unwanted male attention on basis of religious identity (a form of Islamophobia)	<i>When visiting India, I was a bit afraid, because there they have the Hindu-Muslim conflict. They harass Muslims a lot there. I did not travel alone because I was afraid of being assaulted by males there. I have read in the news that Muslim girls are being raped by the Hindu males because of the fight with Muslims. I will be easily identified as a Muslim because of my Hijab. Also, I am Indian and they would not know that I am a tourist because I look like the Muslims in India (Samara).</i>
	Modesty and Morality Sensitivities, and Differentiated as a Muslim Tourist: <i>Pardah</i> as gendered protection but risks Islamophobic behaviour from non-Muslim males	<i>Recently, in the Australia airport, they took me aside for the security check because I was in the Hijab. It was so embarrassing, Oh my God, they check me all around, take this, take that part of the clothing, to check. ... And on top of that there males around, in front of whom, we ladies should be in the pardah ... It was a difficult situation. I think if I start to wear the Burqa (female dressing that covers the entire body with only eyes being shown), it will become more difficult (Jannat)</i>

This specific intersection concerned the simultaneous tourism experience of double power relations – that is, simultaneous marginalisation both as a Muslim and as a female. This study affirms the long-standing debate that tourism is ‘unevenly distributed, ambiguous and contested’ (Bianchi et al., 2020, p. 291; Breakey & Breakey, 2013), dominated by discourses of power relations, subordination and freedom (Caruana & Crane, 2011), and that it generates othering (of individuals/groups) (Aitchison, 2001; Torabian & Mair, 2022) while offering multiple perspectives. The related intersectional tourism experience of power relations indicates that female Muslims were more disadvantaged than groups/individuals sharing only one of the identities – that is, Muslim males and non-Muslim females.

The current study found that double marginalisation of female Muslim/Muslim females emanates from tourism spaces that are both religiously and gender stereotyped. For instance, Fijian female Muslims were restricted in their tourism activities because of threats associated with religious tensions with Islam and the prevalence of gendered violence in India, especially among female Muslims. Their easier identifiability as Muslims because of cultural practices (e.g. modest clothing) generates a risk of Islamophobia. At the same time, the vulnerability of females, perceived as the weaker gender, generates a risk of unwanted attention from non-Muslim males. Related gendered threats specific to Muslim females are also perceived to be based on religious identity.

Another experience concerned modesty and morality sensitivities and being differentiated as a Muslim tourist concurrently. The Islamic cultural practice of veiling establishes social and behavioural boundaries and generates good social conduct with the opposite gender, and it also offers protection from unwanted male attention (see Section 5.2.3.1). However, this visible Islamic cultural practice can trigger Islamophobia from non-Muslims who are also males. In other circumstances, gendered modesty and morality sensitivities are violated by Islamophobic acts such as veil removal in the presence of *gair mahram* during security checks associated with religious identity. In this situation, *gair mahram* include both Muslim and non-Muslim males.

Crucially, this study found that multiple interactions between gendered and religious identities generated more sophisticated, intricate and complex intersectional tourism experiences. To date, in the tourism context, few studies have deeply probed the multiplicities in intersectional tourism experiences. For instance, based on racial and gendered identities, Yang et al. (2018) found that Asian females were stereotyped as sex workers by Western men, making them more vulnerable than Asian males and non-Asian females in tourism settings. In the current context, the dominance of Muslim females was imposed not only by non-Muslims and males separately, but also specifically, imposed by non-Muslim males, who represent both social categories simultaneously and have this intersectional identity. Although the literature on Muslim females has emphasised gendered power structures induced by Muslim males (Bernard et al., 2022; Hosseini et al., 2022; Nikjoo et al., 2021), this study offers an alternative perspective by highlighting that non-Muslim males can induce gendered power structures on the basis of religious identity. In another context, the violation of gendered modesty and morality due to Islamophobia concerned the presence of *gair*

mahram, including both non-Muslim and Muslim males (non-kin). Nonetheless, this study found that although some female Muslims may resist cultural traditions imposing gendered power structures, their religious identity can still make them prone to gendered power structures from external sources and thus constrain their tourism participation. As mentioned, this external gendered dominance over Muslim females is also a form of Islamophobia. This study thus supports the Foucauldian notion of power relations as dispersed, circular and complex (Foucault, 1977, 1978, 1982). It also implies that such tourism experiences constrain not only existing tourism activities but also future engagements, including the tourism engagement of other female Muslims in the local context (e.g. avoiding visits to restrictive destinations). Likewise, the current study concurs with Rice et al. (2019, p. 418) that intersectionality ‘deals with the complexity and messiness of lives, relationships, structures and societies’.

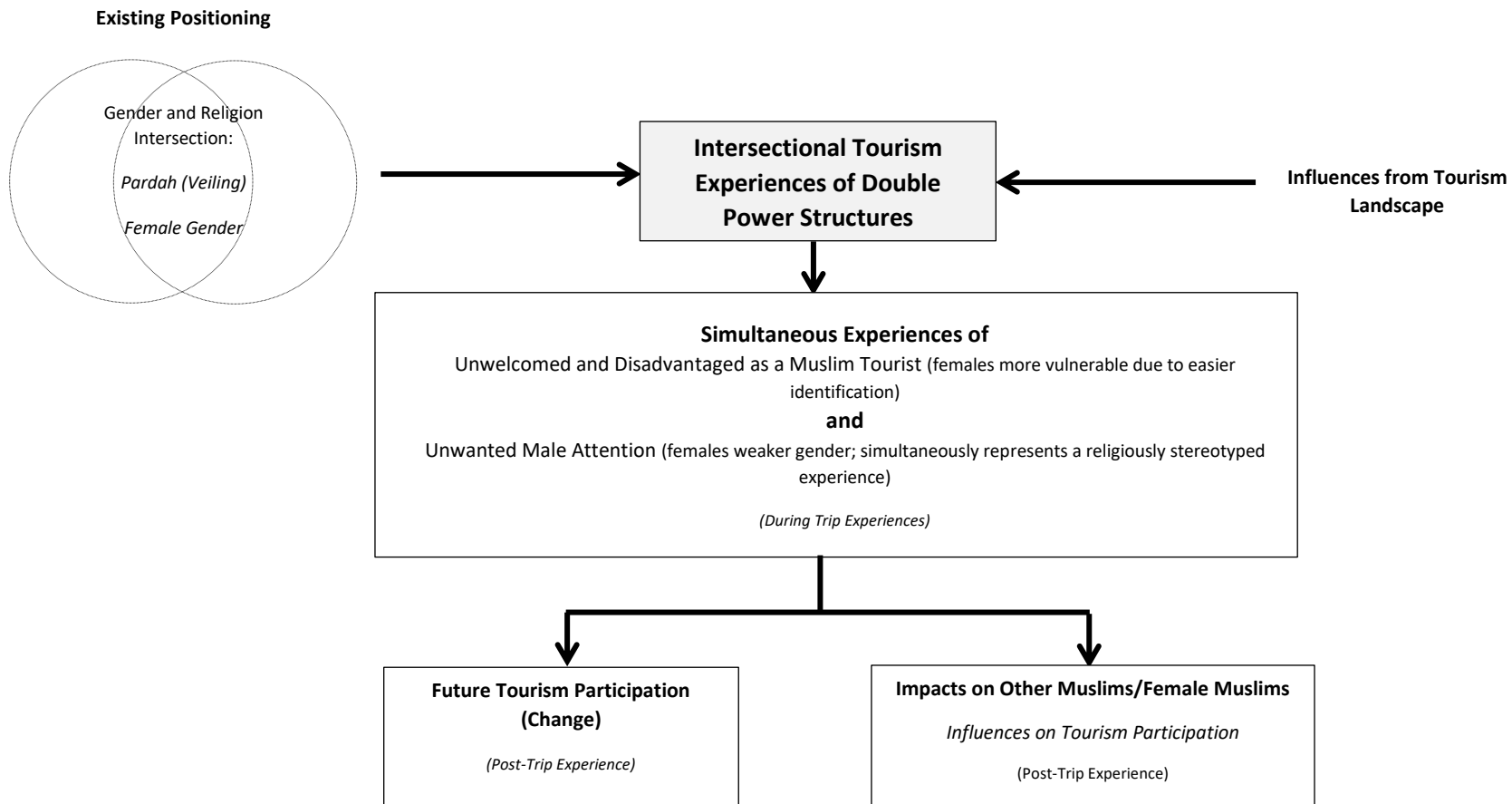


Figure 5.11: Simultaneous religion-focused and gender-focused intersectional tourism experiences

5.5. Chapter Summary

This chapter provides a discussion of the empirical findings, with the first two subsections centring on the gender-focused and religious-focused intersectional tourism experiences of Fijian female Muslims and the last subsection discussing their encounters with both simultaneously. Their gender-focused intersectional experiences concerned the presence and/or absence of gendered power structures, the presence/absence of care and attentiveness to others and modesty and morality sensitivities. These experiences were mainly associated with the Islamic cultural gendered practices of *qawamum* (males as the protectors and maintainers of females), *pardah* (gender segregation and veiling of the body – social and behavioural boundaries/conduct) and *huqooq-ul ibaad* (care and welfare/well-being of others – family and kin). Religion-focused tourism experiences concerned the gendered experience of the observance of (mandatory/non-mandatory) cultural/religious practices (e.g. worship activities, *halal* food and beverage consumption), experiences of international Islamic environments and cultures, and experiences and perceptions of being differentiated as a Muslim tourist (unwelcomed and disadvantaged; welcomed and accepted).

The nature of the participants' tourism experiences impacted their gendered/religious (re)positioning and self-identity. For instance, resistance to limiting gendered norms through tourism and/or post-trip activities contributed to their personal development (e.g. positive well-being and enhanced empowerment (increased confidence, being independent/self-reliant), enhanced self-value, healthy social relations). Tourism reinforced their religious identity, such as by acquainting them with the Islamic environment (and resources) in international settings, increasing their cultural/religious practices in the regular environment or motivating them to resist religious-unfriendly situations by conforming to regular norms/practices. Conformance to limiting gendered norms in tourism was found to reinforce suppression in gendered relations, and travelling as a Muslim tourist was found to entail deviation from conformance to religious/cultural practices (e.g. when tourism activities were prioritised and in the absence of gendered religious spaces).

Female Muslims' tourism engagements also affected society. For instance, religiously practising individuals' concern for social appropriateness regarding conformance to regular gendered/religious norms affected their choice of tourism engagements and integration of changes in their regular environment (self/others) on their return from their trips. In another aspect, their post-trip experiences involved societal transformations, with tourists inspiring their counterparts (females/Muslims/female Muslims) in the local context to change their

regular gendered/religious positioning (e.g. address gender-limiting practices, increase religious practices) and/or influenced their tourism engagements.

Crucially, this study identified both positive and negative intersectional tourism experiences, highlighting the changing circumstances associated with the integration of modern and liberal Islamic culture with the traditional and conservative Islamic culture in the Fijian context. It also found that Fijian female Muslims were experiencing ongoing changes in their gendered and religious positioning.

CHAPTER 6: CONCLUDING REMARKS

6.1 Introduction

Guided by intersectionality theory, this study investigated intersectional tourism experiences that were influenced by gendered and religious identities, namely of female Muslims. Following identification of research gaps through review of existing literature on female and Muslim tourism (including a synthesis of female Muslim tourism scholarships), this qualitative empirical study comprehensively examined female Muslims tourism experiences, focusing on pre-trip, during trip and post-trip experiences and was situated in the Fijian context. The conclusion chapter delineates theoretical and knowledge contributions of the empirical study. Related discussion also responds to research objective 4 by demonstrating the usage of intersectionality theory in contributing socio-cultural knowledge in the tourism discipline concerning the interrelationship between multiple identities (gender and religion) and tourism. Final sections of this chapter present practical and social implications; study limitations and some directions for future research.

6.2 Theoretical and Knowledge Contributions

The current study extended the use of intersectionality theory in the tourism research, which arguably has been underutilised (Mooney, 2017, 2018; Watson & Scraton, 2013). This theoretical underpinning enriched scholarly understanding of multiple and intersected identities in the tourism context. Specifically, the current study examined and interpreted varied encounters and interconnections (including conflicting relationships) between tourism, gender and religion. The use of CGT research methodology with its philosophical tenets emphasising multiple realities and subjective epistemology suited well with the intersectionality theory in problematising this study. Crucially, the combination of intersectionality theory and CGT research methodology allowed generation of in-depth interpretive understandings of tourism experiences of female Muslims, which was the current study focus rather than developing a broad theory. Nonetheless, this study furthered socio-cultural understanding and knowledge of tourism consumption, as gender and religion are prominent socio-cultural orientations in different societies. The interactions between distinct streams of tourism, gender and religion integrated and transformed new perspectives and made interdisciplinary knowledge contributions.

This study took a pluralistic gender-aware and religion-aware perspective to offer in-depth scholarly insights on the multiplicity and diversity of tourism experiences. The specific focus was on female adherents of Islam, a global religion with its doctrine and practices dispersed worldwide (Country Meters, 2020). In particular, Fijian female Muslims' gendered and religiously determined touristic lives and experiences were situated at the center of the empirical study, focusing on pre-trip, during trip and post-trip stages.

The current study's multi-layered approach going at intricate levels revealed the existence of multiple differences and complexities of being a female and Muslim tourist concurrently, which otherwise would have been obscured when the two social identities were examined separately. It highlighted that female Muslims' subjectivities of tourism experiences heightened with their social positioning of being similar but different to groups/individuals sharing one of the social identities, that is, non-Muslim females and male Muslims, respectively. As such, the intersectional identity of a female Muslim is distinctive, constituting multiple levels of boundaries, involving multiple issues of belonging and otherness to social affiliations (i.e., gender and religion).

The intersectionality theory guided comprehensive analysis of empirical study findings. It highlighted overlapping relations between gender and religion that influenced tourism experiences. Here, it drew out insights on differential perceptions, constructions and experiences of tourism that were subjective to female Muslims, and thus not essentialised to female or Muslim perspectives. In addition, the current study expanded the research investigation boundary by arguing that intersectional tourism experiences are not limited to a single axis identity, whereby there is dominance of either gender or religion, and thus, generating gender-focused and religion-focused tourism experiences. Gender-focused intersectional tourism experiences entailed (absence/presence of) gendered power structures; (absence/presence of) care and attentiveness to others and; modesty and morality sensitivities. When compared with groups sharing with one of the identities, such as with non-Muslim females, the related identity is presented as Muslim female, while when compared with male Muslims, the related identity is female Muslim. Religion-focused intersectional tourism experiences concerned religious practices and, and experiences of the international Islamic environment and cultures; experiences and perceptions of being differentiated as a Muslim tourist. When compared with groups sharing with one of the identities, such as with male Muslims, the related identity is presented as female Muslim, while when compared with non-Muslim females, the related identity is Muslim female.

The intersectional approach highlighted that the religious identity amplified influences on sole gender-focused tourism experiences, whilst the gendered identity amplified influences on sole religion-focused tourism experiences, as a female Muslim tourist. The resultant experiences were mainly influenced by existing practices of Islamic cultural norms (e.g. gendered/religious practices), shaped by the level of religiosity, socio-familial influences (and Fijian context influences). Also, influences from the tourism landscape (e.g. destinations, locals/hosts, other international travellers, tourism service providers) furthered diversities in female Muslim tourism experiences. Tourism influences on regular gendered norms and practices involved adhering, negotiating or resisting them, including not only as a (aspiring/actual) tourist but also when resuming to the regular life and environment.

Unlike most of the previous tourism studies (Gao & Kerstetter, 2016; Heimtun, 2012), the current study's application of intersectionality theory probed deeper by unveiling two levels of intersectional tourism experiences, as illustrated in Figure 6.1. The first level of intersectional tourism experiences involved single interaction between religious and gendered identities. The second level of intersectional tourism experiences involved simultaneous interactions between gendered and religious identities, and thus, the current study examined more complex and sophisticated experience of multiple identities.

While in previous studies, female Muslims had been often portrayed as marginalised consumers of tourism (Battour et al., 2018; Brown & Osman, 2017), the current study furthered both positive and negative perspectives on intersectional tourism experiences (e.g. *Qawamum* role of males contributing to male dominance or gendered privilege; *Pardah* practice providing protecting from unwanted male attention, the veiling practice drawing favourable (e.g. well-intentioned behaviour involving compliments or fulfilment of cultural needs)/unfavourable (e.g. Islamophobia) attention for being a Muslim individual in non-Muslim contexts. To this end, this study responded to the call in using intersectionality theory to decipher both privilege and subordinate factors/issues that arise when multiple identities overlap, and thus showing simultaneous existence of both margins and the center (Carbado, 2013; Roberts & Jesudason, 2013).

The use of intersectionality enabled this study to reveal that same cultural norms/practices differently influence different types of intersectional tourism experiences (either gender-focused or religious focused) according to different situations/circumstances. Here, it unveiled complexities of one's identity presentation, while denoting that frequent

(re)negotiation and (re)constructions results in identity struggles, particularly, for female Muslims (e.g. the veiling practice serves to maintain gender modesty and morality but also risks female Muslim to Islamophobia).

This study's focus on the Fijian context unveiled further cultural subjectivities of being a female Muslim tourist. It highlighted both similarities and differences in the Islamic cultural (gendered and religious) practices in comparison with international countries, which was attributed to influences from the global and transnational characteristics of the Islamic religion (Henderson, 2016b). The current study considered perspectives of individuals from a Muslim-minority and non-western context, which previously received limited academic attention in female and Muslim research fields (Henderson & Gibson, 2013; Yang et al., 2019). In addition, this study brought out marginalised voices as consumers of tourism emerging from a Global South country (Fiji) which are typical host-destinations while also being a developing country (MITT, 2020). Although, this study emphasises the study findings are not bound to female Muslims from the Fijian context as Islam is a global and transnational religion, as aforementioned. Similarly, the religiosity of each individual also influences tourism experiences (e.g. liberal or conservative).

Notably, this study made theoretical contribution by embedding intersectionality within the cultural context of a global religion, Islam, and thus took into account cultural pluralism of tourism knowledge contribution. Likewise, it challenged research that promotes essentialism in the tourism context, by providing alternative scholarly perspective by combining the 'other(s)' with the female (Muslim) and Muslim (female) contexts (, including situated in the Fijian context), whilst highlighting distinctiveness. Consequently, it responded to tourism studies urging the need to examine heterogeneity of female and Muslim tourist groups, respectively (Oktadiana, Pearce, & Chon, 2016; Prayag, 2020; Yang et al, 2017a). This study thus brought forth new voices, previously marginalised, in female and Muslim tourism scholarships, and particularly, from intersectional perspective. It shows pathways for different understandings of the intersectionality theory and its usage in the tourism context. Aforementioned scholarship contributions of this study is summarised and illustrated as the revised conceptual framework in Figure 6.1.

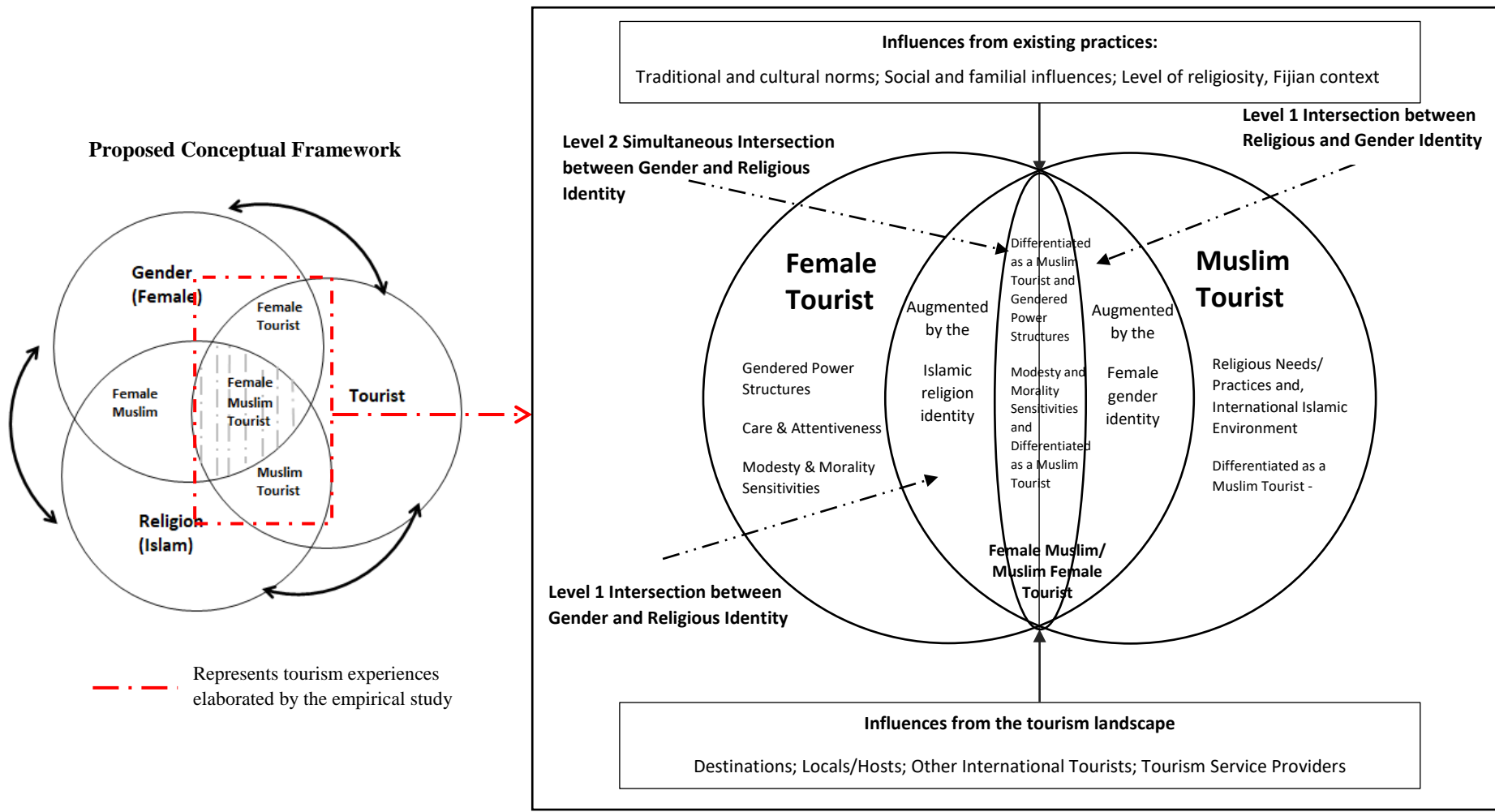


Figure 6.1: Revised conceptual framework - gender-focused and religion-focused intersectional tourism experiences

6.3 Practical and Social Implications

With Islam being a global and transnational religion, findings of this study in some aspects reflected tourism positioning of female Muslims worldwide, while in other aspects was distinctive to the Fijian context. The current study drew insights on different types of tourism experiences associated with gendered and religious identities concurrently. Some of the tourists had pleasant tourism experiences, while others were disadvantaged attributed to gender-focused and religious-focused issues (e.g. male dominance, Islamophobia, lack of religious facilities in Muslim minority destinations). Although, some of these disadvantaged individual utilised constraint negotiation strategies but others were unsuccessful and thus, were limited in their consumption of international tourism. Accordingly, this study advocates greater social inclusion of female Muslims in tourism participation/activities and thus would contribute to the wellbeing/quality of life of a significant group that spans worldwide. In this aspect, tourism can be shown as a social force, including contributing to preservation of socio-cultural sustainability (e.g. societal (familial) reforms concerning gendered/religious positioning in the female Muslim context). For instance, this study inspired some of the participants (tourists, community spokesperson) to initiate female Muslim sub-groups within religious organisations, which were previously being in control of male members only. The researcher, herself, inspired female Muslims in the Fijian community in their advancements such as in being independent (demonstrated in the manner fieldwork was conducted)

Although, the current study urges that multiple efforts are needed from both the existing environment of female Muslims and the touristic environment, considering that restrictions arise from these contexts. An example can be financial disadvantaged/dependent females being provided with international travel sponsorships through social tourism initiatives (e.g. from non-government organisations, religious/gendered groups) to increase their tourism participation and freedom in engagements (e.g. reducing male dominance in their travel activities attributed to expenses incurred). It also recommends the tourism industry to provide them with a welcoming environment that involves an equal/customised and likewise, safe space. For instance, it suggests increased provision of gender segregated spaces, whilst a female Muslim environment would be more relevant to avoid othering experiences from both males (e.g. protection from unwanted attention) and non-Muslims (e.g. protection from Islamophobia), which can be achieved through campaign programs within the destination community. Notwithstanding, this study benefits the tourism industry by informing on

heterogeneity in the female Muslim tourist group, and therefore, suggests further diversification of product offerings to meet these varied tourism needs.

Collaborative efforts with gendered and religious groups could provide better understanding and effective approach to better enable female Muslims' tourism participation, which in some aspects would also be beneficial to both female tourists and Muslims tourists. For instance, information on local Muslim communities or their prevalent presence would engender a sense of security and familiarity. Here, destination activities with local females could be organised, fostering bonding and exchanges between different female Muslim diasporas. Similarly, female-only travel package can be designed exclusive to Muslim group, and would also enable exchanges between the global *Muslimah*. Also, Muslim destinations could attract tourists from Muslim minority settings through travel packages, whilst fostering relationships with global Muslims.

Nonetheless, this study can inspire female Muslims (and, in some aspects, females and Muslims) globally to undertake tourism and of different types. Differences of female Muslim tourism experiences can also be insightful to global counterparts having different backgrounds. For instance, conservative Muslim-majority countries such as Saudi Arabia and Iran can learn about benefits of less restrictive *Shariah* regulations concerning tourism activities on female Muslims, such as experienced in Muslim-minority countries that are liberal. The impact of this study was that it arose interests and invitations to the researcher to conduct research on female Muslims from other countries (e.g. Indonesia, Saudi Arabia), implying that their voices need to heard more. Ultimately, the current study findings suggests translation of the intersectionality theory into practice in the tourism context (e.g. to be utilised in projects by different stakeholders), which would enable promoting social justice and actually addressing inequalities of marginalised social groups.

6.4 Study Limitations and Future Research Directions

Empirical contributions of this study highlight some limitations and propose future research directions. This study emphasises that it is pertinent to further transgress essentialism in tourism research by bringing alternative knowledge perspectives such as of other underrepresented social (and cultural) groups. The research focus of this study presents a partial representation of multiple realities of gender, religion and tourism in the Islamic context as well as being situated in the Fijian context, which still arguably provides important insights on an underexplored tourism phenomenon. However, it unveiled that other identities also interact with these intersectional tourism experiences and thus conceptualising more distinctive experiences (of Fijian female Muslims). Therefore, it recommends future researchers to add other identities to gender and religion, such as ethnicity, age, marital status, having children/no children, socio-economic class, religiosity type (liberal/conservative) to unveil understandings of further differences and complexities associated with multiple identities in the tourism context, which can also be underpinned by the intersectionality theory, considering its underutilisation (Mooney, 2017, 2018; Watson & Scraton, 2013). This scholarly perspective would further the understanding of microcosm of realities in tourism, involving generating emic perspectives from other sub-groups of tourist segments that are submerged by bigger groups of tourist segments.

In another aspect, empirical findings revealed simultaneous experiences of dual intersections (e.g. gender-focused and religion-focused) that increased the range of complexities and differences in tourism experiences. Future research is warranted to expand examination of multiple intersectional tourism experiences, which would unveil associated hidden situations. It also proposes to extend research on females of other global and transnational religion (e.g. Christianity, Judaism, Buddhism and Hinduism), as argued by this research, cultural practices of global adherents varies among different societal contexts and further adds to cultural diversity of female tourists.

Similar to female tourist groups, monolithic representation of male tourist groups also exist in the tourism academe but it is problematic to assume they represent one voice. Therefore, this study suggests future researchers to examine the flip side of the gender in the Islamic cultural context, that is, Muslim males. Also, future research investigations can use the intersectionality theory to unveil their distinctive perspectives and experiences of international tourism. This research focus would also allow future scholars to make

comparisons between males and females and thus providing a comprehensive gender perspective of tourism in the Islamic cultural context.

The current research investigation has studied female Muslim tourist group from a touristic perspective. In addition, it drew insights on how various different others (e.g. tourism service providers, locals, destinations) in tourism settings impact related conceptions of tourism. Therefore, it highlights the need to investigate (and potentially compare) these ‘other voices’ regarding female Muslim tourism. For instance, future studies are suggested to examine destination views and attitudes to derive their understanding of the distinctive nature of the global female Muslim tourist group.

This qualitative study is based on specific contextualisation that aimed deriving in-depth interpretative understandings of intersectional tourism experiences, particularly concerning female gender and Islamic religion identities, and thus, was not specifically intended to be generalised. A groundwork is laid for future research to expand and enlighten interpretations offered in the current study. However, future researchers can also add quantitative component to the research inquiry, including a mixed methods research to validate the findings of this qualitative research. Islam is a global religion having adherents of different backgrounds in different parts of the world. Quantitative research technique would enable generation of further knowledge of the international female Muslims of different nationalities and, arguably to be developed based on themes and issues raised in the qualitative research.

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GLOSSARY

<u>Foreign Word</u>	<u>Language</u>	<u>Meanings/Interpretations/Translations</u>
<i>Abaya</i>	Arabic	Female outer garment; prominent among Middle Eastern Muslims
<i>Adhan</i>	Arabic	Vocalised act of calling all Muslims to pray
<i>Ahmadiya</i>	Arabic/Urdu	A denomination of Islam
<i>Ahle-Hadith</i>	Arabic	A denomination of Islam
<i>Akhlaaq</i>	Arabic	Islamic ethics emphasising, morality and good manners
<i>Alima</i>	Urdu/Arabic	A female religious leader
<i>Allah</i>	Arabic	God of Muslims
<i>Allah ke kudrat</i>	Urdu	Power of God
<i>Asr</i>	Urdu/Arabic	Mid-afternoon obligatory prayer
<i>Baccho ke parvarish</i>	Urdu	Upbringing of the children
<i>Barkat</i>	Urdu	Blessing
<i>Buri Nazariya</i>	Fiji-Hindi	Bad intention
<i>Burqa</i>	Arabic	Loose garment covering whole body, worn by Muslim females
<i>Burkini</i>	Portmanteau word	Female Muslim swimming wear
<i>Chaardiwari</i>	Fiji-Hindi	Four walls of the house, referring to domesticity of female Muslims
<i>Da'wah</i>	Arabic	Missionary work involving spreading knowledge about Islam
<i>Daras</i>	Arabic	Quran recitation; spreading knowledge about Islam
<i>Dargah</i>	Urdu	Shrines of prominent Muslims
<i>Deeni</i>	Urdu	Religious
<i>Dhikr</i>	Arabic	A devotion act of offering supplications to <i>Allah</i>
<i>Dua(s)</i>	Arabic	An act(s) of supplications
<i>Dui chaar din ke trip overseas raha</i>	Fiji-Hindi	International trip was temporary
<i>Eid-ul-Fitr</i>	Arabic	Religious festival that marks the end of obligatory fasting in the month of <i>Ramadhan</i>
<i>Fajr</i>	Arabic	Early morning obligatory prayer
<i>Fardh</i>	Urdu	Compulsory acts in Islam
<i>Galee</i>	Hindi	Alley
<i>Gair Mahram</i>	Urdu	Non-kinship males who are also non-spouses
<i>Girmitya</i>	Fiji-Hindi	Indian indentured labourers
<i>Hadith</i>	Arabic	Sayings of Prophet Muhammed
<i>Hafiza</i>	Arabic	
<i>Hajj</i>	Arabic	Obligatory pilgrimage to Mecca to be performed once in life

<i>Halal</i>	Arabic	Permissible and lawful
<i>Halalness</i>	Loanword relating to Arabic word <i>Halal</i>	Related to <i>Halal</i>
<i>Hanafi</i>	Arabic	A denomination of Islam
<i>Hanbali</i>	Arabic	A denomination of Islam
<i>Haram</i>	Arabic	Prohibited and unlawful
<i>Haya</i>	Arabic	the act of modesty, shyness and decency
<i>Hijab</i>	Arabic	Veil
<i>Hijabi</i>	Urdu	Females wearing the <i>Hijab</i>
<i>Hijabsters</i>	Portmanteau word	Trendy wearer of the <i>Hijab</i>
<i>Hijri</i>	Arabic	Islamic lunar calendar
<i>Huqooq-ul Ibaad</i>	Arabic	Duty of care and the welfare/wellbeing of others
<i>Iftar</i>	Arabic	The act of breaking fast
<i>Indo-Fijians</i>	English	Indian descendants born in Fiji
<i>Iman</i>	Arabic	Faith towards the religion
<i>Isha</i>	Arabic	Night-time obligatory prayer
<i>Ittar</i>	Urdu	Halal perfume
<i>Izzat</i>	Urdu	Reputation; protection of honour (and dignity), prayer veils that curtails hands inside the veil
<i>Jilbab</i>	Arabic	Islamic outfit for males
<i>Jubbah</i>	Arabic	special prayer offered on Fridays, mainly by males
<i>Jumah</i>	Arabic	Known as the house of <i>Allah</i>
<i>Kaaba</i>	Arabic	Long dress, prominent in South Asia
<i>Kameez</i>	Urdu	Female dress, mainly worn by South Asian females
<i>Kurti</i>	Hindi	Holiest night in Islam, interpreted as the night of power
<i>Lailatul Qadar</i>	Arabic	Evening (dusk) obligatory prayer
<i>Maghrib</i>	Arabic	Women's Gang
<i>Mahila Mandal</i>	Fiji-Hindi	Husband or kinship males (unmarriageable) such as father, brother or son
<i>Mahram</i>	Arabic	reprehensible — disapproved but no punishment
<i>Makruh</i>	Arabic	A denomination of Islam
<i>Maliki</i>	Arabic	Mosque(s)
<i>Masjid(s)</i>	Arabic	Worship place smaller than mosques
<i>Markaz</i>	Urdu	Male religious leader
<i>Maulana</i>	Urdu	religious act of worship conducted by Shafi and Hanafi sects
<i>Milaad</i>	Urdu	Gathering to commemorate Prophet Muhammed's life, particularly on his birthday
<i>Milaad-un Nabi</i>	Urdu	Islamic priest
<i>Jalsa</i>	Urdu/Arabic	neutral — neither encouraged or discouraged
<i>Molvi</i>	Urdu/Arabic	Prayer mat in Islam
<i>Mubah</i>	Arabic	
<i>Musallah</i>	Urdu	

<i>Muslimah</i>	Arabic	Term referring to Muslim females
<i>Mustahab</i>	Arabic	recommended
<i>Nafil</i>	Arabic	Voluntary
<i>Nafil Namaaz</i>	Urdu	Voluntary prayers
<i>Namaaz</i>	Urdu	Prayer
<i>Niqab</i>	Arabic	Full face covering showing eyes only
<i>Niyat</i>	Urdu	Intention
<i>Pakeeza</i>	Arabic	Chastity, pure
<i>Pardah</i>	Urdu	The act of gender segregation and veiling of the body
<i>Parivaar</i>	Fiji-Hindi	Relatives
<i>Qawamum</i>	Arabic	Mandatory protector and maintainer roles (caretaker) of males
<i>Qaza</i>	Urdu	Delayed
<i>Qibla</i>	Arabic	Direction towards the Kaaba
<i>Quran</i>	Arabic	Holy book of Muslims
<i>Quranic</i>	Arabic	Sourced from or associated with the <i>Quran</i>
<i>Rabbatul Bait</i>	Arabic	Refers to females position as the queen of the house, especially, concerning their caretaking roles
<i>Rakaat</i>	Arabic	Unit of Islamic prayers
<i>Ramadhan</i>	Arabic	The ninth Islamic lunar month when obligatory fasting is done
<i>Roza(s)</i>	Urdu	Fast(s)
<i>Salah</i>	Arabic	Five times daily obligatory prayer
<i>Salwar</i>	Urdu	Loose pants, mainly worn by South Asian females
<i>Salwaar</i>	Urdu	Cultural/traditional attire, mainly worn by South Asian females
<i>Kameez</i>		
<i>Sawm</i>	Arabic	Obligatory fasting in the month of Ramadhan
<i>Shafi</i>	Arabic	A denomination of Islam
<i>Shahadah</i>	Arabic	the testimony of faith in the Islamic religion
<i>Sharam</i> <i>aur</i>	Urdu	actions are not shameful and one's dignity is protected
<i>lihaj</i>		
<i>Shariah</i>	Arabic	Islamic principles, sourced from <i>Quran</i> and teachings of Prophet Muhammed (<i>Sunnah</i> and <i>Hadith</i>)
<i>Shisha</i>	Egyptian Arabic	A water pipe to smoke tobacco mixed with different flavours, predominant cultural practice in the Middle east
<i>shohar</i> <i>ke</i>	Urdu	Responsibility of wives towards the husband and rights of
<i>zimme biwi ke</i>		wives
<i>huqooq</i>		
<i>Shia</i>	Arabic	A denomination of Islam
<i>Sillaturrahim</i>	Arabic	Moral and care duty that focuses on allegiance to kin and maintenance of associated relations
<i>Sirdar</i>	Fiji-Hindi	Foreman
<i>Siyaha</i>	Arabic	Islamic term representing tourism

<i>Sunnah</i>	Arabic	practices of Prophet Muhammed
<i>Sunni</i>	Arabic	A denomination of Islam
<i>Tablighi Jamaat</i>	Arabic	A denomination of Islam
<i>Talim</i>	Arabic	The study of Quran
<i>Taraweeh</i>	Arabic	Prayer offered during month of Ramadhan, mainly by males
<i>Tasbih</i>	Urdu	Prayer beads
<i>Tauba Tauba</i>	Urdu	Heaven forbid
<i>Umrah</i>	Arabic	Performing <i>Hajj</i> rites outside the <i>Hajj</i> season.
<i>Wudhu</i>	Arabic	Ablution act to clean certain body parts before worship
<i>Zakaat</i>	Arabic	Obligatory charity giving
<i>Ziyarah</i>	Arabic	Pilgrimage visits to mausoleums (tombs/shrines of prominent individuals in Islam)
<i>Zuhr</i>	Arabic	Day/noon obligatory prayer

APPENDICES

Appendix 1: Interview Guideline Structure

Interview Guideline: Female Muslim International Tourist

Participant Profile & Life History

Name:

Geographical Location:

Age:

Marital Status:

Education Level:

*How does being a **female Muslim** influence your education level?*

Occupation(s):

*How does being a **female Muslim** influence your occupation (i.e., working/non-working status)?*

Highlights on gendered and religious norms and practices observed

1. Describe your upbringing as a female Muslim (religious and gendered)

The Religious Dimension

- a. *How did you learn Islamic practices?*
- b. *Discuss the religious practices and norms (/learnings) that you follow regularly in your lifestyle?*
- c. *How do you see yourself as Muslim?*
- d. *How do you follow Islamic practices and teachings when you are outside your regular setting or environment?*

The Gendered Dimension (Including Religious Perspective)

- a. *What was it like growing up as female Muslim?*
- b. *Describe gendered norms and practices that you follow regularly in your lifestyle*
- c. *Describe gendered norms and practices you practice and follow that conform to the Islamic teachings*
- d. *How do you see yourself as a female Muslim?*
- e. *How do you follow gendered norms and practices when you are outside your regular setting or environment?*
- f. *How do you follow gendered norms and practices that conform to the Islamic teachings when you are outside your regular setting or environment?*

Information on Engagement in Women Community Groups/Institutions (& Activities)

1. Are you engaged in any community groups/institutions?
(*Female Muslim; Muslim; Female; Other*)

2. What are your roles and responsibilities in this/these community group(s)/institution(s)?
3. What type of activities (/programmes) do you take part in?
 - i. *Does involvement in these activities have any impact in your life? Explain (Female Muslim; Muslim; Female; Other)*

International Travel Profile

1. International Travel Frequency

How many times have you engaged in international travel? When?

2. Destinations Visited

What international travel destinations did you visit? Why and how did you choose these destinations?

3. Preferred Destinations

Among destinations you have visited, what are your preferred international travel destinations? Why?

4. Trip Length/Duration of Stay

- a. *What was your average trip length?*
- b. *What were your shortest and longest stays?*

5. Travel Companions

- a. *Did you travel alone? Why?*
- b. *Did you travel with companions? Why?
Who were your companions?
How did these companions (e.g. females/males, non-Muslims/Muslims) influence your international tourism experiences?*

Travel/Tourism Interests & Perceptions

1. When you think about tourism and travel, what does it mean for you?
 - a. *What are your perceptions and feelings for international travel? (Would it make you feel special)*
2. Which type/form of travel/tourism consumption interested you? Why?
3. What were some of your travel/tourism inspirations?

Stage 1: Travel Determinants

Investigate the manner gendered and religious identities affect (adhered, poses constraints (including negotiation strategies)) and/or is not considered (resisted or other factors/situations influence) concerning international tourism participation/non-participation

1. Factors facilitating international travel/tourism participation (influenced/impacted by the gendered and religious identities)
 - a. *What factors facilitated your international travel/tourism participation? Explain about the nature of these facilitators.
(e.g. Economic, Psychographic, Socio-cultural, Demographic, Geographic, Technological)*
 - b. *How did **religion** influence your travel/tourism participation?
(including impacts of related traditional and cultural norms)*

- c. *How did your **gendered identity** influence your travel/tourism participation?*
(including impacts of related traditional and cultural norms)
- d. *In general, how did being a **female Muslim**, impact your travel/tourism participation?*
2. Factors constraining international travel/tourism participation (influenced/impacted by the gendered and religious identities)
- a. *What factors constrains you in international travel/tourism participation? Explain about the nature of these constraints*
(e.g. Economic, Psychographic, Socio-cultural, Demographic, Geographic, Technological)
- b. *How did **religion** constrain your travel/tourism participation?*
(including impacts of related traditional and cultural norms)
- c. *How did your **gendered identity** constrain your travel/tourism participation?*
(including impacts of related traditional and cultural norms)
- d. *In general, how did being a **female Muslim**, constrain your travel/tourism participation?*

Constraint Negotiations or Coping Strategies

What negotiation or coping strategies enabled you to address constraining factors to undertake travel/tourism?

Stage 2: Tourism Experiences

Investigate the manner gendered and religious identities affect (adhered, poses constraints (including negotiation strategies)) and/or is not considered (resisted or other factors/situations influence) concerning international tourism participation/non-participation

a. The Pre-Trip Phase

International travel/tourism participation need

Travel Motives and Motivation (Inspirations/Aspirations)

- a. *Who or what inspired you to engage in international tourism?*
- b. *What were your international travel motives or aspirations?*
- c. *What kind of outcomes did you expect from international travel?*
- i. *Emotional?*
 - ii. *Social?*
 - iii. *Physical?*
 - iv. *Cultural?*
 - v. *Spiritual?*
 - vi. *Other?*

Travel Arrangements

- a. *Discuss your travel arrangement process and the activities involved?*
- b. *Did you do these travel arrangements independently or was supported/directed by others? Why?*
- c. *How did you make financial preparations for international tourism engagement?*
- i. *Were you self-funded? How?*

- ii. *Were you funded by someone/others? Why and how?*
- iii. *Other?*
- d. *How did you plan your international trip?*
- e. *How did you select your travel itinerary?*
- f. *How did your **gender** affect your travel arrangement process?*
- g. *How did **religion** affect your travel arrangement process?*
- h. *How did being a **female Muslim** affect your travel arrangement process?*

Arrangements during the absence at the regular environment

How did you make arrangements for your regular roles and responsibilities during your absence?

E.g. Social relationships (e.g. family), including, dependents, if any, during the absence

Other Preparatory Activities for the International Trip

What were other preparatory activities that you engaged in for your international trip?

b. The During-Trip Phase

Activity Engagements

1. What activities did you undertake during your international tourism participation?
2. Factors facilitating activity engagements during the international trip (influenced/impacted by the gendered and religious identities)
 - a. *What factors facilitated your engagement in international travel/tourism activities? Explain about the nature of these constraints*
 - b. *How did **religion** influence your engagement in international travel/tourism activities?*
 - c. *How did your **gendered identity** influence your engagement in international travel/tourism activities?*
 - d. *In general, how did being a **female Muslim**, impact your engagement in international travel/tourism activities?*
3. Factors constraining activity engagements during the international trip (influenced/impacted by the gendered and religious identities)
 - a. *What factors constrained your engagement in international travel/tourism activities? Explain about the nature of these constraints*
 - b. *How did **religion** constrain your engagement in international travel/tourism activities?*
 - c. *How did your **gendered identity** constrain your engagement in international travel/tourism activities?*
 - d. *In general, how did being a **female Muslim**, constrain your engagement in international travel/tourism activities?*

Constraint Negotiations or Coping Strategies

How did you address your international travel/tourism activity participation barriers?

Experiences Attaining During the Trip

1. Do you follow any routine during tourism consumptions? Explain
2. Positive and Negative experiences
 - a. *Describe some of your positive experiences of your international tourism participation. What form of travel/tourism was it?*

- b. Describe some of your negative experiences of your international tourism participation. What form of travel/tourism was it?
 - c. Did **religion** have any influence in these experiences attained? In what ways?
 - d. Did your **gender** have any influence in these experiences attained? In what ways?
 - e. In general, did being a **female Muslim**, impact these experiences attained? In what ways?
3. Satisfying or Dissatisfying Experiences
 - a. What were some of your satisfying international tourism experiences? What form of travel/tourism was it?
 - b. What were some of your dissatisfying international tourism experiences? What form of travel/tourism was it?
 - c. Describe some of your negative experiences of your international tourism participation
 - d. Did **religion** have any influence in these experiences attained? In what ways?
 - e. Did your **gender** have any influence in these experiences attained? In what ways?
 - f. In general, did being a **female Muslim**, impact these experiences attained? In what ways
 4. Tourism Experiences and Identity
 - a. How do you feel about your identity as a **female Muslim** traveller?
 - b. In what ways was your **religious identity** the most influential in your tourism experiences? Why? In what ways did you consider yourself as a Muslim tourist?
 - c. In what ways was your **gendered identity** the most influential in your tourism experiences? Why? In what ways did you consider yourself as a female tourist?
 - d. In what ways was your **female Muslim identity** in general the most influential in your tourism experiences? Why? In what ways did you consider yourself as a female Muslim tourist?
 - e. In what ways was your **tourist identity** most influential in your tourism experiences? Why? In what ways did you consider yourself as a typical tourist?
 5. Other people
 - a. How did other individuals (e.g. family, friends, other tourists, and tourism service providers/hosts) perceive your engagement in tourism participation/consumption as a **female Muslim**?
 - b. What is your general perception of **female Muslims**, like yourself, who engage in international tourism and related activities?
 - c. How did other individuals (e.g. family, friends, other tourists, and tourism service providers/hosts) perceive your engagement in tourism participation/consumption as a **female** in general?
 - d. What is your general perception of **females**, like yourself, who engage in international tourism and related activities?
 - e. How did other individuals (e.g. family, friends, other tourists, and tourism service providers/hosts) perceive your engagement in tourism participation/consumption as a **Muslim** in general?
 - f. What is your general perception of **Muslims**, like yourself, who engage in international tourism and related activities?
- c. **The Post-Trip Phase**

Examine the manner tourism experiences bring different types of changes or transformations (both improvements and contradictions) such as in the personal and social lives.

1. Review of the pre-trip expectations on international trip engagement and during-trip experiences and related achievements
What were some of the outcomes of your international trips?
2. Transformation (intrinsic/extrinsic) of life & lifestyles such as status, relationships or identity)
 - a. *What has it been like to return home after international tourism participation? Describe any difficulty or ease you faced to adjust or resume to your routine life.*
 - b. *Describe some of the changes or transformations brought to your life and lifestyle (e.g. status, relationship or identity), attributed to international tourism participation/consumption*
 - c. *How did international tourism participation affect your perspectives and practices of the **Islamic culture and traditions**?*
 - d. *How did international tourism participation affect your perspectives and practices of the **gendered norms and culture**?*
 - e. *How did international tourism participation affect your perspectives and practices of being a **female Muslim**?*
 - f. *Impact on society: How did your international tourism consumption affect or impact the wider society, including your close family and friends? E.g. How did they react to your international tourism consumption?*
3. Reminiscing the trip visit
 - a. *Which moments of your international tourism consumptions are most memorable to you (could be positive or negative)? Why?*
 - b. *Is there anything you would do differently on your next international trip? How and why?*
4. Revisit Intention
 - a. *Would you like to engage in international tourism consumption again? Why?*
 - b. *Have you made any plans for your next international trip? In what ways?*

Other

Any last remaining words/thoughts? Are there any questions you would like to explore further?

Thank You for Your Participation

Interview Guideline: Community Spokesperson

Participant Profile & Life History

1. Position(s) Held in the Organisation/Community:
2. Organisation/Community type:
3. Number of years serving the community/organisation

Information on Female Muslims from a Societal/Communal Perspective

1. Discuss your roles and responsibilities within the community, particularly concerning
 - a. *Female Muslims*
 - b. *Females*
 - c. *Muslims*
2. Discuss the background of female Muslims
3. Discuss the societal expectations and norms imposed on female Muslims (/females/Muslims)
 - a. *How are female Muslims observing these norms and expectations?*
 - b. *How are female Muslims not observing these norms and expectations? What could be the reasons for their resistance?*
4. Discuss the type of activities does female Muslims/females/Muslims normally engage in?
5. How does engagement in community and related activities impact lives of female Muslims?
6. Discuss some of the constraints to international tourism consumptions of female Muslims that you are aware of
7. Discuss some of the facilitating factors to international tourism consumptions of female Muslims that you are aware of
8. Discuss some of the constraint negotiation factors to international tourism consumptions of female Muslims that you are aware of
9. Discuss some of the impacts of international tourism consumptions on female Muslims that you are aware of, including, including impacts on their gendered and religious backgrounds
10. How does society view females' international tourism consumptions?
11. How does female Muslims' international tourism consumption impact the society (including its members)?

Other

Any last remaining words/thoughts? Are there any questions you would like to explore further?

Thank You for Your Participation

Appendix 2: Study Participant Information Sheet

Tourism, Gender and Religion: Female Muslims' perceptions of international tourism - An intersectional perspective

You are invited to participate in a research study conducted by Farisha Nazmeen Nisha, a PhD candidate at the School of Hotel and Tourism Management, the Hong Kong Polytechnic University.

The aim of this research is examine female Muslims' perceptions of international tourism. The research objectives are:

- To examine the pre-trip experiences of female Muslim tourists (such as tourism motivations, tourism determinants (constraints and negotiations; and facilitators), trip planning and arrangements)
 - To investigate the manner gendered and religious identities impact pre-trip experiences of female Muslim tourists
 - To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the pre-trip tourism phase.
- To examine the during trip experiences of female Muslim tourists (such as activity engagements and other forms of tourism consumption experiences)
 - To investigate the manner gendered and religious identities impact the during trip international tourism experiences of female Muslim tourists
 - To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during trip tourism participation phase.
- To examine the post-trip experiences of female Muslim tourists (such as such as impacts on regular gendered positioning, impacts on the society (gender and religion focused), future tourism participation)
 - To investigate the manner gendered and religious identities impact the post-trip experiences of female Muslim tourists
 - To investigate the manner constraint negotiation strategies are employed by female Muslim tourists to address challenges arising from gendered and religious identities during the post-trip phase.

- To utilise intersectionality theory to contribute sociological knowledge in the tourism discipline concerning the diverse interrelationships between multiple identities (gender and religion) and tourism.

You have been identified as a key informant in addressing this research inquiry and invited to take part in an interview. The information shared by you will contribute in furthering the understandings of the female Muslim tourism consumption and help other stakeholders such as tourism service providers to improve and provide quality products and services to this tourist segment.

Your involvement in this study is voluntary. If you agree to be interviewed, you will be asked to sign a consent form. Ethical standards will be strictly maintained throughout the study. All information related to you will remain confidential and your identity will be kept anonymous. There are no foreseen discomforts or risks. Your permission will be sought to audio record the interview, which will be securely stored. You have every right to withdraw from the study before or during interview process.

The Hong Kong Polytechnic University takes reasonable precautions to prevent the loss, misappropriation, unauthorized access or destruction of the information you provide.

If you are interested in more information about this study or have any questions, please do not hesitate to contact me on the address provided below:

Thank you for your interest in participating in this research study.

Investigator: Ms. Farisha Nazmeen Nisha

Phone: (852) 3400-2339 / (679) 945

Email: farisha.nisha@

Residential Address in Fiji: *According to Interviewee Locations*

Appendix 3: Study Participation Consent Form

Tourism, Gender and Religion: Female Muslims’ perceptions of international tourism - An intersectional perspective

I _____ , hereby consent to participate in the captioned research conducted by Farisha Nazmeen Nisha.

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 _____

Signature _____ of
researcher _____

Date _____

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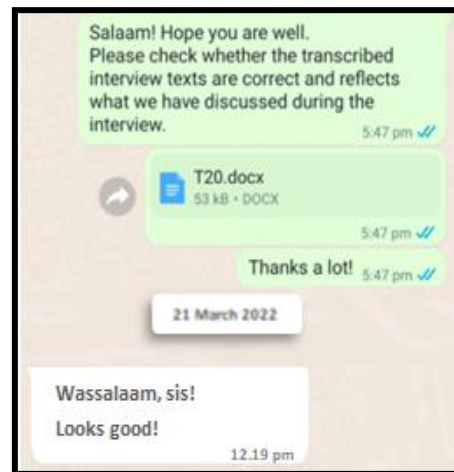
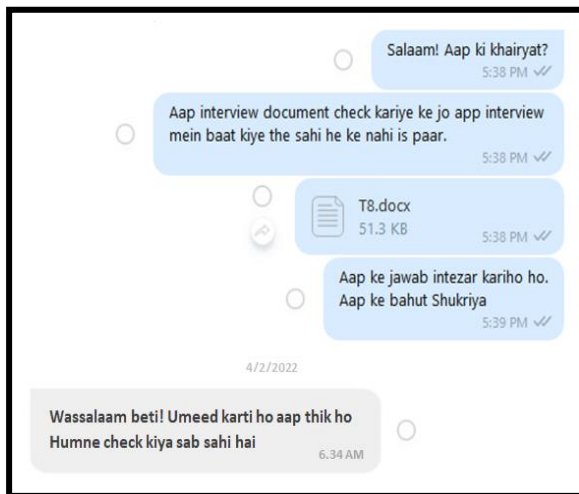
Appendix 4: Research Audit Trail

Empirical Research Tasks	Comments
The Study Sample and Participant Selection	<p>Purposive Sampling Criterion: female, Muslim, Fijian</p> <p>Distinctive Composition: life history, religiosity level (e.g. conservative or liberal) demographic (e.g. age groups, marital status, education level), geographical (e.g. rural or urban locations) and socio-economic characteristics (e.g. working or non-working)</p> <p>Theoretical Sampling Sampling of categories emerging from earlier collected data Aligned with constant comparison technique of CGT Data collection and analysis conducted simultaneously Collected data leads researcher in subsequent data collection process</p> <p>Small sample size – 27 participants, which increased by 12, mainly influenced by theoretical sampling process</p> <p>Gatekeeper facilitated access</p> <p>Community spokesperson interviewees – attain additional insights on Fijian female Muslims from a communal perspective</p>
Interaction with female/Muslim/female environment in the Fijian context	<p>Prior to interviews interact with female/Muslim/female Muslim organisations and participate in activities in the community to get preliminary insights on Fijian female Muslims</p> <p>Interview guidelines reviewed in the local context (by prominent individuals) and improved accordingly</p>
Interview - instrument development and protocol	<p>Face-to-face in-depth semi-structured interviews, one-to-one basis</p> <p>Natural settings of participants</p> <p>Open-ended questions – key themes derived from review of existing literature, also included probing questions</p> <p>Interview process varied for each participant due to their distinctive backgrounds</p> <p>Establish rapport with participants: gatekeeper engagement (e.g. attaining general awareness of participants and norms of the community); influenced by researchers insider background (being a Fijian female Muslim)</p> <p>Information forms detailing study information Explain format of interview process prior to interviewing</p>

	<p>Seek permission to conduct (signing of consent forms) and to record interviews (audio and note-taking)</p> <p>Commence with neutral topics prior to divulging into controversial/sensitive topics – enhanced comfort of participants</p> <p>Build mutual trust with respondents such as through empathetic and active listening, being non-judgmental, appreciating participation</p>
Data collection and storage	<p>Theoretical Sampling Sampling of categories emerging from earlier collected data Aligned with constant comparison technique of CGT Data collection and analysis conducted simultaneously Collected data leads researcher in subsequent data collection process</p> <p>Data collection ceased when saturation was achieved</p> <p>Audio recording and note-taking, memo-writing</p>
Raw Data Presentation	<p>Memo-writing and note-taking</p> <p>Transcribed and translated interviews documented – transcribed in local dialect, translated to English and back to local dialect to ensure accuracy.</p>
Member checking	Checked transcribed interviews with participants
Data Organisation	Use of Nvivo to break down the large corpus of data as well as presentation in excel format
Constant Comparison Technique	Continuously explore emergent ideas/themes through comparing and contrasting data with data to identify commonalities and differences
Theory building	Theorising concepts and interpretive understanding of the research phenomenon
Researcher reflexivity	<p>Constant self-reflection of researcher positionality</p> <p>Emic perspective based on similar background characteristics of researcher – convince participants were giving new insights of research phenomenon, use of bracketing technique to investigate fresh and to be primarily guided by study participants</p>
Dialogic Engagement	Individuals (/groups) such as mentors (e.g. the research supervisor and other academics), peer debriefers and critical friends/colleagues assessed researcher’s approach to addressing the research inquiry and interpretation of research findings

Appendix 5: Member Checking

Screenshots of conversations with certain participants in checking transcribed interviews



Appendix 6: Example of Data Organisation Using Nvivo Software

The screenshot displays the Nvivo software interface. On the left is a 'Quick Access' sidebar with icons for Files, Memos, Nodes, Data, File Classifications, and Externals. The main area is titled 'Nodes' and contains a table with columns for Name, Files, and References. A search bar 'Search Project' is located at the top right of the table area. On the far right, a preview pane shows a selected node 'Female Gender' with a reference snippet: 'Reference 1 - 4.06% Coverage' and 'Females in overseas are hard Works, involved in the all, doing make-up)-'.

Name	Files	References
Constraints		0
During Trip		20
Female Gender		19
Islamic Religion		11
Post Trip		21
Pre Trip		0

Appendix 7: An Example of Initial Coding and Memo (Sana's Interview Transcript)

Everything changes once we become a mother. My son is very small ... I have to spend a lot of time with him during the trip) so I could not enjoy my trip as I used to when I did not have my son. Sometimes it gets very tiring and I feel like I really need a time-out. But still I cannot leave my son just like that. I cannot be selfish. He is my first priority. And I also feel good when he gets happy like organising activities he likes. As long as everything goes well for him, the trip is then good)

- Comment [RV1]:** Gendered identity of being a mother
- Comment [RV2]:** Providing care and attentiveness to son
- Comment [RV3]:** Restricted tourism engagements
- Comment [RV4]:** Desire for independent tourism engagements
- Comment [RV5]:** Restricted by guilty feelings, son prioritised
- Comment [RV6]:** Memo: Multiple and ambivalent experiences associated with provision of care and attentiveness reported. Feeling constrained but restricted in negotiation as the other is prioritised. Yet, also trip satisfaction is achieved when the other is happy. Conflicting Experience

Appendix 8: Relevant Quotations to Section 4.2

8.1. Tourism Experiences Associated With the Presence/Absence of Gendered Power Structures

Pre-Trip Tourism Experiences

<p>Tourism Motivation</p>	<p><i>Motivation to experience international gendered environment</i> I was eager to visit Australia because it is a modern country, having the modern culture. In terms of females, there is more gender equality and more opportunities. So I was planning to visit my families, my cousins, and experience their lifestyle and maybe I could bring some changes to my life later (<i>Shama, 26 years, single and aspiring independence</i>)</p> <p><i>Submissive Behaviour of females influencing tourism motivations</i> I don't think that I would be free that much in the overseas as my husband will be with me, maybe objecting if I do something that a female in our family normally does not do. I will have to do things that he would tell me to do (<i>Muizza, 61 years, traditional</i>)</p> <p>My purpose of visiting Australia was to visit my family. This was a safe way to visit overseas as a woman, otherwise when alone with no family is not suitable and can have bad impression on my family as well. I have to think about my and my family's honour (<i>Aisha, 63 years, traditional</i>)</p>
<p><i>Travel Determinants: Constraint Negotiations, Facilitators, Acceptance of Constraints</i></p>	
<p>Travel Companions</p>	<p>It was my first time travelling alone, like without my family members, to an overseas country where I do not know anyone. So it was good that I had someone else with me so at least we can support one another (<i>Muskan</i>)</p> <p>I did not feel insecure when travelling to an overseas country, a new place, because my husband was there with me. It safer with him (<i>Sumaiyya</i>)</p> <p>I was going with a group of females and most of us have never travelled before and some of us only travelled once or twice. But we were not scared that much, because we were there to look after each other (<i>Safiyah</i>)</p> <p>Because I will have a companion with me, I will be more adventurous, like I can be more out at night and can travel in the cab at ease with her (<i>Siddiqa</i>).</p>
	<p><i>Financial Independence</i></p>

<p><i>Socio-Economic Factors</i></p>	<p>Because I wanted to go overseas through my husband’s trip, I paid my own ticket, my own visa and everything. Since I am working and had some saving so I was able to afford the trip. I also had my own spending money to use during the trip (Sumaiyya)</p> <p>I take my spending money to do the shopping. At least make some own arrangements for the trip. Sometimes overseas families give some money like \$10, \$20, which to me is a big amount, so I saved all these to use it for spending in the overseas. I can buy many things with these overseas money (Gulista)</p> <p><i>Financial Dependence</i></p> <p>The trip was self-funded, that is, from our family income. My husband purchased the ticket and paid related trip expenses. But I do take my own spending money to do some shopping in the overseas because my husband opposes some of the things I want to buy from our family income (Sahar)</p> <p>When I was young I tried many times to get the visa for Australia to visit my brother. I had all the documents needed, was receiving travel sponsorship and was even ready to pay a bond but always my visa got rejected. The only reason they gave me was that I do not have a healthy financial background and do not have any asset of my own and that I was still a student (tertiary). Later on, when I started earning decently and had my own properties, then I got the visa easily and managed to travel to the overseas (Shabina)</p>
<p><i>Presence of familiar individuals at the destination</i></p>	<p>Before going to Canada, my cousin grandfather told me everything about Canada. So I knew what will be happening in Canada with me, how things will be different, the way of dressing and the lifestyle (Sumaiyya)</p> <p>I had this great desire to visit the overseas for long time, to set foot in the plane and travel somewhere. But there was no one I knew well was there. With years gone by I felt uncertain if I would actually be able to visit overseas in my life. Alhamdulillah, my daughter got married there. With having someone close living at an overseas country, I started to travel (Shameera)</p> <p>Part of my accommodation was going to be at my relatives’ places. I would stayover at one relative’s place at each evening and I was covering 4-5 stays like that. I made arrangements with relatives whom I am going to spend the night with to pick me up from the previous relatives place. In this manner I was also saving money for my other activities that I was going to do independently. Because travelling alone can be an expensive affair and for safety and security, I need to pay additional money (Musarrat)</p>
<p><i>Friendly/unfriendly</i></p>	<p><i>Gender Risky Destination and Constraint Negotiation</i></p> <p>For the India trip, we (referred to her friends) planned the whole trip but half of the trip involved pick and drop by a travel agency because we were worried about getting harassed by the Indian men. That if we use the public transport or wander around on our own we could get attacked. So we had a transport and a tour guide but we planned our activities by ourselves, where we want to go, what we want to do and all that</p>

<p><i>tourism landscapes</i></p>	<p>(Siddiqa)</p> <p>Tourist-friendly Destination Countries that do not require a visa are at the top of my list to visit because I do not want to be bothered with process to get the visa. And I do not want to seek visa sponsorship from anyone because I am an independent person (Zara)</p>
<p><i>Previous Travel Experiences</i></p>	<p>I had been travelling a lot to countries outside to Fiji like regional and international travel to do fieldwork for my company. So when I go for my overseas vacation things are a bit easier as I know how travelling is done, what to expect in foreign countries, what would be the challenges like, how Muslim people are treated around the world and all that. I am not nervous; I do not have fear thinking of facing some negative incidents. Actually, with my travel experience, I am able to better plan and prepare for my trip (Zara, independent female)</p> <p>I was a bit afraid because it was the first time I was travelling alone (although had her young daughter with her) and would be doing everything on my own. Before my husband used to help out or sometimes did everything, like the airport procedures or getting information about places and things when in the overseas. The good thing was that I had travelled before so this experience was going to help me during my trip. And I also looked at that the trip was going to be a learning experience for me (Sahar, dependent female)</p>
<p><i>Support and Encouragement from Significant Others</i></p>	<p>My parents always say to me ‘when you are single, you are with us, you travel to different overseas countries, enjoy life, have fun, learn different things as we do. In the future after you get married, you will have a different lifestyle and have own family, who may or may not travel overseas like us. So now is the time for you to have overseas trip experiences, to enjoy and learn more about the different world’ (Samara)</p> <p>In my younger days when I travelled, my family was very protective of me ... They were concerned for my safety as a female and that I was in an unfamiliar environment, even if I am with my family there (Sana)</p> <p>Support for Trip But Not Activities Because I wanted freedom I did not let others know some of the things beforehand. Also I booked things like accommodation and some activities before going on the trip, so then I would not be influenced to change my plans. Good thing was that I had enough money of my own to do all these bookings (Musarrat)</p>
<p><i>Other facilitators associated with absence of gendered power</i></p>	<p>Actually, I have never travelled overseas without my parents before. They would have concerns that travelling that far was not safe and appropriate for females. Because of the conference trip I got the opportunity to explore United Arab Emirates on my own, a faraway country, which my parents would not have allowed if it was for leisure purpose only (Muskan)</p> <p>I work in a male dominated field and a team leader. People see me as a bold person. I earn my own money. I am an independent person and do</p>

<p><i>structures</i></p>	<p>things myself and look after myself. Travelling out of Fiji is of no concern for me (Zara)</p> <p>My mother gets scared easily and she did not want me to go alone. But I really looked forward to the opportunity. I told her I am a mature person, an adult and can look after myself. I made her recall how I handled my life in past successfully on my own. Eventually she agreed but gave me all sorts of advices so I stay safe (Shama)</p>
<p><i>Other situations involving presence of gendered power structures</i></p>	<p>I always follow what my husband says about travelling overseas and in making preparations for the trip as that is what a Muslim wife should do. On the day of judgement I would be questioned about how well I was with my husband (Ayat)</p> <p>I have to do planning and arrangements for the trip as my father wanted me to. Otherwise if I do not follow he might disallow me to travel. He is the head of the family and we obey him (Sana)</p>

During Trip Tourism Experiences: Presence/Absence of Gendered Power Structures

<i>Presence of Gendered Power Structures</i>	
<i>Islamic cultural Influences (and Acceptance of Subordinate Gender State)</i>	<p>India is a risky place for females so I relied on the safety of my brother. But at times travelling with him can be challenging. For instance, he himself would not want us to go to certain places that I wanted to visit such as for shopping. It is because the area was male dominated and was not good for me as a female to go to be in such environment (Nushrat).</p> <p>Like overseas has a good nightlife but my father is concerned is about the risk and safety for travelling during nighttime. So often I ended up not doing some activities that I desired to do and which we can only experience in overseas countries (Siddiqa).</p> <p>By travelling alone in New Zealand I was doing something different from most Muslim girls, who often do not go to places that much alone. So when my uncle found out I was going alone to Queenstown, he became concerned and offered to accompany me. To protect me from potential challenges as I am a (Muslim) female and in an unfamiliar environment. But my main intention was to travel alone and to show that being a female I can do this (Musarrat).</p> <p>In America, there was planning with my old school friends to go for an evening movie but I had it changed to daytime. As I knew my husband will not like me to go out alone (refers to being alone without significant others) during night time so I did not ask him and instead asked my friends for the time change (Jamila)</p> <p>I had a lot of freedom in the overseas and could have done what I wanted as I was alone without my family. But I always believed that it is not appropriate for a woman or girl to go around on own and even less in a non-home environment. And I was not used to doing things outside the house on my own for long time. So I always accompanied others when doing anything during my trip (Ayat)</p> <p>When I saw the Canada environment, I felt like I want to try some of the things there but I could not, as they were expensive. I do not have that much money on me and I did not want burden my family who were paying everything for me. So I don't inform them of what I want to do or experience, even though they asked me before the trip and also when I was there. I just follow what they decide for me. I should be grateful for at least being able to experience all these, given my poor situation (Aisha, financially dependent throughout life when with her husband, and when became a widow was dependent on others, mainly attributed to the gendered tradition of females being discouraged from working during her time) (Aisha)</p>

<p><i>Unwanted male Attention (and Acceptance of Subordinate Gender State)</i></p>	<p>It seemed like it is a habit for Turkish males to harass females, like it's their way of life. If there are some girls, then they need to give comments. I can tell that they do not actually mean what they say (Siddiqa)</p> <p>As you know how men are when they come across girls or women who are alone. So this man sitting beside in the flight started asking me all sorts of questions, about my name, travel purpose, travel details, if I am going to be alone or with someone. I was bit straightforward with him otherwise, he can become too close and become inappropriate (Tabassum)</p> <p>Normally I am a person who likes to engage in different things but when I travel alone, of course, I am more conservative. I do not go alone at night. I make sure I am back in my hotel room before it gets dark. I will make sure to let certain people know where I am going (Zara)</p> <p>I am an adventurous person. Sometimes I like to explore things alone, to feel them more, to take challenges and learn new skills and knowledge. But I could not do that in India because of it not being safe to females. So I always ways accompanied by my brother. It was not a good feeling in being dependent on others all the time and I am someone who always advocate on the need for females to be independent. (Nushrat)</p> <p>In India, I noticed that women were not being respected by men. Their status seems to be low. I feel for them. It was not a good experience seeing that. I think everyone should be respected and treated equally (Fatima)</p>
<p><i>Absence of Gendered Power Structures</i></p>	
	<p>I felt more confident with my brother. He is a man and he is my blood so he provided more protection. Like I was not bothered by the stares of other men and able to explore the place at ease (Jamila)</p> <p>What I noticed in Pune was that there were always police patrolling there. It was modern and developed. Even during night, I was out eating, doing shopping, because places were open late time. It was not like that a particular time we cannot go out. So the place was not risky like some of the places I visited in India, and I do not have to fear that some men will be violent to me (Samara)</p> <p>I think New Zealand is very tourist-friendly, it had these little tourist booths at different places. One time I used it to book a transport, and had a</p>

<p><i>Safe and Secure Tourism Experiences</i></p>	<p>safe experience in returning to the hotel. (Musarrat)</p> <p>Although we were females and travelling alone, relying on the taxi driver to take us to different places that we were totally unaware of. We felt its safe as the driver was a Muslim and we are in a Muslim country, with the Islamic principles being followed to protect everyone (Jannat)</p> <p>The first thing I did in New Zealand was to buy the tourist sim and get the internet connectivity. I felt like it had everything that in needed, searching for information and going to places, especially that I was travelling alone in a foreign place and as a female. I mostly relied on the internet for information than on people, especially strangers whom I needed to be cautious about where I would be led to (Musarrat)</p>
	<p>I do not need to get permission or tell my husband of what I am doing when I am in New Zealand. He trusts me and supports me. So I have full freedom and not restricted by anyone (Sana; attained greater gendered freedom after her marriage).</p> <p>My husband is very particular of things, wants things to be done perfectly, like get ready by particular time, to look children well that they don't do anything wrong. But in the Singapore trip it was very different with the ladies only. I was least bothered. It was just me there, no husband, just put on the clothes and get ready to go. I can do things the way I want to. I felt so free (Safiyyah)</p> <p>Because I am on holiday I did not think about my family, like of what they would think of things I was doing. Its about being myself and having the me-time. This was only for me to enjoy without stressing about others (Shama)</p> <p>At times I would do shopping or visit some restaurants, like when my husband is not available, he would be sleeping or be with his friends. so I just used the Google map to go around to places. I do keep in touch with my husband through viber if needed. It a good thing that most of the places in overseas, especially, in modern countries have wifi. It made it easy for me to travel alone (Sumaiyya)</p> <p>I like that in New Zealand, being a modern place, people don't bother about others. We were all free. I just did my own things as I wanted to do (Tabassum)</p> <p>I do a lot of shopping, its like whatever I see I want to buy them. Because we don't get them in fiji, also its much cheaper and better quality in the overseas. All these expenses were paid through my husband's director's expenses from his company. If we need more money, my husband contacts his assistant in Fiji to transfer to us. I do have my personal money but I do not use it unless there is some emergency. So there was never any worry for not having enough worry when I was in another country (Sumaiyya)</p> <p>I always use my own money for spending on my vacation. I feel more independent. I do not have to depend on my husband or my parents. It is my money so I am not restricted to what I can do with it or how much I spend (Zara)</p>

<p><i>Freedom and Independence</i></p>	<p>When I am with my daughter I do not need to rely on my husband, like to give me money to do things. So my daughter arranges for me to go for cinema or have restaurant outings with some female family. She arranges the transport and gives me the spending money (Shabina)</p> <p>In New Zealand, I was motivated and had the greatest observation in seeing that <i>Hijabi</i> females were not limited of their opinions, like I used to be one time. They had equality had in decision making. I saw this practicing Muslim family, where both males and females made the decision to do jet boarding. Then I realised how Muslim families in modern countries were open with each member when it comes to making decisions (Musarrat)</p> <p>When its just us women only, life feels so good, life feels free. We talk openly, joke around, laugh loudly. There is all sorts of fun doing things with the ladies (Shameera)</p> <p>There was freedom in shopping. With no males, there was no need to be embarrassed of the clothes we are trying, or not getting told off when trying out different types of make-up or hair styles (Jamila)</p> <p>It was just about experiencing the whole travel as much as I can and able to on my own, having the liberty to do things as I like When I was travelling at that time Fiji Airways had just got the new airlines and there was promotion. Since I was going on special trip, travelling alone, and that I can afford, I upgraded myself to business class (Musarrat)</p> <p>I make sure to get some of my own time during the holiday. At that time I felt so peaceful and happy. There is no one and nothing to consider for anyone else. It just me and I also get to reflect on things that I have done over the year and how can I improve myself. That’s what I look forward to when I am on holiday, my me-time (Zara)</p> <p>Even though I had my daughter with me, I felt very free. Because my husband was not with me, telling me what I could do or could not do, there was no orders. I was able to make decisions on my own for the two of us. I did so many things. That trip was very enjoyable for me (Zubaida)</p>
	<p>I never saw myself as a female traveler in limiting myself to only female places. I went and did my shopping and stuff from anywhere, male areas. And the activities I did, some of them I would know that males would engage, like paragliding, jet boating and stuff (Musarrat)</p> <p>At the beginning I was a bit scared because it was my first time travelling alone, without any other adult family member with me. But afterwards as I started to do many things, I started to enjoy being free, as there was no control form others (Sahar)</p> <p>Because of my companion’s presence, I felt confident in doing things. I felt protected and did not feel vulnerable to threats like bad attention from males that normally females being alone experiences. I was able to travel during nighttime, like take a walk on the streets and visit the mall (Fahima)</p>

<p><i>Journey of Empowerment and Self- Discovery</i></p>	<p>Also, I was getting the opportunity to make my own decisions about things I could do there, unlike when I am with my parents I need to get their approval first or follow what they had planned. So I was going to have a lot of freedom in travelling overseas through this conference opportunity (Muskan)</p> <p>At 1 am we told our family that we were just going to have ice-cream. But we also went to the beach, to under the moon and stars. I was eager as I was in the overseas I wanted to have all different types of experiences. But at that time there were hardly anyone there, and some people might find it scary. My parents would never let me go out like that, especially that we were all girls. So we never told anyone of our activities as we don't want to get in trouble.</p>
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Post-Trip Tourism Experiences: Presence/Absence of Gendered Power Structures

<p><i>Assessment of Gendered Power Structures in Regular Life: Absence or Presence</i></p>	<p>After the overseas trip to Dubai, my confidence boosted. It was first time travelling without my family, although I had a companion with me. I am able to go about in new environments better now. I can communicate with unknown people more effectively (Muskan)</p> <p>After my overseas trip, my thoughts on female freedom and independence grew stronger. I used to go out with cousins, who were also females at I am and there was no issues with that People here need to understand that giving freedom to females doesn't mean that she got a bad character or something of that sort. I think some of the people here are a bit backward. We, females, also have a life. My parents have become supportive as well as I shared my experiences of female Muslims in different countries (Shama)</p>
<p><i>Fijian Female Muslims as Agents of Social Change</i></p>	<p>I cannot emphasis too much of my inspirations of the Muslim ladies lives in the overseas here because they might react negatively. They might say that this lady went overseas for 2-3 days and now wants to change their lifestyle. And if they tell my husband I might face issues (Sumaiyya)</p> <p>Actually, sometimes the society does not accept when some females transform themselves after their overseas experiences. They do oppose the clothes she wears, the boldness she had. And when other females get encouraged to do the same. It becomes an issue, especially, in traditional societies. Some people even approach their father and husband to voice out their concerns. So sometimes the one who brings the change gets into trouble, like considered shameful as such (CS5, community spokesperson)</p>
	<p>I want to experience the great time I had during my female trip to Singapore, no husband or anyone, just us females. Recently, I tried to propose a another trip like that, with my female relatives and we are awaiting until all of us to become available. In the meantime, we are making use of the local specials here, like having ladies day by visiting some resorts in Nadi or Sigatoka (Jannat)</p> <p>After I have seen the overseas environment and knew about travelling in my Singapore trip, it was easier to plan my alone trip to New Zealand. This trip was to have freedom and to boost my confidence and that being a female I should not be limited in doing things. I wanted to break this traditional I want to break this traditional barrier about females in the Muslims communities, that we females are brave and independent (Musarrat)</p> <p>I plan to travel alone in the future and at my own expenses, to pay everything on my own. Because I want to be independent and do everything on my own. I have already started saving some money but I will save more when I start working. By then I hope to be independent from my parents.</p>

<p><i>Reflections on International Tourism Participation</i></p>	<p>Then I would be free to travel overseas as I liked to (Muskan)</p> <p>There are some girls who asked me to go with them, to take them to New Zealand, to Canada. Probably they are frightened of the new environment. But I want them to be brave and independent. So I gave them some travel tips and encouraged them to travel on own, which is important for a girls, as we need to break the old barrier in being seen as weak (Musarrat)</p> <p>My friends were motivated to visit UAE. But they just feel like they want to go. So far none of them has actually gone on a trip there they. Its an expensive place and they all have financial restrictions, as were still students. Although they planned to travel when they start working in a couple of years' time (Muskan)</p> <p>I inspired and guided some of my friends to visit India. They asked me the process of travelling there because as women they were a bit scared of going there. So advised them to a travel package where they can picked and dropped off to places, either having them book everything or do half and half, just like we did (Siddiqa)</p> <p>I inspired both my sister-in-laws to travel out of Fiji and it was their first trip. Since they are both not working. I gave them some spending more so they can enjoy there. So in this way I encouraged them in experiencing the overseas environment (Safiyyah)</p> <p>Some of my family members want to visit overseas with, like, join me in my future trips. They think that I had travelled a lot so I had significant knowledge and experience and guide them when I am with them, otherwise if they are by themselves they may face some problems. Actually, I did travel with some of them although we went for different purposes. (Zalika)</p> <p>The holiday was to get out from Fiji, from the home and the regular routine. It meant to relax and to enjoy the time with my family and friends there (Jannat)</p> <p>I travelled overseas so I get to spend some quality time and enjoy with my husband. Otherwise in regular life we are often busy with work commitment and the family, that we could not give much time to ourselves. and also we were separated for long time when worked in the overseas (Tabassum)</p> <p>We (also refers to her husband) always go to overseas, so we decided to take our children for overseas holidays, so they can also get some experience of the overseas environment. We took them to the Gold Coast twice, particularly, to visit the amusement park, the Dreamworld. My husband's family friend is there who recommended that it would be good for my children and they will enjoy the activities there (Sahar)</p> <p>I mostly visit New Zealand during Christmas and New Years' time. As that is the holiday time and there are plenty of activities there. So I take my son to enjoy the activities there, as in Fiji we do not have that much activities (Sana)</p>
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8.2. Presence/Absence of Care and Attentiveness to Others

Pre-Trip Tourism Experiences

<p>Tourism Motivation</p>	<p>There will be no more cooking and feeding others all the time. Because when at home, a lady never gets a ‘break from domestic duties and care (<i>handi chula se chutti</i>). We are there day and night. So by going to New Zealand I was getting a well-deserved break. I will also get to focus on my self and do things that gets missed out in my regular life (Khurshid).</p> <p>Holiday means spare time. But in fiji with all the things I am doing, I don’t get much leisure time. When I go to the overseas for the holidays, that’s when I get a break from things. I can get a lot of rest during holidays. Its when I will be going around and visiting places and people, the families (Zalika)</p>
<p>Travel Determinants: Constraint Negotiations, Facilitators, Acceptance of Constraints</p>	
<p>Familial Caretaking Arrangements - Travelling Independent of Family Members</p>	<p>Although I am also working like my husband, I am the one responsible for taking care of the family and home. My work never ends, as there is both work outside and inside the house. The housework continues more in the weekend with deep cleaning, compound maintenance and all that. The traditional thinking has not changed that care of the home and family is females’ responsibility (Zubaida, tourist)</p> <p>I cleaned my house thoroughly like about 2-3 weeks before my overseas. Otherwise, when I return the house would be in a total mess, because males do not how to keep the house well like females (Zubaida)</p>
<p>Family Trip Planning and Arrangements</p>	<p>I enjoy it more when we visit overseas as a whole family. Because everyone would be enjoying, and not just by myself or just me and my husband. And I will not be worrying about anyone left behind (Sumaiyya)</p> <p>I had challenges in applying for my children’s visa ... I needed to submit an additional document concerning the father’s support for them. I had to go from one lawyer to another ... My sister-in-law offered to look after my children. But I cannot do that, my children are always with me. I did not give up and got the document. Then my children got the visa and we all travelled (Shabina)</p> <p>My daughter made trip arrangements for us. They paid for everything, did the visa application and all related activities so we can travel overseas. It shows that we did a good upbringing of our children that now as adults we are being taken care of (Muizza)</p>

During Trip Tourism Experiences

<i>Care and Attentiveness in Family Tourism Experiences</i>	
<i>Positive Experiences</i>	<p>I prioritised my parents needs and preferences ... I always made sure that the restaurants were <i>Halal</i> certified, owned by Muslims and no <i>Haram</i> stuff like alcohol was being served. The trip was for them so I needed to make sure that things go well for them (Zara)</p> <p>I took my parents to the zoos, the theme parks and got them to experiences riding in the train. They are not exposed to these things. Although I have done all these activities before, I did them again so my parents can enjoy them and increase experiences of different things in their lives (Siddiqa)</p> <p>My eldest son likes theme parks, the rides there. So when we were in China we took him to ride in a very big rollercoaster, in Jinniu, Chengdu ... He wanted me to accompany him but it turned out to be a very frightening experience, and after that I never sat in the rollercoaster again. But my son enjoyed a lot, so I am happy about it (Zalika)</p> <p>Even though it can be a hassle looking after the children and husband during the trip, I enjoyed the trip because it brought us together as a family. We were always there together, doing things and enjoying the trip. We got to learn more about each other, our likes and dislikes, our behaviour as such (Safiyyah's experience with her young children and husband)</p> <p>When me and my husband went on the Canada trip, my children went to stay with their grandparents in Labasa. All the time I was thinking they might be missing us. I was often concerned about them. Every day I used to speak with them to check if they were all right (Sumaiyya)</p>
<i>Negative Experiences and Constraint Negotiations</i>	<p>Even though I have come to the overseas to spend my holiday, I am still responsible for taking care of my family, my children, my husband. It's a different place but I am still playing my role as a wife and a mother. In particular, if we go someplace new I need to take care of the children more. Like I have to make sure that they do not get lost or do anything wrong. I need to be more responsible towards them (Sumaiyya).</p> <p>The husband was sitting on my nerves all the time, as he wanted everything to be done perfectly ... the kids were there as well. And we were at other people's homes so I had to be cautious about everything, the cleanliness, about the kids, their behaviour as they ... will keep on doing all sorts of things. Although I am trying to enjoy the trip but at the back of my mind all the time I was preoccupied with all these things. So I had to alert all the time (Safiyyah).</p> <p>My sister-in-law encouraged me to leave our children in the care of our husbands. To my husband this is a different experience as normally I am</p>

	<p>doing the caretaking. Because other male relatives in the overseas were doing so he did as well. I had freedom in enjoying with ladies only, doing all different activities. It was holiday indeed (Shafia)</p> <p>I leave my young children at the kids club, the grown-up children would have their own activities like swimming or playing some games, the husband goes fishing with his friends, and then I get total freedom. Its so peaceful. Sometimes I do nothing, just relax. Sometimes I call my (females) friends or families (residing in the country being visited) to come over and then we go for long drive, catching up and sightseeing (Fatima)</p>
<p><i>Care and Attentiveness of the Self</i></p>	<p>I took the trip after a busy and tiring period. It was just the two of us, me and my husband ... I was able to get myself some own time, relax and do things on my own. I felt so refreshed.</p> <p>I do not have any issues in taking care of my family. When they could they help out. We tend to each other. But with none of the family members around, I got such a good opportunity to feel free. I enjoyed the life more (Jannat)</p> <p>I got to experience the type of lives Muslim females, like those, in my family live in the overseas. That they had so much freedom and are engaged in different activities. Because I spent about 3 months in that environment after a while I started to feel like I am one of them (Shameera)</p> <p>Since young age I was looking after my family and then I got married and had my own family to look after. In the overseas trip, it was just me and my daughter. I got to experience the girl time through her. It was like an adventure and I enjoyed it (Maryam)</p> <p>When we were out I started to think of my children. My sister told me to forget about them and focus on the self. I got realise how much enjoyable it is to be own and free of things. I feel like I do not want to stop (Sahar)</p>
<p><i>Care and Attentiveness in Kinship Tourism Experiences</i></p>	
	<p>Sometimes I looked after my grandchildren so I can spend some time them and also that my daughter can have some time-off as she was also busy looking after us (referred to her travel companion) while we were visiting them. Although at times it can be a bit exhausting as their upbringing is different and also can be naughty. But still I do mind as I will not get to see them when I return to Fiji (Shameera)</p> <p>I always give advice to younger females in family in the overseas, like whenever I see them behaving in a modern manner, for example, their way of talking to parents, the dressing style. I tell them how as a Muslim, they should live their lives. And they listen to me respectively (Aisha)</p>

<p><i>Positive Experiences</i></p>	<p>There were some challenges during the trip, but we always sorted out together. Our connections and understanding towards each other increased (Fatima)</p> <p>I got to reconnect and re-bond with some of my families in the overseas that I have not met for a very long time. It was very good and happy experience. The families were also happy that I went to visit and spend some time with them (Tabassum)</p>
<p><i>Negative Experiences and Constraint Negotiations</i></p>	<p>The family we stayed with, my mum's cousin, did not treat us well. They always wanted us to feel grateful that we were visiting them and they were hosting us. They instructed all the dos and don'ts to us. Their tone of speaking at times was unfriendly. At times when they go out, we would be doing the domestic chores at the house. Its like we didn't have much freedom and that we were not on holiday (Siddiqa)</p>

Post-Trip Tourism Experiences

<i>Wellbeing and Relationship Development Outcomes of Shared Caretaking Experiences</i>	
<i>The Familial Context</i>	<p>I got to see and experience how much daughter, son-in-law and her children cared about me, although other times we do not spend that much time often. Although there were some challenges because of our differences, being different generations and living different a different lifestyle and in different countries. We tolerated all these and understood each other more. By spending time together our relationship had become stronger. We interactions had increased more (Muizza)</p> <p>As a couple we got to spend more time with each other, as there was no children, in-laws or anyone. There were certain things we forget in our busy lifestyle but we got the space to catch up on that. Like we were able to nurture of warmth, love and understanding and forgive each other. Our behaviour and attitudes towards ourselves as well as others improved/changed after the trip (Shafiyya)</p> <p>My neighbours often tell me that my at my age having such as filial children make it worthwhile, in getting to travel abroad and having all these different experiences. Also, it shows that my children cares about and give importance to me, which was also pointed out by one of my neighbours who is also a widow like me with no stable support, but unlike me her children rarely thinks of her (Ayat)</p>
<i>The Kinship Context</i>	<p>I made new relationships through visiting some new families in New Zealand. Actually they are my husband’s family, so after marriage we are families now (Tabassum)</p> <p>I got to meet and spend some time with my families that I have not visited for long time. They had migrated in the 1980s and 1990s, and since then we did not meet. It was good to reconnect with them and felt like we were we never separated. Now I have their contacts so sometimes we catch up with each other. At my old age its good to be around our similar kind and we will not feel lonely, among these new generations (Gulista, older participant)</p>
<i>Assessment of Break from Caretaking and Future Tourism Participation</i>	
<i>Familial Context: Gendered Practice</i>	<p>Overseas is a more modern and advanced place, and the women there are more active and have more freedom ... They were not all the time serving others, looking after the house and the family, like we were here. I wished I can have a good lifestyle like them. But I can no longer bring change to</p>

	my life as its too late now because I have become old now (Gulista)
<i>Familial Context: Fijian Female Muslims as Agents of Social Change</i>	<p>After having the ladies trip to Singapore, sometimes here we (referred to travel companions) and also some other friends, just go to and stay at hotels. Its was giving some self-time, away from the family and the housework and being with other women. We share about our life, reflect on things as well (Safiyyah)</p> <p>I really enjoyed the women outings we had. So back here in Fiji sometimes I plan activities with my female relatives like watching some shows, going to spa and all that. There will be no one to take care of. Just us ladies enjoying (Jannat)</p> <p>I cannot emphasis too much of my inspirations of the Muslim ladies lives in the overseas here because they might react negatively. They might say that this lady went overseas for 2-3 days and now wants to change their lifestyle. And if they tell my husband I might face issues (Sumaiyya)</p>
<i>Familial Context: Reflections on Future International Tourism Participation</i>	<p>Now that our children have grown a bit, I often encourage some of my friends here that we female trip. It will be a very different kind of experience, we will be in a different place, no children, husband or home. (Maryam)</p>

8.3. Modesty and Morality Sensitivities

Pre-Trip Tourism Experiences

<p><i>Modesty and Morality Sensitivities and Influences on Participation Ability</i></p>	<p>We need to protect females and their honour and dignity. Their safety is important. We also think of their future like the reputation of young girls will affect their marriage and of how the husband or in-laws would react. So that's why if the environment is not appropriate, we don't want them to go there or if there is a need to go we accompany them (CS7, male community spokesperson)</p> <p>My father did not allow me travel alone to New Zealand, even though I have families there. Although my brothers were allowed to travel alone. He was protective of me as I was girl. That it was not safe for me and that as female our protecting our honour is very important (Sana)</p> <p>I am cautious of my behaviour when I am going away from home so it does not bring shame to my family. I do not want other fathers telling my father what I all I had been doing that was out of traditions and culture, like that I am with some boys (Muskan, young single female)</p> <p>Before doing something, whether it is for international travel or in general life, I need to think of protecting my honour and dignity, of my family reputation and to avoid getting shamed, such as in my wider family and in the community (Ayat, a practicing Muslim)</p>
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During Trip Tourism Experiences

<p><i>Interactions with the Gair Mahram</i></p>	<p>When I was in a situation involving the presence of <i>Gair Mahram</i>, like, when I was seated next to this one European man in the airplane, I just minded my own business. I did not talk to him. Because as a Muslim woman, I should not talk with the <i>Gair Mahram</i> and lower my gaze when they are around me, to stay with <i>izzat</i> (honour and dignity) (Aisha).</p> <p>Once we came across some people in the overseas whom at first did not know were related to us. Like always, my husband mostly talked with them as they were men, especially, someone whom we did not know much. For me, when there was a need then I talked, I do communicate openly with strange men. Its not appropriate for me as a female. Also, I should give respect to the husband as he was there to talk (Gulista)</p> <p>My children went swimming, they went snorkelling. But I did not do any water activities because when getting wet, my body figure would become visible and for us Muslims we cannot expose our figures, like in front of the males and strangers (Jannat)</p> <p>My (girl) friends went to play volleyball and I also had the desire to play with them ... I could not play as there were some males there so it was appropriate for me, as my body would have become exposed and they would touch me if I played in that mixed gender environment. I thought if only ladies were playing I could have played and had some fun. If there are female-only areas or facilities it would good for us Muslim ladies like me to take part in such sports activities (Sumaiyya).</p> <p>I liked the experience of going to spa for relaxation rather than going to activities like swimming or playing some sports. What was more important that it was separate rooms with female therapists so it was fine as there was no risk to my honour and feeling embarrassed because no one else was there, no males or anyone else (Shabina)</p>
<p><i>Modest Dressing and Tourism Activities</i></p>	<p>Sometimes when we visit the mountain or other outdoor activities, I see that our Muslim dressing is different and the western dressing is different. When I look at others, I feel that they feel more comfortable in their clothing when doing these activities. But as Muslim, our dressing is not suitable for the activity but still I have to follow my religion and the appropriate dress codes, and I am comfortable in that as its modest and decent (Sumaiyya)</p> <p>As Muslims we have to cover our body from our head. That time when going with foreigners (referred to tourists in her tour group) to the swimming pool, I feel uncomfortable with my dressing such as I am thinking what might others think of me for going like that (Sumaiyya)</p>
<p><i>Avoidance of Constraining Tourism</i></p>	<p>I did not like the open environment in the overseas. Many young boys and girls can be seen going out together and some doing bad things (referred to being intimate) in front of others. I think Fiji is better, because people are not that open (Khurshid).</p>

<i>Spaces</i>	
<i>Controlled Tourism Activities and Resistance</i>	<p>When I go for holidays with my family, I have to be very particular about things and stuff. For example, I have to dress up properly, wear particular clothes, or i cant just talk to anyone. Like i have to be (very) best in my manner (Shama)</p> <p>My husband was doing everything for us. He did not want me to communicate with strangers that much because it was not appropriate. It's a new environment and I wanted to experience things. But him I could not do that (Sahar)</p>
<i>Independent Engagements versus Companions</i>	<p>I played basketball and volleyball at the gym with the family. Plenty of families gather and we hire the place. We order the food like pizza and fish and chips and eat there. I really enjoyed the activity. We were free and could take off the <i>Hijab</i> as there were no <i>Gair Mahram</i> there (Aisha)</p>

Post-Trip Tourism Experiences

<p><i>Assessment of Modesty and Morality Practices in Regular Life</i></p>	<p>During my trip to Australia, I came across some Turkish and Lebanese Muslims, and I found their modest dressing quite elegant. It was so simple and light-coloured, and since then I have kept my dressing like that. And I always buy my outfits from overseas countries (Safiyah)</p> <p>I was inspired by the conservative life of Lebanese and Turkish females in Australia. They always keep to themselves and did not talk much with the males (referred to unknown males). This is how a pious Muslim female should be. So I got this religious inspiration to go back to my culture. Now I try not to interact with males as much as possible. Even if they are visitors, usually I send my son or otherwise I would inform my husband at his work who would later interact with them. I am observing the <i>Pardah</i> more according to our Islamic culture (Sumaiyya).</p> <p>Some of the men like changes of their women as they also want them to be fashionable, to be active like other Muslim females in the overseas and here in the Fijian society. The men want their women not to be shy and naïve always (CS2, community spokesperson)</p>
<p><i>Fijian Female Muslims as Agents of Social Change</i></p>	<p>Some of the Muslim ladies in my community got so interested in my dressing, that they took some of them to have the same pattern made by tailor, as it was easier this way than trying to get from the overseas (Zubaida)</p> <p>Some of the Muslim ladies in my community got so interested in my dressing, that they took some of them to have the same pattern made by tailor, as it was easier this way than trying to get from the overseas (Zubaida)</p>

Appendix 9: Relevant Quotations to Section 4.5

Pre-Trip Tourism Experiences

<p><i>Tourism Determinants and Trip Arrangements</i></p>	<p>Before going go to any overseas country, I do a lot of research, especially when visiting a new country. I do a lot of research on where to stay, where to go for food and if they have <i>Halal</i> food ...</p> <p>Before travelling to UAE, I went to get a special dress tailored so I look best in my presentation as a Muslim female like when I am visiting all those grand mosques there (Muskan)</p> <p>I was very concerned about getting the <i>Halal</i> food in the Canada. Some people who went before us (referred to her travel companion) told us that I have to be very alert about the food as in overseas countries we would not find <i>Halal</i> food easily. But I was prepared that if I did not find any <i>Halal</i> food then I will have the fruits there, which we can eat.</p>
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During Trip Tourism Experiences

Positive Experiences of Being a Muslim Tourist	
<i>Religious Needs Met – Worship Activities</i>	<p>We prayed <i>Fajr</i> at our hotel in Singapore and then went to Malaysia, where during zuhur time we performed our prayers at a mosque. But during asar time we were in the bus returning to Singapore, so offered qadah <i>Namaaz</i> as soon as we entered our hotel. For <i>Maghrib</i> and isha it was okay because we just performed them at the hotel. No matter what happens I will never stop my prayers (Safiyyah)</p> <p>I really appreciated that Malaysia and Singapore had a lot of places having prayer rooms, that is, apart from the mosque. And the toilets in these places have water facilities which I cannot find in some other countries. For example, in Australia there were certain places that I can go to pray but there were no water facilities to purify myself before engaging in worship activities (Safiyya)</p> <p>In Abu Dhabi, there was one whole room for the females. In Fiji, the women’s section of the mosque is very small, cramped out ... But in Abu Dhabi the women’s section of the mosque was very big. It had lots of decorations. There were plenty of places to do the <i>Wudhu</i>. Although men had a bigger space but the women’s space was also big. It felt equal. So it the environment was very accommodation for women.</p> <p>I observed that in Indonesia there were no restrictions for the ladies to enter mosques. While in Fiji we a separate section for females to pray, in the Indonesian mosque there was just a simple line, with females on one side and males on the other side. I noticed that there was no segregation between males and females. In Fiji, females cannot enter mosques like that. So that was bit different experience I got in Indonesia and I think it is very good that women can go like that, for being given the chance in going to the mosque freely (Zara)</p> <p>In Singapore, we visited some prominent mosques but it was for sightseeing as it was not time for any of the obligatory prayers when we went. The mosques were very beautiful. It was nice sight (Safiyyah)</p>
	<p>Australia and New Zealand, it was okay because we had families around and they will tell us what is what, tell is what can be eaten (Maryam)</p> <p>The restaurant was <i>Halal</i> certified. So I found it safe to eat there (Gulista)</p> <p>During my overseas holidays I try all these different types of food that are available in the overseas, like the kebab, pita bread, kofta. It’s a nice experience getting all these different tastes which we don’t get here in Fiji (Zalika)</p> <p>One of the things I liked about Singapore is that I did not have to worry about the food because most of the things were <i>Halal</i>. So it did not make a difference to me that I was in a foreign country (Jannat)</p>

<p>Religious Needs Met – Halal Food</p>	<p>When I visit another country, definitely, I want to try new things. I get the chance to try many different <i>Halal</i> food, like the Lebanese food, the Pakistani food (Shabina)</p> <p>It was like we were on a food tasting spree. We tried all these different food, all these different dishes. I tried turkey for the first time in Malaysia (Zara)</p> <p>Singapore had a range of <i>Halal</i> things. In Fiji marshmallows were not <i>Halal</i> so I got plenty of these type of snacks back to Fiji so my children can enjoy them (Safiyah)</p>
<p>Religious Tourism Activities</p>	<p>In UAE I prayed <i>Jumah</i> with other females. It was a very different experience. For me, it was very surprising to see so many females going for the <i>Jumah</i> because in Fiji we do not have that practice. Here, only males pray <i>Jumah</i> (Muskan).</p> <p>I had a very interesting and enjoyable experience when I performed the Eid prayer for the first time and then visit others house. In Fiji that practice is only done by male, especially in performing the Eid prayer (Shabina)</p> <p>One of my most inspirational experience in Australia was the experience of <i>Lailatul Qadr</i> night during the month of <i>Ramadhan</i>. In Fiji, only males go to mosques while females stay at home to pray. So when my son returns from the mosque, I would ask him of what her prayed and learnt and then me and my daughter do the same. But in australia we (refers to other female Muslims) we spent the whole night at the mosque. The hall has partition with males praying at side and females praying at the other side but we were all praying under one imam. Also, we all visit the graveyard to pray for our dead. From this experience I realised that in fiji females are left behind in the worship activities and missing on things that males observe for the <i>Lailatul Qadr</i> night (Shabina).</p> <p>In fiji, we muslim ladies are not allowed to go to the graveyard. But in America I am able to go and pray near my father’s grave, as it was okay there. Although I sit in the car and pray for my loved one, while my son goes direct to the grave to pray. I really appreciated this practice and engaging in that was quite emotional for me (Zalika).</p> <p>Whatever overseas countries I visited, be it Australia, New Zealand, Canada or America, If I get to know about any talim being held, either at someone’s house or at the religious center, I made sure to attend them. To me religion is more important than anything, and I always try to make my myself more stronger and knowledgeable (Aisha).</p>

	<p>I found that India is a better place for Muslims as there are many mosques and <i>Dargahs</i>. There were more Islamic events to attend there. So I was able to involve in more Islamic practices there (Nushrat)</p>
<p>Exploration of the Islamic Culture</p>	<p>I feel proud to have visited historical places that has a islamic heritage such as the mosque I visited and especially that I have connected with something of my own, of my deen (Fahima).</p> <p>It was wonderful experience to visit the <i>Dargahs</i>. I felt very happy when I went to these places. As a Muslim, we want to visit these kind of places. In fiji we don't have <i>Dargahs</i>, so it was a must I visit them when I was in india. One of the <i>Dargahs</i> I went to was kamar ali darvesh <i>Dargahs</i>. There were some Muslim people lifting the stone there. I learnt a lot of things there, about Pir Kamarali Darvesh (Nushrat)</p> <p>I was excited to visit the mazhaars. It was something very different for me. As a Muslim, it is a very big thing to participate in such an activity. I got some kind of inner peace by visiting the mazhaars (Samaara)</p> <p>Before coming to India, I already planned to visit <i>Dargahs</i>. As a Muslim there would be a desire to visit these kind of places and especially since we do not have such places in Fiji. Having travelled that far, the trip would have meaning if I did not visit the <i>Dargahs</i>.</p> <p>I attended a eid mela at a mosque in australia with my family. it was a grand scale event. Everyone comes to <i>Allah</i> and celebrates the eid. Everyone meets and shares sweets with each other (Zubaida)</p> <p>I attended a <i>Milaad-un-nabi</i> Jalsa concert in Australia. It was totally different from the Jalsa in fiji. I saw that there was moderate islam in the overseas ... For example, in one of the performances they integrated music, which in fiji would have become a big issue and would have been opposed by the islamic scholars. It was a one of kind Islamic concert I experienced and I really enjoyed it (Safiyah)</p> <p>The India trip was also about the food I got to eat there. Its like I had food exploration, there lots of varieties of <i>Halal</i> food. And I am the kind of person who wants to try different types of taste, so it was a good experience for me (Nushrat)</p> <p>I was fascinated by the presentation and the manner food was served, that I have not seen before. They made something like biryani, they made something, in the middle of the rice there was a big piece of meat. Then they sliced it and mixed with rice and served. So that is something that I really remember very well (Muskan)</p> <p>At a Turkish café type food shop, we sat and had cayi and watched the water show in front of the Burj al Khalifa. It was mixed feeling, having experiences of two countries at the same time. I really enjoyed the fulfilling experience (Muskan).</p>

	<p>In Australia I bought <i>Musallah</i> (prayer mat), it is of a better quality and of many varieties there (Gulista)</p>
<p>Interactions with Global Muslims</p>	<p>It was a good experience communicating with the Lebanese Muslims. We greet each other whenever we see each other. Few times I went to their house to buy islamic, like <i>Hijabs</i> and some outfits for my husband (Shameera)</p> <p>In India, once I went to pray <i>Asr Namaaz</i> at the house of one of the local female Muslim there. I met this group of ladies while shopping and then we realised that it was prayer time. And they asked me to accompany them as their house was nearby and that they will be drop me off to my husband later. I felt safe with them as they were religious people. They were all in <i>bhurqa</i>. It was nice experience (Fatima)</p> <p>Once we (refers to her and her companion) had an encounter with a Filipino girl. She was a Muslim as well. We were returning from Dubai and were waiting for a bus at the bus stop and came across her. She invited us to have food together with her at a restaurant nearby (Muskan).</p> <p>In the middle of Sogucak in Ismir, Turkey, there was this gingerbread kind of café that was full of amazing Turkish delights. When my friend called me by my name the shop owner heard and got very excited. He said that he likes my name and that it was also a Turkish Muslim name. He said, okay, coffee and desserts is on the house for you, that because I am a Muslim. So it was so nice of him. However, he was only giving it to me, so I was like no also give to my friend. So I had nice experience with my friend there (Siddiqa).</p> <p>All the Muslim ladies I came across in India were in <i>bhurqa</i>. I talked with many of them and they seemed quite friendly. Actually some of us became friends, that we are Muslims. Some also invited us for meals, like for lunch or dinner. That we have come from far so was requested to visit them (Fatima).</p> <p>The cousins I was visiting and had outings with and did enjoyable things prays all 5 times prayers. I was inspired to pray like them and I think I prayed more when I was with them then I did in my normal life (Shama)</p> <p>I got motivated in practicing more of religious activities through one of my travel companions. When he wakes up at 4 am to pray the <i>Namaaz</i>, I would join him (Tabassum)</p> <p>My brother sponsored our (refers to the family) trip so my son could do the <i>Milaad</i>. A hall was hired and many families and friends in the overseas were invited, to be part of this religious event. It was a very emotional moment for me ... everyone was looking upto my son. As a mother, I felt happy and proud of my son's religious achievement (Shabina)</p>
<p>Welcomed and</p>	<p>Now, there are many places having <i>Halal</i> restaurants because people are aware that are many Muslims all around and they seek <i>Halal</i> things.</p>

<p>Accepted as a Tourist in Non-Muslim Contexts</p>	<p>So in the overseas its not difficult to find <i>Halal</i> food (Jannat)</p> <p>I meet my friends when I visited new zealand but most of them are Hindustanis. But they know in advance that I only eat <i>Halal</i> food, so whenever we had meals together, we had fish (Fatima).</p>
<p align="center">Negative Experiences of Being a Muslim Tourist</p>	
<p>Religious Needs Not Met – Worship Activities</p>	<p>In Thailand I prayed <i>Jumah</i> at the <i>Masjid</i>. There was a barrier but not a closed wall. The men and women could see each other a little bit but there was no need to do that because we were all engaged in prayers (Sahar)</p> <p>I knew that in overseas countries washrooms will not have water for cleaning. that’s why I always carry a water bottle for washroom visits and not just relying on tissue paper (Gulista)</p> <p>Because I am in Australia for short time and there were many things to things. So often I do not sleep on time and then do not wake up on time for to do my <i>Fajr</i> prayer (Sumaiyya)</p>
	<p>Something I did not like in New Zealand was that I cannot eat everything and I am a foodie. The food looked very tempting, they looked very delicious, the presentation was very nice. It would have been a nice experience to have them because they were different from the ones I normally have in Fiji. But I was unable to have them because its not <i>Halal</i>. It was so disappointing.</p> <p>Even some signs read <i>Halal</i> meat, I did not eat that because without the <i>Halal</i> certified stamp, its not confirmed if the meat was actually <i>Halal</i>. So I normally would eat seafood instead (Fatima)</p> <p>The cheese pizza I know would have a base and the cheese topping and they gave me something very different. It was like a liquid kind of pizza. By sight of it I do not want to eat. I do not know what actually was the content in that pizza. What if something <i>Haram</i> was there? So I have to search for another place to go for lunch (Fahima).</p> <p>I saw one person selling <i>Halal</i> rabbit but because the manner the head was still attached it did not seem like it was slaughtered according to the islamic rites. Then I started having doubts if the so said <i>Halal</i> meats in Canada were actually <i>Halal</i>. Because I was uncertain I only ate seafood instead of the meat (Sumaiyya).</p> <p>There were a lot wine and other <i>Haram</i> stuff at the restaurants in America, so I had to be very careful in these type of environment (Aisha)</p>

<p>Religious Needs Not Met – Halal Food</p>	<p>In some places in Australia it was a bit hard to find <i>Halal</i> things as they were not available everywhere. Like from Blacktown we had to go to Liverpool to get the <i>Halal</i> things. So there was a bit of inconvenience there (Jannat)</p> <p>In Hong Kong we cannot find much Halal food. Like at the airport there was only one <i>Halal</i> restaurant. So we were limited to food choices there (Safiyyah)</p> <p>In the my first overseas trip, I learnt more about food, like how simple food can have <i>Halal</i> ingredients. Like it was my first time to know there was ham salad as I though salad are vegetarian. So from that time onwards I am very careful whenever I am eating salads anywhere because some can be <i>Haram</i> (Sumaiyya).</p> <p>Our tour guide sometimes got frustrated. He said I don't know what to ask this waitress for because you people are too choosy with food. And then I explained to him we have restriction, we have our norms, if we don't eat anything its fine. He said that means you will not eat, so it can be a concern. So he tried hard to get something for us from somewhere but sometimes we cannot eat anything (Maryam)</p> <p>One time I made a mistake by eating a chicken pie which turned out not to be <i>Halal</i>. I was told by the Chinese lady that it was <i>Halal</i> and I did not make effort to ask more about the ingredients as I was caught up in the conversation with her in getting details about the place I wanted to go next. After I told my husband that of eating from that place, I was informed that things there are <i>Haram</i> (Tabassum).</p> <p>One time I chicken thinking that it was <i>Halal</i> as in Fiji all chicken are <i>Halal</i>. Later I learnt that it was not the same in New Zealand and the chicken I eat was actually <i>Haram</i>. I got worried for committing a sin and sought forgiveness from <i>Allah</i>. I was more careful in my eating after this mistake</p> <p>When I travel with my parents I have to make sure that there are <i>Halal</i> restaurants around me. Because they will never eat at a place selling <i>Haram</i> things ... They like going to the hotel but the problem again is they don't want to eat at the hotel, they want to go to some other place where the food is <i>Halal</i>. So at times its that I hate travelling with them (Siddiqa)</p> <p>Sometimes when I could find any <i>Halal</i> meals in some of the overseas countries I visited, and because it was nighttime, I just go a supermarket and buy biscuits and milk to have for my dinner. I compromise by eating whatever is suitable in the Islamic religion instead of eating some <i>Haram</i> stuff and commit a sin (Samara)</p> <p>When I was able to find anything <i>Halal</i> at the restaurant, I became vegetarian. That was the safest choice for me because I was not jeopardizing my faith to fulfill my need to eat (Safiyyah).</p>
	<p>Recently there was a mosque shooting in New Zealand where XXX and another Fijian person were killed. So now I am bit careful that some</p>

<p><i>Unwelcomed and Disadvantaged as Muslim Tourist in a non-Muslim Context</i></p>	<p>people does not do something like that to me when I visit the overseas, such as New Zealand. Now I have to open my eyes and be careful of my surroundings. But before when travelling overseas, I was not aware of these kind of situations towards Muslims (Shabina).</p> <p>Once I was waiting at the bus stop, I asked one guy if I can sit next to him. He was rude and growled at me and saying Muslims are not good people. Probably he saw me in the <i>Hijab</i> and knew that I was a Muslim. I felt a bit upset for coming across someone like him. I feel so fortunate that in Fiji we do not experience situations where Muslims are not being treated well because of the religion (Safiyyah)</p> <p>Once I had a very bad experience at the Australian airport because of my <i>Hijab</i>. The officers removed it four times and checked my faced repeatedly with the photo in my passport. Because in the passport photo I did not wear the <i>Hijab</i>, so I looked a bit different. The officers though I am not the same person. I felt very angry because of the many times they repeated the same process. I felt very bad of these people's behaviour towards the Muslim women. I never thought this type of thing will happen to me. It was an experience of the lifetime (Zubaida).</p> <p>After the bombing attack in America, the immigration in Australia stopped my husband twice, due to the Muslim name, Abdul. First time, it happened I got afraid of what was happening. But the second time it got embarrassing, the queue was long and people were watching when my husband was take aside (Jannat)</p> <p>One thing I experienced in the overseas is that as a <i>Hijabi</i> people are staring at me more often ... They don't speak out but it is their stare which makes me uncomfortable (Tabassum)</p>
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Post Trip Tourism Experiences

<p>Assessment of Regular Religious Practices and Religious Positioning</p>	<p>Returning to Fiji felt so good. Although it's a small country, I felt grateful that we have <i>Halal</i> food everywhere, unlike when we were in Hong Kong. For the next trip, I planned to do more research on <i>Halal</i> food before travelling to a new country for the vacation (Zara).</p> <p>In the overseas, modern muslims are less religious, they don't follow all traditions and culture of Islam. Its good that we only visit these different countries as I feel that it's not a good environment to live where there is less Islam. I even told my children not to migrate to modern countries that they will get behind in the religion. In the end the religious life is important, we will be accounted on the Qayamat for that (Zubaida)</p> <p>Every time I come across religious people, the religious environment, I get motivated to improve. I have involved myself in learning and practicing more of the Islamic regulations and norms. I became more strong in my religious faith after observing situations like when those Muslim men praying at the Sydney harbour bridge or the Lebanese ladies praying at the mall in big groups or the religious sessions I attended with my overseas relatives (Sumaiyya)</p> <p>When I was in New Zealand I was more attentive to the Islamic practices. After I returned I tried to maintain them. For example, I continued the habit of praying <i>Isha</i> to end the day and then go to bed. I think I changed more because I spent a good amount of time with my family and got adapted to their Islamic lifestyle (Shama)</p> <p>In my trip I had exposure to Muslim communities. Here, I have become more interactive, going to functions, dawaat, <i>Milaad</i> in the community, rather than limiting myself to families only. Also I get to interact with my sisters (Muslimah) and we encourage each other. These community events make me religiously stronger (Sumaiyya)</p> <p>During one of the religious activities, I came across some little children who were quite into the religious life. I admired that at such a small age they were religiously educated, reciting <i>Quranic</i> verses beautifully from the memory. Their behaviour and attitudes were very respectful, the way they sat and talk. Although, my children were getting religious education, it started emphasizing more to bring them up more Islamically (Sumaiyya)</p>
<p>Fijian female</p>	<p>From my <i>Hajj</i> trip, I gave tasbih and attar to many people, like the zanana league ladies. They all expressed happiness and felt blessed to receive as it came from a very holy place, as not many people are able to perform <i>Hajj</i> here (Aisha)</p>

<p><i>Muslims as Agents of Social Change</i></p>	<p>After my daughter and I started the practice of getting involved with males in the familial tradition of visiting family houses one by one on <i>Eid-ul-Fitr</i>, other females in my family also got inspired to go out and now none of the females remains at home on the Eid day (just to serve others) (Shabina)</p> <p>I shared my experiences of living a Muslim county to others, my mom and her friends, and my friends of how it feels to be so involved with the religion. About what it was like praying at the mosque as a female, how nice it was to go for <i>Jumah</i>, how exciting it was praying with so many Muslim ladies (Muskan)</p> <p>I shared my different experience of the talim activities in Australia to the Muslim ladies here, because our event was not that engaging and interactive and does that last that long. I hoped that here they can also make some changes after listening to me (Shameera)</p> <p>I was motivated by the Australian Muslim sisters group that my cousins took me to, where Muslim girls had their own space to do things and have their own voice. So when our FMYM sisters branch was being formed, I got so happy that finally we are going to have our own space, without being associated with men/boys all the time. Actually, I shared my experiences from Australia of how the sisters group was organised and we integrated some of them in our group in Fiji (Samara)</p>
<p><i>Reflections of International Tourism Participation</i></p>	<p>I plan to visit Indonesia again, because of their cultural food and it's a muslim country so almost everything was <i>Halal</i>. Actually I brought some spices, sauces and seasonings but I could not recreate the dishes again, the taste was different. So I will travel to experience them again (Samara)</p> <p>I have been saving money for both my leisure travel and for the <i>Hajj</i>, and now with savings almost reaching <i>Hajj</i> expenses, my focus has reduced less on leisure travel. Probably soon I will do my <i>Hajj</i> (Safiyah)</p> <p>When I have more time-off from my commitments, I plan to travel to Egypt specifically to visit the Bibi Nafisat shrine, who is recognised as a powerful female in Islam and whenever females goes through difficulties we offer supplications (Zalika)</p>