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Bouwen aan een boeiende wereld

Lectoraten

- Sustainable Transport & Tourism
- Visitor Management
- Imagineering

NHTV internationale hogeschool Breda

Content

Prologue

NHTV Breda University of Professional Education trains students for management positions in the fields of tourism, leisure, hospitality, traffic, transport, logistics and physical and urban planning. The institute aims to establish a clear identity as a centre of expertise and excellence in these disciplines. This is manifested in the ambition to fulfil an innovative and inspiring role in topical themes in the field of knowledge development.

"Universities as knowledge portals" is a new and familiar concept at the same time. NHTV has long fostered an intricate network of professional partner relations, both on the national and the international level. The lectureships, specifically aimed at knowledge development, constitute new elements in the institute's relations with the professional field… NHTV has opted for lectureships based on innovative themes, enabling a broad-based integration of knowledge within the institute:

- Sustainable Tourism and Transport
- Visitor Management
- Imagineering

The lectureships consist of a resident expert and a multi-disciplinary team of professionals in which both internal and external experts are seated. By means of applied research, intensive cooperation with professor Nico Visser of the Chair for Sustainable Tourism Development and the professional field, the lectureships will develop their themes into innovative knowledge domains, which appeal to both the domestic and international community. Their contribution is an impulse to expand NHTV's guiding function.

In this publication you will find the full texts of the official presentations, held on 16 April 2003 by the three resident experts:
Paul Peeters, MSc
Frans Schouten
Diane Nijs, MA

Executive Board
Hans Uijterwijk, chairman
Jannie Keizer, member

Resident Experts

Paul Peeters Resident Expert Sustainable Tourism & Transport

Although, in terms of policy framework and sector involvement, the term "sustainable tourism" is beginning to take shape slowly but surely, transport is a factor which hardly plays a role. Led by Paul Peeters, the lectureship will be aiming at both outbound and incoming and domestic tourism, constantly bearing in mind the importance and the effects of transport. The position of Third World countries in sustainable tourism and sustainable mobility is also an object of attention.

Paul Peeters has years of experience as a researcher in the field of environmental aspects of traffic and transport. In addition, he has a broad knowledge of the aviation sector. His research experience, substantial bibliography and the ensuing recognition within his discipline make up the foundation of his appointment.

"By means of modern technologies we would probably be able to produce the functions, now delivered free by the world ecological system, ourselves. To "market" them, so to speak. Whether this possibility is open to the six billion people plus all the plants and animals inhabiting this planet, is actually not a question. It is impossible."

Frans Schouten Resident Expert Visitor Management

The long queues of people for the roller coaster, the traffic jam on the road to the beach and the visitor flows at a railway station. Under the direction of Frans Schouten, the lectureship Visitor Management explores the knowledge domain of visitor flows. It concerns the monitoring, generating, leading and controlling of visitor flows, both in the natural and the cultural environment, in buildings, theme parks and at events. The lectureship is not only committed to generating new fields of knowledge, but first and foremost to the application of existing knowledge within new markets.

Being a consultant and trainer, Frans Schouten is frequently involved in international projects. He is also a regular key-note speaker at international conferences about Visitor Management and cultural tourism. Frans Schouten's appointment is based on this international recognition and the resulting range of publications.

"Mason verbalises this in an expressive way, he states that tourism is to: 'mystify the mundane, amplify the exotic, minimise the misery, rationalise the disquietude and romanticise the strange' (Mason, 1994)."

Diane Nijs Resident Expert Imagineering

"Value creation" in society evolves from undifferentiated-material (agriculture, industry) to differentiated-immaterial and emotional (information, services, experience). Under the supervision of Diane Nijs the lectureship Imagineering places the emotion economy in international perspective. It focuses on the specific set of business instruments of the "emotional enterprise": imagineering.
As manager of aTTract, a Belgian imagineering agency, Diane Nijs has acted as a consultant and speaker for many years within the broad international field of theme parks, media and advertising agencies. Her extensive topical knowledge of and publications on this new discipline forms the cornerstone of her appointment.

"In the analogue era we invented machines, in the digital era we rediscover humanity. This calls for a different orientation of companies and organisations."

The tourist, the trip and the earth

Presentation of the NHTV lectureship Sustainable Transport & Tourism

Paul Peeters, Resident Expert

1

TRAVELLING: A BRIEF HISTORY

Man has existed for six or seven million years. Recreationally motivated travelling probably started only five thousand years ago, following the invention of the wheel. The Greeks were most likely the first to travel for pleasure purposes. Thus considered, tourism is a Greek invention. One of the conditions for tourism is the availability of enough time and money, a privilege enjoyed by a part of the Greek population. The Romans also had a large middle class which was looking for sights, recreation and entertainment and, additionally, pursued these ideals far away from home.

After the collapse of the Roman empire tourism, only just burgeoning, disappeared. During the Middle Ages the church overpowered tourism: man was supposed to devote his life to religion and not to worldly pleasures.
The only opportunities for travelling at that time were pilgrimages and crusades. Due to the declining church influence and the increasing importance of cities during the Renaissance, however, travelling made a comeback.

In the seventeenth century this development culminated in the epoch of the "Grand Tour". Young aristocrats began their careers with a journey of a few months, sometimes years, across Europe. Popular destinations were, to the English aristocracy at least, the Low Countries:

> From the report of divers curious and experienced persons I had been assured that there was little more to be seen in the rest of the civil world after Italy, France and the Low Countries, but plain and prodigious barbarism. (From Evelyn's diary, written in 1645, page 3 in "Touring in 1600".)[1]

During the ensueing Industrial Revolution even more people migrated to the cities. The population explosion and the mushrooming industrial activities put an ever greater pressure on these cities in terms of pollution. And that is how the need for "getting away" materialised. The emergence of power-driven modes of travel (trains, steam engineering) facilitated more comfortable, affordable and faster travelling and paved the way for a tourism revolution.
In the second half of the twentieth century the forty hour working week, holiday entitlements, and low-cost mass transportation in the shape of cars and aircraft were the major contributory factors to the development of mass tourism.
In the 1970s this shrinking world was an experience shared by an ever greater proportion of the population.
The first report issued by the Club of Rome in 1972 upset the awareness of many people. Apparently there was a limit to economic growth. The recently acquired holidays abroad were not part of the debate, however.
What influence terrorist attacks, oil crises and economic recessions had, turned out to be of a momentary nature. The urge for travelling appears strong and its growth continues in an ever higher pace to this day. It is only during the past decade that doubts arose about the rapid development of tourism.
The term "sustainable tourism" made its entrance on national and international agendas.

HOW OFTEN CAN ONE USE THE EARTH?

Are there reasons to worry? Similar to all living creatures, people affect their environment. This is not a problem in itself, were it not for the nature and volume of this influence that is beginning to outpace that of all other (animal) species. Vitousek et al., listed the effects in Science in 1997. Their summary states:

> Between one-third and one-half of the land surface has been transformed by human action; the carbon dioxide concentration in the atmosphere has increased by nearly 30 percent since the beginning of the Industrial Revolution; more atmospheric nitrogen is fixed by humanity than by all natural terrestrial sources combined; more than half of all accessible surface fresh water is put to use by humanity; and about one-quarter of the bird species on Earth have been driven to extinction.[2]

To the above list we may add that man consumes over half of all the biomass produced by the world ecosystem annually. Millions of other animal species have to make do with the remainder[3]. Moreover, the great ecological balances, a security for our current lifestyle, are under pressure. Man uses a substantial and growing part of the cycles of carbon dioxide, water, nitrogen and biomass.

Ecology is one of the most important assets for the sector. Whether we talk about nature for ecotourists, or sufficiently clean water for beach tourists and sun-worshippers on the subtropical coasts, they are products of the world ecosystem. After all, who wants to be troubled during their holidays by scarce supplies of clean drinking water, algae-infested seawater or landscapes destroyed by erosion or forest fires, lacking any natural flora and fauna?

An unsustainable development will have far-reaching implications for the tourism sector. On the other hand, tourism and transport make a substantial contribution to the causes of the ecological crisis. Millions of tourists transformed the coastal landscapes of the Spanish costas for ever. The multiplied "population" during the tourism season leads to an exhaustion of scarce water supplies in many popular sun destinations. Other adverse local effects are additional mountains of waste, consumption of finite fossile energy resources, disturbance of tranquillity and sometimes the disruption of the social coherence of the population.

As Dutchmen we often do not realise that water is a scarce item in large parts of the world. Water shortages are basically expressed in the dropping water level in the "aquifers", water-bearing layers. The aquifer below Bejing, essential for the water provision of this city with over a million inhabitants, dropped about sixty meters in the past thirty-five years. Below the granary of India, the Punjab region, the water level drops by half a meter annually. Major grain exporters such as the United States are also faced with problems in the water department. Prehistoric aquifers - which are barely replenished - in the states of Colorado, Oklahoma, Kansas and Texas are largely exhausted. The result is a decline of the food production[4]. Popular holiday countries in Europe are contending with a different problem: the increasing shortage of clean water[5]. The invasion of tourists in the dry summer season magnifies this problem considerably.

The biodiversity is under indirect pressure as a result of the above, but is also threatened directly by our travelling obsession. Exotic countries have growing markets for souvenirs made of plants and animals threatened with extinction. Additionally, living plants and animals - voluntarily or otherwise - accompany the tourists back home in cars, ships and airplanes. The number of examples of the displacement of indigenous species by exotics are legion. We have come to the point where about twenty percent of all the species on the continents are not indigenous; on the islands this percentage runs to more than fifty 2.

The trouble about sustainability is that it involves so many different effects. This makes it difficult to determine what is sustainable and what is not. For this purpose, we would need one single indicator for sustainability. In most cases, a wide range of variables serves as a starting principle: nitrogen oxid emissions, carbon dioxide, number of people bothered by noise nuisance, tons of toxic waste, liters of sewage water, etcetera. But how does one weigh the sustainability of a product that produces gaseous emissions against one that produces a great deal of waste matter? The "ecological footprint", developed by Wackernagel and Rees[6] might offer a solution in this respect.

The method is based on the conversion of all types of environmental strain to the surface area of the earth that is necessary to support this strain or to produce the required raw materials. In other words, the emission of carbon dioxide is numerically converted into the surface area of growing forest necessary to abstract this gas from the atmosphere. One kilogram of kitchen waste into the surface area that is necessary to recycle it into valuable matter. Unlike kilograms of carbon dioxide and kitchen waste, hectares can be added up. The available ecological footprint per human being is 1.9 hectares. As the world population grows, this number will obviously decrease. An inhabitant of Eritrea merely uses 0.4 hectares, a Dutchman six and a US citizen sixteen[7]. So, the ecological footprint of the Dutch has to be reduced more than threefold. The Kyoto climate objective - a reduction of the emission of greenhouse gases by some six percent - compares unfavourably with this fact. The distribution of rich and poor exhibits a clear correlation with the size of the

ecological footprint: the richer, the bigger.

It seems that the western lifestyle can only be maintained as long as billions of earth dwellers remain poor. Because suppose that, in a few years, all the Chinese and Indians (more than two billion people taken together) will use the same volume of oil as we do. There is no way for the oil industry to comply with this demand physically. Similar practical problems apply to the use of water or meat consumption. The fact is that there is only one earth and it seems that the ecological footprint of the poorest people of the world will only be able to expand if the rich make concessions.

The ecological footprint is a practicable instrument to visualise the sustainability of tourism and tourism products. As an example, WWF-UK published the footprints of two average fourteen-day holidays including air travel and hotel accommodation, one from Great Britain to Mallorca and one to Cyprus[8]. In both packages, the air trip accounts for approximately one half of the footprint. The rest consists of direct use of space, energy, waste matter, water and use of infrastructure at the destination. The total footprint in the case of Mallorca runs to nearly half a hectare and in the case of Cyprus the figure almost adds up to an entire hectare. That is twenty-five and fifty percent of the ecological footprint available for one earth dweller respectively.

An intercontinental trip of three weeks to the Far East or Australia, for instance, represents an ecological footprint of two to four hectares, more than the full annual ration.

We can only use the earth once. Wackernagel's 6 calculations demonstrate how strong man's overconsumption actually is: in 1960 mankind consumed about 70 % of the available earth's surface; by 2000 this percentage had mounted to 120 %. The principal cause for this increase is the growing consumption of fossile energy. The result of the use of more ecological space than offered by the earth, is that cycles lose their balance, that we exhaust reserves and that we take an advance on the future. This is expressed, for instance, in an increase of the concentration of carbon dioxide in the atmosphere, eutrophication, a structural shortage of clean water and the accellerated extinction of certain species. The ecological footprint of tourism constitutes a crucial part of the total justified footprint, as a result of which a sustainable development demands major adjustments, also in the tourism sector.

TRANSPORT, THE MOTHER OF TOURISM

The development of tourism and transport is interlinked. This brings to mind the chicken-and-egg problem: which came first, the demand for travelling and did the transport sector gear its supply accordingly; or did new technologies in the transport market prompt the demand for travelling and tourism? An answer to this question is vital to understand the complex of tourism and transport and subsequently invent measures to steer it in a sustainable direction.

I believe that the development of transport technology is one of the pillars of contemporary tourism. Without this technological development, mass tourism is beyond the bounds of possibility. Transport technologies hardly ever seem to have been designed especially for the purpose of developing tourism. The stage-coach was developed for the transportation of mail. The idea that people could also use it to make a Grand Tour only sprang to mind at a later stage. The railway from Amsterdam via Haarlem, Leiden and The Hague to Rotterdam launched by H.IJ.S.M. (Hollandse IJzeren Spoorweg Maatschappij; Dutch Iron Railway Company) was intended for trading, in other words, for the transportation of goods. But to everyone's surprise H.IJ.S.M. tapped a market for the transportation of passengers with an enormous "hidden demand" and in a few years' time the number of passengers rose to almost one million annually, twice as many as the combined population of the five cities situated along the railway line[9]. The airplane evolved out of the long cherised dream of being able to fly like a bird. Serious military and commercial interest only materialised later. The romantically disposed Brazilian aviation pioneer Alberto Santos-Dumont did not foresee the military relevance of aircraft. When citizens were killed more and more often by aerial bombing raids, the bewildered Santos-Dumont committed suicide in 1932. The technological breakthroughs in aviation (the invention of the load-bearing metal fuselage, the jet engine) have their origins in military programmes. Modern commercial aviation is a spin-off of the DC-3 fleet used during the second World War that became superfluous. In the late 1960s hardly anybody believed in the plans of PanAm and Boeing for the construction of a gigantic airplane, the Boeing 747 Jumbo Jet. Even PanAm's chief executive Juan Trippe thought that passengers would be travelling supersonically within ten years and wanted to use the Jumbos for cargo transport after that decade. The possibility of cheap mass transportation was not generally recognised. Nevertheless, the Jumbo occasioned a breakthrough in (intercontinental) mass tourism. One of the things this breakthrough has led to is that nearly half of all the travellers on Shiphol is travelling for holiday purposes. Less than one-third travels for business reasons, the rest for visiting friends and relatives. Tourism and aviation are interlinked to a great extent.

The inner travel bug of people is innate, even if there are major individual differences.
The "hidden demand" is omnipresent, the term has been used earlier. This demand is manifested the moment the limiting factors time and money become less restrictive. The emergence of faster and more affordable modes of transport causes the demand for transport to increase. In this respect, the time factor is more important than the money factor, because the individually available amount of money expands more easily, because of economic growth for instance, than the individual amount of time; a day will always consist of 24 hours.
That is why it is not surprising that the average amount of travelling time on the population level is constant in time and more or less independent of the nature of the population. This means that the average American spends an equal amount of time on travelling as, say, the average Dutchman or the average Indian. What greatly varies is the distance that is travelled. This pattern was described in 1997 by Hupkes in his dissertation "Gasgeven of afremmen"[10]. Recent research conducted by the University of Maastricht and Peeters Advies produced no grounds to refute this hypothesis[11]. A consequence of the hypothesis is that the distance travelled by people is determined to a great extent by the fastness of the available transport technologies. Furthermore, the fast modes of transport such as aircraft usually have far lower operational costs per seat kilometer than slow forms of transport, which places long-haul trips within the scope of the budgetary possibilities of a wider public.
To summarise the situation, we may state that, theoretically, there is an almost infinite hidden demand for travelling, and that its manifestation at this moment largely depends on the fastness of the available transportation systems.
Consequently, the development of this demand is dictated by transport technology. As long as we keep making transport faster and cheaper, the number of people travelling will increase.
Controlling the market size seems the only possibility for the sustainability of tourism and transport. Ecologically sound improvements to vehicles and infrastructure are outrun by the growth of the market in all future scenarios, which will make us need more and more earths. And there aren't any.

FIVE KEYS TO A SUSTAINABLE DEVELOPMENT

We are faced with the apparently impossible task of decimating the ecological strain of tourism, without strangling the sector and depriving hundreds of millions of people all over the world of their income. A reduction of the tourism ecological footprint is at odds with the development of the past twenty years, during which it actually increased two-fold.
This redoubling is predominantly the result of the growth of the share of far-away holidays and the ecological footprint produced by the air transport necessary for these holidays.
The hidden market for far-away holidays is large: the current share is only 6 %. The profound linkage between tourism and transport suggests that "sustainable tourism" cannot exist without "sustainable transport". In the tourism community, however, this idea does not seem to be widely accepted yet. In the definition of sustainable tourism of WTO (World Tourism Organisation), it is not specifically mentioned:

> "Sustainable tourism is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems" (source: UNEP[12]).

Only few publications on sustainable tourism focus on the influence of transport. That is why the current efforts towards a sustainable development will be futile. Of course they will offer some relief, but to an insufficient degree considering the necessary reduction of the ecological footprint by a factor of three.
This omission in contemplations about sustainable tourism appears to be the most evident in the pseudo-green "ecotourism", which is regarded as a form of sustainable tourism by many. The average ecotourist lives in the west and travels great distances to the biological hotspots, predominantly to be found in the third world. Taking the journey itself into account, the average ecotour is far from sustainable.
Obviously holidays do not only generate disadvantages. Travelling is also just great fun and can be calming or inspiring. There is holiday fun, holiday allowance, holiday love, travel adventure and travel craze. If you deprive people of their holiday, you will cause a great deal of unrest. The question is whether we can come up with something that will enable us to run with the hare and hunt with the hounds.
Is there a future for travelling across our fascinating world, or conversely, will all this travelling spoil the fascination.
Five keys may give entrance to a sustainable development: knowledge, technology, communication, growth control and ethics.

1 KNOWLEDGE

Thorough knowledge is absolutely essential in taking the right decisions and steering major changes in the right direction. Knowledge is necessary on all items and interfaces of the triangle tourism - sustainability - transport.

Travellers, travel agencies and governments do not have an adequate understanding of these three terms. An in-depth research programme that tries to answer questions such as "what is the size of the ecological footprint of tourism and its required transport?", "what are the differences in sustainability between the various types of holidays?", "which role do businesses in the transport and tourism sector play in the development of tourism?" and also questions such as "which role does tourism play in happiness in life and on which elements does this happiness depend?", "how do tourism trends arise?" and "why do some people travel a lot and others hardly?".
The current educational institutions of tomorrow's managers need to focus on these relations. Only in this way does it seem possible to train a generation of "socially committed" managers capable of facilitating the major changes for the benefit of a sustainable development. In the development of knowledge it is important for universities and institutions of higher education to cooperate. Networks are necessary that reach beyond the borders of the Netherlands and Europe. The knowledge developed accordingly forms the foundation for the contributions of technology, communication and growth control to the development of sustainable tourism and sustainable transport in mutual coherence. Knowledge also provides the basis for an essential debate on the ethical consequences of living beyond one's ecological footprint, but also of the possible harmful consequences of a sustainable tourism for parts of the sector and its employees and the options for mitigating these consequences.
Technological knowledge will enable the development of sustainable technologies.

2 TECHNOLOGY

There is ample room for improvement in the technology department. The tourism sector presents opportunities for the suppliers of accommodation such as the use of sustainable sources of energy, separation of waste products, water saving systems, sewage purification.
In the transport sector, new technologies offer scope for improvement of the ecological performance per traveller kilometer by car, bus, train, ship and plane. An important portion of the environmental strain stems from the growth of far-away holidays and the use of aircraft. That is why it is of vital importance to involve the technological possibilities of aviation in the development of sustainable tourism.

In its report "Aviation and the Global Atmosphere", IPCC presupposes that aircraft will be 40 % to 50 % more economical in the next fifty years[13]. Whether this will cause a proportionate reduction of the ecological footprint, depends on numerous other factors, such as the efficiency of the traffic system, the layout of the airplane (low-cost and high-density or luxury and low-density), the possible introduction of supersonic airplanes, and the feasibility of the presupposed technologies.
For instance, the present-day generation of aircraft engines is slowly but gradually advancing towards the theoretically maximum feasible efficiency, eradicating any room for improvement in a few decades. In the short term operational and technological improvements are possible and in the long term one can think of the development of a new generation of aircraft driven by, for example, hydrogen and fuel cells[14].
For short distances within Europe the (high-speed) train offers a good alternative to the plane or the car. Railway transport also displays a technological development towards the direction of sustainability. The International Union of Railways sees possibilities in the short term for enhancement of the specific energy use by 40 %[15, 16]. At this moment, the train has a modest market share. Technology may offer assistance in expanding this share.
When in 2002 Die Bahn in Germany introduced a system enabling passengers to buy a ticket online up to one hour in advance of their trip and print the ticket at home, this system was paralysed as soon as after a few hours due to an explosive demand for this service.
By now it operates to everyone's satisfaction.
At present, buses feature the lowest energy use per passenger kilometer. This is opposed, however, by a higher emission of all kinds of harmful exhaust fumes, especially as long as the sector principally employs diesel buses.
A development towards the use of other fuels and eventually hydrogen gas and fuel cells might metamorphose the bus into a highly environment-friendly alternative.

Whether the mentioned technological developments will actually take place depends on the market stimuli to that end. The tourism sector may make a contribution, because it constitutes the demanding party in the market. For example by considering sustainability in the selection of a transport company, much the same as is already happening in the choice of accommodation and excursions within the framework of sustainable tourism. In this way, one commands a form of benchmarking in the transport sector. Any additional costs may be passed on to the consumer, if a market for "sustainability" emerges in that area as well.
This brings us to the subject of communication.

3 COMMUNICATION

At this moment it is rather difficult for holiday-makers to assess the ecological cost of a tour. The price of a holiday offers no help whatsoever. A holiday in the sun in the Caribbean is sold for less money than a trip to Portugal, whereas the ecological footprint is three to four times higher. A way of providing holiday-makers with information are ecolabels, dozens of which already exist. Unfortunately, the criteria are very diverse and virtually not a single label expresses the environmental strain of the tour. In addition, the labels do not only comprise ecological aspects, but also matters such as working conditions of hotel staff and the influence on the local economy. There is nothing wrong with that, except that they are incomparable aspects, which cannot be lumped together with ecological variables as a matter of fact. A good solution to me would seem to institute labels revealing three separate scores:

- **Ecopoints** based on the ecological footprint;
- **Natupoints** based on the contribution of the product to the protection and development of nature;
- **Sociopoints** based on the proportion of the price of the trip that is conveyed to the local economy.

Labels do not only provide holiday-makers with an argument to opt for a more sustainable holiday destination (for example a sun holiday in Portugal instead of one on the other side of the globe), but they also offer competition opportunities to entrepreneurs in terms of sustainability. It is not necessary for the ecolabel to give an absolute assessment in all instances. Should you do so, it will tip the scale completely the wrong way for all intercontinental trips, which would probably do the credibility of the label to the public no good. By also taking into account the extent to which the destination is unique, this can be avoided. A far-away holiday in the sun will score poorly, much the same as a skiing holiday in Canada or a cycling or hiking holiday in New Zealand. But a well-documented and informative cultural tour to the remainders of the ancient Inca empire may score well, provided that modern aircraft is used to reach the destination, complete with sustainable accommodation and sustainably organised excursions with a price tag that is in conformity with the high quality.
In addition to labels it is important to communicate the threats and opportunities of tourism and transport with the sectors in question. For instance, by offering instruments to entrepreneurs which can be used to assign a more prominent role to sustainability in product development. Here lies a task for the government, but also for the academic community. More often than not, important research results do not leave the grounds of the universities, if they contain a less favourable message or just do not happen to correspond with the prevalent trends. And this brings us to the next subject: growth control.

4 GROWTH CONTROL

The trend is to travel more often and farther away, by car and airplane, which is not sustainable altogether. That is why sustainable tourism necessarily leads to changes in present-day holiday behaviour.
To reverse the trend, growth control is essential. Growth control does not need to be synonymous with a planned economy. Trends can also be bent by economic measures, communication, debate and in some cases prohibitibions or commands. The term transition management may assume a pivotal position in all this. Transition involves a gradual, continuous process of structural changes in a complex societal system.
The government can manage transitions of this sort by guiding innovative processes in society in the desired direction[17].
The realisation of a sustainable development demands that growth is based on sustainability criteria to a far greater extent. For tourism this means: closer to home, less often and longer, more by train and bus and less by car and airplane, more buying or renting on the spot and taking less luggage. The latter applies to, for example, the rental of a camper or car plus mobile home in the destination country, instead of driving or taking these from the Netherlands. This also precludes the need for driving a far too heavy and energy-wasting car in the Netherlands the rest of the year.
Intercontinental tourism does not need to disappear, but the ecological cost should be better illustrated in the price. A trip around the world will then become what it once was: a unique, once-in-a-lifetime experience for most people, which they can afford only once or twice. It is very well possible that such a "special" tour will offer a higher degree of holiday happiness than more or less routine experiences.
Furthermore, we will have to resist the "exotic things always taste better" idea. Looking for a whale safari? This is possible in Norway, Iceland, Greenland, Newfoundland, South Africa or Australia. The sustainable thing is for Europeans to confine themselves to Norway and Iceland, Americans to Newfoundland and Australians to Australia. A beach holiday is possible everywhere where there are clean beaches, good hotels, discos and sun. Why must the Dutch go all the way to the Caribbean to get a tan? All kinds of active holidays are also perfectly possible in Europe. Every conceivable outdoor activity is possible on this continent, boasting practically every imaginable type of landscape and climate. Naturally, an eight thousand meter mountain climb is not among the options and the Himalayas are most likely more impressive than the Alps. At the same time, I have noticed that even relatively low mountainous regions such as in Wales or Scotland may be very impressive, especially when the mountain tops are adorned with a little snow. What is more, these mountains tend to be easier to climb, which will increase the holiday pleasure for most tourists.
A possible objection to the discouragement of intercontinental tourism could be that it will cut off a potential source of income for the developing countries. On 1 July 2002 WTO and UNCTAD started the initiative for the ST-EP project - Sustainable Tourism as a tool for Eliminating Poverty. At this occasion, the secretary-general of WTO, Mr Frangialli, emphasised that tourism makes an important and growing contribution to employment, prosperity, investments and cultural exchange. The initiative aims at sustainable tourism in the very poorest countries in order to substantially conduce to the economic development of these countries.
The question is whether this line of thought is altogether true. Is it possible to provide structural assistance to the poorest of the world by a strong growth of a sector, which - as a result - will cause an even greater encroachment on the global ecological system? How many people can make a one-year living on the income generated by the holiday of one westerner? Less than one, I think. The two billion poorest people live on less than two dollars per day, or rather less than 730 dollars per year. An average 500 dollars per intercontinentally arriving traveller in the fifty poorest countries goes to their own economy[18]. How much of this money will actually trickle down to the poorest people of these countries? All of this means that as much as two hundred million extra intercontinental holidays will merely be a drop in the ocean for the billions of poor people in the world, whereas they will produce double the amount of traveller kilometers for holiday purposes per airplane.
Another aspect is the following. Are the hungry people of the poorest countries waiting to gaze at rich tourists and, conversely, do these tourists want to be confronted with this misery during their holidays? I hope that WTO and UNCTAD's first intentions are to establish solid scientific foundations, before activating a large-scale irreversible development.
Interesting in all this is also the frequently heard thesis that far-away trips promote a better distribution of wealth and more understanding for other cultures. I dare to question this as well. According to the World Bank, the number of people that has to make ends meet with less than two dollars a day has increased to almost three billion in the past decades. At the same time, the contrasts between cultures seem to have increased rather than decreased. People see with their own eyes how life on other continents is determined by different norms and values. Superficial observations - major hotels often keep their guests on the premises on account of alleged criminal activities outside the hotel - may lead to the idea that these other cultures are "backward". What influence did the growth of intercontinental holidays to poor regions have on this conception? To my knowledge, no research has been conducted in this field.
Suppose we want to realise more holidays with less transport, would that be a bad thing for the Dutch tourist? I shouldn't think so, because of the following reasons:

- Europe is the most multifaceted continent in the world. It offers a highly varied combination of nature, culture, history, landscapes, peoples and customs.
- Most Dutch holiday-makers stay within Europe as it is, a large part even within the Netherlands.

That is why most people will not experience any major changes because of a sustainable tourism development. Not in their choice of destination, at any rate. Perhaps they will in their way of travelling. That is why we have to pay attention to the underlying motives of the transport choice in tourism and how this choice can be moulded into a more environment-friendly direction. Railways in particular offer a huge potential, basically by the expansion of the high-speed network. The fragmentation of railway companies and government interests in these companies interfere with a consistent and rapid development. Here lies a task for the EU. Wether the road of competition on the railways is the best instrument, seems to me a subject for further debate.

5 ETHICS

Whether we bring our way of life within the ecological boundaries prescribed by the earth and whether every inhabitant - people, animals and plants - is given their fair share of this one earth, is first and foremost an ethical question. From a purely rational point of view, people in the west would be able to survive, even if more than half of the species became extinct, people elsewhere died of hunger and disease, and the climate changed. By means of modern technologies we would probably be able to produce the functions, now delivered free by the world ecological system, ourselves. To "market" them, so to speak. Whether this possibility is open to the six billion people plus all the plants and animals inhabiting this earth, is actually not a question. It is impossible. With two dollars a day you simply cannot afford desalination equipment or airconditioning. Whether we let it come this far will mainly depend on moral choices. Moral choices, especially because the possibilities to turn the tide well in advance are still legion. The road from exhaustible energy sources such as oil, gas and coal to renewable sources such as sun and wind is right in front of us. All we have to do now is take that road[19]. It is not a question of "not being able to" but "not wanting to".

IN CONCLUSION

The foregoing might have given the reader the feeling that sustainable tourism and sustainable transport are utterly unfeasible. This is not true. The greater part of the tourism industry can be made sustainable by means of relatively small adjustments, without the sector having to make any major sacrifices. As in many phenomena, the "twenty-eighty" rule holds true here as well: "twenty percent of the holiday-makers is responsible for eighty percent of the problems".

Only a minor portion of the holidays is intercontinental, but this portion causes the majority of the total environmental strain of the transport for the sector. These holidays will see great changes due to sustainable development. Other holidays, by far the biggest part, will be much less affected. So, the tourism sector as a whole does not need to suffer much. Aviation, however, is a different issue. A sustainable future for this sector does not look that rosy. The growth of the past decades has not been sustainable. A reorganisation, especially of the intercontinental flights, seems inevitable.

At the same time a new technological revolution is called for to curb the environmental strain of aircraft. There are opportunities in the railways. And maybe the aviation sector is able to respond to that. They already do in the high-speed network, for example between Paris, Brussels and Amsterdam. Instead of travelling more and more often and farther away to experience any fulfilment, we might try to recapture the old feeling of amazement, of interest for the environment. By taking it slowly, by staying closer to home and taking our time to be surprised at the many sights that can be found so nearby. We will also have to stop making each other's mouths water with stories about far-away destinations, as long as we have not seen the sights around the corner. A sensible sustainable development progresses in an evolutionary, rather than a revolutionary, manner. That is why, on the basis of the efforts that have already been made, we will have to improve the situation by means of small but consistent steps. Remember the old Chinese proverb "a journey of a thousand miles begins with a single step"[20].

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About the Quality of Life, and Nothing Less

Presentation of the NHTV lectureship Visitor Management

Frans Schouten, Resident Expert

The discussion whether The Netherlands is overpopulated was no longer a political issue at the state parliament elections earlier this year. "What is too many?", you may ask yourself in all sincerity. If you want to know what overcrowded means, you had better turn to Bombay, Jakarta or Canton; these places are really full. Overcrowded is a relative concept. The question of what is "full" is covered by the domain of visitor management.

Visitor management is the regulation of flows of people and an important part is about how to manage situations characterised by large visitor numbers. I will not deny that this subject can be a reasonably dull story. I do not intend to bore you with items such as time-ticketing, park-and-ride schemes, restrictive parking policy, queue management, systems for road signs, and the like, for that would not be very appropriate for this occasion. It would indicate a lack of understanding of the audience, so we will not take that route.
Visitor management is the art of spreading people in space and time, which obviously involves a great deal of psychology. Managing people is basically about manipulation. However, the word manipulation has a rather negative connotation in our current language. On the other hand, all communication is manipulation in essence, in a direct sense in advertisements and the dispersal of information, and in an indirect sense in education. We constantly make choices as to what we want to communicate or teach and conversely, what we don't want to communicate or teach. In the end, a curriculum is no more than a choice from a number of alternatives, based on what we think is important for our students to know. Any choice you make for others is a form of manipulation and so, manipulative techniques constitute a substantial portion of visitor management.

Crowded is a relative concept, I will give you some examples. Just think of taking a nature walk, which is usually best appreciated on your own or with just one companion.
Too many nature lovers around reduces the enjoyment considerably.

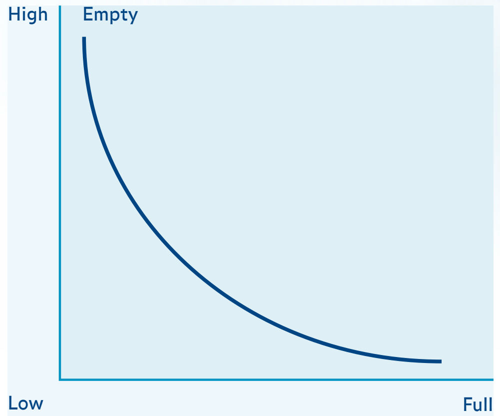

figure 1
Satisfaction curve of nature roamings

If, on the other hand, we look at the enjoyment of a concert, a visit to a museum or a theme park, the curves looks significantly different.

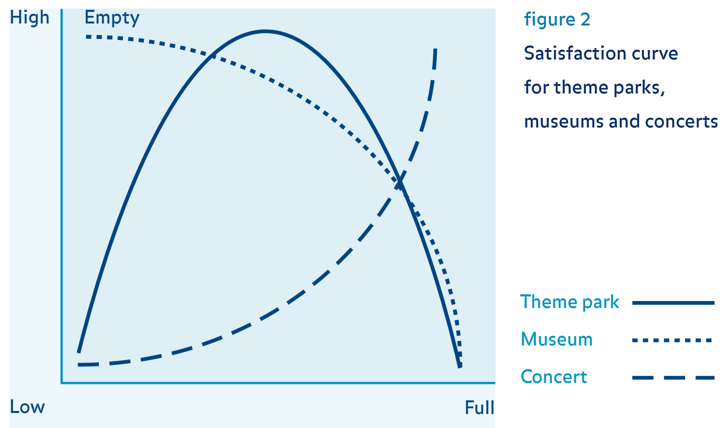

figure 2
Satisfaction curve for theme parks, museums and concerts

Every type of activity has its own optimum capacity where the visitor feels the most comfortable. That is why this field of study is so fascinating. It is all about experience and perception.

There is no simple set of tools that can be applied within the framework of visitor management, each situation demands a tailor-made approach. There are bookcases filled with works on the concept of carrying capacity, including all kinds of complex mathematical formulae. In praxis it only delivers the illusion of precision. Carrying capacity can only be described and sometimes measured from a particular point of view. This will either be from the perspective of tourism and leisure resources, or from the point of view of the local population, who have to endure the flow of visitors.
It can also be viewed from the perspective of the quality of visitor experiences. This can be done only by approximation, for there are significant intercultural differences where experience is concerned.

- The quality of the experience, the visitors
- The quality of the resources, the tourism product
- The quality of life, the local population

These three aspects of quality are closely connected. Every activity with regard to planning and development of visitor facilities needs to integrate these three aspects equally. Deterioration in the quality of one of these aspects will have negative impacts on all other levels (Schouten, 1992a).

THE VISITOR

The quality of the experience of the visitors comprises a multitude of different aspects, which can be discriminated, but not separated. Primarily it is about the positive evaluation of the product offered. Such as the feeling of being welcome, good accessibility, good signposting, parking facilities, functional public transport, attractive shops, appealing landscape, outstanding catering, inviting interpretation, clear themes and story lines, captivating exhibitions, excellent facilities, clean sanitary facilities, interesting publications, and possibly an enthusiastic guide. Visitors are not a homogeneous group, their interest and involvement differs greatly. McKercher (2002) conducted research into the different types of cultural tourists in Hong Kong; he identified five distinct types:

- The purposeful cultural tourist
  (high centrality/deep experience) the major reason for choosing a destination for these visitors is learning about, and experiencing other cultures.
- The sightseeing cultural tourist
  (high centrality/shallow experience) is less after experiencing the other culture but interested to visit the cultural highlights.
- The casual cultural tourist
  (modest centrality/shallow experience) for this group culture plays a less dominant role in the decision-making process for the destination, and being there, the tourist does not get deeply involved.
- The incidental cultural tourist
  (low centrality/shallow experience) does not make a choice for a destination based upon culture, and being there he will only be superficially involved.
- The serendipitous cultural tourist
  (low centrality/deep experience) did not seek cultural involvement in the choice of the destination, but whilst there gets really involved and has a deep experience.

Classification of cultural tourists

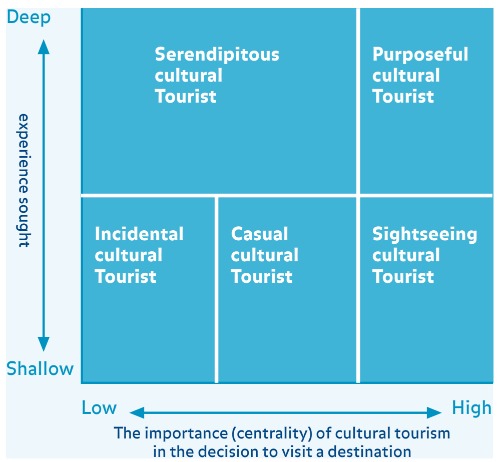

figure 3
The importance (centrality) of culture in the decision to visit a destination (Source: McKercher, Towards a classification of cultural tourists, p. 32)

In the segment purposeful cultural tourist in Hong Kong, McKercher found a percentage of 11.8% of the total visitor number. Looking at the visitors' countries of origin, the US accounted for 20 %, the UK market for a mere 6.8 % and Australia for 9.8 %.
It seems that the farther tourists travel and the less the destination reminds them of home (or the more exotic the destination), the higher the proportion of tourists who deliberately seek a genuine cultural experience.

For the segment of the sightseeing cultural tourist the average for Hong Kong was 30.7%, high scores were the UK market with 44.8% and the US market with 38%. Chinese visitors to Hong Kong only scored 8.5%. This segment chooses the destination for its cultural supply, but does not seek deep involvement in it.

The casual cultural tourist accounted for 23.5% of the market in Hong Kong, and the incidental cultural tourist for 27.9%. So more than 50% of the visitors do not seek involvement in the culture visited and the cultural supply plays a secondary role in the choice of the destination. The serendipitous cultural tourist in Hong Kong is represented by 6.2% on average. High in the segment were the scores of Chinese from Taipei (12.5%) and visitors from Singapore (11.8%). Visitors who expect a familiar culture are probably taken by surprise if they get really involved, while not looking for it. These kind of encounters are based upon individual reactions and subsequently are rather difficult to predict.

These figures for Hong Kong cannot be translated to other destinations. The division of these categories of cultural tourists will certainly vary at different destinations and for different groups at destinations. It would be a good idea to apply the McKercher model to different destinations in Europe and elsewhere to see if the division of these typologies is indeed different in various destinations.
Whatever the motive of the visitosr, we should not forget that they are there for pleasure, whether they are connoisseurs with a very specific interest or people who seek uncomplicated diversion for the weekend.

THE RESOURCES

The quality of the resources primarily depends on the conservation and protection of the natural or man-made environment, the tourism resources. It may concern the cleaning of the beach, the authenticity and integrity of the heritage resources, or the preservation of natural values. It is about safeguarding the tourism resources for the future enjoyment of visitors and locals alike. Without going into the specific questions concerning conservation and restoration, or nature conservation, it is appropriate to mention that visitor management is concerned with a methodical approach of the maintenance of resources. An important part of this is the careful monitoring of the impacts tourists have on these resources.

THE LOCAL PEOPLE

The quality of life of the local people is a broad spectrum of different elements. There is an increasing interest for the public support of tourism planning and development. In addition to economic benefits such as retail and catering turnover, employment creation, infrastructure enhancement, there are many negative implications for the local population.
Historical towns in particular may suffer from the influx of tourists. Canterbury and Oxford are typical examples (Page, 1995 and Glasson, 1994).

Closer to home we have the example of Brugge where the ever increasing price of land is forcing the local population out of town and leave the urban space for souvenir shops, hotels, restaurants and second homes for those who can afford it (Abele, 1993). The inhabitants' quality of life is, in addition to the care for tourism resources, of vital importance for a sustainable tourism development. The appreciation of the atmosphere of local authenticity (the sense of place) is an essential part of the experience, especially in cities. Involvement of locals in the economic, social and emotional realm is a decisive factor for the success of any tourism policy.
The inhabitants of Venice retreat from their hometown and surrender it to the perpetual occupation of tourists and day visitors (Norwich, (1991). Russo's research (2001, 2002) with regard to Venice clearly shows the 'vicious circle' in which a place can be trapped when, in the later stage of a destination life cycle, an emerging class of excursionist tourists increasingly deteriorates the city's attractiveness.

Anyone who thinks he can determine the carrying capacity of these aspects to two decimal places only demonstrates he is good at arithmetics and is able to handle a formula. But it does not necessarily mean that this person can make sense of the actual situation.

In his book The Wisdom of Insecurity (1951) Alan Watts argues that we tend to forget that thoughts and words are based on mutual agreements and that it is fatal to take these too seriously. He compares words with money: confusing money with true opulence is absurd. Money can go a long way but true opulence, like food for example, is perishable.
Although thoughts, ideas and words are in a sense 'small change' for real things, they actually only represent them. Just as money does not stand for the perishability and eatability of food, words and thoughts do not stand for reality. In this context, Watts observes that we, Westerners, tend to eat menus instead of meals. The ambience and composition of the meal (preferably described in French) is often more important than the actual eating.
We shape reality on the basis of our own ideas about it, often considering the abstract concept more important than the real thing. In our culture holidays and landscapes are enjoyed for their pictorial potential and are 'frozen' into photographs (Schouten, 1992b).

It is the classic confusion of the map and the area. The map represents the area, but they are not identical. In Sylvie and Bruna concluded Lewis Carroll states the following:

"That's another thing we've learned from your nation", said Mein Herr, "Map-making. But we've carried it much further than you". "What do you consider the largest useful map?" I asked. "Well, we got to six yards to the mile. Then we tried a hundred yards to the mile. And then came the best idea of all! We actually made a map of the country, on the scale of a mile to a mile!" exclaimed Mein Herr. "Have you used it?" I enquired. "It has never been spread out" said Mein Herr. "The farmers objected. They said it would cover the whole country. We use the country itself, as its own map, and assure you it does nearly as well."

The confusion between the map and the area is akin to a phenomenon in psychology, which is called 'external attribution'. This means that we attribute characteristics to the world around us, which in fact originate from ourselves. Much tourism is based upon external attribution.

Graham Dann distinguishes four types of tourism: 'The Longing for Paradise', 'The Simple Life', 'Back to Childhood' and 'Past Times' (Dann, 1994). These are all aspects of a nostalgic desire to escape from the stress and inconveniences of everyday life. Our society has become so complex, live so hectic, social coherence so fragile, values so questionable, that there is an urgent need for reconciliation. The postmodern consumer expresses this need in the realisation of these nostalgic drives, for in the present discontinuity is both the expectation and the norm (Van der Staay, 1994). Mason verbalises this in an expressive way, he states that tourism is to: 'mystify the mundane, amplify the exotic, minimise the misery, rationalise the disquietude and romanticise the strange' (Mason, 1994).

That is why it is important to know what triggers people, to know what kind of experience people strive for and to know where they find satisfaction. Richard Prentice (1993, 1995) has developed an interesting model to map these aspects. His ASEB grid analysis combines the classic SWOT analysis with the 'Hierarchy of Demand' developed by Manning and Haas.

The ASEB grid analysis is a method to research the way consumers evaluate the tourism product. It is based on four levels of demand. The first level is aimed at the specific activity the tourist undertakes. The second level concentrates on the setting of the activity. The third level focuses on the experience of the tourist with the activity in that setting. The fourth level is aiming at the values the tourist seeks to realise through that experience. The following table presents these levels for heritage tourism, for my prime interest is in that field.

The Manning-Haas 'Hierarchy of Demand'

Hierarchy of Demand	Example (from Manning, 1986)	Example Borobudur 1	Example Borobudur 2
Level 1. Activities	Wilderness hiking	Visit as part of an all inclusive package tour	Individual visit to witness the sunrise from the top
Level 2. Setting			
Environmental setting	Rugged terrain	In the tropical heat	In the cool of dawn
Social setting	Few people	In a group, with a guide Tour operator limits timeframe	Few people Individual timeframe
Managerial setting	No restrictions	Limitations by the site management	Limitations by the site management
Level 3. Experiences	Risk taking Challenge Physical exercise	Informative Admiring Understanding	Adventure "Mysticism" Emotional involvement
Level 4. Benefits			
Personal	Enhanced selfeesteem	Being there	Peace of mind
Societal	Increased commitment to conservation	Ticking off WHS Tolerance to other religious values	Tolerance to other religious values

figure 4
The Manning-Haas hierarchy of demand (after Beeho & Prentice, 1995)

The fourth level of the personal and societal values is difficult to assess, most interviewed visitors have difficulty to discriminate between the level of experiences and the benefits.

Based upon the elements of the SWOT analysis and the four levels of the Manning-Haas hierarchy, the ASEB grid analysis is a matrix. In this matrix, the strong and weak aspects of the activities, the setting, the experiences and the benefits of a tourism destination can be described from the perspective of the visitor. This enables us to identify the direction for development of a destination or attraction. Research along this line may produce useful information for the implementation of effective management tools and for the enhancement of the experience and thus visitor satisfaction.

Let's return to the theme of external attribution. Disaster tourism is a good example in this respect. It reflects the fascination with someone else's misery, based upon the horrifying events that could have happened to ourselves.

There is a journalist maxim, which says:

$$\text{attention} = \frac{\text{misery}}{\text{distance}}$$

A perfect example is a Scottish newspaper, which featured the headline "Aberdeen Man Lost at Sea" at the time of the Titanic's sinking. Close to home is always worse than things that happen far away.

The fascination with the Titanic drama in itself is an example of another aspect of visitor management that is worth our attention: how events turn into myth. Over the years, this shocking event has taken on almost mythical status, it has evolved into an archetypal disaster, in which mankind's hubris collides with the implacable forces of nature. The theme has inspired musicals, films, and documentaries on Discovery Channel and much more of the like. Myths have a strong appeal. Venice is more than a city, it is a myth and John Pemble describes the development of that myth in his book 'Venice Rediscovered', giving it a motto from Yeats (and rightly so) "Man is in love and loves what vanishes, what more is there to say." (Pemble, 1995).

Attractions are attractions because they appeal to visitors, they add something to their visit. In this process, the sum is more than just adding up the parts. Even the Eiffel Tower would face difficulties if it was not located in Paris. The concept of 'Paris' as a mythical romantic destination by excellence, is far more valuable than the sum of its attractions. Some attractions, such as Stonehenge, are so profoundly anchored that it appears they do not need a concept to lure visitors. Their concept, however, is encapsulated in the stories, legends, and mystery of the site itself. For the development of a good visitor attraction a good concept is of vital importance. Canadian Heritage starts any site development – whether a natural or a cultural location – with the question 'What is the spirit of the place?' and the second question is 'How do we get this across to our visitors?' That may sound vague for some of you, but is it nevertheless the primary task of the management of an attraction to formulate the answers to these questions.

Every attraction needs a myth, around which a magical web can be spun. Many attractions exhibit a host of archetypal elements in the applied story lines. We come across Kings and Queens, Dragons, Robin Hood, Cowboys and Indians. Star Wars is a perfect example of a modern myth based on ancient elements. An attraction gets its inspiration from tales and legends of the past. As well as from the fascination with the untamed forces of nature, with Tarzan as the bridging function between the human society and its values and the brute forces of nature.

This is summarised in a simple equation: $VA = Dm^3$
A Visitor Attraction is a Dream that consists of Myth, Magic en Mystery.

Visitors are looking for a UNIQUE experience, the visit consists of these elements: (Schouten, 1995a):

- Uncommon The visit should challenge the visitors to look at the world around them from a new perspective, make them wonder about the marvels of the world around them.
- Novelty The visit should make the visitors curious, the visit should stimulate the visitor's imagination.
- Inspiring The visit should be inspiring; should stimulate and provoke the visitors.
- Quality The visit should be a qualitative experience, a strong emphasis on service and customer care.
- Understanding The visit should lead to a better understanding of the relevance of the site, visitors should leave the site with new insights and experiences.
- Emotions The visit should touch the visitors emotionally, it should touch their hearts.

Applying these elements to tourism attractions in the cultural and natural domain in the Netherlands quickly leads to the reproach of commercialisation. In the English language there is a more appropriate word for it; it becomes a commodity, ready to be marketed. In his publications about heritage tourism, Ashworth (1992, 1994) regularly alludes to the 'commodification' of the past. Something is only interesting for visitors if this process has been set in motion for a broad public. McKercher and Du Cross (1999) rightfully mention that 'to succeed cultural heritage tourism must actualised, commoditised or somehow commercialised to facilitate consumption of the experience'.

The French have a beautiful concept for this: "Lieux de memoirs". This denotes more than a place to commemorate, as we do on the 4th of May at a local memorial plaque for those who lost their lives during the German occupation. 'Lieux de memoirs' are places, which express the myth linked to the site. They are sites we have endowed with all kind of meanings and significance. That is why I personally find the placing of memorial wreaths on the former execution site of Waaldorpervlakte more impressive than the one on the Dam in Amsterdam with all the officials. Places acquire a specific aureole by way of the significance we attach to them. Auschwitch has developed into a destination for Israelian pilgrims, and with the increasing pressure on the state of Israel to resolve the issue of the Palestinians this specific interpretation of Auschwitch is reinforced.

Giving significance is one of the most important characteristics of mankind. Signification is the very essence of our existence. That is why interpretation of the 'Lieux de memoirs' is crucial in visitor management. But interpretation is subject to fashion, taste, ideology and personal preferences. This may place professionals involved in this interpretation in a difficult position. They have to navigate between Scylla and Charibdis of 'historical evidence' and 'attraction value' (Schouten, 1995b). Nevertheless, there is a ray of hope for those in charge of the interpretation process. If they don't provide interpretation, the visitors will take care of it themselves, though based on their own ideas, preconceptions, and prejudgements. The visitor creates his own realities and the difference between reality and the theme park becomes vague. In his book Commonplace Irrealisties Umberto Eco (1985) explores the boundaries between the two. He discusses the hyperrealism of an improved past that never existed, a cleaned version of an unproblematic history. He mentions the spastic need for the almost real as a neurotic reaction to the lack of memories. The paradox of visitor management is that the more we try to make reality accessible, the more it eludes and escapes us. The more intense the sense of authenticity, the more profound the illusion. The question is, is that bad? My response would be: certainly not. We live in a dynamic, ever evolving society, which is continuously assessing the significance of values and looking for new meanings. In addition to being a science, interpretation is also a form of art. Picasso once said 'Art is a lie that convinces us of the truth' (Hugh and Brecht, 1978)

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Building a fascinating World

The Emotion Economy in International Perspective and the "Imagineering" Set of Instruments

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INTRODUCTION

The corporate community is going through hard times. Hypercompetition is the reason why marketing is contending with a decreasing added value, as a result of which companies are able to commit less money to innovations. Traditional marketing methods seem less and less effective. Share prices are collapsing, consumer choices are becoming increasingly individually-based, and the call for socially justified business operations is growing louder and louder. Saturated in the material sphere, western consumers exhibit an ever more explicit demand for "companies with their hearts in the right place". Market share is becoming more and more a derivative of "heart share". This development gives rise to new problems in the domain of value creation. Managers find themselves confronted with emotionally-charged social issues for which they have no ready-made set of instruments. Companies do not have any experience with these new types of problems, nor do business education institutions have training programmes geared to them.

The growing relation between "market share" and "heart share" forces companies to formulate a "split vision": simultaneously focusing on information and imagination, on reason and emotion. The addition of emotional possibilities expands the scope for competition. Terms such as "experience economy" and "dream society" should be regarded in this context. The basic assumption of this article is the hypothesis that "imagineering", a method of working in the world of theme parks, offers a great many perspectives for the corporate community at large in the unfolding emotion-oriented economy.

After all, theme parks, but also the tourism and leisure industry in general, were faced with an emotion demand at the time of their initiation. The specific set of instruments that is applied in the world of theme parks to respond to the emotion demand is referred to as "imagineering", "engineering for imaginating", emulating Disney's jargon. Imagineering is the art of management to combine soul and professionalism into "inspiring" business operations. Similar to marketing, it is a set of instruments that can be used to achieve commercial and social objectives. Contrary to marketing, it is not the customer/guest who constitutes the starting and end point, but a "creative thought" or a "vision statement" (the soul) of the company or organisation.

This article explores the changing value creation in society and analyses the mechanisms behind the "revolutionary" developments that underlie these changes. We will search for the true nature of the emotion economy in international perspective and then focus on the specific corporate instruments of the emotional enterprise: imagineering. The instruments are represented as a set of ten rules of the emotion-economy game. In conclusion, we will deal with the social significance of the specialist area of "imagineering".

THE IDOLS CASE

Millions of people followed the programme breathlessly, week after week, in virtually every European country. We kept track of developments on television, on the Internet and in magazines. We even co-directed en masse through our (mobile) phones. Many among us talked about it in an enthusiastic and captivated manner for hours. Many a person videotaped parts of the popular programme and in a short while we will all buy the CD on top of that. Idols 2003 broke records on all fronts. It turned out to be an excellent business. The "creative thought" behind the event was: "Deep down we are all potential pop idols and if our own potential is not developed, we are happy to at least point out someone else who qualifies to become a pop idol." Every society needs heroes, sports heroes and other heroes, and Idols fills this need in an ingenious way.

"Idols" is a successful contemporary concept, not so much because of its content as its exploitation method. "Idols" is an almost caricatural illustration of the way the emotion economy works. It is an extreme example of "imagineering". A multimedia story, which can be co-created and co-experienced by "fans" in every conceivable manner.

The former rules of the music industry (simply put: first a CD, then concerts) no longer seem to apply. There is no money to be made in the production of music carriers any more. Contracts with artists have been subjected to regular adjustments lately so as to enable producers to obtain their share of the income generated by live performances just the same. There is not a penny to be earned from the "material" form of music "in the old way", but all the more from the "immaterial, fleeting" world. Idols translates this rule in an extreme manner. The procedures are totally reversed: first the fleeting world of experience is created, a process in which - early as it may be - even the target group is involved, followed by the products, merchandise, such as "memorable" gadgets, such as "proof of participation" in the experience. CDs are no longer a basic product, rather, they have turned into a lucrative sideline, a nostalgic symbol for deep emotions that make life transcend the "ordinary".

"Idols" illustrates the "new rules of the game" (imagineering) in a highly extreme fashion. The focus, which used to be on "the material" in the old economy, has shifted to "the emotional", "the immaterial" in the new economy. The art of appealing to the imagination, to a greater or lesser degree, has become a management skill essential in every sector.

Totally unexpected, however, "Idols" also illustrates the growing problems of the disparity between "market" share and "heart" share and the subtlety which should be applied in imagineering. In Germany, the finals of "Germany Seeks the Superstar" were followed by over 60 % of the viewers. It became a neck-and-neck race between a man and a woman. When the host announced the winner, it was received with cries of derision. It was thought to be a fraud. There was a host of complaints, people had not been able to vote due to the overloading of the telephone network. A similar situation occured in the Netherlands: for weeks on end Jim seemed to be tipped to win, but his winning would have been implausible in the end because his singing and performance were - regarded rationally - nowhere near as good as Jamai's. The broadcasting corporation is also aware that the high ratings of this programme have a drawback: a large proportion (almost half) of the viewers felt deceived or disillusioned. These feelings also affect the broadcaster.

A comparable problem can be found in "Eurosong for Kids", a new European concept acquired in Belgium by the national television station. The morality of this concept - children between the age of 8 and 12 in an elimination race in the European media - has become the subject of political debate. We haven't heard the last about this matter.

1 "VALUE CREATION" IN SOCIETY

Constructively building a fascinating world begins with checking the rearview mirror. We will place value creation in historical perspective in order to then examine the mechanisms which are responsible for the recent and current "revolutionary" changes in society.

1.1 VALUE CREATION IN HISTORICAL PERSPECTIVE

Value creation is the only sense of all actions taken by companies. Value creation is defined by Bil and Peters as "the creation of means that fill the needs of various interested parties of the company". Value creation in the broad sense of the word, is a sensible objective for every company. Until recently, the concept of value creation was interpreted solely in financial terms. Only in the 21st century does the term value creation appear to be further refined.

Until 1750 agriculture was practically the only sector responsible for value creation in society. The majority of the employed population, some 90 % at that time, operated in the agricultural sector, in other words the "agricultural economy". By now, this percentage has decreased to 5 % in Europe and less than 3 % in the US. During the period of the "industrial economy", the majority of the employed population worked in industry (40 % at its peak). The process of automation has reduced this rate to 15 % at present. In our current economy 80 % of the employed population is active in the services sectors and, consequently, we speak of a services economy. Given the recent developments of the automation of services pushed to extremes on all fronts, we have undoubtedly already reached the culmination of this economy.

The question is how the economy will evolve in the future. The progressive value creation proceeded from raw materials to goods and from goods to services in the past, in order to, according to some authors - at least for now, reach "experiences, perceptions", and according to others "dreams and stories" today. We advance the thesis that value creation will indeed be more emotional, immaterial in the future, but that it may take any possible shape and direction: theatre and entertainment formulas, "we-care" stories, educational and aesthetical propositions. Emotion economy is perhaps the term that covers the phenomenon best. In line with this development, the expectation that in the future a growing portion of the employed population will be active in value creation in the "emotional sphere", seems legitimate. Contrary to all the previous economies where corporate value creation basically revolved around the profit dimension, value creation in the emotion economy will be a mixture of the three dimensions: people, planet and profit. Our essay will explain this in more detail.

Value creation in the competition sphere

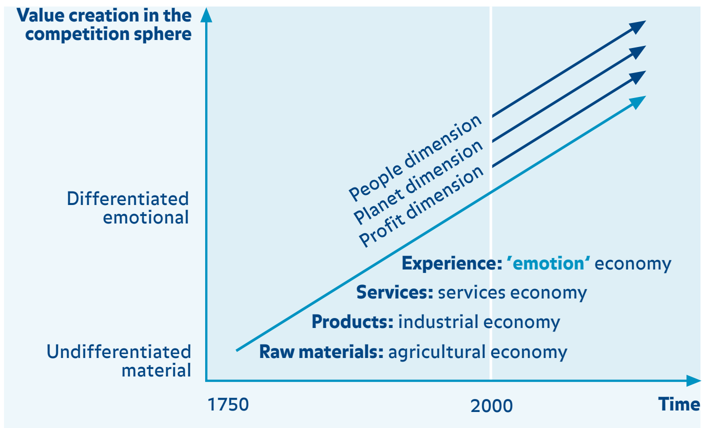

Figure 1
Value creation in historical perspective: the shift from "undifferentiated-material" to differentiated-emotional".

The trend is obvious: value creation in society evolves from "undifferentiated-material" to "differentiated-emotional". Companies aiming to maintain their leading position would do good to learn how the "immaterial, soft, emotional" world works. The ropes of the emotional profession are becoming the ropes of everyone's profession. Additionally, developments seem to follow one another at an ever more rapid pace. The agricultural society lasted about 10,000 years, the industrial society some 200 years and the information society almost appears to result as a reflection in the "experience society" (also called "dream society") which, in its turn, will evoke a renewed employment pattern. We will explain the concept of value creation in the emotion economy.

% employed population

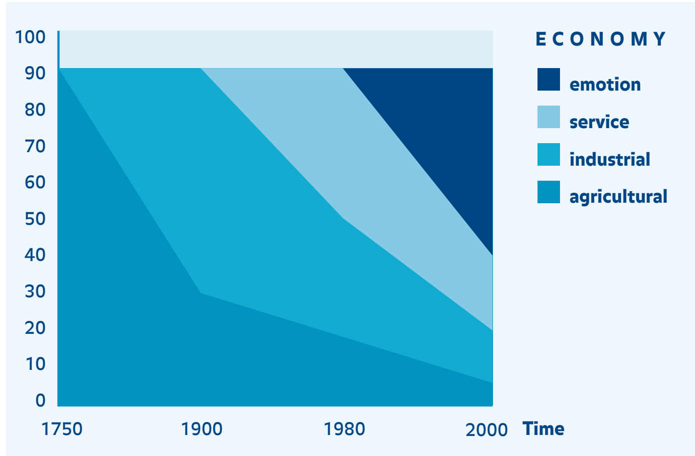

Figure 2
Employment patterns in historical perspective

1.2 VALUE CREATION IN THE NEW MILLENNIUM

The growing awareness of the scarcity and exhaustibility of the natural resources of value creation increasingly fuels the debate regarding the one-sided financial interpretation of the term value creation (value creation as a synonym for shareholder value). The voices of protest and action against unbridled growth and blind pursuit of profit sound louder and louder. The one-sided focus on shareholder value leads to neglect of the value of other interested parties, such as employees, customers/guests, suppliers and society. In wider circles people are becoming aware that purely financial value creation is accompanied by value destruction in other domains too often as it is, the domains of humanity and environment. The attention for sustainable enterprises or socially responsible enterprises is increasing rapidly. It is evident that the contrast between value creation and value destruction will constrict the freedom of enterprise in the long term. Businesses will have no other option than to contemplate this contrast and to prepare their operations in a constructive, integrated manner: business operations that take the "triple-P" notion into account: people, planet and profit.

Until recently, the focus was clearly divided: organisations focusing on people and planet were non-profit and organisations focusing on profit ignored the two other dimensions more often than not. The simultaneous focus on the three dimensions often seems a utopian dream at this moment. Nevertheless, it is becoming more and more obvious that this is the only feasible long-term strategy for companies. Capitalists too are expected to adopt a humanist attitude if this turns out to be necessary for further business operations.

The great difference between the profit dimension of value creation and the people and planet dimensions is the fact that the first is purely rational of character and the other two emotional and more immaterial.
Managers find themselves confronted with an emotionally-charged value(s) economy with problems that are entirely new to them. Problems they have never had to cope with and for which they are furthermore not trained. The "humanity and environment" buttons are now nevertheless added to the "dashboard of corporate governance" and the manager will have to learn how to steer the "company" car again in a highly turbulent environment while closely watched by the Argus-eyed public, armed with every conceivable communication method. The management of emotional and immaterial problem areas is also subject to different rules than the management of rational and more material problem areas which we have grown accustomed to.

The growing relation between "market" share and "heart" share forces companies to draft a "split vision": simultaneously focusing on information and imagination, on reason and emotion. The scope for competition widens because of the addition of (new) emotional alternatives. Concepts like experience economy and dream society should be regarded in this context. Experience and emotion taken together make up the latest form of competition strategy. Gradually, everything is coloured by experience and emotions. Not a single component in society will escape. Politics, religion, media, businesses, non-profit organisations, cities and destinations; experience and emotion are seized at everywhere as if they were the last straws to clutch at in customer/guest relations.

In times of economic recession this turnaround to more experience and emotion is hardly a sinecure. Rational managers are driven by these external developments to devise emotional strategies. They are forced to tread on thin ice. The creation and conversion of added value in the social and ecological field in shareholder value will become an art in itself, which will require a great deal of communication with the financial markets. After all, rational investors are also becoming more sensitive to the reputation of a business. They also attach a price to environment and social risks, given that the value of reputation also affects the share price.

Naturally, companies will not become charitable institutions. They will not fill any needs which the public sector is better capable of filling. For both the shareholders and society, the best opportunities for corporate value creation will lie in the consequences of a company's core competencies and not in its good intentions.

1.3 THE MECHANISMS UNRAVELLED

Some decades have seen a multitude of changes in a very fundamental sense. Some authors, including Ridderstråle and Nordström, speak of a "revolution" that changes the essence of our society, economy, industry, businesses and personal lives. A revolution which is all-embracing and which is taking place at this very moment. There is constant motion, continuous evolution, eternal dynamics. The familiar roles, skills, strategies, expectations, boundaries are no longer applicable. New rules come into effect in an emerging new economic order. This worlds calls for different roles and different models. According to Kelly, this new economy has three distinguishing features: it is global, favourably disposed towards immaterial objects and it is strongly interlinked. In order to be able to operate in this "new economy", it is important to understand the underlying mechanisms.

As mechanisms behind the revolution described above, we can distinguish four major changes. Changes in the spheres of communication, knowledge, institutions and values. Moreover, these forces are interrelated and overlap each other in certain fields.

- **Communication is not merely a sector of the economy, but becomes the economy itself.**
  Every change we are going through at present, springs from the fundamental revolution we are currently unleashing in the field of communication, explains Kelly. It is about a different "nervous system", a new wiring of our society. During the industrial era, physical contact between companies and their customers was necessary. Suddenly an infinite gamut of new shapes and volumes of social organisations and groups is uncovered. Communication is the foundation of society, our culture, our own individual identity and the economic systems. Communication is a special case in economic history. The subsequent inventions of the printing press, radio, television and internet have radically altered human interaction and the dispersal of knowledge and science. Interaction and communication in general drastically changed during the twentieth century. Communication is now characterised by fragmentation and interactivity. Media influence the "psychology of society" to an increasing degree. Companies and organisations find themselves necessitated to redefine the function of communication within the framework of the business instruments.

- **Knowledge - Everyone knows everything.**
  A virtually simultaneous disposal of every crucial piece of information is possible for everyone and "public resources" such as the Internet make knowledge available to everyone, night and day. The relatively long-term stability which enabled planning and investment for years ahead, has disappeared. Products are copied and innovations become public property.
  IT, consultancy businesses and increasingly internationally-oriented training programmes have a strongly homogenising effect, causing companies and organisations to resemble one another more and more.
  The creation of a monopoly position on the basis of a clever idea is possible for a very short while only, also due to the limitations of, for example, the patent act. Finding the right balance between the exploitation of existing products and the search for new possibilities is still important for the competitive position, but it becomes more and more difficult to find this balance.
  Marketeers are at an utter loss. Marketing efforts produce a decreasing added value. On the basis of identical market research, only more of the same is developed: a sort of innovative boring uniformity.
  Swimming-pools are "innovating", but they are unable to come up with something other than the familiar slides and palm trees and even cities and tourist destinations exhibit more and more similarities. If Henry Ford had primarily focused on market research, he never would have invented the car - a faster horse at the very most. If based on market research, the mobile telephone would never have been introduced. After all, market research showed that there was no need for the mobile telephone.

  Location-based competition (such as in the 19th century), technological innovation and organisation (such as in the 20th century) can only lead to predominantly short-lived advantages. The only possible source for competitive advantage that remains, is made up of emotions and fantasy, but classically-trained managers often fail to rely on this fact. People, and particularly their creativity and passion, eventually will appear to be the only possible and most sustainable source for competitive advantage.

- **Institutions offer less support**
  Instutitions such as family, church, political parties and companies constitute the foundation of our society. They form the social framework that should give our lives more stability and predictability. Strong and stable institutions make life simpler because they define our freedom. The happily married couple with 2.4 children and a dog has become an unusual archetype of a fading ideal. The church and accompanying metaphysical picture of the future convinces less and less people so that life and experience are placed in a different perspective. The basic principles of political parties usually have their roots in another time segment and given that they keep playing the game on a national level, their social profile is levelling out and the major themes are more efficiently answered by other players such as Greenpeace and Amnesty International and multinationals. Time and again, people choose which "tribe" they join. The role of the traditional institutions are taken over by new, more fleeting, but also more explicit groups.
  In the year 2000, even most of the smaller companies offered only a fraction of the support they used to.

- **Values - Everyone needs to assume their social responsibility.**
  Values are mental patterns describing how we regard relationships, work, technology and life in general. Values are enormously powerful, omnipresent and vary greatly from place to place and person to person Values are also changing, though very slowly: our work ethics, our belief in the hereafter, the importance we attach to parties, to other cultures and to life (abortion, euthanasia). Nevertheless, we may currently speak of a "spiritual void". We are no longer the credulous, hard-working westerners with a clear goal in life. Renewed attention for the traditional norms and values is necessary. Without a soul, goal and meaning, the "right" way cannot be chosen. There is an abundance of information as there is an abundance of everything. We live with the

chaos. Insecure people cry for strong leaders. The shift to right-wing politics is manifested in all Western countries. Complexity is terrible for some people, but at the same time extremely fascinating for people with an open-minded and unbiased spirit.

The Italian artist Francesco Clemente comments on this subject: "Tourists and refugees inhabit our world, either you embrace change or you try to escape from it."

Companies, and certain brands in particular, appear capable to respond to this "spiritual void" with positive results. Where younger generations used to take a stand against church and politics, they now do so against brands and companies that refuse to assume their social responsibility. The emergence of the protest consumer with Naomi Klein and her book No Logo as the exponent, provides open-minded managers with new tools to realise a solid collective anchoring by behaving softer, more human, more socially commited and more sharing. Only if our current capitalism becomes more humane, will it be possible to restore the betrayed trust. Brands based on a broad vision such as Bodyshop, Ben & Jerry's, Harley Davidson and Manchester United may grow stronger than ever. In this context, Van Kralingen's book Superbrands mentions "brand communities" as the churches of the 21st century.

Changes in the above-mentioned powers have resulted in a deregulated world predominantly based on knowledge. At the dawn of the new millennium we are free to make our own choices and to compose our own invididual value profile. This also holds true for companies. They are expected to assume their responsibility, to operate from a broad social vision consisting of a mixture of the three dimensions: people, planet and profit. And given that human capital, and especially passion, fantasy and human emotions are the only source for competitive advantage left, companies and organisations are beginning to operate on the basis of feelings and fantasy, emotion and imagination to an ever greater extent. To such a great extent that we may speak of an experience economy and a dream society.

Not everyone agrees to the fact that changes in society follow one another more and more rapidly. Nicolai Kondratieff believes that a clear and cyclical pattern can be detected in the economy. He sees a pattern of economic waves, each wave covering 40 to 50 years. Each new wave begins with a combination of a new technology and a changing society. Around 1990 (in 1989 the Iron Curtain fell) the mobile telephone, digitalisation and the Internet provided us with the means to satisfy the social need for faster and directer communications. In 1930, Kondratieff established that if a new technology becomes affordable enough to be applied across all sections of society, a great deal of changes would occur in the "upswing" of such a wave in twenty years' time. After the upswing, things would quiet down again.

Nicolai Kondratieff's long waves

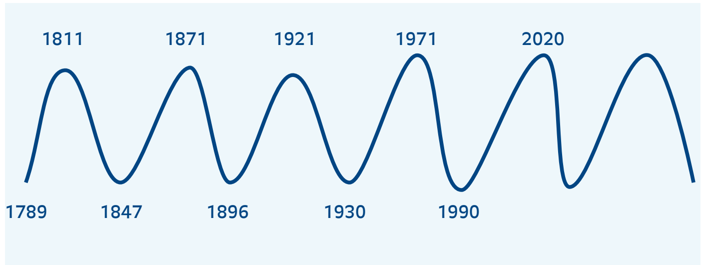

Figure 3
Kondratieff's "double" wave-like motions. The blue line indicates the long economic wave, the red line illustrates the basal feeling of "fear" in people that is at the core of the economic cycle.

But what might be more important, is that Kondratieff discovered an "opposite" wave-like motion behind this economic wave, which he defined as the basal motive for every social development. An initial wave-like motion which identifies the general feeling of fear and uncertainty in people and which correlates with the economic cycle to a great extent. As the feeling of fear fades, room for the acceptance of new technological findings and for the recovery of the economy is offered - almost by definition. By the time fear crops up again, economic growth will decline. The Belgian professor Gauss has conducted research on the basis of this economic correlation theory for many years. He believes that the double wave-like motion affects other fields in life, such as fashion. His research validates the connection between the Kondratieff waves in the economy and the degree of "fear" in society. An upswing is characterised by an increasing degree of self-confidence, freedom, self-expression and explorative behaviour, a downswing by an increase in the level of fear, the search for security and defensive behaviour in society. Given that we currently find ourselves in the upswing, the emotion economy may unfold under the most ideal circumstances and the emotion or experience economy may be expected to only just have started.

When we look in the rearview mirror around the year 2020, we will not be blinded - as we are now - by computers and band widths or by an apparent economic recession, but we will recognise the ascending economic line with a range of immaterial emotionally-charged services that emerged around the year 2000, when the Internet was made mobile. However, we should always take heed of the "blind spot" in our rearview mirror.

2
THE "EMOTION ECONOMY" IN INTERNATIONAL PERSPECTIVE

We have mentioned it earlier: value creation in society evolves from undifferentiated- material to differentiated-emotional. In this section we will try to present a detailed picture of the true nature of the emotion economy, based on recent publications and international value research.

Value creation in the competition sphere

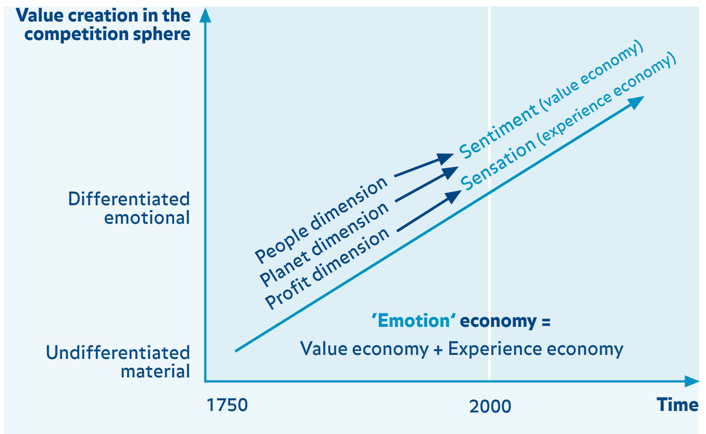

Figure 4
Value creation in historical perspective and the "triple P" notion in the emotion economy.

2.1 RECENT PUBLICATIONS

1999 was a productive year in this field. In this year a number of books was published about the described phenomenon; the works most quoted in this context are *The Dream Society* by the Danish futurist Rolf Jensen and *The Experience Economy* by the Americans Pine and Gilmore.

In *The Dream Society* Jensen asserts that people today need good and socially justified stories (and heroes) and that they are also prepared to pay for this. For instance, there is a company that markets "Greenland ice", chopped in cubes on the Northpole for exclusive parties. You will be drinking "centuries of history", so to speak. As prosperity and leisure time increase, we attach more importance to the emotional than to the rational value of what we consume. Jensen defines the dream society as "a new society where companies, communities and man as an individual will flourish on the basis of stories and not solely on the basis of information." According to the author, stories represent a new economic foundation for companies. He places the inherent logic of the information society against the logic of the dream society: the first claims that people are replaced by machines, the second features a comeback of emotions, stories, descriptions and values and claims that people cannot be replaced by machines. Then Jensen defines markets that may comply with our basal, emotional needs and describes how companies are able to respond to this. He distinguishes six markets: the market for adventure, love and solidarity, care, who-am-I, peace of mind and convictions.

In their book *The Experience Economy*, Pine and Gilmore also demonstrate that a new economic age has arrived: the age of the experience economy. As prosperity and leisure time increase, the customer wants more than a product and he is prepared to pay extra for an experience. The customer happily pays much more for a cup of coffee in café Florian at San Marco square in Venice, than for a cup of coffee at the local pub, simply because of the added value of the location. And if, for instance, live music is added to the scene, the added value increases and so will the price. That is why companies are advised to build a "stage" to direct "memorable experiences" for their guests, which will give them a warm feeling. Work becomes theatre in which, according to Pine, "acting" is not synonymous with "faking", but conversely, synonymous with "making your best effort in a specific situation". In the age of the new economy companies are able to create an added value by anticipating the entertain-ment needs of their customers. The significant contribution of Pine and Gilmore lies in the very simple fact that in their book *The Experience Economy* they make a distinction between a service and an experience. This gives us an insight into a new sort of economic value. This time it is about an economic value that, due to its personal dimension, cannot be displaced by technology. How this economic value may take shape in the economy, is a question of a different nature. Pine and Gilmore leave no doubt in this respect whatsoever: "Work is theatre and every business creates its own stage". The only sense of the experience economy is the creation of experiences for which customers are willing to pay extra and to which they intend to remain loyal, because of that very experience. Impressive examples are Heineken Experience in Amsterdam, Niketown in London and Autostadt in Wolfsburg, "brandlands" that can be experienced personally. In their latest publication, they therefore state that

"The experience is the marketing", a good experience should preclude the need for marketing. A special experience is more effective to convince the market than words and images.

We will try to illustrate the essence and the difference of *The Experience Economy* and *The Dream Society* by means of our coffee example. As a result of agricultural efforts, a coffee bean is (as a raw material/bean) not worth much. Grinded and packaged, the coffee bean has strongly increased in value, as a result of industrial operations. Processed into a cup of coffee and served in a restaurant the value of the coffee bean has risen exponentially due to service efforts. If the proprietor of the restaurant manages to turn the consumption of a cup of coffee into an intense experience by creating a theatrical setting that stimulates several senses (San Marcoplein with live music described above), the value of the coffee bean may increase yet again. The customers are eager to pay for this special story. An experience, however, is not the only way of creating an added value to coffee. It can also be achieved in a more abstract manner by means of "emotion". Some consumers readily pay more for Max Havelaar coffee and they as well buy a special story or, in this case, a remarkable socially justified viewpoint.
The Max Havelaar example does not comply with the definition of experience by Pine and Gilmore, but it does accord with Rolf Jensen's dream society. It is also possible to combine both types of "added value creation": Max Havelaar as both "emotion" and "experience", by placing the consumption of the socially acceptable coffee in a "theatrical context" at San Marco square.

The correlation between coffee price and supply method

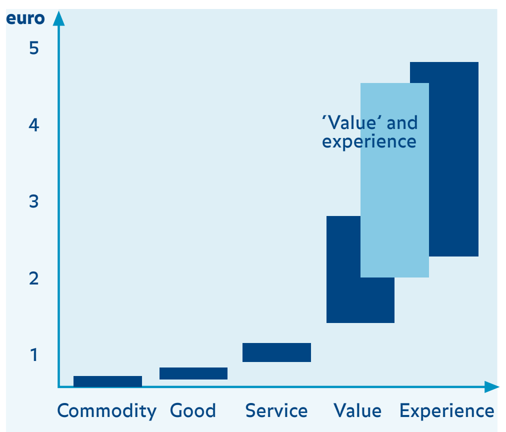

Figure 5
An indication of the correlation between coffee price and method of offering.

Note: Max Havelaar is a fair trade label. Products with the Max Havelaar label have been grown with care under good working conditions and in an environment-friendly manner.

Apart from *The Dream Society* by Rolf Jensen, the Scandinavian realm provided us with *Funky Business*, written by Ridderstråle and Nordström. They argue that, in essence, the age of abundance gradually proceeds to the age of affection. We must no longer compensate abundance by more of the same, but by introducing emotionally-charged elements of "sensation and sentiment". And in addition to *The Experience Economy* by Pine And Gilmore, two other works were published in the US in 1999: *The Entertainment Economy* by US media consultant Michael Wolf and *The Attention Economy* by the Americans Thomas Davenport and John Beck. Both endorse the opinion that companies in the year 2000 should be able to command more attention and that entertainment is the pre-eminent instrument for this purpose. The fact that entertainment works, is proved by the huge success of the movie-based toy gadgets in McDonald's Happy Meals, the singing waiters in many a restaurant and the staged entertainment in shops.

On the basis of a number of recent publications we dare to assert that the emotion economy has several opportunities for implementation. Interpretation in line with:

- The traditional "profit dimension": American authors are obvious exponents in this respect. They only speak of an experience economy if:
  - the customer/guest pays distinctly more than for a "simple" service;
  - there is a staged sensory touch of the mind ("sensation") which is experienced live by the customer/guest;
  - there is a centrally chosen theme and a stimulation of the five senses.

- The "planet" and "people dimensions". It is the Scandinavian authors that mention these newer dimensions of implementation in addition to the traditional profit dimension. Contrary to the profit implementation version:
  - it concerns the staging of stories as a strategical foundation for business operations;
  - it usually concerns "valuable" stories. Points of departure are "values" in society, things that are close to peoples' hearts ("sentiment");
  - a "live setting" is not necessary. Stories may also be communicated otherwise (multimedia);
  - the products (tactical, short-term) are subordinate to the story (strategical, long-term);
  - the starting principle is another type of company: the company as a "tribe".

By means of international value research we will try to find an explanation for the "two-track implementation": the "sensation track" and the "sentiment track", in order to gain more insight into the true nature of the emotion economy.

2.2 INTERNATIONAL VALUE RESEARCH

In our quest for the true nature of the emotion economy we will confine ourselves in this essay to the research instrument which was created in 1973 by Geert Hofstede, the results of which were validated repeatedly and on a worldwide basis. On the basis of global research within the IBM concern he formulated 4 dimensions that allow the measurement of the basic personality of a country. The criteria (dimensions) are.

- Power Distance - indicates to which extent a society accepts that the power in institutions and organisations is unequally divided; a low score means that one tries to minimise inequality in society.
- Uncertainty Avoidance - describes the extent to which a society feels threatened by uncertain and ambiguous situations. A society with a high score features a great career certainty and many formal rules.
- Individualism vs. Collectivism - an individualist society has a loose social framework where everyone is supposed to look after themselves and their immediate family members. Much importance is attached to individual decisions. In a collective society the group decides.
- Masculinity vs. Femininity - this score indicates to which extent the prevailing values in a society are either masculine or feminine. In a masculine society the men are "assertive" and the women "caring", performance and ambition take a pivotal position and the ideal of people is to be independent. In a feminine culture the distinction between male and female roles is less obvious, there is much interest for the quality of life, humanity and the environment, and people pursue mutual dependence.

Later a fifth dimension (Confusianism) was added which appeared crucial in understanding Asian cultures (and which Hofstede himself initially overlooked, being a born and bred European). There is no need to discuss the research here extensively. A comparison of the scores of the US and the Scandinavian countries may shed light on the two-track implementation of the emotion economy.

Experience Economy in International Perspective

Hofstede's multi-dimensional model, measures the "basic personality" of a country on the basis of "occupation-related" values.

Country	Individual/ collectivism		Power distance		Uncertainty avoidance		Masculinity/ Femininity	
USA	91	50	40	16	46	11	62	36
NL	80	46	38	14	53	18	14	3
Norway	69	38	31	6/7	50	16	8	2
Sweden	71	40	31	6/7	29	4	5	1
Finland	63	34	33	8	59	20	26	7
Denmark	74	42	18	3	23	3	16	4

Figure 6
Value of the four indices (left) for the US and the Scandinavian countries (with rank numbers (right) in the original table of 50 countries).

The findings: three of the four criteria, that is power distance, uncertainty avoidance and individualism vs. collectivism, produce comparable results for the Scandinavian countries involved and the US. If we look at the fourth criteria, that of masculinity vs. femininity, we see that especially the Scandinavian countries score extremely different than the US. Based on Hofstede's model, the US may be typified as a highly "masculine" society, whereas the Scandinavian countries (and the Netherlands as well) are extremely "feminine".

On the basis of these data it is understandable that the preferred implementation approach of the emotion economy in the US is along the line of the masculine profit dimension, of sensations and that a "newer" implementation along the line of the feminine people and planet dimensions, of sentiment, is expected by Scandinavian futurists.
In a masculine society such as the US, the emotion economy will lead to the fairly unrefined, though very successful staging of "experiences". In a feminine society as we come across in the Scandinavian countries we see that answers to the emotion economy question are sought in the broad social vision. Other European authors such as the Frenchman Kapferer corroborate this idea. He stated the following: "Big is beautiful" should evolve into "Big is responsible".

Of course, masculine and feminine activities will be visible in all parts of the world. (The Body Shop is American, but managed and invented by a woman - Anita Roddick, with a social commitment at the core.) The trend, however, is clear. I dare to assert that a large number of Europeans in the emotion economy

has explicit "care" expectations with regard to companies, as opposed to the US. Different values lead to different interpretations of the "emotional enterprise".
The Hofstede model offers a very interesting first analysis of the differentiated international context which forms the basis for contemplations and publications about the experience economy. It is important to mention, however, that the research instrument is founded on interpersonal behaviour within the IBM concern. This might not be a representative cross-section of the population in general and it does not concern consumer or leisure behaviour. More (culturally) specific value research is advisable to demonstrate its validity in other sectors and to achieve an ideal situation.

Moreover, value research relates to only one facet of the necessary information for the emotion implementation of companies. Another aspect involves the existing experience supply in the various countries. The fact that the US and Japan have a different leisure pattern than Europe, caused the leisure infrastructure and supply to develop along totally different patterns. This is why the competition situation for experience suppliers varies with the different continents and countries.
Finally, emotions are universal to a certain degree, but to a great extent also strongly culturally determined. Further research is, therefore, certainly recommendable.

It may be clear that the true nature of "the experience economy" in international perspective has not been conclusively determined yet. Research in this field may undoubtedly prevent companies and organisations from bad experiences.

We can make a few general assertions, though:

- "experience economy" is an exponent of the profit dimension (the "sensation track"): "Experiences, perception and sensation" are the obvious answer to the emotion economy on the basis of the profit dimension. This answer will probably be emulated by representatives of the more masculine countries.

- "value economy" is an exponent of the people and planet dimensions (the "sentiment track"): "Emotions, stories and sentiment" constitute an answer that is more in agreement with the socially committed "we care" notion of planet and people. As a result, answers of this sort will be successful in the more feminine countries (and companies).

2.3 THE TWO-TRACK IMPLEMENTATION AND THE "EMOTIONAL ENTERPRISE"

It seems realistic to expect that the two tracks in the emotion economy - the sensation track and the sentiment track - will also have implications for business operations. We feel that the "sensation track" corresponds with "experience marketing", whereas "a different" company may be necessary for following the "sentiment track".

Value creation in the competition sphere

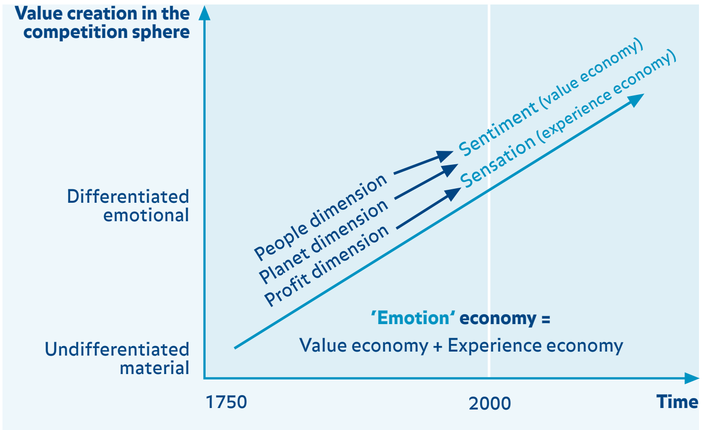

Figure 7
The two-track implementation of the emotion economy.

THE SENSATION TRACK

The relation and transaction with the customer is optimised by employing experiences as a marketing instrument. "Experiencing" and "perceiving" have become the magic words in the land of marketing, communication and events. Companies create and stage an experience to entertain the guest in a personal way at a charge. Technological possibilities facilitate the creation of a richer and more intense experience by appealing to several senses. In this way, companies hope to make an indelible impression. They use experiences in this respect for reasons of competition. Experiences offer a new opportunity for differentiation. The company that knows how to employ this new economic value efficiently, will make money and possibly also capture the hearts of its customers. Goods are exchangeable, products tangible, services intangible and experiences "memorable". The guest has acquired yet another "fantastic" story, a "memorable" experience.

The topical question is whether "experience marketing" offers an escape route from the "marketing spiral" which is currently typified as "pointless" by some marketeers. Hypercompetition and a too strong dependence on market research appears to lead to the same answers everywhere, in this case to more "brandlands" and "brand events". Marketing instruments may also achieve less and less added value. We need to get rid of the marketing dogma that it all begins and ends with the consumer. This was the radical idea held by especially American multinationals which have built their empires on a global scale since 1950. It is not really possible to give old answers to the new social issues in the long term. Stage-managed entertainment does not immediately seem the most adequate answer to the call for more meaningful and socially responsible enterprises.

THE SENTIMENT TRACK

This does in no way mean that marketing has become superfluous. Much the same as marketing has never rendered engineering superfluous, a new set of instruments (such as imagineering) will never render marketing superfluous. Nevertheless, the sentiment track calls for a more radical approach. The addition of the new people and planet dimensions to corporate value creation naturally evokes a new type of business instrument to shape the supply-demand relations more adequately.
An "immaterially and emotionally focused society" demands a different way of working from the corporate community. If the corporate community wishes to restore the lost trust of the consumer by a more humane and creative attitude, this requires a fundamentally different method of working and not only a different form of marketing. This calls for a cultural shift in companies, the responsibility for which is borne by the senior-level management and in which the marketeer has an important awareness-raising task at the most. According to Van Kralingen, the majority of the managers is convinced of the necessity of a fundamental cultural shift. It is just that such a cultural change is rather complicated, because there is no recipe and because, at the same time, it should not harm the competitive position of the companies. Companies are truly in a splits between growth and efficiency, and real contact with markets, employees and citizens.
Both potential customers and future employees cry for products, services, strategies, leaders and organisations that touch them (E(motional)-commerce). We all want to be touched. We crave attention. In the emotion economy it no longer suffices to "act" differently, companies need to "be" different. That is why companies depend so much on people.

We may conclude that the true nature of the emotion economy is variegated. There is the "sensation track" which involves "experience marketing" and the "sentiment track" which has a strategical character and usually requires a reversal of company cultures.
In view of the declining added value of marketing efforts in most sectors and the social development in the field of "people and planet", we expect the sentiment track to be more beneficial in the long term.
"Emotional value creation" in combination with the technological developments in the field of communication necessitate and enable a new set of business instruments. The following section explores these instruments of the "emotional enterprise": "imagineering".

Development of the economic theory

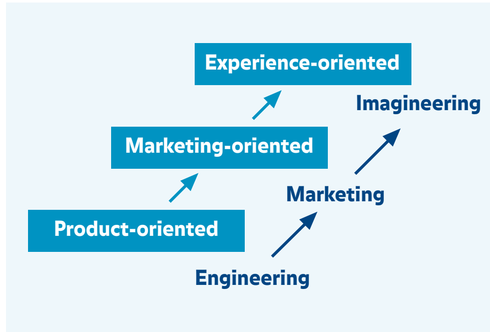

Figure 8
Development of the economic theory and accompanying set of management instruments.

3 IMAGINEERING AS A MANAGEMENT INSTRUMENT IN THE EMOTION ECONOMY - "THE ROPES OF THE EMOTIONAL GAME"

Customers or guests who think differently and companies that compete differently, call for managers who operate differently. The shift from material to immaterial and, the European emphasis on sentiment instead of sensation and on E-commerce, demand a different set of management instruments. It is about "engineering for immaterial things" or "engineering for imagination", imagineering.
The ropes of the immaterial and emotional profession have become the ropes of everyone's profession. Essential for the success of companies in the future is the skill to optimise the opportunities for emotional competition and the skill to constantly mobilise a company-wide commitment to fantasy.

A similar situation has constituted the essence of the management of theme parks (and other types of leisure supply) since its origin around 1950: a demand for experiences and perceptions should be answered with a surprising, new emotional supply every time. The method of working in this micro situation may also be very inspiring for other companies and organisations that have reached a similar supply-demand situation due to the social shift from material to immaterial. Within the world of theme parks, this method of working is mostly referred to as "imagineering".

Imagineering, a term contrived by the Disney concern, is a contamination of imagination and engineering, in other words, the engineering of immaterial things. Imagineering refers to the work of a group of people, a team, which is in charge of the creation, development and communication of all the elements of a theme park. This unique theme consists of illustrators, architects, designers, engineers, writers, artists, researchers, planners, sound technicians, scale-model builders, film producers, and depending on the nature of the project, many others. Imagineering is certainly not a synonym for "Disneyfication". The fact that Disney uses marketing, does not mean that all marketing efforts immediately lead to "Disneyfication". Just like marketing, imagineering is a set of instruments to optimise supply-demand relationships. The difference between marketing and imagineering chiefly lies in the fact that marketing is entirely focused on the market in the realisation of its objectives, whereas imagineering is about gearing all business operations to inspiring, surprising the market. Marketing starts from analysed target groups, whereas imagineering starts from the "broad (or creative) vision", from shared values which the company is willing and able to represent in order to inspire follower groups. Imagineering is a term that perfectly covers these aspects. Terms such as "visioneering", "emotioneering" or "immaterialisation" are far less adequate to cover the essence of the set of management instruments than the term "imagineering". An explanation of the instruments may clarify this point.

The explanation below represents imagineering in the form of a sort of toolkit with "10 rules of the game" in order to achieve a method of working in the emotion-oriented economy. It goes without saying that it concerns the essence. For a more detailed elaboration you are referred to the book Imagineering.

1 THE "BROAD VISION" OR THE "CREATIVE THOUGHT" OCCUPIES CENTRE STAGE.

Imagineering revolves around the "broad vision", the immaterial soul, the ideological starting principle of the social stand of the company or the organisation. If we look at Disney, this is "family happiness as a social basis", at Ben & Jerries "social awareness-raising and change", at Bodyshop "responsible business operations with an eye for the regional (environmental) responsibility and action", at Club Med "Fraternité, égalité, liberté".
The difficulty about this "broad vision" is not its invention - entrepreneurs tend to succeed in devising a vision statement without much difficulty, if necessary with the help of external advisers - but "being" this broad vision and only then will success in the "immaterially focused society" be possible in the long term.
The vision statement is more important in business operations than the current "product". In essence, the broad vision needs to come from inside, the market cannot tell you what to do in this respect. So, companies that already have a lot "in" them, have a natural headstart, which makes it quite difficult for others to draw level. For companies taking this road, it is important to realise that this "broad vision" is a subjective point of view. As a consequence, people will either be fully in favour or fully against it.
The vision statement is allowed to evolve over the course of time, though, it is not a dogma.
To illustrate that this vision statement is also effective for small local companies, we will give you the following example. A Dutch camp site opted for the "broad vision": "With more respect for man and nature". This meant that all business operations were geared towards this vision. For instance, the site was quiet at 10 p.m., the guests were charged extra for green investments, the guests were notified of these investments and their results, and package deals with parties, media or companies representing the same values were organised. This caused a part of the "old" guests to drop of, but on the other hand, the group of fanatic guests grew and this group had a better experience at the camp site. Throughout the year, the company inspires the guests at its specific, "valuable" premises.

2 A COMPANY BECOMES A (SUBJECTIVE) PERSONALITY, A "LIVING COMPANY".

Next, this "broad vision" is given a "personal" explanation. The company becomes a personality that crystallises the broad vision from "its" heart and makes itself heard at the right moments.
At Disney this is the fairy-teller who takes you to a world away from reality, the world of Mickey Mouse but also countless fairy-tales. At De Efteling this is a beautiful world, in particular also a naturally beautiful setting with fairy-tales and gnomes with a very aged look. At Bodyshop it is the committed world and employees are supported to participate in local pressure groups in a wide range of fields.
A company as a strong personality, with a "broad vision" and shared values, is capable of creating a working community that is flexible and sticks together even if the world turns away from the specific concrete products or services at a given moment. In his book De levende onderneming, De Geus states that there has not always been a direct relation between a company and a production line. A century or even longer ago, there were companies in Japan whose mission in life was not to deliver a certain product or service, but to survive: to maintain themselves as working communities. The coherence of the working community was based on values and rules which newcomers in the company had to make themselves familiar with in order to be able to exist within the group. When going through hard times, it was these common values that helped the company make its choices.
The company of Mitsui initially operated in the drapery trade, then in the money exchange sector and yet later in the mining industry and manufacturing. Such companies resemble living ecosystems which are subject to the same laws of nature as humanity.

3 EVERYTHING HAS TO COMMUNICATE CONTINUOUSLY.

To shape this immaterial world on the basis of that personality, attractive and inspiring communication - both internal and external - is crucial. After all, immaterial things you cannot communicate, do not exist for other people. Words, symbols, brands, stories are necessary to make the immaterial "material", tangible. Multimedia storytelling, to be able to appeal to the imagination, is a primary skill in the new society. At the beginning of this essay we already stated that the media affect the social psychology to an ever greater extent. Whether you like it or not, this is the new social reality and our vision of it and the choices we make in it. On top of that, the communication technology enables one and all to communicate about anything and in this way, we can constantly make our own choices as customers in accordance with our own personal values and standards. Ridderstråle and Nordström believe that attractive and inspiring communication is always a mixture of reason, affection, intuition and desire. Most managers are experts in reason. Telling stories is an art that integrates the other three components in this reason. Machines, moreover, are unable to tell stories, so that alone is reason for a company to personalise in the emotion economy. Living symbols may prove to be quite powerful in this area, just think of the KLM swans as opposed to the national railways that lack such an image. All communication, even crisis communication, gets totally different overtones as a result.

4 NOT AN ORDINARY STORY BUT A SERIAL STORY.

The company or experience should also remain captivating in the long term. That is why the essence of the story has to be obvious, natural, not too complex. Because the company has become a "living company", an enterprise with a heart, it continues to move, change and captivate. Rather than brusque changes, it involves continuous innovation which is sensed harmonically by guests and customers. With the conventional set of communication instruments this would be an unaffordable strategy. The new set of communication instruments suddenly makes it possible. Only, the company needs to be restructured for this purpose. Continuous innovation also keeps creating newsworthiness (great or small), the experience becomes a never ending story.
This is the point where many newly created experiences fail or are wrongly employed. More often than not, entrepreneurs respond in an absolutely simplistic and voguish way to the customer's increasing emotional need. Although a true experience, a real never ending story calls for structural policy choices and for a broad creative support, many entrepreneurs fail to widen their scope beyond a trivial story in connection with a one-off humerous shop offer.
A major toy chain seriously thought to have found a new distinguishing capacity in the experience economy for some years. The box with teddy bears was transformed into a "jungle experience" by painting the nearest walls in the store green and by suggesting lianes (a bunch of ropes). Sales figures were not disappointing, but one could hardly speak of an experience or a story, let alone of a remaining attractiveness. After a week or so the turnover effect had gone and ten days later the walls were restored to their original white colour. On the basis of the same logical error even potentially attractive concepts do not always make it. For instance, Hardrock Café is not a remaining success in several European cities. It is much more a tourist attraction than a café where you would want to meet people regularly. On the other hand, the trendy lounge café "Buddah-Bar" in Paris has truly managed to become "the place to be" thanks to a cunning new age concept and a multimedia marketing concept on the sentiment track; it frequently welcomes the rich and famous of this world at its tables.

5 EVERYONE, COLLEAGUE-COMPETITORS AND GUESTS/CUSTOMERS, IS INVITED TO JOIN.

The living company is an open system, not a sect, a system that integrates with others who share the same values. Due to the high degree of copyability of all material things, an open

mindset is recommendable. Open, outgoing persons are, as a matter of fact, usually far more attractive than closed personalities. Successful creation and production also demand openness. Joint promotions and joint communication are frequently used techniques in the leisure sector. An inspiring personality tries to offer the guests possibilities for co-creation and co-production. Even a brand can be constructed interactively. Harley Davidson customers even propagate the brand connotation spontaneously. They are on equal terms with the company, so to speak. They spontaneously organise major happenings. Harley bikers tatoo the name of the brand on their bodies and in this way carry the brand's ideal of freedom in their genes. They have transformed Harley biking into a way of life. Not a single other motor bike brand boasts supporters that are so strongly committed to the brand's "broad vision": total freedom. Coca cola involves the "fanatical followers" in the production of the commercials that are published on the Internet and then broadcast by MTV.
Inspiring personalities of companies will also contemplate interactive business operations in the future. Unfortunately, it is impossible to command such situations, but they are the evident consequence of the right inspiration in line with the company's values and the "broad vision".

6 IT CONCERNS AN INTEGRATED APPROACH, IT AFFECTS ALL AND ONE.

Communication is crucial, but we have to bear in mind that adequate creation and development, followed by a consistent and inspiring production process are analogous to effective and inspiring communication. So, it involves an integrated concept in which communication speaks to the imagination, occupies centre stage, but is inextricably bound with the development and production phase. After all, inspiring creation and production can only take place if the people involved at all levels are imbued with the values the company or organisation stands for. Then the brooding on impressions, symbols, magic and the power of the product and the creative thinking on the basis of a shared vision, has to become a company or organisation-wide frame of mind. The "interactive imagineering model" visualises how all components are inspired and implemented on the basis of the core value, while at the same time contribute to its creative expression. The following four rules of the game give an explanation for the various business contexts.

The Interactive Imagineering Model

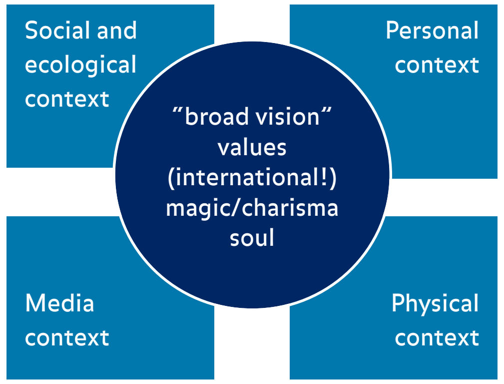

Figure 9
The "interactive imagineering model".

7 THE PHYSICAL CONTEXT: EVERYTHING HAS TO BE "RIGHT" TO THE SMALLEST DETAIL AND WHERE POSSIBLE, ALL SENSES WILL BE INVOLVED IN THE EXPERIENCE.

Society is watching you with Argus' eyes and judges you on your consistency. Every time, in each sort of creation, one needs to think about the essence of the magic. Sports or culture, for instance, have entirely different value profiles and magical nuances. If a camp site chooses the broad vision "with more respect for man and nature", the guests will evaluate everything, including any brochures and the swimming-pool - to name just two items, on these values.
And even the smallest details, such as, in this example, the choice for environment-friendly chlorine-free paper or the right colour of the housestyle, will be given even weight in the consistency evaluation. Inconsistency will give rise to questions or complaints. For an optimal experience it is furthermore important to involve all senses, where possible. Scent, for instance, is an often forgotten but highly essential sense in experiencing, even if scent in relation to experience is not exactly an overworked area of research.

8 SOCIO-ECOLOGICAL CONTEXT

Stimulate interaction and ensure that people get committed on the basis of their personal interest. The "broad vision" should enable different forms of commitment. The zoo, for example, should offer room for once-only visitors, casual passers-by, as well as fanatical and active animal lovers. People who carry the care for animals deep in their hearts, are much less inspired by any zoo. Nevertheless, they were the true "follower group" of the "broad vision" on the basis of which many a zoo was founded at the time. It goes without saying that zoos in the year 2003 have to feature stories that are far more aimed at social awareness and educational interaction, than in 1850, when "watching animals" represented the essence. This means that the "broad vision" is of all times, but evolves incessantly along the track of the prevailing social priority.
Relation technology may be high-tech, but also has simple forms that do not detract from its effectiveness. Just think of the Disney buttons pinned to a necklace and intended to be swapped with cast members or visitors. They are a simple and concrete means to establish contact with others who share the same values. And this is precisely what many people look for in the emotion economy, affection and attention.

9 THE MEDIA CONTEXT

The pivotal importance of communication has been explained in great detail. Communication is the beginning and the end of all imagineering. The British football club Manchester United (MU) is a typical example in this context.
In many countries football is emotion par excellence and as a result, capable of developing real communities. But the game in itself is not enough for true commitment. Real loyalty of the follower group only materialises on the grounds of wider communication. That is why, based on the "broad vision", the football club has developed into a diversified entertainment company. By now, MU has its own internet portal, pay-TV channel MU TV and a wide range of merchandise. Merchandise is a powerful communication instrument which stimulates commitment in the best possible way owing to its tangibility and accessibility. The "magical symbolism" of the football matches on the other hand, is far less tangible, but inflames commitment by a powerful word-of-mouth effect. Pine and Gilmore speak of a "mixture of memorability" in this context.
In this context it is also important to briefly mention the fact that the role of the traditional advertising agencies is under pressure from new technological possibilities. The "Idols" case shows all the more that SMS income generated by media channels is considerable, so that dependence on the traditional commercials declines. In addition, subtle "programme placement" may be more effective for the viewer who is tired of commercials. This means that the emergence of multimedia communication presents the traditional advertising agencies with an entirely new sort of problem!

10 THE PERSONAL CONTEXT: PLAY THE GAME SUBJECTIVELY.

Personnel is undoubtedly the most important component in a value-oriented company, they make the difference. Only they are capable of propagating the values "in the flesh" and bringing passion and creativity into the business. The fact that people love their work to begin with, inspires others. A "living company" does not work along the "standard" nine-to-five routine, but works "subjectively" and on the basis of true commitment. As a matter of fact, research has shown that a hospital where the "experience" is better because the doctors act better, actually achieves better results as a company in the long term.
Where imagineering is concerned, new jobs pop up here and there. In the hotel and catering world we come across the "mood manager", Pine and Gilmore introduce the "Chief Xperience Officer", Prahalad and Hamel believe in the "Chief Imagination Officer" as the person who is responsible to remove any creative obstacles from the organisation and to keep the passion burning. Both authors attribute the failure of many mergers to the fact that such jobs are lacking. However, as it also appears on other fronts, it will only really work if it becomes the frame of mind of everyone within the organisation. Safety does not improve by initiating a seperate department for this purpose, but by convincing everyone of its importance, just like in marketing. This is probably more explicitly so in imagineering.
It is possible to appoint a person to mainly focus on this problem area, temporarily or otherwise. The only way to survive in an emotion economy, is to keep breathing and moving, and by innovating keep taking the customer's or guest's emotional need seriously.

Companies that play the game according to these rules, play the game "differently". And of course, imagineering is merely an instrument, similar to marketing. It may be employed for the realisation of bad or good objectives.
The latter depends on who uses the instrument and what his or her objectives are. Marketing and imagineering in themselves are neither good nor bad.
People, customers, guests will choose which tribe they join time and again. It is up to the companies and organisations of the future to create these opportunities for joining.
Obviously, this demands a cultural shift within many a company and organisation to realise this and, in addition, it tends to consume a great deal of time and effort. John Chambers, CEO of Cisco Systems, speaks in this respect of "evangelising" a concept, driving at the stamina companies need to possess in the case of such a cultural shift.
The awkward thing is that there is no ready-made formula for the implementation of imagineering. A copied personality is just like a copied work of art, it is worth nothing. Choosing to play the game differently, is a venturesome step which requires a lot of nerve, because, preferably, taking this step is not allowed to affect the competitive position too much. But it is first and

foremost a step that each company takes individually and of their own accord. It may be clear that this step can only succeed if the senior-level management assumes responsibility to that effect. And this is what will distinguish the top manager with an original sense of enterprise and open mind from others in the future.
Traditionally thinking top managers have been trained with the standard recipes that do not contain this cultural shift as an ingredient. Playing the game differently, calls for an individual subjective statement that also confirms the "being" of the organisation and inspires further business operations.

IDOLS CASE

Let us return to our opening case: Idols. On the grounds of the above, we could assert that the Dutch "Idols" is of a feminine and sentimental fashion where it concerns the "content creation". Simply because the programme has been produced on the basis of our feminine culture. For we have chosen Jamai ourselves.
In other words, a pop idol always reflects the cultural values of his own domestic market and the Idols jury is fully aware of that.
The winner of the Dutch Idols could never be a typically masculine figure. An American Idols version would be a sensational experience and would have a typically masculine winner which, in terms of image, corresponds with the set of values prevailing in America.
However, we don't know what to do with a hard-nosed, businesslike and emotionally unmoved pop idol as preferred by a masculine society. We don't identify with that, we do not see such a pop idol as a "hero". The Idols programme in our country positions itself more as a sentimental experience, a quest for a musical hero with a cuddly character. Jamai is the perfect answer: a soft, friendly, a bit vulnerable looking boy who does not even sing that well (yet) and moves awkwardly, but manages to amass hordes of fans by his soft, slightly self-willed looks and his heart in the right place.

Many American and British pop idols, such as Michael Jackson, Robbie Williams and David Bowie also possess feminine sides, but in terms of image they are far more masculine of character. The American domestic market, after all, prefers self-assured, cool heroes and identifies more readily with businesslike and self-assured pop idols. A striking thing in this respect is that originally British pop idols who are successful in America (David Bowie, Phil Collins, Sting) provide the feminine side of their image with a more authentical emotional charge, whereas originally American pop idols seem to fake this feminine side (Michael Jackson) or leave this side out altogether (Bruce Springsteen). Female American and British pop idols do not differ much from their male counterparts; Mariah Carry and Jennifer Lopez emphasise (often artificially) their femininity by means of short skirts, plastic surgery and hair extensions, but in spite of this, they are typical pop idols of the masculine fashion.

In a general sense, it seems that, in terms of image, ideal pop idols harmonise with the set of emotional values of the culture which they originate from, but especially which they are active in. Their hero status seems to be prescribed by the ruling set of emotional values of the culture that puts them on a pedestal. This gives their hero status something industrial, the idol status has been produced, in consultation with the target group or otherwise, as was the case in Idols. In general, but certainly in the Dutch version of Idols, one could speak of a consciously created "star status", of an "industrial hero status" for the winner, precisely because Idols exploited sentiment from its very outset and because the Dutch, feminine side is strongly emphasised in Jamai's set of emotional values.

We have chosen the Idols example in this essay not so much for its "content" as for the sake of "imagineering". More than any other situation, Idols makes clear how the focus is shifting from material and tangible to immaterial and emotional and what this implies for the "rules" of "engineering".

- the creative (simple but broad) passionate thought at the core;
- personal and subjective;
- the necessity of communicating everything you do;
- it becomes a captivating serial story;
- everyone is allowed and able to join in their own way;
- all actions on all fronts are imbued with the foregoing points.

Moreover, it appears that the 10 described rules of the game hold true, but that the sentiment track and the sensation track are expected to entail subtly different priorities and effects. Further research has to demonstrate this.
Still, the fact that the multimedia interactive and emotional approach works, has been proved beyond dispute by Idols.
Mid-March 2003, on the release day of his first single, the Dutch winner sold more CDs than the entire top 3 from the Top 40 normally do in one week's time. Jamai also entered the hitparade at number 1. Let's hope that the story was directed as a serial story. Let's hope that Jamai's story is a never ending story.

4
IN CONCLUSION: THE SOCIAL RELEVANCE OF THE SPECIALIST AREA OF IMAGINEERING

NHTV Breda University of Professional Education wants to make a contribution to building a fascinating world on the basis of its own identity. Established in 1963 as an educational answer to the tourism (emotion) demand, NHTV recognises opportunities to widen the scope of its social contributions in the social development towards an emotion economy. Mechanisation and automation put a different complexion on "emotion" in society, also in the corporate community. NHTV considers it its social task to inspire the various stakeholders (companies, customers/guests, government, media) to a thorough insight into and optimum use of the emotion economy.

The lectureship imagineering plays an important part in this as a knowledge portal between the institute and the industry. This essay confirms the hypothesis that "imagineering", a method of working in the world of theme parks, offers a great many perspectives for the corporate community as a whole in the unfolding emotion economy.
This essay was written on the basis of literature reading and empirical research, which led to a number of interesting findings that will serve as hypotheses for more detailed research in the future:

- emotion economy is the umbrella term of experience economy and value economy;
- the experience version mainly has supporters in the "masculine" countries (and companies) and the value version has more supporters in the "feminine" countries (and companies);
- the experience version is unfolded along the sensation track and focuses on the creation of memorable experiences by stimulating the senses;
- the value version is unfolded along the sentiment track and is based on a strategical approach of the emotion economy which will require a cultural shift in many companies;
- imagineering is the set of instruments to appeal to the imagination in an emotion economy by centralising the "broad" or "creative vision" in all continuous communication and creation.
- imagineering, although practicable in the sensation track, will produce the best result if pursued along the strategical, integrated sentiment track. The more immaterial and emotional the subject matter, the greater the effect of imagineering.

So, there are both pragmatical and ethical motives to demonstrate the importance of the lectureship imagineering.

- Pragmatical motives are obviously essential for an educational institution: companies and organisations in the emotion economy are confronted with new types of problems. As an objective player, NHTV will try to identify the possible strategies and tactics so that companies and organisations may reap the benefits.
- Ethical motives are also essential for an objective player in the market. The institute has the pre-eminent task of, on the basis of research, contribute to building a fascinating world where everyone's emotions are dealt with respectfully. In view of the fact that the emotion economy is unfolding at this very moment, it is all the more relevant for the institute to make itself heard at crucial moments because the "formal" context of the phenomenon has yet to be shaped. Legislation has not yet been equipped, media and public authorities keep searching for the "boundaries" and "consequences" of the "players'" behaviour.

Furthermore, the "we-care" version of this game requires a great deal of courage, so that all help will be welcome. In this sense, the lectureship imagineering may contribute to welfare in society, although perhaps a rather small contribution. The funny thing about this emotion economy in the digital society, however, is that you do not need to be great to accomplish great things.

The institute itself is a player in the emotion economy. In addition to inspiration for others flowing from the lectureship, the institute itself will also contemplate the consequences of the social developments for its own actions.
The emotion economy also calls for a "split vision" within the institute: apart from the regular "material" orientation, the institute will also have an eye for the "immaterial focus". The institute will be acting as a "player with insight". This means that this player realises that the experience version, the sensation track, makes up only one side of the picture and that value orientation is an equally relevant option for an educational institute, to say the least.

- The first track is tantamount to the attractive organisation of all infrastructure, the "theatrical direction" and probably also a short drama course for all NHTV students. Students need to realise that communication is not a question of "faking", but a question of getting the best out of yourself. They need to experience that true emotion demands a subjective statement from them, which, in its turn, calls for "guts". A pleasant incidental circumstance is that in this way creativity itself is given a chance. In terms of content, the subject imagineering has been offering a point of departure within NHTV for a number of years.

- The second track requires the composition of a "value passport" of NHTV with which all newcomers, teaching and non-teaching staff, and students have to familiarise themselves in order to be able to perform in the best possible way within the organisation. NHTV as a "living enterprise" means that its people create a positive climate:
  - strongly aimed at and geared to product and process innovation;
  - receptive to divergent interests of all the people involved;
  - strongly focused on value creation for everyone.

- The application of imagineering then means in essence that the "broad vision" (the value passport) is at the core of the overall performance and that people disseminate this "immaterial, fleeting" aspect continuously and consistently in the shape of a growing (captivating) serial story. The vision statement becomes the connecting thread in all actions, both strategically (long term, for instance the initiation of new course programmes) and tactically (short term, for instance the organisation of an open day).

An institute of higher education will first and foremost inspire to a collective effort to build a fascinating world.

The lectureship imagineering (as a knowledge portal between academy and trade) will in the future be active under the name "Imagineering Academy" and communicate through NHTV's platform: www.nhtv.nl

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