

# Tourism, Culture, and Peace Partnerships!

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**Submission:** May 15, 2024; **Published:** May 22, 2024

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## Abstract

Tourism is recognized as a peace catalyst and a vital cultural exchange conduit. Despite the limited research in this area, it is crucial to investigate this connection to ascertain whether tourism can genuinely foster a symbiotic relationship with peace. This study explores the interplay between peace and tourism, shedding light on the factors influencing tourist behavior and examining perceptions of the relationship between tourism and peace. It reveals that tourism contributes to peace by encouraging travelers to seek insights into other cultures, fostering greater understanding, and promoting positive interactions with local communities.

**Keywords:** Tourism; Peace; Culture; Relationship

**Abbreviations:** UNWTO: United Nations World Tourism Organization; IIPT: International Institute for Peace through Tourism; CFA: Correspondence Factorial Analysis; WOM: Word of Mouth

## Introduction

Tourism, as a driver for peace, has become an interesting issue for academics, as well as for practitioners. Its role in strengthening social and cultural links between different countries has also been highlighted as one of the main pillars of peace [1]. There has been much eloquence about tourism's role in promoting world peace. Back in 1963, John F. Kennedy stated, "As people move the world and learn to know each other's customs and appreciate the qualities of individuals from each nation, we are building a level of international understanding which can markedly improve the atmosphere for world peace". Asongu [2] reflects on the symbiosis – tourism and peace - because peace affects tourists' decision and their attitudes and behaviors in places. Liu and Pratt (2017) stated that peace and security are an essential precondition to attract tourists to a destination.

Tourism is a key element in improving diplomatic relations between countries [3]. Furthermore, the local community also

plays a crucial role in the relationship between tourism and peace. The UNWTO Conference on Tourism - A Catalyst for Development, Peace, and Reconciliation (2016), reinforced that it is necessary to involve the community in building this symbiosis, being their participation crucial for equitable growth.

Over the past four years, the topic of tourism and peace has received increasing academic attention. It has been characterized by explorations of the various paths to peace in diverse study settings, as well as understanding the relations between peace and tourism and extracting the factors that may influence tourist's behavior which determine their decision-making [4-15].

It is crucial to rethink profoundly how peace and tourism can be a suitable tool to bring cultures closer. It is worth noting that this concept is yet to be established through empirical evidence in the tourism and hospitality industry. After acknowledging the importance of peace and tourism, it is necessary to evaluate

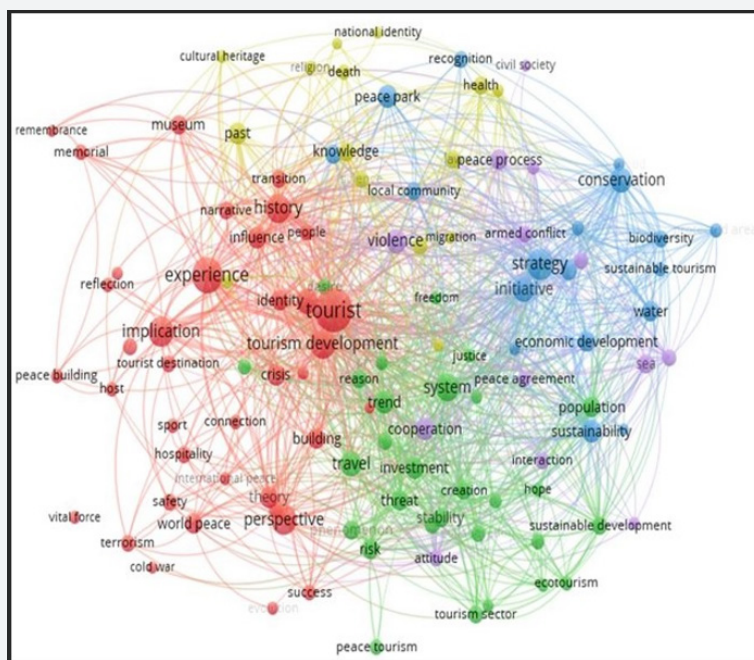
what tourists perceive as peaceful experiences. Furthermore, welcoming all guests is the call shared by those who work in the tourism industry.

Hospitality is an essential tool in tourism, it is the pillar that promotes the image of the destination [16]. The difficulty lies in knowing how to receive due to the diversity of visitor profiles. What may be well understood by some may be seen differently by others [17]. The tourist offer is seen from different perspectives according to cultural factors, and this is where the complexity of hospitality lies. Thus, it is crucial to gain a better understanding of tourists from diverse cultural backgrounds, because it depends on various factors. Additionally, their expectations and needs depend on their nationality and gender, among other characteristics [18]. Despite the emerging literature on the subject, the question remains: Does tourism play an effective role in the strengthening of social and cultural links between different countries, becoming one of the main pillars of peace? Tourism and peace present multifaceted perspectives. They can converge to foster peace by facilitating the acquisition of cultural awareness and encouraging intercultural dialogue [8]. The interaction between visitors and

hosts, characterized by positive connections, has the potential to stimulate processes of mutual understanding [19].

### Terms that bring Tourism and Peace Closer Together - Terms' Clusters of General Literature

To understand the relationship between tourism and peace, a bibliometric analysis was made using VOS viewer software, which allows for “creating maps based on network data and for visualizing and exploring these maps” [20]. The research was completed on matters available in journals/proceedings indexed in the Clarivate Analytics Web of Science Core Collection and Scopus database, on a total of 277 documents. To analyze the literature approach on these topics, a bibliometric analysis of the management WoS Core Collection publications that have topics “tourism” as well as “peace”. Using the grouping technique, it is possible to verify that there are five major groups identified by five different colors (red, green, blue, yellow, and purple) that demonstrate the approximation of words, based on frequency of usage and the number of times the word is used. The closer the two terms are, the stronger their relationship in terms of co-quote links. (Figure 1 &2)

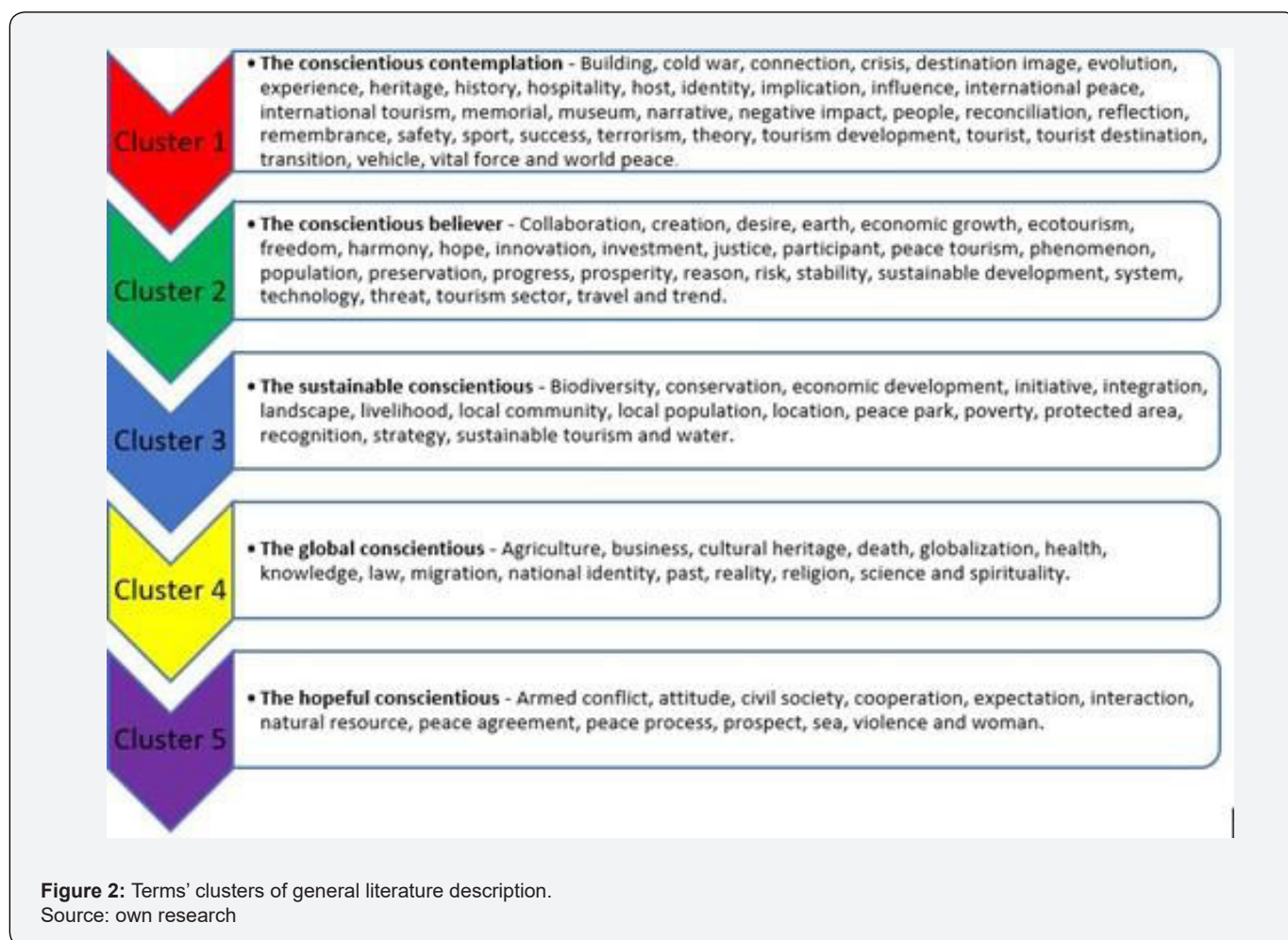


**Figure 1:** Terms' clusters of general literature (VOS viewer software)  
Source: own research

Each cluster was titled, by the authors, with names characterizing its set of identifiers. Concerning the red cluster, main studies contemplate aspects related to tourists, experience, and identity [21,22], “The conscientious contemplation”. The green cluster, dubbed “The Conscientious Believer,” represents interactions fostering a pathway to peace by bolstering various factors that contribute to community and global understanding

[23]. In contrast, the blue cluster, “The Sustainable Conscientious,” primarily addresses themes related to strategy and sustainable tourism. Loureiro’s [24] study underscores the necessity of strategic planning for achieving sustainable tourism, emphasizing the multifaceted benefits it offers across economic, social, cultural, environmental, and political dimensions. The yellow cluster, termed “The Global Conscientious,” explores the interplay

between tourist experiences and cultural heritage. For instance, Farmaki and Antoniou's [25] research delves into how tourist experiences shape and influence narratives surrounding cultural heritage sites.



Lastly, the purple cluster, labelled “The Hopeful Conscientious,” embodies the belief in tourism’s potential to foster cooperation, initiate peace processes, and promote conscientious tourism. Pritchard et al. [26] advocate for “hopeful tourism” as a visionary perspective and a methodology aimed at facilitating transformative learning and syncretic growth.

### Relationship between tourism and peace

Tourism is relevant in promoting peace [27]. Many studies and international organizations, such as the United Nations (2011), emphasized and recognized the importance of tourism as a crucial force for peace and for linking cultures. The Manila Declaration on World Tourism [28] recognizes that “world tourism can be a vital force for world peace and can provide the moral and intellectual basis for international understanding and interdependence” (p.1). Conflicts may impact tourism negatively and may engender a reduction in tourist arrivals [29]. The recent World Travel and Tourism Council (2019) report on peace and tourism underlines the World leaders’ recognition of the importance of tourism as

a catalyzer for peace. As people move throughout the world and learn each other’s customs and cultures it allows the creation of a peaceful environment [10,30]. Individuals who travel to foreign destinations will have good experiences and positive interactions with their hosts, creating goodwill and building up long lasting friendships [6,31].

Tourism and peace have been studied in the hospitality and tourism industry, although there has been a debate among academics and practitioners regarding its relationship [32]. Moreover, many authors argued that tourism can be a vital force for world peace by bridging cultural and psychological gaps between groups [19]. In this sense, tourism can play an important role in reducing conflicts and tensions by challenging negative stereotypes [33]. By increasing cultural interaction and getting communities closer to each other, tourism becomes a precursor to making a positive impact on the improvement of diplomatic relations between countries [3]. According to Jalalpour and Shojaeifar [34] “the development of tourism diplomacy and its



implementation can lead to the arrival of tourists, employment and economic prosperity, as a result of increased national income, and ultimately the establishment of a stable and guaranteed peace” (p. 71).

### Promoting and understanding peace through tourism

One of the fundamental questions that should be considered, and which was analyzed by Litvin [14] in his article, is whether tourism can be a promoter of peace or if it is a simple beneficiary of peace. A few years earlier, D’Amore [10], the founder and president of the International Institute for Peace through Tourism (IIPT) in the Mission Statement of the organization, considered that “Every traveler is potentially an ambassador for peace”. In a study carried out by Pratt and Liu [1], where they analyzed the relationship between peace and tourism across 111 different countries, one of the conclusions was that “tourism is the beneficiary of peace rather than grounds for peace” (p. 83).

Tourism is often associated with the peace process, and there are strong indicators that tourism is the potential stabilizer and increases the chances of peace [7,35]. Although, on the one hand, there may be a conflict of cultures between the community and visitor, on the other hand, this contact has an effect of a better perception and acceptance [36]. Therefore, tourism is seen as a force for peace [27]. In other words, tourism and peace have an impact on preserving and promoting the fruitful diversity of cultures [37]. The contacts that take place between natives and visitors can allow the construction of an individual look and not a stereotypical view [38]. However, while recent studies have shown that visiting a foreign community can mitigate existing prejudice before contact, both on the visitor and host side [39,40], other perspectives highlight the fact that contact does not eliminate prejudice or empathy risks [41,42]. Thus, to understand this phenomenon, its dynamics and complexity, perhaps it is necessary to look with a broader perspective, that is, to see the phenomenon through concepts from other research areas [8]. Tourism and peace have several points associated, such as economic development, human rights, education, sustainability, economic empowerment, a range of areas that will result in the perception that tourism and peace have in common [43,44]. Heritage is a product of the present that is based on an assumed imaginary past and justified by references to an equally assumed imaginary future. Ashworth [45] points to this same idea: “heritage is a product of the present that draws upon an assumed imaginary past and justifies by references to an equally assumed imaginary future” (p.21). Promoting and understanding peace through tourism can never be successful unless there is a neutral and open gaze at the experience of accepting the other. According to Chang and Chiang [46], there are three levels of relationships that interfere with the promotion of peace, such as: tourists and local community; tourists and industry; and between tourists. Furthermore, the multiplication of perspectives generates different perspectives and a variety of feelings and emotions such

as: “strangeness, anxiety, fear and conflict, often with negative consequences” [46].

### Methodology

#### Survey, sampling, and data collection

The primary aim of this exploratory study is to delve into the intricate relationship between peace and tourism, shedding light on the factors influencing tourists’ behavior and perceptions of this relationship. To achieve a comprehensive understanding of the subject, we conducted an online survey, leveraging insights from respondents to discern how they interpret their experiences and identify the pivotal pathways to peace facilitated by tourism. Our approach encompassed the perspectives of tourists from diverse countries, adopting a multifaceted analytical lens.

This study relies on primary data collected through a questionnaire, available online in three languages, Portuguese, English and French, between January and March 2022. The questionnaire was divided into two sections. The first section included close-ended questions related to respondents’ profiles, namely, gender, age, and academic qualifications. The second section collected respondent’s opinions about the roles of tourism, through close-ended and open-ended questions, about the role of tourism as a catalyst for developing a more peaceful world (question 1) and as a vehicle for a better understanding of the different cultural identities (question 2); the visit to museums and national memorials as an inducer of reflection on the social, cultural and political context of the countries (question 3); travelling as a way of getting to know the daily lives of local communities (question 4); the effects of cultural differences between tourists and the native population on the feeling of rejection (question 5); and, peace and tourism as a consequence of each other (question 6). For each question, respondents were asked for their level of agreement (no, maybe, yes) and the corresponding justification, using an example (open-ended question). The last question requested the level of importance (using a five-point Likert scale from “very unimportant” to “very important”) of language, culture, geography, religion, and historical and political context as factors for the creation of peaceful relations between tourists and the local community.

#### Data analysis

A lexicometry mixed methods approach was used, combining qualitative and quantitative data analysis. Quantitative analysis was performed using Version 28.0 of IBM SPSS Statistics. Qualitative analysis was performed using the IRaMuTeQ software [47], to analyze the justifications provided by participants to the responses to each close-end question presented about tourism roles and to segment participants based on their perceptions.

IRaMuTeQ is a tool that provides the statistical analysis of texts, facilitating the organization of the collected data [48]. To identify the number of clusters in the text corpus, a multivariate analysis

based on the Reinert Descending Hierarchical Classification [49] and a post-hoc correspondence factorial analysis (CFA) was performed. The DHC technique simultaneously maximizes within-cluster similarity and between-cluster difference and provides the identification of each cluster’s lexical content and the representation of the post hoc CFA. The CFA procedure enables the analysis of the proximity of words and clusters extracted from the DHC. Finally, clusters of words and gender, age, level of education, concordance with the roles of tourism, and importance of language, culture, geography, religion, and historical and political context for the creation of peaceful relations between tourists and the local community, were subject to chi-square independence tests, through IRaMuTeQ, to determine the representativeness of the specific categories of the variables in the clusters.

**Results**

Socio-demographics. The sample consists of 296 tourists. About 68% were female and 40% aged 25 or younger. The majority had a bachelor’s degree (31%) or the secondary level of education (29%). Respondents were mainly from Portugal (65%), followed by India and Tunisia (5% each), and Brazil (4%) (Table 1).

Roles of tourism. The responses to the six close-end questions (Table 2), analyzed together, showed an average of 75% of positive answers against 12% of negative ones. Most respondents (95%)

highlight the role of tourism as a vehicle for a better understanding of differences in cultural identities and as a catalyst for the development of a more peaceful world (77%).

**Table 1:** Sociodemographic sample characteristics

Frequency (%)	
<b>Gender</b>	
Female	67.91%
Male	32.09%
<b>Academic Qualifications</b>	
Secondary degree	28.72%
Bachelor’s degree	30.74%
Master’s degree	22.64%
PhD’s degree	17.91%
<b>Age</b>	
18-20	40.20%
25-34	16.22%
35-44	16.89%
45-54	10.81%
>54	15.88%

Source: own research

**Table 2:** roles of tourism (percentage of frequencies, N=296)

Question	No	Maybe	Yes
1. Tourism can be a catalyst for the development of a more peaceful world.	3.04%	19.93%	77.03%
2. Tourism can be considered a vehicle for a better understanding of the different cultural identities.	0.68%	4.05%	95.27%
3. Visiting museums and national memorials allows a better reflection on the social, cultural, and political context of the countries.	2.36%	18.24%	79.39%
4. When you travel, you want to know the daily life of local communities.	14.86%	-	85.14%
5 The feeling of rejection can be generated from the cultural differences of the tourists and the native population.	12.84%	38.18%	48.99%
6. Peace and tourism are a consequence of each other.	35.14%	-	64.86%

Source: own research

Factors for the creation of peaceful relations between tourists and the local community. None of the factors listed was considered very unimportant (Table 3). Almost all participants highlighted culture as a factor of positive importance (90%). The majority consider language and historical (79% each) and political (75%) contexts as at least important. The geographical location factor is polarized in terms of importance: 51% consider it unimportant and 49% consider it at least important. Religion opposes 35% of participants, who consider it an unimportant factor in creating peaceful relations, to 65% who consider it a factor of positive importance.

Clusters of words analysis: First, the whole corpus was translated into English and the variability in word forms was

reduced by merging related words into common base forms, through lemmatization. After lemmatization, the corpus presented a total of 33,579 occurrences with 2,880 distinct forms. The paragraph was the text segment criterium chosen for the analysis; 286 texts were determined (10 participants only responded to close-end questions) and the hapax number (words with frequency one) was about 3% of the occurrences.

The DHC procedure divided the corpus into two sub-corpora and identified four lexical clusters that accounted for 92% of the entire corpus. In the first sub-corpus, cluster 4, consists of 63 text segments or 24.5% of the text segments of the entire corpus, which are 257. The second sub-corpus corresponds to cluster 1, with 92 text segments (35.8% of the total corresponding to the

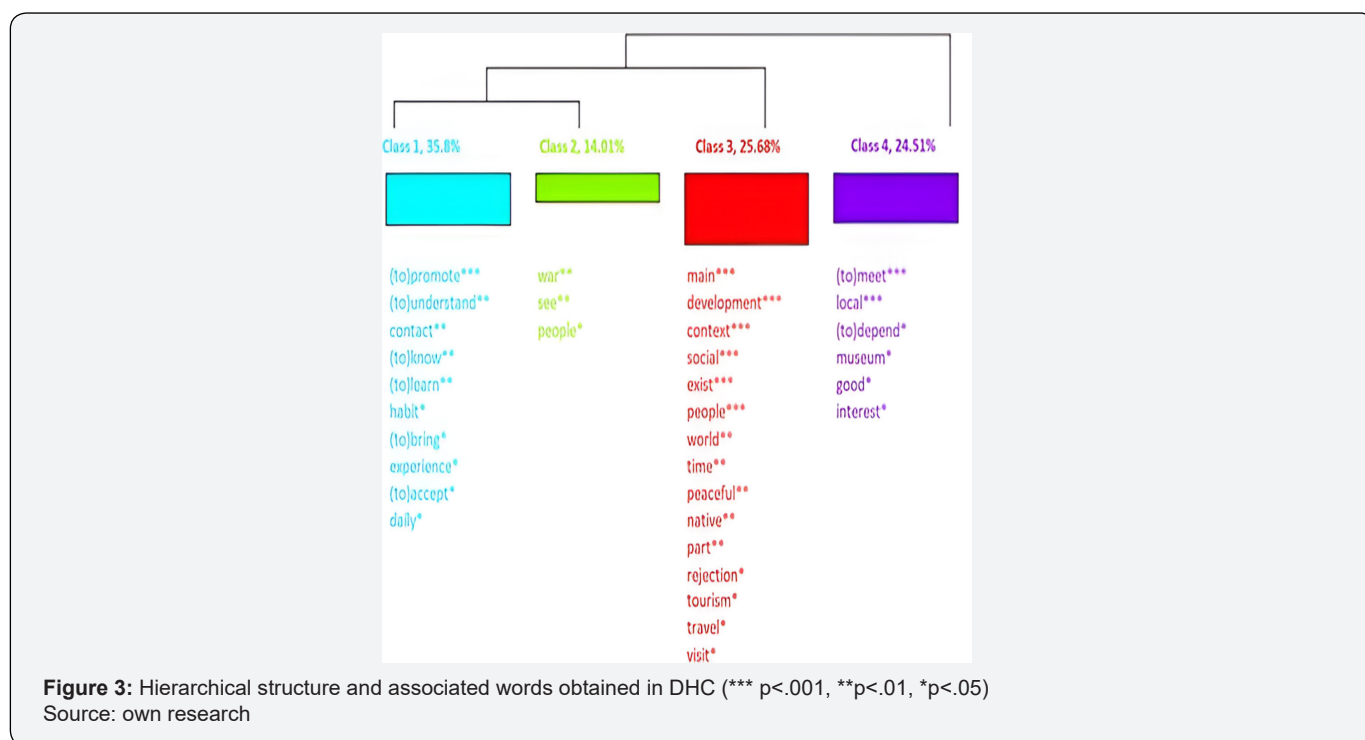
highest percentage of retention), and to another division of this sub-corpus forming clusters 2 and 3. These two former clusters comprise 102 text segments and concentrate 14.1% and 25.7% of the text corpus, respectively. In Figure 2, the dendrogram illustrates the text classes generated. The word's order under each

class is based on its strength with the class, measured by Pearson's chi-square statistic (words with a significant chi-square value, at a 5% level of significance); the higher the order of appearance, the higher the contribution of the word to the organization of the cluster. (Figure 3)

**Table 3:** Factors importance for creation of peaceful relations between tourists and the local community (percentage of frequencies, N=296)

Factors	Very unimportant	Unimportant	Neutral	Important	Very important
Language	-	20.27%	-	50.34%	29.39%
Culture	-	9.80%	-	48.31%	41.89%
Geography	-	51.35%	-	38.51%	10.14%
Religion	-	34.80%	0.68%	50.34%	14.19%
Historical context	-	20.61%	-	57.09%	22.30%
Political context	-	24.66%	-	50.34%	25.00%

Source: own research



The CFA procedure determined three factors. Figure 3 represents the two factors with higher percentages. The first factor represents 40.9% of the text corpus distribution and opposes cluster 4 to the other clusters, therefore, it has less dependence on clusters 1, 2 and 3. The second factor represents 31.6% of the distribution and opposes cluster 3 to clusters 1 and 2. Since clusters 1 and 2 are in the same quadrant and have their mass centers near, depend highly on each other. Also, as clusters 2 and 3 are on the same column, they are dependent. In clusters 1, 3 and 4 were identified significantly differentiating characteristics

related to gender, age, level of education, concordance with the roles of tourism, and importance of language, culture, geography, religion, historical and political context for the creation of peaceful relations between tourists and the local community. (Figure 4)

The cluster designation was based on the analysis of words with a frequency above the medium frequency of the entire corpus set of words (in this case 11.66) and words with significant chi-square values of association to the cluster (Pearson's chi-square values above 3.84 in DHC analyses represent a significant

separation between classes, at a 5% level of significance [48]). Typical text segments, ranked according to the chi-square sum of

the active forms, allowed us to contextualize the typical vocabulary in each cluster.

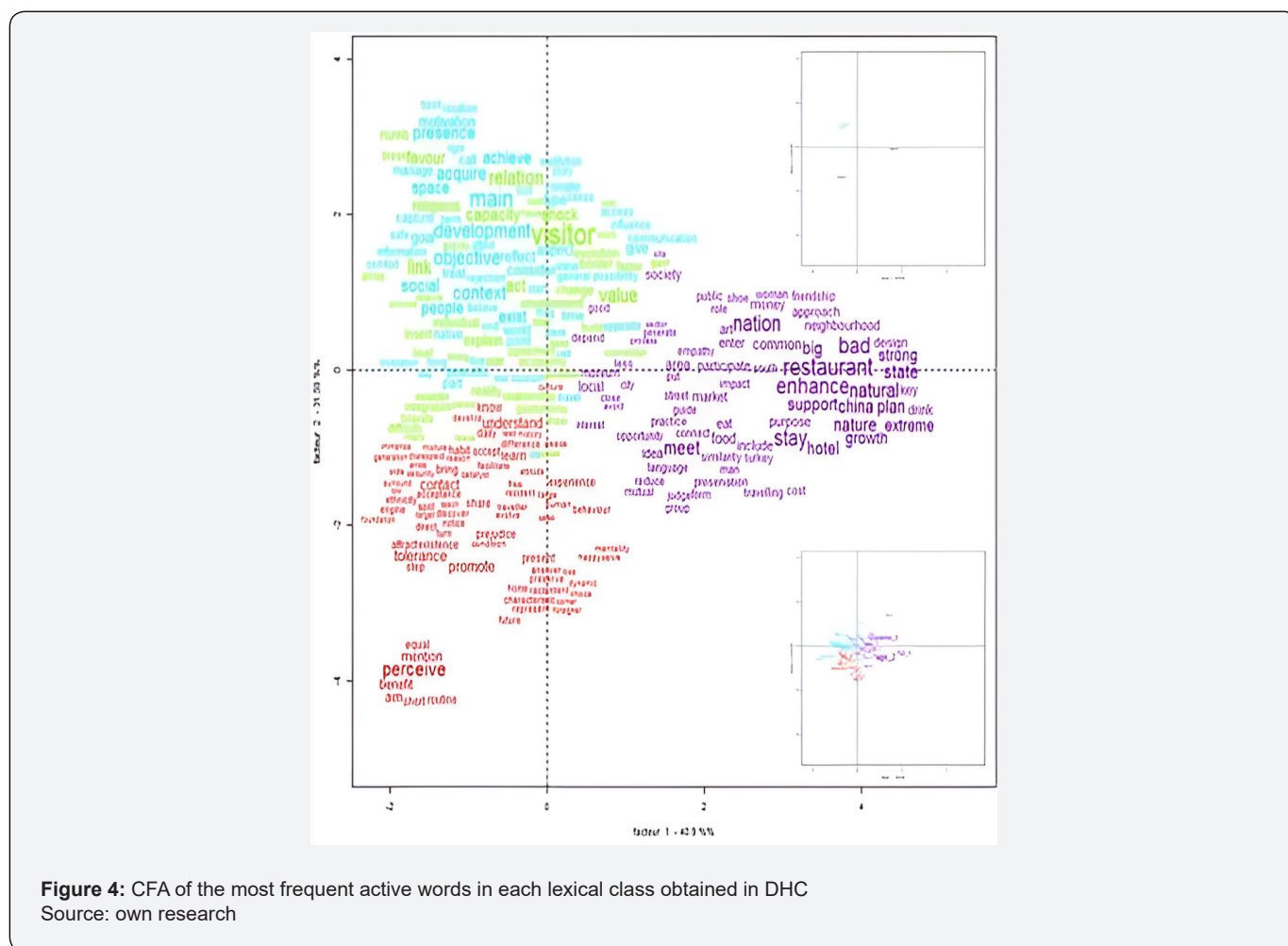


Figure 4: CFA of the most frequent active words in each lexical class obtained in DHC  
Source: own research

Cluster 1 is the representation of “be conscious of”. The main terms associated with this cluster are “to promote”, “to understand”, “contact”, “to know”, “to learn”, “habit”, “to bring”, “experience”, “to accept”, and “daily”. The most typical segment, with a score of 90.37, that highlighted this focus was: “[question 1 - yes] tourism can be a catalyst for the development of a more peaceful world, as we travel and discover new cultures, we can better understand/accept”. Other answers mention tourism as [question 2 - yes] “an engine of development and greater knowledge of the human being” that helps to develop “not only us, as those around us” and associate tourism activity with [question 3 - yes] “[v]isits to museums/monuments/exhibitions”. The focus on these domains is also represented in the desire to [question 4 - yes] “learn new things and to be in contact with other people who are outside my usual environment”, as well as the awareness of the lack of mutual understanding [question 5 - yes] [...] “often leads to conflicts of acceptance of difference.” A less secure position regarding the

relation between both states that [question 6 - maybe] they are not a consequence of each other.” (ID 112, Female, aged under 25, secondary school, Portugal).

Cluster 1 is significantly associated with the female gender (41% of the sample,  $c2(1)=7.3$ ,  $p<.001$ ), age above 54 years (51%,  $c2(1)=4.8$ ,  $p=.029$ ), and the agreement with the role of tourism as a catalyst for the development of a more peaceful world (39%,  $c2(1)=4.43$ ,  $p=.035$ ) and peace and tourism as consequence of each other (40%,  $c2(1)=4.23$ ,  $p=.040$ ).

Clusters 1 and 2 present a high dependence.

Cluster 2: is defined by a discourse referring to “day-to-day”. The main terms ( $p<.001$ ) were “war”, “to see” and “people”. The most typical segment, excerpt, with a score of 116.53, illustrates this context: “[question 1 - yes] The greater diversity and circulation between people allows creating greater bonds, better relations, and avoids many conflicts between people. Other



excerpts focus on the importance of knowing other cultures as a [question 2 - yes] "(...) way to deal with adversity, beliefs, customs", the role of museums [question 3 - yes] to learn about a country, as well as the importance of trying [question 4 - no] (...) to know the reality of local communities. Finally, there's the recognition that [question 5 - maybe] "[...] everyone has something to gain from tourists, both natives and economies in these countries", as well as the attractiveness of peace, in contrast to [question 6 - yes] (...) a situation of war." (ID 160, Male, aged under 25, secondary school, Guinea-Bissau).

Clusters 2 and 3 also have dependence.

Cluster 3: represents "interplay". In this cluster, the main terms associated are "main", "development", "context", "social", "exist", "people", "world", "time", "peaceful", "native", "part", "rejection", "tourism", "travel", and "visit". The most representative statement within this cluster scored 249.10: "[question 1 - yes] Close and direct contact with other cultures can enhance their understanding through coexistence and as such break taboos and prejudices. But other statements reflect the importance assigned to [question 2 - yes] "(...) interacting with local people" as a possible way to "demystify" the social context and traditions inherent in each culture", as well as to getting in contact with the possibility of finding [question 3 - maybe] "details that we would hardly have access to in a global historical context", which reveal to be "more accurate [than] any reflection (...) made concerning that fact or culture. Other similar answers focus on the attentiveness and awareness needed to [question 4 - yes] "notice something that escapes my normal and learns other ways of living". Complementarily, some statements alert to the dangerous impact of [question 5 - maybe] "an excessive influx of visitors", both on the local and the visitor's experience and others assign importance to the individual's predisposition: [question 6 - no] "There may be an influence for peace arising from tourism, through acculturation. But it also depends on the predisposition that each one must integrate in this process." (Id 90, Female, aged from 45 to 54 years, bachelor, Portugal). Cluster 3 is associated with the age group under 25 years (38%,  $c2(1) = 13.74$ ,  $p < .001$ ), and with the level "important" given to historical context (32%,  $c2(1) = 7.51$ ,  $p = .001$ ) and culture (32%,  $c2(1) = 6.05$ ,  $p = .014$ ) as factors for creation of peaceful relations between tourists and the local community.

Cluster 4 is independent of the other clusters.

Cluster 4: related to "deeper knowledge". The main terms associated with this cluster are "to meet", "local", "to depend", "museum", "good", and "interest". following statement (score 279.24) is the most typical of this cluster: "[question 1 - yes] tourism serves as a product that facilitates intercultural communication, mutual interest, and economic growth, strengthens, and supports group identities and opens doors for opportunity for all and remains a constant operation. Tourism also fosters international cooperation, reducing the risks of conflict and tension. The criteria

of peace among and between nations are those components." Besides this statement, other perspectives highlight the relative local impact of tourism, considering that [question 2 - no] tourism never resulted in the genocide of aboriginal people and in local inhabitants being uprooted, as well as the shift suffered, in the last five years, by the relationship [question 3 - yes] "between three fields (cultural policies, museums and the public)", either by the action of specific cultural policies, either by "the work of deeply dedicated employees". Positive evaluations of this issue [question 4 - yes] relate tourism with human growth, more specifically with understanding and valuing rural residents and women, despite recognizing the historical existence of [question 5 - maybe] "tensions and dissatisfaction with residents", such as "aboriginal cultures" or fishermen from the shore of Penang, Malaysia and Phuket, Thailand (...). Another example is the fact that in "Hawaii and Bali resorts traditional funeral sites were desecrated". Finally, tourism was defined as [question 6 - yes] "a global concept that consists of many aspects with significant and spectacular consequences immediately experienced by various nations around the globe, accepting visitors and tourists all over the globe and finding acceptable ways to enhance it and encourage it. tourism is an appropriate tool for related communities and for educating societies about other communities and ecosystems." (Id 285, Male, aged under 25, master, India).

Cluster 4 is significantly associated with the age group 25 to 34 years (49%,  $c2(1) = 16.51$ ,  $p < .001$ ), the male gender (37%,  $c2(1) = 10.92$ ,  $p < .001$ ), and the master degree of education (41%,  $c2(1) = 10.61$ ,  $p = .001$ ); also, with uncertainty (maybe) related to the role of: tourism as a vehicle for understand the different cultural identities (64% of the sample,  $c2(1) = 9.51$ ,  $p = .002$ ); tourism as catalyst for the development of a more peaceful world (37% of the sample,  $c2(1) = 5.58$ ,  $p = .018$ ); and visits to museums and national memorials as promoters of reflection on the social, cultural, and political context of the countries. It is significantly associated with opposite levels of importance given to language – the

irrelevant level (362%,  $c2(1) = 5.31$ ,  $p = .021$ ), and to culture – the very important level (33%,  $c2(1) = 5.99$ ,  $p = .014$ ) as factors for the creation of peaceful relations between tourists and the local community.

## Discussion and Implications

Various studies highlight different research areas within the nexus of peace and tourism, each driven by distinct research objectives [50]. For instance, within the realm of economics, the focus predominantly centers on economic development, as articulated by Honey [51], who posits that "Tourism promotes peace only when it is conducted in ways that engage and benefit the destination" (p. 5). In the domain of policy, the influence of governmental decisions emerges as a crucial factor that either stabilizes or destabilizes the relationship between tourism and peace. While tourism has traditionally been viewed primarily as



an economic endeavor, Webster & Ivanov [52] suggest a shifting paradigm, noting that the field increasingly recognizes its broader political and social implications: “It appears that the field is increasingly viewing it as an economic activity with political and social consequences” (p. 2).

From the perspective of environmental sustainability, the focus shifts towards tourists’ behaviors at destinations. Saba [53], in an interview during the presentation of her IIPT Student Essay Peace Prize 2019, emphasized the responsibility of tourists to utilize tourism as a tool for sustainable development, fostering positive contributions to communities and the environment. Regarding tourism and peace and their link to human rights, several studies reflect on the abuse of communities in destinations, for example, according to Isaac [54], in Myanmar:

In the eyes of tourism developers in, moral issues related to injustice, human rights, and the daily lives of local people are excluded in their application context. As a result, many villages are destroyed, and human rights are violated in the name of

tourism development. Developers and professionals who abstract from these situations do not consider the moral part but focus on the viability of the tourism business (p.88).

Therefore, this study sought to examine the factors identified by tourists as potential connections between tourism and peace. Rather than aiming to objectify narratives, the focus was on elucidating tourists’ perspectives regarding the elements conducive to fostering “a culture of peace through tourism,” which entails generating concepts for achieving dialogue for peace and advancing ideals of international citizenship [43].

Based on the cluster analysis performed, this study determined that there are characteristics that distinguish clusters from one another, and these characteristics influence aspects that define the individual’s determination to travel [55]. Depending on one’s personality, values, actions, and anxieties, will impact the final decision [56]. This study verified 4 different clusters that allow us to define the particularities that each one expects in the relationship between tourism and peace. (Table 4)

**Table 4:** Intrinsic characteristics of each cluster.

Cluster 1	Cluster 2	Cluster 3	Cluster 4
The role of tourism as a catalyst for the development of a more peaceful world.	Better relations that avoid many conflicts between people.	Interacting with local people.	Facilitates intercultural communication.
Peace and tourism are a consequence of each other.	Nothing better than a museum to learn about a country.	Break taboos.	Tourism also leads to tensions and dissatisfaction among residents.
Development and greater knowledge of the human being discovering new cultures.	Know the reality of local communities.	Depends on the predisposition that each one must integrate in this process.	Educating societies about other communities and ecosystems.

**Source:** own research

Table 5 shows that the priorities adopt different hierarchies, since “the needs of each individual are different in the way each one demonstrates their emotional balance” [57]. In this sense, cluster 1 has the motto “Be conscious of”; cluster 2 has, in its base, the awareness of living “Day-to-day”; cluster 3 reveals the importance of interactivity between the individuals involved “Interplay”; and finally cluster 4, that has notion the relationship between tourism and peace may facilitate intercultural communication, but also leads to tensions and dissatisfaction in those involved and that a “Deeper knowledge” is needed. Therefore, it is possible to conclude that, in all of them, there is an important basis for awareness regarding the importance of knowledge of what surrounds us, as mentioned by Gursoy and McCleary [58] the more information the individual has the fewer risks there are in decision making in the

choice. The information available for each destination has proven to be an important point in decision-making. As Pérez-Nebra and Torres [59] refer, at the time of choice before consumption, the first analysis is the search for information, description, narratives, and experiences of others of the place and especially WOM (word of mouth) [60]. The information about the destination, and the creation of a reliable source where the characteristics of the destination are well presented, will help the diffusion of the destination and especially the awareness of what they will find, proliferating the relationship between tourism and peace. Durko and Petrick [61] stated that “Further resources such as tourism marketing campaigns and increased positive media coverage may provide additional outlets for addressing and changing negative perceptions” (p. 1089).

**Table 5:** The most typical segment – individual statement of each cluster

	Gender	Age	Statement
Cluster 1	female	above 54 years	“Tourism can be a catalyst for the development of a more peaceful world as, as we travel and discover new cultures, we can better understand/accept. Tourism is an engine of development and greater knowledge of human beings, when we meet a new cultural identity and take the trouble to understand it, we are developing not only us, but those around us. Visits to museums/monuments/exhibitions are parts. I like to know what is unknown to me and to learn new things and to be in contact with other people who are outside my usual environment. Sometimes not everyone can understand the other, which often leads to conflicts of acceptance of difference”. (ID 112, Female, aged under 25, secondary school, Portugal)
Cluster 2	Male	under 25 years	“The greater diversity and circulation between people allow to create greater bonds, better relations and avoids many conflicts between people. The knowledge of other cultures, their way of life daily and not only, the way to deal with adversity, beliefs, customs. Nothing better than a museum to learn about a country. The right thing was to get to know or try to get to know the reality of local communities. Everyone has something to gain from tourists, both natives and economies in these countries. If a country is in a peaceful situation.... now if it is in a situation of war, clearly there will not be as many people.” (ID 160, Male, aged under 25, secondary school, Guinea-Bissau).
Cluster 3	Female	45 to 54 years	“Close and direct contact with other cultures can enhance their understanding through coexistence and as such break taboos and prejudices. Visiting sites, such as interacting with local people, often demystifies the social context and traditions inherent in each culture. In these places, there are details that we would hardly have access to in a global historical context. Having access to that knowledge is always more accurate than any reflection that is made concerning that fact or culture. I am attentive if I notice something that escapes my normal and learns other ways of living, being aware of different habits. If a local citizen feels that their daily lives are hampered by an excessive influx of visitors, obviously it will not be to their liking to contribute to the well-being of the visitor, since their presence also does not contribute to their well-being. Peace is a necessary factor for stability to allow for a safe flow of people between countries. There may be an influence for peace arising from tourism, through acculturation. But it also depends on the predisposition that each one must integrate in this process.” (Id 90, Female, aged from 45 to 54 years, bachelor, Portugal).
Cluster 4	Male	25 to 34 years	“Tourism serves as a product that facilitates intercultural communication, mutual interest, and economic growth, strengthens, and supports group identities opens doors for opportunity for all and remains a constant operation. Tourism also fosters international cooperation, reducing the risks of conflict and tension. The criteria of peace among and between nations are those components. It can seem strange to investigate the impact on developing countries and regions of mass tourism at a time when many tribal and ethnic minorities face possibilities for cultural or even physical annihilation. Tourism never resulted in the genocide of aboriginal people and in local inhabitants being uprooted. In the last decade and maybe even the last 5 years, the relationship between three fields-cultural policies, museums and the public shifted significantly. Some policymakers have used (and have used) cultural policies to foster a much stronger relationship between museums and their public. In other ways, in the absence of such framings, the relation between the public interest and the programming of museums was formed spontaneously through the work of deeply dedicated employees. Human growth is one of the greatest gains of tourism in local areas. Experiencing the everyday life of neighborhoods can help urban people better understand and appreciate rural residents. Warm visitor input strengthens city pride. With the growth of tourism, women began in communities to play key roles. Tourism also leads to tensions and dissatisfaction with residents, particularly when the reality is plain. There are many historical accounts of the negative effects of tourism on aboriginal cultures and they are still mostly unrecovered. Beach hotels relocated fishermen from the shore of Penang, Malaysia and Phuket, Thailand. The proposal to expand a golf course to Mohawk funeral was initiated by a Mohawk rebellion in Canada. In Hawaii and Bali resorts, traditional funeral sites were desecrated. Tourism is a global concept that consists of many aspects with significant and spectacular consequences immediately experienced by various nations around the globe, accepting visitors and tourists all over the globe and finding acceptable ways to enhance it and encourage it. Tourism is an appropriate tool for related communities and for educating societies about other communities and ecosystems.” (Id 285, Male, aged under 25, master, India).

Source: own research

### Conclusion

This study set out to explore tourists’ perspectives on the connection between tourism and peace, as well as the factors that could either bolster or hinder this relationship. As highlighted by Mihalic [62], the relationship between tourism and peace encompasses two dimensions. On the one hand, tourism is

acknowledged as a potent force for peace [28], while on the other hand, it relies on peace for its sustenance and growth. This dual nature is further reinforced by Nyaupane et al. [19], who emphasize that tourism facilitates the bridging of cultural and psychological divides among different groups [63,64].

The recognition of tourism as a catalyst for peace is



available research framework. These considerations can vary significantly from one country to another, influenced by factors such as cultural proximity.

For future investigations, it is imperative to employ diverse analytical instruments that delve into the same constructs with greater depth. Additionally, there is a need to define and validate additional values and characteristics of individuals' cultures, including gender, beliefs, and origin, among others. This broader approach will enrich our understanding of the complex interplay between tourism, peace, and cultural dynamics.

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DOI: [10.19080/OAJELS.2024.02.555577](https://doi.org/10.19080/OAJELS.2024.02.555577)

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