

**NATURE AS IMPRESSION FOR DAO: A THEORY OF SPIRITUAL TOURISM  
DEVELOPMENT IN DA-NANG – VIET-NAM**

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## ACKNOWLEDGMENTS

Buddhas

-----

Father and Mother

-----

Trần-thị-ái-Chương, younger sister

-----

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-----

Da-Nang, Minnesota, University of Minnesota, people, life

-----

And to transfer this merit to numberless Buddhas and sentient beings

**DEDICATION**

To a tourist who still roams on the path of oneself's spirituality

## **ABSTRACT**

To keep pace with the developing trend of spiritual tourism in Viet-Nam, the city of Da-Nang continuously expands the size of spiritual festivals, inaugurates new religious establishments, and prepares to build a spiritual cultural theme park. Given this form of tourism is young for Da-Nang, the issue is how the city should develop its spiritual tourism offering in a determinative and authentic way for the efficiency of its environment, socio-cultural, and economic sectors. This research aims to generate a theory of current spiritual tourism development in Da-Nang by a qualitative method, grounded theory, which refers to interview data and utilises a specific coding system. Discussion of the theory is based on comparisons and contrast to cases and situations of heritage, cultural, and especially spiritual tourism development; and to the tourism development literature. Recommendation is made for a selective orientation for a more sound and effective development. Theoretical contributions of spiritual tourism development in Da-Nang, and future research directions are presented.

## TABLE OF CONTENTS

<b>LIST OF FIGURES</b> .....	vii
<b>LIST OF TABLES</b> .....	viii
<b>LIST OF ILLUSTRATIONS</b> .....	ix
<b>CHAPTER I: INTRODUCTION</b> .....	1
Da-Nang Spiritual Tourism .....	2
Research Context .....	10
Research problem, question, and purpose .....	11
Research significance .....	11
Research limitation .....	12
Term definition .....	12
<b>CHAPTER II: LITERATURE REVIEW</b> .....	13
Development Theories .....	13
Development Space .....	19
Development And Government .....	25
Development And Community .....	27
Development Strategy .....	28
Development Barrier .....	31
Development Of Spiritual Tourism .....	33
<b>CHAPTER III: METHOD</b> .....	37
Grounded Theory .....	37
Research Method And Model .....	44
Data Administration .....	46
Observation .....	46
Interview .....	46
Participant .....	46
Data .....	48
Memo .....	49
Analysis .....	49
Coding procedure and theory paradigm .....	49
Constant comparison .....	50
Dependability and verification .....	50
<b>CHAPTER IV: RESULTS</b> .....	51
Data Collection Process .....	51
Observation .....	51
Interview .....	52
Data Analysis Process .....	54
Open coding .....	54
Axial coding .....	55
Selective coding .....	56
Theory Name .....	58
Theoretical Model .....	58

Category Discussion .....	61
Causal conditions .....	61
1. The nature of Da-Nang is a small version of Viet-Nam's nature .....	61
2. Da-Nang has a long-standing spiritual tradition .....	62
3. Nature is the peaceful remedy for the soul .....	63
4. Conserving nature is to develop sustainable spiritual tourism .....	64
5. Construction projects need to be suitable to characteristics of nature .....	65
Development theme .....	67
1. Diversified nature as an impression for Dao foundation of Da-Nang .....	67
Contextual conditions .....	70
1. Special philosophical values of Five Movements Mountain .....	70
2. Specific characteristics of the three current Sacred Efficacy pagodas .....	74
3. Belief in the development of spiritual tourism in Da-Nang ....	76
4. Current fundamental resources of Da-Nang spiritual tourism .....	78
5. Support of the government in the development of spiritual tourism .....	80
Intervening conditions .....	82
1. Da-Nang spiritual tourism does not have its own character yet compared with the North and South .....	82
2. Da-Nang does not fully use its potential for spiritual tourism .....	83
3. Da-Nang residents do not fully understand spiritual tourism yet .....	85
4. Unexpected manifestations of spiritual tourism development .....	86
5. Da-Nang does not retain tourists for long .....	89
Development strategies .....	91
1. Construct the Cultural Spiritual Park as the branded spiritual tourism product of Da-Nang .....	91
2. Initiate the spiritual tourism product of Da-Nang Four Guard .....	93
3. Socialize the development of spiritual tourism in Da-Nang ...	95
4. Evaluate the resources of spiritual tourism in Da-Nang .....	98
5. Build Da-Nang as the spiritual tourism center in central Viet-Nam .....	101
Corresponding consequences .....	103
1. Progress level of the Cultural Spiritual Park .....	103
2. Perspectives of the Da-Nang Four Guard .....	105

3. Various adaptations of social entities .....	107
4. Associated spiritual forms among religions, cultures, festivals, and related angles .....	109
5. Achievements and suggestions for the development of Da-Nang spiritual tourism .....	113
Selected facets .....	119
Orientation Discussion .....	125
Theory Discussion .....	129
Spiritual nature theory .....	129
Alternative theory .....	142
Essence theory .....	145
<b>CHAPTER V: CONCLUSIONS</b> .....	150
1. Generalisation Of Grounded Theory .....	152
2. Generalisation Of Orientation .....	153
3. Generalisation Of Community Involvement And Human Force .....	154
4. Generalisation Of Spiritual Nature Development .....	154
5. Generalisation Of Alternative Development .....	155
6. Generalisation Of Essence Development .....	155
<b>REFERENCES</b> .....	158
<b>APPENDIX A</b> – Interview Questions (Vietnamese and English) .....	192
<b>APPENDIX B</b> – Consent Form (Vietnamese and English) .....	194
<b>APPENDIX C</b> – Approval Letter (Vietnamese and English) .....	198
<b>APPENDIX D</b> – IRB Exemption .....	200
<b>APPENDIX E</b> – Note .....	202



**LIST OF FIGURES**

Figure 1. Map of Viet-Nam and Da-Nang city .....	3
Figure 2. Application of the Yin-Yang symbol to the Viet-Nam form .....	71
Figure 3. The location of the five mountains Water-Wood-Fire-Metal-Earth .....	72
Figure 4. The panorama of the Five Movements Mountain famous landscape .....	73
Figure 5. The initiative of the Da-Nang Four Guard .....	94
Figure 6. The model of the new Avalokitesvara Jade Stone pagoda .....	102
Figure 7. The 2012 Da-Nang Musical Festival of Religious Organizations .....	111

**LIST OF TABLES**

Table 1. Main features between the Glaserian and Straussian versions of grounded theory .....	39
Table 2. Basic profile of 10 participants .....	54
Table 3. List of 33 categories from open coding .....	55
Table 4. List of 26 categories from axial coding .....	56
Table 5. List of 26 categories from selective coding .....	57

**LIST OF ILLUSTRATIONS**

Illustration 1. Model showing the relationship between tourism and development studies .....	14
Illustration 2. Hypothetical evolution of a tourist area .....	15
Illustration 3. Step model of tourism development .....	17
Illustration 4. Research model .....	45
Illustration 5. The spiritual nature theory of Da-Nang spiritual tourism development .....	60

## CHAPTER I: INTRODUCTION

Spiritual tourism has existed throughout the history of tourism for the primary purpose of redemption, healing, and guidance. In a similar context, “religious motivated tourism is probably as old as religion itself and is consequently the oldest type of tourism” (Rinschede, 1992, p. 53). Following Tomasi (1998), although the time is not exact, it is believed that spiritual tourism dates back to at least 776 B.C. in ancient Greece when people traveled to particular temples to worship various gods. Notably, the religious feast at the sanctuary of Olympia and the oracle at Delphi became two major religious sites that attracted large numbers of pilgrims and spiritual tourists. Other ancient holy sites, temples, and groves such as Mount Kailash in Tibet, Canterbury Cathedral in England, and the mountaintop citadel Machu Picchu in Peru also contributed to shape spiritual tourism in its early years (Scheer, 2010). Similarly, the current sacred sites of the divine town Lourdes in France, retreat Koya-san in Japan, and combined program of Yoga and Safari in Tanzania, etc. still attract millions of tourists (iExplore, 2012).

Collected statistics and information from various sources show that 25% of tourists are interested in taking a spiritual vacation, 12% are more interested now compared with five years ago, and approximately 33% of the 18-34, 35-54, and 55+ age groups express a current interest in taking a spiritual tourism trip (posted by Astro, 2006). Each January and February, 70 million Hindus visit the Ganges River in India for spiritual cleansing, and 7% of the world's Christians, about 150 million people, carry out a pilgrimage each year (Jordan, 2007). Around 200 thousand pilgrims walked or cycled the pilgrimage route from Camino de Santiago to Santiago de Compostela, the site of the tomb of St. James, in 2010 (Newland & Taylor, 2010). The yearly expenditures of North Americans for religious tourism are over US\$ 10 billion (Newland & Taylor, 2010). The top 10 emerging faith-based tourism destinations are: Armenia, Colombia, Lebanon, Syria, India, Cyprus, Palestine, Ethiopia, Poland, and Quebec, Canada (Wright, 2010). Besides, the industry of worldwide faith tourism is worth US\$ 18 billion, and the 2011 Faith Travel Conference & Expo gathered together numerous travel professionals, providers, and planners to share various perspectives of national and world spiritual tourism (FranceGuide, 2011). According to the World Tourism Organization (UNWTO),

an estimated 300 to 330 million pilgrims visit religious sites annually (Hotels, 2011). Most recently, the first UNWTO International Conference on Spiritual Tourism for Sustainable Development was organized in 2013 in Viet-Nam to explore ways to integrate culture, tradition, and beliefs to tourism under four sustainable pillars of environment, economy, society, and culture (UNWTO, 2013).

Among the numerous holy places located around the world, Mecca in Saudi Arabia, the old city Jerusalem of Israel, and the chain sites of Lumbini – Bodhgaya – Sarnath – Kushinagar in Nepal and India are the most famous spiritual addresses because of their religious originalities, large scale, and significance. The broad definition of spiritual tourism is not always reserved for religions, but also includes other entities related to nature, culture, or history that create spiritual experiences. Specifically, Viet-Nam's spiritual tourism is related to Buddhism, folk religions, and ancestral worship. Given that spiritual tourism is an attractive element for national tourism to be sustainable, and to carry on the development of this tourism type in a right and beneficial way, the Ministry of Culture, Sports, and Tourism of Vietnam (BVHTT&DL, 2010) has positioned spiritual tourism as a task to be researched in order to:

- clarify concepts and classify spiritual tourism activities that tourist companies can use to appropriately organize spiritual tours,
- evaluate the need and promote solutions to safely develop and stabilize spiritual tourism activities, and to
- discern clearly between spiritual and superstition and prevent spiritual tourism from becoming a superstition.

In such a developmental atmosphere of Viet-Nam's spiritual tourism, the city of Da-Nang keeps pace by striving to position itself as a spiritual tourism destination.

### **Da-Nang Spiritual Tourism**

Đà-Nẵng, used as Da-Nang, city is formed from the beginning of the 18<sup>th</sup> century, located in the centre of Việt-Nam (Viet-Nam) with a population of 942,132 and an area of 1.283,42 km<sup>2</sup> (495.52 mi<sup>2</sup>) (CTTĐTTPĐN, 2010) (Figure 1). Historians have named Da-Nang as a “sacred land with distinguished people” (CTTĐTTPĐN, 2011, web page).



Figure 1. Map of Viet-Nam and Da-Nang city  
(Source: Traveltovietnam, 2012)

In 1996, Da-Nang became an independent and centrally governed city, which although directly belonging to and receiving guidelines from the central authorities, has been granted more rights and self-decisions in the development framework of the city. From then, under the slogan “Take action for a green, clean, beautiful Da-Nang”, many activities and projects have been executed to create Da-Nang as an “environmental and worth living city,” (Hài, 2014, web page). By the inners forces and support of international communities, Da-Nang has been internationally recognized and awarded as one of the 2011 Association of Southeast Asian Nations Environmentally Sustainable

Cities (ASEANCOE, 2013), one of the 2012 Low-Carbon Model Town Project cities (Green Jobs, 2012), one of the 2013 Asian Townscape cities (Danang Today, 2013), and as one of the first 33 world cities selected for the 100 Resilient Cities Network (Rodin, 2013). Related to city infrastructure, design, and scenery, the 2013 new-built Rồng (Dragon) Bridge earned one of the 2014 Engineering Excellence Grand Awards (ACEC New York, 2014; FES, 2014), one of the Global Best Projects (Blair, 2014), and one of the Special Citations for the lighting design (IALD, 2014). Most recently, the People's Committee of Da-Nang city also received for Da-Nang the 2015 Special Award: Excellence in City Transformation (FT/IFC, 2015). From 2008 to 2010, Da-Nang led the rankings of provincial competitiveness index in Viet-Nam (Vietnam<sup>+</sup>, 2011). Along with the establishment of light industries such as rubber and medicine and diverse services such as clothing and electronics assembly, Da-Nang also promotes tourism as an economic sector that contributes markedly to city revenues.

According to Blend (2011), travelling around Da-Nang is easy with wide boulevards and bridges at the right places and a decent infrastructure combined with a stunning setting that helps attract a growing number of visitors and developers. Visit Da-Nang, tourists can contemplate the unique collection of artifacts at the Chăm (Cham) museum, harmonize with the beautiful natural scenery of Ngũ Hành Sơn (Five Movements Mountain), relax near many beaches and resorts, or shop at the night market (CTTĐTTPĐN, 2011). The Director of Da-Nang's Department of Culture, Sport, and Tourism stated that 2010 was a successful year for the city when compared with the previous year, with 370,000 international tourists, an increase of 18%, and 1,400,000 domestic tourists, an increase of 38%, and total tourism revenues of US\$ 59,467,243, an increase of 39% (Tăng, 2011). Such results are derived from the 55 foreign and domestic tourism projects that cost US\$ 2,591,792,657 in investment capital, the improvement of hotel infrastructure, enhancement of publicity, and the emphasized activities such as the 2010 International Fireworks Competition, Quán Thế Âm (Avalokitesvara Bodhisattva) Festival, and Da-Nang – 2010 Summer Rendezvous. As of 2010, the development of beach tourism has not fulfilled its potential (Dulichvn, 2009). In addition, there are limitations in the development of Da-Nang tourism in a coalition project between Da-

Nang and two neighboring locations, Huế and Quảng-Nam, due to different local mechanisms, various tourist products, and unequal local budgets (TTXTĐTMT, 2009). Nevertheless, along with existent results and “with such a right orientation of vision and strategy, Da-Nang is gradually constructing successfully a city tourism brand of its own, from which other locals in Viet-Nam would be interested in and seek to multiply the experience and success of Da-Nang” (Tăng, 2011, web page). With the aspirations, efforts, and certain tourism achievements for a tourism center in Viet-Nam through the years, Da-Nang has been honored by the 2014 travelers’ choice as one of the top 10 destinations on the rise in Asia and the world (Tripadvisor, 2014; PATA, 2014).

Traditionally, spiritual tourism in Da-Nang rested on the foundation of Viet-Nam’s long history and culture. Three fundamental elements inspired the formation of spiritual tourism at that time: the ancestral worship, the folk religion Mẫu (Mother), and the essential agriculture of Viet-Nam. First, in the mind of Vietnamese, humans do not disappear completely after death but carry on “living” in a certain world; thus, worshipping ancestors is to memorize, pay gratitude, educate the family, and especially “communicate” with ancestors about the meaning of maintaining the good values of human beings (e.g., respect and self-respect). Second, the Mother is a religious icon that Vietnamese believe not only embodies the powers of multiplication, protection, and conservation for humans, but also represents a sublime femininity where Vietnamese women can fulfill their aspirations of liberating from the prejudices and strict ties of the feudal society. Third, regarding the agriculture of Vietnam, it is explained as the continuous and hard manual labor in rice fields and farm lands throughout the year. In the large framework of Viet-Nam’s agricultural culture, a factor that links these three fundamental elements described above to spiritual tourism is the Lunar New Year, a highlight in the life and culture of the Vietnamese people. At this time, Vietnamese, especially farmers, temporarily cease working in order to visit passed ancestors and relatives as well as deity temples, and do good deeds, such as helping relatives and neighbors. They enjoy the New Year period through various folk festivals and entertainment, with a wish and belief that the New Year will be better than last year. Vietnamese men follow the traditional duty of the household head by visiting various



close shrines not limited to Mother temples but also pagodas and churches. They burn incense, as a first good luck-seeking and pleasant stroll of the year. By contrast, Vietnamese women come to these sacred places to truly pray for the good things with a focus on socializing because the women are usually too occupied by their service for husbands, children, and housekeeping all year round that they did not have much occasion to communicate with the outside world. During this period, the word cluster *spontaneous belief activity* is used to convey the same meaning as the current technical term of spiritual tourism. Notably, this activity was limited during the two-decade Viet-Nam war from 1955 because of safety and then prolonged for 11 more years after the 1975 national reunification due to the hardships of life. When Viet-Nam reformed its societal structure in 1986, followed by economic improvements, more religious, historical, and cultural vestiges were restored and built. These provided advantageous conditions to the Vietnamese people to revive ancient spiritual values and make belief activities more conventional; that is, Vietnamese are more family-oriented and grouped in travelling to more distant religious establishments and sacred places. The ancient *spontaneous belief activity* can now be modified as *spontaneous pilgrimage adventure*. In the context of the contemporary definition of spiritual tourism in terms of business, tours, experiences, and so on, in 2007 the term “spiritual tourism” officially appeared in the mass media. By reflecting the spiritual needs of Vietnamese tourists, it quickly became a “growing trend” (VNA, 2012, web page) of Viet-Nam tourism. Lying in the formation framework of Viet-Nam spiritual tourism, Da-Nang currently offers the following main spiritual tourism products.

First, although Da-Nang officially has nine Buddhist pagodas, four Catholic churches, one Cao daist temple, and one Protestant chapel; the Da-Nang spiritual tourism originates from the beautiful scenery of Ngũ Hành Sơn, or the Marble mountains, also named as Five Elements mountain, which, to be called more specifically in this research, as the Five Movements Mountain. Located 10 kilometers south of Da-Nang, Five Movements Mountain is a natural formation that consists of five mountains named after the five oriental elements of Metal, Wood, Water, Fire, and Earth. Of these, mount Water is the most beautiful and the main tourist center of Da-Nang spiritual tourism (DTNHS,

2012a). Facing the East Sea, offering rich vegetation and particularly possessing many naturally created caves with different sizes, mount Water is worthy for visitors to contemplate the landscape while peacefully strolling in the fresh wind. Owing to the harmony of beauty among the land, sea, and space of this mount, from more than 300 years ago, Buddhist monks selected this mount to propagate Buddhist spirituality by building pagodas, and used the caves for religious practices and other retreats. Among all caves, the Huyền Không cave is the most distinguished one. As this site becomes more of a tourist spot, tourists frequently visit the monks, burn incense and pray at the Buddhist altars, pagodas, and caves nearby as well as enjoying the natural beauty. From an established pilgrimage trend, gradually this mount has become the first spiritual destination in Da-Nang. Recently, to assist children and the elderly who cannot manage to climb the 124 steps to the mount top, a 43-meter high elevator has been constructed. There are concerns from the public that this mass of rigid concrete and iron will cover the natural face of mount Water (Landtoday, 2010). More seriously, commented by an architect, the “Five Movements Mountain cluster is eroded day after day by the devastation of time and the less friendly interference of humans” (cited by Châu, 2010, web page).

Second, the national Quán Thế Âm (Avalokitesvara, or Mercy Bodhisattva) Festival organized annually since 1991 for commemoration and honor to this Bodhisattva at the Buddhist pagoda Quán Thế Âm (CQTA, 2013a). As other cultural-spiritual festivals, this festival is composed of two parts, the ceremony and the activity. The ceremony consists of offering incense, praying, collecting for charity, and meditating. The next part of activity presents various folk and popular performances such as the processions of the Avalokitesvara Bodhisattva statue, national festival certification, tablet of craft ancestors, and torch; camping, flower arranging, painting and calligraphy exhibitions, traditional junk racing, music, and candles release on the river nearby. As the festival expands in size year by year, it leaves a deeper spiritual impression to disciples as well as tourists. So far, the organization and operation of this festival has been well managed so that bad customs such as insistent bargaining and chaos do not occur. However, the current construction of a large stone pagoda that will replace the current

one may obstruct the nice view of the mount and vegetation in the background (Báo Mới, 2011).

Third, the 70 m high Da-Nang cathedral Chính Tòa (Christianity Main Cathedral) built by the French in 1923 adopts the gothic style of architecture. At the exterior, the cathedral is ornamented by pointed traits and diamond-shaped entrances and arches. The interior is decorated with pictures of Jesus Christ and statues illustrated from the Bible, and it is arranged following the aesthetic style of a European cathedral. A stone cave located at the back imitates that from Lourdes (CTTĐTTPĐN, 2011). Before receiving its official name in 1963, other names such as the Tourane church, Rooster church (because of the weathercock on top of the steeple), Da-Nang Roman Catholic cathedral, and the Da-Nang Sacred Heart cathedral were also used. Its location in the city center and pink paint are two special traits of this cathedral. Besides serving the community of 39,802 Catholics, this religious establishment also officially organizes Christmas for the city and, although its tourist attractiveness remains modest, it remains the location for spiritual tourists who have an interest in this form of Christianity.

Fourth, the Temple of Caodaism Missionary Society Trung Hưng Bửu Tòa (Prosperous Precious Temple at the Centre [of Viet-Nam]) located in the centre of Da-Nang and built in 1956, is derived from the original Caodaism style found in Tây-Ninh province in Southern Viet-Nam. Founded by a Vietnamese in 1926, the religion Caodaism states that all religions have the same principle and symbolizes God as the Divine Eye. The temple has three main gates with the middle one reserved for priests while the left-hand one is for women and right-hand one is for men. A small and nice garden decorates the front yard of the temple. Although the exterior architecture resembles in part to Buddhist pagoda, the interior altar typically adapts a model that reflects the three main bodies of Caodaism's organizational structure: the legislation, the judiciary, and the execution, with pictures of Mohammed, Laotse, Jesus, Buddha and Confucius who meet together in a universal world (CTTĐTTPĐN, 2013). The Caodaism embraces a syncretistic faith from other great religions (ReligionFacts, 2013), and with around 14,000 Caodaist disciples in Da-Nang, this religion is still admitted by the government as a conventional religion of the Vietnamese people. However, although

some city tours include a visitation to this temple, it still is relatively unknown. A more regular introduction might be needed for international tourists because this type of religious spirituality is typically initiated by the Vietnamese.

Fifth, the inauguration of the new Buddhist pagoda Linh Úng (Sacred Efficacy, or “achieved for what is prayed”) in 2010, which was made possible through the contributions of the Da-Nang Buddhist Congregation, Da-Nang government, and donors (Nỗ, 2011). Built in six years from 2004 on a beautiful natural site on the peninsula Son Trà, this pagoda is very large with exquisite decorations, and has the 67-meter highest statue of the Avalokitesvara Bodhisattva in Viet-Nam. The statue stands in a 35m diameter lotus and faces the Pacific Ocean. At the inauguration, Mr. Secretary of the Communist Party Committee of Da-Nang city wishes that “the superior monk of the pagoda as well as leader levels of Buddhist Association and other disciples continue to invest and improve the pagoda development, in creating an emphasis of attractive spiritual tourism in Da-Nang city” (Nỗ, 2011, web page). Because this site is new and provides few activities, bad customs do not occur much (e.g., incessant bargaining). Even though, as many tourists visit this site to offer incense, pray, and sightsee at Lunar New Year, some negative actions such as selling horoscope books and fortune telling have emerged and reduced the solemnity of this divine site (N. Tú, 2011).

Sixth and last, the yet-to-be-completed Five Movements Mountain Cultural Spiritual Park will be built in an area of around 1.30 km<sup>2</sup> with an expected capital investment of US\$ 96,015,363 (Ánh, 2010), which aims to redesign this location into a leading tourism spiritual product for the city. 1600 households with 6,200 residents of the Five Movements Mountain population will be relocated to three designed villages in the future park. According to the project design, based on the theme “The mythical path,” the park will be adjusted and restructured by associating Five Movements Mountain with the sea in the east and the river Cỏ Cỏ in the west and will be used for the organization of various cultural activities. This will complement the other areas of Five Movements Mountain. The park will also offer a pilgrimage village, performance stage, water canals, churches, shrines for ancestors of stone craft village, and diverse tourism services. One important emphasis is on an underground fine arts stone museum modeled on a large

cave, where artistic stone exhibitions, workshops, and selling, as well as other domestic and international cultural events with a focus on artistic stone will take place. In evaluating the specific cultural and spiritual values of this park, specialists estimate that it can potentially welcome 3000 visitors per day. Work on space clearing, compensation, and relocation are processing for the future completion of the park (Phuong, 2011). Although the potential visitation of this park is realistic, it is still uncertain if the spiritual and cultural elements will be given prominence or placed equally with various relaxed, entertainment, and commercialized activities.

In August 2010, Viet Da Travel organized the first official spiritual tour in Da-Nang for more than 100 tourists who visited the Avalokitesvara pagoda, Five Movements Mountain, Sacred Efficacy pagodas, and Sơn Trà peninsula. This tour also included other activities such as serving vegetarian cuisine and meditating (Mạnh, 2010). Further, according to Thủy (2010), on National Day in 2010, more than 7000 visitors visited the Marble Mountains, which was a 10% increase compared with the same period the previous year. Because of the nice weather during the first three days of the Solar New Year in 2011, this natural site welcomed almost 1000 tourists, of which 80% were domestic, tripling the average number of a regular day. Moreover, the newly developed Sacred Efficacy pagoda attracted more than 2000 visitors in the first two days of the New Year (Hiền, 2011). For the Avalokitesvara pagoda, more than 10,000 Buddhist monks, disciples, residents, tourists, and administrative officers participated in this year's festival (Thông, 2011). It can be stated that spiritual tourism in Da-Nang is, as the framework of national spiritual tourism, also related to Buddhism, folk religions, and ancestral worship.

### **Research Context**

The Director of the Culture and Sport Center of Five Movements Mountain district once stated that spiritual tourism not has been formed “currently, but from a long time ago” (Vang, 2009). However, the challenge is how to develop this tourism type and its related products while harmonizing with the environment, promoting the vitality of society and culture, reaching certain levels of economic efficiency, and meeting the spiritual aspirations of tourists, all in a sustainable tourism context. Issues remain such as a general lack of spiritual activities at spiritual sites, modernization at mount Water, new

construction at the Avalokitesvara pagoda, less attention paid to the City Cathedral, potential negative phenomena at the new Sacred Efficacy pagoda, and an unclear development theme for the Spiritual Cultural Park. Reviewing the current situation of Da-Nang spiritual tourism suggests that this is a young tourism type that contributes to the framework of Da-Nang tourism but has not yet reached its desired potential. Although this type of tourism does not lend itself towards negative behaviors (e.g., insistent bargaining, superstitions), implicit limitations such as organizational inefficiency still exist.

#### **Research problem, question, and purpose.**

The above unclear questions, explained facts, and preliminary evaluation show that spiritual tourism in Da-Nang does not firmly affirm its position in the overall tourism framework of the city, does not truly benefit both tourists and hosts, and does not completely convey spiritual messages. Given these consequences, and resulting from the scarce investigation into adapting the trend of spiritual tourism, the problem of Da-Nang spiritual tourism is defined as a lack of thorough understanding about its development process. Clarifications for such a problem are extracted to answer the central question for Da-Nang spiritual tourism: Is the current development of spiritual tourism in Da-Nang city well oriented? In order to reveal the opportunities, challenges, and nuances of development that tourism can convey, the purpose of this research is to generate a theory on Da-Nang spiritual tourism from the ways in which it is developed by Da-Nang's authorities. This theory will be presented in the form of a visual model that encompasses all the reasons, influences, interventions, actions, and outcomes derived from the central theme of this form of tourism.

#### **Research significance.**

Academically, the generation of the theory of spiritual tourism development in Da-Nang offers an insight into a tourism development process for the benefit of various tourist-related entities, a key matter that underpins the development of tourism and particularly spiritual tourism. By comparing and contrasting the contents of this theory to corresponding literature, this study forms potential reference points for further steps of the overall spiritual tourism development. With respect to tourism studies, this study not

only supports the grounded theory method that can be used to understand the nature of tourism subjects and spiritual tourism but also reveals other tourism development concepts, theories and evolution. Also, referring to the specific model of theory, this study explains how the theory can be modified by certain changes during the process of tourism development. Finally, this research fundamentally supplies some necessary knowledge to the current scarcity of Da-Nang spiritual tourism literature and literature of theoretical spiritual tourism.

#### **Research limitation.**

Two main restrictions inform this research. First, the scarcity of published and specific Vietnamese literature about Da-Nang spiritual tourism partially obstructs the perception of the spiritual tourism phenomenon. Although some participants proposed related webpages to review, little significant information was found online. This restriction can be reduced to a certain extent because the researcher is a former Da-Nang resident who has knowledge of Da-Nang society and its people. The second restriction is that the results are conditioned by the responsibility for development decisions, direct involvement in the development process, or individual reflections towards the general development of selected participants that do not completely represent the view of the public majority. However, this restriction is deemed to be partially minimized by the wider comparative literature in the discussion.

#### **Term definition.**

As “spiritual” refers to the realms of religion, mind, and the innermost and “tourism” refers to the conditions of movement, displacement, and activity, the revelation, experience, or living within those realms by provided conditions are termed spiritual tourism. Particularly adapted for this research, by combining some similar explanations and definitions of Dorn (2001), Steiner and Reisinger (2006a), Hài (2010), and Phong (2011), spiritual tourism is defined as follows:

A type of tourism that is usually related to certain religion or belief including traveling to certain sanctuaries, sacred places, pagodas, churches, and religious festivals in order to venerate religious statues, pray, chant, learn more about religion, meditate, and practice dogma for a potentially happier and more significant life.

## CHAPTER II: LITERATURE REVIEW

### Development Theories

The concept of development has long been discussed by various authors and disciplines. This word “is used in many everyday contexts, such as development for an individual, an organization, a place or for society as a whole. But what do we mean by development? The simplest definition is that development means change. However, “this is not completely self-evident” (Aronsson, 2000, p. 31). This author also states that existing schools regard development with how and what to measure, argues that development is also a question of scale as positive development at the macro level may be negative at the micro level, and suggests that “it might also be useful to ask the following question: development for whom, how, and to what?” (p. 32). Development in the context of tourism does not stay out of those quests. Briefly, in the relationship with its subjects, tourism consists of “the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes” (UNWTO & ILO, 2008, p. 2). In this vein, a broad and complete model framework of tourism development was compiled by Sharpley and Telfer (2002) (Illustration 1). By establishing the relationship between tourism and development studies, those authors demonstrate the interdependence between tourism and the environmental, economic, socio-cultural, community, and human resources issues in which tourism is developed as well as between tourism and the extent of local, regional, national, and international tourism. Put differently, although each determined tourism element with its outcomes and other influential factors can be separately studied, each tourist facet is related and interacts with others to form a dynamic tourism development system.

Practically, Noronha (1976) initializes a condensed process of tourism development with three stages: 1) the discovery of a potential area by tourists, 2) the response of the host by establishing tourist infrastructures, and 3) the offering of fully systematized tourist activities and administration with impacts and modifications over time. Very likely, Noronha’s process established the fundamentals of tourism development for the further concept of the Tourism Area Cycle of Evolution generated



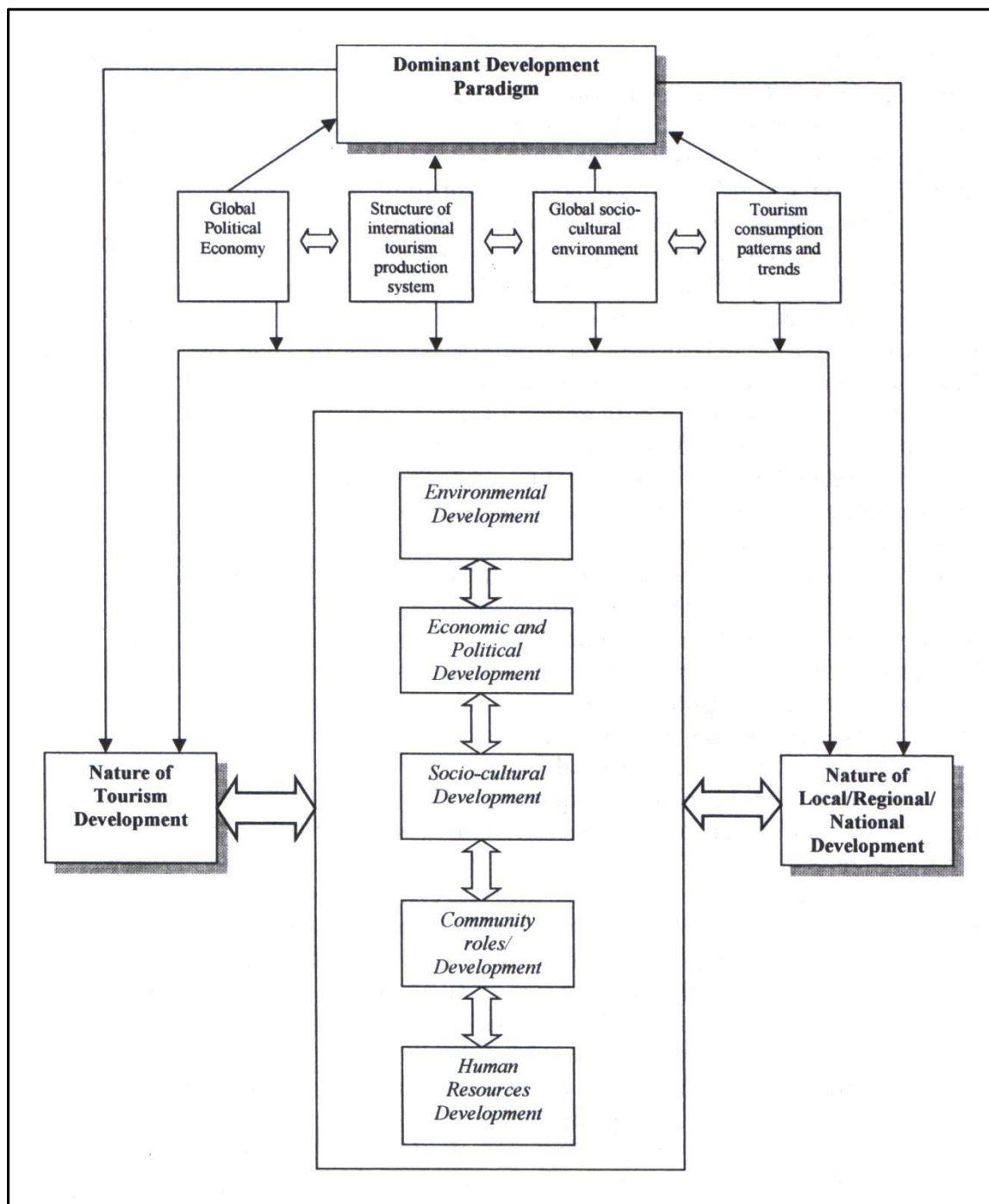


Illustration 1. Model showing the relationship between tourism and development studies (Source: Sharpley & Telfer, 2002, p. 4).

by Butler (1980) (Illustration 2). Entertainment tourism, heritage tourism, or spiritual tourism, for example, may have certain typical traits of development and may differ in each situation, but they are deemed to evolve almost compatibly with this six-phase cycle

of Butler: (1) exploration, when tourists begin to explore a new place. When the number of tourists increases, (2) involvement is determined by building tourist facilities. As the number of tourists and facilities accelerates, (3) development truly exists with all successes and consequences that a tourism industry can bring to this development. The apogee of this development is referred to as (4) consolidation, in which all tourist resources are fully exploited. The development now enters (5) stagnation, as fewer or no more tourists arrive. The final phase is where the (6) rejuvenation or decline of tourism takes place. The choices are whether (A) to continue with new initiatives, (B) to modify capacity levels to bring them in line with demand, (C) to readjust with some maintenance, (D) to decrease competitiveness, or (E) to drop by severe interventions that ends the tourism life cycle. However, Butler's cycle is not always a neat curve because some

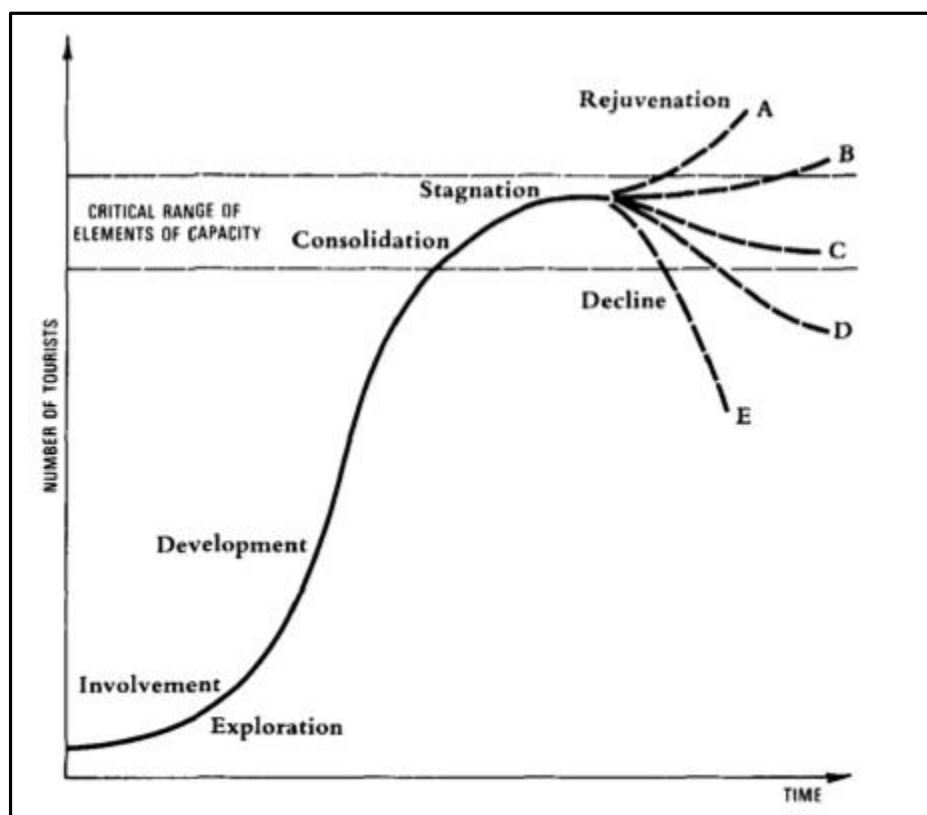


Illustration 2. Hypothetical evolution of a tourist area  
(Source: Butler, 1980, p. 7).

development conditions are out of direct control and can affect tourism processes and destination management in an unexpected manner (Swarbrooke, 1999). This author also

comments that despite the difficulties recognizing the start of each stage, this model remains a good conceptual indicator of how destinations develop rather than a precise technique for planning processes. Similarly, although confirming that Butler's cycle very clearly illustrates the process of tourism development over time, Aronsson (2000, p. 129) also notes that it "has been criticized as too deterministic and not taking into account that places are unique... One exciting question is how the new differentiated and, in some cases, small-case forms of tourism fit into Butler's model... The model is not wholly adequate for analyzing the development of these forms in an area except in those cases where the small-scale form of tourism opens up an area for mass tourism... [The model is] very general." As a supplementation, this author introduces a step model of specialized offering reproduced from the study of Flognfeldt and Onshus (1996). This model offers more details on how to approach the structural development of tourism with its different levels (Illustration 3), which "is easier to fit the late modern forms of tourism into this model (see Figure 8.2) than into Butler's" (Aronsson, 2000, p. 130). While Butler's concept of evolution mentions the consequences of tourism development through the five options of continuation, modification, readjustment, decrease, and dropping after the stagnation phase, product diversification is presumed after the last step of advanced service offering in Flognfeldt and Onshus's model. Further, while the model of Flognfeldt and Onshus focuses on the specialization of tourist products and services in each step as the micro tourism development, the macro tourism development of space and destination is emphasized in Butler's concept of evolution. Given the existing tourism perspectives of both models, the choice and decision of tourism designers are based on development policies and the available conditions in the destination. By offering a model of third world tourism development, Britton (1982) also argues that tourism development may not be established through an evolutionary process but is rather dependent on demand from developed nations and their business practices. A destination should pay attention to the global firms that control tourism flows to ensure that the funds and certain expenditures generated from tourists return to the developed countries in which firms are located. Additionally, following the demand, potential inequalities in tourism

development at the destination may occur; for example, attractions in urban areas can receive more attention than those in rural areas. Regarding the operation of tourism

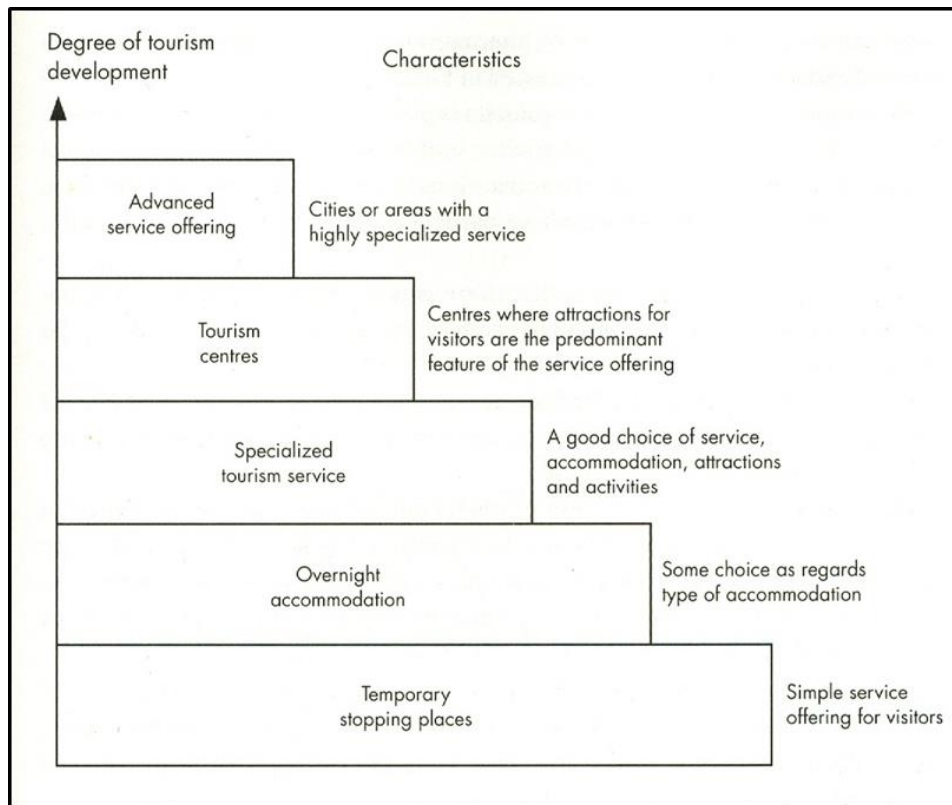


Illustration 3. Step model of tourism development

(Source: Flognfeldt and Onshus, 1996, p. 12; reproduced by Aronsson, 2000, p. 129).

development, a spatial-temporal model can be developed in the context of a sector paradigm, in which the tourism economy includes two separate but co-existing sectors, namely the formal and informal tourism economies (Oppermann, 1993). While the formal sector is denoted by standard hotels, capital investment costs, and profit leakages through importation and transference, which are less integrated into the local economy, the informal sector mainly consists of street vendors, mini transportation, and small locally operated accommodations. The core discussion around this model is which sector the destination should select for appropriate and efficient tourism development. For instance, the informal sector may be preferred for a strategy of generating more economic benefits in peripheral areas, as it would be an opportunity loss for local entrepreneurial development if decided otherwise. From a mutual benefit perspective, Gartner (1996, p.

11) determines the process of tourism development as the one “of increasing the quality of life for tourists and host societies alike.” As models are more specific, selection and application require more caution in order to be able to avoid negative development consequences, particularly in the long-term, such as “low wages, unstable labor markets, racism, a high cost of living, and poor housing are some of the conditions the would-be migrants have found in Cancún [Mexico]” (Hiernaux-Nicolas, 1999, p. 139). Similar situations can happen in developed nations as Argarwal (1999) describes. For instance, many British seaside resorts encounter severe difficulties of declining visitor numbers, high unemployment, and a lack of investment.

Reviewed and synthesized from the literature, the morphology of tourism development has been discussed to understand how tourism is developed and classified by different development theories, which are either titled as a meaningful terminology or suffixed with “paradigm”, “theory”, “approach”, or “development” (Andriotos, 2000; Sharpley, 2000, 2003; Andriotis & Vaughan, 2009; Awang, Hassan, & Zahari, 2009). Andriotos (2000) and Andriotis and Vaughan (2009) determine four development theories as follow:

1. *Laissez-faire*: This is the traditional development that suggests, without much interference of government and operations of individual entrepreneurs, the production and goods exchange, or tourism development in this context, can be attained by themselves thereby raising local standards of living.
2. *The diffusionist paradigm*: A development process that extends from one location to other locations, better understood as emanating from the core development to peripheral areas. A prerequisite for this to happen is innovation, which does not need to be new, but either exists in certain areas or refers to tangible objects or intangible phenomena.
3. *The dependency theory*: A development at peripheral countries, regions, or areas in which large corporations and foreign headquarters of tourism-generated countries exploit and control many development facets such as investment capital, resources, major services, and main tourism expenditures.
4. *The sustainable development approach*: A development that emphasizes the preservation of resources and maintains them for the needs of future generations,

increases productive potentials, ensures equitable benefits for all communities and tourists, while maintaining capacity for continuous development.

In the same context, however, Sharpley (2000, 2003) and Awang et al. (2009) discuss four other development theories:

1. Modernization theory: Tourism is approved as a development strategy that generates foreign exchange, increases gross domestic product, attracts investment capital, facilitates technology transference, promotes employment, introduces modern occidental values of life, which are to be determined through the development stages of a nation.
2. Dependency theory: Tourism development in peripheral countries is strongly controlled by core countries and managed by transnational corporations, which use their technologies, capital, power, and application of tourism enclavic structure to maintain and reinforce the inequalities of socio-economic forces in peripheral places.
3. Neo-liberalism: A tourism development in which the government, affected by certain unexpected domestic or foreign events such as an economic crisis, restricts its support to and management of tourism and yields to the private sector to regulate the tourism industry.
4. Alternative development: Based on the concept of sustainability, this tourism development focuses on a range of strategies of conservation, greenness, responsibility, control, friendship, and community, which brings common benefits to both the tourism environment and to local residents and tourists alike.

There is an overlap between the development theories of Andriotos (2000), Sharpley (2000, 2003) and Awang et al. (2009). What is crucial is the process of development, as carried out and experienced in many destinations. Each development theory just presented has its own individual nuances, but the common denominator of development still is the relationships among many factors such as development space, government regulation, community engagement, strategy implementation, and development barriers that weave themselves into the development process.

### **Development Space**

The development of every tourism type and product – whether cultural, historical, or spiritual – commonly includes development characteristics of either urban, rural,

peripheral, or island tourism. Urban tourism can be defined as a form of industry that the government uses to revitalize sections of a city, and how this tourism is integrated into the community can have certain impacts on regional development (Telfer, 2002a). Fainstein and Judd (1999) give an example that, in a city with a high crime rate, instead of guiding tourists to explore too many community corners, a better approach is to separate tourists from sensitive areas into typical attractions with potential expenditures, such as the business-entertainment complex of the Renaissance Center in Detroit. Other famous urban tourism destinations that generate large tourism revenues for the host city include Paris with its strong historical image, the attractive city icons of Sydney Opera House or the Canadian National Tower in Toronto as well as unusual events such as the Olympic Games (Holcomb, 1999). Jansen-Verbeke and Lievois (1999) also point out that heritage activities in European cities with a mission of nostalgia, authenticity, and entertainment have received increased attention and they are being used to stimulate the regional economy and reinforce the value of urban life.

Sharpley and Sharpley (1997) discuss that rural tourism is continuously utilized for socio-economic regeneration and diversification. However, they also warn that while rural tourism continues to be a regional development tool, planners should be aware of possible problems for hosts and tourists including congestion, crowding, souvenir shops replacing traditional shops, and possible labor migration to tourism sectors leaving scarce human resources for farming. Broadly speaking, rural tourism is an economic attempt to keep pace and adapt to the global economy (Hall & Jenkins, 1998). In a further vision for the development of this tourism size, Butler and Hall (1998, p. 117) are concerned about “how many heritage trails, pioneer museums and villages, historic houses, roadside produce stalls, authentic country cooking, festivals, country shoppes, and Devonshire teas can we stand?” This question reflects a concern about the tourism competition among many rural areas, yet developing certain strategic marketing is deemed to be an efficient approach for rural development. Besides, the rural tourism products listed in that question should be also counted as the advantages of rural tourism developed from local initiatives and management that promote local cultures (Telfer, 2002a).

Tourism development in peripheral areas can help modernize declining areas, but communities can choose to avoid tourism development as a mean of revitalization as well. Perderson and Viken (1996) show a case of peripheral tourism development in a northern region of Norway that, in addition to preserving the indigenous Sami culture, initiates new ways of living and creates new local identities that adapt to modernization and globalization processes. In another case, not long before in 1993, the government of Queensland, Australia decided not to extend electric power north of the Daintree River to limit the appeal of tourism development into isolated areas and conserve this environment in the long term (Telfer, 2002a). This author also identifies peripheral tourism under the labels of wildlife tourism, nature tourism, and adventure tourism; activities mainly associated with remote settings. The main characteristics of peripheral tourism can be cited as low economic levels, dependence on traditional industries, rural, high scenic value, poor information flow, less concerned about decision making, and underdeveloped infrastructure (Botterill, Owen, Emanuel, Foster, Gale, Nelson, & Selby, 2000).

Many nations continue to discover the potential of their own islands and develop them for tourism. Jenkins (1982) argues that as resorts are preferred foundations for island-based tourism, these resorts have advantages for island tourism development despite their geographical separation from the motherland with its conventional tourism. Further, Milne (1992) recommends that island tourism be planned and integrated within the broader social, political, and economic objectives and constraints to gain maximum benefits from tourism in island microstates. This is deemed to be a relevant policy, because islands sometimes encounter certain issues such as limited local markets, difficult access due to severe weather, and less support from the motherland (Butler, 1996). Notably, the lack of tourism precincts on islands – areas in which various attractions are clustered in freely accessible spaces and facilitate social interactions between host and tourists – is a main reason for the decline of tourism development on islands, as is the case for Fiji compared with Bali, Indonesia (McDonnell & Darcy, 1998), where tourist products are more gathered and determined.

Tourism development in each of the four spaces just presented has its own characteristics, and can offer certain tourism types whether historical, cultural, traditional,



entertainment, or relaxation. Moreover, depending on existing initiatives and potential of the space, spiritual tourism can be also included and developed for the diversification of a tourism space. For example, spiritual tourism in the context of urban tourism is in Delhi, India, where the splendid and sacred Hindu Birla temple is visited during city touring (Cultural India, n.d.). In another space, the spiritual contemplation at the superb natural red rock formation in Sedona, US is associated with rural tourism (SCOC, 2012). Besides, as peripheral tourism encloses some tourist activities at distant places, spiritual tourism can be also developed such as visitation to the conscious living in the community ecovillage of The Findhorn Foundation in Moray, Scotland (Findhorn Foundation, 2012). Finally, the spiritual cruise that departs from Florida, US to visit Caribbean islands with various spiritual ceremonies and workshops organized on board is included in the development of island tourism (Life Journeys, 2012).

Related to the spaces of tourism development, as long as they are developed considering the prevailing culture, history, heritage, ecology, and spirituality, tourism impacts as mutual influences between the host and guest emerge conditionally. A rich body of the literature discusses tourism impacts concerning the environment, economics, and socio-culture. Negative environmental impacts result from the use of resources such that the “quantity of available resources diminishes [and] the quality of these resources deteriorates which has a negative influence on the tourist product” (Giaoutzi & Nijkamp, 2006, p. 3). The discovery of valuable nature, initiation of protection, cooperation between hosts and guests, and funds for conservation are evaluated as positive environmental impacts. Among many environmental initiatives for tourism, Mihalič (2002) recommends a long-term tourism valuation on environmental goods (nature, beaches, etc.) by adopting legislation that allows for the establishment of private property rights to these types of goods so that they can be efficiently included, planned, and utilized for tourism. From a broader view, by seriously considering and applying appropriate and simultaneous actions to local, social, and environmental determinants, tourism may not always cause environmental degradation but rather enhance the environment and promote local tourism development (Southgate & Sharpley, 2002).

Regarding the economic impacts of tourism, they are the main “economies of neighboring communities through employment and [the] private business is an especially important source of foreign currency” (Timothy & Nyaupane, 2009, p. 64). On both sides, there can be positive impacts, such as revitalizing small businesses as in the case of the forgotten Shermathang villages in Nepal (Lama, 2000), or negative impacts, such as inducing short and risky unemployment issues in the Tenggerese community of Indonesia (Cochrane, 2000). From a classic view, Peters (1969, p. 11) expounds that tourism development, “by its nature, tends to distribute development away from the industrial centres towards those regions in a country which have not been developed,” compared with the trends of tourism markets and investments that favor richer regions (Williams & Shaw, 1998). Based on such an estimation, Mihalič (2002, p. 100) states that tourism development is a vehicle for regional economic development whether within a particular nation or between less developed and developed nations. This author also discusses that from the microeconomic perspective, tourism development may also result in demand-pull inflation or deflation to both incoming and outgoing tourism revenues. Understood as a reversible cycle, if the supply of the goods and services of the host are not enough to adapt to the needs of tourists, and if the general price level rises and plays its part in the general inflation of the host, this also contributes to the deflation of other destinations’ economies as tourists opt for low-price tourism destinations.

The socio-cultural impacts of tourism are understood as communication and exchange among human values, religious beliefs, traditions, customs, lifestyles, behavioral patterns, and various attitudes of both guests and host, “and, if planned correctly, may increase the well-being of the host population” (Sharma, 2004, pp. 92-93). Hashimoto (2002) discusses that tourism development can positively contribute to the protection and enhancement of traditions, customs, and heritage that otherwise may be eroded or lost by modernization adaptations. In particular, a local guide is the main catalyst for direct cultural exchange (Telfer, 2000). Goeldner, Ritchie, and McIntosh (2000) claim that tourism can be regarded as a peace movement, but also mention that tourists may negatively impose a sort of cultural imperialism when requiring the host to meet tourists’ needs, such as providing hot water 24 hours a day or familiar food. Most

noticeably, the demonstration effect creates envy in some sectors of the host when exposed to tourists' culture, such as creating admiration for western culture from Indonesian youth (McCarthy, 1994). Along with the development of tourism, family structures and values can also be affected. Szivas and Riley (1999) and Dahles (2000) show that in some countries young and highly skilled people leave their current jobs for tourist jobs with high salaries and better lives, which raises the issue of the relationships among gender, tourism, and social development (Apostolopoulos, Sönmez, & Timothy, 2001). Directly and indirectly, other tourism socio-cultural impacts are linked to drugs, prostitution, crime, and terrorism. Viewed from another angle, tourism development is a "double-edged sword as the industry may bring in more money to the local population and government and thereby raise living standards but at the same time there can be sociocultural costs associated with the development" (Hashimoto, 2002, p. 225).

Appropriate conservation, management, and marketing are important to ensure a steady development of tourism space. Discussions of such matters are very rich in the tourism literature, yet this review only touches on some generalisations. To integrate the cultural, spiritual, and ethical dimensions into conservation practices, Infield & Mugisha (2010, p. 24-28) propose "[to] pilot projects on the application of culture to conservation initiatives, focusing on conflict resolution, improve information exchanges on cultural values practices, raising awareness, and mainstream cultural values approaches, building capacity for cultural approaches to conservation, integrating cultural approaches into payment for environmental services and climate change initiatives, engaging the private sector, [and] exploring the potential for ethical approaches to conservation policy and practice." In order to help protected area managers, Wild and McLeod (2008, pp. 21-25) introduce the following six management principles:

- “1. Recognise sacred natural sites already located in protected areas.
2. Integrate sacred natural sites located in protected areas into planning processes and management programmes.
3. Promote stakeholder consent, participation, inclusion and collaboration.
4. Encourage improved knowledge and understanding of sacred natural sites.
5. Protect sacred natural sites while providing appropriate management access and use.

6. Respect the rights of sacred natural site custodians within an appropriate framework of national policy.” Regarding marketing, one valuable reference is the spiritual tourism research of Haq, Wong, and Jackson (2008), which is based on Ansoff’s strategy matrix from interviews in Australia and Pakistan. This study analyzes the four strategic marketing quadrants as first, market penetration strategies: designed to invite existing spiritual tourists to purchase and experience spiritual tourist products and services more often or to recommend to other tourists. Second, market development strategies: designed to invite new tourist market segments to try existing spiritual tourist products and services. Third, product development strategies: designed by operators to tailor and offer new spiritual products, services, and experiences to their regular customers. Fourth, diversification strategies: designed to offer new spiritual tourist products and services to new tourist market segments. Later, in order to supplement those strategies, Haq, Newby, and Jackson (2009) refer to the four phase segmentation process model: segmentation analysis, evaluation of segmentation, implementation of segmentation, and control of segmentation (Goller, Hogg, & Kalafatis, 2002). Therein, the first phase of segmentation analysis is specifically applied to interview and code for the theme of tourist inclusivity and exclusivity, aiming to develop a more frugal segmentation technique for the international marketing of spiritual tourism.

### **Development And Government**

As the tourism process is increasingly institutionalized with the participation of various interested parties (Din, 1990), Nelson (1993) proposes an 18-point action strategy. This strategy outlines the role of government in tourism development such as developing standards and regulations for assessments, monitoring and auditing proposals, and designing and implementing consultation techniques for the acceptance of development projects within a local culture and setting. Stated differently, tourism development can also be supported by the government through coordination, planning, legislation and regulation, entrepreneurship, stimulation, and interest protection (Hall, 1994). Still, Hall (1994) also mentions that the governmental role is not only a plain reflection of social interest in tourism but also sometimes works against public welfare because of value preferences, such as when governmental policy displaces or relocates

local residents in the pursuit of regional or national tourist development. For example, in 2004 the indigenous people of Chhattisgarh, India, were forced to relocate “due to government plans to bring tourism to the area through the development of a national park,” while in Sri Lanka, local people were excluded and marginalized from their lands and livelihoods “because of planned strategic developments mainly for tourism” (Wadhawan, 2008, web page).

Given that tourism development is a relevant factor in these cases, the question is how to reach agreement between these two entities. Ioannides (1995) summarizes governmental objectives for tourism into two broad functions: 1) to establish a forum that allows tourist suppliers to coordinate their activities and 2) to promote tourism development. Indeed, not only can the tourism infrastructure and amenities be associated with various economic aspects, but the state can also utilize tourism planning as a tool for regional economic development by making use of arts and culture or conserving heritage sites (Brohman, 1996a). The development of the tourism economy, as in other sectors, cannot survive without government involvement, as this has the ability to provide political stability, security, and the legal and financial framework that tourism development requires (Elliot, 1997). Further, the government can assist tourism by offering services that can ensure safety is maintained for the public. Hence, the role of government should be recognized with conciliations because its involvement in tourism planning can guarantee that tourism development is integrated into the broader economic and social needs of the country (Telfer, 2002b). A consideration of this government role is that it “presumes an objectivity that may be compromised by political ideologies and agendas. Heritage [and tourism resources] can therefore additionally act as political capital to be expended in pursuit of broader policies, often aligned to hegemonic and economic goals, and especially nation-building” (Henderson, 2009, p. 87). Nonetheless, there are some signs of reverse balance in tourism resources management, which “are occurring in the context of global policy shift[s] away from ‘government’ towards ‘governance’, in which civil society plays a more prominent role in managing collective affairs, rather than allocating decision-making to the public sector” as Cochrane (2009, p. 266) concludes in the study of Indonesian ecotourism development.

## **Development And Community**

In judging the position of community in tourism, Fitton (1996, p. 173) ascertains that the empowerment of the local community can develop tourism with the “needs and aspirations of host communities in a way that is acceptable to them, sustains their economies, rather than economies of others, and is not detrimental to their culture, traditions or, indeed, their day-to-day-convenience.” Following Brohman (1996b) and Timothy (1998), all communities as organizations, business associations, public agencies, NGOs, low-level governments, and destination residents are important and interdependent stakeholders; no single unit or group can solve tourism issues by acting alone. By providing and sharing knowledge, activities, and operational experiences in different economies, the contribution of community can continuously improve tourism development (Shaw & Williams, 1998). Thus, while common empowerment to societal entities maintains social equilibrium and cohesion for the community to cooperate and develop initiatives, political empowerment offers locals a cooperative voice and local tourism agencies the occasions to reveal information and input from the community for business decision making. Moreover, as the community is empowered economically, as tourism money spreads across all residents and the community, to develop self-esteem and pride in locally owned resources can also result (Scheyvens, 1999). Owing to the importance of community involvement from the diversified entities that go beyond regular residents to include other stakeholders, all voices need to be heard, for example, local entrepreneurs should not be omitted as they supply tourist commodities and establishments (Telfer & Wall, 2000). In the tourism decisions made by heads of government, power elites, or foreign companies and service providers, Mitchell and Reid (2001, p. 114) see that “local people and their communities have become the objects of development but not the subjects.” Even traditionally under-represented women and racial minorities should be given a voice in the decision making process for sustainable tourism goals, as they are directly and indirectly affected by tourism (Timothy, 2002). This author shows that a community contribution can avoid some of the negative impacts of tourism, implying that community-based tourism is a more sustainable form of tourism development than conventional mass tourism because it allows the community to break

away from oligopolistic and hegemonic individuals and groups. An example related to spiritual tourism is the case of Taos Pueblo in New Mexico, which limits tourist access to certain sacred places and ceremonies in order to protect these sites from the unexpected behaviors of certain disrespectful tourists (Timothy, 2002). Although the efficient contribution of community-based tourism to tourism development is obvious, some obstacles in the operation remain. Britton (1987) argues that one such difficulty is marketing locally owned businesses to the outside, which restricts the development of community tourism. Moreover, sometimes due to the peripheral characteristics and remote conditions of community, which are not as convenient and beneficial for tourism initiatives, the central government hesitates in meeting the development needs of such distant communities (Timothy & White, 1999). A high level of cooperation within a community and among communities is necessary for success but these are not always fully realized and reached (Parker, 1999). In certain situations, Timothy (2001) explains that certain customs that view women and minorities as not having much capacity may exclude them from tourism participation and contribution. This can result from the strong and centered power of a single ruler, leader, or group of leaders that decides for the community (Sharpley & Telfer, 2002). Indeed, “community support is generally required for the success of visitor attractions, particularly where financial or in-kind assistance is required on an ongoing basis” (Prideaux, 2008, p. 87).

### **Development Strategy**

An academic definition of strategy that covers various social science applications is provided by Johnson, Scholes, and Whittington (2008, p. 3) who state that strategy is “the *direction* and *scope* of an organisation over the *long term* which achieves *advantage* in a changing *environment* through its configuration of *resources and competences* with the aim of fulfilling *stakeholder* expectations.” Applying this to the tourism domain, “*direction*” is explained as tourism orientations (e.g., economic, customer focus), “*scope*” is understood as tourism conditions (e.g., policies, land), “*long term*” is explained as tourism milestones (e.g., promotion, evaluation), “*advantage*” is denoted as tourism perspectives (e.g., attractiveness, result), “*environment*” is manifested as tourism trends (e.g., market, initiative), “*resources and competences*” is presented as tourism products

(e.g., spirituality, culture), and “*stakeholder*” is determined as tourism entities (e.g., company, tourist). As tourist areas and products can be differently structured and designed and because visions, goals, and approaches to achieve development are particularly selected, formulas of tourism development strategy vary from word to meaning, from abstraction to concretion, and from difference to similarity. For instance, Caribbean tourism designed its 1998-2000 strategy based on the following eight areas of common definition, standards development and measurement, information sharing and training, marketing, regulatory framework, recognition, incentives, and resource mobilization. Under these areas, many “Actions” were implemented such as “To develop a code of conduct for the Caribbean region with respect to environmental and cultural preservation linked to the tourism product” for the area of Regulatory Framework (CTO, 1999, p. 7). At a smaller scale, for the Moneragala district of Sri Lanka, Wimalaratana and Silva (2006) also recommend specific strategies for community-based sustainable tourism development after analyzing in depth tourism potential. Potential areas for development include developing minimum infrastructure, disseminating investment opportunities, promoting tourist products, preparing long-term plans, preserving and promoting local heritage, strengthening links, educating the community, identifying tourism areas, and modeling city tourism. Fundamentally, “the idea of a development strategy is that it should provide the guidelines for planning a certain development. A strategy consists of visions and goals for the future and the means to achieve them” Aronsson (2000, p. 131). This author also recommends a preconception of the following points and questions before designing a tourism development strategy in order to ensure adequate development:

- “- Inventory of existing and potential resources for tourism.
- Description and analysis of the structure of the tourist industry – the regional tourism product (cf. Kamfjord 1993).
- Analysis of the demand.
- Survey of the development ambitions of the representatives of the tourist industry.
- Survey of the wishes of the local residents regarding the development of tourism.



- How can both a good physical and ecological environment and a good social and cultural one be maintained when developing tourism?
- Where should the tourist industry be developed?
- When should the various parts of the tourist industry be developed?
- What level of tourism is desirable?
- Is it possible and desirable to lengthen the season?
- What form of organization for tourism issues should there be in the area of question?"

As these issues are flexibly proposed, tourist planners can tailor them to design a strategy that best fits the inherent tourism conditions and intentional development goals. One illustrative case here is Utah tourism, which customizes the above fundamental strategies and relies on product strategies that:

“- Encourage development of a full range of accommodations and facilities [,]

- Encourage development of evening activities [,]

- Encourage additional cultural activities [, and]

- Develop opportunities for destination travelers and "windshield tourists" (FCAOG, 2006, p. 53), for the purposes of increasing visitor awareness, length of stay, and attention of tour operators, and promoting the Utah's Patchwork Parkway within the broad tourism perspectives of the state. A particular strategy of spiritual tourism development is added for a broader view of strategy diversification. In aiming to develop qualitative spiritual tourism in Gujarat, India, Patel (2010) formulated strategies of creating destination awareness, connecting temples internationally, developing linkages with surrounding spiritual destinations, attracting branded tourist amenities, promoting destination e-marking, developing co-operative marketing partnerships, and developing high quality promotional materials. Although a tourism development strategy is mainly established for certain specific destinations or products, an essential strategy that is frequently mentioned in the literature and usually applied for efficient tourism development is regional alliances. Such alliances are based on countries that have a shared international border but they can also be understood as the cities and provinces of a country, thus cross-border collaboration in tourism development can be explored in different contexts (Timothy, 1995, 2000). For example, the US and Canada jointly strive

to promote the regions along Niagara Falls as a distinguished regional tourism destination (Telfer, 2002a). Similarly, Caribbean islands cooperate to promote tourism for the whole region (Teye, 2000), while the alliance among the coastal provinces in central Viet-Nam aims to bring into play more efficiently the tourist advantages of each province and enhance the attractiveness of regional tourism equally (Cường, 2012). This strategy of regional alliances fulfills the first and third factors of the four factors that influence the strategic framework determined by McGettigan, Griffin, and Fiona Candon (2011, pp. 81-82) in their study of religious tourism strategy for the west and northwest of Ireland:

“- Developing a strategy through inter-regional cooperation (Through inter-regional cooperation, terms of reference for developing spiritual tourism were drawn up in conjunction [and] in consultation with region’s stakeholders...)

- Changing life styles (... Consumers are seeking more authentic experiences that are emotionally satisfying and are willing to immerse themselves in spiritual and cultural traditions...)

- Shorter more frequent breaks (...Recent market trends show that tourists are favouring short break urban destinations. Tourists have a greater choice of holiday, are using the internet to book special offers and are using low cost airlines...)

- Innovative experiences (...This should be done through innovation in the current and new product offering, thereby enticing visitors to stay longer to experience new niche offerings.”

### **Development Barrier**

One serious barrier to tourism development comes from the neo-colonial/dependency model generated by developed countries, which is an external tourism approach with forms of transnational tourism corporations that use their market powers to control the tourism of small and peripheral territories and increase challenge for the initiatives and validity of state-centric development approaches (Bianchi, 2002). Further, the nature of tourism consumption can also obstruct effective tourism development. As Sharpley (2002) shows, among various tourist consumption types, such as experience (personal fantasy pursuit), play (personal communal sharing), or classification (personal identification discovery), consumption as an integration (self-

object assimilation) mostly contributes to tourism development in terms of environmental protection, a stable economy, and harmonious cultural exchanges. Generally, every consumption type should take into account adequate planning and product customization in order to match the destination's conditions and meet the needs of tourists as well, rather than completely expecting tourists to modify their tastes to meet the tourist products of the destination. Especially in developing countries, the barriers derived from the "limitations to community participation in the TDP [tourism development process] may be analyzed under three main headings; limitations at the operational level; structural limitations; and cultural limitations" (Tosun, 2000, p. 618). In discussing these three categories, this author refers to limitations at the operational level as the centralisation of the public administration of tourism, lack of coordination, and lack of information. Meanwhile, structural limitations comprise the attitudes of professionals, lack of expertise, elite domination, lack of an appropriate legal system, lack of trained human resources, relatively high cost of community participation, and lack of financial resources. Regarding cultural limitations, they mainly consist of the limited capacity of poor people and apathy and low level of awareness in the local community. Timothy, Wu, and Luvsandavaajav (2009, p. 104) also bring on some similar points when stating that the problem of tourism growth in developing nations is caused by "a lack of planning and tourism management authorities to deal with specific sites and address each one's unique challenges and opportunities. Not surprisingly, a lack of funding also creates problems related to conservation, training, and interpretation." To take Iran as a case, tourism development in this country still needs remedies to minimise structural and institutional barriers such as the lack of an integrated plan and unawareness of tourism benefits, social and cultural barriers such as poor marketing and information, educational and workforce barriers such as the lack of education and specialised forces, and infrastructural barriers such as the poor transit system and lack of enforcement agencies for tourism programmes (Parvaneh, 2013). Perhaps, there is no perfect tourism development from which barriers can emerge in every phase of development. Given the existence and variety of development barriers at any scale for any nation, region, town, or place, a true open-mindedness of every societal entity, integrative cooperation among

these entities, and an adequate funding level are deemed to be a solid foundation for further solutions and initiatives to remove certain tourism development barriers.

### **Development Of Spiritual Tourism**

Regarding the development of spiritual tourism, a brief overview of the meaning of spirituality is provided for the further illumination of spiritual tourism. This term is derived from the word-root *spiritus* in Latin, Hebrew, and Greek, which means air, wind, breath, courage, vigor, soul, and life (O'Neill & Kenny, 1998; Buck, 2006). Following the American Heritage Dictionary (1982, p. 1178), spirituality is defined as the “state, quality, or fact of consisting or having the nature of vital principle or animating force traditionally believed to be within living beings, not tangible or material.” As the spirituality literature varies by discipline and schools, spirituality definitions also differ from each other, but share mutually supportive perspectives. For instance, spirituality is an ensemble of meaning, value, transcendence, connecting, and becoming (Martsof & Mickley, 1998). More synthesized and broader, Meraviglia (1999, p. 24) defines spirituality as “experiences and expressions of one’s spirit in a unique and dynamic process reflecting faith in God or a supreme being; it is connectedness with oneself, others, nature, or God; and an integration of the dimensions of mind, body, and spirit.” In addition, spirituality in an integration context connotes the individual’s knowledge and belief system, experiences of inner and exterior life, and institutional activities that support those elements (Louis & Alpert, 2000). Moreover, spirituality is an individual quest for a transcendent relationship by establishing and/or maintaining a dynamic relationship with God/supernatural being and significant others through belief, faith, and/or religious practices such as prayer, worship, or reading (Mahlungulu & Uys, 2004). Nevertheless, spirituality is deemed to be a broader concept of personal experience than religion that is usually linked to a specific doctrine and group of people (Berry, 2005). Based on the five criteria of experience, corporation, self, connection, and with/without religion, Buck (2006, pp. 289-290) continues the evolution of this definition by stating that spirituality is “that most human of experiences that seeks to transcend self and find meaning and purpose through connection with others, nature, and/or a Supreme Being, which may or may not involve religious structures or traditions.”

From this point of view, two selected definitions of spiritual tourism are introduced; although these are abstract, they indeed connote the spiritual values presented in the previous overview of spirituality. Spiritual tourism “is completely different to the sightseeing to scenes and contemplation to physical dimensions. Spiritual tourism means to visit the hearts and the minds of the sages at different places and especially at environments that have rich civilization” (A. P. J. Abdul Kalam, quoted by Tùr, 2004, web page). Further, this visit can go along with “a pilgrimage to a land that is hallowed by the footsteps of patriarchs and prophets; a land that Christians hold in particular veneration as the setting for the events of the life, death and resurrection of Jesus” (Pope Benedict XVI, quoted by Holy Land Pilgrimage, 2009, web page), as emphasized by Pope Benedict XVI when he journeyed to Jerusalem as a pilgrim.

In the literature of tourism, “traditionally, scholars viewed travel as being devoid of spiritual meaning” (Willson, 2011, p. 18). Indeed, there was a time when tourism was viewed as hedonistic and superficial, in which tourists were rich and selfish, traveled in luxury, remained in their “bubbles”, merely experiencing the peripheral importance of travel and gaining little personal meaning (Lowenthal, 1962). This author states that despite “the phenomenal increase of the tourist industry in recent years, the suspicion still endures that travel for its own sake is an idle pleasure – one really ought to have some serious purpose in mind” (p. 124). This is a form of travel “to escape boredom, to elude the familiar, and to discover the exotic” with “little significance to the inward life of a people” (Boorstin, 1992, p. 78, 103). Towner (1985) also considers the motivations and sophistication of those tourists, which are deemed to be privileged or even just endowed with economic resources (Howe, 2001). As tourism trends develop, MacCannell (1973), Franklin and Crang (2001), and Uriely (2005) show that over recent decades tourism has not only become a pleasure pursuit but has also embraced various significant meanings to people and considerably shaped their lives. More positively, tourism is more than physical and covers a wide range of mental and spiritual experiences (Dann & Cohen, 2001; Smith, 2003; Timothy & Conover, 2006). Tourists now are more active in the creation of experiences in imbuing themselves with personal meanings and situating themselves within the wider world in which they live (McIntosh & Prentice, 1999; Selby,

2004; Ateljevic & Doorne, 2005). Hence, tourism is no longer purely hedonistic and simply pleasant, as Cohen (1979), Noy (2004), and Uriely (2005) argue that now tourists' experiences are modified from homogeneous and isolated from daily life to more personal and incorporated. More concretely, tourism experiences are not only associated with physical travel to a certain place but may also become a spiritual experience that embraces physical and psychological benefits, altruism, and other personal development and changes in life (Wilson & Harris, 2006). Many authors such as Cohen (1979, 2006), Ryan (1995), Beeho and Prentice (1997), Palmer (1999), Noy (2004), Uriely (2005), McIntosh and Mansfeld (2006), and Zahra (2006) also advocate that tourism can significantly assist tourists finding and exploring their personal values, meanings, and purposes in life, which can be defined as spiritual tourism.

Conventionally, spiritual tourism occurs when the orthodox religious believer may look over the local temple or church and resolve to journey, after feeling the call of a certain distant and miraculous holy place for the revivification of faith (Turner, 2005). Alternatively, it is the call of certain spiritual messages from the New Age movement (Tolle, 2011; Hay, 2011; Chopra, 2011; Byrne, 2011). As mentioned earlier, spiritual tourism is not always characterized by religion; other non-religious characteristics such as wilderness are also spiritual as they meet a certain tourist's need for solitude or reflection upon his or her life (Fredrickson & Anderson, 1999). Indeed, there is strong evidence to support the notion that wildlife, rurality, or nature tourism contain spiritual meanings (Schanzel & McIntosh, 2000; Ivakhiv, 2003; Schmidt, 2005; Singh, 2006). Further, as Shackley (2006) discusses, spiritual tourism is often seen as a subset of cultural tourism. Therefore, this tourism type can refer not only to the form of tourism that has the religious motivation of pilgrimage, but also to non-religious activities such as traveling to sacred sites for sightseeing, culture learning, and recreation purposes (Mu et al., 2007). Willson (2007) also claims that, given spirituality is the essence of being, spirituality and tourism are interconnected, meaning that other touristic situations such as responsible tourism or even mundane situations can also be considered to have spiritual dimensions. If so, a spiritual tourist from a marketing perspective can be defined as someone who visits a place out of his/her usual environment, with spiritual meaning, but

without overt religion compulsion; such spiritual tourist may be religious, non-religious, or experiential, but within the divine context regardless of the main traveling reason (Haq, Wong, & Jackson, 2008). Sharpley (2009, p. 246) lists such reasons, or motives, as: “- Spiritual/religious purposes, including individual contemplation/prayer or participation in formal services or ceremonies.

- Heritage or cultural purposes, such as an interest in architecture or religious culture.
- Special interests, for example, musical concerts, brass rubbing, or photography.
- Planned or impulse visit ‘because it’s there’; that is visiting religious sites as iconic tourist markers.” In particular, the first motive considers the spiritual benefits or experiences typically compared with other tourism experiences, such as the artistic enjoyment of cultural tourism, knowledgeable joy of historic tourism, relaxed impression of natural tourism, mundane delight of entertainment tourism, and so on.

Day after day, more tourists are seeking destinations and tourist activities that are potentially holistic (Smith & Kelly, 2006), which provide and allow tourists to develop their capabilities and transform their material and spiritual lives in a safer and happier direction. From the perspective of tour operators, the Director of Ngọc Việt Travel states that “spiritual tourism to sacred sites not only increases the belief and quality for the spiritual life of the tourists but also strengthens the link and relationship between the individual and the one who walks on the same path” (Huỳnh Long Ngọc Diệp, quoted by Vinh, 2010, web page). In this line, tour leader Duy (2010) also directs the attention of potential spiritual tourists to spiritual tourism as a purposive program that is not supposed to be entertaining as in the form of a traditional holiday package. As spiritual tourists integrate and practice spiritual-driven activities and ceremonies in a spiritual atmosphere and community, the beneficial spiritual experiences that they can harvest are explained by Chandler, Holden, and Kolander (1992) as transformations of their own unhealthy egocentricity, duality, and exclusivity to a more healthy egocentricity, unity, and inclusivity, and named as the experiences of transcendence. These experiences can also be identified as spiritual values of great knowledge and love, relaxation, and peacefulness (Lãng, 2010), as a proof of divine energy emerges from the mutual interaction between

the place and tourists' participation. Ultimately, to depart from one's shelter for spiritual tourism is to return to one's spiritual life.

### **CHAPTER III: METHOD**

The researcher selects an approach that is thought to best discover the outcomes following the intent of the study. As the content of this research is concerned with the non-numeric atmosphere of spiritual tourism in the direction of interpreting its current development, applying a qualitative approach is the logical decision. More clearly, the design of qualitative grounded theory is selected to proceed, analyze, and complete this research on Da-Nang spiritual tourism.

#### **Grounded Theory**

Initiated in 1967, Barney G. Glaser and Anselm L. Strauss published the book *The Discovery of Grounded Theory – Strategies for Qualitative Research*. Fundamental and essential knowledge on grounded theory can be excerpted from the book, where these scholars begin with “We believe that the discovery of theory from data – which we called *grounded theory* – is a major task confronting sociology today, for, as we shall try to show, such a theory fits empirical situations, and is understandable to sociologists and layman alike. Most important, it works – provides us with relevant predictions, explanations, interpretations and applications” (p. 1). Following these authors, although grounded theory is mostly preferred with qualitative data, quantitative data can be also applied to generate theory. In order to discover the theory, the researcher generates conceptual categories and their properties from data then refers to data to illustrate the concepts of the potential theory. In this analysis, the kind of data and even the number of cases are not so crucial for creating theory, but the importance is that the researcher should be “more faithful to his data, rather than forcing it to fit a theory” (p. 34). Regarding sampling in grounded theory, the theoretical sampling is recommended, understood as a selection of participants who are deemed to provide useful information that contribute to the theory establishment. Following the procedures, the researcher collects data and simultaneously codes, analyzes, and continues this process until data is saturated and do not provide new and/or useful information to existing categories,



concepts, and properties, as a condition that allows the researcher to develop the theory. This is also the time that memos are compiled to assist the researcher with emergence of the theory. As initiated, these authors state that grounded theory is an outcome that results from “an inductive method of theory development” (p. 114). Thus, the researcher may want to utilize the constant comparative technique between and among conceptualized data to render the theory more integrated, consistent, plausible, and consistent with the data. In terms of theory communication, these authors also recommend the researcher and his/her readers share the responsibility, as the theoretical statements from the researcher are carefully assessed from the side of reader, such that the theoretical prescriptions become “workable guides to action” (p. 226) once the theory is determined. Thus, the theory is not static but “is clearly seen as *process*: an ever-developing entity” (p. 242), as the person who applies the established theory continues to manage, modify, and generate derived theory for his/her own sake over the course of time. In reflecting on the statement of Merton (1964) about an endemic problem in all fields of sociology, which is the gap between the character of theories and the character of research, Glaser and Strauss (1967) close the book with “We believe that when sociologists engage in generating grounded theory, the problem no longer is so great or prevalent, when it exists at all” (p. 262).

Not long after this publication, as the qualitative research forum began to study, discuss, and apply this revolution in qualitative methodology, cooperation between the founders of grounded theory no longer existed. To describe further grounded theory from each viewpoint, in 1978 Glaser published *Theoretical Sensitivity*, and later in 1987 Strauss published *Qualitative Analysis for Social Scientists*. In 1990, Strauss cooperated with Corbin to publish *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*. Strauss passed away in 1996, while Glaser still continues this line of enquiry with his latest 2012 article “No preconception: The dictum (Glaser 2012).” Gradually, two forms of grounded theory have developed, namely the Glaserian version (Stern, 1994) and the Straussian version (Strauss, 1987). Generally, Glaser’s approach remains loyal to the original joint description from 1967, while Strauss’s approach is, as remarked by Glaser (1992), a full conceptual description (Hunter, Hari, Egbu, & Kelly, 2005). Major differences between the two versions include the coding paradigms, where Glaser

strictly pays attention to the data and asks ‘what do we have here?’ (Stern 1994), while Strauss stops at each data point to ask ‘what if?’ (Ng & Hase, 2008). These two authors also interpret that “Glaser argues his approach is interpretive, contextual and emergent whilst that of Strauss and Corbin is more likely to lead to the forcing of perceived notions on the data” (p. 157) (Table 1). Further, in another effort to develop grounded theory, Glaser (2008) refers to Paul Felix Lazarsfeld’s methodology of elaboration analysis to explain the perspectives of conducting grounded theory with quantitative data potentially yielding similar results to qualitative grounded theory.

Table 1. Main features between the Glaserian and Straussian versions of grounded theory (Source: Glaser, 1978, 1992; Strauss & Corbin, 1994, 1998 p. 77-p. 181, 1990; Stern, 1994, p. 220; Smith & Biley, 1997; cited by Heath and Cowley, 2004; Hunter, Hari, Egbu, & Kelly, 2005; Ng & Hase, 2008. Tabulated by the researcher).

<b>Glaserian grounded theory</b>	<b>Straussian grounded theory</b>
Remained faithful to the initiative and extension of the original joint description.	Full conceptual description, incorporates analytical techniques.
Limited reading of no more than partial framework of concepts with few principal features of the situations related to study.	Literature reading may be carried out to obtain a feel for the issues, and identify any gaps to be filled.
Literature should be used to gain an overall picture and afterwards to confirm the theory.	Literature review is not extensive as theory evolves from the data, producing a grounded theory.
Assumptions about what is in data opposed to what actually exists, induction then deduction.	Use the literature to identify phenomenon, predominantly deduction.
Refrain from accessing second body of literature until theory has emerged from data.	Second body of literature is woven into emerging theory and concept development.
Attention on the data and asks, “What do we have here?”	Analyze the data by stopping at each word to ask “What if?”
Focus on the data to allow the data to tell their own story.	Each likely incident can relate to the data, whether it emerges from the data or not.
Approach is interpretive, contextual and emergent.	Approach is more likely to lead to the forcing of perceived notions on the data.
Original coding guarantees degree of theoretical sensitivity and insightful meaning.	Emphasize complex and systematic coding techniques by listing all meanings from data.
Conditional matrix is over reliant on narrow family of codes, so is a less emergent process in comparison.	Use conditional matrix to stimulate the thinking about relationships between macro and micro consequences.

The original grounded theory was modified by Charmaz (2000, 2006), who expands the theory to become the *constructivist grounded theory*, summarized thus:

“- The grounded theory research process is fluid, interactive, and open-ended.

- The research problem informs initial methodological choices for data collection.

- Researchers are part of what they study, not separate from it.

- Grounded theory *analysis* shapes the conceptual content and direction of the study; the emergent analysis may lead to adapting multiple methods of data collection and to pursuing inquiries of several sites.

- Successive levels of abstraction through comparative analysis constitute the core of grounded theory analysis.

- Analytic directions arise from how researchers interact with and interpret their comparisons and emerging analyses rather than from external prescriptions” (2006, p. 178), as “my version of grounded theory looks back into its past, explores its present, and turns forward to the future” (p. 183). Another extension of grounded theory is based on Strauss’s social worlds/arenas/discourse theory, where Clarke (2005) develops the *situation analysis grounded theory* through the use of three main cartographic approaches:

“1. Situational maps as strategies for articulating the elements in the situation and examining relations among them

2. Social works/arena maps as cartographies of collective commitments, relations, and sites of action

3. Positional maps as simplification strategies for plotting positions articulated and not articulated in discourses” (p. 86). This “situation analysis is the new grounded theory approach that takes into account the postmodern turn... All three kinds of maps are intended as analytic exercises, fresh ways into social science data that are especially well suited to contemporary studies from solely interview-based to multi-sited research. They are intended as supplemental approaches to traditional grounded theory analyses that center on action – basic social processes. Instead, these maps center on the situation of inquiry. Through mapping the data, the analyst constructs the situation of inquiry empirically. The situation per se becomes the ultimate unit of analysis and understanding

its elements and their relations are the primary goals” (Situational Analysis, 2013, web page). One more note for the diversification of grounded theory is that despite its evolution, many researchers since 1990 have criticized grounded theory from a post-positivistic point of view, and a more or less intensive debate about what the grounded theory method is and what it should be continues (Hallberg, 2006). In the continuum of studies that refer to those grounded theory versions, some representations are illustrated for their applications of a grounded theory framework. Using the Glaserian version, Stern and Kerry (1996) investigate the dimensions of how people restructure their lives after losing their homes to fire damage. Further, to explore the themes of the dating experiences of female adolescents, Toscano (2007) refers to the Straussian (or sometimes named as Strauss and Corbin) version. Hunter, Hari, Egbu, and Kelly (2005) use a combination of both Glaserian and Straussian versions for their emergent theory of value management in the manufacturing and construction industries. Themes that capture the processes of practitioners in the educational setting by identifying students with emotional disturbances and social maladjustment have also been shown based on the constructivist grounded theory version conducted by Barnett (2012). Utilizing the version of situation analysis grounded theory, Anderson and Whitfield (2011) explicitly map the conditions that influence the results from coding process in order to determine the barriers and facilitators that impact stroke survivors to choose daily activities. Sometimes, depending on specific situations, some researchers flexibly rely on in-between versions and add other techniques such as content analysis (Hari, Egbu, & Kumar, 2005) or mean measurement (Yuksel & Voola, 2010).

Despite how different these grounded theory versions and research inquiries are, many authors advocate that a study based on grounded theory allows researchers to develop a theory from data gathered during a study process (Stern, Allen, & Moxley, 1982; Stern, 1991). Moreover, a grounded theory research report still is “a description of how the processes make up the discovered theory and often includes a comparison of how this theory and existing theory adds to our knowledge” (Stern & Kerry, 1996, p. 12). Regarding a standard format for analyzing the data in grounded theory research, Leedy and Ormrod (2001) advocate a process of open coding, axial coding, selective coding,

and developing a theory that reports five aspects: research question, literature review, methodology, data analysis, and implications/discussion. Explicitly, grounded theory research is the process of collecting data from various sources, such as participant interviews, the review of historical videotapes or records, and on-site observations, following by coding and analyzing data and then repeating the process under a so-called constant comparative approach (Williams, 2007). Such a process allows the researcher to “derive a general, abstract theory of a process, action, or interaction grounded in the views of participants” (Creswell, 2009, p. 13). Stated differently, such a general and abstract theory has resulted from the “inductiveness of grounded theory allowed for major areas of influence to emerge, in addition to the unique concepts, experiences, and relationships that may be overlooked by more predetermined research methods” (Kirchhoff & Lawrenz, 2011, p. 248).

Generally, the grounded theory method is preferred in the fields of sociology, education, nursing, psychology, anthropology, and philosophy because of the high conceptualization capacity of this method that satisfies the high reasoning process of these fields. Given the diversity and perspectives of grounded theory, Connell and Lowe (1997), and Mehmetoglu and Altinay (2006), call for more applications of this method in domains of hospitality and tourism. Following that recommendation, Connell (1997) revealed the theory “Attunement of International Franchise Relationships” when investigating the relationships between UK hotel franchises and their international franchisors. Also, tourist consumption at three world heritage sites in Thailand were explored by Daengbuppha, Hemmington, and Wilkes (2006) resulting to the theory “Interactive Experience Consumption.” In research of international tourism behavior, Martin and Woodside (2008) created a propositional theory “Visitors’ Plans, Motivations, Decisions, and Consequences” of foreign tourists visiting Hawaii’s Big Island. In addition, the theory “Packing for Touristic Performances” of travel trends in recent years was generated by Hyde and Olesen (2011). In searching for the reasons and conditions of shopping in crowded and noisy night markets in Taiwan, Ackerman and Walker (2012) created the theory “Effect of Physical Bustle Environment on Needs and Satisfaction.” Regarding specific spiritual tourism studies, there exists a few studies using qualitative

methods that are not prevalent in the tourism literature. For instance, Vukonić (1998) uses the narrative method to emphasize the economic impacts of religious tourism. Referring to the case study of Sri Aurobindo Ashram, Sharpley and Sundaram (2005) investigate the dimension of tourism as a sacred journey. A phenomenological study of sacred site experience in Mount Athos, Greece was completed by Andriotis (2009). Spoon (2011-2012) combines an ethnographic approach with quantitative multiple regression analysis to explore the mutual affection of tourism on the place-based spiritual values of Khumbu Sherpa, Nepal. Some spiritual studies perform basic coding and categorizing procedures, determine propositions, and interpret certain spiritual tourism issues but within the framework of content analysis that is a kind of “predetermined theory” such as in study by Willson (2011) or thematic analysis as “basic theory” (Haq & Wong, 2010). A kind of “partial theory” also exists that has resulted merely from the interpretive reasoning of certain spiritual tourism issues. None of these “theory-like” approaches are compatible with the orthodox spirit of grounded theory however, which means, despite constant effort, no explicit grounded theory study of spiritual tourism has thus far been carried out.

Owing to the characteristics of grounded theory, researchers should consider four main issues when conducting such a study (Connell & Lowe, 1997). First, theoretical sensitivity, as “the ability for the researcher to mobilise both the intellect and the intuition without forcing theoretical explanations from the data.” Second, theoretical contamination, stated as “a need for the researcher to achieve a state of open mindedness which can overcome individual preconception.” Third, access limitations, as “where possible, researchers should try to achieve regular or sustained access agreements prior to data collection.” Finally, the level of analysis, as the “researchers should therefore take care to achieve as deep a level of analysis as possible by selecting suitable data collection methods” (pp. 171-172). The important thing is that “it should nonetheless be emphasized that the quality of a qualitative analysis, whether computer-based, manual, mechanistic or observant of coding procedures, will always depend on the experience, creativity and theoretical awareness of the investigator” (Mehmetoglu & Altinay, 2006, p. 31). This emphasis is later added by Corbin (2009) who states that techniques and procedures are

necessary tools but that they should not be rigidly adhered to and obsessed with the foremost thinking process, so that the analysis should be relaxed and flexibly conducted with insight gained through interactions with data rather than being structured and based on procedures and techniques.

### **Research Method And Model**

The foundation of this research relies on the original grounded theory reasoning of Glaser and Strauss (1967). Referring to the features of Glaserian and Straussian versions presented earlier, the researcher adopts the main inductive reasoning process of Glaser (1992) that focuses on the “embedment” or “entering” to the data, rather than the predominant deductive reasoning process of Strauss that emphasizes the “reflection” or “departure” from the data. The researcher uses inductive reasoning because the development of Da-Nang spiritual tourism has just started hence a solid foundation of development is a necessity, to which reasoning in a close way within the data allows this solid foundation to be established reliably. Nonetheless, to investigate the development essence of the spiritual tourism phenomenon in Da-Nang is to understand the development process. Thus, the researcher adopts the coding procedure and theory paradigm of Strauss and Corbin (1990) because they illustrate a “flowed mechanism” that best explains the development process of tourism, rather than a “static regime” of Glaser’s conceptual themes that fit the evolution of tourism less. Moreover, the application of the constant comparison approach initiated by Glaser and Strauss (1967) is also rational for the wholeness of data that projects the unified theory. Besides, Morrow and Smith (1995) visualize – or illustrate – the theoretical elements of Strauss and Corbin (1990) that initially are merely words. By designing a visual aid consists of blocks and arrows, Morrow and Smith (1995) render the theory more understandable and best fit the theoretical process, so that the researcher can also apply such visual aid for the understanding of Da-Nang spiritual tourism development. Applying the two different and important principles of Glaser’s and Strauss’-Corbin’s stances on grounded theory to this research cannot be perceived as to contradict and depreciate the research process, but to flexibly and actively meet the current situation of Da-Nang spiritual tourism development. Each approach has its own merits, is independent, but still mutually

supportive and productive if utilizing them compatibly within the research process. Thus, this study uses an integrated method from both Glaser and Straus-Corbin, with the visual presentation of Morrow and Smith.

By examining, observing, and monitoring Da-Nang's spiritual tourism formation, the researcher developed a model that guides this research to generate a spiritual tourism theory through three critical attributes embedded in the data collection process (Illustration 4). The first attribute is concerned with spiritual tourism resources, as they determine Da-Nang spiritual tourism, whether they are tangible or intangible. The second attribute relates to the challenges and opportunities, as they show the operations and inner forces of spiritual tourism, whether they are inside or outside of Da-Nang. The third attribute focuses on the orientation, as it affirms the determined objectives and goals of spiritual tourism, whether it is environmental, economic, or socio-cultural. The interaction between analyzed data and categories through coding and gradually formed theory allows the theory to develop completely. Then, the theory of spiritual tourism development in Da-Nang is compared and contrasted with existing development contexts and situations of cultural tourism, heritage tourism, and especially spiritual tourism.

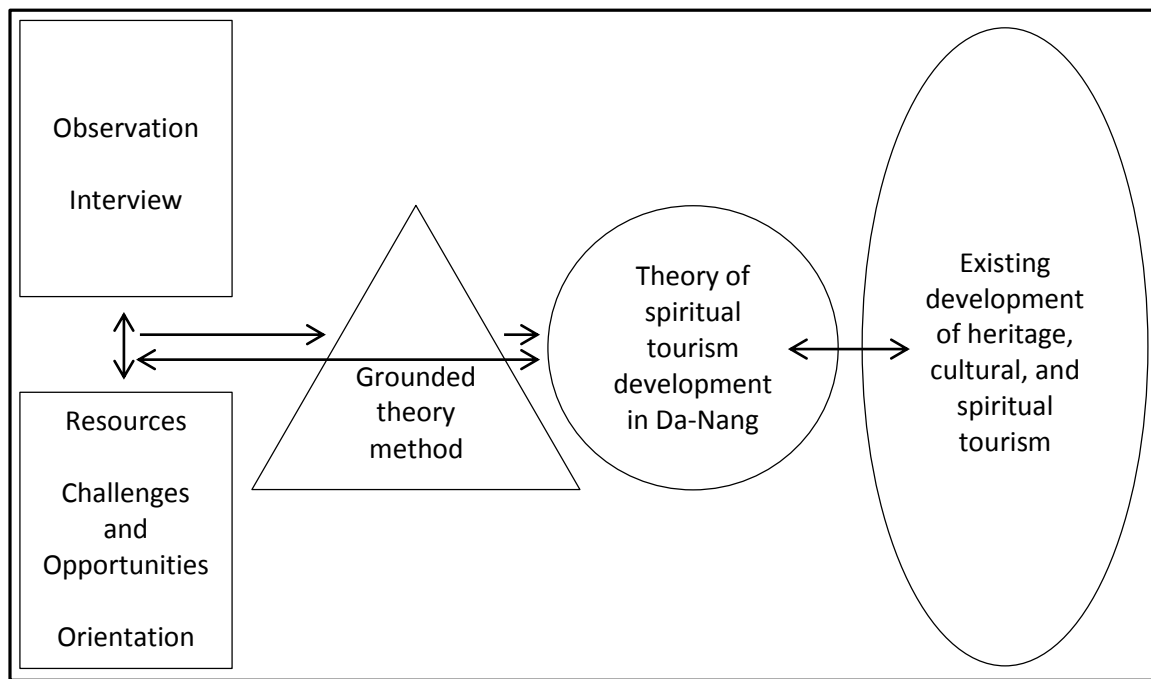


Illustration 4. Research model.



## **Data Administration**

The researcher collected and analyzed data in Da-Nang city from January 17 2012 to March 26 2012, over the New Lunar Year period, which is also the season of spiritual tourism in Viet-Nam. All data and their analyses are in Vietnamese to assure the accuracy of concepts and meanings before translation into English.

### **Observation.**

Field trip observations to the holy sites described earlier are flexibly carried out whenever favourable. At each sites, the researcher spends enough time to first view the site then takes the role of complete participant to observe, listen to sounds from the surroundings, perceive meanings of the site, feel something spiritual that might emerge, and to participate in chance conversations with tourists, before recording anything that needs to be retained during the observation process.

### **Interview.**

#### ***Participant.***

For the in-depth interview, referring to the type of theoretical sampling, the researcher rigorously identified, selected, and recruited potential participants deemed to have the knowledge, relationships, and responsibility connected to Da-Nang spiritual tourism. As such participants belong to various societal entities but are close to the tourism operation and contribute to the development of Da-Nang spiritual tourism, they form a forum sample for this research. Thus, by aiming to obtain spiritual tourism data from various tourism perspectives, and emphasizing more the purposive characteristics of the sample than its quantity, an initial 15 participants from four entities were invited through email and telephone contacts to participate in the study. The selected interview group was composed of:

#### 1. Governmental officers (three participants):

- One city secretary: This high-ranking official is responsible for designing policies and making important decisions regarding planning for spiritual tourism development within the broad context of city development. Owing to the leading role and broad vision, this secretary can provide valuable data especially with regards to the perspectives of spiritual tourism development.

- One director of the city tourism department: This director controls and monitors all tourist activities including spiritual tourism. By being in charge of operating and publishing tourist resources and products to markets, this director can provide valuable data on the strategies of spiritual tourism development.

- One local tourist director: This director manages the particular tourist activities of a district, where three holy sites – the Avalokitesvara pagoda, mount Water, and the future Cultural Spiritual Park – are located. Owing to the close contact to and broad understanding of the sites, this director can provide valuable data on the potential for spiritual tourism development.

2. Tourist company directors or tour operators (five participants):

- These directors or operators are representatives of tourist activities and the tourism economy. In the business environment, these directors introduce and market specific Da-Nang spiritual tourism to visitors and can provide valuable data on the benefits of spiritual tourism products.

3. Tourist guides (four participants):

- These guides frequently contact, interpret, and evaluate spiritual sites for visitors. Because of their broad understanding and continuous studying of these sites, these guides can provide valuable data on the values of spiritual tourism.

4. Religious authorities (three participants):

- Two Buddhist bonzes: One master bonze manages the Avalokitesvara pagoda and one master monk manages the Sacred Efficacy pagoda. By organizing and instructing spiritual activities to tourists, these bonzes can provide valuable data on the spiritual experiences of visitors.

- One Christian bishop: This master bishop manages the main cathedral of the city. Although tourist numbers and spiritual activities for tourists at this site are small, this bishop can also provide valuable data on spiritual experiences to visitors.

Although potential participants are different in terms of functions and professions, all of their opinions regarding the development of Da-Nang spiritual tourism are deemed to be authentic and valuable to contributing to the emerged theory. Thus, they are treated equally in terms of invitation to the interview, on a first-accepted first-served basis.

Collecting data in such a way minimizes the risk that data are saturated at an early stage, enhances data conceptualization for coding development, and allows the researcher to collect more relevant, right, and rich data for theory development.

*Data.*

Interview data are based on a set of 20 structured and open-ended sub-questions in Vietnamese developed from the central question determined earlier in the research (Appendix A). The selective questions consisted of:

1. Topic sub-questions:

- For spiritual tourism resources: eight questions asking the definition, benefits, resources, potential, affiliated religions, and infrastructure of spiritual tourism and the relevance and functions of the Cultural Spiritual Park in Da-Nang city.

- For challenges and opportunities: five questions inquiring about the preparations, advantages and disadvantages, ways of strengthening, appropriateness and inappropriateness, and reactions of the masses toward the development of spiritual tourism in Da-Nang city.

2. Issue sub-questions:

- For orientation: seven questions examining the objectives, approaches to reach the objectives, key elements, impacts, development interferences, expectations, and other final thoughts to share about spiritual tourism in Da-Nang city.

In each interview session, the researcher approaches the interviewee with a greeting and casual conversation. Then, the consent form is reviewed, assurance of confidentiality given, and the voluntary nature of participation restated. Next, a signed consent form is collected from each participant and a copy is kept for the researcher. The interview is recorded on a digital voice recording device. Probing questions are occasionally utilized in order to clarify answers and reveal the core details of the purposive questions. A few very simple and short demographic questions about sex, age, education level, and occupation of the person interviewed are asked to end of the interview session. Then, the researcher says thanks, offers the compensation as mentioned in the consent form, initiates some arbitrary conversation, and bids farewell.

During the analysis process under the constant comparison approach, data are collected until saturation when no new concept emerges, for the theory identification.

### **Memo.**

Memos are the researcher's reflections from observations and interviews, especially the potential inquiries, projections, anticipation, perspectives, and reasoning during analysis procedures. These are constantly compiled during the research process.

### **Analysis.**

In applying the selected method, each interview is consecutively inserted into the NVivo9 qualitative analysis software, supported with observations and memo documents, all are continuously and consistently analyzed until the generation of a theory.

### ***Coding procedure and theory paradigm.***

Strauss and Corbin (1990) refer to the coding procedure through three levels of open, axial, and selective coding. In the first level of open coding, the researcher liberally breaks out and segments the data to form initial major concepts with their properties and dimensions, and categories of concepts about the phenomenon being studied. The second level is axial coding, where data are assembled in new ways by returning to the database and using conceptualized data determined in open coding to generate new categories that should be interrelated to each other. The last level of selective coding aims to identify the core category, which is usually the most central, mentioned, inclusive, illustrative, powerful, meaningful category (there may be more than one) in order to systematically connect other categories to the core category and to validate all categories by refining or developing their meanings if necessary by confirming and disconfirming instances from data. Essentially, the number of categories in selective coding may be the same as in axial coding. The difference is the category meanings are now more abstracted, standardized, and meaningful. The further the coding level proceeds, the higher the abstraction level is applied for a conceptualized and theoretical interpretation. Categories are then evaluated, sorted, and integrated to the theory paradigm.

The theory paradigm, or theory model, is referred to as six theoretical elements: *causal conditions* (reasons and factors that generate the core category), *phenomenon* (core category as the central theme of theory), *strategies* (approaches and actions that

respond to the phenomenon), *context* (inherent factors and impacts that shape strategies), *intervening conditions* (disadvantageous factors and impacts that induce strategies), and *consequences* (results and outcomes resulting from using the strategies). In order to best match the tourism development context and provide a clearer understanding, the words of some element titles are adjusted, thus the theory paradigm consists of: *causal conditions*, *development theme* (phenomenon), *development strategies* (strategies), *contextual conditions* (context), *intervening conditions*, and *corresponding consequences* (consequences). The theory paradigm is then presented through a visual model adapted from Morrow and Smith (1995).

***Constant comparison.***

Glaser and Strauss (1967) describe the constant comparison approach in the following four stages: 1) to compare the incidents that are applicable to categories, 2) to integrate the categories and their properties, 3) to delimit the theory, and 4) to write the theory. In such an iterative process of going back and forth between coding and data; properties, concepts and categories are emerged, modified, elevated, degraded, merged, deleted, and recreated. By constantly sorting, comparing, and contrasting the similarities and differences of new data against the existing properties, concepts, and categories determined after the coding procedure of each data set; data are saturated where new information no longer provides further insights into the categories with their properties that are now valid. The next step is to proceed to the theory paradigm.

***Dependability and verification.***

Fundamentally, the external dependability of this research is based on strict adherence to the original procedures of conducting qualitative grounded theory research as explained earlier. As the amplitude of the structured interview questions allows discovering every aspect of this form of tourism for generation of the development theory, internal dependability is established accordingly. The internal verification of theory results from the constant reference of going back and forth between primary data and conceptualized categories at each coding phase for the full establishment of categories. Through the invitation by the researcher to present the coding process and determined theory to all participants for them to review, question, suggest, and certify the

spiritual tourism concepts of the theoretical model, the external verification process is satisfied.

## **CHAPTER IV: RESULTS**

### **Data Collection Process**

Observations were carried out at all five spiritual sites as introduced, simultaneously interviews were recorded as appointed, and memos were compiled respectively.

#### **Observation.**

On the first day of the Lunar New Year 2012, the researcher visited and observed the new pagoda Sacred Efficacy, an emphasis of Da-Nang spiritual tourism according to the secretary of Da-Nang city. Since this spot is the most recently established with splendid decorations and is surrounded by a beautiful natural environment such as the sea, mountains, and green vegetation, a considerable number of spiritual tourists arrive from the town itself, neighboring regions, and foreign countries to contemplate, venerate, and pray. At the Main Cathedral site, the researcher also witnessed the solemn atmosphere where many domestic Catholic disciples carry out ceremonies while guests visit the site. In particular, the researcher actively participated in the annual Avalokitesvara Festival organized at the Avalokitesvara pagoda in 03/09 – 11/2012 (CQTA, 2012), where thousands of Buddhist and non-Buddhist tourists come to participate in religious rites and attend various activities such as painting exhibition, sampan racing, and shopping. The observations at Mount Water of Five Movements Mountain are completed in the afternoon as tourists gradually leave the site. Here, the researcher focused on the original spiritual space of the site and the individual spiritual experiences derived from the high sky, green nature, caves, pagodas, and other panoramic views. The final site of the Cultural Spiritual Park that surrounds the Five Movements Mountain is still a district with houses and residents, but the researcher saw continuing changes in infrastructure such as more roads being developed, houses broken up as residents have relocated, and terrain cleared for future constructions.

**Interview.**

The interview process followed conventional procedures, including invitation, appointment, interview techniques, and recording. Some modifications emerged from the designed sample and the researcher flexibly adapted and resolved these in a way to guarantee the data continuity and quality of theoretical sampling.

Regarding the first governmental officer, the Da-Nang city secretary, after three email invitations without response, the researcher decided to exclude him from the sample. Usually, due to the communication requirements over Lunar New Year, this officer is very busy with meetings with city organizations, New Year conferences, and public lectures. The second officer, the director of city tourism department, refused a phone invitation because of his high workload owing to the coming events, such as the Da-Nang International Firework Competition in 04/29 – 30/12 (Memorabletrips, 2012) and Da-Nang International Paramotor Race in 05/23 – 27/12 (Danang Today, 2012). This director transferred the invitation to a vice director, but after daily phone exchanges, this vice director also refused due to personal circumstances. The researcher finally invited the head of the travel management section of the department, who agreed to participate. The director of the Culture and Sport Center of the Five Movements Mountain district was the last targeted officer. This participant, who was recommended by the head of the travel management section, accepted the invitation after one phone call. The three directors of tourist companies also agreed to an interview. Similarly, four tourist guides and a Buddhist bonze enthusiastically accepted the invitation. However, the Christian bishop of the Main Cathedral could not be reached because he was at a retreat and hardly communicates with the outside public.

Following the priority order of interview acceptances, the researcher carried out the first interview, recorded, transcribed verbatim, and then proceeded to the three-phase coding stage to create a preliminary theoretical model. This process continued for the subsequent interviews, assisted with the constant comparison technique at each three-phase coding – or model – of each interview, until no new useful information and concepts emerged to support the existing categories being coded and synthesized. Data saturation was reached at the 10<sup>th</sup> interview. Hence, the researcher decided not to

interview anymore, and generated the theory of spiritual tourism development in Da-Nang from the final data driven model. In general, the interview sample represented the types of participants that comprise a forum sample expected by the researcher. An explanation for the sample size as well as data saturation at 10 interviews of this research is that spiritual tourism in Da-Nang is a new tourism trend, while related activities and supporting services for this tourism type are yet not abundant so the data are not extremely diverse. In addition to the limited public information and marketing material available, interview data are quite similar in content, leading to a rapid decrease of new concepts added after each interview and thereby hastening data saturation. Moreover, participants were carefully selected to represent the range of tourism development officers and agents in Da-Nang. As prestigious tourist officers, successful tourist directors, professional guides, and erudite Buddhist bonze they are deemed to possess the concentration of essential spiritual tourism knowledge so that any additional interviews would not offer many more insights to the analysis and synthesis conducted. The saturated sample at 10 interviews is quite usual for qualitative research. Indeed, “in grounded theory study, the sample is not selected from the population based on certain variables prior to the study. Rather, the initial sample is determined to examine the phenomena where it is found to exist” (Chenitz & Swason, 1986, p. 7). Similarly, Stern and Kerry (1996, p. 12) also affirm that “no hard and fast rules exist about sample inclusion or exclusion; the design of grounded theory is one of exploration not a mapped course.” Accordingly, data saturation can be achieved with fewer than 10 participants (Polit & Hungler, 1999). For instance, to show different themes of the relationship between leisure and spirituality, Heintzman (2000) used eight in-depth interviews, while 14 respondents were interviewed when Dunphy (2006) investigates the common success factors that emerge from event owners and event bidders when bidding for sporting events in New Zealand. Meanwhile, in aiming to explore the frustration with modern life that influences individuals to seek and acquire spiritual values from their travel experiences, Willson’s (2011) analysis was based on 11 conversational portraits. The basic profiles of the 10 participants and data statistics are presented below (Table 2).



Table 2.  
Basic profile of 10 participants

<b>Participant profile</b>	
Sex	1 female, 9 males
Age range	39 – 62 (by year 2012)
Education	1 master, 8 bachelors, 1 high school graduate
Profession	2 tourist governmental officers, 3 tourist directors, 4 professional guides, 1 Buddhist bonze
<b>Data statistics</b>	
Observation	Total: 5.05 hours, minimum: 15 minutes, maximum: 3 hours
Interview	Total: 9.58 hours, minimum: 24.34 minutes, maximum: 3.05.13 hours, transcribe verbatim to +54 text pages single space

### **Data Analysis Process**

Simultaneously, inductive reasoning is carried out during the processes of open, axial, and selective coding, added with the constant comparison technique to data saturation in order to ensure the validity of all categories with their properties in each coding phase for each interview analysis. The obtained results lead to the determination of the theory name and theoretical model.

#### **Open coding.**

Data saturation at this liberal coding level results in 145 major concepts with 160 attributes that reflect the relationships, levels, and characteristics associated with those concepts. All those concepts are classified into 33 categories related to “Da-Nang,” “spiritual,” “tourism,” and “development;” and are used as the fundamental basis for a potential theory (Table 3).

Table 3.  
List of 33 categories from open coding

1. Exaggerated belief performances	2. Functions of spiritual tourism	3. Opportunities of spiritual tourism development
4. Cultural Spiritual Park	5. Da-Nang Four Protection	6. Micro-development suggestions
7. Macro-development suggestions	8. Infrastructure conditions	9. Spiritual tourism definitions
10. Infeasible spiritual tourism	11. Motives for spiritual tourism development	12. Intentions for spiritual tourism development
13. Spiritual tourism tourist	14. Religious spiritual architecture	15. Spiritual experiences
16. Avslokitesvara Festival	17. Efficacy related to spiritual tourism	18. About this Da-Nang spiritual tourism research
19. Five Movements Mountain	20. Human resources for spiritual tourism	21. Sustainable spiritual tourism development
22. Publicity of Da-Nang spiritual tourism	23. Spiritual tourism products	24. Economic impacts
25. Environmental impacts	26. Socio-cultural impacts	27. Spiritual tourism resources
28. National spirituality	29. Religious spirituality	30. Challenges of spiritual tourism development
31. Nature relates to spiritual tourism	32. Location of Da-Nang city	33. Significance of spiritual tourism development

Distinguished among 145 major concepts, the concept “Nature supports spiritual tourism” which is related to category “Nature relates to spiritual tourism” is constantly mentioned in eight of the 10 interviews with a total of 12 references making it the most frequently mentioned concept. Further, most participants also implicitly give prominence to values of Da-Nang’s natural elements.

#### **Axial coding.**

Data saturation at this interrelated coding level results in 26 new and interrelated categories after re-exploring the conceptualized data by sorting, comparing, and contrasting the attributes, concepts, and categories from the open coding process (Table 4).

Table 4.  
List of 26 categories from axial coding

1. Natural elements of Da-Nang inspire the spiritual experience	2. The nature of Da-Nang is a small version of Viet-Nam's landscape
3. The Cultural Spiritual Park is the leading spiritual tourism product of Da-Nang	4. Special philosophical values of Five Movements Mountain
5. Da-Nang spiritual tourism cannot be compared yet with the North and South	6. Current progress level of the Cultural Spiritual Park
7. Da-Nang has a long-standing spiritual tradition	8. Consider the potential product of Da-Nang Four Protection
9. Specific characteristics of the three current Sacred Efficacy pagodas	10. Da-Nang does not fully use its resources and potentials for spiritual tourism
11. Perspectives of spiritual tourism product Da-Nang Four Protection	12. Nature is a psychological remedy for the unstable soul
13. Communicate the development of spiritual tourism in Da-Nang with various societal entities.	14. Belief in the development of spiritual tourism in Da-Nang
15. Not all Da-Nang residents understand spirituality and meaning of spiritual tourism	16. The adaptations of Da-Nang community
17. Conserve to develop sustainable spiritual tourism	18. Evaluate the resources of spiritual tourism in Da-Nang
19. Current fundamental resources of Da-Nang spiritual tourism	20. The manifestations of spiritual tourism development
21. Association among religions, cultures, festivals, and others	22. Construction projects need to match natural elements
23. Build Da-Nang as a center of spiritual tourism in central Viet-Nam	24. Support of the government in the development of spiritual tourism
25. Da-Nang cannot inspire tourists staying longer as expected	26. Results and directions for the development of Da-Nang spiritual tourism

The 31<sup>st</sup> category from table 3 “Nature relates to spiritual tourism” that embraces the concept “Nature supports spiritual tourism” in the open coding is adjusted to be the 1<sup>st</sup> category “Natural elements of Da-Nang inspire the spiritual experience” in table 4.

#### **Selective coding.**

Data saturation at this connected coding level results in the same 26 categories as in the previous axial coding. However, the categories at this level have been significantly abstracted by maintaining, refining, or developing the meanings from axial coding, and have been theoretically validated by revisiting and reconsidering all the dimensions of

categories from the previous coding levels and the database (Table 5). Thus, these 26 categories have been meaningfully determined and are ready for the theory composition.

Table 5.  
List of 26 categories from selective coding

1. Diversified nature as an impression for Dao foundation of Da-Nang	2. The nature of Da-Nang is a small version of Viet-Nam's nature
3. Construct the Cultural Spiritual Park as the branded spiritual tourism product of Da-Nang	4. Special philosophical values of Five Movements Mountain
5. Da-Nang spiritual tourism does not have its own character yet compared with the North and South	6. Progress level of the Cultural Spiritual Park
7. Da-Nang has a long-standing spiritual tradition	8. Initiate the spiritual tourism product of Da-Nang Four Guard
9. Specific characteristics of the three current Sacred Efficacy pagodas	10. Da-Nang does not fully use its potential for spiritual tourism
11. Perspectives of spiritual tourism product Da-Nang Four Guard	12. Nature is a peaceful remedy for the soul
13. Socialize the development of spiritual tourism in Da-Nang	14. Belief in the development of spiritual tourism in Da-Nang
15. Da-Nang residents do not fully understand spiritual tourism yet	16. Various adaptations of the Da-Nang social entities
17. Conserving nature is to develop sustainable spiritual tourism	18. Evaluate the resources of spiritual tourism in Da-Nang
19. Current fundamental resources of Da-Nang spiritual tourism	20. Unexpected manifestations of spiritual tourism development
21. Associated spiritual forms among religions, cultures, festivals, and related angles	22. Construction projects need to be suitable to characteristics of nature
23. Build Da-Nang as a center of spiritual tourism in central Viet-Nam	24. Support of the government in the development of spiritual tourism
25. Da-Nang does not retain tourists for long	26. Achievements and suggestions for the development of Da-Nang spiritual tourism

The 1<sup>st</sup> category in Table 4, “Natural elements of Da-Nang inspire the spiritual experience” in axial coding is now interpreted as the 1<sup>st</sup> category “Diversified nature as an impression for Dao foundation of Da-Nang,” in Table 5 and is selected to be the core phenomenon or development theme of the theory. “Dao” here refers to the combination of orthodox religions such as Buddhism and Catholicism, and traditional beliefs including ancestor, relative, and deity worships, and religious and folk belief festivals such as the

Avalokitesvara Festival, Herd Child Festival, and Fish Prayer Festival, as spirituality. All remaining categories are connected around that development theme and are applied to the other five theoretical elements of causal conditions, development strategies, contextual conditions, intervening conditions, and corresponding consequences in a systematic and logical way to ensure that the theory can be discussed reliably.

### **Theory Name**

Revisiting the data and considering the major concepts and categories allowed the theory to be preliminary named as the “Elements of Nature as a Demonstration of Spirituality in Da-Nang.” Further, in connecting nature with the development of spiritual tourism to highlight the significance of Da-Nang’s typical nature that introduces and inspires the spiritual atmosphere to spiritual tourists, the relationships among Da-Nang, nature, spirituality, theory, spiritual tourism, and development are rearranged to rename the theory as “Nature as Impression for Dao: A Theory of Spiritual Tourism Development in Da-Nang – Viet-Nam”. However, this name is somewhat long and best suits a study title, while a theory should be more condensed and essential for the potential of analysis. Hence, in promoting the meaning that Da-Nang nature implies spirituality and conveys an image of spiritual tourism, the current theory is simplified to be officially named as “The Spiritual Nature Theory of Da-Nang Spiritual Tourism Development.”

### **Theoretical Model**

In the next step, the researcher invited all 10 participants to a public place to listen, examine, and consider the preliminary theoretical model to externally validate the research. Of the 10 participants, the two tourist guides, two tourist directors, and one local director of the Culture and Sport Center attended the session. Reasons that other participants did not attend include business and personal schedule conflicts. As a follow up, the researcher sent emails with descriptions, attachment of theory, and invited any questions that they may have. Although the attendance number is a half of the total participant population, the different sectors represented by the tourism entities in attendance (i.e., guide, tourist director, local director) were not a serious concern. First, those who attended the meeting are viewed as a representative group of the 10 participants so that theory validity could still be established, and second, the different

concerns and interests in Da-Nang spiritual tourism from each entity's point of view are helpful in understanding various theoretical perspectives. During the meeting, the researcher presented the research process in detail from the introduction to the method and resulting preliminary theory. All questions about the research purpose and application, as well as the particular system of coding analysis were explained in a satisfactory way. In particular, one participant suggested moving the category "Initiate the spiritual tourism product Da-Nang Four Protection" from the theoretical element Intervening Conditions to Contextual Conditions, which is deemed to be more relevant. Another was concerned about the lack of spiritual essence in current spiritual tourism products and proposed mentioning this in the research. Further, one absentee requested via email the explanations of some categories. The researcher acknowledged these ideas for further consideration and application. Participants were also encouraged to contact the researcher with any other issues regarding the research process. After returning to Minnesota to complete the research, the researcher remained in contact with all participants, by email and telephone, every fortnight to report progress and ask about research concerns. The theory of Da-Nang spiritual tourism development with six components that embrace the 26 categories is illustrated below (Illustration 5).

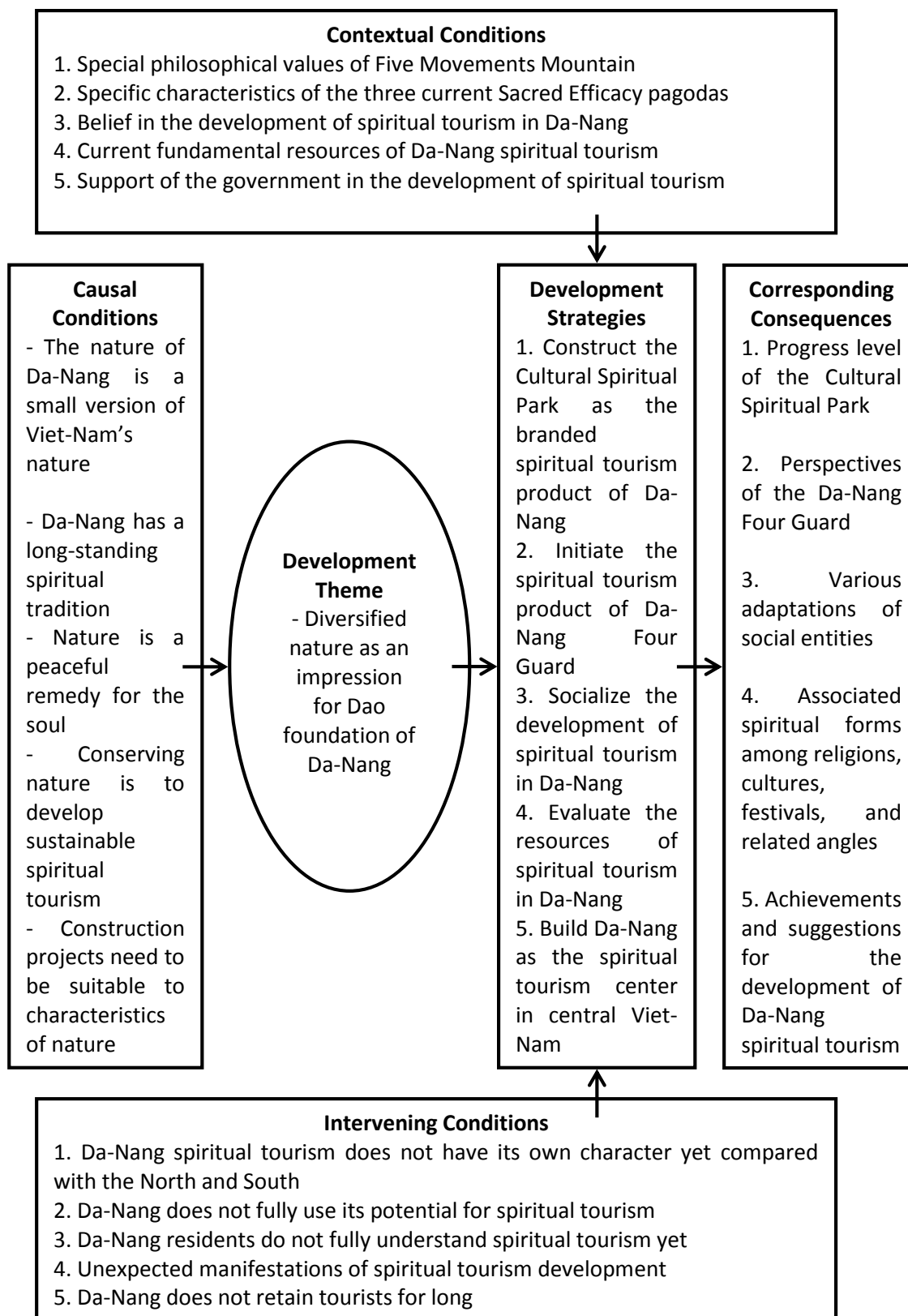


Illustration 5. The spiritual nature theory of Da-Nang spiritual tourism development.

## Category Discussion

### Causal conditions.

Causal Conditions are the primary reasons and motivations that encourage the spiritual tourism of Da-Nang to develop, from which the Development Theme is determined, and these conditions consist of five categories.

#### *1. The nature of Da-Nang is a small version of Viet-Nam's nature.*

Almost all participants confirm that the natural elements of the Da-Nang landscape are diversified. One participant says *“Da-Nang is a minimized country. Lots of people say this. We have seas, rivers, mountains... we even have mountains in the city. We have a mountain pass, we have temperate zone of mountain Bà Nà, as well as peninsula and spring; this means that whichever natural elements Viet-Nam have we also have them. Da-Nang is a minimized country.”* One participant evaluates the natural site of Da-Nang as *“so beautiful! Here are mountains, seas, hills, rivers, springs, rice fields; for all details that nature encompasses, Da-Nang has them. The nature of Da-Nang is so marvelous. Compared with other lands in Viet-Nam, Da-Nang is the best. There are very beautiful beaches, then imposing mountains. Da-Nang is very nice in general.”* In fact, Da-Nang also has 12 lakes (Châu, 2004), as well as the Hoang Sa islands in the East Sea as declared [although the sovereignty of these islands are being disputed among some South East Asian nations] (Kiến Thức, 2012). Another participant remarks that even *“the climate is very convenient for the organization of festivals that take place in spring with no heavy rain or storms.”*

The more diverse the natural elements are, the greater the development of a certain field can be carried out, such as the development of Da-Nang spiritual tourism in this context. In her essay about spiritual tourism in Panama, Wharton (2011, web page) mentions this mutual and beneficial inter-relationship, stating that *“religious pilgrimages offer an introduction to areas and cultures leaning toward a greater understanding of God. Secular journeys focus on a relationship with the environment leaning toward a greater understanding and reconnection with nature. In either sector, enlightenment is found through the traveler venturing outside of their comfort zone to expand their knowledge*



and relationship within the world.” As expressed by participants, the nature of Da-Nang indeed epitomizes Viet-Nam’s landscape and is an advantage of natural resources.

## ***2. Da-Nang has a long-standing spiritual tradition.***

One participant explains that the spiritual tradition of Da-Nang embraces various aspects, especially the ancient spiritual space of Buddhism manifested through *“lots of pagodas... pagoda An Lâm dated more than four centuries near the Cham museum... pagoda Thái Bình, then pagoda Ban Long also has the long history... Thus, Da-Nang has its own stamp, the fundamentals, the proofs, the history as well as the time frame so we can see that Da-Nang has a cultural spiritual space.”* However, it is better to *“wait until the completion of the Cultural Spiritual Park and the new Avalokitesvara pagoda including the large festival stage. Then, we can claim that Da-Nang has a cultural spiritual space neighboring the cultural royal space of Huế city and the ancient town space of Hội-An town.”* Spirituality here tends to *“incline to religious beliefs.”* Besides others religions such as *“Catholicism,” “Protestantism,” “Hòa Hảo” [Hoahaoism], and “Cao Đài” [Caodaism],* the spirituality is also incorporated in *“all current religions, even the followers of unorthodox religions who follow ancestor worship,” “as the primary and ancient spiritual tradition of the Vietnamese,”* as agreed by another participant. This participant adds that this spiritual tradition also explains respect for the dead, as *“whether a person is Buddhist or Catholic, has or has not a relationship with the dead, we still burn incense and pray in front of any tomb of those that have participated in Vietnamese history or sacrificed themselves in the recent war.”* Thus, Da-Nang’s spirituality is an *“association of original Buddhism in the North and multi-folk religions of the South,”* which Da-Nang residents take as an *“elevated belief in order to do good things”* as a participant concludes.

“Spiritual space” can be understood in two ways. For Vietnamese and Da-Nang people, it represents either the spiritual atmosphere that a person can “feel” when contemplating at a spiritual site or festival or the physical location of that site or festival. Compared with many other cities in Viet-Nam, the spiritual space of Da-Nang is more traditional and ancient according to participants. Tradition is a tourism dimension that can measure the level of spiritual tourism development. Even though, a long-standing

spiritual tradition is not always an advantage for the development, as at the spiritual sites of California Catholic Missions, United States and Chiang Mai Buddhist Wat, Thailand (Levi & Kocher, 2009). These authors state that, although those sites embrace spiritual tradition and spiritual dimensions of regional culture, tourists do not fully obtain authentic experiences so that activity improvements should be made in order to promote sustainable tourism that benefits both tourists and local communities. Meanwhile, the development of Da-Nang spiritual tourism relies on long-standing spiritual tradition because it reflects the basic beliefs and multi-religious values of Da-Nang residents, to be offered to visitors as experiences. As a basis for development, this spiritual tradition of Da-Nang is still preserved sustainably and brought into play for generations to come.

### ***3. Nature is the peaceful remedy for the soul.***

According to participants, nature “*establishes balance for the spiritual life of a human being,*” in which one can “*release the tension, modify the sorrow in a more positive way, and achieve peace.*” This is a “*beneficial and concrete value.*” A human being can “*mix oneself with nature. Once then, all the worries, considerations of the pros and cons, and contradictions in daily life will be lightened. This is the function of nature that impacts human beings.*” By incorporating the nature, the benefit of spiritual tourism is “*to manage the stress, the spleen, and all the so-called rivalries in daily life. Spiritual tourism in this context minimizes greed, anger, and ignorance... and simultaneously increases the ethical values and the mutual love of human beings.*” Thus, Mother Nature has the capability to conciliate the innermost conflicts of an individual, as well as the external surroundings, whether in the family, in the office, or in society.

Nature, from the viewpoints of research participants, serves as a mediator for the physical and spiritual conflicts of humans. Many natural sites across the world have become a destination for spiritual tourists search not only for specific “natural” messages of nature but also for the “nature” of tourists themselves. These sites include Mount Fuji in Japan, Lake Titicaca in Bolivia, and the spectacular setting of Tulum in Mexico (Sacred Destinations, 2012). Another famous spiritual destination is Sedona in the United States. According to Sanders Jr. and Cates (2012, web page), the “majestic red rock scenery and evergreen vegetation are two reasons for the unique energy of Sedona and its

tangible regenerative and inspirational effects... Sedona is a Mecca for alternative healers... Sedona offers many wonderful guides into the invisible realms of heart, mind and soul... Let the spirits of the land speak to you". Whether the natural environment of Da-Nang is diversified or impressive as the Pyrenees in France (Powell, 2012), depends on the site's attributes and individual's perceptions. However, sites should not be compared in terms of spiritual characteristics or degree of spiritual tourism because the function of nature in the current context is to benefit the human soul.

#### ***4. Conserving nature is to develop sustainable spiritual tourism.***

Based on the foregoing, nature is the "*luck for Da-Nang*," as stated by one participant. Thus, the protection of nature is a necessity for the sustainable development of spiritual tourism. This participant reflects that "*we should maintain nature as well as the related and surrounding environments. We should preserve it and try not to modernize it too much nor construct in an invasive way. This is not a good strategy, as some immediate benefits may be achieved but not for the long term development.*" More realistically, "*all residents and especially leaders should be devoted to the management of nature. This means that we should protect the environment, and not encroach on the seas and mountains. We should keep nature as it is.*" From this, certain spiritual tourism products such as "*walking Zen to the natural origin in a relaxed way*" can be developed and fulfilled.

Spiritual tourism is inherently sustainable by respecting nature, cost efficiency, and an appreciation of the host culture. However, some hurdles and dilemmas emerge from its development, especially as Da-Nang spiritual tourism relies strongly on the natural environment as an introduction to spiritual visitors. When constructing various social projects such as hospital, education villages, and economic zones, natural conservation is also a necessity for spiritual tourism development. Conservation can be carried out with less difficulty at large, isolated, and peripheral spiritual sites such as Mount Emei in China (China Discover, 2012), Crater Lake in Oregon in the United States (Shryock, 2015), and the Bai Dinh pagoda in Northern Viet-Nam (Cat Tour, 2013). However, some urban spiritual sites in Da-Nang are deemed to be more complex in terms of construction because of the overlapping functions of related organizations such as the

environmental office, local administration, city tourism office, and so on. In discussing the successful conservation of sacred sites in Madagascar, Rabetaliana and Schachenmann (2003, p. 44) propose: “It is preferable that motivation and initiatives, to adapt to changing circumstances, come from local actors – most notably among recognized traditional leaders of local communities, be they elders or youngsters, men or women. However, in all cases, negotiation, mediation and arbitration need to be engaged to facilitate a common vision and achieve forward thinking goals. The approach must be equitable, fair, and collaborative, with equal weight and respect given to legitimate stakeholders for synergy and collective decision-making.” Another efficient application for micro-level conservation reported by Hongmao, Zaifu, Youkai, and Jinxiu (2003) is training local people regarding traditional beliefs, plant diversity, and techniques to identify and manage plants with respect to traditional beliefs. This is the case for the temples in the Xishuangbanna area of China, where the training consists of three levels: first-level conservation courses are for students of the Buddhism College and heads of regional religions, second-level courses are for heads of village clerics and farmers, and third-level courses are for local clerics and farmers.

##### ***5. Construction projects need to be suitable to characteristics of nature.***

Of the many nature-related concerns for the development of Da-Nang spiritual tourism, recommendation of one participant is to “*avoid, if appropriate, modernization because this will ruin nature.*” The current improvements for Mount Water and Five Movements Mountain in general are in “*serious accordance with the surrounded nature and convince me about further preparations.*” However, regarding the establishment of the Cultural Spiritual Park, the “*sea is still hidden by various modern constructions, so it would be better that the government adjusts this issue, I think that there still is time for such an adjustment.*” This participant also hopes that “*the government can open another road as the road by the sea without any related construction so the surroundings will be marvelous. At the same time, do not build anything in the remaining space for the integration of the Cultural Spiritual Park... The elevator at Mount Water is not a good idea. This can be acceptable but it should be more hidden away.*” This last comment is

also appropriate to the observation of the researcher that *“hopefully, this modernized elevator will be adjusted to suit the natural framework.”*

Peter Ryder, chief executive of Indochina Capital an investment firm that has a number of high-profile developments in Da-Nang, also expresses: “we’re definitely concerned about over-building on the beachfront,” (quoted by Blend, 2011, web page). From the observation of the researcher, tourist amenities already obstruct the vision of spectators towards the sea, while further constructions may interfere with the natural environment especially Five Movements Mountain, during the implementation of the Cultural Spiritual Park. Even though new constructions are essential for various development purposes including tourism, the question is how it should proceed. With an area of 1,256 km<sup>2</sup>, Da-Nang is known as one of the most dynamic towns in Viet-Nam in terms of the speed and amount of construction modernization. However, according to the architect who is Chair of the Da-Nang Planning Club architect, Da-Nang does not exploit well enough its economical geography as a land of “spiritual concentration” in the reality of planning and development (Hồ Huy Diễm, interviewed by Lân, 2012, web page). This architect also argues that the exploitation strategy does not fully follow the geomancy arrangement and therefore, the development of Da-Nang does not correspond to advantages that nature favors. Further, although the construction mechanism of Da-Nang is decentralized for local management with only government direction, attention can also be paid to the role of “protected area agencies [...]. They regularly advise planning authorities as to the biological and cultural values of areas of land, and can advocate for the recognition and protection of sacred sites in development planning” (Wild & McLeod, 2008, p. 41). For a consideration of the construction at sacred sites, Brown, Mitchell, and Beresford (2005) suggest a protected landscape approach that essentially links nature conservation, culture preservation, and community relationships. The issues of new construction in or close to sacred sites frequently arise from development initiatives, as shown in West Cameroon where infrastructural development, especially road and urban settlement construction, has caused the degradation of sacred sites in Bandjoun (Kamga-Kamdem, 2010). In order to recover that situation, Bandjoun’s communities appealed for public awareness, mapping and demarcation of sacred areas,

knowledge improvement, stakeholders' cooperation, and government power devolution. Another situation related to violation of construction is in the Altai Republic, where the government passed a decree to protect sacred sites by "instructing local authorities to make laws to protect these sacred sites which are being threatened by the construction of a gas pipeline by Russia's natural gas company Gazprom" (Cultural Survival, 2012, web page).

### **Development theme.**

Development Theme is the leading idea resulting from the Causal Conditions discussed above, functions as an axis of the theoretical model, and is used to generate Development Strategies of spiritual tourism in Da-Nang. This theme consists of one category.

#### ***1. Diversified nature as an impression for Dao foundation of Da-Nang.***

This element was frequently repeated directly and indirectly throughout the ten interviews. According to the simple observation of the researcher at the site of the Sacred Efficacy pagoda, spiritual space is manifested by a very nice location, with the high sky and mountains and sea that cover a very wide space. Further, one participant states the following about the spiritual foundation of the Vietnamese: "*Whether we are religious or non-religious, most of us used to have cults for deities, especially ancestor worship, this is spirituality.*" The diversification of natural elements is thus mentioned as a support for spiritual tourism. One participant affirms that "*just nature is enough to provide attractiveness,*" while another one states that "*after participation in the Avalokitesvara Festival, visitors used to climb Mount Water to contemplate nature.*" Yet another says that "*it is rare to have a town that has rivers, mountains, and seas at the same time as well as a large statue of Avalokitesvara Bodhisattva looking out at the sea.*" In addition, nature is emphasized as important for religion: "*Please remember that Chu-mạnh-Trinh [a Vietnamese mandarin scholar in the 19<sup>th</sup> century] once wrote 'sky scene at Buddhist site,' as Buddhist site will lack meaning if the natural site does not stand beside it.*" Put differently, the benefits of nature can be understood as when "*some, not necessarily too many, spiritual spots are incorporated into nature, this will create an occasion for visitors to come and the area will be developed as well.*" One participant says directly:

*“there are many elements such as churches, pagodas, rivers, and seas, etc. for the development of spiritual tourism.”* Further, *“our tourism is in the national psyche, including natural sites, the beliefs and religions of each area, or spiritual tourism generally speaking; visitors prefer those things... Currently, Da-Nang is building an environmental city from the particular angle of improving the environment to be greener, cleaner, more beautiful in appearance, and more civilized and cultural in terms of tourism.”*

As mentioned previously, the term “Dao,” or “Tao,” or “Đạo” (Vietnamese), or “The Way” or “The Path” (English) refers to “Spirituality” in the present context. Originally, Dao referred to the “Truth” or “Essence” of the cosmos, nature, human, and all things of the world, as described by the ancient Chinese sage Lao Tzu (born c. 604 BC) who renounced secular living, claimed the “no action” way of living, and simply lived favorably within the natural laws of life (Lao Tzu Page, 2012). Gradually, through historical and human upheaval, various interpretations and analyses rendered a more general meaning to Dao, such as a lifestyle without competition and expectation, or enjoying and being happy with existing living conditions. Further, the meanings of Dao are also reflected in religious and folk belief festivals, as people tend towards worthy respect, doing the right things, and manifesting the kind actions. Thus, Dao is the fundamental and best qualities of a human’s innermost – or spiritual life – that are manifested through religious practices and positive actions in daily life. Hence, when using the term Dao in a tourism context, the researcher refers to spiritual tourism.

Even a natural element such as water has a history, a culture, and a belief system; it is a spiritual element in the reverence and usefulness of humans (Schuldt & Schneider, 2011). Through references to water as a symbol of grace (Christian baptism), sin purification (India – Bangladesh Ganges river), or soul reflection, these authors state that “our experiences on and near the water can shape a renewed reverence for all that it offers: physical and spiritual nourishment as well as aesthetic sustenance. Failure to honor the cultural and spiritual values of water will lead to the failure of political leaders and decision-makers to provide for a sustainable water future” (p. 5). The natural elements of Da-Nang not only decorate its landscape but also play a new role in the

development of spiritual tourism by creating an impression on spiritual tourists. “Impression” here is not something that amazes tourists, but rather something that creates an agreeable initial feeling for tourists before they complete their spiritual journeys. Illustratively speaking, the diversified nature of Da-Nang introduces spiritual tourism to visitors before they officially enter certain spiritual sites such as sanctuaries, pagodas, churches, or festivals. This function of nature goes along with the ancient Indian spirituality that, “inspired by the landscape, elements, animals, birds, and plants, the Yogis developed movements and postures for physical health, and breathing and meditation practices to liberate the mind allowing the individual to connect with the higher self” (Nepal Arna, 2012, web page), which is assumed to be the forerunner of present-day spiritual tourism. Certainly, the early development of Da-Nang spiritual tourism should not be compared with other great, original, and worldwide spiritual tourism products such as the Old City of Jerusalem in Israel (Christianity, Armenian Christianity, Judaism, and Islam), Mecca in Saudi Arabia (Islam), the chain sites of Lumbini – Bodhgaya – Sarnath – Kushinagar in Nepal and India (Buddhism), and the (International) Spiritual Cruises (various seminars of life matters on cruise). Even though, the understanding of leading idea of those spiritual tourism products can also provide insight about development theme as the spirit of development. In Jerusalem, the core idea is the “harmony between religiousness and secularism,” because spiritual visitors can turn to conventional tourism such as a musical band and shopping after venerating, praying, and celebrating ceremonies (Greenwood, 2010; IMOT, 2011; Guest Writer, 2012). Meanwhile, in Mecca, because spiritual visitors strictly devote themselves to many religious rites and customs in a period of entertaining restriction, the “engagement to ceremony procedures as a sacred duty” is the main idea (Gray, 2009; Saudi Arabia Travel Guide, n.d.; Spiritual Guru, 2010). Regarding the chain sites of Lumbini – Bodhgaya – Sarnath – Kushinagar, the “meaning of self-values” is the principal idea of this spiritual tourism development, because spiritual visitors seek for transcendence resulting from one’s meditation and pondering on the teachings of Buddha (Nepal.arna, 2012; Indian Excursion, 2012; Freeborn, 2015). In terms of Spiritual Cruises, because spiritual visitors experience matters of life significance, human relationships, stress management, etc., the



“contemporary psycho-spirituality of life” is the crucial idea of this spiritual tourism (Life Journeys, 2012; Divine Travels, 2012; TWAC, 2012).

### **Contextual conditions.**

Contextual Conditions are the inherent, positive, and advantageous situations of Da-Nang spiritual tourism’s site and space that inspire Development Strategies, and these conditions consist of five categories.

#### ***1. Special philosophical values of Five Movements Mountain.***

Follow one participant, the natural cluster of Five Movements Mountain is “*a large potential resource of the city, which has long connected with the spiritual myth of creation from the debris of a dragon egg, and baptized as the South Sky Famous Landscape.*” In fact, this landscape is more than a beautiful natural environment that is included in all tourism itineraries and the cradle of spiritual tourism in Da-Nang as introduced before. Another participant wonders: “*Is it by chance that the contiguity between the coast line of Viet-Nam and the East Sea reflects the symmetrical curve between the two forces Yin and Yang? Also, does the island Hai-Nam [brown] of China represent the Yin in the Yang (land in the water), and does the Tonlé Sap (Great Lake) of Cambodia [blue] represent the Yang in the Yin (water in the land), of which the Five Movements Mountain of Da-Nang city [at the arrow] is the center of the symbol?*” (Figure 2). This participant continues to explain that “*if we put a directional graph right in the middle of the Five Movements Mountain, we can see that whether these five mountains are divided into the East and West parts or the North and South parts, each pair still consists of three mountains in one direction and two mountains in the other direction. These numbers ‘3’ and ‘2’ sum to “5” for the five basic elements of the world, which represent the principle Three-Sky Two-Earth mentioned earlier. Another interesting fact is that these two numbers also correspond to the radical 3 and radical 2 ( $^3\sqrt{\quad}$ ,  $^2\sqrt{\quad}$ ) or ratio 3/2 discovered by two scientists Chen Ning Yang and Tsung-Dao Lee in the field of nuclear physics*” (Figure 3). In fact, this mountain cluster has been called as Non Nước (the mountain of Water Mountain) from very long in the Viet-Nam history. Later in 1837 the emperor Minh Mạng, in “relying on ancient Confucianist literature and using a system that links elements of the universe and ecology” (Albert Sallet, translated by

Nguyễn-sinh-Duy, cited by ĐNCT, 2011, web page), officially baptized this mountain cluster as Five Movements Mountain that consists of five “*mounts Water, Wood, Fire, Metal, and Earth, which enclose two consecutive cycles of ‘Generate’ (or Support, e.g., Water nourishes Wood [tree] and ‘Overcome’ (or Control, e.g., Wood [roots] penetrates Earth). This supports the Yin-Yang doctrine and at the same time creates all things,*” concludes this participant.



Figure 2. Application of the Yin-Yang symbol to the Viet-Nam form (Source: Vietbando & Man, 2011. The arrow is illustrated by the researcher).

Indeed, following the documents Hà Đồ (Graph Ha), Lạc Thư (Lac Literature), and Kinh Dịch (Classic of Changes) of the very ancient Oriental people (at present Southern Chinese and Northern Vietnamese areas) that relate to the Yin-Yang philosophy, the numbers “2,” “3,” “5,” and “10” symbolize the establishment of the cosmos and the world (Thọ, 2007-; Lâm, 2008; Nhân, 2008). The directional diagram of East, West, South, and North is considered as the number “10” written in Chinese as the “+” in this context. Meanwhile, the Oriental numbers “2” and “3” correspond to the

algorithm of nuclear physics science that interprets the evolution of universe and the formation of universe elements through the interactions of atomic nuclei. The proof comes from Yang (1957, p. 398) who states that “past experiments on the weak interactions had actually no bearing on the question of parity conservation.” Further, Lee (1957, p. 408), added that “the law of conservation of parity is valid for both the strong and the electromagnetic interactions but is not valid for the weak interactions.” Indeed,



Figure 3. The location of the five mountains Water-Wood-Fire-Metal-Earth [West: “3” mounts Earth, Metal, and Fire; East: “2” mounts Water and Wood; South: “3” mounts Metal, Fire, and Wood; North: “2” mounts Earth and Water] (Source: Tứ, 2012. Illustrated by the researcher).

these two physicists successfully proved that the radio-active decay of certain particles ‘unequally’ emits sometimes three sometimes two radiations, with the length ratio 3/2 for positive radiations over negative radiations respectively, but not perfectly ‘equal’ following the law of ‘parallel forwarding’. It is from this discovery that both earned the Nobel Prize for Physics in 1957 (Nobelprize.org, 2012; TCTBĐVN-BĐTPĐN, 2012; Nhiệm, 2012; Yêm, 2007; Trung, 2006). In this regard, Oriental philosophy meets



Occidental science. On the relationship between spirituality and science as being discussed, the astrophysicist professor Trịnh-xuân-Thuận of the University of Virginia also thinks that spirituality “is very important to scientists because science cannot let us know what is right and wrong, only spirituality as Buddhism does and shows us a way how to live rightfully with family and others around us” (Ban Giáo Dục, 2011, web page). Hence, “the name Five Movements Mountain is not completely arbitrarily given by humans but connotes deep cultural value, which is hard to find elsewhere” (Hoàng, 2012, web page). This cluster is evidence of the Oriental philosophy Yin-Yang as well as the Three-Sky Two-Earth and Five Movements principles and is considered as the hub of the universe following the Oriental cosmology (Figure 4). Visitors to these mountains not only gains insights into these theories and principles but also feel their natural forces



Figure 4. The panorama of the Five Movements Mountain famous landscape [Left to right, clockwise: Mt Wood, Mt Fire, Mt Metal, Mt Earth, and Mt Water] (Source: Nở, 2015).

centered under visitor’s feet, invisible but perceivable, constantly moving and generating the essences and phenomena of the formation of the world. Thus, visitors “see” the

natural operation of the unlimited world while perceiving that visitor him/herself is also a “small” world within the whole world. This particular spiritual experience is identical to the view of Botton (2004) as a self-feeling of smallness and insignificance but also part of the infinite universe when a tourist is exposed to certain grandiose and sublime natural settings. Simultaneously, such an experience proves that spiritual tourism is a secular travel that purposely or unintentionally includes an experience beyond the norm of a traveler and impacts the traveler’s belief system (Chesworth, 2006). Given that such a similarly valuable site cannot be found elsewhere, and while scholars in Da-Nang continuously explore the relationship between Oriental philosophy with its principles and Five Movements Mountain (Lân, 2012; Anh, 2012; SLCM, 2012, Reid, n.d.), this Five Movements Mountain may be promoted to the world heritage. A number of sacred mountains around the world have become famous for pilgrimage sites. According to Sacred Destinations (2012), these mountains include Bom Jesús do Monte (Catholicism, Portugal), Machu Picchu (Inca deities, Peru), Mount Agung and Pura Besakih (Hinduism, Indonesia), Mount Kailash (Hinduism-Buddhism-Jainism-Bön, Tibet), Mount Nebo (Christianity, Jordan), Mount Shasta (Native American, US), Mount Sinai (Judaism, Egypt), and Mt. Croagh Patrick (Catholic, Ireland). Those mountains stand alone or clustered to undefined form, and embrace religious values. In particular, China also has many interesting sacred mountains that seem to be close to the form and philosophical values of Five Movements Mountain. For example, the cluster of Five Sacred Taoist Mountains that are arranged according to the five cardinal directions East, West, South, North, and Centre were believed to be the dwelling for immortals in early Taoism. Also, four provincial Buddhist mountains, namely Pu Tuo Shan, Wu Tai Shan, Emei Shan, and Jiu Hua Shan are considered to be sacred to various Buddhist Bodhisattvas and served as hermitages for ancient Buddhist monks (Gray, 2010). Therefore, each sacred mountain or cluster of mountains, with their specific values concerning religion, myths, or doctrine, contributes their spiritual values and experiences to spiritual tourists worldwide.

## ***2. Specific characteristics of the three current Sacred Efficacy pagodas.***

Following a participant, at the Mount Water that is the most picturesque mount of the Five Movements Mountain, “*from around 252 years ago, many Chinese Buddhist*

monks then later Vietnamese bonzes arrived and constructed many pagodas, of which one of them is named Sacred Efficacy with a 10 m Buddha statue as a confirmation of the sacredness of this area.” Since then, this Sacred Efficacy pagoda has been used for ceremonies as well as a destination for the pilgrimage and praying of local and regional Buddhist disciples and spiritual tourists all year round. From this cradle of belief and spiritual tourism, Buddhist Congregation and the government agreed to build in 1999 “the second Sacred Efficacy pagoda including a 27 m Buddha statue, on the top of Ba-Na mountain in the West, which offers another spiritual destination for tourists,” as informed by another participant. In the middle of such an immense sky and mountain site, visitors can breathe fresh air, contemplate a nice pagoda site, pray, or just respect. Most of participants ascertain that, once again, the government and Buddhist Congregation, with the contribution of various entities, agreed to build in 2004 a “third Sacred Efficacy pagoda on the 693m height peninsula Son Trà in the East, with the highest 67 m Avalokitesvara Bodhisattva statue in Viet-Nam faces to the East Sea. Positioned on 20 ha and designed to follow a combination of modern and traditional architecture, this is the largest and most picturesque pagoda among the three Sacred Efficacy pagodas.” In avowing the beauty of this location where the earth, sky, and water gather, one participant remarks that the 3<sup>rd</sup> “Sacred Efficacy pagoda is a place that can fulfill spiritual tourism.” Personally, the researcher also believes that this is a potential destination for Da-Nang spiritual tourism once supplemental spiritual and tourist services are available for visitors. Whether by chance or design, the location of these three pagodas on each mountain South, West, and East of Da-Nang illustrate an image of a “tripod that has a meaning of steadiness to create the perseverance for the people to direct themselves to the goodness and to pray,” one participant comments. Another participant concludes: “In a narrow domain and with a small size, the three Sacred Efficacy pagodas are the originality of Da-Nang spiritual tourism.”

Although famous Buddhist pagodas are everywhere around the world whether on ground land or on mountains, the idea of a “tripod of three pagodas” as explained is scarce. One similar case is the Three Pagodas in Yunnan province, China located at the foot of Yingle Peak of Cangshan Mountain built in 907 – 906 AD, which were part of a

large monastery at that time. They have exquisite interior and exterior ornamentation, a form of stupa-pagodas with 16 tiers, and “stand like the legs of a huge tripod... [and] are the symbols of outstanding architectural technology, the wisdom of the ancient labouring people and the brilliant culture of Dali” (Yunnan Adventure, 2012, web page). However, those pagodas are very high with many layers, close to each other, and are built on the ground, while the Sacred Efficacy pagodas in Da-Nang are regular with one floor, separate from each other, and built on the mountainside. Pagoda characteristics are different, but Buddhist spirituality is just one, and so they are both notable spiritual destinations for such tourists.

### ***3. Belief in the development of spiritual tourism in Da-Nang.***

Almost all participants approve of the development of Da-Nang spiritual tourism. One participant says: *“I believe very much, I believe very much. Although the development is not clear yet and construction is slow, I still believe because Da-Nang has accomplished many things, so why not spiritual tourism? It is so good that Da-Nang does this. I believe strongly. I would like to be the first volunteer in this activity.”* Another believes to a similar degree: *“From the status of the biggest tourist company in central Da-Nang, I believe firmly.”* According to another: *“I believe that the development of spiritual tourism in Da-Nang will be efficient... an indispensable and sustainable development that will develop more and more in the future... And I have confidence in the near future. Time is needed but it does not take long.”* And yet another: *“I believe from the view of an authority who works in the tourism domain. I see that its development direction is right, in terms of the current city’s objective of building a tourist city.”* These answers are not subjective based on participants who work in the tourism field in Da-Nang, but reflect their understanding and experiences. Another participant narrates that *“I did not participate in the tourism domain previously and used to think that spiritual tourism was reserved for older people until I visited the temples Mẫu [Mother], Thượng [Superior], and Hoàng Mười [Prince Ten] in the North. I did not know why so many young people visited and prayed there; 70% were young, and this surprised me. At sanctuary La Vang [Catholic Church] in the Centre of Viet-Nam, lots of young people visited even not in the season of ceremonies and festivals. I can now realize that the need*

*of pilgrimage and praying is a true need, not only for the old but also for young people.”* Indeed, according to Nhân (2011), not only old people, women, and children but also young people and business people are choosing pilgrimage tourism in the New Year. On the other side, one participant affirms that spiritual tourism *“does not interfere with, contradict or influence other tourism types because each type has its own products, market, and advantages.”* By contrast, *“spiritual tourism supplements and associates with other tourism types... visitors coming for relaxation purposes can also pay a visit to a certain church or pagoda,”* and even *“most foreign tourists are Catholic but still like to discover a pagoda site.”* Further, following another participant, spiritual tourism *“benefits both sides... while the government can enjoy certain economic results and create more jobs, religious publicity and development are more favorable for religious congregations. Although the development objectives may be different, this combination still benefits the whole development framework [because] spirituality goes along with the existence of human society.”* Participants’ belief in spiritual tourism is also manifested in their approval to this research as follows: *“I feel deeply sympathetic about this subject”* and *“you are right to raise this spiritual tourism matter... so I would like to speak out for your clearer understanding, so that you will be joyful, self-confident, and stronger in completing your research.”*

Moreover, Da-Nang people have been imbued with the Dao or spiritual space for around 300 years. Hence, the belief in the spiritual tourism development of Da-Nang is expected, even though only 10 participants were involved. This belief has resulted from the administrative method of the Da-Nang government since 1996. The government has listened to the voices of Da-Nang people and resolved many issues to benefit them without violating the central policies, even *“still knowing that it is not right to the regulation, but resolutely doing the work if it benefits the people”* as stated by the Da-Nang city secretary (Châu, 2012, web page). Management policy that creates belief and coexistence between residents/locals and government varies among nations, but it can be summarized in three main models: centralized management (government guides and decides), decentralized management (locals guide and decide with the consultation and approval of government), and associated management (government and locals share the



decision making). Certainly, Da-Nang leaders prefer associated management in administrating the development of Da-Nang, including spiritual tourism development, in which the role of local residents is important. The management model to create belief in Da-Nang leads to the successful self-motivated management of locals, similar to the case of women in Shermathang villages in Nepal, where the “enhancement of women’s roles in community-based [tourism] proves to be a key factor in conserving the Himalaya’s [and] heritage” (Lama, 2000, p. 237). Similarly, Echtner (1999, p. 151) also concludes that the “in-depth participation of the local villagers [who are] involved in each step of the development from planning [to] operation of the tourist complex” is the primary reason for the success of the Casamance village in Senegal in terms of resource management and tourism operation. Respect towards residents, locals, and communities and belief in government by those entities are prerequisites for feasible projects, such as the development of Da-Nang spiritual tourism in this context.

#### ***4. Current fundamental resources of Da-Nang spiritual tourism.***

Buddhism is fundamental for Da-Nang spiritual tourism because Vietnamese Buddhists occupy a high proportion of Vietnamese believers. There is a system of Buddhist pagodas with 95 pagodas scattered over Da-Nang city (CCTĐN, n.d), in which the most well-known is the pagoda cluster at Five Movements Mountain. Besides, a participant mentions that the “*yearly festival of Avalokitesvara is an amazing event because Da-Nang is not a Buddhist center as Huế city nearby.*” Further, the “*Christianity Main Cathedral*” also plays an important role in the design of Da-Nang spiritual tourism. This cathedral not only serves as a main church for Catholics pilgrimages but also is a “*magnificent architecture... an original architecture of gothic style built by the French close to 100 years ago yet people still admire it presently,*” as explained by another participant. Indeed, observation allows the researcher to add that the interior design of this cathedral reflects the typical beauty of a “*green and yellow vaulted ceiling sustained by sharp arched pillars, and decorated walls with saint paintings and various white statues of Jesus and angels. The cathedral location in the middle of the city enhances the cathedral’s image, symbolizing a peacefulness among human activities.*” In particular, another participant talks about another religion created by the Vietnamese in 1926 that is

“*Caodaism*,” which also participates in the spiritual tourism of Da-Nang through a distinguished temple. This religion is named as “*All religions – One principle*” because it “*worships God and also admires current orthodox religions. As this temple is the second largest one after the temple in Tây Ninh province, Caodaist disciples still pilgrimage when the ceremonial season comes. This temple is a destination for the spiritual tour for foreign tourists, because foreign tourists want to find out more about it. Therefore, this temple is also a resource that needs to be developed.*” The base of Da-Nang spiritual resources is not only religious but also cultural. Other participants also remind about the Cham museum and local culture. Regarding Cham museum, in a spiritual context, “*people go there not for mainly discovering what is enclosed in it, [but for] discovering the Cham spirituality.*” For local culture, that are the “*traditional village of stone craft that is being suggested as the national intangible heritage...; legend of Five Movements Mountain created from five shards of a sea dragon egg that is incubated by a sacred tortoise...; and the culture of local people that used to argue for most of the things but also accepting the right reasoning, to speak in a curt manner but also implying candidness.*”

As seen, religions, especially Buddhism, are distinguished spiritual resources, and together with folk legends and local culture, they all contribute to the spiritual tourism resources in Da-Nang. Some close and similar examples include the famous golden Shwedagon Pagoda in Myanmar that is positioned on a gilded boulder (MTPB, 2012), the mysterious Plain Of Jars in Laos with several hundred stone jars associated with prehistoric burning practices (LAO, 2012), the oldest San Agustin Church in Intramuros of Philippines with remarkable Spanish architecture (DOTP, 2012), and the blue Sultan Salahuddin Abdul Aziz Mosque of Malaysia with its ethnic Malay design elements that house various artistic galleries (Tourism Malaysia, 2012). The spiritual art collection of the Cham museum in Da-Nang comprises around 500 mainly sandstone artifacts. This original and rare collection is considered to be unique in Southeast Asia and may be the world. From the 7<sup>th</sup> to the 10<sup>th</sup> centuries, the Cham people put their spiritual aspiration into a distinguished sculptural collection of Hinduism and Buddhism characters and altars. Recently, to proceed with upgrading the Cham museum, a seminar was organized

by the city's Department of Culture, Sports and Tourism in which many prestigious cultural experts, researchers, and managers across the country shared insightful ideas, suggestions, and recommendations that revealed more development perspectives for the museum (Danang Today, 2014). From the lens of spirituality, the culture of Da-Nang is a kind of "enduring" culture based on a land that is less fertile compared with the North and South, which Da-Nang people used to turn to the innermost life in order to conciliate the difficulties in making a living.

#### ***5. Support of the government in the development of spiritual tourism.***

Remarking on the attitude of the government to the development of spiritual tourism, one participant says that "*many of the city's leaders are passionately concerned about and have a will to develop spiritual tourism*" by a "*long working program that combines its central position and cultural base for tourism.*" In reality, the government "*still offers beautiful landscapes for the construction of pagodas..., the police for the safety of religious events and festivals..., and appeals for socialization to invest in religious establishments. This reflects the clear ideas, serious vision, and flexible mechanism of the government.*" The government's role is as an "*organizing intermediary. As long as the government organizes efficiently so that other partners positively participate in conservation and understand tourism values, then tourists will spend money,*" another participant justifies. One participant mentions that "*a high concern, agreement, and unanimity should be established between the government and religious entities, through meetings*" in order to increase the strength and efficiency of spiritual tourism development. This includes the construction plan of the Statue Garden Park North of Mount Water, adjustment of the Hòa Sơn cemetery, building of the private library Tầng Kinh Các Bát Nhã Từ Ân (Prajna Sutra Preservation Tu An Temple), construction of the Buddhist pagoda Hòa Xuân, and building of the religious community Baha'i's auditorium (X., 2012). Another participant states, "*the policy of the Party and government is very free in religion and belief..., giving development conditions that religious entities are affordable, the government is also available to support such development.*" Not only for religious development but also for other societal development facets, the Da-Nang government is unified and decisive. For instance, five new bridges

have been constructed for the convenience of circulation either by motorbike, car, or truck; for the beauty of Hàn river, and for the extension of urbanization. Especially, among Da-Nang government members, one participant mentions “*the personality of the Da-Nang Communist Party Committee secretary Nguyễn-bá-Thanh,*” which emerges as a phenomenon of so said so done, and doing drastically to the end, as to the completion of certain development initiatives or projects, despite certain obstructions that may emerge, as long as this initiative or project benefit the Da-Nang people (Minh, 2012a, 2012b; Chuyên & Vinh, 2012; Bảo, 2015). In terms of tourism, this secretary expresses: “Da-Nang will concentrate on tourism development in the years ahead” (N. Thảo, 2012, web page). This statement provides perspective for Da-Nang tourism, including spiritual tourism.

In the context for community consideration in spiritual tourism development, Da-Nang authorities still “remain in agreement with residents – i.e., when development projects are being planned, the values, needs and goals of the community should be understood and taken into consideration” (Erkkilä, 2006, p. 217). Although government support for development is not new, it is new in terms of spiritual tourism development. As spirituality stands independently of politics, it becomes a sensitive matter, is susceptible to societal issues, and less receives support from government especially in communist and socialist regimes. However for the case of Da-Nang government, the vocation of spiritual tourism development is clear enough, namely the free offer of land to any religious entities that have a need to develop their religions by constructing certain religious buildings as well as spiritual tourism offerings. Dr. Chris Seiple the president of the US Institute for Global Engagement, in a recent visit with training program on religion and rule of law in Da-Nang, also congratulated and recognized that “Da-Nang has emerged as a model city for religious freedom, and [promises] to advertise the city’s positive image to other countries around the world” (Danang Today, 2014, web page). Similar to Da-Nang government, the Indian government spent a considerable amount of money developing and preserving the remote Sufi Shrines through the construction of a Sufi circuits system in order to promote spiritual tourism across the country (Medhekar & Haq, 2012). Meanwhile, according to Antaranews.com (2011), the Balinese government

and spiritual leaders have just tapped into the rich potential of spiritual tourism with local communities enthusiastically appeal for the awareness of and for the efficient and attractive presentation of spiritual tourism infrastructure for the purpose of tourism development. By contrast, spiritual tourism in Uganda is relatively unknown and underinvested so that “the government of Uganda needs to double its efforts in marketing and promoting the attraction in the outside world thereby increasing on the visitor numbers especially on Martyrs day” (Calah, 2008, web page).

### **Intervening conditions.**

Intervening Conditions are the existing, negative, and disadvantageous circumstances of the Da-Nang spiritual tourism’s sites and space that, in contrast to the Contextual Conditions discussed above, also induce Development Strategies. These conditions consist of five categories.

#### ***1. Da-Nang spiritual tourism does not have its own character yet compared with the North and South.***

Despite the foregoing, an irrefutable fact is that spiritual tourism in Da-Nang is “*not strong compared with the North and South. Why? Because the North is the cradle of Viet-Nam culture, and the typical spiritual trait of the South is the worship of various folk deities... The size of Da-Nang spiritual tourism is not as large as the Bái Đính site [Northern] or as diverse as the Châu-Đốc town [Southern]. Spiritual tourism in Da-Nang does not yet have the typical characteristics and attractiveness of the North or South,*” as commented by a participant. Another participant remarks that “*Da-Nang spiritual tourism is not clearly defined*” and not “*notably concentrated yet.*” One participant is even suspicious, when saying that this tourism type is “*hard to develop, as the people focus too much on the materials... as if spiritual tourism does not really exist. Then, they modify and shape something to be called spiritual tourism.*” However, at the same time, this participant considers that “*it still is good if it exists however.*” Above all, the importance is that “*Da-Nang spiritual tourism should have its particular characteristics, and should not repeat the large-scale model of the Bái Đính in the North.*” The limitation on establishing the character of Da-Nang spiritual tourism may be because it is hard to understand or difficult to explain, as expressed by another participant: “*This culture is*

*accepted when applied to other cities with their residents, yet is restrained in its homeland. It seems that something binds this culture against the development of spiritual tourism in Da-Nang.”* Further, compared with the long history of spiritual tourism in the North and South, spiritual tourism in Da-Nang is young and recently developed.

Just as Islam disciples are encouraged to pilgrim to Mecca at least once in their lives, and Catholic disciples to Jerusalem, Buddhist disciples are invited to Lumbini – Bodhgaya – Sarnath – Kushinagar. Because not everyone can afford a costly long tour, Vietnamese Buddhists refer to the typical Northern Buddhist center as an ideal spiritual destination where the original Vietnamese Zen Buddhism was established by a Vietnamese emperor in 1292, as the cradle of Vietnamese Buddhism. Meanwhile, Southern spiritual tourism offers a wide range of worships to various deities and sacred characters, and this is considered to be the concentration of Vietnamese folk deities. In terms of Da-Nang as the centre of Viet-Nam, its spiritual tourism can be based on the special values of Yin-Yang doctrine and Five Movements principle in order to nourish the good values of humans. Depending upon land, culture, human, nation, and history, spiritual tourism can have its particular trait(s) for spiritual tourists. For example, for spiritual tourists who adore Greek mythologies, the Sanctuary of Apollo at Ancient Delphi is a destination that cannot be missed. Similarly, the Jokhang Temple with very typical and illustrative architecture in Tibet, the Mother Church of Christian Science in the US with a miracle that cures illness by praying, and the shrine Wat Phra That Doi Suthep with a magical relic that multiplies itself in Thailand (Sacred Destinations, 2012), all embrace unique traits that inspire spiritual tourists to visit, venerate, pray, and to experience spiritual values.

## ***2. Da-Nang does not fully use its potential for spiritual tourism.***

A participant says that although the *“potential for spiritual tourism in Da-Nang is abundant and strong enough, there is a serious lack of the necessary conditions to exploit.”* Consequently, *“few tours invite tourists to see Da-Nang’s potential, but essentially direct them to the ancient town of Hôi-An nearby. This is a problem.”* By showing an inefficiency of tourism operators, this participant proposes a condition that *“Da-Nang leaders should gather these operators together to inspect this matter, analyze*

*it, and convince them to include these spiritual sites in their tour programs... Tourism operators should sit side by side on this issue..., as the spirit of tourism authorities should be warmed up in a certain way.” Thus, it can be said that “Da-Nang spiritual tourism is not well known... and has not created an attraction for international tourists.”*

Looking from another angle, another participant states that “*generally, Viet-Nam and Da-Nang does not have spiritual tourism. The reason? Because our religions do not have the historical depth compared with Tibet and India and Viet-Nam is not a large religious center. The religions in Viet-Nam are merely ‘followed religions’, so what can international tourists visit? Perhaps, the Buddhist spiritual site of Yên Tử [Northern] is one, but this represents the Vietnamese Buddhism for the Vietnamese; for foreigners, there is nothing. I do not see anything as spirituality in terms of foreign visitors.*”

Meanwhile, a participant expresses a concern over “*constructing too many religious establishments and replacing the small but beautiful ones with large, showy religious establishments with blue and red statues may be not an interesting exploitation and can create reverse impacts as well.*” Instead, “*it is better to, for small pagodas far from Da-Nang center for example, build a road and maintain a clean environment in order for spiritual tourists to be able to visit conveniently.*”

This is an issue of the management and operation of Da-Nang tourism. Because the meaning of spiritual tourism in Da-Nang has not yet been fully determined, marketing and publicity programs have not been designed officially. A marketing of tourism resources is efficient when it is based on the knowledge that “*experiencing these historic religious sites as sacred places that are used by the local community was an important part of the tourist experience*” (Levi & Kocher, 2009, p. 19). By earnestly understanding and correspondingly interpreting the spiritual values of spiritual resources and potentials in tour programs for visitors, especially foreign visitors, the marketing offers them a chance to discover and fulfill their spiritual needs. Researchers and scholars can assist such as task when delving into various aspects and meanings of spiritual resources. Besides, reflections of communities and concerns of participants as in this study can also adjust to the good the process from knowledge to application. An in-depth exploration of the proposals of Wei and Juntao (2009) about the management of cultural-religious

resources at Xianshan-China is worth pondering. Following these authors, four demarcations of tourist activities can be made: (1) worshipping at holy places, (2) sightseeing to historical-cultural-religious places, (3) learning and experiencing the culture and religion, and (4) relaxation at holy places. These authors finally recommend a reform of the tourism system that synchronizes various tourism units with their own policies, and a unified management should be carried out along with a legal Xianshan tourist group established as a corporate body that manages on its own, takes charge of profits or losses, and develops by itself. Regarding the statement of “Viet-Nam and Da-Nang does not have spiritual tourism,” perhaps that participant wishes to mean spiritual tourism – or spirituality – as rather transformation, transcendence, and sublimation of inner life than activities of veneration, pilgrimage, and pray, with peacefulness of current Viet-Nam and Da-Nang spiritual tourism. This view may be very personal, but still is notable in terms of potential initiatives and spiritual experiences for Da-Nang spiritual tourism.

### ***3. Da-Nang residents do not fully understand spiritual tourism yet.***

According to one participant, the general residents of Da-Nang “*do not have a clear awareness yet of spiritual tourism. They merely think that this is a kind of festival but not a special spiritual tourism for their city. At this time, spiritual tourism is an idea and plan of the city leaders... Da-Nang residents are not aware that they can contribute to the construction of the city’s spiritual brand.*” Perhaps because the quantity of spiritual tourism products and services is still limited the meaning of spiritual tourism becomes hard to recognize, which a participant states: “*I don’t believe in this spiritual tourism development, you can count on some sites such as the Linh Ứng pagoda, the Trà Kiệu Catholics sanctuary [of a province next to Da-Nang], but that is all.*” In addition, some people “*combine spiritual tourism with superstition. This means that it is very good if you understand clearly and deeply spiritual tourism; however, such an ambiguous understanding between spirituality and superstitious-driven beliefs is really not right,*” commented by a participant. Related to this matter, another participant explains that “*belief is good; however, each belief has its excessiveness, such as burning too many joss papers [paper copies of the national currency, clothing, motor-bikes, and so on in the*



belief that the dead persons can use them] *or presenting offering trays that are not according to Buddhism. Nonetheless, these are considered to be ancient customs.*” Thus, *“spiritual and sacred things that are transmitted from generations used to be favorably accepted and followed, while new things [such as spiritual tourism] are hard to accept right away,”* and people *“need time to perceive, determine, and get involved.”* In referring to the limited understanding of the believers, one participant is concerned that *“some bad people may refer to a camouflaged spiritual tourism to mistakenly propagate certain policy or movement that can dull believers and disarrange the society.”* Not only common Da-Nang people but even the personnel of Da-Nang tourism, especially the tour guides, are limited in their thorough grasp of spiritual tourism, a participant says: *“There is a serious lack of professional spiritual tourism guides that can convey spiritual values to domestic tourists, and this is harder for international visitors. There is no training for spiritual tourist guides so far.”* Hence, spiritual tourism should be *“invested accordingly in order to bring into play its inherent potential,”* suggested one participant, for the sake of a clear understanding and perception by various Da-Nang entities.

The incomplete understanding of spirituality and spiritual tourism of common Da-Nang people is partially due to their sensitive affection for spirituality but they lack an approach to express it. This can cause superstitions to emerge, and without adequate restrictions, the meaning of religious spirituality, especially Buddhist spirituality, will be blurred. Consequently, the spiritual tourism of Da-Nang would strongly incline to the acts of incense burning, praying, and blessing. Thus, the development of spiritual tourism will be difficult given such limited knowledge and conveyance of spiritual meaning. It may even be time for Da-Nang people to learn the interpretation of spirituality, or spiritual tourism research, through formal study. For example, the International Peace Center of Sri Lanka has launched various Spiritual Health Programs and Spiritual Resources for Responsible Corporate Management (VNIPC, 2009).

#### ***4. Unexpected manifestations of spiritual tourism development.***

Spiritual tourism, in all its forms, contributes to the product diversification of Da-Nang tourism. Thus, besides the benefits for both host and tourists, the development of spiritual tourism can also incur certain unfavorable impacts. One of these is to weaken

other tourism types, as one participant explains: *“It is evident that other tourism types may disappear if this type is too heavily concentrated on. Thus, in terms of sustainable tourism development, we should not focus too much on a certain type but know how to associate tourism types... so that every type mutually supplement each other and together develop. Da-Nang will plan for this operation accordingly so that it does not leave visitors coming to Da-Nang with a thought that ‘I came here because of the spirituality of Five Movements Mountain, not for a fireworks festival’.”* Practically speaking, *“once the spiritual tourism season comes, some service limitations can emerge that can restrict other tourism sectors, such as booking air tickets, lacking room in hotels, or providing cars for other tourists. Generally speaking, the ability to serve in such a situation is not good,”* another participant explains. One participant indicates some other negative aspects even happen from some cultural activities or folk festivals of the host that erroneously modify the meaning of indigenous spirituality, such as *“inventing new worship chants that are strange to tradition, burning too many joss papers differently to the ancient standard, and then excessively feasting so that the solemnity of the worship places is lost.”* This seems to be closer to superstition and physical satisfaction than spirituality and the commemoration of spiritual values. Similarly, a participant comments that *“in distinguishing from other sites and areas, the authority of pagoda entities is sometimes an obstacle to conservation. For example, they replace valuable ancient religious establishments with new ones or newly paint statues in the belief of attracting visitors, but ignoring that ancient styles and appearances imply true spirituality.”* Many participants are also concerned about the effect on the environment: *“Don’t dream about the sustainable tourism if we are negligent in the environment.”* *“The environment should be protected first of all.”* *“Lots of litter are everywhere and disorder at the sites, especially at the end of religious festivals.”* *“Even the collected revenue may not compensate for the cost of protecting the environment.”* The observation of the researcher at the Avalokitesvara Festival is partly similar to these concerns. Few garbage cans were onsite, and a certain amount of used plastic bags, food containers, paper, joss sticks, cigarette butts, and so on were left on the ground. Fortunately, there was no rain at that

time, or this site would diminish in its beauty. In addition, the restrooms and their signs were generally hidden.

As spiritual tourism is a new trend in Viet-Nam, spiritual tourists are expected to increase each year between mid-February and mid-April. At that time, Da-Nang tourism will encounter some expected hurdles in servicing all these tourists. Nevertheless, as in previous years, Da-Nang ought to mobilize all human resources for the services, so such impacts should be able to be resolved adequately. Similarly, if site authorities seriously apply approaches such as hanging ecology posters and provide more trash cans, the environmental burden could be reduced greatly. Most important is the deformation of spiritual activities such as worships and festivals, which means that spiritual values may become ambiguous for spiritual tourists. Spirituality established over time should be preserved to retain authenticity, as concluded by Yeoman, Brass, and McMahon-Beattie (2007, p. 1137) in their Scottish tourism study:

*Ethical* – An authentic experience should be founded on the principles of community, sustainability and ethical consumption.

*Natural* – Tourism should be a natural phenomenon which is pure and not tainted nor manufactured. Natural tourism products are those which are quintessentially associated with the destination or region.

*Honest* – Be honest with your visitors; the tourist industry shouldn't promise something which can't be delivered or produce something tainted by falseness that will spoil the authentic proposition.

*Simple* – An authentic experience should be simple to understand in which the visitor can see the benefits. The more complicated the experience, the more unbelievable it will be. As the world is full of complications, an authentic experience should be simple, pure and consumed in an inconspicuous manner.

*Beautiful* – Authentic destinations have a beauty about them, whether this is a magnificent view which creates a sense of place, or the feeling that experience cannot be copied as it belongs there and only there.

*Rooted* – Authenticity has some sense of past which is rooted in the destination or community. Scotland is the place of dramatic landscapes whereas Las Vegas is all about gambling, dancing girls and illicit experiences.

*Human* – A human experience is something that is living and people-focused. This means that the tourist wants human contact which is local and real.”

Currently, Da-Nang implements the 2015 city theme of the Year for Culture and Urban Civilisation that focuses on seven tasks of cultural education, quality of cultural activities, societal order and urban aesthetics, safe traffic, hygiene maintenance, environmental protection, and civilized behavior (Hoa, 2015). As these tasks can positively impact on the development of Da-Nang spiritual tourism, it is believed that such hurdles in tourism services, negative environmental impacts, unacceptable activities of worships and festivals, and spiritual superstitions will be minimised considerably.

#### ***5. Da-Nang does not retain tourists for long.***

Despite all the previously discussed advantages of Da-Nang from a tourist perspective for foreign visitors who follow a determined itinerary, Da-Nang is “*a transit for them to take another flight North or South, or continue to visit important neighboring sites such as the Hôi-An ancient town and Mỹ Sơn sanctuary,*” as commented by a participant. These two World Heritage sites are the main explanation for the short stays of foreign tourists in Da-Nang. With an excited tone, another one expresses: “*I don’t know why the program tours in Da-Nang do not exploit the strong and advantageous facets of Da-Nang tourism. They just come from Huế city [North], being shown just a bit of Da-Nang, then move straight to Hôi-An [South]... They don’t even stay for a while at such beautiful beaches, but move right away.*” Further, owing to the limited exploitation or inefficient operation of some valuable sites that should be seriously exploited, e.g., “*Son Trà [peninsula], so marvelous with a 100-year-old tree in a magnificent natural setting, but I hardly see it in any itinerary,*” foreign tourists “need to” stay less and “have to” continue to the neighboring sites. Thus, the length of stay of both domestic and foreign visitors becomes a challenge. Put another way, the issue is “*how to associate spiritual tourism with religious activities and related learning activities.*” Concretely, “*first, more site improvements are needed, and second, to create particular activities for*

*each site.*” For example, *“the activities at the Linh Ứng pagoda should be different from those at the Hòa Minh pagoda, as well as diverse compared with Catholicism or Caodaism,”* one participant suggests. It is assumed that these supplemental spiritual activities and services have not been created simultaneously with the construction of spiritual sites. Such a serious lack of spiritual activities also induced one participant to utter that *“from my point of view as a resident, I see that they do not do it very well, and they better do not do.”*

This thorny problem has long existed for Da-Nang tourism. Everything being equal, Da-Nang tourism cannot excite tourists, especially foreign tourists, for a long stay despite its endeavors and the existence of various tourist activities. There are many reasons for this, but the strongest and simplest one is the large influence of the three nearby World Heritage sites of the Huế imperial city, Hội-An ancient town, and Mỹ Sơn Cham sanctuary. It is evident that visitors wish to spend more time at those sites. Further, some strong tourist facets of Da-Nang such as beautiful beaches and the nature found on the peninsula of Sơn Trà are not offered in tour programs. In fact, the Da-Nang government did have guidance for research and planning for tourism development of this peninsula from the end of 2012 so that it will be strongly invested and follow the direction of sustainable tourism development and while at the same time becoming more attractive to tourists (Hiệp, 2012), to which the Sơn Trà Peninsula Strategic Vision Plan of the firm Skidmore, Owings & Merrill LLP has earned one of the 2014 Institute Honor Awards for Regional & Urban Design (TAIOA, 2014). More recently the nearly eight hundred-year-old banyan tree in Sơn Trà Nature Reserve has been officially recognized as a national heritage tree by the Viet-Nam Association for the Conservation of Nature and the Environment in June 08 2014 (Tĩnh, 2014; Danang Today, 2014). While management and marketing are broad studies that are tailored to various situations, the three stages of discovery process for tourist products analyzed by Lejarraja and Walkenhorst (2007) may inspire tourist operators to redefine interesting tourist resources with less emphasis on the cost of tour programs. Following these authors, the Discovery Phase I is the acquisition of information about foreign demand, the Discovery Phase II is the experimentation with new products (such as the tourist products of Da-Nang that are

not yet presented to tourists), and the Discovery Phase III is the establishment and post-establishment of new tourist products and operations for scaling and internationalization. Moreover, there is another form of tourist products, volunteer tourism, which invites tourists to a destination to fulfill their good devotions and get acquainted with other tourist products. These volunteer tourists can further communicate the tourist information to their peers and community of their own, which would be an inexpensive approach to tourism marketing. This is currently being carried out in Myanmar (Volun Tourism, 2008).

### **Development strategies.**

Development Strategies are the relevant approaches and actions that, correspondingly established from the five Contextual Conditions and five Intervening Conditions discussed previously, bring the Development Theme to reality in order to authentically develop spiritual tourism in Da-Nang, and these strategies consist of five categories.

#### ***1. Construct the Cultural Spiritual Park as the branded spiritual tourism product of Da-Nang.***

Given the philosophical values of Five Movements Mountain, the decision of Da-Nang to establish the Cultural Spiritual Park in the Five Movements Mountain area is deemed logical. According to one participant, the *“annual International Firework Competition has now becomes less interesting because no new initiatives are being applied. The Cultural Spiritual Park is the starting point to create a brand for Da-Nang tourism that differs from that in the North and South.”* The Cultural Spiritual Park should *“make Mount Water stands out more,”* and provide *“gentle entertainment, relaxation, and a return to the origins with a Buddhist inclination.”* Another participant explains more that this is an *“associated model of five mountains-pagoda-nature concept with the Avalokitesvara Festival as the central idea.”* Specifically, the project *“refers to the belt land of the area to reform and arrange the administration, residence, and craft village sections in an orderly and beautiful manner along with pagoda locations for equal, simultaneous, and efficient area development.”* It also *“continuously brings into play the spiritual tradition that ancestors have directed to this Five Movements Mountain area*

*over generations.*” The 154 ha (1.54 km<sup>2</sup>) area will include many items for the park such as a festival center quarter, underground stone museum, new Avalokitesvara pagoda, pilgrimage village, stone garden, commercial artistic stone quarter, conservation landscape space, and parking-lot (Nhật, 2006; Tứ, 2012). Indeed, the city “*expresses its determination to carry out this project and appeals for strong interested investors who have real capacities,*” and expects the park will “*create a living source for locals [and further to] introduce the area and Viet-Nam to the world as to bring the world to Viet-Nam,*” one participant states. Most participants approve that the park “*should be affirmatively constructed and is worth being undertaken.*” “*As the park proceeds, we hope that it will become a great tourist attraction of culture, history, and spirituality as well.*” However, a doubt exists that “*the park is merely to borrow the position of the Avalokitesvara pagoda and then expanding the area site of Five Movements Mountain. People have visited the pagoda without the park for centuries and the Avalokitesvara pagoda is still the same at the mountain, and now they just construct a park!*” Generally, the Cultural Spiritual Park supports the dynamic planning of the city in terms of its spiritual tourism development.

Theme parks are not a new concept in tourism, whether they are based on natural, cultural, historical, spiritual, or even playful elements their utility remains valuable in terms of the economy, attracting tourists, and conservation. Other parks have been constructed around the world, such as the project of Spiritual Park in Dali, China (Thomas, 2012). However, in contrast to the flat ground of Da-Nang, that park is being constructed on a hillside, with leading ideas of Buddhism, Confucianism, and Taoism. In particular, access to the hill-top is a snaking mosaic road bordered by various cultural and spiritual attractions such as a Zen resort, plant and water elements, stone sculptures and poetry pavilions, which offers a splendid vista and tranquil retreat for relaxation and meditation. A smaller and simpler example is the Spiritual Park in Mauritius, which is like an oasis of peace and tranquility in the Indian Ocean. This park has a monastery and a gift store and three worship buildings for the Lord Panchamukha Ganapati Ganesha (Hindu deity with elephant head), and it still attracts Hindu pilgrims from Malaysia, Singapore, Indonesia, Africa and India (KHM, 2012). Further, according to Tindall

(2006), the natural Vilcanota Spiritual Park close to Mount Ausangate in Peru, although demonstrating the primary spiritual value of Mother Earth, was established following the discontent of local communities, which earn little tourist revenue and want their voices to be heard in terms of the conservation of environment and agro-biodiversity. Meanwhile, the Spiritual Cultural Park of Ramdham in central India is a group- and family-oriented park that combines various activities of god and deities worships as well as entertainment such as folk dancing and puppet and magic shows for visitors (VirtualTourist, 2012).

### ***2. Initiate the spiritual tourism product of Da-Nang Four Guard.***

This initiative is based on the particular characteristics and locations of the three current Linh Ứng (Sacred Efficacy) pagodas discussed previously. It has been proposed by one participant as an approach to satisfy three factors at the same time; the belief of spiritual visitors, the business of tourist companies, and the peacefulness of the city. That is the Da-Nang Four Guard. The participant in question explains: *“I and Mr. Permanent Vice Chairman Võ-duy-Khương and Mr. Director of Danang Foreign Affairs Department Lương-minh-Sâm did seriously discuss about this matter. I call this as ‘Đà Thành Tứ Trấn’ (Da-Nang Four Guard). I think that this is a very interesting idea that Da-Nang should carry out. We protect this sacred land. We already have three Sacred Efficacy pagodas. Bà Nà’s Sacred Efficacy pagoda is in the West Protection, the Sơn Trà’s pagoda is in the East Protection, and Five Movements Mountain’s pagoda is in the South Protection, but the North Protection at Hai Van Mountain is void of a Sacred Efficacy. Now I propose building another Sacred Efficacy pagoda in the North. This is my idea and no one has talked about so far. There is a very interesting article of a professor quoting that ‘most Buddha and general statues look North’, not to South but North, because this is the direction of the harasser. We should build one more Sacred Efficacy pagoda. I call this a spiritual resource... In my opinion, by implementing this, Da-Nang spiritual tourism becomes a clear spiritual destination. It is trivial to visit just one pagoda or certain individual spiritual spots... I believe this product will truly benefit visitors who pray at all four Sacred Efficacy pagodas. This product exists nowhere, and there is no town on the world that has four guards at the top of four mountains”* (Figure 5). The



researcher recommends this participant publish an article with sound references, aiming to influence up public opinion.

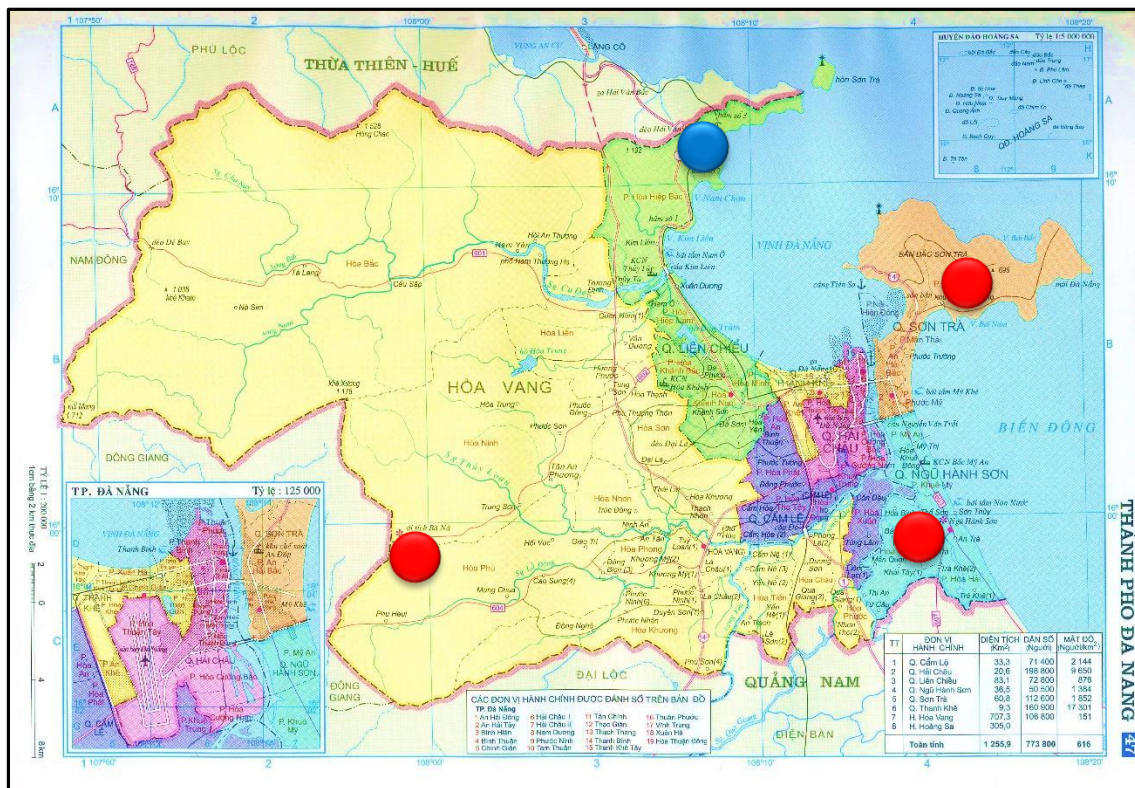


Figure 5. The initiative of the Da-Nang Four Guard [Three Sacred Efficacy pagodas (red spots) and the expected fourth one (blue spot)] (Source: TTKTMTTPĐN, 2012. Illustrated by the researcher).

This Da-Nang Four Guard product could open a bright vista for the development of Da-Nang spiritual tourism, from the angle of a unique and authentic product, and based on a true Vietnamese concept: the Four Guard. Uniqueness is “the quality of being one of a kind” (Thesaurus, 2012), while authenticity can be understood as a desired experience or benefit associated with visitation to certain types of tourism destinations (Smith, 1990). In this regard, the Four Guard idea “perhaps originated from the worship custom Thành Hoàng [Deity of Citadel and Trench] in the spiritual culture of the Northern, on the ancient time of China, when which the Chinese applies in order to protect the citadel once it is constructed” (Thành, 2010, web page). As this is a belief about the safety of the citadel and the living life being protected by a supernatural force, this belief is spiritual. In 968, when building the citadel Hoa-Lư at Ninh Bình province

(between North and Centre), the Vietnamese did not build one temple for the Deity of Citadel and Trench but four temples for four different deities at four directions East, West, South, and North. These were named Hoa-Lu Four Guard, and they gradually developed into a population of similar temples scattered around the citadel (TDL, n.d.; Le, 2014). In 1010, after transferring from the citadel Hoa-Lu to the new citadel Thăng-Long (ancient name for the current capital Hà-Nội), another four temples for four deities were gradually constructed in the four directions of the citadel periphery, named Thăng-Long Four Guard, in order to prevent harassment from whether external invaders, bad invisible forces, or natural calamities (Thành, 2010; Anh, 2010; Nam, n.d.; Nam, 2013). These two Four Guards remain spiritual tourism destinations with numerous visitors carrying out praying tours to them. An evaluation of the initiation Da-Nang Four Guard can be given that it is meaningful in terms of four guard concept as described, unique regarding four identical Buddhist pagodas bearing the same name Sacred Efficacy and being positioned on four mountains, and authentic by the sacred characteristic in which:

1. The sacredness of the Sacred Efficacy on Five Movements Mountain has existed for “252 years in a legendary space” (a participant),
2. The sacredness of the Sacred Efficacy on Bà Nà mountain is based on the fact that “*Da-Nang ancestors once lived there*” (the participant),
3. The sacredness of the Sacred Efficacy on Sơn Trà mountain is that “*nimbuses appear on the head of the Avalokitesvara Bodhisattva statue during construction and fewer storms land afterward*” (a participant), and
4. The sacredness of the expected Sacred Efficacy on Hải Vân pass (mountain) is emanated from the “imposingness and magnificence of the pass” (M. Thảo, 2012, web page).

### ***3. Socialize the development of spiritual tourism in Da-Nang.***

A policy that encourages a community to participate in and contribute to tourism development is mostly a relevant and efficient policy, especially when being applied to a form of tourism that is originated from the community, developed following community initiatives, and brings the equitable benefits to the community as the spiritual tourism in Da-Nang strives to do. In this matter, a participant affirms: “*I see that the Da-Nang*

*leaders always mobilize, stimulate, and simultaneously are ready to assist investors and companies develop tourism including spiritual tourism. The Da-Nang government always supports the development of tourism and tourist products.”* For example, *“the Cỏ Cỏ river is expected to be dredged and cleared for the spiritual itinerary on the river [approved in August 2012], starting from the city to visit the Avalokitesvara pagoda then the ancient Hỏi-An town.”* Community agreement is also established from the positive attitude of the government. One participant says that *“there is a trend of big businesspeople who strongly turn towards spirituality so they strongly approve of spiritual investments... Everyone from the highest stake of government to the business community see that spiritual tourism should have adequate investment... The business community also shares this spiritual tourism development... Most people approve and want to follow this direction... and see that to be able to follow this direction... A unified guidance from the city’s highest leaders should be determined first. Next is the cooperation of religious entities, then the contribution of the business community, then the participation of the mass media, and the involvement of residents. By such, tourists are willing to arrive. Therefore, it should be a mutual approval from high to low and the plan should be very vigorously executed for the appropriate result... Even if Da-Nang leaders have an interest to bring the Jade Buddha statue back [first exhibition was in March 2009], so just contacting the statue’s authority and we [non-governmental communities] can do the next works.”* Where the tourists and environmental protection are concerned, another participant mentions that *“tourist related responsibilities should also communicate with tourists to manage them by keeping residences, roads and even cars clean.”* Socialization in spiritual tourism development through the participation of various societal entities also promotes the local culture *“to develop more sustainably, more traditionally, more locally,... to positively impact on various living life facets,... to exchange with other local and foreign cultures, [and thus] to provide various segments opportunities for development and to increase economic benefits to oneself, to the community, and to the country,”* one participant analyzes.

As mentioned earlier, matters of spirituality or religions and socialist or communist regimes usually stand independently from each other, at least in terms of

meaning. However, following the development and changing trends, a fundamental relationship between the Da-Nang government and religious bodies are being established. In the present context, a positive sign can be seen through the appeal of government and approval of societal entities in sharing spiritual tourism development. Further, previous constructions of religious establishments and related bases were mainly funded by the charity of disciples, whereas now spiritual tourism is being developed on the back of investment by the private sector. Such investment should not be considered to be a rigid “religious or spiritual business” but as another form of charity, as profit and loss is still calculated at an acceptable level unlike conventional commerce. The broad notion of “socialization” in this context means participation, contribution, credibility, and reconciliation; it supports societal stability and solidarity, which are antecedents for the city’s development, including the development of spiritual tourism. A rich body of literature explores the involvement of community in tourism development in terms of roles, benefits, challenges, planning, management, marketing, conservation, entrepreneurship, government relationship, and so on (Feighery, 2002; Goodwin, 2002; Fallon & Kriwoken, 2003; Nyaupane, Morais, & Dowler, 2006; Michael, 2009; Dogra & Gupta, 2012). A standardized direction for community cooperation was put forward by Patel (2010, p. 4) who proposes the sustainable development of spiritual tourism in Gujarat, India, to which “the tourism policy of the government should lay special emphasis on maximum participation of the private sector in making investments in tourism projects. Multi-stakeholder partnership is an important element of promoting tourism. It provides tangible livelihood options to local people such as hotel personnel, guides, porters, watchmen, maintenance workers and other service providers. The local community members are also involved in managing small business enterprises like cafeteria, souvenir shops, travel and transport services, craft shops etc.” As reflected by the participants, there is consensus between the business sector and the government about the development of Da-Nang spiritual tourism. There is a general belief that this relationship remains well maintained and that there is mutual respect between government and spiritual entrepreneurs whether their businesses are small, large, domestic, or foreign. All these entrepreneurs are forces that drive spiritual tourism thus

they must not be discriminated against in the notions of “formal” or “informal” tourist entities, by putting forward a supportive policy that neither undermines the pivotal role of spiritual businesses nor harms the spiritual nature of spiritual tourism (Shinde, 2010), as this author proposes for entrepreneurship in religious tourism at Vrindavan in India.

#### ***4. Evaluate the resources of spiritual tourism in Da-Nang.***

To ascertain and select truly spiritual resources as well as manage and prevent negative spiritual tourism development, Da-Nang authorities are carrying out a program to re-examine and seriously appraise the history and perspectives of all religious establishments, festivals, ceremonies, and spiritual artifacts. One participant assures that the *“resources in terms of spirituality exist in Da-Nang itself... and the objective is to be able to define the true spiritual resources and guide the attention of those that have spirituality.”* As a consequence, according to one participant, Da-Nang *“invited many famous scholars, among them the professor of history Dương-trung-Quốc who was asked to chair to lead a symposium to confirm Five Movements Mountain as a ‘Cultural Historical Area’.* For our part, two years ago, we have designed a project named as *‘To Conserve and Promote the Cultural Heritage Values of district Five Movements Mountain – Da-Nang city.’* This is a long-term project, which we will supplement other complementation if certain issue emerges, to protect and develop its heritage values at the district level... First, we are carrying out scientific-based research in order to confirm the resources of the Five Movements Mountain area. This is an important work to maintain and proceed in terms of documentation. The second thing is, regarding intangible values, to recover an amount of festivals... Village Temple Festivals... Fish Prayer Festival..., and to concentrate on constructing spots that develop spiritual tourism such as the new Cultural Spiritual Park. In reality, the city and Five Movements Mountain district are mutually consulting for big projects presenting to the Ministry of Culture Sport and Tourism in order to conserve and restore historical and cultural ancient sites of the city...” Another participant emphasizes that the *“importance of the cultural matter is to protect and promote; otherwise, your exploitation comes to an end.”* Besides, human resources should be particularly evaluated. *“In order to develop sustainable spiritual tourism, the first thing is that human resources should be*

*available..., and to develop these is important..., for enhancing service quality and product value as well.”* Among these resources, one participant states that the knowledge of tourist guides should be emphasized because *“you cannot guide a spiritual tourism group to a pagoda, for instance, but know nothing about Buddhism. You cannot go to a Mother temple without knowing about this folk belief; similarly, you cannot go to La Vang church but have no perception about Vietnamese Catholics... Thus, any person who works in tourism also needs to study and learn more in order to contribute to the development of Da-Nang spiritual tourism.”* In the same vein, a current status quo is that guides *“are weak on spiritual tourism concepts ... As most guides still are inexperienced in matters relating to spiritual tourism, training courses are necessary... I am afraid that the perception of spirituality by tourist guides is poor,”* a participant expresses and continues: *“Even local residents should also be trained to avoid irrelevant behaviors in communication such as a lack of politeness and pushy selling, they should also be provided with a perception of spirituality. They should know about spirituality as they dwell in spiritual areas.”*

Resource evaluation is a sound step in the process of tourism development. However, all work can be complex and requires time to explore the targeted resource, especially when considering the intangible value of spirituality. The spiritual domain usually embraces many areas of history, culture, tradition, art, religion, and sacredness. Thus, evaluation authorities should be knowledgeable and expert enough to be able to correctly confirm authentic spiritual values. For example, to acknowledge that a large pagoda or crowded festival is not always spiritual, while a natural element or living style of a community is not always unspiritual. The evaluation methodologies utilized for sacred sites vary by discipline and research direction. For instance, the evaluation of Indian sacred sites and traditional cultural properties in the Twin Cities Metropolitan Area of Minnesota in the US refers to an ethnographic consultation to develop a holistic understanding of the site issue (Branam, 2010). This consultation results from worldviews, values, concerns, and interests of all entities that contribute. Further, the evaluation includes interviews, participant observations and site visits, secondary literature reviews, and maps. Although Da-Nang authorities already have their own

criteria for evaluating spiritual sites, the following four criteria designed by the UNESCO World Heritage Centre for the certification of Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, Japan may also offer another evaluation reference:

- “1. [This is the] unique fusion between Shintoism and Buddhism that illustrates the interchange and development of religious cultures in East Asia.
2. [They] bear exceptional testimony to the development of Japan’s religious culture over more than a thousand years.
3. [These are the] unique forms of shrine and temple buildings which have had a profound influence on the building of temples and shrines elsewhere in Japan.
4. [All] the sites and the forest landscape of the Kii Mountains reflect a persistent and extraordinarily well-documented tradition of sacred mountains over the past 1200 years” (ABE, 2012, web page).

Once resource evaluation is completed and spiritual resources are ready for tourism, the role of tourist guides becomes more important because it is just the guides who convey the spiritual significances of the sites to visitors. For a spiritual destination such as Bali, Indonesia, guides need to find out whether visitors are interested in spiritual tourism to appropriately introduce the destination, check whether the package offers certain spiritual sites or activities, and remind visitors to wear appropriate dress when entering spiritual sites (Imbalidriver, 2012). In addition to training courses on spiritual knowledge recommended by participants, to invite and to encourage guides to practice spiritual yoga and meditation are also beneficial. In this way, guides would become “spiritual” enough to be able to communicate the spiritual values of the site and thus be inspired to present an earnest and interesting interpretation of the product to spiritual tourists. Wang, Hieh, and Chen (2002) state that the presentation skill of tour guides can complete or spoil a tour. Tourism should be authentic, not from the consumption of the real or genuine (Reisinger & Steiner, 2006a), but from the personal tourist experiences that contribute to one’s sense of identity and connection with the world (Steiner & Reisinger, 2006b). In this respect, spiritual tourism is no exception. Guides may not need to present too much. For example, “if tourists have opted for authentic tourism as a quest for personal experience, then the tour guide should have no more to share with a tourist than the kind

of knowledge or insights one might gain from a fellow traveller. The role of such a tour guide is not education but lighting the way” (Reisinger & Steiner, 2006b, p. 495) of spiritual tourism in this context.

##### **5. Build Da-Nang as the spiritual tourism center in central Viet-Nam.**

The last strategy to develop the Da-Nang spiritual tourism is to establish Da-Nang as the spiritual center in terms of tourism in the centre of the country as a complement to the Northern and Southern spiritual tourism centers. A participant says that Da-Nang is aiming to become “*a destination for MICE events [Meetings, Incentives, Conferences, and Exhibitions], beach tourism, resort tourism, and now for spirituality, as have many other successful spiritual tourism destinations around the world.*” It is well recognized that “*Northern spiritual tourism is strongly developed, and possibly the South too, why? Because the North is the cradle of culture, and there are considerable deities to worship in the South ... However, I think for Da-Nang Five Movements Mountain is the most important spiritual tourism spot... I think that this lies in the direction of wishing to develop spiritual tourism, besides cultural tourism and relaxing tourism.*” As being discussed, the government intends to make Five Movements Mountain the hub of new development in this area. In this development hub, according to one participant, the “*national-level Avalokitesvara Festival will expand further to a festival that invites international visitors to Five Movements Mountain... In the past, Master Thích-Nhật-Hạnh has revisited from France... Australian Jade Buddha statue came... Nepalese bonze group attended... Recently, the bonze group of India participates in... I think in the near future, when the construction of the new Avalokitesvara Jade Stone pagoda is complete (Figure 6), with with the existing infrastructure, and when the festival space is widely opened, and the Cultural Spiritual Park ... the stature of this festival will be very large. It will become an international festival.*” In addition, although Da-Nang tourism faces strong competition by being surrounded by three World Heritage neighbors, “*it still has the advantage of being a spiritual center point for visiting other close spiritual spots such as Catholic La Vang church in the North, Martyr Cemetery Trường Sơn in the North West, and Catholic Sanctuary Trà Kiêu in the South,*” another participant comments. From all perspectives, this participant adds that given Da-Nang wishes to “*create a brand*



of *spiritual tourism*,” the establishment of Da-Nang as the spiritual tourism center in central Viet-Nam is deemed feasible.



Figure 6. The model of the new Avalokitesvara Jade Stone pagoda  
(Source: CQTA, 2013b).

In November 2012 the Viet-Nam Guinness Organization, Viet-Nam Guinness Book Center, and TopVietNam Book Center nominated three destinations in Da-Nang as some of the most attractive tourist sites in Viet-Nam (Hiệp, 2012): (i) Five Movements Mountain (one of the top 10 spiritual tourist sites of Viet-Nam), (ii) Hải Vân pass (one of the top five passes of Viet-Nam), and (iii) Non Non Nước beach (one of the top 10 best beaches in Viet-Nam). These advantages of natural-spiritual tourism can go along with the trend of “spiritual tourism [as] one of the fastest growing types of travel in the world [and that] Asia is the center of most spiritual tourism today,” as stated by the international travel business iExplore (2012, web page). Although the branding of the “spiritual tourism center in central Viet-Nam” does not currently appear in any document, the support of the government, consent of communities, construction of the Cultural Spiritual Park, initiative of the Da-Nang Four Protection, and evaluation of resources all strongly demonstrate the intention of Da-Nang authorities. The researcher believes that with its 300-year spiritual atmosphere combined with the Cultural Spiritual Park and the Da-Nang Four Protection, a “spiritual tourism center” would truly exist and would become

popularized throughout Vietnamese tourism. The issue is how, in a certain future, this center should be well managed, efficiently operated, and adequately marketed. In evaluating the spiritual site of the Magh Mela festival in Allahabad, India; Ruback, Pandey, and Kohli (2008, p. 182) discuss that the participants' "evaluations were based on material factors only (nonpilgrims) or on material factors, social, and intrinsic religious factors (religious pilgrims and religious leaders). [...] This finding suggests that material factors (here, facilities, and supplies) are always important in evaluations of the environment, and that social and symbolic factors are important only for those who have a strong emotional attachment to the place." Thus, if a spiritual itinerary "is carefully designed to offer a subtle blend of seamless destination management, exploration of the area and culture; personal development, relaxation and integration time; ceremonies and meditations; group consciousness support and guidance; something unique and exclusive" (SQJ, 2012, web page), this itinerary is standardized to meet expectations of spiritual tourists. For an authentic spiritual tourism center, Panos (2012) also suggests that the destination should allow spiritual tourists to be able to interact with ancient energies and power spots, step on the unusual beaten track, discover the unexpected while enjoying the convenience of small groups, learn fascinating cultures, immerse in the site and reflect, transform worldviews, give something back to the places, and enjoy guided meditation.

### **Corresponding consequences.**

Corresponding consequences are the current and continuous working processes, results, and suggested directions for the beneficial development of Da-Nang spiritual tourism that have been obtained from the execution of the five Development Strategies discussed above, and these consequences consist of five categories.

#### ***1. Progress level of the Cultural Spiritual Park.***

The initiative of the Cultural Spiritual Park is dated long ago as confided by a participant: "20 years ago, in a contest about Da-Nang tourist products, myself and some colleagues wrote about Five Movements Mountain. I participated in the proposal to build the Cultural Spiritual Park at Five Movements Mountain, and we received an award in that contest for tourist product development. I agree with the city's plan to construct the

*Cultural Spiritual Park in order to develop spiritual tourism. Nobody refutes the development of Viet-Nam tourism in general and Da-Nang in particular, [but] sometimes I think that this is a slow decision.*” Since starting in April 2012, the completion of the park is expected to take many years. Currently, in the first phase of “*transforming the floor space of the area,*” the government “*is negotiating land prices in order to appropriately compensate land owners for moving away,*” one participant adds. As with all previous infrastructural construction projects, Da-Nang is meeting with residents, who in turn will cooperate with the city for development purposes. In reality, as observed by the researcher, many residents are already moving away, “*leaving houses to be destroyed for the forthcoming construction, and new roads are being constructed.*” By August 2011, from a “population of 1,600 families with more than 6,200 residents, [currently] 1,477 households had already obtained new land” (A., 2011, web page). However, according to another participant, work progress remains somewhat slow and should be “*speeded up for the completion... I asked some residents in that area and they said they are looking forward to the negotiated compensation so that they will soon have the chance to reside in new places with new houses.*” Generally, “*related entities have welcomed the project of the Cultural Spiritual Park, especially the managerial staff of Five Movements Mountain, while locals also strongly approve;*” as confirmed by a participant. Another participant is concerned about the “*information on this park is still vague and scarce in the public at large.*” Perhaps, this is a planning strategy that aims to minimize land speculation in order to stabilize real estate prices.

The relocation program was to be completed by the end of 2012. However, there is delay due to a lack of cooperation among the management unit, compensation body, and local government, while some host residents are not yet content with the compensation level (Linh, 2012). More important is the information that is posted in the mass media for communication with Da-Nang residents. One participant even said that he only found out that Da-Nang is constructing the Cultural Spiritual Park when reading the interview questions. As this park is a large and decisive project for the development of spiritual tourism that relates to many societal entities, to avoid the unknown and further mistakennesses of residents, a necessity is to completely communicate and frequently

update Da-Nang community on the park information. Information sharing can help the development of a tourism. When discussing the promotion of Akwesasne, a piece of Native American land between the US and Canada, Tarbell (2009, p. 21) stated: “Tourists are moving away from the use of tour companies to schedule their travel and instead are increasingly relying on the Internet as their source of information to schedule their travel. To take advantage of this trend, it is proposed that a website be developed to promote Cultural Tourism within Akwesasne.” The Internet has become an efficient, rapid, and low-cost tool for the spread of information. The provision of information and use of communication make travel more convenient for spiritual visitors, prevents unexpected hassles, and encourages the return of visitors, according to Gupta and Gulla (2010) who analyze the role of the Internet in the communication of the Hindu site of Vaishno Devi Shrine in India. Besides, while waiting for the park to be completed, this may be a good time for other works of services, human resources, training, and publicity outlines.

## ***2. Perspectives of the Da-Nang Four Guard.***

In reality, the combination of three Sacred Efficacy pagodas in a one-day tour has been developed by Danangxanh tourism company (Danangxanh, 2012), but is deemed for short sightseeing rather than spiritual purposes. The idea of one more Sacred Efficacy pagoda on Hải Vân mountain certainly delivers large benefits for both spiritual tourists and the host city. According to the participant-initiator of this product, while the Da-Nang Four Guard creates authentic spirituality for the “*ones who have spirituality to direct to, ... the fact that we are able to serve the group who has specific needs... and the development of economic and socio-cultural facets of the surrounded area [Liên Chiểu district]*” are expected. On the other side, it can be seen that the latter benefit is a sustainable development of this product: “*The spirituality should be truly sustainable in order to sustainably develop Da-Nang spiritual tourism... We don’t need to create something that is too big ... like the Bái Đính [a very large pagoda in the North]. We don’t need that, but we should have something spiritual, as the people are satisfied when they come there ... It should be sustainable in terms of spirituality.*” “Sustainable in terms of spirituality” in this context is the authentic meaning of spirituality based on the sacredness and the Four Guard concept, which has been crystallized from the deep belief

of pilgrims and Vietnamese traditional culture. Stated differently, this authentic meaning “*meets the standard to sublimate tourists’ spiritual values.*” From the view of Da-Nang’s spiritual tourism planners, the Da-Nang Four Guard could offer a worthy spiritual product to retain visitors for longer. As a response, although the expected 4<sup>th</sup> Sacred Efficacy pagoda remains under consideration, the spiritual tour “Da-Nang Four Guard” was officially launched in 04/15/2013 by the initiator as the CEO of Vietnamtourism-Vitours tourism company in Da-Nang (Dũng & Nhan, 2013). This is an experimental four-day tour that, in inserting some pagodas and city spots, specifically links three existing Sacred Efficacy pagodas with a focus on the spiritual nature at four directions of the city and other spiritual activities such as praying, Zen meditation, contemplation of the rare Buddha statue collection, etc. (Dũng, 2013). Concerning the attractiveness of this tourist product, Dũng and Nhan (2013, web page) conclude: “... product that specializes in spiritual tourism is selected by special tourists, so it cannot attract a large amount of tourist in the short-term as seen at other spiritual spots of the country. However in the long-term, it will considerably impact on the mind of tourists regarding a local that is enclosed and protected by nature... Tourists travel to Da-Nang will have one more option: to discover the mystic characteristic in the bosom of the dynamic city, exciting tourists to stay longer [in] pondering on the sacred land with distinguished people, marvellous geomancy, beside Dragon bridge, and antique pagodas...”

In discussing a role of the church as a partner in spiritual tourism, Herntrei and Pechlaner (2011, p. 205) criticizes that “in this very branch of spiritual tourism, there are offers being developed only to be in synch with a trend; they are derived from extraneous interests and are rather short-lived.” Further, some planners feel as though they have to “design a historically or culturally charged place/route, throw in some vague religious feelings, take advantage of the new interest in gathering experiences and suggest this tour as an expansion of one’s consciousness or as a self-realization with a planned self-enhancement, possibly also with a somehow fashioned godly-experience” (Poensgen, quoted by Herntrei & Pechlaner, 2011, p. 205). These authors conclude that such developments may serve as a threat by a church and lose sight of what is fundamental. By contrast, the Da-Nang Four Guard, although initiated from the trend in Viet-Nam and in

Da-Nang for spiritual tourism, is a significant concept, and its uniqueness and its authenticity are completely earnest and appropriate with the existing conditions. The benefits for spiritual visitors may be short-lived, but the existence of the Da-Nang Four Protection will be long-lived with adequate management. Such management should aim to avoid issues that often emerge at new destinations, such as the 13 major problems facing the sacred tourist site of Tuiticorin in India. These were the “pollution/lack of cleanliness, beggars’ nuisance, exploitation by vehicle operators, undesirable behaviour of local people, poor services of hotels, cheating by traders, high admission/parking charges, inadequate information and lack of good local guidance, lack of sanitary facility, lack of transport facility, lack of parking facility, poor banking facility” (Jesurajan and Prabhu, 2012, p. 250). Further, a consideration to organize a cultural or religious festival at the 4<sup>th</sup> Sacred Efficacy pagoda built on mountain Hải Vân is worthy, as an approach to enhance site value and particularly the concept of Four Guard in the mind of spiritual tourists.

### ***3. Various adaptations of social entities.***

Among the various entities involved in spiritual tourism development in Da-Nang, the reflection of the mass media is crucial. One participant asserts that the media “holds a high social responsibility, it always reflects the good things as well as the limited facets of society, in which tourism is no exception... Hence, I think that the mass media has a strong power in propagandizing, educating, publicizing, and updating the information for the community in general and tourists in particular.” However, another participant comments that “I am afraid the publicity is still vague ... I don’t know much about things they are doing. This means that although I can see and read some articles, I am still vague and don’t understand much about... They should publicize wider for the residents to participate in.” In addition, “the means of communication has not been completely adapted to the event ... The mass media is not timely yet and the event is not well publicized yet.” Further, “the press used to be confused between tourism and spirituality, and it does not make a distinct discrimination between spiritual tourism and tourism,” as mentioned by a participant. Generally speaking, the mass media “recently has introduced information about Da-Nang’s image, in which spiritual tourism

*development is included. [However,] this is just a start as few spiritual tourism programs with related information have been introduced widely.”* From another angle, another suggests that *“it would be more successful if Da-Nang expands the development of spiritual tourism to the international dimension...Cultural tourism alone is boring because it exists everywhere... So instead of sightseeing here and there, tourists can express their spirituality at certain spiritual spots or pray for certain blessings and propitious things.”* While the highest government leaders *“see that adequate investments should be put into spiritual tourism,”* the business communities *“also share it... Most people approve it, and want to follow this direction... But a mention regarding spiritual tourism is that we should not rely too much on its economic facet, from the tourism companies and destinations as well... Our service system is good enough to adapt... Most residents are unanimous, because they see that the development direction of the city is very clear,”* a participant says. Another participant reasons that *“spiritual tourism is the most sustainable tourism development... As science develops, the more people return [to the inner values]... As society develops, it ages and the more older people follow the spiritual direction.”*

Although a function of the mass media, including newspapers, magazines, and TV, is to inform every kind of news including spiritual tourism in Da-Nang, it should not be criticized too much because the amount of information of spiritual projects is not so abundant. Officially, information of spiritual tourism is released by the Da-Nang government and Department of Culture, Sport, and Tourism and then the mass media publishes the information for the community. Nonetheless, there is some indication that information of spiritual tourism is limited and inconsistent from the views of the general public. Perhaps, as a response, in addition to posting regular information on spiritual spots and activities, the mass media in this phase of development may want to use their own sources such as authorities interview and self-investigation at the on-site spiritual sites and projects to discover more information. Besides, as some participants mentioned the mass media about spiritual tourism still is somewhat “vague” and “confusing”, information must be truthful and clear enough to support the knowledge of readers. Abundant information in this way can clarify the doubts and limit the excessive

expectations of Da-Nang residents when judging the development of this new tourism type. Extra information can also benefit both the host and spiritual tourists, especially future international spiritual tourists. As “religion, faith and spirituality are so intertwined that a clear differentiation of all three aspects are necessary for a deeper understanding of the role of religious tourism in Asia and the Pacific” (UNWTO, 2011, p. xxviii), a significance for Da-Nang academic researchers and scholars is to take the lead to investigate authentic spiritual tourism meanings and messages. Thus, once information sharing is timely, correct, and adequate, the community sectors involved in the development will be more synchronized and efficient. As the development of Da-Nang spiritual tourism is mostly favorable from various societal attitudes, participants’ views support the research by Pizam (1978), Milman and Pizam (1988), and Husbands (1989) showing that tourism dependency leads to positive attitudes towards tourism development. For example, cultural tourism development in Mauritius also receives support from local residents, which allows Nunkoo and Ramkissoon (2010, p. 56) to conclude, “if the social and cultural resources of urban areas are to be exploited in a sustainable way, communities in such economies should be supported to enhance their capacities to use their social and cultural identity to contribute to sustainable development.” The essence of spirituality and spiritual tourism teach us not to damage the environment, not to encourage appropriating the economy, and not to disrespect culture. Thus, the sustainability of spiritual tourism development can be expected from reflection of the participant.

#### ***4. Associated spiritual forms among religions, cultures, festivals, and related angles.***

Although the cultural values of Da-Nang, according to one participant, “*diminish, I wish that the development of spiritual tourism is laid in the whole background of cultural development.*” Further, to develop spiritual tourism is to “*conserve the foundation and characteristics of the people in order to introduce to others.*” Thus, “*the perceptions, peaceful ideas or harmony of souls, and also good community relationships should be promoted and enhanced.*” As a solution, Da-Nang combines all facets of religions, national and local culture, and festivals to generate various forms of spiritual



tourism. Explained by another participant, one of the most distinguished forms is the biennially Musical Festival of Religious Organizations, in which *“every religion of Catholicism, Caodaism, Protestantism, Buddhism, etc. are invited to participate in a musical show that includes band-singing, duet-singing, solo-singing, solo-instrument performance, dancing, etc. This is an association for the preparation of spiritual tourism and for the invitation to tourists to come”* (Figure 7). In the same vein, there is the *“local Herd Child Festival that is just restored, small-sized but interesting,”* as mentioned by a participant. This festival celebrates rural children who take care and feed the cattle especially buffaloes, and is performed through a ritual procession, worship to the Agriculture Deity, and folk games such as blind man’s bluff, tug-of-war, and so on (Huy, 2010). As such, *“authorities may want to combine it with a bigger festival such as the Avalokitesvara Festival to enhance visitors’ spiritual experiences through a particular value of the local culture.”* Spiritual experience in this case can be understood as the perception towards the simple and pure mind of a child, which Jesus Christ also mentions in the teaching: *“I tell you the truth, unless you change and become like little children, you will never enter the kingdom of Heaven”* (Bible Hub, 2012, web page). A participant suggests another associated form of spiritual tourism is the *“combination of religious learning and charitable activities. Sometimes we pray, and if we pray to receive the blessing but we don’t donate, the praying may be not efficient. The giving is the thing that will return to us, and supports the praying.”* Regarding “religious learning,” this is the study and application of certain religious doctrines for the good of living life. Even the environment is a resource that can be associated with spiritual tourism. For example *“although the Sacred Efficacy pagoda on Five Movements Mountain is very sacred, its small physical place here can only be used for ‘climbing meditation’ not for ‘sitting meditation’ as on the larger place of the Sacred Efficacy pagoda at Son Trà mountain.”* In associating to other tourism types, spiritual tourism also generates various benefits, a participant explains: *“There are pure spiritual tourists who come to spiritual spots with pure spiritual purposes and vegetarian diets and so on. Nevertheless, business tourists also have a need to burn incense at certain pagodas, so business tourism can develop more. Similarly, the eco-tourists mainly enjoy ecotourism values and relaxation but are*

*still willing to burn incense. Hence, spiritual tourism will become a supplemental tourism type but not an alternative.”* In addition, the attractiveness of spiritual tourism can be obtained from the association with special physical objects, such as certain “*big statues of religious characters with great historical and economic values made by precious stone or jade ... The statue is extremely valuable if it is high and made of jade, and so the pull is intense,*” as believed by one participant. This spiritual association is reasonable enough, but the current capabilities of Da-Nang remain a big challenge.



Figure 7. The 2012 Da-Nang Musical Festival of Religious Organizations  
[Performance of artistic group Order Saint Paul opens the festival]  
(Source: Ngọc, 2012).

Although few details are provided, the recession of Da-Nang “culture” according to one participant can be understood as the lack of art exhibitions and book fairs. Moreover, local attitudes and living styles tend to incline to materialism over courtesy and respect. This could be improved along with the development of spiritual tourism, as the conveyance of local cultural values in religions, festivals, and tradition is vital. Other destinations such as Bali, Indonesia do just this. Indeed, the head of the tourism

development in Bali claims that “spiritual tourism should be developed in accordance with the local culture” and adds that “spiritual tourism in Bali has a combination of cultural and religious aspects. It has been running well so far” (Nurhayati, 2012, web page). Musical performance is an artistic means to convey certain messages. Da-Nang could organize an annual inter-religion musical show to stimulate spiritual tourism development. The festival at the temple Tara Sthan Shakti in India also includes musical performances to diversify spiritual activities for local residents (Tripathi, 2012). Similarly, spiritual tourism in Scottsdale, Arizona (SC&VB, 2012) invites spiritual visitors to attend and even to participate in, musical arts performed by Native Americans who present traditional instruments, sing songs, and display various colorful dances to energize the spirit of visitors. Beyond spiritual tourism, the musical performance of Da-Nang would extend an invitation to religions to sit together in a friendly and sympathetic atmosphere to enhance the solidarity of Da-Nang people. As in the case of spiritual tourism festival in the Dominican Republic (Dr1, 2009, web page), the spiritual tourism festival would be explained as an event that promotes pilgrims and their experiences when they travel to destinations that have social and ethical elements, which not only supports visitors to reflect and grow but also increases the values of local lands and communities. Among the five religion-based attractions classified by Shackley (2008, p. 255), “special events with religious significance which take place at non-religious sites” could include the Herd Child Festival mentioned above. Similarly, “festivals with religious associations, like [Indian] Tamil Nadu’s unique religious festival, are also classified as religious tourism attractions” (Blackwell, 2007, p. 37): this could represent the Avalokitesvara Festival of Da-Nang. Hence, the combination of the two festivals as suggested would be appropriate in order to diversify the experiences of visitors in the context of spiritual tourism. As such, the matter is how to logically design such a tour. As mentioned earlier by a participant, charity is an activity that bears human nature in combination with spiritual tourism. Lots of kind people around the world are willing to give, whether this giving is material or spiritual, to others in need. Above all, charity is voluntary; it cannot be a compulsory. While the giver carries out an action that is designed to salve the liberal conscience (Brown, 1998), feelings of inferiority or even of

error can be taken out from the receiver (IMS, 2012). Current charitable activities in the context of Da-Nang spiritual tourism are conventional in the sense of donating money, food, drink, clothing, and gifts. However, for a more earnest development of this activity in spiritual tourism, Da-Nang may want to design charity tourism. For example, the Caribbean Tourism Organization (2012, web page) has launched charity tourism, called as aid tourism, which refers to “trips taken to destinations for the purpose of assisting host communities by providing services that help in everyday life, or aid to disaster areas. This form of tourism has broadened out in recent years ranging from lengthy trips that involve construction work, community development, and/or conservation, to one or two day contributions, such as litter clearing whilst on a trek.” This supplementary type of tourism certainly provides interesting options to tourists, reduces the monotony of the official tour packages, and even re-energizes tourists to continue with a selected tour package. In the successful case of promoting spiritual tourism in the west and northwest of Ireland, Bourke (2010) goes further by suggesting that tourism businesses would want to closely collaborate, network, and classify tourist types that best fit with activities of such a supplementary type of tourism.

##### ***5. Achievements and suggestions for the development of Da-Nang spiritual tourism.***

For such a young type of tourism in terms of initiation, management, and marketing, statistical values have not yet been completely compiled. Existing tourist reports by the Department of Culture, Sport, and Tourism of Da-Nang city include the number of tourists, amount of revenue, comparisons between periods, and new tourism tasks, by providing a general view of Da-Nang tourism (SVHTTVDLTPĐN, 2014). Various online sources show that, except spontaneous tours to pagodas, churches, and spiritual spots designed by tourists themselves or tourist companies, the first official Da-Nang spiritual tour was launched by Viet Da Travel in August 2010. This company organized for more than 100 domestic spiritual tourists to visit famous spiritual spots in Da-Nang such as the Avalokitesvara pagoda, Five Movements Mountain, and the Sacred Efficacy pagoda on the Sơn Trà peninsula, including vegetarian diet, Zen meditation, etc. (Mạnh, 2010). By 2012, according to the Chief Executive of the Five Movements

Mountain Tourism Area Lê-quang-Tuoi, “from the 1<sup>st</sup> to the 7<sup>th</sup> day of Lunar New Year, around 31,000 visitors come to see the landscape of Five Movements Mountain. In subsequent days, around 1,500 tourists per day on average come to contemplate the natural environment and to burn incense” (Tinh, 2012, web page). Further, between January and September 2012 “Five Movements Mountain welcomed 468,459 visitors (including 116,460 are foreign visitors) and generated a total revenue of 7,129,095,000 VND (342,196USD), which surpassed by 2% the 2012 plan and was an increase of 14% compared with the same period last year” (DTNHS, 2012b, web page). Although the number of tourist at Five Movements Mountain increases on the Lunar New Year days, the order, public security, and clean environment of the site are still successfully maintained (TQB–BQLKDLTCNHS, 2015a). Numerous tourists also travelled to the new Sacred Induced pagoda at Sơn Trà mountain (Tinh, 2012). This author also quotes a remark of a tourist from Ho Chi Minh city Miss Xuân-Trang: “I have visited a lot of domestic and foreign pagodas, but this time arriving Da-Nang and praying at this Sacred Induced pagoda, I truly perceived and felt the sacredness of this land. Da-Nang is most beautiful when standing at this pagoda and seeing such a young and dynamic city.” Regarding the Avalokitesvara Festival 2012, according to the Chief Organizer Lê-hoàng-Đức, “because the festival happens at the weekend, this year it attracted around 30,000 visitors” (A, 2012, web page). Moreover, as the festival connotes a spiritual significance and national cultural character, it attracts various people, disciples, and tourists from Da-Nang and from other provinces (TQB–BQLKDLTCNHS, 2015b).

In terms of tourist amenities, one participant affirms that “*Da-Nang is a highlight in terms of developing the infrastructure in order to satisfy the tourist needs... such as road, air, and sea lines. In addition, hotel establishments and services have also been strongly enhanced ... As Da-Nang can satisfy the needs of any tourist types, the demands of spiritual tourists can be served similarly.*” Most participants have similar opinions. Indeed, Da-Nang is often said to lack tourists rather than lack hotels. The remaining challenges for development include, most importantly, the “*matter of human resources. We have to avow that currently, the human resources side is not so strong, and generally does not fully meet the expectations of customers... Thus, human resources should always*

*be upgraded, and invested in adequately. You cannot do anything if you don't invest in human resources,*" a participant says. Another participant also confirms that *"Da-Nang lacks considerably the people who serve spiritual tourism."* Moreover, *"the concept of spiritual tourism is still vague in the minds of tourism service operators... Tourist companies should understand the spiritual objectives. This means that spiritual tours should be carried out easily and deliberately in order to logically arrange which driver and which tourist guide should complete the tour."* In the same vein, a participant emphasizes that the *"human resources for spiritual tourism need to be professionalized."* This professionalism relates to tourist guides: *"It is through the presentation of a spiritual professional guide that spirituality becomes an image."* Even at higher ranks, the *"management role of the government should also be executed in a good way; otherwise, residents might not want to participate in and may even destroy tourism programs because they do not understand as being lack of education and instruction from the government... Thus, I think that the management role of government is to create cooperation between the two sides: one is to perceive in order to protect, whereas the other is also to perceive in order to participate in and to contribute to the development of spiritual tourism."* Besides, because spiritual tourism in Da-Nang is closely related to religion, one participant suggests that the government *"leaves religious spiritual activities for religions to realize, and just helps them to keep security and order... Let the religions do, the original religions do, the pure religions do; those activities will be good by themselves."* This participant also has a suggestion regarding spiritual understanding, through one quotation, and requests the researcher to logically put it in the study: *"Terra-cotta pagoda with golden Buddha is more precious than golden pagoda with terra-cotta Buddha"* (Quang & H nh, 1973, web page). According to the authors of this metaphor, if Buddhist disciples only contribute to build a beautiful pagoda but lack essential activities such as Buddhism learning, meditation days, repentance ceremonies, seminars of how to apply Buddhism to daily life [golden pagoda with terra-cotta Buddha], such pagoda is only an empty shell compared with a regular pagoda that would be significant if it included the essential activities just mentioned [terra-cotta pagoda with golden Buddha]. In the meaning of religious spirituality in Da-Nang, this quotation underscores a lack of

religious spiritual activities and services at current religious establishments beside the regular activities of burning incense and praying. Cultural elements should also assist the development of spiritual tourism in Da-Nang: *“Tourist planners should have cultural perspectives, but this vision cannot be accomplished in just one or two days. A cultural vision is the necessary and important thing. Spiritual tourism will lack organization and be erroneous and deformed if lacking cultural vision,”* as mentioned by another participant.

The human resources that serve the Vietnamese and Da-Nang tourism are an issue frequently mentioned in the mass media as a catalyst for the inefficiency of tourism, particularly spiritual tourism. How can Da-Nang develop tourism if the human resources are insufficient and of low quality? Stated differently, how can we acquire such a force for Da-Nang tourism? The question is simple but the answer is complicated. “Human force of tourism: deficient and feeble” is the title of Trà’s article (2012, web page). This author states that the “too quick development of [Da-Nang] tourism induces the training establishments to be “short of breath” and do not meet requests.” As cited, most trainees at vocational schools in Da-Nang concentrate on courses for guides, receptionists, and administrators, which account for around 5 – 15% of the workers in hotels and related sectors. Meanwhile, not too many people study room service, catering, and security, etc. that account for around 30 – 70% of the tourism human force. Thus, to fill the gap, tourism employers even have to recruit people who have never been trained and who account for around 40% of the total labor of Da-Nang’s tourism sector. From a macro view, some current hurdles for the development of human resources for Da-Nang tourism are the “attractiveness of tourism in terms of the labor market is not high yet..., the limitation of tourism education and training tourist human force is significant..., [and] the local communities are not prepared well yet to participate in the tourism industry” (Huân, 2012, pp. 40-41). Mạnh (2013, web page) also agrees that these are the “big challenge of Da-Nang tourism in the ‘fight’ to create a competitive market in order to develop step by step, and render tourism becoming the economic spearhead branch of the city.” As an adaptation, in setting the directions, objectives, and development approaches for Da-Nang tourism in the period 2011-2015 (SVHTTVDLTPĐN, 2011), the Da-Nang

authorities have made many decisions for the development of human resources, including:

- To evaluate the quantity and quality of human resources for training design
- To mobilize various financial sources for training programs
- To organize short-term courses for the quality enhancement of the tourism workforce
- To create a website for the tourist workforce for the provision of internal labor information
- To cooperate internationally in training and exchanging methods of tourism business and administration.

Until this time, a positive manifestation of human resource development can be seen in terms of tour guides for heritage sites. Some are trained following international standards at the World Heritages sites Hôi-An and Mĩ Sơn, and World Biosphere Reserve Chàm Island (Linh, 2011). By 2015, all Vietnamese heritage tour guides will be officially trained following international standards supported by UNESCO (Tâm, 2012). Thus, for spiritual tourism, guides in Da-Nang will also acquire spiritual servicing skills from international organizations and national specialists. Not only is the tourism human work force deficient, as just explained, but spiritual tourism activities in Da-Nang are also insufficient. Most spiritual journeys taken by visitors are connected to the contemplation of religious sites, incense burning, and praying for good health and fortune. Those activities are regular and not wrong at all, but they are insufficient for spiritual tourism activities. In some cases, in addition to burning excessive joss papers, the boundary between spiritual values and superstition becomes hard to define. Some existing religious establishments and sites such as the Avalokitesvara pagoda (CQTA, 2012) that organize certain Zen meditation practices and religious and non-religious ceremonies offer limited appeal to spiritual tourists. Spiritual tourism in Bali, Indonesia explains that “spiritual tourism activities are tourism activities related on the issues of faith and belief, so the information is adjusted for all types of tourists” (Imbalidriver, 2012, web page). Even customized yoga/meditation activities can be branded as a national and spiritual tourist product, as has occurred in Indian tourism (Aggarwal, Guglani, & Goel, 2008). This may be time that religious managers and other spiritual groups take the lead in widely



introducing and publicizing those activities and apply them to spiritual tourism. Regarding the relationship between culture and spirituality, according to Martsolf (1997, p. 232) in the domain of medicine treating, there are three possibilities that spirituality and culture can be related:

- “1. Spirituality may be determined entirely by cultural norms
2. Spirituality may be determined in direct opposition to cultural norms
3. Spirituality is determined by both cultural norms and individual life experiences.”

These cultural-spiritual relationships are deemed useful for Da-Nang authorities to use as guidelines for customizing spiritual tourism programs for each sector of spiritual tourists. However, spirituality in the sense of a spiritual experience may stand independently, unconnected with culture (e.g., architecture) or non-culture (e.g., nature). As in the “golden pagoda but with terra-cotta Buddha” quotation, a spiritual experience does not exist because of beautiful architecture. Even for a visitor who comes because of curiosity to contemplate certain attractive spiritual sites without any spiritual purpose (e.g., to find inner peace), there is no spiritual experience in such a situation. Hence, culture should be seen as a catalyst for the emergence of spiritual experiences. From this perspective, the suggestion of a participant towards a cultural vision for the development of Da-Nang spiritual tourism is relevant. The culture of Da-Nang is a broad study that cannot be interpreted in just a few lines. To some extent, its tangible values can be summarized as religious establishments such as pagodas, churches, communal houses, typical architecture details, etc., and intangible values such as long-standing customs, folk songs, local festivals, craft villages and so on. Applying local cultural aspects to spiritual tourism development is, on one hand, to unceasingly preserve and enhance those values and, on the other, to create favorable impacts for visitors to benefit from their spiritual reflections. These are the advantages to which most spiritual tourism around the world refers. The mutual consultation of cultural protection, local respect, and integrated involvement between cultural specialists and the spiritual tourism programmers of Da-Nang is crucial to success. In proposing a cultural/tourism vision for the development of downtown Geneva in New York, the Hutton Associates Inc. (2002, p. 29) also suggests

that the “quality community service does not become so fragmented through smaller pressing tasks that larger opportunities are lost.”

In a general view, the space of Da-Nang is a spiritual space that is manifested through the diversified elements of nature. This spiritual nature plays a crucial role in the development of spiritual tourism with an emphasis on Buddhism. Although development strategies of the tourism product are of a conventional form, they are relevant when adapting to the nature of spiritual tourism products such as pagodas, churches, festivals, and park and to evaluate other potential similar products. They operate in a context of various conditions that shape such strategies, either favorable such as the philosophical values of Five Movements Mountain that the Cultural Spiritual Park is being built or unfavorable such as the short stay of tourists that pushes Da-Nang to initiate the new product Da-Nang Four Guard. While some results have been achieved for the development of spiritual tourism to date, some hurdles remain in which the shortage of professional human resources is the critical one.

#### **Selected facets.**

Although this study is interpretative and does not test the development of Da-Nang spiritual tourism, the current development of this type of tourism is assumed to relate to the second “Involvement” phase of Butler’s concept of evolution (1980). In this second phase, the development of Da-Nang spiritual tourism is broadly understood as an improvement of spiritual-friendly facilities, amenities, and services, an increase in spiritual products, and the appeal to societal cooperation in moving towards true development. Regarding the step model of Flognfeldt and Onshus (1996, reproduced by Aronsson, 2002), this model can explain the current development of Da-Nang tourism with its tourism diversification in the last step of “Advanced Service Offering.” Within, the current development of Da-Nang spiritual tourism can be referred to as the middle “Specialized Tourism Service” step with some good choices of spiritual products and activities that are being managed, enhanced, and initiated continuously.

As the spirituality definition of Da-Nang has been established truly through traditional ancestor worship, religious practices, and sacred nature, it supplements other spirituality definitions of various authors such as the connection with interior life,

exterior life, and the Supreme Being. Perhaps, the development of Da-Nang spiritual tourism does not reach yet or is not compatible with the form to study and practice the teachings of spiritual gurus implied in the message of Abdul Kalam (quoted by Tùr, 2004), as to visit the hearts and minds of the sages. Instead, with the forms of burning joss sticks that embraces a meaning of dedication, prostration that demonstrates a deep respect, and prayer is a wish for good things for everyone, the development of this tourism offers some simple yet noble humanistic values that are rarely mentioned in the development of tourism. There is some indication that Da-Nang spiritual tourism is rather close to the concept of pilgrimage to holy places with veneration purposes as stated by the Pope Benedict XVI (Holy Land Pilgrimage, 2009). Due to limited spiritual activities and additional services, the development of Da-Nang spiritual tourism cannot be seen yet as pure spiritual tourism of the type that exists in Nepal, Jerusalem, Sedona, or Bali. However, as being covered by the beautiful nature that spiritual tourists can contemplate while enjoying some local cultural traits from nearby traditional craft villages, Da-Nang spiritual tourism can still be developed while supporting spiritual tourism that includes religious motivation and non-religious activities of sightseeing and cultivation as viewed by Mu et al. (2007). Hence, although transcendent, sublime, and transformative experiences are not attributes of the development of Da-Nang spiritual tourism, it still provides the spiritual states such as tranquility, conciliation, and merriment once spiritual tourists are integrated into the sites.

In the current administration on an area 1.283,42 km<sup>2</sup> (495.52 mi<sup>2</sup>) of the Da-Nang city, the development space of urban tourism is best defined for this form of tourism, but in fact, naturally and intentionally, it can illustrate all four development spaces of urban, rural, peripheral, and island tourism (Telfer, 2002a; Hall & Jenkins, 1998; Botteri et al., 2000; Butler, 1996). As the Christianity Main Cathedral and the Caodaist temple are located in the center of the city, a spiritual excursion to these places represents urban tourism. Meanwhile, rural tourism results when participating in the Avalokitesvara Bodhisattva Festival, the new Sacred Efficacy Pagoda and future Cultural Spiritual Park that are far as 11 km (6.8 miles) from the city center and close to agricultural lands and small local businesses. Considering the potential 4<sup>th</sup> Sacred

Efficacy Pagoda for the tourist product Da-Nang Four Guard on Hải Vân mountain juxtaposed to the province Thừa Thiên – Huế in the North, this is called peripheral tourism. For island tourism at Hoàng Sa islands, although it is currently absent, Da-Nang can still develop this tourism type because these islands belong to Da-Nang as claimed. However, in order for this island tourism to be correct and legitimate, a scenario can be projected that someday when the archipelago Hoàng Sa is legally and internationally recognized as the sovereignty of Da-Nang – Viet-Nam, the city will possibly develop island tourism with a spiritual cruise including spiritual activities organized on board. Along with the expansion of urbanization, population, and commerce, tourism development in such various spaces supports an important development principle: equal distribution, which solidifies and strengthens the development foundation of a destination. Similar to other tourist types, the development of spiritual tourism is still tied to the positive and negative influences of environmental, economic, and socio-cultural impacts. Considering spiritual impacts as the reflections of the good rather than the bad, they may inspire the host and tourists to act more responsibly at the physical site, to collect and expend money more logically, and to behave more sympathetically to each other, which can convey a peaceful message through tourism development as mentioned by Goeldner et al. (2000).

There is no doubt about the positive role government has played in the contribution to tourism development at each level, space, and dimension as stated by various authors, and Da-Nang government is no exception. That is, in the infrequent compatibility between communism and religion, the government still has initiatives in the development of this spiritual-religious tourism, though the convenient policies of offering a beautiful location and financial support for constructions of religious establishments and other spiritual products such as the Cultural Spiritual Park. Such policies of Da-Nang government are not purposed to control religions, direct religious communities in a way that is favourably to government, or show off to the world that Da-Nang is religious free as like as an implication of hegemony and political ideology in tourism development discussed by Henderson (2009). In fact, and more simply, this is the overall development structure of a new city in which the development of spiritual tourism is one element.

Along with the recognition of the government to this type of tourism development, the Da-Nang community also positively participates in development through the provision of thematic seminars, spiritual tour development, voices in the mass media, and so on. However, this participation still includes a limited perception towards the development contents of spiritual tourism. Such contents are, and not limited to, the significance of spiritual tourism development, the general and the particular products, and the different forms of spiritual tourism development (e.g., religious, non-religious). Thus, current consequences of such limited perceptions are incomplete implementation of conclusions from tourism meetings, constant search for typical spiritual products and services, different point of views, and so on. This state reflects a lack of education and training of spiritual tourism perception that should be frequently provided during the course of community involvement in tourism development. Although the role and benefits of community involvement in tourism are highly evaluated (Timothy, 2002; Prideaux, 2008), a tourism development may become indistinct, lack attractiveness, and not bring much in the way of an insightful perspective if the involved community does not have adequate understanding and knowledge of such a form of tourism development.

Comparing with the definition of corporate development strategy by Johnson et al. (2008), the development strategy of Da-Nang spiritual tourism meets most of strategy elements. These are the scope as tourism conditions (e.g., open policies for spiritual tourism, diversified nature), the advantage as tourism perspectives (e.g., attractiveness of Five Movement Mountain, increase of tourist number per year), the environment as tourism trends (e.g., markets of Asian tourists, initiative of product Da-Nang Four Guard), the resources and competences as tourist products (e.g., third Sacred Efficacy pagoda, Cultural Spiritual Park), and the stakeholder as tourism entities (e.g., various tourist companies, domestic and foreign tourists). Nonetheless, this development strategy is void of two elements, the direction as tourism orientation (e.g., lack of relevant viewpoint that highlights the spirituality of this spiritual tourism), and the long term as tourism milestone (e.g., do not monitor development levels and evaluate them). Besides, referring to the preconceived question for strategy development proposed by Aronsson

(2000), Da-Nang strategy also reflects an incompleteness in proceeding with the development of spiritual tourism. For example, Da-Nang has the spiritual resources inventory, searches for the conjugative tourism in the region, maintains the sites, exploits the potentials, knows the spiritual tourism season, and takes charge of tourism issues. However, Da-Nang does not completely and truly analyze the spiritual tourism demand, claim the development objectives, investigate the reactions of communities, and does not determine certain success levels. For the item of lengthening the tourism season, this is not so relevant because the season of Viet-Nam spiritual tourism is traditionally determined in the first three months of the new lunar year (February-March-April). However, domestic and foreign visitors still occasionally travel to spiritual spots by their preferences and demands. The current development strategy of Da-Nang spiritual tourism focuses on a product strategy and this is natural and essential for a young form of tourism development that strives to affirm itself step by step. The particular thing is this strategy is established from the leading idea, or theme, of nature. At the first sight, this theme does not seem to have any relationship with spiritual tourism, but later proving to be important as Da-Nang relies on this theme to develop its spiritual tourism. Hence, this strategy supplements a strategy element, the development theme, which is omitted in the reasoning of development strategy. The development theme of tourism, whether it is pre-determined by related authorities or revealed by researcher, will generate a solid strategy for tourism development to follow in a perspective way with existent conditions of tourism.

Some points regarding obstruction should be of concern in confirming the development of Da-Nang spiritual tourism. Short of human resources and professionalism, limited spiritual activities, forms of superstition, and so on are main development issues of this type of tourism. Consequently, current tourist consumption of spiritual tourism is referred to the type of classification consumption (i.e., personal discovery of spiritual tourism) than the integrative consumption (i.e., assimilation into spiritual tourism) as discussed by Sharpley (2002). With limited interpretation of spiritual values, simple services, undiversified souvenirs, etc., the classification consumption of tourists leans to a basic understanding of place and what is going on there, in which

tourists do not have spent much, leave soon, and cannot contribute much in promoting the development of this spiritual tourism form. Currently, publicity for Da-Nang tourism is for the most part reliant on word-of-mouth communication, as stated by the vice director of Da-Nang Cultural, Sport, and Tourism (T. C. Cường, personal communication, August 11, 2013). This situation reflects a status of inadequate finance allocated to the marketing of Da-Nang tourism, which means potential markets especially European and American markets are less informed and familiarized with Da-Nang spiritual tourism. This financial barrier commonly happens in the developing countries of Asia as mentioned by Timothy et al. (2009). Although Da-Nang shows efforts to supplement this financial shortage by selling transformed land to investors and other business entities, limited funds for publicity still exist thereby limiting the number of tourists that may find out about Da-Nang spiritual tourism.

At this time, Da-Nang spiritual tourism cannot be determined as a development but as a pre-development where spiritual tourism products are being enhanced in quantity and quality as well as being tailored to the preferences of spiritual tourists. Although Da-Nang spiritual tourism offers activities such as religious rites, veneration, prayer, and site contemplation that are relevant to Vietnamese tradition and adapted to the needs of most spiritual tourists, these activities are undiversified. In the future, Da-Nang is expected to take more advantage of its spiritual nature to initiate other typical services such as retreat or meditation centres or spiritual artefacts/museums that can enhance the spiritual experiences of tourists. Despite being located in a modest area where a city used to be, this tourism still satisfies the concepts and applications of urban, rural, peripheral, and potential island tourism, which open up opportunities for spiritual tourism development. The unanimous cooperation between the government and other societal entities promises a perspective for spiritual tourism development. Further, by bridging the relationship between development and strategy, the development theme – diversified nature in this study – is a considerable factor that can supplement the strategy elements of direction, scope, long term, advantage, environment, resources and competences, and stakeholder. However, challenges such as the limited understanding and perception of spirituality and spiritual tourism, shortage of human resources, incomplete spiritual activities,

manifestations of superstition, and lack of broader marketing remain. By overcoming these challenges, the quality of Da-Nang spiritual tourism can take another step forward.

Extracted from discussions of categories and selected facets, the next discussion is for the orientation of Da-Nang spiritual tourism development.

### **Orientation Discussion**

Da-Nang embodies spiritual nature and its diversified elements introduce and support the development of spiritual tourism in a traditional spiritual space. This traditional spiritual space is crystallized from the sacredness of the Buddhism, foundation of Dao, philosophies of Yin-Yang and Five Movements, concept of the Four Protection, and the natural environment of Da-Nang. Along with the current policy to maintain Da-Nang as a “green” city that is clean and beautiful, the researcher believes that Da-Nang can fulfill the important task of nature conservation for the various development facets of the city and for strong spiritual tourism development specifically. The efforts to construct spiritual tourist products that are mutually beneficial to nature and spirituality is an aspiration to offer authentic spiritual tourism values and experiences to the Vietnamese, international tourists, and friends of the world. The deficiency of human resources, lack of spiritual tourism professionalism, insufficient spiritual services, and incomplete cultural vision are all issues of development that cannot be avoided, especially in the first phase. These issues should thus be regarded as the motives for improvements and reformations that aim to develop serious and truthful spiritual tourism, a tourism type that comes alive when tourists have been entangled too much in materialism. Spiritual tourism in Da-Nang remains not fully unveiled and the management does not strongly connect spiritual tourist products in a unified form. Further, it is mainly reserved for domestic tourists and some foreign visitors from Asia. The issues and characteristics of Da-Nang spiritual tourism determined herein have resulted from a development direction that was not clearly confirmed at the start of development. Such a direction is the orientation that the researcher wants to recommend, and this is the unique recommendation extracted from this research. In the point of view of the researcher, particularly for Da-Nang spiritual tourism, the orientation is a genuine significance that the host and tourists can understand, perceive, and experience, which both can construct,



maintain, and enhance as tourism develops. To answer the research question “Is the current development of spiritual tourism in Da-Nang city as well oriented as expected?” the answer is “No.” Therefore, what orientation should be affirmed for this first step of development?

The researcher does not think that an orientation on human resources is relevant. Human services are an essential condition for every tourist type, not only for spiritual tourism. The development of certain tourist types needs the development of human services simultaneously; one step before the development of the tourist type is even better. Da-Nang authorities know this issue but owing to the fast development, tourism education is not keeping pace, and Da-Nang needs to bridge this gap in order to complete the development of spiritual tourism. Is it the orientation of spiritual products? Products are crucial for development. The main current activities of Da-Nang spiritual tourism are contemplation, veneration of religious establishments, participation in festivals, and praying. However, there are other religious establishments, in other regions of Viet-Nam and Southeast Asia, which spiritual tourists can visit to meet these needs. Offering specific supplemental products such as meditation, charity, volunteerism, Zen walking, and so on are necessary to appeal to spiritual tourists; and this is a matter of course that Da-Nang is certainly thinking about. The researcher does not think that this is a good orientation either, because product development for this young spiritual tourism is an essential as is the matter of human resources orientation explained above. Is the economic orientation applicable? Spiritual tourism certainly generates economic impacts. However, true spiritual tourism does not emphasize too much the economic facets, but rather offer real spiritual values and experiences for visitors according to spiritual meanings. Almost all spiritual tourism is assumed not to be developed literally for economic purposes but for the spiritual benefits of all nationalities and for the prestige and reliability of the host, from which its traditional and cultural values are shared with the guests. Possibly, spiritual tourism is viewed as an ethical value of a destination that inspires business people to admire, feel safe, and do various businesses with the host. Once again, from the view of the researcher, this is not an appropriate orientation. How about the environmental orientation? This orientation is already being accomplished because Da-

Nang is carrying out a program to pursue an environmental city that is clean and full of beauty, which will also be applied for Da-Nang spiritual tourism. Therefore, the remaining orientation type that is deemed to be sound for this type of spiritual tourism is a cultural orientation. Culture and spirituality are two domains that can be investigated separately. However, they can contribute to each other, such as the impact of the typical architecture of a Vietnamese pagoda or from the Musical Festival of Religious Organizations discussed previously. Orientating Da-Nang spiritual tourism in a cultural way is interesting because culture can enhance local spiritual values, but a thorough cultural study should be conducted in advance, and cultural orientation is not so appropriate at this point of time when spiritual tourism has not yet truly developed. Instead, something that is fundamental, basic, and rooted in spirituality is more relevant. Thus, the recommendation for orientation is the spiritual orientation for the development of spiritual tourism in Da-Nang. Stating differently, to spiritually orientate is to emphasize the spiritual values of Da-Nang (e.g., religious spirituality especially Buddhism, natural spirituality such as Five Movement Mountains, or human spirituality) so that the picture of Da-Nang spiritual tourism becomes clearer, more specific and especially, more evident.

To orientate spiritually Da-Nang spiritual tourism should aim to enhance the spirituality in the minds of Da-Nang people and to concretize the “feeling” of spirituality by words and meanings. This should include whether to introduce and literally explain the spiritual significance of Da-Nang through documents, to interpret more clearly a spiritual site to tourists, or to promote the spiritual values of a certain festival. Hence, in the spiritual orientation of Da-Nang spiritual tourism, interpreting spirituality in a way that can be explained and internally incorporated is a necessity. Spiritually orientating Da-Nang spiritual tourism should also minimize superstitious behavior. This orientation would serve to clarify the typical spiritual traits of Vietnamese and Da-Nang people and help to publicize Da-Nang spiritual tourism more convincingly to international tourism markets. As a support to the recommendation of spiritual orientation, referring to the five Development Strategies, the following five applications are suggestions for Da-Nang tourism authorities:

1/ The Cultural Spiritual Park: consider using five different colors for each construction cluster at Five Movements Mountain, such as Black for Mount Water, Green for Mount Wood, Red for Mount Fire, White for Mount Metal, and Yellow for Mount Earth; these colors symbolize the five elements of the Five Movements principle.

2/ The Da-Nang Four Protection: consider building a small or medium-sized fourth Sacred Efficacy pagoda with a large yard for potential special activities or festivals; while a large pagoda is good, it may not be necessary because the concept of the Four Protection is inherently significant.

3/ Socialize the development: consider organizing one or two contests per year for spiritual writings or art exhibitions to reflect the meaning of spirituality through concrete concepts and forms, as a means of spiritual communication among people and visitors.

4/ Evaluate spiritual tourism resources: consider selecting clear-cut spiritual resources for tourism, because a certain boundary still exists between culture and spirituality, in order to appropriately maintain, conserve, and bring into play those real spiritual tourism resources.

5/ Da-Nang as a spiritual tourism center in the Centre of Viet-Nam: consider cooperating with the government, tourist companies, religious leaders, cultural writers, and spiritual scholars in designing and planning publicity programs for the development of Da-Nang spiritual tourism.

In the opinion of the researcher, this spiritual orientation is most appropriate for the development of Da-Nang spiritual tourism at this period of time. Even though, as this tourism reaches other development levels, changes may happen whether by trends, community, or Da-Nang government. As these changes can impact on the recommended spiritual orientation, another orientation may be initiated depending on conditions at that time. While future orientation(s) is not an intention in this discussion, the researcher only expects that for whichever the orientation will be, the necessity is to particularly conserve and promote the spiritual values of Five Mountain Movements, because they are the origin and authenticity of Da-Nang spiritual tourism that render this tourism to be typical in the spiritual tourism of Viet-Nam. Up to this point, the researcher believes that Da-Nang authorities should certainly see the development panorama, significance, and reality

of current Da-Nang spiritual tourism in the world spiritual tourism development. Preserving adequate time to ponder on and invite tourist-related entities to discuss further development steps is now needed.

Given 26 categories and the orientation as the width of Da-Nang spiritual tourism development theory have been explained and illuminated, the discussion now explores the depth of this theory with respect to its variants.

### **Theory Discussion**

#### **Spiritual nature theory.**

Relying on the relationships between the development theme of “Diversified nature as an impression for Dao foundation of Da-Nang” and other categories, the spiritual nature theory is established for the spiritual tourism development in Da-Nang. Interpretatively, Da-Nang develops spiritual tourism not only to adapt to a tourism trend and meet the needs of spiritual tourists but also to enhance the meaning of the diversified elements of nature that implicitly convey the spiritual message of Da-Nang’s land and people. Hence, Da-Nang’s nature encompasses the spirituality, or is the spirituality, from which Da-Nang relies on to initiate spiritual tourist products that leans towards Buddhist activities and folk festivals for the development of Da-Nang spiritual tourism, is defined as the theory of spiritual nature. Although this theory connects with and supports tourism development, it should not be literally viewed as the other tourism development theories reviewed and that will be discussed later. Instead, this theory is a conceptualization of the significances of Da-Nang spiritual tourism that contributes to the development of general tourism and particular spiritual tourism. The implications of nature – or theory of nature – in the context of tourism, spiritual tourism, and experiences have been constantly discussed and explored in the literature from different perspectives. Elements of nature used for tourism development are widely applied as nature tourism in terms of eco-tourism, parks, trails, wildlife watching, camping, adventures, and so on. On the other side, nature-based tourism also denotes the appreciation and conservation of natural settings and their values as, psychologically speaking, mutual relationships between humans and nature. As this study focuses on spiritual tourism, a discussion of spiritual nature is more relevant than pure nature.

“Historically, nature, mountains, rivers, trees, the sun, the moon have always been honored in ancient cultures” (Shankar, 2010). Spirituality in nature has long existed in various spaces. On African safaris and in New Zealand iwis, nature is perceived as the blessing of the Most High and residence of deities, suggesting that nature is spiritual. A foundation of theoretical spiritual nature can be referred to Schroeder (1992) who, based on the psychological dissection of Jung (1960, 1964) regarding the unconscious layer that explains instinctive patterns as archetypes, advocates that these archetypes are where spiritual experiences happen in the context of spiritual nature: “When archetypes are projected onto natural environments, these environments evoke powerful emotions and take on a profound significance for the individual. For the nature-lover, trees and other natural entities can evoke awe-inspiring fascination and reverence. The forest or wilderness may seem like paradise on earth, a magical place of eternal mystery and perfection, far removed from the mundane world of everyday life” (p. 26). The immanent characteristic of spirituality in nature from this concept is indeed similar to the spiritual nature of Da-Nang, but a difference exists. Not from the psychology discipline, the spiritual nature of Da-Nang is based on the cosmology discipline of the Five Movements principle and Buddhism that creates all things where the five fundamental elements of fire, earth, metal, water, and wood (as fire, earth, water, and wind for Buddhism) identically constitute the essence of all objects, whether human or nature, despite their various phenomena. Williams and Harvey (2001, p. 256) conclude their investigation of transcendence in forest environments of Victoria, Australia by stating that the “qualities of the environment in which transcendence occurs are a critical component of this experience. Nature does not move us simply because it represents Mystery or Purity, or because of activities undertaken in natural settings. Each natural landscape is a unique and complex system of matter, energy, human purpose and action. Each element of this system – perceived, interpreted and altered by human knowledge and behavior – contributes to this entity we call a ‘human-environment transaction.’” While the diversified characteristics of Da-Nang’s nature illustrate the “qualities of the environments” in this transcendent concept, its “human-environment transaction” can be understood as the reliance on nature upon which Da-Nang people continue to develop

spiritual tourism. In the in-depth scientific research about the sense of place in natural resource recreation and tourism, Farnum, Hall, and Kruger (2005) suggest that the “natural environments would be likely to generate high levels of place dependence, at least among people with certain recreation motivations, such as solitude, relaxation, or spiritual development” (p. 7). This notion determines a typical function of nature as a support to tourists to explore and nourish their innermost values or spiritual experiences. In the same vein, in discussing the disciplines and methodologies of sense of place, Graham, Mason, and Newman (2009, p. 14) state: “The key conceptual contribution of phenomenology is to argue that buildings, streets or landscapes do not exist completely externally to the way people use and enjoy them on an everyday basis.” This denotes that spirituality is embedded in nature – or in the visitors’ perception of nature as spirituality – in line with Schroeder (1992) and Da-Nang’s nature. Further, the spiritual nature of Da-Nang is compared with the spiritual nature semantics of Taylor (2007), in terms of the religious spirituality of Da-Nang people and traditional spirituality of Da-Nang’s land, which respectively interprets the two dimensions of the conceptualized “nature religion” proposed by this author (p. 867):

“(1) A perception that nature is sacred (in some way) and worthy of reverent care. Such perception is usually expressed using religious terminology and metaphors, and often is reflected in practical, ethical behavior. Conversely, damaging nature is considered to be an unethical and desecrating act.

(2) Feelings of belonging and connection to the earth-of being bound to and dependent upon the earth’s living systems. Such feelings and perceptions are closely connected to beliefs in which the purpose of life is understood to foster positive transformation, well-being, and healing, for the individual persona as well as for society and the natural world.”

Elicited from those concepts of spiritual nature just presented, it can be stated that nature is merely a “nature” at first glance, but it becomes spirituality – or offers us spirituality – when we look closer, perceive its nuances, feel it, and appreciate it with an open spirit. In the context of tourism development, such an interconnection between natural meanings and humans can be posited as the premise of typical spiritual tourism, to be developed

based on a theory of spiritual nature either in the form of, but not limited to, nature tourism such as Sedona, AZ or religious tourism such as Da-Nang city. Readers may argue that the academics of “nature” are different from the academics of “religion”, forcing us to place them under the umbrella of spiritual nature theory, and the researcher can accept that. However, in reality, various typical, original, and beautiful natural scenes have been intentionally selected for the construction of uncountable religious establishments around the world, as a catalyst to inspire, facilitate, and promote spiritual experiences for religious practitioners, disciples, and spiritual tourists. Melvin McLeod, editor-in-chief of the Buddhist publication *Shambhala Sun*, once said: “There’s a reason why Buddhist monasteries have traditionally been built on high mountaintops or deep in the forest, [because] getting into nature and breaking from the usual storylines of our lives helps us to tap into our own deeper consciousness” (cited by Gold, 2013). More importantly, a spiritual experience in “spiritual tourism” acquired in either a natural or a religious setting can still be convergent. Both spiritual spaces, as means of spiritual experience, are different, but the spiritual vocation remains identical, as it aims to return to the good essence of humans and liberate the individual’s ego, integrating it into the great ego, where nature – or spiritual nature in terms of the theory being discussed – is also an element of the whole. Nowadays, nature is typically associated with spiritual activities and tourism in many destinations such as the Ganges River (India), Lourdes (France), Bahai Gardens (Israel), Machu Picchu (Peru), Stonehenge (England), Shambhala Mountain Center (USA), Holy Isle (Scotland), Rolling Meadows (Mexico), Dambulla Cave Temple (Sri Lanka), and Taktsang Palphug Monastery (Bhutan) (Huffington Post, 2012; Gold, 2013; SHAR, 2014). However, unless good sources or credible documents are available, readers should consider whether these destinations rely on spiritual nature or just refer to the existent nature as an exterior decoration.

With the interpretation of spiritual nature presented above, the application of spiritual nature theory aims to reveal spirituality in nature and use it as a foundation (i.e., application) for the development of spiritual tourism. If spirituality in nature is void or undiscovered, the theory of spiritual nature in spiritual tourism development cannot be established and spiritual tourism cannot be named as a spiritual tourism based on spiritual

nature theory. Just as historical tourism denotes the values of human existence or cultural tourism denotes the values of human civilisation, once spirituality in nature is revealed and brought into play, the values of human spirituality are denoted; hence, a spiritual nature-based spiritual tourism is worthily established. Spiritual tourism does not necessarily refer to the theory of spiritual nature to develop if it has its typical spiritual values (i.e., origin, tradition, religion, retreat) while void of spiritual nature. Reality shows that many spiritual destinations such as the Vatican (Italy), Rumi Tomb (Turkey), Masjid Sultan Mosque (Singapore), and Middle Way Meditation (Thailand) are still developed prosperously without reference to spiritual nature. However, the application of spiritual nature to spiritual tourism can increase its original value, highlight its particular nuance, or create a hallmark to be distinguished from another spiritual destination. Usually, the spirituality of nature lies on typical landscapes that challenge the human mind in the expression of a perception or feeling when contemplating them and that induce viewers to continue to contemplate without a need to express too much. Put scientifically, such landscapes radiate an invisible wave that harmonises with the energy of a serious observer and makes him/her gradually aware of something reconciling in his/her mind. The literature on business tourism usually defines the landscape of such a genre as “breathtaking” as an absorbing force from nature; however, the literature on academic tourism should explain that this landscape has the capability to impress tourists in a way that inspires them to think or act in a noble manner. This is the spirituality of nature as well as the first spiritual experience of a spiritual tourist. Manifestations of spiritual nature are multiform and cannot refer to a common denominator. Although nature does not need to have rich and colourful flora and fauna to be spiritual, such a landscape usually hides certain spiritual characteristic. For instance, Russian taiga and tundra with particular biomes and without a trace of human habitation can offer tourists an experience of escape from a monotonous or busy life, allowing tourists to lose themselves and integrate with the vast wilderness (Big Earth, 2014). Steppe and transitional desert areas in Siberia are also introduced as sacred lands for potential spiritual tourists (HAN, 2014). Fascinated by the vast open spaces in Kazakhstan in the 11,000-kilometre car trip from Moscow’s Red Square to Kazakhstan’s capital Astana,



Vlan Minin, the Russian photographer and member of the Russian Geography Society, uttered: “For me, it is a spiritual tourism, spiritual meditation, when you can leave your consumer outlook on life, all your dreams of new microwave ovens, refrigerators, cars and just head to the steppe, to be alone with nature, God. ... There are only few such places left now” (cited by Khamitova, 2013, web page). By contrast, just a few natural elements typical in nature can also convey spirituality to tourists. To take Sedona, USA as an example, with only some vegetables and water in an area of 19.19 mi<sup>2</sup> (49.7 km<sup>2</sup>), the chain of red rocks that can be seen as arid has a strong impact on tourists, more correctly, on the spirit of visitors. Some people, especially of the New Age Movement who emphasise the importance of particular landscapes for spiritual practices (Ivakhiv, 2003), still believe that the scene is created by the Creator. Moreover, they believe that there exists a vortical energy in the atmosphere that is available for those who open their heart to receive it as a therapy – not only for the body but also for the mind. Another illustration of spiritual nature is, simpler than Sedona’s nature but no less miraculous, the desert of Australia, of which Brown (1991, p. 61) appreciates that it “was seen to have a meaning beyond its sand, spinifex and stone. It seemed to speak of a spiritual dimension with opposing forces.” In addition to stone, spinifex, and sand, there seems to be little to perceive and feel about the scene. However, this space that runs to an unknown horizon creates an imposingness for the site that powerfully evokes in the souls of visitors an extraordinary perception or feeling that is not always experienced in daily life. Although desert does not exist everywhere and spiritual tourism in desert is not so prevalent, Narayanan and Macbeth (2009) still argue from their qualitative investigation that the desert is a sacred place by itself. They also suggest that experiences in the desert can be considered as a form of nature religion and a four-wheel drive journey in the desert as a pilgrimage. From ancient times to the present, spiritual tourism and spiritual nature-based tourism have proceeded on land, but the sea and the air are also elements of nature that connect to tourism. However, a concept or application of spiritual tourism under the sea or in the air cannot yet be formed and so these are not discussed here.

Nature implies spirituality, but we do not recognise it because we are preoccupied with our living lives; we do not understand nature in our hearts and do not intimately

communicate with nature. The spirituality of nature, interpreted as the school of nature, psychology, religion, or philosophy, is real and existent. Hence, to introduce spiritual nature to tourists, spiritual tourism developers, in striving for a significant natural spirituality for spiritual tourism, may want to consider the illustrations explained above, consult other similar natural situations, and directly experience nature. In his book of spiritual nature, Kalnin (2008) argues that “there are times when the beauty and tranquility of [natural] places allow us to see the world and our part in it from a completely different perspective” (p. 19). The last two words “different perspective”, in the vein of this discussion, can be understood as the natural spirituality that tourist developers wish to discover, while on the part of tourists, those words imply spiritual experience(s) when tourists dissolve themselves in nature. Thus, in the relationship between spiritual nature and spiritual experiences, the latter can provide clues or criteria for a potential revelation of spiritual nature. Norman’s (2012) taxonomy of spiritual experiences refers to five types that tourists wish to engage in to experience spiritual tourism:

“[1] *Spiritual Tourism as Healing*

This type refers to tourist experiences that are oriented towards practices that seek to correct or ameliorate elements of everyday life perceived as problematic” (p. 28).

“[2] *Spiritual Tourism as Experiment*

This type involves tourists trying out alternatives when normal lifeways appear problematic, or in need of review or revision” (p. 29).

“[3] *Spiritual Tourism as Quest*

This type of tourism sees the experience conceived as a quest for personal discovery or knowledge; the act of finding in and of itself as a spiritual experience” (p. 30).

“[4] *Spiritual Tourism as Retreat*

In this type of spiritual tourism we find the experience characterised as one of escape from the everyday, or of sacred time or ritual renewal” (p. 31).

“[5] *Spiritual Tourism as Collective*

While rare as an experiential phenomenon on its own, at least in certain areas, the incidence of spiritual tourist experiences as being part of a collective are more than simply noteworthy” (p. 32).

According to the text of Norman, the main spiritual activities such as religious rites, prayer, yoga, meditation, pilgrimage, relaxation, and contemplation are often implicitly and explicitly enclosed in all five types of spiritual experiences. Tourist developers may want to refer to Norman’s experience types as suggestions while searching for spiritual nature, which may fit with spiritual healing than spiritual experiment, or adapt to spiritual quest instead of spiritual retreat, or suit spiritual collective, or may accord with all five types but with a focus on a typical one. Given that the spirituality of nature is determined, developing spiritual tourism as a conventional tourism type with components such as facilities, conveniences, and products becomes manageable; a spiritual destination may be a meditative centre, a preaching auditorium, a revelation of self in nature, or a religious activity. Another idea is supplemented regarding the size of nature. Because spirituality is abstract and qualitative, it is not conditioned by any area size. However, a medium or large area of nature is deemed to connote distinct noble natural value(s) that facilitate the discovery of spiritual nature. Further, a wide area of nature, as a tourist destination, usually promises convenience for spiritual tourism development with fewer issues related to the environment, capacity, and, especially, restriction of spiritual experiences among tourists.

We return to the spiritual nature theory of Da-Nang spiritual tourism development to realise that religious tourism – in a broad meaning that includes orthodox religions, folk religions, and people spirituality – is developed in a spiritual nature that originates from the diversification of nature itself. Almost all natural elements of Viet-Nam are represented in Da-Nang like a gift from the Creator. The nature of Da-Nang does not present an extensiveness like Russian taiga, a concentration like Sedona red rocks, or an interminableness of Australian desert, but rather offers a distribution of various natural elements that frequently inspires tourists who visit Da-Nang city. The spirituality of Da-Nang nature can be understood from two aspects. First, in the hearts and minds of

Vietnamese, the sacredness – as a marvel and a mystery – assembles where beautiful, impressive, and diversified elements of nature exist. Second, the ontology and cosmology of the Yin-Yang and Five Movements principle manifest in the cluster of Five Movements Mountain. In the harmony between spiritual nature and religious beliefs is where religious bases are built, festivals are restored, concerns about natural environment are converted to actions, and thus the religious tourism of Da-Nang is developed as spiritual tourism. Natural spirituality is appreciated as the primary catalyst for development as well as a typical trait of spiritual tourism. As the spiritual nuance of each landscape may be different, the specific application – once again revealing the spirituality in nature as a foundation for the development of spiritual tourism – of Da-Nang’s spiritual nature theory is deemed incompatible. Yet, tourist developers can determine natural spirituality by referring to the discussion and suggestions presented in previous sections. Consider the first aspect of Da-Nang’s spiritual nature as the “sacredness assembles where beautiful, impressive, and diversified elements of nature exist”; this is somewhat common, acceptable, and can be applied to some landscapes. For the second aspect of the “ontology and cosmology of the Yin-Yang and Five Movements principle manifest in the cluster of Five Movements Mountain”, as the second cluster of credible Five Movements Mountain is not currently found, this nuance of spiritual nature only exists in Da-Nang. What’s more, it becomes unique unless tourist developers can find a similarity. However, the researcher still wonders how we can be sure that another cluster of such a genre does not exist somewhere around the world undiscovered? How we can be sure that people just develop other types of tourism instead of spiritual tourism? Such concerns can be regarded as a suggestion for tourist developers who may need to consider whether a second Five Movements Mountain can be determined. In such a space of spiritual nature manifested through the development theme of diversified spiritual nature, Da-Nang is carrying out – understood as an application of spiritual nature theory – the following five development strategies:

1. To construct the Cultural Spiritual Park as the branded spiritual tourism product of Da-Nang
2. To initiate the spiritual tourism product of Da-Nang Four Guard

3. To socialize the development of spiritual tourism in Da-Nang
4. To evaluate the resources of spiritual tourism in Da-Nang
5. To build Da-Nang as the spiritual tourism center in central Viet-Nam

Analytically, the first and second strategies suit the natural theme well. Building the Cultural Spiritual Park aims to bring out the typical nature of Five Movements Mountain and to bring into play the typical philosophy of Yin-Yang and Five Movements. Similarly, the significance of the expected Da-Nang Four Guard is to enhance the special natural values and sacredness of four mountains in four directions. The third strategy of socializing development is synonymous with the purpose to invest every available societal component into development. This strategy is referred to as an area of development management, and although it does not literally match the natural theme, it supports the development of spiritual tourism based on spiritual nature. Evaluating resources as the fourth strategy still is compatible with the leading theme because the resources herein are specific spiritual resources that are directed to appreciate the spirituality of nature. For instance, the fourth Sacred Efficacy pagoda is to be built on the mountain, while most folk or religious festivals are organized in nature. The fifth strategy of building a spiritual tourism center is a reasonable intention adapted to the theme of diversified nature. The void in these strategies is marketing initiatives that, presumably, will be planned and implemented in the future. In general these development strategies are product strategies that satisfy the development theme in order to promote the development of spiritual tourism according to its two functions, to diversify Da-Nang tourism as a nature of tourism development and to enhance the spiritual nature as a typical trait of this Da-Nang spiritual tourism. Product strategy is conventional and can be found in almost every tourism development form, especially for Da-Nang spiritual tourism in recent years. Depending upon the space and context of a spiritual nature-based spiritual tourism, product strategy should match a typical spiritual space and context; hence, product strategy can differ at a certain level in each spiritual destination. As explained, Da-Nang's strategy matches its typical spiritual nature of natural diversification and Five Movements principle. Certainly, just as the strategy of Da-Nang, a spiritual destination can construct a Cultural Spiritual Park, socialise the development,

evaluate the resources, and build a spiritual tourism centre; however, to build a product of Four Guard (e.g., four churches at four directions) seems infeasible because of the lack of the Four Guard concept for Vietnamese. Consequently, along with the considerations of spiritual nature in previous sections, the strict application of Da-Nang's product strategy cannot be forced and should be avoided. Tourist developers should refer to Da-Nang's strategy with explanations as suggestive sources and adapt this to their destinations. Moreover, in the style and implicit guideline of grounded theory research, careful directions and suggestions should focus on interpreting a theory for readers and potential applications. The following observation from the strategy of Da-Nang, other spiritual tourism reasoning, and cases is also supportive to tourist developers who design a product strategy deemed logical and efficient for spiritual tourism development with spiritual nature.

From the perspective of development management, the strategies of Da-Nang also support and further contribute an application from the theoretical Spiritual Opportunity Spectrum (SOS) proposed by Crystal and Harris (1997). Referring to the framework of the Recreation Opportunity Spectrum (ROS), these authors discuss that "Accordingly, we have proposed the development and implementation of a Spirituality Opportunity Spectrum (SOS) as both a public inventory and communication tool" (p. 92) (i.e., constructions of Cultural Spiritual Park and expected Da-Nang Four Guard, and socialization of Da-Nang spiritual tourism development respectively). "The SOS can assist in explicitly delineating the spiritual value of landscapes, structures and other features along a spectrum of opportunities for potential spiritual experience and expression" (p. 92) (i.e., evaluation of Da-Nang spiritual resources). "Its goal is to further enhance and expand different individuals' sense of personal identity by means of personal transformations that occur through their experiences in special places" (p. 92) (i.e., building the spiritual tourism center in central Viet-Nam that meets the preferences of different tourists). "The SOS will help provide a systematic, effective assessment of feelings and values" (p. 95) (a thing that Da-Nang is expected to carry on in the future, by evaluating the perception and affection and experiences of spiritual tourists, in order to affirm true spiritual values of the sites for continuous development). A discussion about a

development matter of spiritual tourism like the Spiritual Opportunity Spectrum does not always appear in the spiritual tourism literature, hence this is an interesting, important, and helpful document, as a necessary development outline for specialists and planners of spiritual tourism. Tourism development strategies in the contexts of culture, heritage, and spirituality depend on each land, tradition, and local characteristics. For instance, in 2003, Bali tourism defined its cultural strategy as “to defend and preserve the identity, the environment and the culture of the Balinese people. The problem is that the Balinese have forgotten their ‘Balinesenes’... ‘which is based on their religion, their tradition, and their culture’. [Thus,] the *Ajeg Bali* strategy aims at achieving a harmonious holistic development of the island, by avoiding overdeveloping tourism to the detriment of other economic sectors, such as agriculture and cottage industries” (Picard, 2009, p. 113). The development strategies of Da-Nang spiritual tourism may find here the equivalent trait of preservation and may want to pay attention to certain development levels, especially the construction of either tourist facilities or religious establishments, in which the natural harmony can be violated as the size of cultivated land decreases. Further, the development strategies of Da-Nang reflect three foci compared with Nebraska’s strategies of heritage tourism development. First, Da-Nang emphasizes the evaluation of spiritual resources rather than promoting the natural theme to the community and tourists. Second, Da-Nang strives to develop spiritual products rather than publicizing its spiritual tourism image. Third, Da-Nang aims to expand development size rather than completing spiritual product features. This may not be the right time for Da-Nang to implement these development principles, which are denoted in the following five development themes of “Nebraska’s Land and Place,” “Clash of Cultures,” “America Moves West,” “Living on the Great Plains,” and “Faces of Nebraska,” with their seven recommended strategies (Thompson, Kezeor, & Ransom, 2011, p 62, 99-110):

- “1. Promote heritage attractions geographically and thematically based on Nebraska’s statewide themes.
2. Provide funding and technical assistance in heritage tourism development to help Nebraska’s heritage attractions realize their full potential.

3. Foster thematic and geographic collaborative efforts to link Nebraska's heritage attractions into larger visitor experiences.
4. Provide additional visibility for Nebraska's heritage attractions through better signage and wayfinding tools.
5. Build pride in Nebraska's history to turn Nebraskans into better ambassadors for their own state.
6. Reach out to staff and volunteers at Nebraska's heritage attractions to make them aware of existing and new heritage tourism resources, including this report.
7. Create a statewide Heritage Tourism Program for Nebraska.”

Meanwhile, there is some indication that the development strategies of religious tourism in Northern Portugal encompass other perspectives (Richards & Fernandes, 2007):

1. To spread the development of religious tourism to other areas of the region.
2. To combine religious tourism with cultural and nature-based tourism.
3. To initiate young generation market of spiritual tourism.
4. To embed cultural elements in religious tourist products.
5. To create new products as a niche.
6. To establish high inter-municipal cooperation.
7. To generate extensive collaboration among public sector, church, and the tourism sector.

Indeed, it is not so difficult to recognize that Northern Portugal strongly emphasizes the macro-development in the first three strategies, while the next two strategies turn to micro-development and the last two strategies appeal to communication among various entities as common development strategies. Even though, except the first strategy is incompatible because the space of Northern Portugal is a region that consists of many cities while Da-Nang is just one city, strategies of Northern Portugal and Da-Nang are almost similar. Da-Nang spiritual tourism is religious tourism that associates with local culture and scenery tourism as the second strategy. As spiritual tourism of Da-Nang is opened for everyone with current trends of young visitors, it matches the third strategy. The fourth strategy is illustrated by the traditional and cultural activities embedded in religious festivals in Da-Nang. Niche product development noted in the fifth strategy is



the creation of the Da-Nang Cultural Spiritual Park. Policy of “both government and people work together” is the sixth strategy. Finally, the seventh strategy is the socialization based on consensus among various Da-Nang societal entities for the development of Da-Nang spiritual tourism.

#### **Alternative theory.**

Some limitations and inappropriatenesses may be unavoidable when comparing the development of Da-Nang spiritual tourism with existent tourism development theories. Due to particular characteristics of each development theory as reviewed, some theories may be more suitable to large domains such as a country, a region, or a larger area than a small or medium size city such as Da-Nang. Clearly, Da-Nang spiritual tourism development has undergone the *laissez-faire* theory of tourism development explained by Andriotis (2000), through the primitive forms of spontaneous belief activity and spontaneous pilgrimage adventure from the start. Current development of this tourism type may be referred to the diffusionist theory, with the hypothesis that Viet-Nam tourism is applying this theory for development of national spiritual tourism and recommends the locals, as Da-Nang, to develop this tourism type. In reality, the policy of the Vietnam National Administration of Tourism is mainly to encourage locals to diversify tourist products, including spiritual tourism. Besides, as Da-Nang is an independent city, the development of Da-Nang spiritual tourism, although partially impacted by the national trend, is carried out by Da-Nang government without any official guideline from the national administration. For the dependency theory, which is usually referred to in discussing international tourism operators, there is no evidence that shows Da-Nang tourism development is controlled by foreign tourism companies. At a certain level, the development of Da-Nang spiritual tourism can be considered as the sustainable development theory because this development nurtures natural resources, contributes its economic share, and conserves the spiritual values for future generations. Nonetheless, vagueness still remains with respect to measurement and evaluation of sustainability. Regarding the modernization theory (Sharpley, 2000, 2003; Awang et al., 2009), this is supposed to be the fundamental development of Da-Nang tourism development in which spiritual tourism is included, as Da-Nang authorities claim tourism

is an economic spearhead industry and achieves some success in the attraction of tourists and investment capital for tourism. Viewed in the panorama of Da-Nang tourism, this theory also applies to spiritual tourism development, but if viewing spiritual tourism separately, this development is not really a modernization theory because it, rather than directing to great economic values, aims to honor the traditional spiritual values and create a friendly ground. Development of Da-Nang spiritual tourism base neither on the neo-liberalism theory. Currently, with the motto of “both government and people work together”, there is no reason to suggest Da-Nang government neglects and leaves spiritual tourism development for other entities such as community groups or private sector. Perhaps the government is in part limited in funding tourism projects and appeals for socialization and cooperation, but it still is supportive in establishing policies and mechanisms for the development of Da-Nang tourism and spiritual tourism.

By contrast, manifestations show that the development of Da-Nang spiritual tourism is most compatible with the alternative development theory of Sharpley (2000, 2003) and Awang et al. (2009), in terms of both development content and development form. Consider the development content of Da-Nang spiritual tourism that includes all things, activities, and events such as pagodas, prayers, festivals, and so on. These meet most of the concepts of conservation, greenness, responsibility, control, friendship, and community embedded in alternative tourism development. For instance, regarding conservation, understood from a broad meaning rather than conserving the natural environment, the development of Da-Nang spiritual tourism is a conservation of traditional spiritual values for future generations. Further, referring to spiritual nature to develop spiritual tourism also leads to a respect of nature and the protection of greenness. In terms of responsibility, just the essence of spiritual tourism conveys a spirit of human responsibility in that it directs people to live more right, better, and nobler lives. So far, Da-Nang spiritual tourism has still developed in an orderly manner, avoiding conflict with society, religion, and even spiritual tourism itself. It is assumed that spiritual tourism is friendship tourism because people can share their experiences of how to live, sympathise with various circumstances, and establish new relationships, and Da-Nang spiritual tourism is no exception. Most clear is the community characteristic because this

spiritual tourism is established by Da-Nang locals and residents as well as by inviting visitors. Hence, spiritual tourism delivers common benefits to the Da-Nang tourism environment and visitors, especially to local residents as a main principle of alternative tourism development. Nevertheless, the development form of Da-Nang spiritual tourism should be understood as an element or item of development in the general development of Da-Nang tourism. So far, Da-Nang still promotes tourism as a spearhead industry to contribute to the city's development and economy, and thus the development of Da-Nang tourism can be referred to as the theory of modernization in tourism development. Currently, Da-Nang tourism still focuses on the potential of nature, culture, relaxation, and tourist events to create tourist products that exploit the advantages and strengths of tourism. Hence, by relying on the devotion of the Vietnamese as a foundation, Da-Nang develops spiritual tourism to diversify the current main tourist products to meet the needs of spiritual tourists as well as enhance the attraction of the city. Consider the semantic meaning of "alternative" tourism as an option in traveling, in the context of tourist product diversification, the development of this tourism type is a right and logical alternative development because this tourism meets the tradition of Vietnamese especially in the period of Lunar New Year. As tourists in this time usually search for the good and embark on a significant journey, spiritual tourism is a most appropriate selection. Hence, functionally, spiritual tourism is also beneficial as it can start the operation of other existent tourist products, motivate the development of Da-Nang tourism, and inspire tourists to take trips in the future. In the general framework of community-based tourism, alternative tourism usually implies tourist activities or types that connect with, are close to, are derived from, or direct to resident communities such as ecotourism, agritourism, wildlife tourism, and volunteer tourism, and spiritual tourism can be added to this list. Through the presentation and elucidation of Da-Nang spiritual tourism as an alternative that potentially offers benefits to various tourist entities, tourist authorities may want to develop this tourism type if the conditions are available. In encouraging developing spiritual tourism, Tarlow (2011, p. 31) also argues that "Pilgrimage travel is often less prone to economic ups and downs in the market place. Because faith-based travelers are committed travelers they tend to save for these religious

experiences and travel despite the state of the economy. [Hence,] [f]aith-based travel can provide a steady flow of income to a local tourism economy.” Developing alternative tourism through spiritual tourism, on the one hand, can offer tourists a different tourism experience. On the other hand, as a function of alternative tourism types, spiritual tourism can also reduce the pressure and overload on existent conventional or traditional tourist types when the tourism season comes, thus contributing sustainability to tourism destinations.

### **Essence theory.**

To explore the deepest values that can be hidden in the development of tourism, the review of the history and development process of Da-Nang spiritual tourism allows another theory to be discovered. As described, the type of spiritual tourism found in Da-Nang was originally developed from the spontaneous activity of residents, without any participation from government and tourism operators modifying it to a form of tourism development recognized by societal institutions and various entities associated with the environment, business, or culture. In such a typical transition, this tourism development suggests a theory that can be termed as *essence*, which is not mentioned in the establishment of tourism development theories and is deemed to connect with community tourism types for tourists to experience the way of life of certain locals, tribes, or communities. The theory of essence development can be understood as tourism development that refers to, is based on, and concentrates on the essential or original values of a particular activity; yet, it does not modify them too much, so that they can be faithfully reproduced along with the development. Put differently, this is the development of long-standing community activities that have been traditionally maintained; as these activities are gradually appreciated following the development of society and trends of tourism, they become tourist products that potentially offer interest to tourists and benefits to hosts. Regarding Da-Nang spiritual tourism, the essence, or essential values, can be regarded as the reliance on the supernatural power of the iconic Mother, gratitude to ancestors and historical heroes, following religious masters, and the innermost way of living, from which typical rites, festivals, pagodas, and so on take shape. Similarly, the typical value of agritourism may be the tradition of rice cultivation on a mountainside or

the particular value of volunteer tourism may be the professionalism of bridge construction in remote villages. In ecotourism, in compiling the literature, Ross and Wall (1999, p. 124) also show that “the presence and quality of services offered” – as close as essential tourism values – is one among many criteria that can be used to determine and distinguish ecotourism from other forms of tourism (e.g., nature tourism, trekking). In other respects, sometimes due to the daily familiarity, residents of rural areas do not see the specialty of their lands, meaning that essential values are not being revealed to transform into tourist products for heritage tourism (MSUM, n.d.). While inefficient and unexpected tourism development can refer to many reasons such as the inability to change, good data, or lack of improvement, the “failure and bankruptcies [of tourism industries also] often occur due to lack of quality of service and product” (Tourism & More, 2005, web page). In introducing various essential values with their importance, the point that essence development theory wishes to emphasize is that a serious determination should be made towards the quality of essential values that can be associated with tourism, so that true benefits are brought to many entities. Therefore, value selection is a necessity and, believably, governments, tourist operators, specialists, and communities know how to reveal and introduce these essential values to the public and tourists.

From essential values, which are the core of essence theory, three concepts can be developed to construct the theory for application in tourism development, namely the adaptive administration of government, intimate relationship between tourist business and the community, and active stance of community. Regarding government or tourist developers, essence theory can inspire them to design flexible tourism policies and regulations rather than rigidly conforming to an outline of tourism development. In the context of community activity tourism, such an adaptive administration is more easily agreed by the community; at the same time, it can empower the community to manage activity tourism in an allowable framework. The instance is based on this study, in which the Da-Nang government promotes the development of spiritual tourism through supportive policies and regulations for the legal development of any religion. Within, the policy of establishing a common voice between government and religions and among

religions for solidarity to mutually develop society is manifested by the Musical Festival of Religious Organizations (Quang, 2012). The building of the Cultural Spiritual Park is a policy of enhancing the spiritual values and promoting spiritual tourism at the Five Movements Mountain (Hiền, 2013). Moreover, because of the current wish of the Mother religion's community, Da-Nang is considering some relevant management solutions for this ancient religion as constructive regulations that aim to prevent superstitions and abusers and also ensure the freedom of belief of Mother's disciples (Hà, 2014). A tourism or tourist product that is developed in such an institution will not be "forcedly" developed under pressure such as number of tourists, objectives, or goals but can be smoothly developed with perspectives on the stable development and long-term benefits. On the part of tourist operators, this theory can remind them of the importance of community, a community that is not only a host of a tourist place or product but also a partner in tourism operation. This perception opens an intimate relationship of tourist business–community, where mutual and truthful cooperation, recommendation, and especially consultation between tourist operators and communities, all are promoted for the benefits of both sides. An illustration of such a type of relationship in terms of cooperation is Da-Nang communities' wish to bring back the Jade Buddha statue for a second time; if the government allows, the Da-Nang Travel Association still is willing and available to carry the statue back as stated by the chairman of this association (Hùng, 2012). During the interview, three tourist directors also present their recommendations to communities to enhance the values of spiritual tourism (Hùng, 2012). Typically, local organizers should seriously protect the environment of spiritual events, especially festivals, for the convenience of visitors, pagoda managers should create additional and interesting services and activities, and the public should also increase its perception towards a spiritual tourism that can bring in sympathetic socio-cultural relationships and appropriate revenues as well. An example of consultation is the launch of the spiritual tour Da-Nang Four Guard by company Vitours Da-Nang in April 2013 (Dũng, 2013). To complete the tour, Vitours Da-Nang needs to consult with Buddhist monks at the pagodas for the activities of vegetarian diet, preaching, and how to pray and meditate as well as to seek permission to contemplate the rare Buddha statues collection of a monk. Based on

such a type of communication, tourist operators can market tourism with its significance more soundly and exploit tourism more beneficially for operators and for community as well. With respect to community, this theory can assist it to understand more clearly and logically the history of activity and development process of a tourism or tourist product, which has been originated from the community itself. Thus, by the empowerment of government and consultation with operators just described, community can take an active stance in conserving, renewing, and promoting essential values of activity relate to tourism, and not to leave them to be oddly deformed, while conforming to existing policies, regulations, and other supports. For example, besides the support of the Da-Nang government, residents of Hòa-Phú also volunteer to contribute US\$ 33,000 to restore and conserve the 400-year-old temple Hòa Phú with 18 certifications of the Nguyễn dynasty (Suong, 2013). The renewal of spiritual values can be seen clearly through the annual Avalokitesvara Bodhisattva Festival, which communities of Da-Nang Buddhist congregations, activity groups of the Avalokitesvara pagoda, and residents of the Five Movements Mountain district create new activities and invite new foreign Buddhist bonze delegations to enrich the festival and to diversify spiritual messages (CQTA, 2012, 2013a, 2014). Further, to promote typical spiritual activities, the agricultural community of Phong-Lê restores the ancient and unique folk festival of Herd Child (Lộc, 2014; Viet News, 2014), and fishing villages on the east and north coasts of Da-Nang also increase the scale of the traditional occupational festival called Fish Prayer (Trang, 2014; Vietnam+, 2014). Potentially, as long as the community seriously perceives the essential values of an activity and acts well as such, tourism will be more conveniently associated with such an activity, more clearly determined, and thus can maintain health, depth, and sustainability along with the development. As the history of tourism development is still evolving, development theories and concepts cannot be perfected from the start or in one day. Thus, some insufficiencies remain in the essence development of Da-Nang spiritual tourism. For instance, currently, the Da-Nang administration still refers to spiritual tourism as a broad category of cultural-historical tourism; thus, spiritual tourism is tied partially to the institutions of this category, instead of being able to be developed more independently and soundly, at least in terms of

spiritual values. Moreover, a body of tourist companies and operators still has an attitude of wait-and-see, meaning that potential spiritual tourism products are not timely discovered or marketed correspondingly. On the other hand, the activeness of some resident communities in presenting spiritual events and objects is still subjective or excessive, which renders spiritual values ambiguous and unrelated to the values of culture, history, or tradition. However, such insufficiencies are not completely ineffective in the development when viewed from another perspective. Given spiritual tourism is temporarily classified in the category of cultural-historical tourism, this may be useful in terms of it guiding tourists to gradually internalize spiritual values, which are not always immediately experienced by all tourists. The wait-and-see attitude of tourist operators in some situations may also be a wise strategy, because it can prevent certain risks; hence, money and work can be saved for investment in real and worthy spiritual tourism products. Even an excessiveness of communities may also create a further positive impact, as the vague spiritual values of an event or object will be hard to accept, obliging a community to re-evaluate the spiritual characteristics to improve them, or withdraw them, or to replace them with other determinative spiritual values. The arguments just presented are not a defence of these insufficiencies but a reference to the reality of Da-Nang tourism, in order to show that these insufficiencies still are compatible with the domain of essence development. Currently, Da-Nang spiritual tourism can still be developed satisfactorily. Hence, in bringing forward various information, data, events, and reasons to shed light on the history and development process of Da-Nang spiritual tourism, an initial confirmation can be made. The theory of essence development is a determinable theory but still associated with certain development theories such as the spiritual nature and alternative theories of Da-Nang spiritual tourism. Another point should be added to this theory: it can support the spiritual orientation recommended earlier, as “essence” is compatible with “something that is fundamental, basic, and rooted in spirituality” that has been premised for the orientation.

A synopsis for this theory discussion can be given thus: from the data analysis and natural conditions of Da-Nang city, the academic theory of spiritual nature emerges as a primary foundation for the development of Da-Nang spiritual tourism. From this, tourist



products are strategized to benefit from this spiritual nature and to enhance this nature as well. Meanwhile, as the structure, role, and position of this tourism type are ascertained in the overall development of Da-Nang tourism, they denote that the development of spiritual tourism is being shaped by an alternative tourism theory that aims to conserve local tradition and culture as well as diversify current urban tourism. Moreover, the in-depth exploration of history, development process, and recent positive manifestations of Da-Nang spiritual tourism allows initiating essence theory, which opens up a direction to evaluate, select, and promote original values for more genuine tourism development. Readers should not be surprised too much at the “three theories in one theory study!” This does not always happen; however, neither is it an exception because under the extensive interpretation and intensive reasoning that the grounded theory method permits and recommends, the theoretical researcher can logically discover more than one typical and new thing for the sake of argument, literature, and application. Although the three theories have their own typical values, they do not conflict with tourism development; rather, these theories support each other for development benefits, at least in this situation of Da-Nang spiritual tourism and Da-Nang tourism as well.

## **CHAPTER V: CONCLUSIONS**

Grounded theory is widely used in qualitative research but narrowly defined in semantics. Grounded theory is most referred to and defined as the process of collecting data, coding, and interpreting a research subject in the majority of theory research. A complete definition for grounded theory can be given as a categorical analysis of a research issue; where categories are synthesized from data, are systematically presented under an illustrative model or a list, flow from the occurrence to the status quo of an issue, are used to logically interpret an issue, are applicable for a certain time in the future, and are similar to a complete report of an issue compiled from various views, of which related entities can refer to them as a foundation for implementation. More simply, grounded theory is an associate chain of conceptualized categories of a research matter. By utilizing the qualitative approach of grounded theory to interpret the development of Da-Nang spiritual tourism, applying the coding paradigm to classify the development

elements, relying on the visual model to present the development process, and satisfying the definitions above, this study has conclusively generated the spiritual nature theory of Da-Nang spiritual tourism development. As this theory has been established in a dependable and verifiable manner, it can be also generated for other tourism phenomena, or broadly speaking, for a tourism development under any form that can be analyzed, discussed, with resulting recommendations. Although most tourism developments share common contents in the broad categories of environment, economics, and socio-culture (e.g., site protection, revenue generation, communication exchange), tourism problems are typical. Hence, a researcher who aims to generate a theory should adopt an appropriate research process that can be varied in certain ways, whether by theory version, techniques, or presentation, in order to meet the content(s) of the tourism issue being determined. For instance, an investigation of policy(ies) in tourism development may refer to the Glaserian version with specific theoretical coding that incorporates all substantive codes – codes from open and selective coding – in order to generate more subtle propositions for the theoretical framework of tourism policy. Theories, generally speaking, of and for tourism development are still evolving and becoming more diversified from macro (i.e., plan) to micro (i.e., product), from reasoning (i.e., concept) to application (i.e., situation), from tourist entities (i.e., company) to non-tourist entities (i.e., government), and from host (i.e., destination) to tourists (i.e., domestic and international visitors). Under whichever form a theory of tourism development is, it still aims to solidify the initiatives of tourism development for a more sound and efficient tourism.

From this study as the theory of Da-Nang spiritual tourism development, a general evaluation of the spiritual tourism development in Da-Nang can be given as some results are being achieved, some items are being proceeded, and other opportunities and challenges still are ahead for a truthful development. Within, six essential generalisations are extracted, in which the first one contributes to research method, the second and third contribute to general tourism, while the next three contribute to the evolution of tourism development theories.

## **1. Generalisation Of Grounded Theory**

Generally, a theory can offer the wholeness of concepts resulting from an in-depth coding system, data abstraction, and constant comparison, which reflects the amplitude and accuracy of a research matter to contribute to the literature. Through extensive comparisons and contrasts of the theoretical content to corresponding examples, cases, and situations, this study builds an appropriate source inventory that offers potential references for further steps of theoretical or applied spiritual tourism and tourism development. The model of a theory is only a summary of the theory's meanings that have been synthesised by essential points; yet, interpretations, discussions, and suggestions are more significant, on which an application can be carried out. As grounded theory is used to refer to intensive literature and similar theories are used to elucidate the theory, this inspires users to apply the theory or partial theory after a thorough consideration of those interpretations, discussions, and suggestions because not all situations are identical. Although the application of theory can be carried out from many facets, it most lies on the strategy component of theory, as this determines actions and ways to improve or solve a research matter. Regarding the development theory of Da-Nang spiritual tourism, other tourism and spiritual tourism can find here some typical applications of products based on spiritual nature, an appeal to societal entities to share tourism development, and a consideration in the evaluation of spiritual values, which are highlighted and emphasised in this study. Another application of grounded theory has not been discussed much in the reasoning of the grounded theory approach and studies, namely the application of modifiable – or changeable – theory. At a certain point of time, related entities or users of theory may want to modify the theory – or category(ies) of the theory – under certain conditions, situations, or circumstances, but the question is how. The unidirectional structure of this theory reflects the causal nexus among six theoretical elements that in turn create a mutual interaction among categories, thus explaining how the theory functions as a unified synthesis. From such a meaning, the modification or initiation of a new category will have an impact on the synthesis that requires one or other categories of other theoretical element(s) to be modified as well, unless the meaning of the new category is compatible with the meaning(s) of other related category(ies), so

that the theory regains the unified synthesis. Hence, the application of modifiable theory should only be carried out after a thorough consideration of the causal nexus, mutual interaction, and meanings among the theoretical elements and categories to avoid the rupture of a complete, significant, and applicable theory. A general example is the development theory of Da-Nang spiritual tourism, which if Da-Nang wishes to modify a product (Strategy), Da-Nang should consider whether the new product fits the spiritual nature (Development Theme), the pull reasons (Contextual Conditions), the push reasons (Intervening Conditions), and so on, or the spiritual nature or these reasons need to be modified in a certain way.

## **2. Generalisation Of Orientation**

Regarding the element of orientation in tourism development, as the recommended spiritual orientation for Da-Nang spiritual tourism, this element is not always emphasised and given weight in the tourism literature or in tourism development projects. Yet, the orientation is a pillar that sustains the true spirit of tourism development, a vehicle that drives tourism development in the most useful way, a bridge that links tourism products, management, and marketing and serves as a barrier that prevents so-called exaggerated, superficial, and deformed phenomena emerging in a typical tourism development. Orientation in tourism development is better clarified and established before tourism is developed and after the complete understanding of tourism that is intended to be developed. Even in a certain development period when orientation needs to be changed or modified, a prerequisite of complete revision and consideration should also be obeyed. As orientation is the implicit strength of tourism development in the long-term, it is worth receiving more attention while contemporary tourism seems to focus much on initiating products and services to attract visitors. Through the discussion of spiritual orientation for Da-Nang, this study not only returns the importance for the orientation in tourism development but also affirms that this element can solidify the structure of macrocosmic tourism development (e.g., model, policy) that is based for more beneficial microcosmic tourism applications (e.g., products, hotels).

### **3. Generalisation Of Community Involvement And Human Force**

The development of Da-Nang spiritual tourism has been established by four responsible entities that are driven differently as the government with its political base, the tourist service with its economic direction, the religion with its sacred belief, and the residents with their expected benefits. Among these entities, the spirit of cooperative community has been earnestly established, as the reinforcement of the community tourism concept, a key concept that is frequently discussed in tourism development for sound tourism development in which every community can participate in and benefit from tourism. Vice versa, the weak point of Da-Nang spiritual tourism and general Da-Nang tourism is the quality of the tourism workforce, which does not totally adapt to and satisfy the development trends of tourism. Owing to the limitations of tourism courses, exchanges in tourism operation, sending humans to study and practice abroad, and inviting international experts, tourism has not yet achieved its expected goals when planning for development. These are big lessons for the tourism labour force, which should be underlined one more time for tourism development, because tourism development, despite its potential, will become small and less attractive due to a lack of humans who know how to do tourism and do it well.

### **4. Generalisation Of Spiritual Nature Development**

To separate Da-Nang spiritual tourism from Da-Nang tourism and consider it as an independent and individual tourism, the first theory of spiritual nature explains the “means how” Da-Nang spiritual tourism is being developed, as the first catalyst of tourism development. More than demand for tourists and supply of tourist companies, spiritual nature is secretly motivating the development of Da-Nang spiritual tourism and is the hidden vitality of this tourism. Within, two typical characteristics are highlighted: (i) the immanence of spirituality in nature from the land with diversified natural elements and (ii) the cosmologic spirituality in nature based on Oriental and Buddhism philosophy. Immanent spirituality still draws attention as the reasoning of meaningful nature, whereas the concept of cosmologic spirituality for tourism applications, particularly spiritual tourism, is rarely mentioned and applied to spiritual destinations. Hence, the identification of this spiritual nature is significant enough to shed more light on the study

of spiritual nature. While spiritual nature is certified in and supports studies of philosophy, psychology, culture, and psychotherapy, the theory of spiritual nature, in tourism studies, is deemed important in the supplementation and construction of typical products as well as potential spiritual experiences, for the sake of tourism and spiritual tourism development.

### **5. Generalisation Of Alternative Development**

The second alternative theory presents the “reasons why” Da-Nang is developing spiritual tourism, as the second catalyst of tourism development. Based on the main features of greenness, friendship, and community that an alternative tourism used to connote, the selection of spiritual tourism as an alternative tourism aims to conserve the environment, culture, history, and beliefs, start a new tourism year, and extend the attraction of Da-Nang tourism. The development of Da-Nang spiritual tourism does not harm the environment but enhances the role of nature, does not generate outstanding economic values but still contributes its share, and does not induce cultural conflicts but potentially harmonizes the differences between host and tourists. Thus, spiritual tourism is considered to be a notable representative of alternative tourism theory that not only conserves the inner force of host but also dedicates this force to all visitors in spite of their skin colors, religions, political views, and nationalities. While there are many forms of alternative tourism for a destination, developing spiritual tourism can carry a harmony to a society or environment to be developed less unequally and more orderly, especially when the development of capitalism and materialism still leaves behind certain negative impacts on life.

### **6. Generalisation Of Essence Development**

Regarding the third theory of essence, this is an effortful initiation of tourism development theory to gain “insight into what” Da-Nang spiritual tourism developed originally, as the third catalyst of tourism development. Fundamentally, this theory emphasises the real and traditional values of tourism in a direction to conserve, reveal, and bring them into play but tries not to denature them, so that tourism can be developed credibly and worthily, whether adventure, ecotourism, or other tourism types. Da-Nang does not develop spiritual tourism by a conventional tourism process that has been

primarily investigated, designed, planned, then operated, but from the traditional belief activity of local residents that has been maintained and reproduced to the recognized spiritual tourism. This tourism development reflects a continuation of age-old values to be defined as the theory of essence development that supplements the reasoning of current tourism development theories, by a new perception that tourism theorists can refer to for further expansion, and by a new application that tourism entities can refer to for further operations. While tourist products are constantly created and improved, even becoming superfluous, the presence of essence theory can be postulated for a good selection of appropriate products that tourism can develop more authentically.

Although the scarcity of Da-Nang spiritual tourism studies and the individual opinions of typical participants can increase the inherent subjectivity of data analysis, these limitations are minor and can be overcome when further development of this tourism attracts more attention from authors and other societal entities. This study is deemed to be the first study of spiritual tourism of Da-Nang, and at this pre-development phase, the reference to only tourist-related participants is necessary and relevant. Nonetheless, when this tourism is developed to higher levels, it involves not only tourist entities but other non-tourist parties who also contribute to the development. For example, the environment department can require certain construction of tourist product to meet specific guidelines, the transportation department can build certain interchange to minimize traffic jam in season of spiritual tourism, or even the security department can apply certain protection to ensure a safe development. At the other side, the opinions of spiritual tourists are also important because tourists are one decisive key for the success or failure of tourism development. Thus, if this research were to be reproduced, other non-tourist parties and tourists should be taken into account and invited to share their perceptions about this type of tourism from their viewpoints. At that time, not the structured interview but the semi-structured or unstructured interview would be more appropriate to explore the typical angles of this form of tourism development. In addition, the specific development of spiritual tourism should also be reviewed in order to create a solid and coherent foundation for the analysis of Da-Nang spiritual tourism. Besides, although this study has recommended the relevant orientation of spirituality for spiritual

tourism development in Da-Nang, it would be less efficient if Da-Nang spiritual tourism focuses too much on the supply side of products and services quantity yet less paying attention to their qualities. That is just the quality or depth of each product that will inspire tourists to experience true spiritual values such as tranquility or transcendence. Understanding and development of product qualities should be started from the perspective of the tourists. By understanding the demand side of tourism, Da-Nang is able to generate and enhance the qualities of products and services and offer them appropriately to each spiritual tourism segment. Thus, future research for Da-Nang spiritual tourism should emphasize the role of spiritual tourists as an important research object by profiling them from the perspectives of behaviors, attitudes, and needs in order to customize relevant products and services.



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## APPENDIX A – Interview Questions (Vietnamese and English)

### BẢNG CÂU HỎI

1. Ông/Bà vui lòng cho biết, theo quan niệm của Ông/Bà, du lịch tâm linh là gì?
2. Ông/Bà có thể giải thích những lợi ích mà du lịch tâm linh có thể mang đến cho du khách?
3. Những tài nguyên du lịch tâm linh tại Đà-Nẵng là gì?
4. Ông/Bà có thể liệt kê những tiềm năng thực sự của du lịch tâm linh tại Đà-Nẵng?
5. Những tôn giáo nào liên kết với du lịch tâm linh tại Đà-Nẵng?
6. Những cơ sở hạ tầng hiện nay có đáp ứng được với mong đợi của du khách loại hình du lịch này?
7. Thành phố đã phê chuẩn xây dựng công viên văn hóa tâm linh ở quy mô lớn, Ông/Bà có cho rằng đây là một dự án thích đáng hay không, tại sao?
8. Ông/Bà có thể giải thích những chức năng chính của công viên này trong ngữ cảnh của du lịch tâm linh tại Đà-Nẵng?
9. Theo sự hiểu biết của Ông/Bà, thành phố có những chuẩn bị gì cho sự phát triển du lịch tâm linh?
10. So sánh với quy mô lớn của khu vực tâm linh chùa Bái-Đỉnh tại Ninh-Bình (phía bắc), và nền du lịch đa tôn giáo tại Châu-Đốc (phía nam), Ông/Bà có thể định danh những nét đặc biệt và duy nhất của du lịch tâm linh tại Đà-Nẵng trong việc hấp dẫn du khách tiềm năng là gì?
11. Làm thế nào để duy trì và phát huy những nét đặc biệt và duy nhất đó trong sự phát triển ngắn hạn và dài hạn?
12. Trong một cái nhìn chung, Ông/Bà cho rằng việc phát triển du lịch tâm linh tại Đà-Nẵng là thuận lợi hay không thuận lợi cho cơ cấu phát triển của thành phố, và tại sao?
13. Ông/Bà có thể cho biết những phản ảnh của giới truyền thông và người dân đối với việc phát triển du lịch tâm linh tại Đà-Nẵng?
14. Dựa vào những thông tin và sự kiện hiện nay, Ông/Bà có thể vui lòng cho biết những mục tiêu mà nền du lịch tâm linh tại Đà-Nẵng đang hướng đến?
15. Theo ý Ông/Bà, làm thế nào để đạt đến những mục tiêu đó một cách có kết quả?
16. Trong dự tính của Ông/Bà, những yếu tố then chốt cho sự phát triển bền vững du lịch tâm linh tại Đà-Nẵng là gì?
17. Ông/Bà có thể miêu tả những tác động môi trường, văn hóa-xã hội, kinh tế nào mà sự phát triển du lịch tâm linh tại Đà-Nẵng có thể đem lại?
18. Liệu sự phát triển du lịch tâm linh tại Đà-Nẵng có thể xen vào và gây trở ngại cho sự phát triển các loại hình du lịch khác hiện nay như du lịch thiên nhiên hay văn hóa không, và tại sao?
19. Ông/Bà tin tưởng gì về sự phát triển du lịch tâm linh tại Đà-Nẵng?
20. Câu hỏi sau cùng, Ông/Bà còn có những suy nghĩ nào khác để chia sẻ về nền du lịch tâm linh tại Đà-Nẵng?

## INTERVIEW QUESTIONS

### Sub-questions

#### A/ Topical sub-questions

- For spiritual tourism resources:

1. Please tell me, in your opinion, what is spiritual tourism?
2. Can you explain the benefits that spiritual tourism can bring to tourists?
3. What are the resources of spiritual tourism in Da-Nang city?
4. Can you list the real potentials of spiritual tourism in Da-Nang?
5. Which religions are associated with spiritual tourism in Da-Nang?
6. Do current infrastructures meet the expectations of tourists for this tourism type?
7. The city has sanctioned the construction of the spiritual cultural park in large scale, do you think that this is a relevant project, why or why not?
8. Would you explain the main functions of this park in the context of spiritual tourism in Da-Nang?

- For challenges and opportunities:

9. From your understanding, what are the preparations of the city for spiritual tourism development?
10. Comparing to the large scale spiritual area of Bái-Đính pagoda in Ninh-Bình (north), and the multi-religious tourism in Châu-Đốc (south), can you define the special and unique traits of spiritual tourism in Da-Nang for the attraction of potential tourists?
11. How to maintain and bring into play those special and unique traits for short and long term development?
12. In an overview, do you think that developing spiritual tourism in Da-Nang is favorable or unfavorable to the development framework of the city, and why?
13. Could you tell me the reactions of the mass media and the residents to the development of spiritual tourism in Da-Nang?

#### B/ Issuant sub-questions

- For development orientation:

14. Based on current information and facts, would you let me know the objectives that the spiritual tourism in Da-Nang aims to achieve?
15. How will the city successfully reach those objectives?
16. From your expectations, what are the key elements for the sustainable development of spiritual tourism in Da-Nang?
17. Could you define the possible environmental, economic, and socio-cultural impacts that the Da-Nang spiritual tourism can bring along with its development?
18. Does the development of spiritual tourism in Da-Nang interfere and obstruct the development of other current tourism types such as natural and cultural tourism, and why?
19. What are your beliefs regarding the development of spiritual tourism in Da-Nang?
20. The last question, do you have any other thoughts to share with respect to spiritual tourism development in Da-Nang?

## APPENDIX B – Consent Form (Vietnamese and English)

### BẢN CHẤP THUẬN THAM GIA NGHIÊN CỨU

Du Lịch Tâm Linh tại Thành Phố Đà-Nẵng

Kính mời Ông/Bà tham gia vào cuộc nghiên cứu du lịch tâm linh tại thành phố Đà-Nẵng. Ông/Bà được chọn như một người có thể tham gia vì Ông/Bà là một viên chức, điều hành viên du lịch, hướng dẫn viên du lịch, hay giáo phẩm. Cuộc nghiên cứu này được tiến hành bởi Trần-tuấn-Hùng của Đại Học Minnesota. Mong Ông/Bà đọc đơn này và hỏi thêm nếu cần thiết trước khi đồng ý tham gia vào cuộc nghiên cứu.

#### **Bối Cảnh Nghiên Cứu:**

Mục đích của cuộc nghiên cứu này là phát khởi một lý thuyết về sự phát triển du lịch tâm linh tại Đà-Nẵng. Lý thuyết này sẽ giúp cho những nhà thẩm quyền du lịch xét lại những tiềm năng của Đà-Nẵng và hoạch định những bước tiếp theo để phát triển du lịch tâm linh tại Đà-nẵng thêm hiệu quả và bền vững.

#### **Quy Trình Thực Hiện:**

Nếu Ông/Bà đồng ý tham gia, Ông/Bà sẽ được phỏng vấn về những quan niệm của Ông/Bà đối với du lịch tâm linh tại Đà-Nẵng. Cuộc phỏng vấn sẽ được thu âm và kéo dài trong khoảng 45 phút .

#### **Rủi Ro và Lợi Ích khi Tham Gia:**

Không có rủi ro hay lợi ích nào xảy ra khi tham gia vào cuộc nghiên cứu, nhưng kết quả nghiên cứu có thể mang lại lợi ích cho những đối tượng du lịch khác nhau. Cuộc phỏng vấn hoàn toàn vô danh. Một khi nghiên cứu này được trình bày cho hội đồng, tất cả các thu âm và văn bản sẽ bị hủy.

#### **Quà Tình Nghĩa:**

Ông/Bà sẽ được mời 15 đô la Mỹ sau khi hoàn thành cuộc phỏng vấn.

#### **Bảo Mật:**

Thu âm của cuộc phỏng vấn này sẽ được giữ kín. Chỉ có nhà nghiên cứu có thể mở máy thu âm này. Nếu cuộc nghiên cứu được in ra, sẽ không có chi tiết gì được kèm theo để có thể làm lộ người tham gia.

#### **Tính Chất Tự Nguyện của Cuộc Nghiên Cứu:**

Việc Ông/Bà quyết định tham gia hay không sẽ không có ảnh hưởng gì đến những mối quan hệ hiện này hay sau này với nhà nghiên cứu và Đại Học Minnesota. Ngay cả khi quyết định tham gia, Ông/Bà cũng có thể rút khỏi cuộc phỏng vấn bất cứ lúc nào mà không làm ảnh hưởng đến những mối quan hệ đó.

**Liên Lạc và Tư Vấn:**

Nhà nghiên cứu đề Ông/Bà liên lạc tên là Trần-tuấn-Hùng. Ông/Bà có thể hỏi thêm điều gì ngay bây giờ. Nếu Ông/Bà muốn hỏi sau này, Ông/Bà có thể liên lạc nhà nghiên cứu tại:

Việt-Nam: 328 Phan-Châu-Trinh, Đà-Nẵng, 3825904

Hoa-Kỳ: 620 Cedar Ave. S. Apt. 307, Minneapolis MN 55454, USA; 612 644 3350;  
[tthungdl@gmail.com](mailto:tthungdl@gmail.com)

Nếu Ông/Bà có bất kỳ câu hỏi và quan tâm đối với cuộc nghiên cứu và muốn hỏi người khác hơn là nhà nghiên cứu, Ông/Bà có thể liên lạc ban: Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St SE, Minneapolis, MN 55455 USA; 612 626 5654.

Ông/Bà sẽ có một bản sao của bản này cho việc lưu trữ.

**Lời Chấp Thuận:**

Tôi đã đọc những thông tin trên. Tôi có hỏi và đã nhận được câu trả lời. Tôi đã nhận bản sao và chấp thuận tham gia vào cuộc nghiên cứu.

**CONSENT FORM**  
Spiritual Tourism in Da-Nang City

You are invited to participate in a research about spiritual tourism in Da-Nang city. You are selected as a possible participant because you are an officer, tourist operator, guide, or religious authority. This research is being conducted by Tran-tuan-Hung of the University of Minnesota. I recommend you to read this form and ask any questions you may have before agreeing to participate in the research.

**Research Background:**

The purpose of this research is to generate a theory about the development of spiritual tourism in Da-Nang city. This theory will help tourist authorities to review the potentials of Da-Nang, and plan further steps for a more efficient and sustainable development of spiritual tourism in Da-Nang city.

**Procedures:**

If you agree to participate, you will be interviewed to provide your opinions about spiritual tourism in Da-Nang city. The interview will be recorded in a voice recorder and should last around 45 minutes.

**Risks and Benefits of Being in the Study:**

There is no risk or benefit for being in the research, but the result may benefits to various tourist-related entities. The interview is completely anonymous. Once the research is presented to the committee, all the digitalized and textual records will be destroyed.

**Compensation:**

You will receive US \$15 for your completion of the interview.

**Confidentiality:**

The record of this study will be kept private. Only the researcher will have access to the record. Had the report is published, no any detail will be included that will make it possible to identify the participant.

**Voluntary Nature of the Study:**

Your decision whether or not to participate will not affect your current or future relations with the researcher and the University of Minnesota. If you decide to participate, you are free to withdraw at any time without affecting those relationships.

**Contacts and Questions:**

The researcher to contact for this study is Tran-tuan-Hung. You may ask any questions you have now. If you have questions later, you can contact the researcher at:

Viet-Nam: 328 Phan-Chau-Trinh, Da-Nang, 3825904

USA: 620 Cedar Ave. S. Apt. 307, Minneapolis MN 55454, USA; 612 644 3350;

[tthungdl@gmail.com](mailto:tthungdl@gmail.com)

If you have any questions or concerns regarding the study and would like to talk to someone other than the researcher, you can contact the: Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St SE, Minneapolis, MN 55455 USA; 612 626 5654. You will be given a copy of this form for your record.

**Consent Statement:**

I have read the above information. I have asked and have received answers. I received the form and consent to participate in the research.



## APPENDIX C – Approval Letter (Vietnamese and English)

Đà Nẵng, 04/11/2011

Ông Trần-Tuấn-Hùng  
620 Cedar Avenue South  
Apartment 307  
Minneapolis, MN 55454  
USA

Về việc: Tán thành nghiên cứu du lịch tại Đà-Nẵng

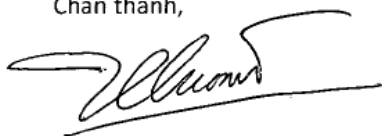
Thân gửi Ông Trần-Tuấn-Hùng,

Được biết ông có kế hoạch tiến hành nghiên cứu du lịch tại Đà-Nẵng, tôi vui lòng thông báo là hoàn toàn tán thành và hoan nghênh dự định này của ông.

Ông từng là người dân Đà Nẵng và đã làm hướng dẫn viên, với hiểu biết văn hóa và trình độ đại học, tôi tin rằng ông đủ khả năng để hoàn thành mỹ mãn nghiên cứu này. Quá trình triển khai nghiên cứu du lịch tại Đà Nẵng, ông có thể liên hệ với các ngành liên quan để được hỗ trợ trong các hoạt động phỏng vấn thu thập dữ liệu và xúc tiến nghiên cứu.

Sự cống hiến nghiên cứu của ông cho du lịch Đà Nẵng được đánh giá cao và tôi chúc ông thành công. Hãy liên lạc với tôi nếu ông có gì cần giúp đỡ trong lúc tiến hành nghiên cứu.

Chân thành,



Ông Trần-Chí-Cường  
Trưởng phòng Quản lý lữ hành  
Sở Văn hoá, Thể thao và Du Lịch thành phố Đà Nẵng  
Địa chỉ: 102 Lê Lợi  
Đà-Nẵng  
Việt-Nam  
Điện thoại: (+84-511) 3896 138  
Fax: (+84-511) 3889 174  
Điện thoại di động: (+84-913) 422 216  
Email trực tiếp: [cuongtc152.sdl@gmail.com](mailto:cuongtc152.sdl@gmail.com)/[cuongtc1@danang.gov.vn](mailto:cuongtc1@danang.gov.vn)  
Trang mạng: [http://www.cst.danang.gov.vn/home.do?language=en\\_US](http://www.cst.danang.gov.vn/home.do?language=en_US)

Da-Nang, November 04, 2011

Mr. Tran-Tuan-Hung  
620 Cedar Avenue South  
Apartment 307  
Minneapolis, MN 55454  
USA

Regarding: Approval for the tourism research in Da-Nang city

Dear Mr. Tran-Tuan-Hung,

Being known that you have a plan to conduct a tourism research in Da-Nang, I am pleased to inform that your intention has been welcomed and wholly approved.

As you are a former Da-Nang resident and tourist guide, with cultural knowledge and graduated education; I believe that you are capably to conduct your research to the final result. Through the process of developing your research in Da-Nang, you can contact the related organizations for the support of interview and collection data activities, and research processing.

Your research contribution to Da-Nang tourism is highly appreciated and I wish for your research success. Feel free to contact me if you need certain help during your research process.

Sincerely,

(Signature)

Mr. Tran-Chi-Cuong  
Head of Travel Management Section  
Department of Culture, Sport and Tourism of Danang city  
Address: 102 Le Loi  
Da-Nang  
Viet-Nam  
Telephone: [\(+84-511\) 3896 138](tel:+84-511-3896138)  
Fax: [\(+84-511\) 3889 174](tel:+84-511-3889174)  
Mobile: [\(+84-913\) 422 216](tel:+84-913-422216)  
Direct Email: [cuongtc152sdl@gmail.com](mailto:cuongtc152sdl@gmail.com)/ [cuongtc1@danang.gov.vn](mailto:cuongtc1@danang.gov.vn)  
Web: [http://www.cst.danang.gov.vn/home.do?language=en\\_US](http://www.cst.danang.gov.vn/home.do?language=en_US)

## APPENDIX D – IRB Exemption



Hung Tran &lt;tran0266@umn.edu&gt;

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**1111E06821 - PI Tran - IRB - Exempt Study Notification**

1 message

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**irb@umn.edu <irb@umn.edu>****Fri, Nov 18, 2011 at 11:31 AM**

To: tran0266@umn.edu

TO : [wcg@umn.edu](mailto:wcg@umn.edu), [tran0266@umn.edu](mailto:tran0266@umn.edu),

The IRB: Human Subjects Committee determined that the referenced study is exempt from review under federal guidelines 45 CFR Part 46.101(b) category #2 SURVEYS/INTERVIEWS; STANDARDIZED EDUCATIONAL TESTS; OBSERVATION OF PUBLIC BEHAVIOR.

**Study Number:** 1111E06821**Principal Investigator:** Hung Tran**Title(s):**

A theory of spiritual tourism development in Da-Nang city / Viet-Nam

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This e-mail confirmation is your official University of Minnesota RSPP notification of exemption from full committee review. You will not receive a hard copy or letter.

This secure electronic notification between password protected authentications has been deemed by the University of Minnesota to constitute a legal signature.

The study number above is assigned to your research. That number and the title of your study must be used in all communication with the IRB office.

Research that involves observation can be approved under this category without obtaining consent.

**SURVEY OR INTERVIEW RESEARCH APPROVED AS EXEMPT UNDER THIS CATEGORY IS LIMITED TO ADULT SUBJECTS.**

This exemption is valid for five years from the date of this correspondence and will be filed inactive at that time. You will receive a notification prior to inactivation. If this research will extend beyond five years, you must submit a new application to the

IRB before the study's expiration date.

Upon receipt of this email, you may begin your research. If you have questions, please call the IRB office at [\(612\) 626-5654](tel:6126265654).

You may go to the View Completed section of eResearch Central at <http://eresearch.umn.edu/> to view further details on your study.

The IRB wishes you success with this research.

We have created a short survey that will only take a couple of minutes to complete. The questions are basic but will give us guidance on what areas are showing improvement and what areas we need to focus on:

<https://umsurvey.umn.edu/index.php?sid=94693&lang=um>

**APPENDIX E – Note**

- All the materials of the other authors and sources used in this Ph.D. dissertation are purposed for reference, research, education, and no commerce, have been credited according to the academic discipline, and are referred to the fair use without necessary permission.
  
- The first word of this study is written in 06/20/2011 and this study is completed in 06/20/2015.
  
- Contact: Trần-Tuấn-Hùng  
630 Cedar Ave. S., Apt. 2002  
Minneapolis, MN 55454  
USA  
612 644-3350  
[tthungdl@gmail.com](mailto:tthungdl@gmail.com)