Creating a Fascinating World

Associate Professorships
- Sustainable Transport and Tourism
- Visitor Management
- Imagineering
NHTV Breda University of Professional Education trains students for management positions in the fields of tourism, leisure, hospitality and mobility. The institute aims to establish a clear identity as a centre of expertise and excellence in these disciplines. This is manifested in the ambition to fulfill an innovative and inspiring role in topical themes in the field of knowledge development.

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

- Sustainable Transport and Tourism
- Visitor Management
- Imagineering

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

In this publication you will find the full texts of the official presentations, held on 16 April 2003 by the three Associate Professors:

Paul Peeters
Frans Schouten
Diane Nijs

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

Paul Peeters has years of experience as a researcher in the field of environmental aspects of traffic and transport. In addition, he has a broad knowledge of the aviation sector.

His research experience, substantial bibliography and the ensuing recognition within his discipline make up the foundation of his appointment.

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

Frans Schouten Associate Professor Visitor Management

The long queues of people for the roller coaster, the traffic jam on the road to the beach and the visitor flows at a railway station. Under the direction of Frans Schouten, the Associate Professorship Visitor Management explores the knowledge domain of visitor flows.

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

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

Diane Nijs Associate Professor Imagineering

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

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

TRAVELLING: A BRIEF HISTORY

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

After the collapse of the Roman Empire, tourism almost disappeared. During the Middle Ages the church discouraged tourism: man was supposed to devote his life to religion and not to worldly pleasures. The only opportunities for travelling at that time were pilgrimages and crusades. However, due to the declining ecclesiastical influence and the increasing importance of cities during the Renaissance, travelling made a comeback.

In the seventeenth century this development culminated in the epoch of the ‘Grand Tour’. Young aristocrats began their careers with a European journey of several months, sometimes even years. Popular destinations were, to the English aristocracy at least, the Low Countries: From the report of divers curious and experienced persons I had been assured that there was little more to be seen in the rest of the civil world after Italy, France and the Low Countries, but plain and prodigious barbarism. (From Evelyn’s diary, written in 1645, cited on page 3 in “Touring in 1600”.)

During the ensuing Industrial Revolution still more people migrated to the cities. The population explosion and the increase of industrial activities put an ever greater pressure on these cities in terms of pollution. And so a need for “getting away” materialised.

The emergence of power-driven modes of travel (trains, steam engineering) facilitated more comfortable, affordable and faster travelling and paved the way for a tourism revolution. In the second half of the twentieth century the forty hour working week, holiday pays, and low-cost mass transportation like cars and aircraft were the major contributory factors to the development of mass tourism. In the 1970s this ‘shrinking world’ was an experience shared by an increasing proportion of the population. The first report issued by the Club of Rome in 1972 had a large impact on the awareness of many people. Apparently there was a limit to economic growth. However, recently acquired holidays abroad did not become part of the debate. The influence of terrorist attacks, oil crises and economic recessions turned out to be of a momentary nature. The drive to travel appears strong and it’s the growth of mobility continues in an ever higher pace to this day. It is only during the past decade that doubts arose about the rapid development of tourism. ‘Sustainable tourism’ made its entrance on national and international agendas.

HOW OFTEN CAN ONE USE THE EARTH?

Are there reasons to worry? Similar to all living creatures, people affect their environment. This is not a problem in itself, were it not for the nature and extent of this influence that is beginning to outpace that of all other (animal) species. Vitousek et al., listed the effects in...
Science in 1997. Their summary states: Between one-third and one-half of the landsurface has been transformed by human action; the carbon dioxide concentration in the atmosphere has increased by nearly 30 percent since the beginning of the Industrial Revolution; more atmospheric nitrogen is fixed by humanity than by all natural terrestrial sources combined; more than half of all accessible surface fresh water is put to use by humanity; and about one-quarter of the bird species on Earth have been driven to extinction.1

To the above list we may add that humanity consumes over half of all the biomass produced by the world ecosystem annually. Millions of other animal species have to share the remainder. Moreover, the great ecological balances, for the basis of our current lifestyle, are under pressure. Humanity uses a substantial and growing part of the cycles of carbon dioxide, water, nitrogen and biomass. Ecology is one of the most important assets for tourism. Whether we talk about nature for ecotourists, or sufficiently clean water for beach tourism, the non-worshippers on the sub-tropical coasts, they are products of the world ecosystem. After all, who wants to be troubled during their holidays by scarce supplies of clean drinking water, algae-infected seawater or landscapes destroyed by erosion or forest fires, lacking any natural flora and fauna? An unsustainable development will have far-reaching implications for the tourism sector. Over the other hand, tourism and transport make a substantial contribution to the causes of the ecological crisis. Millions of tourists transformed the coastal landscapes of the Spanish Costas for ever. The multiplied ‘population’ during the tourist season leads to an exhaustion of scarce water supplies in many popular sun destinations. Other adverse local effects are additional refuse heaps, depletion of finite fossil energy resources and toxic emissions and sometimes the disruption of the social cohesion of the local population.

As Dutchmen we often do not realise that water is a scarce resource in large parts of the world. Water supplies are basically in the dropping water level of the “aquifers”, water-bearing layers. The aquifer below Beijerinck, essential for the water provision of this city with over a million inhabitants, dropped about sixty meters in the past thirty-five years. Below the granary of India, the Punjab region, the water level drops by half a meter annually. Major grain exporters such as the United States are also facing problems with fresh water. Perhaps we are not aware of this - which apparently are barely replenished - in the states of Colorado, Oklahoma, Kansas and Texas are largely exhausted. The result is a decline of the local food production. Specifically popular holiday countries in Europe are also contending with the increasing shortage of clean water2. The invasion of tourists in the dry summer season magnifies this problem considerably. The biodiversity is under indirect pressure as a result of the above, but is also threatened directly by our travelling obsession. Exotic countries have growing markets for souvenirs made of plants or animals threatened with extinction. Additionally, living plants and animals - voluntarily or otherwise - accompany the tourists back home in cars, ships and airplanes. The number of examples of the displacement of indigenous species by economic species are numerous. We have come to the point where about twenty percent of all the species on the continents are not indigenous; on the islands this percentage has increased to more than fifty.3 The problem with sustainability is that it involves so many different kinds of effects. This makes it difficult to determine which activity is sustainable and which is not. For this purpose, there is a need for one single sustainability indicator. In most studies, for example environmental annual reports, a wide range of variables serves as sustainability measure, like nitrogen oxide emissions, carbon dioxide emissions, number of people affected by noise nuisance, tons of toxic waste and litres of sewage water. But how does one weigh the sustainability of a product that primarily produces gaseous emissions against one that mainly produces waste?4

The ‘ecological footprint’, developed by Wackernagel and Rees5 might offer a solution to the measurement problem. The method is based on the conversion of all types of environmental strain to the surface area of the earth that is necessary to support this strain or to produce the required raw materials. In other words, the emission of carbon dioxide, for example, is measured in metric tons of the surface area of growing forest necessary to abstract this gas from the atmosphere. One kilogram of kitchen waste is valued by the surface area that is necessary to recycle it into valuable matter. Unlike kilograms of carbon dioxide in the atmosphere and the resulting climate change, eutrophication, a structural shortage of fresh water and the accelerated extinction of species. The ecological footprint of tourism constitutes a disproportionate part of the ‘fair’ footprint. That is why a true sustainable development demands major adjustments from the tourism sector as well.

The distribution of rich and poor exhibits a clear correlation with the size of the ecological footprint: the richer, the bigger. It seems that the western lifestyle can only be maintained as long as billions of humans remain poor. Just suppose all the Chinese and Indians (more than two billion people taken together) will use the same volume of oil as we do within a few years. There is no way for the oil industry to comply with this demand physically. Similar practical problems apply to the use of fresh water or meat consumption. The fact is that there is only one earth and it seems expanding the ecological footprint of the poorest people of the world will only be possible if the rich strongly reduce their footprint. The ecological footprint is a prize instrument to visualise the sustainability of tourism and tourism products. As an example, WWF-UK published the footprints of two average fourteen-day holidays including air travel and hotel accommodation: one from Great Britain to Majorca and one to Cyprus.5 In both packages, the air journey accounts for approximately one half of the footprint. The remainder consists of direct use of space, energy, waste matter, for example infrastructure at the destination. The total footprint in the case of Majorca runs to nearly half a hectare and in the case of Cyprus the figure almost adds up to an entire hectare. That is twenty-five and fifty percent of the ecological footprint on average available for one human being respectively. An intercontinental journey of three weeks to the Far East or Australia, for instance, represents an ecological footprint of two to four hectares, more than the full average annual ration available. We can only use the earth once. Wackernagel’s calculations demonstrate how strong man’s overconsumption actually is: in 1960 mankind used about 70% of the available earth’s surface; by 2000 this percentage had mounted to 120%. The main cause for this increase is the growing consumption of fossilic energy. The effect of this overuse of ecological space, is imbalance of the ecological cycles, exhaustion of reserves and taking an advance on the future. This manifests itself, for instance, in an increase of the concentration of carbon dioxide in the atmosphere and the resulting climate change, eutrophication, a structural shortage of fresh water and the accelerated extinction of species. The ecological footprint of tourism constitutes a disproportional part of the ‘fair’ footprint. That is why a true sustainable development demands major adjustments from the tourism sector as well.

Transport, the mother of tourism

Tourism and transport seem to develop more or less lined together. Did the transport sector just follow the demand or did new transport technologies boost the demand for travelling and tourism? An answer to this question is vital to understand the complex of tourism and transport and eventually invent measures to direct it towards a sustainable development.

I believe the development of transport technology is one of our present-day mass tourism. Without this technological development, mass tourism is impossible. Transport technologies hardly ever seem to have been designed specifically for the purpose of developing tourism. They developed for the transportation of mail. The idea that people could also use it to make a Grand Tour developed later. The railway from Amsterdam via Haarlem, Leiden and The Hague to Rotterdam launched by H.I.J.S.M. (Hollandsche IJzeren Spoorenweg Maatschappij), Dutch Iron Railway Company) was intended for trading, in other words, for the transportation of goods. But to everyone’s surprise H.I.J.S.M. tapped a market for the transportation of tourists. It introduced an enormous ‘hidden demand’ and in a few years time the number of passengers rose to almost one million annually, twice as many as the combined population of the five cities situated along the railway line. The airplane evolved out of the long cherished dream of being able to fly like a bird. Serious military and commercial interest only materialised later. The romantically disposed Brazilian aviation giant Santos-Dumont for example did not foresee the military relevance of aircraft. After it became clear citizens could be brutally killed by aerial bombing raids, the bewildered Santos-Dumont committed suicide in 1932. Breakthroughs in aviation (the invention of the stressed skin all-metal fuselage, the jet engine) have their origins in military programmes. Modern commercial awareness of the vulnerability of the DC-3 fleet used during the second World War that became superfluous after the war. In the late 1960s hardly anybody believed in the plans of Pan Am and Boeing for the construction of a gigantic passenger airplane, the Boeing 747. Pan Am’s chief executive Juan Trippe thought that passengers would be travelling superannually within ten years and wanted to use the airplane for cargo transport after that decade. The possibility of cheap mass transportation does not seem to have been generally recognised. Nevertheless, the public adored the ‘Jumbo Jet’ and it caused a breakthrough in (intercontinental) mass tourism. Nowadays nearly half of all the travellers from Schiphol Airport are travelling for holiday purposes.
Less than one-third has business reasons, the rest travels for visiting friends and relatives. The inner drive to travel of people seems to be hereditary, even if major individual differences exist. The ‘hidden demand’ is omnipresent, the term has been used earlier. Hidden demand does manifest itself the moment limiting factors like time and money become less oppressive. The emergence of faster and cheaper modes of transport always causes the demand for transport to grow. Time seems to be more oppressive as the money, because the individually available amount of money is more volatile, than the individual amount of time. A day will always consist of 24 hours. That is why it is not surprising that the average amount of travelling time on the population level has been constant over many years and more or less independent of the properties of the population. This means the average American spends an equal amount of time on travelling and, say, the average Dutchman or even the average Indian. What greatly varies is travel distance. This ‘natural order’ was described as early as in 1972 by Hupkes in his dissertation “Gasaangeven of afremmen”[1]. Recent research conducted by the University of Maastricht and Peeters Advies produced no grounds to refute this hypothesis[2]. A consequence of the hypothesis is that the distance travelled by people is determined to a great extent by the speed of the available transport technologies. Furthermore, the fast modes of transport such as aircraft usually have far less expansion costs per seat kilometre than slow forms of transport, which places long-haul trips within the budget of a wider public. To summarise, at least theoretically, there is an almost infinite hidden demand for motorised transport, in a form of increased demand at this moment largely depends on the speed of the available transportation systems. Consequently, the development of this demand is dictated by transport technology. As long as we keep making transport faster and cheaper, the number of people travelling and the distances travelled will increase. Controlling the size of the mobility market in terms of kilometres travelled seems to be the only possibility for a sustainable development of tourism and transport. The positive effects of ecologically sound improvements to vehicles and infrastructure will be offset by the negative effects of the growth of the market for almost all conceivable future scenarios, which will make us need more and more planets earth. But there aren’t any.

**Five Keys to a Sustainable Development**

We are faced with the apparently impossible task of decimating the ecological pressure of tourism, and at the same time saving without eradicating the tourism sector and the jobs of hundreds of millions of people all over the world. A reduction of the ecological footprint of tourism is at odds with the development of the past twenty years, during which it actually increased two-fold. This redoubling is predominantly the result of the growth of tourism - mainly away from holidays and the ecological footprint produced by the air transport necessary for these holidays.

The hidden market for far-away holidays is large: the current share is only 6% of the total number of holidays. The profound link between tourism and transport suggests that ‘sustainable tourism’ cannot exist without ‘sustainable transport’. In the tourism community, however, this idea does not seem to be widely accepted yet. In the definition of sustainable tourism of WTO (World Tourism Organisation), it is not specifically mentioned: “Sustainable tourism is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, ecological processes, biological diversity and life support systems” (source: UNEP).[3]

Only a few publications on sustainable tourism even mention the influence of transport. That is why current efforts towards a sustainable development of tourism may turn out to be futile. Of course sustainable tourism - as it is interpreted nowadays - will offer some relief. But considering the necessary reduction of the ecological footprint by a factor of three, this relief will not be sufficient. This deficiency in thinking about sustainable tourism and sustainable tourism is most evidently expressed in ‘ecotourism’. Many regard ecotourism as a form of sustainable tourism. But the average ecotourist lives in the west and has to travel a long distance to the biological hotspots, predominantly to be found in the tropics. Also taking the journey itself into account, the average ecotourist is far from sustainable. Obviously holidays do not only generate disadvantages. Travelling is also just great fun and can be calming or inspiring. There is holiday fun, holiday allowance, holiday love, travel adventure and travel craze. If you deprive people of their holiday, you will cause a great deal of unrest. The question is whether we can come up with something that will enable us to run with the hare and hunt with the hounds. Is there a future for travelling across our fascinating world, or conversely, will all this travelling spoil the fascination. Five keys may give entrance to a sustainable development: knowledge, technology, communication, growth control and ethics.

**Knowledge**

Thorough knowledge is absolutely essential in taking the right decisions and steering major changes in the right direction. Knowledge is necessary on all items and interfaces of the triangle ‘tourism - sustainability - transport’. Travellers, travel agencies and governments do not have an adequate understanding of these three terms. An in-depth research programme that tries to answer questions such as “what is the size of the ecological footprint of tourism and its required transport?”, “what are the differences in sustainability between the various types of holidays?”, “which role do businesses in the transport and tourism sector play in the development of tourism?” and also questions such as “which role does tourism play in happiness in life and on which variable does this happiness depend?”, “how do tourism trends arise?” and “why do some people travel a lot and others hardly?” The current educational institutions of tomorrow’s managers need to focus on these relations. Only in this way do we seem to train. As a generation of ‘socially committed’ managers capable of facilitating the major changes towards a sustainable development. In the development of knowledge it is important for universities and institutions of higher education to cooperate. Networks are necessary that reach beyond the borders of the Netherlands and Europe. The knowledge acquired accordingly forms the foundation for the contributions of technology, communication and growth control to the development of sustainable tourism and sustainable transport in mutual coherence. Knowledge provides the basis for an essential debate on the ethical consequences of a future society. But also of the possible harmful consequences of a sustainable tourism for parts of the sector and its employees and the options for mitigating these consequences.

**Technology**

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

In its report “Aviation and the Global Atmosphere”, IPCC presupposes that fuel economy of aircraft will increase by 40% within the next fifty years[4]. This will cause a proportionate reduction of the ecological footprint, depends on numerous other factors, such as the traffic system, the cabin-layout of the airplane (low-cost and high-density or luxury and low-density), the possible introduction of superersonic airplanes, and the feasibility of the technologies. The present-day generation of aircraft engines is slowly but gradually advancing towards the theoretically maximum feasible efficiency, eradicating any room for improvement in a few decades. In the short term operational and technological improvements are possible and in the long term one can think of the development of a new-generation of aircraft driven by, for example, hydrogen and fuel cells[5]. For medium distances within Europe the (high-speed) train offers a good alternative to the plane or the car. Rail transport also displays a technological development towards the direction of sustainability. The International Union of Railways sees possibilities in the short term for enhancement of the specific energy use by 40%[6]. At this moment, the train has a modest market share. Technology may offer assistance in expanding the market. In 2002 De Bahn in Germany introduced a system enabling passengers to buy a ticket online up to one hour in advance of their trip and print the ticket at home, this system was paralleled already after a few hours of demand for this service. By now server capacity has been increased and the system operates to everyone’s satisfaction. At present, buses have the lowest energy use per passenger kilometre. This is opposed, however, by a higher emission of most harmful exhaust fumes, especially as long as the sector mainly employs diesel buses. A development towards the use of other fuels such as hydrogen gas and fuel cells might metamorphose the bus into a highly environment-friendly alternative.

Whether the mentioned technological developments will actually take place depends on the market stimuli. The tourism sector may make a contribution, because it constitutes the demanding party in the market. For example by considering sustainability in the selection of a transport company, much the same as is already happening in the choice of accommodation and travel.
accommodation and sustainable excursions with a price tag that is in conformity with the high quality. In addition to labels it is important to communicate the threats and opportunities of tourism and transport with the sectors. For instance, by offering instruments to entrepreneurs which they may use to assign a more prominent role of sustainability in their product development processes. Here lies a task for the government, but also for the academic community. More often than not, important research results do not leave the univeristy, if they contain a less favourable message or just do not happen to fit into the prevalent trends towards growth. And this brings us to the next subject: growth control.

GROWTH CONTROL

The trend is to travel more often and farther away using more and more environmentally unfriendly transport modes such as cars and airplanes. These trends are far from sustainable. That is why sustainable tourism necessarily leads to changes in present-day holiday behaviour. To reverse the trend, growth control seems unavoidable. Growth control does not need to be synonymous with the term ‘command and control’. Trends can also be bent by economic measures, communication, debate and in some cases legislation. The term ‘transition management’ may assume a prominent role in all this. Transition involves a gradual, continuous process of structural changes in a complex societal system. The government can manage transitions of this sort by guiding innovative processes in society in the desired direction. The realisation of a sustainable development demands that growth is based on sustainability criteria to a far greater extent.

Labels do not only provide holiday-makers with an argument to opt for a more sustainable holiday destination (for example a sun holiday in Portugal instead of one on the other side of the globe), but they also offer competition opportunities for entrepreneurs in terms of sustainability. It is not always desirable for the ecotourist to give an absolute assessment in all instances, because that may tip the scale completely in the wrong way for all intercontinental tourists. It is not at all necessary that a label of the type ‘ecolabel’ is forced on the public by any means. Also taking into account the extent to which the destination is unique, this can be avoided. For the Dutch tourist, a far-away holiday in the sun will score poorly, much the same as a skiing holiday in Canada or a cycling or hiking holiday in New Zealand. But a well-documented and informative cultural tour to the sites of the ancient Inca empire may score well, provided the necessary arrangements are used to reach the destination, complete with sustainable transport, and there is no excessive lengthening of the trip that is conveyed to the local economy. People of the poorest countries waiting to gaze at rich tourists and, conversely, do these tourists want to confront themselves with their holidays? I hope that WTO and UNCTAD’s first intentions are to establish solid scientific foundations, before activating a large-scale irreversible and potentially undesirable development.

Another frequently heard argument for the advancement of far-away trips is to enhance a better distribution of wealth and a better understanding for other cultures. This brings us back to the question this as well. According to the World Bank, the number of people living on less than two dollars a day has increased to almost three billion in the past decades. At the same time, the contrasts between cultures have increased rather than decreased. People see with their own eyes how life on other continents is determined by different norms and values. Superficial observations - major hotels often keep their guests on the premises on account of alleged criminal activities outside the hotel - may lead to the idea that these other cultures are “backward”. What good did the very large growth of intercontinental holidays really do to the abatement of poverty and the understanding between cultures? To my knowledge, no research has been conducted to give any proof for this hypothesis. Suppose we would like to realise more holidays with less transport, would that be a bad thing for the Dutch tourist? I shouldn’t think so, because of the following reasons:

Europe is the most versatile continent in the world. It offers a highly varied combination of nature, culture, history, landscapes, peoples and customs.

Most Dutch holiday-makers stay within Europe as it is, a large part even within the Netherlands.

That is why most people will not experience any major changes because of a sustainable tourism development. Not in their choice of destination, at any rate. Perhaps they will in their way of travelling. That is why we have to pay attention to the underlying motives of the transport mode choice in tourism and how this choice can be influenced by the development of an environment-friendly direction. Railways in particular still offer a huge potential, basically by the expansion of the high-speed network and by using the extensive existing conventional rail networks. The fragmentation of railway companies and government interests in these companies interferes with a consistent and rapid development. Here lies a task for the EU.

Whether the road of competition on the railways is the best course, seems to me a subject for further debate.

exclusionary within the framework of sustainable tourism. In this way, one commands a form of competition in the transport sector. Any additional costs may be passed on to the consumer, if a market for “sustainability” emerges in that area as well. This brings us to the subject of communication.

COMMUNICATION

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

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

The realisation of a sustainable development demands that growth is based on sustainability criteria to a far greater extent.

The government can manage transitions of this sort by guiding innovative processes in society in the desired direction. The realisation of a sustainable development demands that growth is based on sustainability criteria to a far greater extent. For tourism this means: closer to home, less often and longer, more by train and bus and less by car and airplane, more buying or renting on the spot and taking less luggage. The latter applies to, for example, the rental of a camper or car plus mobile home in the destination country, instead of driving or taking these all the way from the Netherlands. This also precludes the need for driving a far too heavy and energy-wasting car in the Netherlands the rest of the year.

Intercontinental tourism does not need to disappear, but the ecological cost should be better illustrated in the price. A trip around the world will then become what it once was: a unique, once-in-a-lifetime experience. Such a once-in-a-lifetime experience may generate far more holiday happiness as ten of such holidays made in a routine way. Furthermore, we will have to resist the “exotic things always taste better” idea. Looking for a whale safari? This is possible in Norway, Iceland, Greenland, South Africa or Australia. The sustainable option is for Europeans to confine themselves to Norway and Iceland, Americans to Newfoundland and Australians to Australia. A beach holiday is possible everywhere where there are clean beaches, good hotels, discos and sun. Why must the Dutch go all the way to the Caribbean to get a tan? All kinds of active holidays are also perfectly possible in Europe. Every conceivable outdoor activity is possible on this continent, boasting practically every imaginable type of landscape and climate. Naturally, an eight thousand meter mountain climb is not among the options and the Himalayas are probably more impressive than the Alps. On the other hand, I have personally experienced that even relatively low mountainous regions such as in Wales or Scotland present very impressive landscapes, especially when the mountain tops are covered with a little snow. What is more, these mountains tend to be easier to climb, which will increase the holiday pleasure for most tourists.

A possible objection to the discouragement of intercontinental tourism could be that it will cut off a potential source of income for the developing countries. On 1 July 2002 WTO and UNCTAD started a kind of campaign for the ST-Empoject - Sustainable Tourism as a tool for Eliminating Poverty. At this occasion, the secretary-general of WTO, Mr Frangali, emphasised that tourism makes an important and growing contribution to employment, prosperity, investments and cultural exchange. The initiative aims at sustainable tourism in the very poorest countries in order to substantially contribute to the economic development of these countries. The question is whether this line of thought is altogether true. Is it possible to provide structural assistance to the poorest of the world by a strong growth of a sector, which - as a result - will cause an even greater pressure on the global ecological system? How many people can make a one-year living on the income generated by the holiday of one tourist from the West? Less than one, I believe. The two billion poorest people live on less than two dollars per day, or rather less than 730 dollars per year. On average some 500 dollars per intercontinental traveller in the fifty poorest countries goes to their own economy. How much of this money will actually trickle down to the poorest people of these countries? All of this means that even as much as two hundred million extra intercontinental holidays will merely be a drop in the ocean for the billions of poor people in the world, whereas they will produce double the amount of traveller kilometres for holiday purposes per airplane and thus increase the ecological footprint considerably. But there is another drawback to this idea. Are the hungry people of the poorest countries waiting to gaze at rich tourists and, conversely, do these tourists want to confront themselves with their holidays? I hope that WTO and UNCTAD’s first intentions are to establish solid scientific foundations, before activating a large-scale irreversible and potentially undesirable development.

Another frequently heard argument for the advancement of far-away trips is to enhance a better distribution of wealth and a better understanding for other cultures. This brings us back to the question this as well. According to the World Bank, the number of people living on less than two dollars a day has increased to almost three billion in the past decades. At the same time, the contrasts between cultures have increased rather than decreased. People see with their own eyes how life on other continents is determined by different norms and values. Superficial observations - major hotels often keep their guests on the premises on account of alleged criminal activities outside the hotel - may lead to the idea that these other cultures are “backward”. What good did the very large growth of intercontinental holidays really do to the abatement of poverty and the understanding between cultures? To my knowledge, no research has been conducted to give any proof for this hypothesis.

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

That is why most people will not experience any major changes because of a sustainable tourism development. Not in their choice of destination, at any rate. Perhaps they will in their way of travelling. That is why we have to pay attention to the underlying motives of the transport mode choice in tourism and how this choice can be influenced by the development of an environment-friendly direction. Railways in particular still offer a huge potential, basically by the expansion of the high-speed network and by using the extensive existing conventional rail networks. The fragmentation of railway companies and government interests in these companies interferes with a consistent and rapid development. Here lies a task for the EU.

Whether the road of competition on the railways is the best course, seems to me a subject for further debate.
About the Quality of Life, and Nothing Less

Presentation of the NHTV Associate Professorship Visitor Management
Frans Schouten

About the Quality of Life, and Nothing Less

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

It is not a question of “not being able to” but “not wanting to”.

In Conclusion

The foregoing might have given the reader the feeling that sustainable tourism and sustainable transport are utterly unfeasible. It is my opinion that this does not need to be the case. The greater part of the tourism industry can be made sustainable by means of relatively small adjustments, without the sector having to make any major sacrifices. As in many phenomena, the “twenty-eighty” rule holds true here as well: “twenty percent of the holiday-makers is responsible for eighty percent of the problems”. Only a minor portion of the holidays is intercontinental, but this portion causes the majority of the total environmental strain of the (transport for the) sector. These holidays will see great changes due to sustainable development. Other holidays, by far the biggest part, are much less affected. So, the tourism sector as a whole does not need to suffer much. Aviation, however, is a different issue. A sustainable future for this sector does not look that rosy. The growth of the past decades has not been sustainable. Reducing further growth, especially of the intercontinental flights, seems inevitable. At the same time a new technological revolution is called for to reduce the environmental effects of aircraft. On the other hand, opportunities exist for railways companies. And maybe the aviation sector will also be able to respond to that. They already do in the high-speed-rail network, for example between Paris, Brussels and Amsterdam. Instead of searching for satisfaction by travelling more and more often and farther away, we might try to recapture the old feeling of amazement, of interest for the landscapes and environment we travel through. By taking it slowly, by staying closer to home and taking our time to be surprised at the many sights that can be found nearby. We will also have to stop making each other’s mouths water with stories about far-away destinations, as long as we have not seen the sights around the corner.

A sensible sustainable development progresses in an evolutionary, rather than a revolutionary, way. That is why, on the basis of the efforts that have already been made, we will have to improve the situation by means of small but consistent steps. Remember the old Chinese proverb “a journey of a thousand miles begins with a single step”.

Notes

The quality of life of the local people is a broad spectrum of different elements. There is an increasing interest for the perspective of tourism and leisure resources, or from the point of view of the local population, who have to endure the flow of visitors. It can also be viewed from the perspective of the quality of visitor experiences. This can be done only by approximation, for there are significant intercultural differences where experience is concerned.

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

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

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

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

Classification of Cultural Tourists

<table>
<thead>
<tr>
<th>Type of Cultural Tourist</th>
<th>Low Centrality</th>
<th>Shallow Experience</th>
<th>High Centrality</th>
<th>Deep Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>Casual Cultural Tourist</td>
<td>Low</td>
<td>No</td>
<td>High</td>
<td>Deep</td>
</tr>
<tr>
<td>Sightseeing Cultural Tourist</td>
<td>No</td>
<td>Shallow</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Serendipitous Cultural Tourist</td>
<td>Shallow</td>
<td>No</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Purposeful Cultural Tourist</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
</tr>
</tbody>
</table>

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

These figures for Hong Kong cannot be translated to other destinations. The division of these categories of cultural tourists will certainly vary at different destinations and for different groups at destinations. It would be a good idea to apply the McKercher model to different destinations in Europe and elsewhere to see if the division of these typologies is indeed different in various destinations.

Whatever the motive of the visitors, we should not forget that they are there for pleasure, whether they are connoisseurs with a very specific interest or people who seek uncomplicated diversion for the weekend.

The resources

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

The local people

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

Closer to home we have the example of Brugge where the ever increasing price of land is forcing the local population out of town and leave the urban space for souvenir shops, hotels, restaurants and second homes for those who can afford it (Abele, 1993). The inhabitants’ quality of life is, in addition to the care for tourism resources, of vital importance for a sustainable tourism development. The appreciation of the atmospheric of local authenticity (the sense of place) is an essential part of the experience, especially in cities. In the economic, social and emotional realm is a decisive factor for the success of any tourism policy.

The inhabitants of Venice retreat from their hometown and surrender it to the perpetual occupation of tourists and day visitors (Norwich, 1991). Russo’s research (2001, 2002) with regard to Venice clearly shows the ‘vicious circle’ in which a place can be trapped when, in the later stage of a destination life cycle, an emerging class of excursionist tourists increasingly deteriorates the city’s attractiveness.

Anyone who thinks he can determine the carrying capacity of these aspects to two decimal places only demonstrates he is good at arithmetics and is able to handle a formula. But it does not necessarily mean that this person can make sense of the actual situation. We shape reality on the basis of our own ideas about it, often considering the abstract concept more important than the real thing. In our culture holidays and landscapes are enjoyed for their pictorial potential and are ‘frozen’ into photographs (Schouten, 1992b).

In his book The Wisdom of Insecurity (1951) Alan Watts argues that we tend to forget that thoughts and words are based on mutual agreements and that it is fatal to take these too seriously. He compares words with money: confusing money with true opulence is absurd. Money can go a long way when it is used, e.g. food, clothes, shelter, recreation, and entertainment. Any other agreement is a bad bargain. “Although thoughts, ideas and words are in a sense ‘small change’ for real things, they actually only represent them. Just as money does not stand for the palpability of things, so food, words and thoughts do not stand for reality. In this context, Watts observes that we, Westerners, tend to eat manus instead of meals. The ambiance and composition of the meal (preferably described in French) is often more important than the actual eating.

In the classic confusion of the map and the area. The map represents the area, but they are not identical. In Sylvie and Bruna concluded Lewis Carroll states the following:
The confusion between the map and the area is akin to a phenomenon in psychology, which is called ‘external attribution’. This means that we attribute characteristics to the world around us, which in fact originate from ourselves. Much tourism is based upon external attribution.

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

That is why it is important to know what triggers people, to know what kind of experience people strive for and to know where they find satisfaction. Richard Prentice (1993, 1995) has developed an interesting model to map these elements. His ASEB grid analysis combines the classic SWOT analysis with the ‘Hierarchy of Demand’ developed by Manning and Haas. The ASEB grid analysis is a method to research the way consumers evaluate the tourism product. It is based on four levels of demand. The first level is aimed at the specific activity the tourist undertakes. The second level concentrates on the setting of the activity. The third level focuses on the experience of the tourist with the activity in that setting. The fourth level is aiming at the values the tourist seeks to realise through that experience. The following table presents these levels for heritage tourism, for my prime interest is in that field.

**The Manning-Haas ‘Hierarchy of Demand’**

<table>
<thead>
<tr>
<th>Hierarchy of Demand</th>
<th>Example (from Manning, 1995)</th>
<th>Example Borobudur 1</th>
<th>Example Borobudur 2</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Level 1. Activities</strong></td>
<td>Wilderness hiking</td>
<td>Visit as part of an inclusive package tour</td>
<td>Individual visit to witness the sunrise from the top</td>
</tr>
<tr>
<td>Environmental setting</td>
<td>Rugged terrain</td>
<td>In the tropical heat</td>
<td>In the cool of dawn</td>
</tr>
<tr>
<td>Social setting</td>
<td>Few people</td>
<td>In a group, with a guide</td>
<td>Few people</td>
</tr>
<tr>
<td>Managerial setting</td>
<td>No restrictions</td>
<td>Tour operator limits timeframe</td>
<td>Individual timeframe</td>
</tr>
<tr>
<td>Limitations by the site management</td>
<td>Limitations by the site management</td>
<td>Limitations by the site management</td>
<td></td>
</tr>
<tr>
<td><strong>Level 3. Experiences</strong></td>
<td>Risk taking</td>
<td>Informative</td>
<td>Adventure “Mysticen”</td>
</tr>
<tr>
<td>Challenge</td>
<td>Admiring</td>
<td>Emotional involvement</td>
<td></td>
</tr>
<tr>
<td>Physical exercise</td>
<td>Understanding</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Level 4. Benefits</strong></td>
<td>Personal</td>
<td>Enhanced selfesteem</td>
<td>Being there</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ticking offWH</td>
<td>Peace of mind</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tolerance to other religious values</td>
<td>Tolerance to other religious values</td>
</tr>
<tr>
<td>Societal</td>
<td>Increased commitment to conservation</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

There is a journalist maxim, which says:

\[
\text{attention} = \text{misery} - \text{distance}
\]

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

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

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

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

This is summarised in a simple equation: VA = Dm

A Visitor Attraction is a Dream that consists of Myth, Magic or Enigma.

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

- **Uncommon** The visit should challenge the visitors to look at the world around them from a new perspective, make them wonder about the marvels of the world around them.
- **Novelty** The visit should make the visitors curious, the visit should stimulate the visitor’s imagination.
- **Quality** The visit should be a qualitative experience, a strong emphasis on service and customer care.
- **Risk taking** Informative
- **Innovative** Adventure
- **Adventurous** Emotional involvement
- **Educational** Curiosity

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

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

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

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

THE IDOLS CASE

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

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

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

“Idols” illustrates the “new rules of the game” (imagineering) in a highly extreme fashion. The procedures are totally reversed: first the fleeting world of experience is created, a process in which - early as it may be - even the target group is involved, followed by the products, merchandise, such as “memorable” gadgets, such as “proof of participation” in the experience. CD’s are no longer a basic product, rather, they have turned into a lucrative sideline, a nostalgic symbol for deep emotions that make life transcend the “ordinary”.

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

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

1. VALUE CREATION IN SOCIETY

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

1.1 VALUE CREATION IN HISTORICAL PERSPECTIVE

Value creation is the only sense of all actions taken by companies. Value creation is defined by Bil and Peters as “the creation of means that fill the needs of various stakeholders”. Value creation in the broad sense of the word, is a sensible objective for every company. Until recently, the concept of value creation was interpreted solely in financial terms. Only in the 21st century does the term value creation appear to be further refined. Until 1750 agriculture was practically the only sector responsible for value creation in society. The majority of the employed population, some 90% at that time, operated in the agricultural sector, in other words the “agricultural economy”. By now, this percentage has decreased to 5% in Europe and less than 3% in the US. During the period of the “industrial economy”, the majority of the employed population worked in industry (40% at its peak). The process of automation has reduced this rate to 15% at present. In our current economy 80% of the employed population is active in the services sectors and, consequently, we speak of a services economy. Given the recent developments of the automation of services pushed to extremes on all fronts, we have undoubtedly already reached the culmination of this economy.

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1.2 VALUE CREATION IN THE NEW MILLENNIUM

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

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

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

The management of emotional and immaterial problem areas is also subject to different rules than the management of rational and more material problem areas which we have grown accustomed to.

The growing relation between “market” share and “heart” share forces companies to draft a “split vision”: simultaneously focusing on information and imagination, on knowledge and emotion, on the social and the technological, on the rational and the emotional, on the economic and the social. The concepts of management, marketing and finance are driven to a deeper, more detailed examination of the customers, the employees, the consumers and the stakeholders. The criteria for what matters and what is important change. Communication is not merely a sector of the economy, but becomes the economy itself. Every change we are going through at present, springs from the fundamental revolution we are currently unleashing in the field of communication, explains Kelly. It is about a different “nervous system”, a new wiring of our society. During the industrial era, physical contact between companies and their customers was necessary. Suddenly an infinite gamut of new shapes and volumes of social organisations and groups is uncovered. Communication is the foundation of society, our culture, our own individual identity and the economic systems. Communication is a special case in economic history. The subsequent inventions of the printing press, radio, television and internet have radically altered human interaction and the dispersal of knowledge and science. Interaction and communication in general drastically changed during the twentieth century. Communication is now characterised by fragmentation and interactivity. Media influence the “psychology of society” to an increasing degree. Companies and organisations find themselves necessitated to redefine the function of communication within the framework of the business instruments.

1.3 THE MECHANISMS UNRAVELLED

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

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

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Institutions offer less support

Institutions such as family, church, political parties and companies constitute the foundation of our society. They form the social framework that should guarantee stability and predictability. Strong and stable institutions make life simpler because they define our freedom. The happily married couple with 2.4 children and a dog has become an unusual archetype of a fading ideal. The church and accompanying metaphysical picture of the future convinces less and less people so that life and experience are placed in a different perspective. Political parties usually have their roots in another time segment and given that they keep playing the game on a national level, their social structures are not able to cope with new and more advanced themes are more efficiently answered by other players such as Greenpeace and Amnesty International and multinationals. Time and again, people choose which “tribe” to join. The role of the traditional institutions are taken over by new, more fleeting, but also more explicit groups. In the year 2000, even most of the smaller companies offered only a fraction of the support they used to.

Values - Everyone needs to assume their social responsibility

Values are mental patterns describing how we regard relationships, work, technology and life in general. Values are enormously powerful, omnipresent and vary greatly from place to place and person to person. Values are also changing, though very slowly. We change our work ethics, our belief in the hereafter, the importance we attach to parties, to other cultures and to life (abortion, euthanasia).

Nevertheless, we may currently speak of a “spiritual void”. We are no longer those, the credulous, hard-working westerners with a clear goal in life. Renewed attention for the traditional norms and values is necessary. Without a soul, goal and meaning, the “right” way cannot be known. The idea that there is an abundance of information as there is an
abundance of everything. We live with the chaos. Insecure people cry for strong leaders. The shift to right-wing politics is manifestedin all Western countries. Complexity is terrible for some people, but at the sametime extremely fascinating for people with an open-minded and unbiased spirit.

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

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

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

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

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Nicolai Kondratieff’s Long Waves

<table>
<thead>
<tr>
<th>Year</th>
<th>1793</th>
<th>1847</th>
<th>1896</th>
<th>1930</th>
<th>1990</th>
<th>2020</th>
</tr>
</thead>
</table>

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

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

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

2. THE “EMOTION ECONOMY” IN INTERNATIONAL PERSPECTIVE

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

2.1 RECENT PUBLICATIONS

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

In The Dream Society Jensen asserts that people today need good and socially justified stories (and heroes) and that they are also prepared to pay for this. For instance, there is a company that markets “Greenland ice”, chopped in cubes on the Northpole for exclusive parties. You will be drinking “centuries of history”, so to speak.

As prosperity and leisure time increase, we attach more importance to the emotional than to the rational value of what we consume. Jensen defines the dream society as “a new society where companies, communities and man as an individual will flourish on the basis of stories and not solely on the basis of information”. According to the author, stories represent a new economic foundation for companies. He places the inherent logic of the information society against the logic of the dream society: the first claims that people are replaced by machines, the second features a comeback of emotions, stories, descriptions and values and claims that people cannot be replaced by machines. Then Jensen defines markets that may comply with our basal, emotional needs and describes how companies are able to respond to this. He distinguishes six markets: the market for adventure, love and solidarity, care, who-am-I, peace of mind and convictions.

In their book The Experience Economy, Pine and Gilmore also demonstrate that a new economic age has arrived: the age of the experience economy. As prosperity and leisure time increase, the customer wants more than a product and he is prepared to pay an additional price for an experience. The customer happily pays much more for a cup of coffee in café Florian at San Marco square in Venice, than for a cup of coffee at the local pub, simply because of the added value of the location. And if, for instance, live music is added to the scene, the added value increases and so will the price. That is why companies are advised to build a “stage” to direct “memorable experiences” for their guests, which will give them a warm feeling.

Work becomes theatre in which, according to Pine, “acting” is not synonymous with “Taking”, but conversely, synonymous with “making your best effort in a specific situation”. Each one of the new economy companies are able to create an added value by anticipating the entertain-ment needs of their customers. The significant contribution of Pine and Gilmore lies in the very simple fact that in their book The Experience Economy they make a distinction between a service and an experience. This gives us an insight into a new sort of economic value.

This time it is about an economic value that, due to its personal dimension, cannot be displaced by technology. How this economic value may take shape in the economy, is a question of a different nature. Pine and Gilmore leave no doubt in this respect: “Work is theatre and every business creates its own stage”. The only sense of the experience economy is the creation of experiences for which customers are willing to pay extra and to which they let them to remain loyal, because of that very experience. Impressive examples are Heineken Experience in Amsterdam, Nikikarton in London and Autostadt in Wolfburg, “brandlands” that can be experienced personally. In their latest publication, they thereby conclude “The experience is the marketing”, a good experience should preclude the need for marketing. A special experience is more effective to convince the market than words and images.

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

Price of Coffee Offerings

<table>
<thead>
<tr>
<th>Country</th>
<th>Individual/Collectivism</th>
<th>Power Distance</th>
<th>Uncertainty Avoidance</th>
<th>Masculinity/Femininity</th>
</tr>
</thead>
<tbody>
<tr>
<td>USA</td>
<td>4.5</td>
<td>40</td>
<td>53</td>
<td>62</td>
</tr>
<tr>
<td>NL</td>
<td>80</td>
<td>38</td>
<td>53</td>
<td>14</td>
</tr>
<tr>
<td>Norway</td>
<td>69</td>
<td>21</td>
<td>50</td>
<td>8</td>
</tr>
<tr>
<td>Sweden</td>
<td>74</td>
<td>18</td>
<td>21</td>
<td>16</td>
</tr>
<tr>
<td>Finland</td>
<td>73</td>
<td>24</td>
<td>59</td>
<td>26</td>
</tr>
</tbody>
</table>

Figure 4
An indication of the correlation between coffee price and method of offering.

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

Apart from The Dream Society by Rolf Jensen, the Scandinavian realm provided us with Funky Business, written by Riddersstræde and Nordstræm. They argue that, in essence, the age of abundance gradually proceeds to the age of affection. We must no longer compensate abundance by more of the same, but by introducing emotionally-charged elements of “sensation and sentiment”. And in addition to The Experience Economy by Pine and Gilmore, two other works were published in the US in 1999: The Entertainment Economy by Michael Wolf and the Scandinavian realm provided us with Funky Business.

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

Table 1
Psychological variables allowing the measurement of the basic personality of a country. The criteria (dimensions) are:

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

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

2.2 INTERNATIONAL VALUE RESEARCH

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

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

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

Of course, masculine and feminine activities will be visible in all parts of the world. (The Body Shop is American, but managed and invented by a woman - Anita Roddick, with a social commitment at the core.) The trend, however, is clear. I dare to assert that a large number of Europeans in the emotion economy has explicit “care” expectations with regard to companies, as opposed to the US. Different values lead to different interpretations of the “emotional enterprise”.

The Hofstede model offers a very interesting first analysis of the differentiated international context which forms the basis for contemplations and publications about the experience economy. It is important to mention, however, that the research instrument is not always perfectly suitable for the workplace within the IBM concern. This might not be a representative cross-section of the population in general and it does not concern consumer or leisure behaviour. More (culturally) specific value research is advisable to demonstrate its validity in other sectors and to achieve an ideal situation.

Moreover, value research relates to only one facet of the necessary information for the emotion implementation of companies. Another
aspect involves the existing experience supply in the various countries. The fact that the US and Japan have a different leisure pattern than Europe, caused the leisure infrastructure and supply to develop along totally different patterns. This is why the competition situation for experience suppliers varies with the different countries.

Finally, emotions are universal to a certain degree, but to a great extent also strongly culturally determined. Further research is, therefore, certainly recommendable.

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

We can make a few general assertions, though:

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

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

### 2.3 THE TWO-TRACK IMPLEMENTATION AND THE “EMOTIONAL ENTERPRISE”

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

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**Figure 6**
The two-track implementation of the emotion economy.

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#### THE SENSATION TRACK

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

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

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**Figure 7**
Development of the economic theory and accompanying set of management instruments.

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### THE SENTIMENT TRACK

This does in no way mean that marketing has become superfluous. Much the same as marketing has never rendered engineering superfluous, a new set of instruments (such as imagining) will never render marketing superfluous. Nevertheless, the sentiment track calls for a more radical approach. The addition of the new people and planet dimensions to corporate value creation naturally evokes a new type of business instrument to shape the supply-demand relations more adequately. An “immaterially and emotionally focused society” demands a different way of working from the corporate community. If the corporate community wishes to restore the lost trust of the consumer by a more humane and creative attitude, this requires a fundamentally different method of working and not only a different form of marketing. This calls for a cultural shift in companies, the responsibility for which is borne by the senior-level management and in which the marketeer has an important awareness-raising task at the most. According to Van Kralingen, the majority of the managers is convinced of the necessity of a fundamental cultural shift. It is just that such a cultural change is rather complicated, because there is no recipe and because, at the same time, it should not harm the competitive position of the companies.

Companies are truly in a splits between growth and efficiency, and real contact with markets, employees and citizens. Both potential customers and future employees cry for products, services, strategies, leaders and organisations that touch them. Companies that only aim at efficiency and at the same time try to be “different” - namely, companies that do not manage to be “different” - that is why companies depend so much on people.

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

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

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

The explanation below represents imagineering in the form of a sort of toolkit with “10 rules of the game” in order to achieve a method of working in the emotion-oriented economy. It is important to say here that it concerns the essence. For a more detailed elaboration you are referred to the book Imagineering.

1. THE “BROAD VISION” OR THE “CREATIVE THOUGHT” OCCUPIES CENTRE STAGE.

Imagineering revolves around the “broad vision”, the immaterial soul, the ideological starting principle of the social stand of the company or the organisation. If we look at Disney, this is “family happiness as a social basis”, at Ben & Jerry’s “social awareness-raising and change”, at Bodyshop “responsible business operations and an eye for the environmental responsibility and action”, at Club Med “Fraternité, égalité, liberté.”

The difficulty about this “broad vision” is not its invention - entrepreneurs tend to succeed in developing a vision statement and its values. But “boring” this broad vision and only then will success in the “immaterially focused society” be possible in the long term. The company of Mitsui initially operated in the drapery trade, then in the money exchange sector and yet later in the mining industry and manufacturing. Such companies resemble living ecosystems which are subject to the same laws of nature as human beings.

2. A COMPANY BECOMES A (SUBJECTIVE) PERSONALITY, A “LIVING COMPANY”.

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

3. EVERYTHING HAS TO COMMUNICATE CONTINUOUSLY.

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

4. NOT AN ORDINARY STORY BUT A SERIAL STORY.

The company or experience should also remain captivating in the long term. That is why the essence of the story has to be obvious, natural, not too complex. Because the company has become a “living company”, an enterprise with a heart, it continues to move, change and capture. Rather than broque changes, it involves continuous innovation which is sensed harmoniously by guests and customers. With the conventional set of communication instruments this would be an unaffordable strategy. The new set of communication instruments suddenly makes it possible. Only, the company needs to be restructured for this purpose. Continuous innovation also keeps creating newsworthiness (great or small), the experience becomes a never ending story.

This is the point where many newly created experiences fail or are wrongly employed. More often than not, entrepreneurs respond in an absolutely simplistic and vulgar way to the customer’s increasing emotional need. Although a true experience, a real never ending story calls for structural policy choices and for a broad creative support, many organisations widen their scope beyond a trivial story in connection with a one-off humorous shop offer.

A major toy chain seriously thought to have found a new distinguishing capacity in the experience economy. Customers would return to the store with teddy bears transformed into a “jungle experience” by painting the nearest walls in the store green and by suggesting blankets (a bunch of ropes). Sales figures were not disappointing, but one could hardly speak of an experience or a story, let alone of a remaining attractiveness. For a week or so the turnover effect had gone and ten days later the walls were restored to their original white colour. On the basis of the same logical error the companies who believe that concepts do not always make it. For instance, Hardrock Café is not a remaining success in several European cities. It is much more a tourist attraction than a café where you would want to meet people regularly. On the other hand, the trendy lounge café “Buddha-Bar” in Paris has truly managed to become “the place to be” thanks to a cunning new age concept and a multimedia marketing concept on the sentiment track; it frequently welcomes the rich and famous of this world at its tables.

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

The living company is an open system, not a fact, a system that integrates with others who share the same values. Due to the high degree of copyability of all material things, an open mindset is recommendable. Open, outgoing persons are, as a matter of fact, usually far more attractive than closed personalities. Successful creation does not necessarily mean a close group or a heavy company. On the contrary, the lack of a heavy company, the absence of a heavy management and communication is the basis for the company’s success. A heavy company is always in conflict with the market, which is the opposite of transformable.

The company of Hardrock Café is a perfect example of the concept of “communication of all the elements of a theme park.” This unique theme consists of illustrators, architects, designers, engineers, writers, artists, researchers, planners, sound technicians, scale-model builders, film producers, and depending on the nature of the project, many others. Imagineering is certainly not a synonym for “Disneyfication.” The fact that Disney uses marketing, does not mean that all marketing efforts immediately lead to “Disneyfication.” Just like marketing, imagineering is a set of instruments for managing supply-demand relationships. The difference between marketing and imagineering chiefly lies in the fact that marketing is entirely focused on the market in the realisation of its objectives, whereas imagineering is about creating and paring all business operations to inspire, surprising the market. Marketing starts from analysed target groups, whereas imagineering starts from the “broad (or creative) vision,” from shared values which the company is willing and able to represent in order to inspire follower groups. Imagineering is a term that perfectly covers these aspects.

The explanation below represents imagineering in the form of a sort of toolkit with “10 rules of the game” in order to achieve a method of working in the emotion-oriented economy. It is important to say here that it concerns the essence. For a more detailed elaboration you are referred to the book Imagineering.

1. THE “BROAD VISION” OR THE “CREATIVE THOUGHT” OCCUPIES CENTRE STAGE.

Imagineering revolves around the “broad vision”, the immaterial soul, the ideological starting point and the brand’s values. Due to the high degree of copyability of all material things, an open mindset is recommendable. Open, outgoing persons are, as a matter of fact, usually far more attractive than closed personalities. Successful creation does not necessarily mean a close group or a heavy company. On the contrary, the lack of a heavy company, the absence of a heavy management and communication is the basis for the company’s success. A heavy company is always in conflict with the market, which is the opposite of transformable.
ideal of freedom in their genes. They have transformed Harley biking into a way of life. Not a single other motor bike brand boasts supporters that are so strongly committed to the brand’s “broad vision”; total freedom. Coca Cola involves the “fanatical followers” in the production of the commercials that are published on the Internet and then broadcast by MTV.

Inspiring personalities of companies will also contemplate interactive business operations in the future. Unfortunately, it is impossible to command such situations, but they are the evident consequence of the right inspiration in line with the company’s values and the “broad vision”.

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

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

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

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

8 SOCIO-ECOLOGICAL CONTEXT

Companies and organisation is ever more comparable to a company or organisation-wide frame of mind. The “interactive imagineering model” visualises how all components are inspired and implemented on the basis of the core value, while at the same time contribute to its creative expression. The following four rules of the game give an explanation for the various business contexts.

9 THE MEDIA CONTEXT

The pivotal importance of communication has been explained in great detail. Communication is the beginning and the end of all imagineering. The British football club Manchester United (MU) is a typical example in this context. In many countries football is emotion par excellence and as a result, capable of developing real communities. But the game in itself is not enough for true commitment. Real loyalty of the follower group only materialises on the grounds of wider communication. That is why, based on the “broad vision”, the football club has developed into a diversified entertainment company. By now, MU has its own Internet portal, pay-TV channel MU TV and a wide range of merchandise. Merchandise is a powerful communication instrument which stimulates commitment in the best possible way owing to its tangibility and accessibility. The “magical symbolism” of the football matches on the other hand, is far less tangible, but infuses commitment by a powerful word-of-mouth effect. Pine and Gilmore speak of a “mixture of memorability” in this context.

In this context it is also important to briefly mention the fact that the role of the traditional advertising agencies is under pressure from new technological possibilities. The “Idols” case shows all the more that SMS income generated by media channels is considerable, so that dependence on the traditional commercials declines. In addition, subtle “programme placement” may be more effective for the viewer who is tired of commercials. This means that the emergence of multimedia communication presents the traditional advertising agencies with an entirely new sort of problem!

10 THE PERSONAL CONTEXT: PLAY THE GAME SUBJECTIVELY.

Personnel is undoubtedly the most important component in a value-oriented company, they make the difference. Only they are capable of propagating the values “in the flesh” and "animals” represented the essence. This means that the “broad vision” is of all times, but evolves incessantly along the track of the prevailing social priority. Relation technology may be high-tech, but also has simple forms that do not detract from its effectiveness. Just think of the Disney buttons pinned to a necklace and intended to be swapped with cast members or visitors. They are a simple and concrete means to establish contact with others who share the same values. And this is precisely what many people look for in the emotion economy, affection and attention.

Companies that play the game according to these rules, play the game “differently”. And of course, imagineering is merely an instrument, similar to marketing. It may be employed for the realisation of bad or good objectives. The latter depends on who uses the instrument and what his or her objectives are. Marketing and imagineering in themselves are neither good nor bad. People, customers, guests will choose which tribe they join and again. It is up to the companies and organisations to ensure that people are willing to contribute to create these opportunities for joining. Obviously, this demands a cultural shift within many a company and organisation to realise this and, in addition, it tends to consume a great deal of time and effort. John Chester and John Chester, Systems, speak in this respect of “evangelising” a concept, driving at the stamina companies need to possess in the case of such a cultural shift. The awkward thing is that there is no ready-made form for the implementation of imagineering. A copied personality is just like a copied work of art; it is worth nothing. Chasing to play the game differently, is a venture some step which requires a lot of nerve, because, preferably, taking this step is not allowed to affect the competitive position too much. But it is first and foremost a step that each company takes individually and of their own accord. It may be clear that this step can only succeed if the board level management assumes responsibility to that effect. And this is what will distinguish the top manager with an original sense of enterprise and open mind from others in the future.
**IDOLS CASE**

Let us return to our opening case: Idols. On the grounds of our research, we could assert that the Dutch “Idols” is of a feminine and sentimental fashion where it concerns the “content creation”. Simply because the programme has been produced on the basis of our feminine culture. For we have chosen Jamai ourselves.

In other words, a pop idol always reflects the cultural values of his own domestic market and the Idols jury is fully aware of that. That is why the Dutch Idols could never be a typically masculine figure. An American Idols version would be a sensational experience and would have a typically masculine winner which, in terms of image, corresponds with the set of values where everyone is a “winner”.

However, we don’t know what to do with a hard-nosed, businesstike and emotionally unmoved pop idol as preferred by a masculine society. We don’t identify with that, we do not see such a pop idol as a “hero”. The Idols programme in our country positions itself more as a sentimental experience, a quest for a musical hero with a cuddly character. Jamai is the perfect answer: a soft, friendly, a bit vulnerable looking boy who does not even sing that well (yet) and moves awkwardly, but manages to amass hordes of fans by his soft, slightly self-willed looks and his heart in the right place.

Many American and British pop idols, such as Michael Jackson, Robbie Williams and David Bowie also possess feminine sides, but in terms of image they are far more masculine of character. The American domestic market, after all, prefers self-assured, cool heroes and identifies more readily with businesslike and self-assured pop idols. A striking thing in this respect is that originally British pop idols who were successful in America (David Bowie, Phil Collins, Sting) provide the feminine side of their image with a more authentic emotional charge, whereas originally American pop idols seem to fake this feminine side (Michael Jackson) or leave this side out altogether (Bruce Springsteen).

Female American and British pop idols do not differ much from their male counterparts; Mariah Carey and Jennifer Lopez emphasise (often artificially) their femininity by means of short skirts, plastic surgery and hair extensions, but in spite of this, they are typical pop idols of the masculine fashion.

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

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

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

Moreover, it appears that the 10 described rules of the game hold true, but that the sentiment track and the sensation track are expected to entail subtly different priorities and effects. Further research has to demonstrate this.

Still, the fact that the multimedia interactive and emotional approach works, has been proved beyond dispute by Idols.

Mid-March 2003, on the release day of his first single, the Dutch winner sold more CDs than the entire top 3 from the Top 40 normally do in one week’s time. Jamai also entered the hitparade at number 1. Let’s hope that the story was directed as a serial story. Let’s hope that Jamai’s story is a never ending story.

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

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

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

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

So, there are both pragmatic and ethical motives to demonstrate the relevance of the Associate Professorship Imagineering.

- Pragmatic motives are obviously essential for an educational institution: companies and organisations in the emotion economy are confronted with new types of problems. As an objective player, NHTV will try to identify the possible strategies and tactics so that companies and organisations may reap the benefits.
- Ethical motives are also essential for an objective player in the market. The institute has the pre-eminent task of, on the basis of research, contribute to building a fascinating world where everyone is a part with respectfully. In view of the fact that the emotion economy is unfolding at this very moment, it is all the more relevant for the institute to make itself heard at crucial moments because the “normal” context of the phenomenon has yet to be shaped.

Legislation has not yet been equipped, media and public authorities keep searching for the “boundaries” and “consequences” of the “players”’ behaviour. Furthermore, the “we-care” version of this game requires a great deal of courage, so that all help will be welcome. In this sense, the Associate Professorship Imagineering may contribute to building welfare in society, although perhaps a rather small contribution. The funny thing about this emotion economy in the digital society, however, is that you do not need to be great to accomplish great things.

The institute itself is a player in the emotion economy. In addition to inspiration for others flowing from the Associate Professorship, the institute itself will also contemplate the consequences of the social developments for its own actions. The emotion economy also calls for a “split vision” within the institute: apart from the regular “material” orientation, the institute will also have an eye for the “immaterial focus”.

The institute will be acting as a “player with insight”. This means that this player realises that the emotion experience version of the “sentiment” track makes up only one side of the picture and that value orientation is an equally relevant option for an educational institute, to say the least.

- The first track is tantamount to the attractive organisation of all infrastructure, the “theatrical direction” and probably also a short drama course for all NHTV students. Students need to realise that communication is not a question of “fake success”, but a question of getting the best out of yourself. They
The second track requires the composition of a "value passport" of NHTV with which all newcomers, teaching and non-teaching staff, and students have to familiarise themselves in order to be able to perform in the best possible way within the organisation.

NHTV as a "living enterprise" means that its people create a positive climate:
- strongly aimed at and geared to product and process innovation;
- receptive to divergent interests of all the people involved;
- strongly focused on value creation for everyone;

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

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

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

Please send reactions to this essay to: reji.d@nhtv.nl

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