

UNIVERSIDAD DE QUINTANA ROO

División de Ciencias Políticas y Humanidades

English-Spanish translation of the article
Heritage Site Management: Motivations and Expectations.
An Analysis of some translation techniques.

TRABAJO MONOGRÁFICO
Para obtener el grado de
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Chetumal, Quintana Roo, enero de 2008.



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INDEX

Introduction	5
Justification	6
Objectives	8
Theoretical framework	9
Methodology	15
Translated article	18
Analysis	34
Conclusions	42
Bibliography	44
Appendix	46

INTRODUCTION

The existence of different languages around the world has introduced *Translation* as a new job for human beings. This activity has emerged due to the need of communication among communities.

Throughout the history of human beings, translation has been presented thanks to those people who wrote about it and also for those who translated what the first men wrote about their ancient times.

Therefore, books and papers with the history of different places of the world exist. Moreover, those papers are helpful because with them, many people could improve their style of life and avoid making the same mistakes time after time.

In this project, the translation from English into Spanish of the article *Heritage Site Management: Motivations and Expectations* is presented. This article talks about the management of a heritage site in a tourist environment in the Netherlands. It is important to add that this kind of information is very important for an environment of tourism and which is the case in Quintana Roo because the incomes in this place come from that industry. As it is known, in Quintana Roo, a lot of people from different places around the world invest in tourism because they know, here in Quintana Roo, is a profitable area that can be exploded in order to obtain some wealth from it.

This article will be useful for those who may require this valuable information translated into Spanish.

Students of tourism who are beginning their training as tourist guides, and also for those interested in this field might benefit from this translation. They can take all the ideas or follow the same model of the case of study presented in the article carried on the house of Anne Frank located in Amsterdam, The Netherlands. Those students can apply it in our heritage sites and take advantages of the results obtained from the article.

That is the main reason why this project has been developed.

JUSTIFICATION

Quintana Roo is the youngest State of the Mexican Republic and is also where the most important tourist complex is established. Considered one of the best tourist destinies in the world, Quintana Roo has diversity in the environment including coral reefs, white-sand beaches, tropical islands, nature reserves, and mysterious, ancient cities.

Attractions include the picturesque and beautiful islands, Isla Mujeres, and the Contoy Island Bird Sanctuary. South of the resort there is an area of endless desert beaches, sleepy fishing villages, Mayan archaeological zones and ecological parks just waiting to be discovered along the Cancun-Tulum corridor. Quintana Roo has different heritage known places to visit such as: Sian' Kan, Reserva de la biosfera de chinchorro, Tulum, Coba, San Gervasio, Xel -ha, Xcaret, and Konhulich which are recognized by the United Nations Educational, Scientific and Cultural Organization (UNESCO) (Mayan World 2006).

The present project will be useful to Quintana Roo because after having the translation of the document *Heritage Site Management: Motivations and Expectations* the information and results presented would be helpful to improve the perception of a heritage site in tourist places. Moreover, it can be helpful to contrast the information given in the source text with the previous information that is already used in the management of our State and its heritage sites.

The results of this project will be advantageous for many tourism students as its head of the Department of Tourism and Recreation, Professor Alfonso González Damián, provided this document to be translated; he mentioned that this text is part of the bibliography used in two subjects, *Geografía y Patrimonio turístico* (ACCPT- 102) and *Antropología del turismo* (ACPTU - 203), of the Tourism major; thus, its translation will provide them with a tool in Spanish which will help them to obtain suitable knowledge about how to manage and take advantage of a heritage site.

The results and information provided in the source text could be adapted for studying the tourist development in Quintana Roo because this is an article about the motivations of tourists before their visit takes place to heritage sites.

OBJECTIVES

The picturesque Quintana Roo has attracted the attention of many tourists from different parts of the world. That is the main reason they come and visit it. Furthermore, the management of these attractions is a challenging job for those who live and deal everyday with it. Moreover, as the state is rich of heritage sites is necessary to have as many models to follow in how to manage them.

However, most of the literature is in English and, as it was mentioned in the justification, students of tourism whose mother tongue is Spanish will require of the translation of this article that will provide them valuable information for its major. Therefore, this translator, as a contribution for those students, pretends to achieve the first objective of this project which is to obtain an appropriate translation from English into Spanish of the document *Heritage Site Management: Motivations and Expectations*.

Through the process of obtaining a suitable translation for those students, as well, this translator will identify the difficult words or phrases to be translated and recognize which techniques will be useful to give them appropriated meanings, which is the specific objective of this project.

This translator pretends to contribute in the literature of tourism students because as it is difficult sometimes to understand texts in English when it has been received English training, it is more difficult for those whose native language is Spanish.

THEORETICAL FRAMEWORK

The great combination of tourism and translation creates the best scenery to translate an article related to those places that connects past and the present for the new generations. That is why is valuable to have a written translation to connect the foretime with current time. Moreover, the need for communication has developed a new way to transmit those ideas in a written form.

Translation is closely related to progress because all the awakening periods in the history of nations have started with translations. Translation introduces nations to various perspectives on their paths to modernization and intellectual advancement. In ancient times, ideas and insights used to be transferred from culture to culture primarily through travellers and tradesmen. Gradually, translation began to play, and continues playing, a key role in the development of world culture.

Furthermore, awareness of history is an essential requirement for the translator of a work coming from an alien culture. The knowledge of a foreign language is not enough to be a translator. One should be familiar with the culture of each one and be aware of the source language culture before attempting to build any bridge between them.

Marina Orellana (1997, p.17) defines translation as “The faithful transfer of the ideas from a source language to a target language in a correct, precise and appropriate style. And if it is possible, it has to be concise”.

Moreover, Bassnet (1991, p. 2) claims that “Translation has a central core of linguistic activity, it belongs most properly to semiotics, the science that studies sign systems or structures, sign processes and sign functions. Beyond the notion stressed by the narrowly linguistic approach, that translation involves the transfer of “meaning” contained in one set of language signs into another set of language signs through competent use of the dictionary and grammar, the process involves a whole set of extra-linguistic criteria also”.

Another good definition of translation is given by Newmark (1981, p.7) "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language".

There are different definitions of translation. However, for this project is suitable to cite only three of them because they express the essence of what translation is. The three definitions mentioned agree with the transfer of one message from a source language to a target language. As it is known translation, either written or spoken, has been an ancient mean for communication; for example, it has been used in commerce, politics, and religion, etc. As translation has been important in many areas of knowledge, it is considered as a bridge among the languages and civilizations. The study of proper principle of translation is termed as translation theory. Its main concern is to determine appropriate translation methods for the widest possible range of texts or text categories. Therefore, this project will be a translation of an article that is going to be presented in a written form.

Translation is divided in two main areas: Technical Translation and Literary Translation. The first one, as Newmark (1988, p.151) claims "is primarily distinguished from other forms of translation by terminology, although terminology usually only makes up about 5-10% of a text. Its characteristics, its grammatical features (for English, passive voice, nominalizations, third persons, empty verbs, and present tenses) merge with other varieties of language. Its characteristic format is the technical report, but it also includes instructions, manuals, notices, publicity, which put more emphasis on form of address and use of the second person".

Literary Translation as Garcia Yebra (1989, p.42-49) says, refers to poetry language; it covers all the aspects of language in general and all the resources from the linguistic system. However, he contrasted them arguing that in Technical Translation the style is not a consideration so long as the

informational content that makes it unaltered (Source Language to Target Language). It tends to be precise or exact. It is conducted to be understood. On the other hand, in the Literary Translation the style can make the difference between a lively, highly readable translation and a stilted, rigid and artificial rendering that strips the original of its artistic and aesthetic essence, even its very soul.

Technical Translation or Literal Translation requires knowledge on the process or how to translate documents on those areas. According to the information obtained for this paper, the area that seems more complex is literal translation due to the management of documents that contain poetry language. That implies the huge work that the translator has; it means to be careful in the words which he will use to give the same essence that the author wants to express. Thus, he has to research on the techniques that he can use in order to bring a suitable translation of those documents.

In translation different approaches exist, three are the main ones: the Russian, the Canadian, and the American. The first one as Fawcett (1947, p. 27-33) claims is represented by the Russian translation theorist Yakob Retsker, who proposes three types of relationship between a source language and a target language: "1) *Equivalence* which consists of word for word substitution, 2) *Variant and contextual correspondence* which covers the situation from one to many correspondences between languages and 3) *All other types of translational transformation* that covers cases where there is one-to-one equivalence and no readily definable contextual correspondence in the form of a collocation".

The heads of the second Approach are Jean Paul Vinay and Jean Darbelnet (1958). The translation techniques from this approach are: *borrowing* –it may sound superficially unproblematic: if the target language does not have a word for something, just borrow it from a language that does; *calque* is a literal translation at the level of the phrase; *literal translation* is the rare but always welcome case when a text can go from one language into another with no changes other than those required by the target language

grammar; *transposition* is the technique where Vinay and Darbelnet deal with grammatical changes in translation; *modulation* is defined as a variation in the message, obtained by changing point of view, lighting; *equivalence* is the translation of phrases from one language to another but in a different way; and *adaptation* is supposed to take place when the receiving culture has little or nothing on its experience that would allow it to understand a close translation (ibid).

The third approach is the American one which is headed by Malone. The techniques proposed in this approach are: *matching* that is divided in: *equation* that is like literal translation; and *substitution* that is like transposition, equivalence and adaptation; *zigzagging* is divided in divergence and convergence that are situations where the source language has what it is called doublets, two words meaning the same thing but often with some kind of connotative difference; *recrescence* which is divided in: amplification that is like adaptation, and reduction that is the omission of information; *repackaging* is divided in: diffusion and condensation by expressing the same information in longer or shorter form; and *reordering* which consists of reordering word sequences for comprehension, as in the breaking up of complex structures, or because the source and target languages have different narrative and stylistic structures (ibid).

For this project, the Canadian techniques were chosen because they offer different ways to translate the wide range of problematic words or phrases. Since in this project a technical text is going to be translated, several words and technical phrases will appear and might require different techniques to be studied and analyzed while providing their translation. As it was previously mentioned, the seven techniques given by Vinay and Darbelnet have been the most recognized as well as the most criticized because they can be applied at the linguistic levels of lexis, grammar and text.

The first technique from the Canadian Approach is *borrowing* as López Guix and Minnet (1999, p.236) gives the definition of Vinay and Darbelnet as

“A word took it from its native language without been translated”. Also, they mentioned that at the beginning the word does not suffer a modification in its form but later, it can suffer a morphological and fonetical adaptation. A good example of this technique is the word “taco”.

The second technique is *calque* that is a kind of borrowing referring to the syntax of the source language but translating literally the components of the sentences. An example is: “volleyball” – voleibol. There are two kinds of calque recognized by Vinay and Darbelnet: the calque of expression that consists of the translation of the sentence components as its source language like “weekend” – fin de semana; and the calque of form which refers to the new syntax given by the translation to the target language as “science-fiction” – ciencia ficción. The third technique is *literal translation*, as it is explained by Vinay and Darbelnet as “The translation of word by word without any change in the source grammar and syntax” (ibid). Example: “The pencil is on the table” – el lápiz está sobre la mesa.

The fourth technique is *transposition* where Vinay and Darbelnet deal with grammatical changes, more a matter of language knowledge than transposition competence. It refers to the grammatical change of a component in a sentence without losing the sense of it. An example is: “An ecological research” – una investigación de ecología. The fifth technique is *modulation*, as Vinay and Darbelnet said “is the change of the message with the change of the point of view instead of a grammatical change” (ibid). An example is: “It is not difficult to show” – Es fácil de demostrar.

The sixth technique is *equivalence* and it is considered as the translation of phrases from one language to another. It transmits the same message but using different means as stylistic and syntactical structures. (ibid). An example is: “heads or tails” – águila o sol.

The seventh technique is *adaptation* that its main goal is to obtain the equivalence between different situations; it is used when the message does not exist in the target language and it has to take another situation as a reference. (ibid) An example is: “When I introduce her she bowed to my

brother” – Cuando la presenté, ella saludó a mi hermano dándole un apretón de manos.

The eighth technique is *expansion* that is the addition of words when it is required in the text to be translated (ibid). Moreover, Vinay and Darbelnet (1997, p. 45) defines it as the one that is used instead of the technique “adaptation”, providing explanations rather than making cultural adaptations as a strategy for bridging anticipated gaps in the target-language of the audience knowledge. The extent to which it happens will depend on the attitude of the translator to the readership and to hard work. An example is: “The cultural songs” – las canciones de la cultura.

The ninth technique is *reduction* the omission of information considered to be unnecessary, of little importance, or unlikely to make sense to the target language reader. It is commonly used in the translations of articles of Spanish to English (ibid). An example is: “La manzana de color roja” – the red apple.

The last technique is the *compensation* is a technique used by some translators when something in the source language is not translatable. The two areas of compensation discussed by Vinay and Darbelnet also seem unproblematic. The first concerns to the fact that in many languages the words for “you” depend on the degree of familiarity between the people speaking. The second area, which we deal with in the discussion of sentence structure, concerns to the fact that some languages use linguistic devices for emphasis that are not available in other languages. Clearly, some form of compensation is required in these cases to avoid translation loss (ibid). For example, “I told him that when I arrived he had just stopped breathing” – le dije que cuando llegué, acababa de morir.

METHODOLOGY

As the translation has to deal with the transference of one message in one language to another, it is necessary to have a proficiency level in the foreign language, to have a certain knowledge about theory regarding translation because that theory will permit the translator to follow the different stages to obtain a good translation.

In this project, two main stages are being considered. The first one has to do with the selection of an article to be translated; the second one, with the translation itself; thirdly, the analysis of the techniques used while translating complicated words and phrases; eventually, the conclusions.

The first part, the process of the translation of the article, started at the moment of selecting the area that the present translator wanted to work with. Then, an article of the Tourism major was selected. As it is known, most of the bibliography in the Tourism major is in English and the language of the students of that career is Spanish.

It is important to mention that a variety of documents were read in order to show them to the Head of the Department of Tourism, and his opinion was helpful to decide which one was relevant for most of the students and teachers in such a Department. It is important to mention that the criteria to choose or select the appropriated text to be translated was, among other aspects: the extension of the document, the level of language in the document, and the date were it was published. Thus, he suggested three other articles that were updated in the tourist bibliography as the articles proposed at first by this translator were considered obsolete.

That is why, it was necessary to present those new articles to the Director of this project, who helped this translator to decide which could be the most appropriated document to work with. After choosing the document, this was presented to a group of professional translators from the University of Quintana Roo in order to obtain their approval for preparing the translation of such a document. After doing this process, the most suitable document to

be translated into Spanish was the article entitled *Heritage Sites Management: Motivations and Expectations*. Then, the translator did her first detailed reading as well as underlined the words that seemed difficult.

After the process of choosing an article and made the first search of difficult words, the translator started the first translation draft by considering the challenge on finding the appropriate words according to the context of the article. As the difficult words had stopped the translation, bilingual, monolingual and specialized dictionaries were used in order to find the meaning for those words and phrases. After that, the most difficult words were highlighted to research for their meaning in different resources. For example the internet was useful to read articles related to this one and compared the difficult words with the ones that are expressed in those articles in the internet.

Through the elaboration of the second draft, twenty phrases were identified as the most difficult ones. This translator brought these difficult phrases to the Director of this project to get his point of view about them phrases. The Director considered that the selection of the phrases was appropriated to be researched to find the closest meaning for the translation according to the context of the original article. These phrases were searched on the net, bilingual dictionaries, articles about heritage sites, and glossaries of tourism. After this, a third draft was elaborated taking into account the new meaning for the difficult phrases, the new version has the modifications that it required for the understanding of the translation of the article.

The final list of difficult phrases was chosen to be analyzed according to the techniques of Vinay and Darbelnet. The first step of doing this analysis was to present the difficult phrases through a diagram. This diagram represents the transition that suffered the phrases from its source language to the target language. The diagram consists in the drawing of two circles that inside of them have written the phrases. The circle in the left contains the phrase written in English (Source Language) and the circle in the right contains the phrase written in Spanish (Target Language). Between these

two circles, there is an arrow that has written the name of the techniques used in that phrase. After the representation of the phrases through these diagrams, under, there is a brief paragraph with the explanation of each technique and the reason of the use of them.

Finally, the next step after the analysis of the techniques used in each phrase was the elaboration of the conclusions. The information obtained in the analysis was helpful to organize the main techniques that were used in the process and observed the frequency of them. Collecting all this data was useful to write the conclusions and visualizing if the research objectives were achieved.

Manejo de los Sitios de Patrimonio Cultural.

Motivaciones y Expectativas

Yaniv Poria¹

Arie Reichel

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Resumen. Este estudio pretende explorar la importancia de la percepción de los turistas hacia los sitios de patrimonio cultural y la relación de estos con sus raíces como factor importante para entender el comportamiento y el manejo de dichos sitios. Por medio de un método de investigación cuantitativo a través de cuestionarios que fueron distribuidos a un grupo de personas que estaban por entrar al sitio de patrimonio cultural. Los resultados señalaron que las percepciones de los individuos encuestados son un factor crucial para entender tanto la motivación de la visita al sitio como sus expectativas de la misma.

Introducción

Los turistas, las comunidades anfitrionas (Chhabra, Healy and Stills 2003; Petres 2002), el manejo de atracciones (Orbasli 2000) y la historia (Petres 2002; Uriely, Israelí and Reichel 2002) que éstas presentan se han convertido en tema principal de investigaciones de turismo. De modo sorprendente, pocas investigaciones consideran la relación entre el turista y el sitio visitado como una unión importante para el mejoramiento del manejo de los sitios de patrimonio cultural (Goulding 1999, Shackley 1999). La necesidad de enfocarse en la interacción de estos aspectos, depende de los estudios en áreas tales como; psicología ambiental y geografía humana

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(Poria, Butler and Airey 2003b). En el estudio actual son investigadas las relaciones entre los turistas, su comportamiento y sus raíces.

Percepciones y comportamientos antes de la visita

De acuerdo a Timothy y Boyd (2003) hay dos propuestas importantes que formulan la pregunta ¿qué es turismo de patrimonio cultural? La primera propuesta enfatiza la presencia del individuo en sitios donde se exhiben artefactos históricos o en sitios que están clasificados como sitios de patrimonio cultural (Garrod and Fyall 2000). La segunda propuesta (que es la que se adopta en este estudio) enfatiza la conexión entre el individuo y el patrimonio cultural presentado; esto es, la percepción del sitio en relación a las raíces del individuo (Poria, Butler and Airey 2000, 2001). Evidentemente, es el individuo quién considera patrimonio cultural como algo “personal” con base a su propia identidad, experiencia, tradición u otras dimensiones sociales o emocionales. Esta propuesta que es originada de estudios de psicología ambiental y geografía humana señala que la percepción de un sitio es un factor clave para entender el comportamiento humano dentro de un sitio de patrimonio cultural y no sólo de sus atributos (Garling 1998, Jones 2000). Esto es congruente con la observación que hacen Tunbridge y Ashworth en la que el estudio de los sitios de patrimonio "deben de dejar de ser vistos como los productores y deben cambiar a los turistas que también se les conoce como consumidores". Independientemente de las Instituciones, gobiernos o empresas. (1996:69).

El hecho que el mismo artefacto histórico o el sitio sean percibidos de manera diferente por diferentes personas no puede ser ignorado. Ashworth (1996, 1998) destaca este punto y propone que individuos diferentes observan y encuentran a los sitios de patrimonio cultural de diferentes maneras debido a sus raíces culturales. Por otra parte, la historia que se exhibe casi siempre representa más que una experiencia educacional formal; por ejemplo podría evocar una experiencia emocional (Poria, Butler and Airey

2003c) o permitir a uno “sentirse conectado a los ancestros o a sus raíces ancestrales” (McCain and Ray 2003:713). Adicionalmente, Uzzel (1998) propone que los museos y los centros interpretativos pueden ser vistos como lugares donde la gente viene a entenderse asimismo” (1998:16). Aparentemente, esto se hace a través de lugares y objetos que tienen cierto significado simbólico. De este modo, para poder entender el comportamiento en tales sitios se requiere explorar la conexión entre la persona y el objeto exhibido. Los investigadores han enfatizado principalmente la percepción en relación a cuestiones como la autenticidad del artefacto presentado (Confer and Graefe 2001; Waitt 2000). Poria, Butler y Airey (2003^a, 2003^b, 2004) también argumentan que las percepciones son importantes para entender la conducta de los turistas en los sitios de patrimonio cultural. En la investigación de estos autores, los cuales se enfocaron en el “Muro de las Lamentaciones y el Sitio de Masada”, enfatizan el papel de la percepción individual anteponiéndola a los atributos físicos de los sitios; al igual, recomiendan que las percepciones individuales de los sitios históricos deben ser investigadas antes de que la visita sea llevada a cabo.

El lograr entender las motivaciones para hacer una visita a algún lugar es un tema importante para la investigación acerca del turismo de patrimonio cultural (Davies and Prentice 1995; Prentice, UIT and Hammer 1998; Richards 2002). La bibliografía al respecto sugiere que los sitios de patrimonio cultural son visitados por una amplia gama de razones (Prentice et al 1998; Timothy and Boyd 2003). Varios autores ofrecen ejemplos de tales razones; Shackley argumenta que aparte del culto, los espacios históricos sagrados son visitados porque éstos representan grandes piezas de arte, con mérito “arquitectónico” y de esta manera proporcionan una atmósfera y un escenario atractivo que forman parte “de un gran día fuera de casa” (2001:1).

McClain y Ray (2003) identifican las causas que motivan a las personas para involucrarse con sus raíces genealógicas: la búsqueda de la bibliografía o simplemente sentirse conectado a sus ancestros “o raíces ancestrales”

(turismo de legado). De acuerdo a Uzzel (1996) el mismo sitio de patrimonio cultural (sitio histórico) es visitado por diferentes razones en diferentes momentos. Turistas de una generación pueden llegar al lugar para rendirle homenaje y recordar mientras que generaciones más jóvenes pueden ver la visita como un día de viaje o excursión.

Las investigaciones que buscan aclarar los diferentes motivos de la visita a los sitios de patrimonio cultural son objeto de crítica. Primero, tales estudios casi siempre están enfocados a sitios clasificados como “de patrimonio cultural” pero podrían no tener nada que ver con las raíces de los individuos. Como tal, es posible que la clave de las motivaciones para hacer la visita aún no haya sido completamente explorada. Segundo, una hipótesis en común de “los estudios de la motivación” es que la visita a los sitios históricos son percibidos como eventos que ocurren en ratos conocidos como de ocio. Por ejemplo, Falk y Dierking (2002) de igual manera hacen referencia a un estudio acerca de los zoológicos en su intento por aclarar la motivación para visitar museos. Es demostrado que los estudios realizados en los momentos de esparcimiento y en ratos de ocio podrían ignorar aspectos relevantes para poder entender la conducta de los individuos en los sitios de patrimonio cultural. La iglesia del sepulcro santo y El museo conmemorativo de Aushwitz ilustran la necesidad de estudiar el turismo de patrimonio cultural de manera que no sólo se base en conceptos de tiempo libre y esparcimiento.

La interpretación dada es una pieza clave en la experiencia del turista en el sitio de patrimonio cultural y de igual manera afecta la satisfacción derivada de la visita (Ashworth 1998; Garrod and Fyall 2000; Goulding 1999; Laws 1999; Moscardo 1996; Shackley 1999; Tymotheny and Boyd 2003). La bibliografía con respecto a la interpretación, comúnmente involucra estudios en donde la interpretación es el objeto de análisis. En tal trabajo, la manera en que los sitios de patrimonio cultural son transmitidos a los turistas es mayormente de forma negativa comparada con la “vida real” (Fleming 1986; Strange and Kempa 2003; Timothy and Boyd 2003). Por otra parte, la manera

en que es presentado un grupo (minoritario) “cara a cara” a un grupo mayoritario ha sido un objeto de crítica (Bruner 1996; Nadel-Klein 2000). Voase afirma que los turistas traen al sitio de patrimonio cultural “una serie de recuerdos y una serie de expectativas basadas en esos recuerdos”. (2003:260). Este orden personal podría afectar a las expectativas en la interpretación de los turistas. Es sorprendente que la investigación basada en las expectativas de la interpretación de los turistas sea limitada, dada su importancia.

Otra dimensión importante de este estudio es el papel del guía de turistas. Ap y Wong consideran que los guías son “pieza clave en la industria del turismo” (2001:551). Otros consideran a los guías de turistas como un elemento, el cual es considerado de gran impacto hacia la experiencia del turista, su estadía y los beneficios económicos derivados de su visita (Cohen, Ifergan and Cohen 2002; Pizam and Reichel 1996). La bibliografía acerca de los guías de turistas abarca dos áreas de investigación. Una concierne a los guías, en la manera en que perciben de diferentes maneras a los turistas de diversas nacionalidades (Pizam 1999; Pizam and Jeong 1996; Pizam and Reichel 1996; Pizam and Sussman 1995). La segunda se refiere al papel del guía de turistas. Ap y Wong (2001) consideran que los guías de turistas deben transmitir la información de una manera interesante. Josiam, Mattson and Sullivan (2004) los consideran como una fuente de información para los turistas. Cohen (1985) considera que los guías de turistas deben ser clasificados en dos grupos principales: los exploradores y los mentores. Esta clasificación es basada en sus papeles al inquirir sí ellos ofrecen el acceso a territorios no públicos o actuar como mediadores entre turistas y los sitios visitados. Dahles (2002) argumenta que los guías de turistas deben hacer más que solo proveer información; ellos deben de actuar también como mediadores entre los turistas y los escenarios locales. En resumen, los guías de turistas son considerados como aquellos cuya responsabilidad incluye; proveer de información a los turistas e interpretarla.

Sorprendentemente, casi no hay polémica sobre el papel del guía de turista como alguien de quién se espera que haga “sentir” al turista el lugar, el cual es un aspecto que podría ser importante para la experiencia en los lugares de patrimonio cultural. La investigación empírica es deficiente en la cuestión de expectativas específicas del guía en los sitios de patrimonio cultural de manera general y de manera particular (Ap and wong 2001). Esta brecha en la bibliografía existente es dada como antes se mencionaba al papel importante que el guía de turistas desempeña. En el presente estudio, las expectativas y la interpretación que proporciona el guía son investigadas con base en la percepción del sitio.

En la tarea de brindar un mejor entendimiento del comportamiento individual, el problema de la investigación apunta a encontrar la asociación entre la percepción del sitio en relación a las raíces de los turistas y la conducta del turista. El problema de la investigación condujo a la definición de tres objetivos principales. Primero, el estudio intenta explorar la relación entre la percepción de los turistas y las motivaciones de su visita. A diferencia de estudios anteriores, en las cuales las motivaciones eran estudiadas después de hacer la visita, la intención aquí es investigar las motivaciones antes de realizar la visita. Segundo, el estudio explora las relaciones entre la percepción y las expectativas de los turistas en los sitios visitados. Las expectativas de estas incluyen el papel como proveedores de una experiencia educativa, como se enfatiza comúnmente en la bibliografía (Falk and Dierking 2000, 2002). Además, es investigado el papel del guía como facilitador de la experiencia emocional. Tercero, el estudio hace un intento para esclarecer la relación entre la percepción de los turistas y expectativas de la interpretación proporcionada. De esta manera similar al papel del guía de turista, el papel esperado de la interpretación proporcionada puede ser tanto de manera educativa o emocional. Finalmente, aunque no sea uno de los objetivos principales, se hace un intento de promover la elaboración de una escala para medir las percepciones individuales de un sitio en relación a sus raíces.

Método de estudio

Se diseñó un cuestionario para examinar los objetivos del estudio. Inicia con una serie de preguntas basadas en estudios anteriores (Poria et al 2003b, 2004) acerca de la percepción de los turistas hacia el sitio a visitar. Otra serie de preguntas tenían que ver con las razones específicas de la visita y la motivación general de la visita. Las razones enlistadas estuvieron basadas en la revisión de la bibliografía y un estudio de sondeo que incluyó 40 entrevistas cortas a turistas potenciales. En estas entrevistas, a los participantes se les pedía mencionar las posibles razones de su visita. El instrumento de la encuesta también incluía preguntas acerca de las expectativas del encuestado concernientes al contenido de la interpretación proporcionada; así como sus expectativas acerca del guía de turistas. El instrumento finaliza con preguntas sociodemográficas.

Uno de los principales requisitos de la ubicación del sitio era que debía involucrar a una diversidad de participantes para alcanzar el objetivo de la investigación. Fue acordado escoger como foco de estudio “La casa de Ana Frank” en Ámsterdam, The Netherlands. Ana Frank era una joven alemana-judía quien tuvo que ocultarse durante “el Holocausto”. Ella y su familia junto con otras 4 personas pasaron 25 meses en un cuarto anexo arriba de la oficina de su padre durante la Segunda Guerra Mundial. Después de ser denunciada a los Nazis, Ana y los otros fueron arrestados y deportados a los campos de concentración Nazi. Nueve meses después Ana Frank murió a la edad de 15 años de Tifo en marzo de 1945 en Bergen-Belsen (Anne Frank Center 2003). Mientras estaba oculta, Ana Frank escribió un diario en donde describía su vida en el refugio. Desde su primera publicación en 1947, el diario ha sido una de las memorias más impactantes del Holocausto. Ha sido traducido en más de 65 idiomas con 31 millones de copias vendidas desde su publicación hace 50 años. En mayo de 1960, las puertas de la casa de Ana Frank fueron abiertas como museo. Este antiguo refugio es ahora una de las atracciones famosas en Ámsterdam y fue visitada por 913,000 personas en el 2003 (Anne Frank House 2003).

Tabla 1. Percepciones del Sitio en relación a las raíces de los turistas

Acerca de la Casa de Ana Frank	Desacuerdo					Acuerdo
	0	1	2	3	4	5
El Sitio Es significativo de acuerdo a tus raíces	27.5% (n=57)	16.4% (n=35)	23.2% (n=48)	20.3% (n=42)	7.2% (n=15)	5.3% (n=11)
El Sitio es significativo para tu existencia	20.7% (n=43)	15.4% (n=32)	17.3% (n=36)	20.7% (n=43)	18.8% (n=39)	7.2% (n=15)
El Sitio tiene un significado simbólico para ti	10.6% (n=22)	6.3% (n=13)	14.0% (n=29)	21.3% (n=44)	27.5% (n=57)	20.3% (n=42)
El Sitio transmite un sentido de pertenencia	23.8% (n=50)	15.5% (n=32)	21.8% (n=45)	22.3% (n=46)	10.7% (n=22)	5.8% (n=12)
La Casa de Ana Frank forma parte de tus raíces	23.7% (n=49)	16.4% (n=35)	17.9% (n=37)	17.9% (n=37)	14.0% (n=29)	10.1% (n=21)
Tu consideras que el Sitio forma parte de tus raíces	34.3% (n=72)	18.8% (n=38)	15.0% (n=31)	13.0% (n=27)	13.5% (n=29)	5.3% (n=11)

Este estudio se llevo a cabo entre diciembre de 2002 y enero de 2003. La información fue recolectada por uno de los autores a través de cuestionarios llevados a cabo cara a cara en un muestreo sistemático con personas formadas en la fila antes de visitar el museo. Esta estrategia de muestreo fue escogida, no para lograr una muestra representativa pero sí para asegurar la diversidad en los turistas, los cuales permiten que se generen las conclusiones. Esta muestra incluyo turistas, los cuales eran capaces de hablar y entender el idioma inglés, de igual manera que estuvieran arriba de la edad de 15 años, cuyas habilidades cognitivas son consideradas a esta edad estables y adecuadas para completar estos cuestionarios (Apter, Hatab, Tyano and Weizinan 1998).

Conclusiones del estudio

En total, fueron llevadas a cabo 208 entrevistas, 20 personas escogieron no participar, explicando que no estaban familiarizados con el idioma inglés. De la muestra 57.8% eran mujeres y 42.2 % hombres; 153 eran cristianos (74.6%), 33 se identificaron sin religión (16.1%), 7 eran judíos (3.4%) y 12 eran de otras religiones (5.9%). Los tres lugares mas comunes en donde los participantes han pasado la mayoría de su vida son: los Estados Unidos (24.5 %), el Reino Unido (19.2) y los países bajos (15.9%). Casi la mitad de los participantes visitó el museo con otra persona (48.5%) y el 17.5% lo visito con dos personas mas. Solo el 3.4 % visitó la casa de Ana Frank solo. Entre los que indicaron su edad, media fue de 20-29 años (51.9% de la muestra). De la muestra, el 31.3 % había completado una licenciatura y el 41.3 % había completado sus estudios de postgrado; 82.6 % (n=172) no habían visitado el museo antes y el 56.3 % (n=117) habían leído “El diario de Ana Frank”.

Tabla 2. Motivación general para hacer la visita en relación a la percepción del Sitio.

Motivación general	Grupo I ^a	Grupo II ^b	Grupo III ^c	Diferencia encontrada (una forma anova)	Diferencias encontradas entre los grupos	Prueba Scheffe
Tu motivación general para visitar la Casa de Ana Frank	3.66	4.10	4.59	F=11.132 Sig. 0.000	I y II I y III II y III	0.013 0.000 0.049

^a Aquellos que “no percibieron al sitio como parte de sus raíces.”

^b Aquellos que “de alguna manera percibieron al Sitio como parte de sus raíces”

^c Aquellos que “percibieron al Sitio como parte de sus raíces”

Evaluación de la percepción del sitio. Para formular los objetivos de la investigación se tuvo que evaluarse la confiabilidad de las principales declaraciones al capturar las percepciones de los turistas con respecto al sitio. Para esta, se les pidió a los turistas responder 6 preguntas acerca del sitio en relación a sus raíces. Una escala de cero al cinco fue usada, en donde el cero indicaba desacuerdo y el cinco indicaba que estaba de acuerdo (Schwarz, Knauper, Hippler, Noelle-Neumann and Clark 1995; Schwarz and Hippler 1995). Incluso el intervalo de la escala se intentó descartar que los encuestados fueran propensos a seleccionar la opción (de en medio) media. Como es representado en la tabla 1, la mayoría de las respuestas de los participantes fueron distribuidas entre 0 al 3; las categorías 4 y 5 fueron relativamente menos escogidas excepto por la afirmación 3. Esto propone que la mayoría de los turistas no percibieron al sitio como parte de sus raíces. El valor de la “estadística Alpha Cronbach” fue relativamente alto (0.85), al proponer un alto nivel de confiabilidad.

La motivación de la visita. Primero se les preguntó a los participantes por la motivación general de su visita. Nuevamente se uso una escala de 0 a 5, la primera opción fue “No estoy totalmente motivado para visitar el sitio” y la última fue “estoy totalmente motivado para visitar el sitio” Para propósitos de análisis, los turistas fueron divididos en tres grupos con base en los resultados promedio para las seis preguntas presentadas en la tabla 1. Los tres grupos representaban respectivamente a aquellos que percibían como parte de sus raíces (resultado promedio 3.4-5) a aquellos que no lo percibían como parte de sus raíces (resultado promedio 0-1.7) y aquellos que estaban entre las dos opciones anteriores (resultado promedio 1.7-3.4). Como se puede apreciar en la tabla 2, se encontraron diferencias significativas entre las percepciones del sitio por parte de los turistas ($F=11.132$, $p < 0.001$). Está claro que, después del análisis, los turistas que percibían el lugar como parte de sus raíces estaban más interesados en visitarlo.

La siguiente serie de preguntas están relacionadas con conciernen a las motivaciones específicas de la visita (cómo aprender acerca de la Segunda

Guerra Mundial). La misma escala de medida fue usada, 0 de desacuerdo y 5 era de acuerdo. Con base a un estudio anterior (Poria et al 2003b, 2003e), las motivaciones de la visita fueron clasificadas en 3 grupos: el deseo de sentir la conexión con sus raíces, el deseo de aprender y razones no vinculadas a la historia del sitio.

Tabla 3. Motivaciones para llevar a cabo la visita en relación a la percepción del Sitio.

Esta decidido a visitar el lugar porque...	Grupo I ^a (n=77)	Grupo II ^b (n=97)	Grupo III ^c (n=32)	Diferencias encontradas (una forma anova)	Diferencias encontradas entre los grupos	Prueba Scheffe
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Deseo de sentirse conectado a sus raíces

Sientes que debes visitar el Sitio	2.92	3.37	3.96	F=6.031 Sig. 0.003	I y II	0.004
Es parte de tus raíces	0.76	2.18	4.00	F= 74.802 Sig. 0.000	I y II I y III II y III	0.000 0.000 0.000
Te quieres sentir parte de este Sitio	2.24	2.92	3.68	F=11.309 Sig. 0.000	I y II I y III II y III	0.012 0.000 0.048

Deseo de aprender

Quieres aprender acerca de la historia del Sitio	4.14	4.36	4.56	F=2.733 Sig. 0.067	I y III	0.093
Quieres aprender acerca de la Segunda Guerra Mundial	2.79	3.06	3.37	F=1.759 Sig. 0.175	NA	

Razones no relacionadas al Sitio

Quieres tener un día de ocio	1.60	1.62	1.31	F=0.491 Sig. 0.613	NA	
Quieres tener algo de entretenimiento	1.20	1.23	0.71	F=1.824 Sig. 0.16	NA	

Es un Sitio famoso	2.33	2.34	2.43	F=0.050 Sig. 0.951	NA	
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En la tabla 3 se ilustran las diferencias encontradas con relación a las razones vinculadas con el deseo de tener una conexión con el sitio. Mientras más participantes percibían el sitio como parte de sus raíces más se sentían conectados al mismo. Las diferencias fueron encontradas en el deseo de aprender. Sin embargo, estas diferencias fueron menos significativas que aquellas concernientes al deseo de sentirse emocionalmente conectados. En este caso, fueron encontradas las diferencias sólo entre aquellos que percibían al sitio como parte de sus raíces y los que no lo percibían así. Estas fueron encontradas en motivaciones como visitar un sitio famoso o pasar un día fuera. Dichos resultados no son sorpresa dado que la casa de Ana Frank no está asociada con diversión o recreación.

Expectativas de la interpretación en el sitio visitado. Se hicieron una serie de preguntas a los turistas con respecto al uso del guía de turistas durante su visita. Estas preguntas examinaban los efectos esperados hacia las experiencias emocionales y educativas de los turistas (tabla 4). Como se muestra, los tres grupos de turistas no fueron significativamente diferentes en su percepción hacia los guías como elementos enriquecedores del conocimiento. Sin embargo, los grupos diferían en su percepción del uso del guía como un elemento que podría afectar su experiencia emocional. Los participantes que percibían al sitio como parte de sus raíces esperaban un guía que no afectara su experiencia emocional en comparación de aquellos que no percibían al sitio como parte sus raíces. Sin embargo, el efecto esperado del guía es relativamente bajo en general.

Otra serie de preguntas se enfocaron al contenido de la interpretación. Los resultados presentados en la tabla 5 ilustran las diferencias en relación a la percepción de los turistas. Los resultados indican que los turistas están interesados en sentirse incluidos emocionalmente así como ser educados. Además, está claro que mientras más participantes perciban al sitio como parte de sus raíces (grupo III) más estaban interesados en la información acerca de la Segunda Guerra Mundial. Las diferencias también se encontraron entre los participantes desde el punto de vista de sus expectativas hacia la interpretación que podría hacerlos sentir emocionalmente conectados a sus raíces. Por ejemplo, mientras más participantes percibían al sitio como parte de sus raíces, más querían enfatizar la relación entre ellos y los que vivieron en la casa de Ana Frank. Estas diferencias muestran que los diferentes grupos estuvieron interesados en diferentes ángulos de la interpretación. Además, ellos diferían en los puntos de vista de sus expectativas en que la interpretación podría hacerlos sentirse conectados a sus raíces o podrían ser educados.

Tabla 4. Efectos esperados de la experiencia en relación a la percepción del Sitio.

Un guía de turistas...	Grupo (n=77)	Grupo II ^b (n=97)	Grupo III ^a (n=29)	Diferencias encontradas(una forma anova)	Diferencias encontradas entre los grupos	Prueba Scheffe
Para enriquecer tu conocimiento	3.44	3.77	3.48	F=2.051 Sig. 0.131	NA	
Una visita sin guía sería más divertida	2.98	3.06	3.06	F=0.078 Sig. 0.925	NA	
Para dañar tu experiencia personal	0.96	1.79	1.65	F=7.903 Sig. 0.000	I y II	0.000
Para dañar tu experiencia emocional	1.06	2.08	1.72	F=10.556 Sig. 0.000	I y II I y III	0.001 0.078

a, b, c Ver tabla 2.

Tabla 5. Interpretación de las expectativas en el Sitio en relación a la percepción del Sitio.

La naturaleza de la interpretación	Grupo I ^a (n=78)	Grupo II ^b (n=98)	Grupo III ^c (n=32)	Diferencias encontradas(una forma Anova)	Diferencias encontradas entre los grupos	Prueba Scheffe
Información general de la Segunda Guerra Mundial	3.00	3.29	3.23	F=1.089 Sig. 0.339	NA	
Información acerca de la gente Judía en Holanda durante la Segunda Guerra Mundial	3.60	3.74	3.96	F=1.095 Sig. 0.336	NA	
Acerca de Ana Frank y su familia	3.43	3.81	4.06	F=5.269 Sig. 0.006	I y II I y III	0.049 0.016
Enfatiza el papel de los Holandeses en la Segunda Guerra Mundial	2.80	3.37	3.66	F=6.103 Sig. 0.003	I y II I y III	0.020 0.012
Información acerca del papel de los países Europeos en la Segunda Guerra Mundial	2.64	2.83	3.20	F=2.010 Sig. 0.137	NA	
Acerca del racismo en la actualidad	2.88	3.39	3.70	F=4.549 Sig. 0.012	I y II I y III	0.064 0.032
Información de otros grupos que sufrieron de racismo	2.48	2.89	3.53	F=5.828 Sig. 0.003	I y III	0.004
Hacer sentir a alguien como parte del Sitio	2.62	3.27	3.90	F= 11.161 Sig. 0.000	I y II I y III II y III	0.007 0.000 0.079
Enfatiza la relación entre un turista y la gente que vivió en casa de Ana Frank	2.11	3.14	3.63	F= 20.740 Sig. 0.000	I y II I y III	0.000 0.000
Hacer que uno se sienta conectado a sus raíces	1.05	2.31	3.27	F=34.658 Sig. 0.000	I y II I y III II y III	0.000 0.000 0.004
Aprender algo nuevo	3.80	3.91	3.82	F= 0.181 Sig. 0.835	NA	

Ser interactivo	2.89	3.19	3.13	F=0.983 Sig. 0.876	NA	
Que involucre multimedia	2.67	2.87	3.03	F= 0.701 Sig. 0.497	NA	
Enfatizar que Ana Frank y su familia eran Judíos	2.74	3.18	3.50	F= 3.833 Sig. 0.023	I y III	0.046

a, b, c Ver tabla 2.

Conclusión

La investigación pretendió resaltar las posibles relaciones entre las perspectivas y expectativas de los turistas antes de realizar su visita al sitio de atracción histórica. El estudio investigó la relación entre las perspectivas de los turistas y sus motivaciones para la visita. Se hizo un esfuerzo para aclarar estas relaciones con respecto a sus motivaciones generales y específicas de la visita. Los resultados muestran las diferencias entre los turistas con respecto a su punto de vista de su motivación general. Mientras más participantes percibían al sitio como parte de sus raíces, más se sentían interesados en la visita. Se argumentó el hecho de que los diferentes niveles de motivación entre los participantes que estaban formados para entrar al sitio fueron evidentes; y estos, añaden validez a los resultados de la investigación. Claramente, los turistas de patrimonio cultural son un grupo heterogéneo tanto, de su punto de vista hacia el sitio en relación a su herencia personal y la motivación general de su visita.

En relación a las motivaciones específicas de la visita, se identificaron tres categorías: el deseo de sentirse conectados a la historia que se les presenta, el deseo a aprender y las motivaciones que no están ligadas con los atributos históricos del destino a visitar. Esta categorización contribuye al conocimiento de las motivaciones para visitar sitios de patrimonio cultural. Primero, ejemplifica y apoya los estudios previos sustentando que diferentes turistas visitan los espacios históricos por diferentes razones (McCain and

Ray 2003; Shackley 2001; Timothy and Boyd 2003). Es normal que en la bibliografía se relacione al turismo con sitios de patrimonio cultural como un fenómeno principalmente motivado por el deseo de aprender y ser educado (Falk and Dierking 2000, 2003). El estudio actual añade otro elemento: el deseo de sentirse emocionalmente parte del sitio como los turistas que lo sienten como parte de sus raíces. Esto es coherente con el sentimiento hacia el sitio de patrimonio cultural presentado debe ser tomado en cuenta para entender las visitas a sitios turísticos de este tipo como los investigadores sugieren. (McCain and Ray 2003). Con base en los resultados de este estudio, se observa que el lazo emocional entre el turista y el espacio visitado debe ser investigado como relevante para el entendimiento y manejo de sitios de patrimonio cultural. Los resultados también indican que esto no puede ser interpretado tomando únicamente como base a la motivación de recreación como había sido hecho previamente en turismo (Ryan and Glendon 1998). Intentar esclarecer el turismo de patrimonio en términos de motivaciones recreativas podría no subrayar el centro de este fenómeno.

Segundo, la clasificación antes mencionada de las motivaciones contribuye a nuestro conocimiento acerca del turismo en espacios de sitios de patrimonio cultural. En este contexto, es posible referirse a la bibliografía donde los significados a un artefacto son tomados como un gran impacto al comportamiento de las personas (Garling 1998). Siguiendo estas razones, en esta investigación se sugiere que los diferentes significados asignados por los turistas al patrimonio presentado están asociados con sus motivaciones. Para aquellos que lo perciben como parte de sus raíces al sentirse conectados al sitio tiene un significado especialmente relevante. Para otros, el sitio es "historia", como algo para aprender pero no especialmente relevante. Para otra parte, el lugar es principalmente una atracción donde la historia presentada no es el principal centro de la visita. También debe ser notado que para algunos la motivación podría incluir un elemento social de "obligación": visitar el lugar, porque deben hacerlo. Es posible que haya algunas expectativas internas sociales que indiquen que algunos lugares

deber ser visitados. Con respecto a esto, los sitios de patrimonio cultural y aquellos de barbaries del pasado pueden ser clasificados como atracciones “que debes visitar”, de manera similar a una peregrinación. Claramente, esto no debe confundirse con los motivos de recreación.

Una meta adicional fue explorar si las percepciones eran asociadas con expectativas particulares de la interpretación (Falk and Dierking 2002; Goodey 1979). Los resultados sugieren una unión clara entre las percepciones y las expectativas de la interpretación proporcionada. Fue establecido que mientras más personas percibían al sitio como parte de sus raíces, eran más altas sus expectativas de la interpretación para enriquecer su conocimiento y hacerlos sentir emocionalmente involucrados. Las diferentes expectativas de interpretación proporcionadas sugieren que los participantes difieren en las experiencias que buscan. Esto da credibilidad al argumento de que los turistas son un grupo heterogéneo para los sitios de patrimonio cultural, y como tal, podrían proporcionar varias interpretaciones para conocer sus expectativas más a fondo.

Otro asunto examinado en esta investigación fue el efecto percibido de nuestros guías de turistas en la visita. Como se indicó (Cohen 1985; Cohen et al 2002; Dahles 2002), ellos juegan un papel importante en la experiencia de la visita, casi siempre como el medio a través del cual la historia, cultura y el mito son comunicados a los turistas. De esta manera, aunque raramente es enfatizado en estudios empíricos, los guías y la interpretación existente tienen un impacto considerable en la formación de la experiencia del turista. Claramente, las expectativas del guía son relevantes en el entendimiento de la experiencia. Los resultados demuestran una conexión entre las percepciones de los turistas y los efectos percibidos de los guías. Aquellos que perciben al sitio como parte de sus raíces esperan que los guías tengan un impacto negativo en su experiencia emocional hacia el sitio visitado. Esto quiere decir que en ciertos contextos, la presencia de los guías puede ser innecesaria e incluso puede tener un efecto negativo. Los resultados concernientes a su papel son en contraste a la percepción que su presencia

es un componente importante a la experiencia de los turistas (Pizam and Reichel 1996). Por otro lado, aquellos que perciben al sitio presentado como parte de sus raíces están interesados en la interpretación que tanto enriquecerá su conocimiento y esto les hará sentirse emocionalmente involucrados; pero al mismo tiempo, no les gustará la interpretación que les sea comunicada por parte de los guías de turistas.

El estudio también contribuye en términos de metodología. Específicamente, los resultados de los análisis estadísticos indican un alto nivel de fiabilidad de las percepciones de los turistas hacia el sitio de patrimonio en relación a sus raíces, lo cual es importante para investigaciones futuras. Lo anterior sugiere que este grupo de preguntas usadas antes en una sola muestra de de dos atracciones históricos puedan servir como base para medir la percepción del sitio de patrimonio cultural. Además, la muestra de las respuestas revela que los individuos difieren en sus percepciones hacia la historia presentada. Esta variedad sugiere que las percepciones individuales pueden constituir un factor para dividir el comportamiento de los turistas además de las características sociodemográficas usada o los medios para llegar (ICOMOS 1993). Como tal, la percepción de un sitio histórico debe ser vista como una base adicional de la división de actitudes, intereses y opiniones resaltadas en la bibliografía de la mercadotecnia (Churchill 2001).

Los resultados del estudio sustentan el hecho de que las percepciones de los turistas yacen en el corazón del entendimiento del comportamiento en sitios de patrimonio, mucho antes de estar físicamente en el sitio. De esta manera, no se le debe dar únicamente la atención a los atributos físicos del sitio, su autenticidad o de sus características individuales. Es también importante considerar cuidadosamente la interacción de estos factores. En otras palabras, la atención no sólo debe ser al turista (el sujeto) o el lugar visitado (el objeto) pero también a la relación entre estas, lo cual es el centro del comportamiento social para el sitio a visitar. De esta manera, este estudio ofrece un reto a los investigadores y practicantes para clarificar la unión entre el destino y el individuo. Esto debe ser hecho tanto en el contexto del

sitio de patrimonio en donde se presenten los artefactos y en otros espacios donde predomine el entendimiento del sujeto.

Implicaciones y futuras investigaciones

Los resultados de este estudio ofrecen una visión del comportamiento de los turistas, el cual debe ayudar a investigadores y practicantes. Los resultados sugieren que los turistas esperan que del sitio de patrimonio cultural, la interpretación en general y los guías de turistas en particular, afecten su experiencia emocional. Comúnmente la investigación concerniente a la interpretación se toma mayormente como contribución educacional (Stewart, Bronwyn, Patrick and Kirby 1998; Uzzel 1995). Los resultados sustentan la idea de que sería útil investigar la relación entre la interpretación y la experiencia emocional del individuo. Además, los resultados sugieren que se debe aplicar un punto de vista holístico hacia el comportamiento individual. De esta manera, los investigadores deben explorar los atributos del destino así como las características del individuo y enfatizar la relación de estos aspectos.

Además, los resultados presentados en este estudio tienen implicaciones directivas significantes. El hecho de que los turistas visiten sitios de patrimonio debido a diferentes razones debe tener implicaciones en la mercadotecnia que hay detrás de estos sitios. Esto requiere una segmentación psicográfica de acuerdo a la percepción del sitio en el cual debe tener implicaciones en la naturaleza de las campañas promocionales. Los resultados también demostraban que los individuos difieren en sus preferencias hacia la interpretación en relación a su percepción. Por consiguiente, el administrador de los sitios de patrimonio está informado para identificar a los turistas con base a sus perspectivas y así ofrecerles diferentes ángulos de la interpretación. Para aquellos que perciben al sitio como parte de sus raíces, es recomendable facilitarles experiencia estructurada, emocional e intensiva sin la presencia del guía. Por otro lado,

para aquellos que perciban al sitio como parte de sus raíces no es recomendable quitarle al guía ya que podría aprovecharse los servicios que el guía ofrece.

Antes de generalizar los resultados, se debe discutir el hecho de que la presentación y la naturaleza de la historia presentada tiene un efecto en la respuesta de los turistas. Específicamente, es especulado que los resultados reflejan el hecho que la casa de Ana Frank esta relacionada con las atrocidades del Holocausto. Además, este sitio puede ser clasificado debido a su importancia internacional como "sitio de patrimonio cultural" y al mismo tiempo "herencia disonante". Claramente, investigaciones futuras deben ser dirigidas a otros lugares que estén asociados o no a atrocidades, así como también a destinos que no están clasificados como sitios de patrimonio cultural para permitir generalizar sus resultados.

En una investigación futura se podría explorar si la relación entre el individuo y el sitio a visitar es esencial para entender la conducta del turista. Tales estudios podrían esclarecer el patrón a seguir en una visita a sitios de patrimonio cultural. Tales hallazgos podrían explorar la posibilidad que no solo la percepción del sitio en relación a sus raíces debe ser tomada en cuenta, al menos que este sitio sea clasificado como sitio de patrimonio cultural por la UNESCO, o reconocida a nivel local, nacional o global (Timothy 1997). Además, la futura investigación podría descubrir el concepto de "cultura a distancia" o "herencia aproximada" (Uriely et al 2002) como un factor relevante a la percepción de los sitios de patrimonio. Es también importante considerar las relaciones entre los individuos y los sitios a visitar, desde el momento de compartir la experiencia (y emociones) las cuales podrían ser factores importantes a la hora de las conclusiones. El papel del libro "Ana Frank: el diario de una adolescente" en relación a las raíces de los turistas necesita ser comprendido. Específicamente, los turistas de ciudades con una historia de represión se identifican con la experiencia de Ana Frank más que aquellos que son de otras ciudades.

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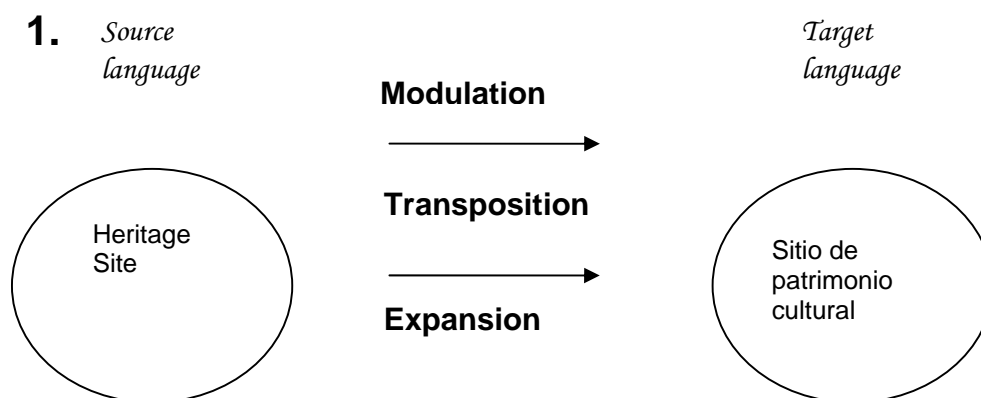
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ANALYSIS

As it was mentioned in previous chapters of this research, the techniques explained by Vinay and Darbelnet will be considered to analyse the translation from English into Spanish of some phrases taken from the document *Heritage Site Management: Motivations and Expectations*.

As the article translated is a technical text, the difficult words identified are the ones that are not commonly used in our daily vocabulary. In addition, they were chosen according to the frequency of use in the article and their relevance. The eight most difficult phrases were represented through a diagram that consists in the drawing of two circles which include the phrases in. The circle in the left contains the phrase written in English (Source Language) and the circle in the right, the phrase written in Spanish (Target Language). Between these two circles, there are some arrows that have written the name of the techniques used in that phrase. After the representation of the phrases through these diagrams, under each diagram, a brief explanation has been written to sustain the reason or reasons why this translator considers those techniques are the appropriated in those phrases.

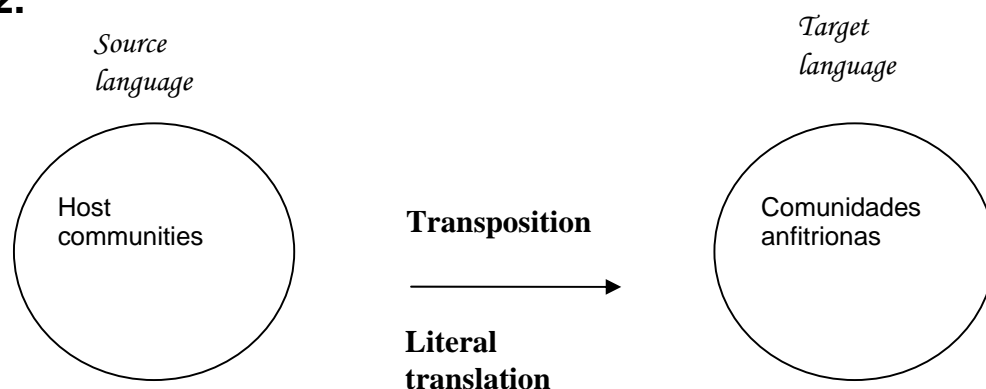


In this phrase, the technique of transposition was used. As it is known a transposition is the change of grammatical elements. In this case, it was necessary an obligatory transposition due to the use of the noun “heritage” as

an adjective qualifying another noun. This obligatory transposition as Vázquez Ayora explains (1977, p.278) is necessary when a noun that qualifies another noun needs to be translated as a noun. Moreover, it is seen in the same phrase that an expansion was made to link the words and give the same message in Spanish as in the original phrase written in English. That is why, it was necessary to add the preposition “de” to give a natural way to express the idea into Spanish. As it is known, in Spanish we generally use prepositions to link ideas or sentences and give a complete idea of the message that we want to express. The Spanish tends to use more words than in English. Another technique used in this phrase was the modulation; as it was defined by Vinay and Darbelnet as a variation in the message, obtained by changing point of view. Therefore, it was necessary to respect the context of this article that is related to tourism and sites that people can visit. In this case, the word modulated was “heritage” as “patrimonio cultural”.

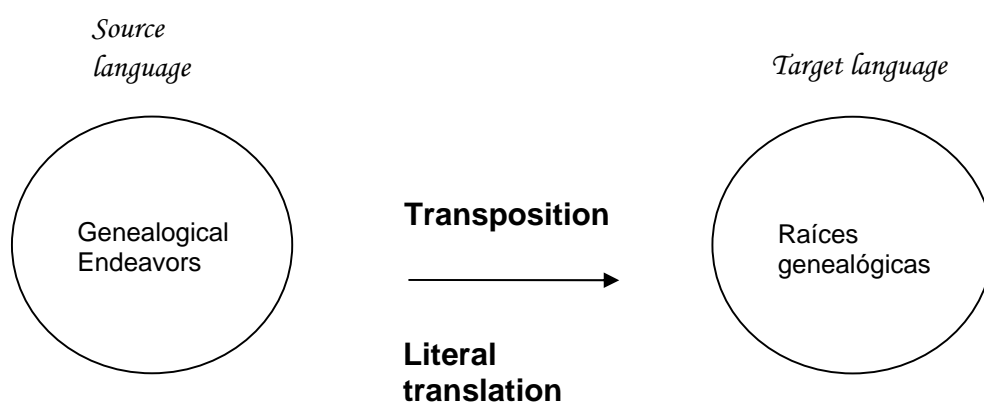
As it was noticed, the predominant technique that it was used in this phrase was “expansion” due to the addition of the preposition. This was noticed at first sight the change of two words in English to four words in the Spanish translation.

2.



In this phrase, it can be appreciated that once again transposition was used. Referring to Jean Paul and Jean Darbelnet, this technique is recognized due to the grammatical change of a component in a sentence without losing the sense of it. Moreover, in this case it can be observed that an adjectival noun is used in this phrase “host” .This one was transformed as “anfitrionas” as it is known that the majority of the adjectives in Spanish are commonly be used after the nouns and in English are used before the nouns; the other word is a noun “communities” which was translated as “comunidades”. The other technique used in this phrase was literal translation because the word “host” was not changed from the original version in English, it became into “anfitrionas”; also the word “communities” has the same meaning in Spanish so it was easy to find its translation “comunidades”. In this phrase, transposition was seen as the notorious technique dealing with grammatical features; this was more evident due to the grammatical change from one adjectival noun to an adjective in Spanish. All changes follow the purpose of maintaining the message from the original phrase written in English.

3.

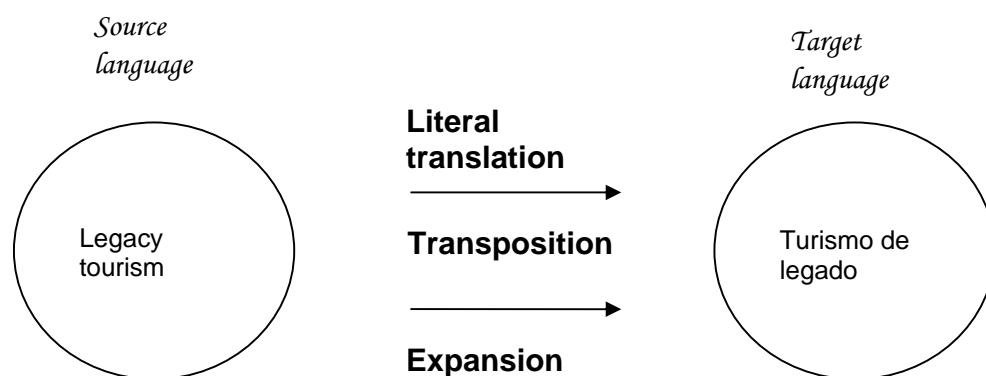


In this phrase, the technique that it was necessary to use was the transposition. The advantage of this technique is the change in the

grammatical elements. In this case, it was necessary the change of an adjective written in English to be transformed into a noun written in Spanish to give a natural and understandable translation. The adjective “genealogical” was translated as the noun “genealógicas”. It is due to the use in Spanish of the adjectives; we generally use them after the nouns and as it is known the adjectives always go before the nouns in English. In special cases, the adjectives in Spanish go before the nouns when these need to be emphasized. Moreover, the noun “endeavours” was translated as the noun “raíces”. This kind of change of grammatical structures, in this case an adjective to a noun, is commonly called “crossed transposition” due to the interchange of the uses of the words.

The technique that it was easy to identify in this phrase was the transposition because of the change in the grammatical features adjective to a noun.

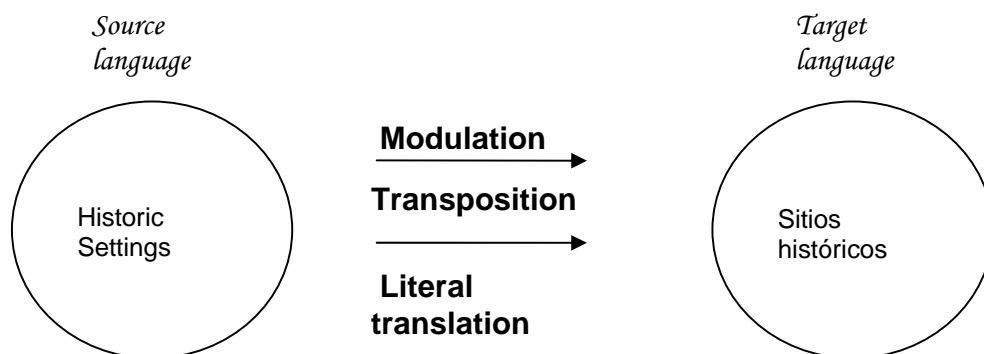
4.



Here we can notice that the required technique was transposition. The change of grammatical elements were evident because of the translation of one noun (used as adjective) to a noun. In this case, it was necessary an obligatory transposition due to the function of the first noun in the phrase that is used to qualify another noun in the same phrase. The noun “Legacy” that works as the adjective was translated as the noun “legado”. In addition, it is appreciated in the same phrase that an expansion was used to link the words

and give the same message as in the original phrase written in English. That is why, it was necessary to add a preposition “de” to give a natural way to express the idea. Once again, as the Spanish use more words to explain something that is confusing in the target language; it was necessary to add the preposition to interchange a concrete idea in English to an explanatory one in Spanish. Another technique used in this phrase is the literal translation. As the word “tourism” has just one meaning in Spanish; it was uncomplicated to relate it with the context of this article that is about Heritage Sites and tourism. That is why, it was not necessary to research for more meanings of this word. Therefore, according to this translator, this last technique was considered as the uncomplicated technique to identify in this phrase.

5.

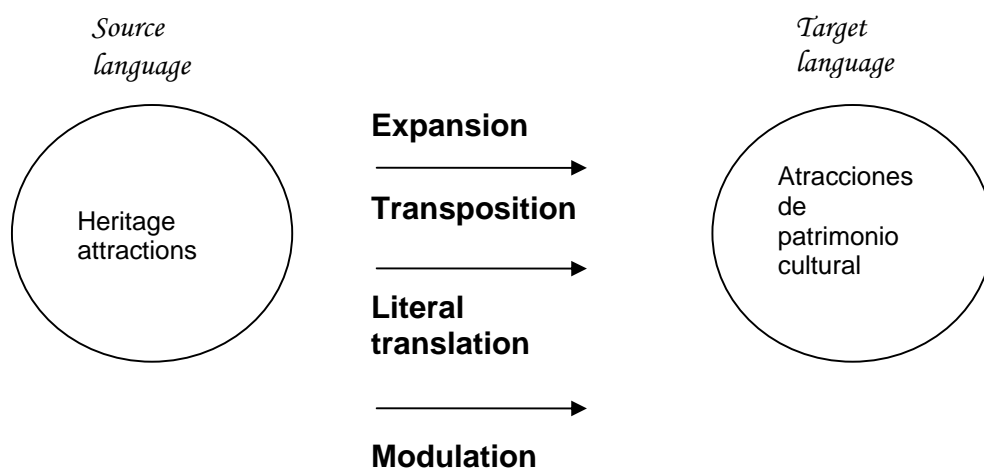


In this phrase, the translator considered that a transposition was useful to find the correct correspondences in Spanish of the words written in English. The first change was the shift of the adjective “Historic” to the noun “históricos” that is commonly called “crossed transposition”; also the noun “setting” was translated as “sitios” but, in this case, it was used the technique

of modulation to keep the same idea of the original article and respect the context of the article that is about tourism and the sites to visit. Furthermore, it was recommended to modulate that word to relate it with the original phrase and avoid confusing the reader of the article. As well, in this phrase we can observe the use of the technique of literal translation of the word “historic” that it was shifted to the word “históricos”.

The uncomplicated technique to identify in this phrase was transposition due to the change of the order and function of the words that belong to this phrase.

6.

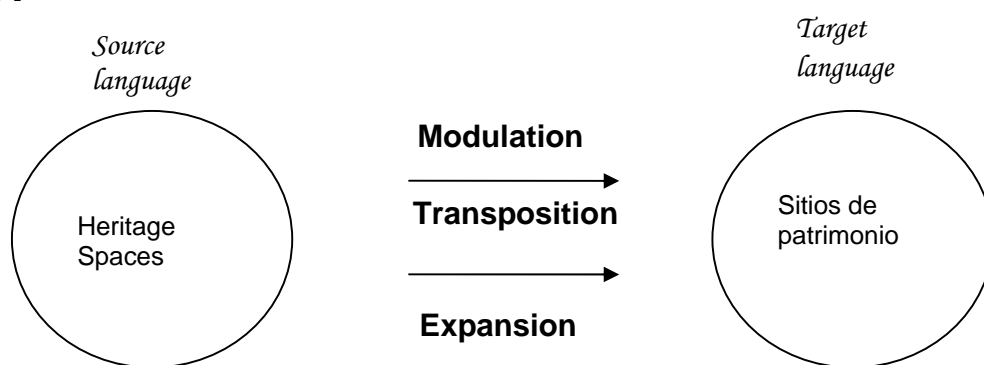


In this phrase, a transposition was required. It was indispensable an obligatory transposition because of the use of the noun “heritage” as an adjective that is qualifying another noun. This noun “heritage” was transformed to the nouns “patrimonio cultural”. Here, we can notice of the use of the technique of expansion due to the change of one word written in English to two words written in Spanish. This technique was identified due to the addition of a new word to the translation of the original one that is written in English. It was necessary to clarify the original idea of the original article. Therefore, it was necessary to add the preposition “de” to give a natural way

to express the idea in Spanish as it is generally used in order to link the components in a sentence. In this phrase the preposition was required to complete the idea and add the coherence in the Spanish version. Another technique used in these words was modulation because of the real meaning on “heritage” is “herencia” but, according to the context of this article, it was required to change the point of view of this word and modulate it as “patrimonio cultural” to offer a clear message of what the source language wants to express in the target language

The technique that the translator recognized at first sight was expansion due to the addition of words from the source language to the target language. It is notorious the shift of two words in English to four words for the translation in Spanish.

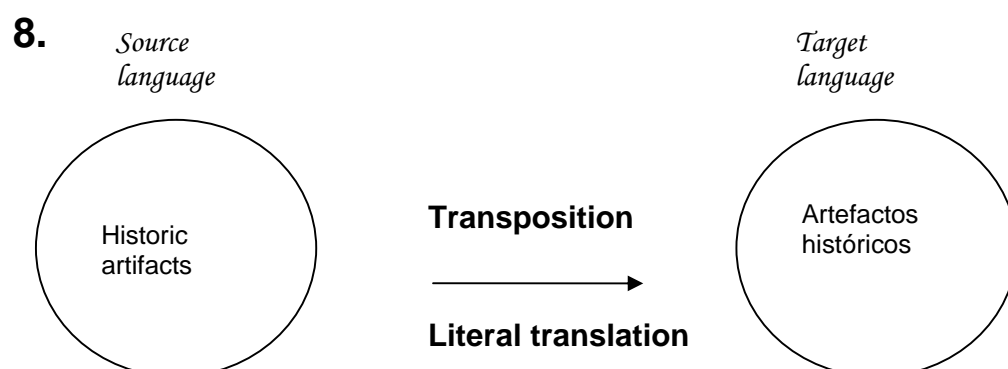
7.



In this phrase, it is clear the use of the transposition technique. It is evident the change of the grammatical elements in this phrase. It was changed the noun “heritage” which functions as an adjective qualifying another noun. So, it was translated as the noun “patrimonio”. This kind of transposition is considered obligatory due to its function. In the same word, it is observed the use of the technique of modulation as it was previously explained the importance to modulate this word according to the context of

the article dealing with tourism and heritage sites. It was necessary to maintain the same idea of offering a text referring to the field of tourism. The following transposition was the change of the noun “spaces” to the same function as noun as “sitios”. Once again, the technique of modulation was used because of the change of view of the word “spaces” as the most suitable translation according to the main idea of the original article was “sitios”. Moreover, it is presented in the same phrase that an expansion was made to link the components that are written in Spanish and give the same message as in the original phrase written in English. Therefore, it was necessary to add a preposition “de” to maintain the original message from the source language.

The translator considers that the technique that predominant in this phrase is modulation because is evident the change of the point of view in the meanings of these two words. It is indispensable to do not loose the message from the context of the original article written in English.



In this phrase, it can be appreciated that the technique of transposition was required. It was due to the grammatical changes that were necessary.

Moreover, in this case it can be seen that an adjectival noun is used “historic” .This one was translated as “históricos”. Once again, adjectives are used the adjectives as, in Spanish, there are commonly used after the nouns instead of English that are used before the nouns; the other word is the noun “artifacts” which was translated as “artefactos”. The other technique used in this phrase was literal translation because the word “historic” was not changed from the original version in English, it became to “históricos”; also the word has the same meaning as in Spanish so it was easy to find its translation.

In this phrase, transposition was observed as the notorious technique dealing with grammatical features; this was more evident due to the grammatical change from one adjectival noun to an adjective in Spanish.

Finally, this analysis was fruitful for this translator to identify why these phrases were difficult at the first draft of the translation of the article. They were difficult, first of all due to their technical use; also, as they were technical it was difficult for this translator to find them in a regular dictionary (English-Spanish). It was necessary to search in documents related to the topic of this article. This translator noticed that the predominant translation techniques used in this analysis are transposition, modulation, expansion and literal translation. These four techniques were the frequent techniques found in the difficult phrases taken from an article that is related to tourism and Heritage Sites.

CONCLUSIONS

The act of translating a text is a rewarding job because it is a way of communicating one message that exists in a source language that needs to be translated to a target language. Thus, it is a bridge between two different cultures that communicates among them through two different languages. This project was a challenge job to achieve for this translator; first of all, due to the barriers of the language and the exhausting job of searching for the most suitable meaning for certain phrases.

The objectives proposed in this project have been achieved successfully. The main objective was to obtain an appropriate translation from English into Spanish of the document *Heritage Site Management: Motivations and Expectations*. This objective was achieved through all the process of choosing the suitable words to express the message from the original article. After doing four drafts of the translation; it was obtained the most appropriated translation to offer in this project.

The specific objective was to identify the most appropriated techniques to provide a suitable translation for those complicated words or phrases taken from this kind of technical text. In this part of the project, it was necessary to do a detailed analysis to identify the techniques used in the difficult phrases and explain the reasons why they were the most suitable ones to use. The eight phrases that were analyzed were the relevant ones according to the context of the original article. Moreover, these phrases appear frequently in the article and were necessary to understand the translation of it.

In table 1, it can be observed the frequency of the techniques used in the difficult phrases from this article. The predominant technique was the transposition because of the different order of adjectives in both languages, English and Spanish. That appears in the eight phrases translated. In addition, some others techniques were used in the translation of these phrases, for example: modulation, literal translation and expansion. As it can be observed the technique of literal translation was used in six phrases of eight due to the words in English that are spelled in a similar way of the

Spanish.

	MODULATION	TRANSPOSITION	LITERAL TRANSLATION	EXPANSION
1. Heritage Site	*	*		*
2. Host communities		*	*	
3. Genealogical Endeavors		*	*	
4. Legacy tourism		*	*	*
5. Historic Settings	*	*	*	
6. Heritage attractions	*	*	*	*
7. Heritage Spaces	*	*		*
8. Historic artifacts		*	*	

Table 1. Frequency of the translation technique

The expansion was required in four phrases of eight because of the need of a correct explanation of the original idea written in English. Likewise, the technique of modulation was used in the same way as the expansion but in this case, it was required because of the need of a change of view in the message to be understandable to the target language.

This translator suggests, for translating this kind of technical texts, to research as much as possible on technical phrases or difficult words to avoid losing the original idea of the author; and then, obtain a suitable final translation. Moreover, prevent to be concentrated in using just one technique for each phrase or word; as it is known, there is a relevant technique on each phrase but subordinated techniques exist as well.

Finally, the elaboration of this project was advantageous to take notice of the importance of the translation techniques in the process of elaborating a translation of a technical text. Furthermore, the necessity of a fluency use of English and Spanish to get what the author of the original text wants to transmit in the message of the article.

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HERITAGE SITE MANAGEMENT

Motivations and Expectations

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Abstract: This study attempts to explore the significance of tourists' perceptions of a heritage site, as it relates to their own heritage, and as an important factor for understanding their behavior and the management of historic settings. Implementing a quantitative research approach, questionnaires were distributed to a sample group prior to their entering the heritage site. The results indicate that individuals' perceptions comprise a key factor in understanding both motivation to visit and expectations of the interpretation provided. Implications of the findings for researchers and site managers are presented. **Keywords:** Anne Frank House, heritage, interpretation, motivation, perception, the Netherlands. © 2005 Elsevier Ltd. All rights reserved.

Résumé: La gestion des sites patrimoniaux: motivations et attentes. Cette étude essaie d'explorer la signification des perceptions des touristes à un site patrimonial à Amsterdam, en ce qui concerne leur propre héritage et en tant qu'un facteur important pour comprendre leur comportement et la gestion des cadres historiques. Appliquant une approche de recherche quantitative, on a distribué des questionnaires à un groupe échantillon avant leur entrée au site patrimonial. Les résultats indiquent que les perceptions des sondés constituent un facteur clé pour comprendre la motivation de la visite et les attentes de l'interprétation fournie. On présente les implications des résultats pour les chercheurs et les directeurs de site. **Mots-clés:** maison d'Anne Frank, patrimoine, interprétation, motivation, perception, Pays-Bas. © 2005 Elsevier Ltd. All rights reserved.

INTRODUCTION

Research on heritage attractions has become a major theme of study about tourists and host communities (Chhabra, Healy and Sills 2003; Pretes 2002), attraction management (Orbasli 2000), and the history presented (Pretes 2002; Uriely, Israeli and Reichel 2002). Surprisingly, very little research considers the relationship between the tourist and the space visited—a link regarded as important for better management of historic places (Goulding 1999; Shackley 1999). The need to focus on the interaction between them relies upon literature in areas such

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as environmental psychology and human geography (Poria, Butler and Airey 2003b). In the current study, the relationships among tourists, their behaviors, and heritage are investigated.

PERCEPTIONS AND PREVISIT BEHAVIORS

According to Timothy and Boyd (2003), there are two main approaches that address the question of what heritage tourism is. The first emphasizes the presence of the individual in spaces exhibiting historic artifacts or at locations classified as heritage spaces (Garrod and Fyall 2000). The second approach (adopted in this study) emphasizes the link between the individual and the heritage presented; this is the perception of the site in relation to the individual's own heritage (Poria, Butler and Airey 2000, 2001). Clearly, it is the individual who considers heritage as "personal" based on his or her identity, experience, tradition, or other social or emotional dimensions. This approach originates from environmental psychology and human geography studies which point to the perception of a space as a key factor in understanding human behavior within that space, as opposed to only its attributes (Garling 1998; Jones 2000). This is congruent with the observation of Tunbridge and Ashworth that the study of heritage settings "must shift from the uses of heritage to the users themselves and thus from the *producers* (whether cultural institutions, governments, or enterprises) to the *consumers*" (1996:69).

The fact that the same historic artifact or space is perceived differently by different people cannot be ignored. Ashworth (1996, 1998) highlights this point and suggests that different individuals perceive and encounter heritage spaces in different ways based on their own cultural backgrounds. Moreover, the history displayed often represents far more than just a formal educational experience; for example, it may evoke an emotional experience (Poria, Butler and Airey 2003c) or allow one to "feel connected to ancestors and ancestral roots" (McCain and Ray 2003:713). Additionally, Uzzell (1998) suggests that "museums and interpretive centers can be seen as places where people come to understand themselves" (1998:16). Apparently, this is done via places and objects that have certain symbolic meanings. Thus, understanding behaviors at such spaces requires exploring the link between the person and the displayed object. Researchers have mainly emphasized perception in relation to issues regarding the authenticity of the artifact presented (Chhabra et al 2003; Kerstetter, Confer and Graefe 2001; Waitt 2000). Poria, Butler and Airey (2003a, 2003b, 2004) also argue that perceptions are important for understanding tourists' behavior at historic settings. In their study, which focused on the Wailing Wall and Massada, they emphasize the role of the individual perception rather than only the sites' physical attributes and recommend that individual perceptions should be investigated before the visit takes place.

Understanding the motivations for a visit is an important theme in heritage tourism research (Davies and Prentice 1995; Prentice, Witt and Hamer 1998; Richards 2002). The literature suggests that historic

places are visited for a wide range of reasons (Prentice et al 1998; Timothy and Boyd 2003). Various authors offer examples of such reasons. Shackley argues that apart from worship, sacred historic spaces are visited because they represent great works of art, have architectural merit, provide attractive settings and atmosphere, and are “part of a great day out” (2001:1). McCain and Ray (2003) identify the motives for engaging in genealogical endeavors—to search for information on or simply feel connected to ancestors and ancestral roots (legacy tourism). According to Uzzell (1996), the same historic location (battlefield) is visited for different reasons at various points in time. Tourists from one generation may come to pay homage and remember, while younger ones may view the visit as a day trip or excursion.

Research into the motivation for visiting heritage settings is in itself subject to criticism. First, such studies are often based on spaces classified as “heritage”, but may have nothing to do with the individual’s own heritage. As such, it is possible that some of the key motivations for visiting have not yet been fully explored. Second, a common assumption in “motivation studies” is that visits to historic attractions are perceived as recreational experiences occurring in a time frame perceived as leisure. For instance, Falk and Dierking (2002) also refer to a study dealing with zoos in their attempt to clarify motivations for visiting museums. It is argued that studies based on recreation and leisure literature may ignore aspects relevant to the understanding of the individual’s behavior in historic spaces. Examples of Church of the Holy Sepulcher and the Auschwitz memorial site illustrate the need to study heritage tourism in ways other than those based only on recreation and leisure concepts.

The interpretation provided is a key to the tourist experience of historic setting and also affects the satisfaction derived from a visit (Ashworth 1998; Garrod and Fyall 2000; Goulding 1999; Laws 1999; Moscardo 1996; Shackley 1999; Timothy and Boyd 2003). The literature dealing with interpretation commonly involves studies in which the content of the interpretation is the subject of analysis. In such work, the way heritage spaces are communicated to tourists is often negatively compared to the “real thing” (Fleming 1986; Strange and Kempa 2003; Timothy and Boyd 2003). Moreover, the way one group (often a minority) is presented *vis-à-vis* the majority has been subject to criticism (Bruner 1996; Nadel-Klein 2000). Voase claims that tourists to historic settings bring with them “a set of memories . . . and a set of anticipations based on those memories” (2003:260). This personal agenda may affect tourists’ expectations of the interpretation provided. Given its presumed significance, it is surprising that research into tourists’ expectations of the interpretation is limited.

Another dimension of importance to the study is the role of the tour guide. Ap and Wong suggest that guides are “the key front-line players in the tourism industry” (2001:551). Others regard the tour guide as an element which has considerable impact on the tourist experience, the length of stay, and the economic benefits derived from a visit (Cohen, Ifergan and Cohen 2002; Pizam and Reichel 1996). The literature concerning tour guides contains two areas of research. One

concerns guides' perception of tourists, suggesting that they perceive tourists from different nationalities in different ways (Pizam 1999; Pizam and Jeong 1996; Pizam and Reichel 1996; Pizam and Sussman 1995). The second relates to the role of the tour guide. Ap and Wong (2001) suggest that guides should transmit information in an interesting and sincere manner. Josiam, Mattson and Sullivan (2004) regard them as a source of information for tourists. Cohen (1985) suggests that tour guides could be classified into two main groups: the pathfinders and the mentors. This classification is based on their roles, examining whether they provide access to a nonpublic territory or act as mediators between the tourists and the spaces visited. Dahles (2002) argues that guides should do more than provide information; they should also act as mediators between tourists and local scenes. In short, tour guides are regarded as those whose responsibilities include both providing tourists with information and interpreting it.

Surprisingly, almost no discussion is available on the role of the tour guide as someone who is expected to make the tourist "feel" the site, an aspect which may be important for the experience in heritage settings. Empirical research is lacking on the issue of specific expectations from guides in attractions in general and in heritage settings in particular (Ap and Wong 2001). This gap in the existing literature is crucial given the aforementioned significant role tour guides play. In the current study, expectations about the guide and interpretation provided are investigated in light of the perception of the site.

In an attempt to provide better understanding of individual behavior, the research problem aims to investigate the association between the perception of the site in relation to a tourist's own heritage and tourist behavior. The research problem led to the definition of three major research objectives. First, the study attempts to explore the link between tourists' perception and their motivations for the visit. In contrast to previous studies in which motivations were studied following the actual visit, the intent here is to investigate the motivations before the visit takes place. Second, the study explores the relationships between perception and expectation of tour guides on the premises. Expectations from them include their role as providers of an educational experience, as commonly emphasized in the literature (Falk and Dierking 2000, 2002). In addition, the role of the guide as a facilitator of emotional experience is explored. Third, the study makes an attempt to clarify the link between tourists' perception and their expectation of the role of the interpretation provided. Similar to the role of a tour guide, the expected role of the interpretation provided can also be either educational or emotional. Finally, although not one of the main objectives, an attempt is made to further develop a scale to measure individuals' perceptions of a site in relation to their own heritage.

Study Methods

A questionnaire was designed in order to examine the study objectives. It opened with a series of questions—based on previous studies

(Poria et al 2003b, 2004)—about tourists' perception of the site. Another set was concerned with the specific reasons for the visit and the overall motivation for the visit. The reasons listed were based on literature review and an exploratory study that included 40 short interviews with potential tourists. In these interviews, participants were asked to mention possible reasons for visiting. The survey instrument also included questions about respondents' expectations concerning the content of the interpretation provided as well as their expectations about the tour guide. The instrument ended with sociodemographic questions.

One of the key requirements of the study's location was that it should involve a diversity of participants in order to meet the research objective. It was decided to choose the Anne Frank House in Amsterdam, the Netherlands, as the focus of the study. Anne Frank was a German-Jewish teenager who went into hiding during the Holocaust. She and her family, along with four others, spent 25 months during World War II in an annex of rooms above her father's office. After being betrayed to the Nazis, Anne and the others were arrested and deported to Nazi concentration camps. Nine months afterwards, Anne Frank died

Table 1. Perception of the Site in Relation to Tourists' own Heritage

About the Anne Frank House	Disagree					Agree
	0	1	2	3	4	5
The site represents something which relates to your identity	27.5% (<i>n</i> = 57)	16.4% (<i>n</i> = 35)	23.2% (<i>n</i> = 48)	20.3% (<i>n</i> = 42)	7.2% (<i>n</i> = 15)	5.3% (<i>n</i> = 11)
The site represents something which is relevant to your present existence	20.7% (<i>n</i> = 43)	15.4% (<i>n</i> = 32)	17.3% (<i>n</i> = 36)	20.7% (<i>n</i> = 43)	18.8% (<i>n</i> = 39)	7.2% (<i>n</i> = 15)
The site has symbolic meaning for you	10.6% (<i>n</i> = 22)	6.3% (<i>n</i> = 13)	14.0% (<i>n</i> = 29)	21.3% (<i>n</i> = 44)	27.5% (<i>n</i> = 57)	20.3% (<i>n</i> = 42)
The site generates a sense of belonging for you	23.8% (<i>n</i> = 50)	15.5% (<i>n</i> = 32)	21.8% (<i>n</i> = 45)	22.3% (<i>n</i> = 46)	10.7% (<i>n</i> = 22)	5.8% (<i>n</i> = 12)
Anne Frank House represents part of your own heritage	23.7% (<i>n</i> = 49)	16.4% (<i>n</i> = 35)	17.9% (<i>n</i> = 37)	17.9% (<i>n</i> = 37)	14.0% (<i>n</i> = 29)	10.1% (<i>n</i> = 21)
You consider the site to be part of your own heritage	34.3% (<i>n</i> = 72)	18.8% (<i>n</i> = 38)	15.0% (<i>n</i> = 31)	13.0% (<i>n</i> = 27)	13.5% (<i>n</i> = 29)	5.3% (<i>n</i> = 11)

at age 15 of Typhus in March of 1945 at Bergen-Belsen (Anne Frank Center 2003). While in hiding, she wrote a diary describing life in the annex. Since first being published in 1947, the diary has become one of the most powerful memoirs of the Holocaust. It has been translated into more than 65 languages with over 31 million copies sold since its publication over 50 years ago. In May 1960, the Anne Frank House opened its doors as a museum. This former hiding place is now one of the famous attractions in Amsterdam, visited by 913,000 individuals in 2003 (Anne Frank House 2003).

The main study took place between December 2002 and January 2003. Data were collected by one of the authors through face-to-face interviews in systematic sampling of the subjects in line before they visited the museum. This sampling strategy was chosen, not to achieve a representative sample, but to ensure diversity of tourists, which in turn enables the generalization of the findings. The sample included tourists who were able to speak and understand English, above the age of 15—as at this age cognitive abilities are considered stable and suitable for completion of questionnaires (Apter, Hatab, Tyano and Weizinan 1998).

Study Findings

In total, 208 interviews were conducted, twenty people chose not to participate, explaining that they were not familiar with the English language. Of the sample, 57.8% were female and 42.2% male; 153 were Christian (74.6%), 33 identified themselves as with no affiliation (16.1%), 7 were Jewish (3.4%), and 12 were from other religions (5.9%). The three most common places in which participants spent most of their lives were the United States (24.5%), the United Kingdom (19.2%), and the Netherlands (15.9%). Almost half the participants visited the museum with one other person (48.5%), and 17.5% visited with two other persons. Only 3.4% visited the Anne Frank House alone. Among those who indicated their age group, the mode

Table 2. Overall Motivation to Visit in Relation to Perception of the Site

Overall motivation	Group I ^a (n = 77)	Group II ^b (n = 97)	Group III ^c (n = 32)	Difference found (one-way Anova)	Differences found between groups	Scheffe Test
Your overall motivation to visit Anne Frank House	3.66	4.10	4.59	F= 11.132 Sig. 0.000	I and II I and III II and III	0.013 0.000 0.049

^a Those who “Do not perceive the heritage to be part of their own”.

^b Those who “Somewhat perceive the site to be part of their own heritage”.

^c Those who “Perceive the site to be part of their own heritage”.

answer was 20–29 (51.9% of the sample). Of the sample, 31.3% had completed an undergraduate degree and 41.3% had completed a post-graduate; 82.6% ($n = 172$) had not visited this museum before and 56.3% ($n = 117$) had read the *Diary of Anne Frank*.

Measuring Perception of the Site. In order to address the research objectives, first the reliability of the statements aimed at capturing the participants' perceptions of the site was measured. For this, tourists were asked to reply to six questions about the site in relation to their own heritage. A zero to five scale was used, where 0 indicated disagree and 5 indicated agree (Schwarz, Knauper, Hippler, Noelle-Neumann and Clark 1995; Schwarz and Hippler 1995). The even interval scale was intended to avoid the propensity of respondents to select the mid-

Table 3. Motivations for Visiting in Relation to Perception of the Site

Decided to visit the site because...	Group I ^a ($n = 77$)	Group II ^b ($n = 97$)	Group III ^c ($n = 32$)	Difference found (one-way Anova)	Differences found between groups	Scheffe Test
<i>Willingness to feel connected to your heritage</i>						
You feel you should visit the site	2.92	3.37	3.96	$F = 6.031$ Sig. 0.003	I and III	0.004
It is part of your own heritage	0.76	2.18	4.00	$F = 74.802$ Sig. 0.000	I and II I and III II and III	0.000 0.000 0.000
You want to feel emotionally involved	2.24	2.92	3.68	$F = 11.309$ Sig. 0.000	I and II I and III II and III	0.012 0.000 0.048
<i>Willingness to learn</i>						
You want to learn about the site's historic background	4.14	4.36	4.56	$F = 2.733$ Sig. 0.067	I and III	0.093
You want to learn about WW II	2.79	3.06	3.37	$F = 1.759$ Sig. 0.175	NA	
You want to learn about the history of the Jewish people	2.84	3.24	3.70	$F = 4.859$ Sig. 0.009	I and III	0.012
<i>Reasons not linked to the heritage on show</i>						
You want to have a day out	1.60	1.62	1.31	$F = 0.491$ Sig. 0.613	NA	
You want to have some entertainment	1.20	1.23	0.71	$F = 1.824$ Sig. 0.164	NA	
It is a famous tourist attraction	2.33	2.34	2.43	$F = 0.050$ Sig. 0.951	NA	

^{a,b,c} See Table 2.

dle option. As depicted in Table 1, most of the participants' answers were distributed between 0 to 3; categories 4 and 5 were relatively less chosen, except for statement three. This suggests that most of the tourists do not perceive the site to be part of their own heritage. The value of the Cronbach alpha statistic was relatively high (0.85), suggesting a high level of reliability.

Motivation to Visit. First, participants were asked about their overall motivation for the visit. Again a 0 to 5 scale was used, the former for "I am not at all motivated to visit the site" and the latter "I am highly motivated to visit the site". For analysis purposes, the tourists were placed in three groups, based on average scores for the six questions presented in Table 1. The three groups represent respectively those who perceive the site to be part of their own heritage (average score 3.4–5), those who do not perceive the site to be part of their own heritage (average score 0–1.7), and those who are in between (average score 1.7–3.4). As can be seen from Table 2, significant differences were found between the tourists based on their perception of the site ($F = 11.132, p < 0.001$). It is clear from the post-hoc analysis that the more the tourists perceive the site as part of their own heritage, the more interested they are in visiting.

The next set of questions concerned tourists' specific motivations for the visit (such as "learning about WW II"). The same measurement scale was used, 0 for disagree and 5 for agree. Based on a previous study (Poria et al 2003b, 2003e), the motivations for the visit were classified into three groups: willingness to feel connected to one's heritage, willingness to learn, and reasons not linked to the history presented. As illustrated in Table 3, differences were found in regard to reasons linked with a willingness to be connected to the heritage presented.

Table 4. Expected Effects on the Experience in Relation to Site Perception

A tour guide. . .	Group I ^a (n = 77)	Group II ^b (n = 97)	Group III ^c (n = 29)	Difference found (one-way Anova)	Differences found between groups	Scheffe Test
Will enrich your knowledge	3.44	3.77	3.48	$F = 2.051$ Sig. 0.131	NA	
A visit without a tour guide will be more interesting	2.98	3.06	3.06	$F = 0.078$ Sig. 0.925	NA	
Will harm your personal experience	0.96	1.79	1.65	$F = 7.903$ Sig. 0.000	I and II	0.000
Will harm your emotional experience	1.06	2.08	1.72	$F = 10.556$ Sig. 0.000	I and II I and III	0.001 0.078

^{a,b,c} See Table 2.

Table 5. Onsite Interpretation Expectations in Relation to Site Perception

The nature of the interpretation	Group I ^a (<i>n</i> = 78)	Group II ^b (<i>n</i> = 98)	Group III ^c (<i>n</i> = 32)	Difference found (one-way Anova)	Differences found between groups	Scheffe Test
Information about WW II in general	3.00	3.29	3.23	<i>F</i> = 1.089 Sig. 0.339	NA	
Information about Jewish people in Holland during WW II	3.60	3.74	3.96	<i>F</i> = 1.095 Sig. 0.336	NA	
Deal with Anne Frank and her family	3.43	3.81	4.06	<i>F</i> = 5.269 Sig. 0.006	I and II I and III	0.049 0.016
Emphasize the role of the Dutch during WW II	2.80	3.37	3.66	<i>F</i> = 6.103 Sig. 0.003	I and II I and III	0.020 0.012
Information about the role of other European countries during WW II	2.64	2.83	3.20	<i>F</i> = 2.010 Sig. 0.137	NA	
Deal with racism today	2.88	3.39	3.70	<i>F</i> = 4.549 Sig. 0.012	I and II I and III	0.064 0.032
Information about other groups who have suffered racism	2.48	2.89	3.53	<i>F</i> = 5.828 Sig. 0.003	I and III	0.004
Make one feel emotionally involved	2.62	3.27	3.90	<i>F</i> = 11.161 Sig. 0.000	I and II I and III II and III	0.007 0.000 0.079
Emphasize the link between a tourist and those who lived in Anne Frank House	2.11	3.14	3.63	<i>F</i> = 20.740 Sig. 0.000	I and II I and III	0.000 0.000
Make one feel connected to his/her own heritage	1.05	2.31	3.27	<i>F</i> = 34.658 Sig. 0.000	I and II I and III II and III	0.000 0.000 0.004
Learn something new	3.80	3.91	3.82	<i>F</i> = 0.181 Sig. 0.835	NA	
Be interactive	2.89	3.19	3.13	<i>F</i> = 0.983 Sig. 0.876	NA	
Involve multimedia	2.67	2.87	3.03	<i>F</i> = 0.701 Sig. 0.497	NA	
Emphasize that Anne Frank and her family were Jewish	2.74	3.18	3.50	<i>F</i> = 3.833 Sig. 0.023	I and III	0.046

a,b,c See Table 2.

The more participants perceive the site to be part of their own heritage, the more they want to feel connected. Differences were also found in willingness to learn. However, these differences were less significant than those concerned with the willingness to feel emotionally involved. In this case, the differences were found only between those who perceived the site to be part of their own heritage and those who did not. These were not found in motivations such as visiting a famous attraction, or wanting to have a day out. Such findings are not surprising, given that the Anne Frank House is not associated with fun or recreation.

Expectations of Onsite Interpretation. Tourists were asked a series of questions regarding the use of tour guides during the visit. The questions examined their expected effects on the emotional and educational experiences sought by the tourists (Table 4). As shown, the three groups of tourists were not significantly different in terms of their perception of guides as elements enriching their knowledge. However, the groups differed in their perception of the use of a guide as an element that would affect their emotional experience. Participants who perceive the site to be part of their own heritage expect a guide to negatively affect their emotional experience in comparison to those who do not perceive the site to be part of their heritage. However, the expected tour guide effect is relatively low overall.

Another set of questions concerned the content of the interpretation provided. The results presented in Table 5 illustrate differences in relation to tourists' perceptions. The findings indicate that tourists are interested in feeling emotionally involved as well as in being educated. Moreover, it is clear that the more participants perceive the site to be part of their own heritage (Group III), the more they are interested in information about the period of WW II. Differences were also found between participants in terms of their expectation that the interpretation would make them feel emotionally involved and connected to their own heritage. For example, the more participants perceived the site to be part of their own heritage, the more they wanted "to emphasize the link between them and those who lived in Anne Frank House". These distinctions indicate that the different groups were interested in various angles of interpretation. Moreover, they differed in terms of their expectation that the interpretation would either cause them to feel connected to their heritage or would educate them.

CONCLUSION

The research attempted to highlight possible links between tourists' perceptions and expectations before their visit to a historic attraction site. The study investigated the link between tourists' perceptions and their motivations for visiting. An effort was made to clarify these links with regard to their overall and specific motivations for the visit. The results identified differences between tourists in terms of their overall motivation. The more participants perceived the site as part of their own heritage, the more they were interested in the visit. It is

argued that the fact that different levels of motivations were evident among participants who were standing in line just before entering adds validity to the findings. Clearly, heritage tourists are a heterogeneous group both from the viewpoint of the site in relation to their personal heritage and their overall motivation for visiting.

Referring to specific motivations for the visit, three categories were identified: willingness to feel connected to the history presented, willingness to learn, and motivations not linked with the historic attributes of the destination. This categorization contributes to the knowledge of the motivations for visiting historic settings. First, it exemplifies and supports previous studies arguing that different tourists visit historic spaces for different reasons (McCain and Ray 2003; Shackley 2001; Timothy and Boyd 2003). It is common in the literature to regard tourism to historic locations as a phenomenon mainly motivated by the willingness to learn and be educated (Falk and Dierking 2000, 2003). The present study adds another element—the willingness to feel emotionally linked to the heritage tourists perceive as their own. It is congruent with scholars suggesting that the feeling towards the heritage presented should be taken into account in order to understand visits to heritage settings (McCain and Ray 2003). Based on this study's findings, it is argued that the emotional link between the tourist and the space visited should be explored as relevant to the understanding and management of historic settings. The results also indicate that this should not be interpreted on the basis of leisure motivation only, as was previously done in tourism (Ryan and Glendon 1998). Attempting to clarify heritage tourism in terms of leisure and recreation motivations may not highlight the core of this phenomenon.

Second, the aforementioned classification of the motivations contributes to our knowledge about tourism to historic spaces. In this context, it is possible to refer to literature, where the meanings assigned to an artifact are noted as having an impact on people's behavior (Garling 1998). Following this rationale, it is speculated here that the different meanings assigned by tourists to the heritage on display are associated with their motivations. For those who perceive it as a part of their own heritage, the site has an especially relevant meaning, feeling connected. For others, the site is "history", something to learn about but not especially relevant. Yet for another segment, the place is mainly an attraction where the history presented is not at the main core of the visit. It should also be noted that for some the motivation may include an element of social "obligation": visiting because they feel they should. It is possible that there are some well internalized social expectations indicating that some places should be visited. In this respect, historic spaces, and those of past atrocities particularly, can be identified as "must visit" attractions, similar to pilgrimage. Clearly, this should not be confused with leisure and recreation motives.

An additional aim was to explore whether perceptions were associated with particular expectations of the interpretation (Falk and Dierking 2002; Goodey 1979). The findings suggest a clear link between the perceptions and expectations of the interpretation provided. It was established that the more respondents perceive the site as part of their

own heritage, the higher their expectations of the interpretations to enrich their knowledge and make them feel emotionally involved. The different expectations of the interpretation provided suggest that participants differ in the experiences they seek. This gives credence to the argument that tourists to historic settings are a heterogeneous segment, and as such, may be provided with various interpretations in order to meet their expectations more successfully.

Another issue examined in this study was the perceived effect of tour guides on the visit. As noted (Cohen 1985; Cohen et al 2002; Dahles 2002), they play an important role in the experience of a visit, often serving as the means through which history, culture, and myth are communicated to the tourists. Thus, although rarely highlighted in empirical studies, guides and the interpretations available have a considerable impact on structuring the tourist experience. Clearly, the expectations from guides are relevant to the understanding of the experience. The findings demonstrated a connection between tourists' perceptions and the perceived effect of guides. Those who perceive the heritage presented as part of their own expect guides to have a negative impact on their emotional experience at the destination. This means that in certain contexts, the presence of guides may be unnecessary and even have a negative effect. The findings related to their role are in contrast to the perception that their presence is an important component of the tourist's experience (Pizam and Reichel 1996). Yet, those who perceive the heritage presented as part of their own are interested in interpretation that will both enrich their knowledge and cause them to be emotionally involved; but, at the same time, they would not like the interpretation to be communicated for them by tour guides.

The study also contributes in terms of methodology. Specifically, the results of the statistical analyses indicate a high level of reliability of the tourists' perception of the site in relation to their own heritage. This is in itself of importance for future research. It suggests that this set of questions, used before in only one sample on two historic attractions, could serve as a basis for a scale to measure heritage site perception. Moreover, the answers' pattern reveals that individuals differ in their perceptions of the history presented. This variety suggests that individuals' perception may constitute a factor for segmenting tourist behavior in addition to commonly used sociodemographic characteristics (ICOMOS 1993), or means for arrival. As such, perception of a historic site should be viewed as an additional psychographic basis of segmentation of attitudes, interests, and opinions highlighted in the marketing literature (Churchill 2001).

The study's results support the underlying assumption that tourists' perception lies at the heart of the understanding of behavior at historic settings, rather than only their presence at the site. Thus, attention should not be given only to the physical attributes of the site, its authenticity, or the characteristics of the individual. It is also important to carefully consider the interaction among these factors. In other words, attention should be given not only to the tourist (the subject), or the place visited (the object), but also to the relationship between

them, which is at the core of social behavior in a destination. Thus, this study provides a challenge to researchers and practitioners alike to clarify the link between the destination and the individual. This should be done both in the context of spaces in which heritage artifacts are presented and in other spaces as well, which will lead to a better understanding of the subject.

Implications and Future Research

The study's findings provide insight into tourists' behavior, which could be of help to researchers and practitioners alike. The results suggest that tourists to heritage settings expect that the interpretation in general, and tour guides in particular, will affect their emotional experience. Currently, research dealing with interpretation looks mainly at its educational contribution (Stewart, Bronwyn, Patrick and Kirby 1998; Uzzell 1995). The results support the idea that it could be beneficial to investigate the link between the interpretation and the individual's emotional experience. In addition, the findings suggest that a more holistic view towards individual behavior should be applied. Thus, researchers should explore the attributes of the destination as well as the characteristics of the individual and also highlight possible links between the two.

Furthermore, the results presented in this study have significant managerial implications. The fact that tourists visit historic locations for different reasons should have implications on the marketing of heritage attractions. This calls for psychographic segmentation according to perception of the site, which should have implications on the nature of the promotional efforts. The findings also demonstrate that individuals differ in their preferences towards the interpretation in relation to their perception. Accordingly, managers of historic destinations are advised to identify tourists based on their perceptions and provide them with different angles of interpretation. For those who perceive the site to be part of their own heritage, it is recommended to facilitate and structure an emotional, intensive visiting experience without the presence of tour guides. On the other hand, for those who do not perceive the site to be part of their own heritage, such an attempt is not recommended, since this segment may benefit from the services of guides.

Before the findings are generalized, it can be argued that the main theme of the presentation and the nature of the history displayed have an effect on participants' responses. Specifically, it can be speculated that the results reflect the fact that the Anne Frank House is associated with atrocities and the Holocaust. In addition, this site can be classified due to its international significance as "world heritage" and at the same time "dissonant heritage". Clearly, future research should be conducted at other locations either associated or not with atrocities, as well as destinations not perceived as world heritage to allow for the generalization of the findings.

Future research could further explore whether the relationship between the individual and the destination is essential in understanding tourist behavior. Such studies may further develop the current under-

standing of visitation patterns to heritage settings. Such attempts could explore the possibility that in addition to one's perception of the site in relation to their own heritage, another dimension should be added, for example, whether it is classified as a World Heritage Site by UNESCO, or recognized at the local, national, or global level (Timothy 1997). Moreover, future research should explore the concept of "cultural distance" or "heritage proximity" (Uriely et al 2002) as a factor relevant to the perception of historic settings. It is also important to consider the relationships among individuals at the destination visited, since the sharing of experience (and emotions) could be a significant factor in shaping the outcome. The role of the book *Anne Frank: Diary of a Young Girl*, in relation to the tourist's cultural background, needs to also be understood. Specifically, do tourists from countries with a history of repression identify with Anne Frank's experience more than those from other countries. ■

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