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Tourist Destination Images and Local Culture

Using the Example of the United
Arab Emirates

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Tourist Destination Images and Local Culture

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Arab Emirates

Foreword by Prof. Dr. Sc. Othmar M. Lehner

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Foreword

Marketing research in Tourism, especially with a focus on a special region, is often approached from a solely functionalist perspective. Based on often out-dated theories, constructs are made applicable and hypotheses are tested without consideration of context or the dynamics of change. Especially in the realm of intercultural marketing, even current literature is grounded in long trodden stereotypes and a positivist paradigm of generalisation. Addressing these shortfalls in theory and literature, the author Verena Schwaighofer embarks on a qualitative, triangulated study on the intercultural artefacts in tourism marketing in the UAE.

The broader topic of this study make up marketing activities, especially image-creating and transferring activities of the United Arab Emirates. The subject is the influence of a personal cultural background and perspective, as well as the pre-set expectations of the marketing manager on the design and content of marketing material used for image creation and transfer. Using a Gap-analysis foundational assumptions are compared to the actual cultural image and its transfer.

For this purpose, Verena Schwaighofer sets up a deeply rooted qualitative study with a sociological background. Using an extensive Content-analysis and open interviews, data is collected on topics such as Religion, the role of women in society, body-language, traditions, diet and cuisine and on a meta level the cultural capital built by the “Sharjha”. Hofstede’s cultural dimensions are first critically examined and later used as a structuring framework for the evaluation of the data, without adapting its functionalist approach. The gained insights are often eye opening, especially from the view of European readers, when their picture of the “Arab culture” and the related stereotypes are challenged.

Besides a wide-ranging evaluation, discussion and appraisal of the data and the underlying context, the author elaborates on early explanatory models to elucidate the obvious difference between intention and perception in regional image transfer.

For this reason, the author examines the loss and resulting absence of an own distinct cultural identification within the UAE inhabitants. This feeling of loss may well be the result of other dominant influences of various cultures brought with by migrant labourers in the UAE, and the idiosyncratic over-emphasizing of only a few cultural artefacts, distorting the complexity and structural integrity of an UAE culture. As such, migrant labourers and the perceived loss of an own cultural identity are a truly global phenomenon, and insights gained in this context may therefore have high relevance to similar situations in other regions. Thus this thesis can serve as a connecting link to future research in this area, research that is drawing not upon functionalists’ generalisations, but upon respect and the will to understand phenomena in an alien context.

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List of abbreviations

Bn.	Billion
D'TCM	Department of Tourism and Commerce Marketing (Dubai)
F&B.	.....	Food and Beverage
FUJ	.....	Fujairah
GDP	.....	Gross domestic product
HH	.....	His Highness
Mill.	.....	Million
NCTA	.....	The National Council of Tourism & Antiquities
no.	.....	Number
ns	.....	not specified
PPP	.....	Purchasing power parity
SCIDA	.....	Sharjah Commerce and Tourism Development Authority
TDI	.....	Tourist Destination Image
UAE	.....	United Arab Emirates
UAQ	.....	Umm Al Quwain
UNESCO	.....	United Nations Educational, Scientific and Cultural Organization
UNWTO	World Tourism Organization
URL	Uniform resource locator
USD	U.S. dollar

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1. Introduction

Tourists all over the world are confronted with a wide spectrum of travel destinations (Pike 2005, p. 258). Numerous offers are provided to the customer and the choice is dependent on the destination's value for the individual person (Morgan et al. 2004, p. 48). Therefore, creating unique images of destinations and standing out from competitors has become a difficult task for destinations all over the world (Pike, op. cit.). For example, countries such as Italy, France or America already have strong brand images. People's ideas and associations concerning these destinations are consistent all over the globe somehow. Take France as an example. What comes to mind when thinking about this country? One often thinks of classy, fashionable or simply the high standard of living in this country. These descriptions are the confirmation of a strong destination brand as well as the creation of an image, setting France apart from its competitors in the market (Morgan et al., op. cit., p. 29). However, creating an attractive tourist destination image (TDI) and developing a brand fully charged with emotion is a complex process. The question for destinations should not be how they can beat their rivals, but rather how they might circumvent their fellow campaigners in order to build up a strong image in the long-term (ibid., p. 13).

1.1 The problem definition

Over the last years, the tourism industry has emerged as one of the largest and most rapidly developing economic segments across the world. The numbers of international tourist arrivals have continually increased over the past decades and are predicted to increase by 3.3 per cent a year between 2010 and 2030 (UNWTO 2012, p. 2). In addition to that, the service industry has already acquired an important position in the world economy. This fast developing sector is not only gaining more significance, but is also generating new job opportunities and innovative market segments on a global basis (Javalgi and White 2002, p. 563).

In the last ten years, the Middle East has been the most rapidly developing destination globally. Nevertheless, the unrest and the political uncertainty in the year 2011 led to a decline of eight per cent in international tourist arrivals in 2011, which in absolute numbers total 55 mill. arrivals compared to 60 mill. in the previous year. In addition to that, the number of international tourist receipts suffered as well and dropped from USD 51 mill. in the year 2010 to USD 45 mill. in 2011. Although the figures show a decrease in global tourist developments, the international tourist arrivals in the emirate of Dubai increased by nine per cent from the year 2010, with a total of seven mill. arrivals, to eight mill. tourist arrivals in 2011. In addition to that, the revenues of international tourism reached USD nine mill., which is a growth rate of 20 per cent compared to the previous year (UNWTO 2012, p. 12). The forecasts for the period between the year 2010 and 2030 predict an increase of six to eight per cent in global market share for the whole Middle East. Furthermore, it is predicted that arrivals by international travellers will increase by 4.4 per cent annually, which would lead to more than a

doubling of arrivals, from 61 mill. arrivals in 2010 to 134 mill. arrivals in the year 2030 (*ibid.*, p. 15).

As a result of the fast-growing tourism industry, there are many new and innovative destinations appearing in the tourism market competing with the already established ones (UNWTO 2012, p. 2) and in the tourism sector, destinations are the leading brands (Pike 2005, p. 258). The brands of destinations all over the world do not only affect the countries' governments but also the business sector in general (Papadopoulos 2004, p. 36). Tourist destinations need to have an individual brand image in order to differentiate themselves from competitors and render the individual destination most appealing to potential guests. Furthermore, the image and brand development need to be focused on the potential customers rather than on the individual developer (D'Hautesserre 2001, p. 306f). A destination brand is the outcome of the cooperation of different stakeholders such as the country's governments on a local and regional basis as well as the overall industry sector (Papadopoulos, *op. cit.*). Nevertheless, events like the terroristic attack of September 11, 2001 in New York, force the tourism industry to develop efficient destination marketing strategies. These developments of the surrounding environment make clear the necessity for the tourism sector to put a stronger focus on the countries' brand (*ibid.*, p. 41f). Finally and most importantly it needs to be stated that destination managers have to develop an image that is as authentic as possible (Haberman and Dolphin 1988, p. 15) and therefore, the local culture and tradition has to be the basis for the image development of a tourist destination (Hankinson 2004, p. 13). Furthermore, it is inevitable for destination managers to fully understand what kind of image already exists about the tourist destination in the minds of individual visitors (*ibid.*, p. 7) and consequently should have a holistic understanding of the different image types including the induced image (Howie 2003, p. 103), the organic image (Hankinson, *op. cit.*, p. 12), the transferred and the perceived image (Andreu et al. 2001, p. 50). To summarize, the cultural background, in other words the real culture of a country is of crucial importance for the strategic image development of a tourist destination (Shikoh 2006, *onl.*). Nevertheless, only 19 per cent of the United Arab Emirates' population are official citizens (CIA 2012, *onl.*) and especially big projects such as shopping centres, which are part of the image formation of a tourist destination, lack the historical background of the traditional Arab culture (Steiner 2010, p. 242). Therefore, the author wants to analyse if the traditional cultural background of the Arabian culture is included in the strategies of image developers in the United Arab Emirates and consequently detect a possible mismatch in communication between the real culture and the promoted image of the United Arab Emirates as a tourist destination.

1.2 The status of research and topic relevance

In chapters two to six, the author provides a detailed bibliographical review based on secondary literature, covering the topics of the image of tourist destination brands, the image

of the United Arab Emirates in general, as well as an insight into the Arabian culture and various theoretical models including both image and cultural-related concepts.

Morgan et al. (2004, p. 42) as well as Echtner and Ritchie (2003, p. 38) describe the overall image of a tourist destination as the outcome of different factors and elements, forming the specific image of a country. Pearce (1988, p. 163) claims that the image of a destination is a general idea people have in mind about a country, also called a destination stereotype. Destination strategies and brands need to be entirely coherent (Morgan et al. 2004, p. 64) and the management of services and therewith intangible goods in general is much more difficult than managing tangible goods (O’Cass and Grace 2003, p. 469). The conception of tourist destinations needs to be considered in a holistic view (Howie 2003, p. 73) and the development of a strong image in a global aspect cannot be realized from one day to the next (Lee 2009, p. 323). Morgan et al. (op. cit., p. 47f), Pike (2005, p. 258), Govers et al. (2007, p. 16) and Howie (ibid.) were in broad agreement that the image of a tourist destination needs to match the local conditions, characteristics, inhabitants and culture of the individual country. Balakrishnan (2008, p. 66), Hankinson (2004, p. 13) and Howie (op. cit., p. 75) suggest that the inhabitants and local culture of a country should build the basis for a successful development of a TDI. An alternative approach shows the significance of culture not only for the tourism industry, but also for the provided information about a destination, which is used by tourists during the process of choosing a travel destination. This research describes that the stage of avoiding unforeseen events differs from country to country and affects the image of a tourist destination even before visiting a country (Frías et al. 2012, p. 445f).

Frías et al. (2012, p. 446) state that it is inevitable for tourism service providers and managers to have a well-established knowledge and understanding of the culture of the individual tourist to successfully implement promotional activities. Furthermore, it has been argued that destination managers need to have a general understanding of their potential guests and the corresponding individual manners. According to this study, the observed cultural disparity of a country plays a part in the travellers’ selection of a tourist destination and the visitor’s loyalty (Chen and Gursoy 2001, p. 82f). Hankinson (2004, p. 7) identified the necessity of understanding the pre-existing image of a tourist destination in order to build up a strong and attracting image, as well as a successful tourist destination in the long-term. According to Ekinci and Hosany (2006, p. 137), developing the image of a tourist destination needs to consider the personality of a destination itself in order to be successful in the competing marketplace and generate a positive word-of-mouth recommendation on behalf of the consumer. Transferring the definition of Aaker (1997, p. 347) from a brand personality to a destination personality, it can be described as “the set of human characteristics” that are connected to a destination.

In contrast, Steiner (2010, p. 242) argues that big projects such as shopping centres and tourist attractions in The United Arab Emirates, with special focus on Dubai, form the image of this

country as a tourist destination. However, he states that these attractions lack the historical background of the traditional Arab culture (ibid., p. 246). Hankinson (2005, p. 31) suggests that future researchers emphasise the general influence of a culture not only on the absorbed image of a destination, but also on the linkage of the country's culture to the elements of its individually developed brand. According to Hunt (1975, p. 1f), little focus was given in previous research to the tourist destinations' image and therefore the tourism organizations and tourism service providers. This kind of image analysis is crucial for a tourist destination (ibid., p. 1). Steiner (op. cit., p. 244) states that the amount of literature covering a theoretical-based description for the positive development of the country as a tourist destination, with special focus on Dubai, is scarce. In addition to that, Frías et al. (2012, p. 438) point out that the existing literature has paid scant attention to the area of image development and the distinction of image based on the individual cultures. According to Balakrishnan (2008, p. 85), the branding of a tourist destination is an important aspect, as frontiers start to merge and the financial income based on destination branding is growing. As a result, the author would like to use parts of these suggestions as basis for the following, cultural-focused research.

In general, the status of prior theory in this specific research area can be categorized as an intermediate archetype and is placed between the nascent and mature stage of research. This archetype enables the opportunity to make use of a hybrid research method, mixing qualitative and quantitative methods (Edmondson and McManus 2007, p. 1158ff). The author provides a more detailed insight into the planned mixed research process, the qualitative media analysis and the qualitative interviews, in chapter seven.

1.3 The aims and objectives

The research topic of this master thesis can be classified into the cluster of Imagineering. First of all, the author defines how a TDI can be generally developed and outlines the critical factors and challenges in this area. Afterwards, the United Arab Emirates will be represented with focus on the economic, political and infrastructural situation of the country. Subsequently, the seven emirates will be analysed individually with regard to the transferred image as a tourist destination brand. The next step of this master thesis is the transition to the cultural aspect. The author will set up a basic foundation of the cultural background, identifying the various elements and cultural standards including the religion of Islam, the Arabic language and the role of women in society, to list some examples. The final step of the theory-based part is the provision of a theoretical foundation, including on the one hand theoretical models referring to the image development of destinations and on the other hand, models that provide a detailed insight into the cultural area of research. Finally, the aim of research leads to the overall research question of this master thesis, which needs to be analysed empirically in the second part of this paper. Therefore the seventh chapter provides an overview of the planned empirical methodology.

“To what extent are the strategies of image developers in the United Arab Emirates interrelated with the traditional cultural background of the Arabian culture when developing the image as a tourist destination brand?”

Both Hankinson (2004, p. 12) and Shikoh (2006, onl.) agree that the organic image of a country, including the historical background, local culture and traditions, should build the basis for the development of marketing and advertising campaigns and consequently a TDI. Early evidence hints at some gap between the strategies of image developers and the huge variety of the traditional Arabian cultural background. Therefore, the author will set up a basic understanding of the image development, the United Arab Emirates and the traditional Arabian culture as well as a theoretical foundation within the second and the sixth chapter. By conducting a qualitative media analysis and qualitative expert interviews, the author wants to find out which image is currently transferred, to what extent the traditional Arabian culture is integrated in the image strategies of image developers in the United Arab Emirates and finally detect a possible gap.

1.4 The overall structure

In order to give a general overview of this master thesis, this subchapter provides a short insight into the various chapters as well as the respective content. The second chapter deals with the overall image and brands, with focus on tourist destinations, as well as related challenges and obstacles and represents the basic information for the overall area of research. The third chapter focuses on the United Arab Emirates in an economic, political and infrastructural aspect. Afterwards, the seven emirates namely Dubai, Abu Dhabi, Ajman, Fujairah, Ras Al Khaimah, Sharjah and Umm al Quwain will be analysed in detail emphasizing the individual image as a tourist destination brand. The information is based on secondary literature, as a media analysis of existing material including brochures and websites will be carried out in the empirical part of this master thesis. In order to generate awareness concerning the cultural background and diverse cultural standards of the Arab society, the fifth chapter provides an insight into the Arabian culture itself. Therefore, cultural elements as the religion of Islam, the Arabic language, behaviour, body language and dress code, the women’s role in society, traditional clothes as well as food and beverages will be analysed in detail.

The theoretical approach of this master thesis is provided in chapter six and the selected models offer the opportunity to develop a deep comprehension of this subject matter and consequently consider the research area from a more theoretical point of view. The theoretical models include, on the one hand, approaches with focus on the elements and factors of influence of a TDI as well as the 3-GAP tourism destination image formation model. On the other hand, the Five Cultural Dimensions by Hofstede and the Iceberg Model of Culture form the basis for the theory of culture. In addition to that, the author reflects the theoretical

models, with focus on the cultural theory by Hofstede, in a critical aspect. Nevertheless, the author raises no claim of completeness concerning theoretical models with focus on the image of tourist destination brands as well as cultural concepts. The seventh chapter outlines the empirical research methodology, the selected mixed method will be explained and the propositions will be built. Afterwards, the qualitative media analysis and qualitative expert interviews will be described in chapter eight and nine. In chapter ten, the empirical research process including the results will be discussed and listed and finally, a discussion and conclusion, including a critical review and a future prospect, will be drawn.

2. Image and destination brands

Choosing a travel destination in times like these is not simply a choice, it is moreover a statement of lifestyle. What kind of journey is worth investing one's hard-earned money and relatively little leisure time into? The key to success for tourist destinations is to create a product that attracts potential consumers in an emotional way (Morgan et al. 2004, p. 60f). The tourist destination needs to offer something exceptional, otherwise the potential tourists will not be attracted (Howie 2003, p. 102). Therefore, a positive image development as well as a tourist destination's branding is inevitable to classify and differentiate one destination from another. As a result, the tourist should be attracted by a motivating communication strategy in order to select a specific tourist destination (D'Hauteserre 2001, p. 300).

"Images of destinations are in the 'mind's eye' whether these places have been visited or not." (Howie 2003, p. 101). To develop an assertive and coherent image, a country and therewith its marketing strategies need to be well positioned in the world's competing marketplace (Harrison-Walker 2011, p. 135f). In general, people have specific perceptions of tourism destinations all over the world, so-called country images. These images occur independently and often without influence of the countries' conscious development of a brand image. This is the outcome of different characteristics like the countries' culture, natural environment, traditions, artworks, music or celebrities, having their origin in this specific country. Consequently, country images affect the process of choosing a travelling destination (Morgan et al. 2004, p. 42).

Furthermore, the image of a destination is the outcome of different factors such as the recommendations and views of previous visitors, advertising campaigns like media statements in leaflets and newspapers or visible on television and the actual day-to-day life and local culture of the destination (Echtner and Ritchie 2003, p. 38). In addition to that, potential customers have individually formed images about a tourist destination based on their own experiences. Nevertheless, this perceived image often does not match the tourist destination's reality (Andreu et al. 2001, p. 50). The observed cultural disparity of a country plays a part in the travellers' selection of a tourist destination as well as the visitor's loyalty. Therefore, destination managers need to have a general understanding of their potential guests and their individual manners (Chen and Gursoy 2001, p. 82f), since the overall development as well as continuous control of the TDI components is the responsibility of the destination's management (Howie 2003, p. 102).

2.1 TDI and branding

In general, tourist destinations are specific areas where elements such as the local culture, the social system, the ecologic and economic situation as well as the political background can influence the public appearance in a positive, as well as negative way. Furthermore, the phenomenon of tourism in the respective country emerged unplanned or has been consciously

worked out (Howie 2003, p. 55). Pike (2007, p. 379), Ekinici (2003, p. 22), Agapito et al. (2010, p. 92) and Jenkins (1999, p. 2) agree that the most often quoted definition of a destination's image has been developed by Crompton (1979, p. 19) and is formulated as "the sum of beliefs, ideas and impressions that a person has of a destination." Destinations all over the world have specific characteristics at their disposal, like the countries' cultures and historical backgrounds as well as its natural resources and landscapes. For a successful tourist destination it is essential to add an emotional component to the offered experiences, in order to attract potential customers and to transfer as well as provide a sustainable promise and therewith product claim (Morgan et al. 2004, p. 64f).

2.1.1 Types of images

In order to develop a basic understanding of the various types and image terms referring to tourist destinations, the author subsequently provides a detailed insight into the differences between an induced and organic image, as well as a transferred and perceived image.

2.1.1.1 Induced and organic image

Generally a tourist's destination image can be distinguished between the induced image and the organic image. An induced image is the result of overall advertising campaigns and marketing efforts that the management of a tourist destination actively undertakes. Printed materials like leaflets and tourist booklets are part of these marketing campaigns. Furthermore, the induced image should result in a successful position in the competing marketplace. The second image, the so-called organic image, is the result of informal as well as passive information obtained about a specific destination. This knowledge is gained over a longer period in life by talking to people in the surrounding environment such as relatives and the family as well as the memories created by tourist booklets and media publications (Howie 2003, p. 103). The organic image of a tourist destination includes a broad range of components such as the history, local culture, traditions and beliefs of a country. Therefore, tourist destination managers cannot be in full control or affect these elements in their entirety. Nevertheless, these components in particular should be seen as the foundation for the development of advertising campaigns for a tourist destination. The organic image plays an important role when developing successful strategies and marketing activities. Furthermore, the promotion of a country itself starts at a previously developed level, as many individual tourist destinations have a historical background that leads to an organic image, fully loaded with positive attributes. These attributes need to be well sustained in order to keep up the positive image. Conversely, there are destinations with a negative historical background, such as an economic downturn that might end up with a negatively charged organic image. Moving away from a negative image necessitates a transformation of the tourist destination's goods and therewith demands high amounts of financial resources. To summarize, the organic image of a tourist destination can also be defined as the main image of a destination as well as what

potential customers have in their minds about a destination before actually visiting the country (Hankinson 2004, p. 12ff). Consequently, the author uses both image types in the theoretically based research process model in chapter 7.1. A detailed analysis of the organic image will be given in chapter five of the theoretical part of this master thesis. Exploring the induced image is part of the second and empirical part and includes printed materials, leaflets and the Internet presence of the individual emirates. In addition to that, the author has decided to analyse on-topic newspaper articles. Nevertheless, a detailed transcription of the research process is provided in the seventh chapter of this master thesis.

2.1.1.2 Transferred and perceived image

Besides the differentiation of an induced and organic image, it is necessary to clearly distinguish the transferred and the perceived image of a tourist destination as well. The transferred image can also be categorized as the element “pull” in the overall decision-making process of a tourist destination. The image is transferred through various means of communication and promotion campaigns by tourism organisations like the local and regional tourism boards or travel companies, as well as the information available in various media channels. In contrast, the element “push” is part of the perceived image and refers to the individual needs and expectations, as well as the motivational factors of the potential customer. Each individual has different pieces of information available and therewith the images of various tourist destinations are formed through this information existing in the customer’s mind (Andreu et al. 2001, p. 50f). However, to stay unique as a tourist destination, the image needs to be transferrable and meet consumers’ needs. Furthermore, the transferred message has to be trustworthy and sustainable in the long-term (Morgan et al. 2004, p. 65). The image of a tourist destination needs to be closely related to the real and currently-lived culture in the day-to-day life and characteristics of the individual country (Govers et al. 2007, p. 16). Once tourists travel to the destination, the promoted destination image will be confirmed or overthrown through tourists’ perceptions and experiences on-site (Echtner and Ritchie 2003, p. 38). Nevertheless, if the promoted image of a destination and the real culture do not match, so-called gaps might arise referring to the image formation of a tourist destination (Govers et al., op. cit.), which will be discussed in chapter six, providing the theoretical orientation of this master thesis. Finally it can be stated (Andreu et al., op. cit., p. 48) that for tourist destination boards and therewith tourism organizations, the actually transferred image of a tourist destination is of particular importance. The image development of a tourist destination needs to be seen as a framework of multiple data and information available, rather than a single process (Govers et al., op. cit., p. 15).

The overall development and communication of a specific image of a tourist destination can generally be seen as a benefit to other competitors (Frias et al. 2012, p. 437). The image that tourists have about a specific tourist destination is strongly linked to its success (Morgan et al. 2004, p. 61). Clearly defined positioning strategies can lead to the emergence of a specific

image potential customers have in mind about a tourist destination, both in a positive and negative way. Therefore, it is vital for tourist destination managers to develop positively charged brands in order to be attractive to tourists in the long-term (Gertner 2010, p. 383).

As a result, destination managers need to develop and actively maintain the image of a tourist destination as well as the respective personalities, including the emotional aspect of this respective destination, in order to be successful in the long-term and effectively place the product on the competing marketplace (Hosany et al. 2006, p. 12). On the one hand, destination managers need to develop an attractive destination image. On the other hand a destination (in other words a positively charged product) that stands out from the competing marketplace needs to be provided (Harrison-Walker 2011, p. 137). The image of a tourist destination cannot be seen as one single aspect, but rather as a holistic process that requires the integration of all parties concerned as well as making use of the positive factors of this entire system (Howie 2003, p. 1). The overall strategies of a destination need to be coherent as well as up-to-date and in keeping with the changing trends in the market (Morgan et al. 2004, p. 64). Summing up, destination managers need to have a holistic perspective when developing the branding strategies and therewith a tourist destination in general.

2.1.2 Development of a TDI

As destinations have different promotional channels to develop their brand and image, including marketing campaigns, direct promotional activities, Internet presence, printed informational material and public relations campaigns (Morgan et al. 2004, p. 59) and the strategies of a destination have to be coherent in its transmission (Howie 2003, p. 1), the following subchapter should provide a detailed overview about possibilities of how to develop a TDI as well as the elements that need to be taken into consideration for the branding of a tourist destination. Basically, there are four main elements to consider when developing a tourist destination in general. First of all, the available, accessible and adequate resources need to be used for the formation of tourist attractions. As a next step, suitable hotels and lodging facilities have to be set up. The third element is the availability of a well-performing transportation network. This is necessary to provide the potential travellers a tourist destination with easy access from the individual home countries. The fourth and last element covers the overall development of the tourist destination in a holistic view, including the factor of sustainability and the performance according to the changing marketplace in a long-term view (Howie 2003, p. 73).

According to Ekinci (2003, p. 21), the development of a successful and appealing destination image includes a three-step procedure including first the overall destination image, second the destination branding and as a third step the brand personality itself. These elements are directly interrelated with the tourist's self-image, including individual, essential needs on an emotional basis. As shown in the illustration below, the destination image is surrounding the

construct and consists of the subjective and personal information about a tourist destination, differing from person to person. The second step, destination branding, is crucial to building up the emotional aspect of a destination image itself and can therefore be categorized as inevitable. The third and last step is the destination personality, the human part of the process. This step is the key driver to arousing the destination image, using different characteristics like being unique or thrilling, or positioning itself as a family-friendly destination. To summarize, these steps and strategies are necessary in order to develop a unique destination image and brand, by utilizing selected interaction tools and product development methods to finally achieve a distinctive tourist destination personality (ibid., p. 22f).

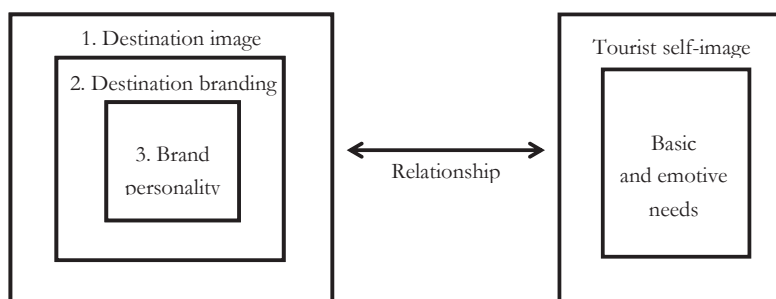


Fig. 1: Three-step procedure: Destination image, branding and personality
Source: Ekinci 2003, p. 21

Focussing on the aspect of branding, the brand itself can be seen as the strongest element in advertising a tourist destination and the most valuable element of a successful brand is uniqueness (Morgan et al. 2004, p. 60f). Four aspects should be considered when developing the branding strategies and achieve a unique position in the competing marketplace. The first aspect is distinctiveness. The overall statement or slogan of a destination needs to be strong, unique, clearly defined and distinguishable, even if the name of the specific destination or country was removed and therefore wasn't visible for potential consumers. The next aspect covers the area of singularity. If a destination tries to attract each and every target group, this would not only cause confusion in the mind of potential tourists but would moreover lead to a complex image development process. Therefore, the tourist destination needs to clearly define its target group in order to position itself appropriately in the marketplace. Acceptance is the third element and deals with the level of approval, not only on behalf of the tourists, but also on behalf of the inhabitants of the tourist destination (Harrison-Walker 2011, p. 141f). The local people need to support and should be in keeping with the overall strategies of a destination. Otherwise, there might be a difference between the transported and actually perceived promise and consequently the image about a country (Quelch and Jocz 2005, p. 231). The fourth and last aspect is translatability. The overall statement of positioning needs to

be coherent with the countries' values, but also clearly understandable and applicable by the concerned stakeholders (Harrison-Walker, *op. cit.*).

As Morgan (2004, p. 48) states, "Tourism requires image-making and branding grounded in the place's reality." However, destinations are different and therewith address different target groups. Successful tourism destinations need to know exactly what they are going to place in the competing market and they need to be aware of the individual guests' expectations and requirements. A successful destination image should not only appeal as being trustworthy, but also fit to the local conditions of the individual country (*ibid.*, p. 47f). Tourist places are more complex than tangible products and require a higher association with the countries' characteristics to attract our fast-moving society (Pike 2005, p. 258).

In conclusion, every culture is different and therefore the promotion and marketing of a tourist destination internationally is affected by this circumstance as well (Javalgi and White 2002, p. 563). Tourist destination managers need to be aware of what kind of image already exists about the country in the minds of individual travellers as well as companies across the globe. This knowledge is the essential basis for the development of a strong destination brand, which leads to an appealing and successful destination (Hankinson 2004, p. 7). In times like these, destination managers have a broad variety of marketing tools in order to generate a TDI. Nevertheless, the pride of the people working in an organization, as well as the local citizens living and working in a tourist destination itself, are some of the most valuable ways to reach a distinctive position in the competing marketplace, particularly through employees who are directly positioned at the front lines, dealing with the customers' expectations and needs. As a result, being proud of the country that one lives in, the organization that one works in, or the own cultural background is not only a strong emotional expression, but also part of daily motivation. Furthermore pride can strengthen working together in a team and additionally boost the individuals' commitment (Katzenbach 2003, p. 35). Therefore, developing a TDI often needs to begin with the people actually living and working in the country and can affect the image of the destination in a positive way (Balakrishnan 2008, p. 66). The local culture, tradition and beliefs, in other words the organic image, needs to be the basis for developing and advertising a tourist destination (Hankinson, *op. cit.*, p. 12f). In addition to that, destination managers need to be aware that the communication patterns in an intercultural way can differ completely from each other and might end up in difficulties like misunderstood content or an appearance (facial expression, body language) due to a lack of intercultural knowledge (Javalgi and White, *op. cit.*, p. 569).

According to Mr. Jeff Swystun, Global Director of Interbrand, the branding of a destination in fact leads to developing a brand of the individuals living or working in the respective country. These people are responsible for giving the tourist destination an image and symbolizing it. It is not about where a tourist destination is situated geographically, it is much more about the locals who make the difference and highlight the uniqueness of their countries

and tourist spots. Due to Mr. Swystun, the cultural background of a country plays a vital part when developing a strategy for branding and image creation of a destination (Shikoh 2006, onl.).

2.2 Challenges and obstacles

Developing a country's image as a tourist destination needs to be thoroughly considered to successfully develop a position in the competing marketplace (Morgan et al. 2004, p. 45). The process of engineering, managing and organizing the image of a tourist destination can be seen as a complex process in comparison to individual companies in the marketplace (Howie 2003, p. 55). As a result of its complexity, the brand development of a tourist destination cannot be compared to the branding strategies of traditional goods or services (Gertner 2010, p. 384). Tourist destination managers need to be aware of the internal situation of the individual country, in other words the strengths and weaknesses, as well as the external situation, including possible opportunities and threats. The overall development of a destination's marketing strategies and image need to be in line with the vision of the country's government and the local inhabitants, as well as the stakeholders concerned. Poorly developed strategies as well as an inconsistent image might influence the tourists' choice of destination for this specific country in a negative way. Once a country's image as a tourist destination has received a negative connotation, destination managers are forced to transfer the negative image into a more positive one by developing innovative, powerful and positive associations with the destination instead of getting lost in defending the negative image. The trigger of the problem needs to be analysed in order to move on with a successful transfer of a country's image in the long-term (Morgan et al., op. cit., p. 45ff). Nevertheless, only 19 per cent of the United Arab Emirates' population are official citizens (CIA 2012, onl.). As the tourism industry is directly linked to the service sector and individuals consequently build the major part in order to guarantee a high level of service quality, this results in a challenge for the United Arab Emirates (Balakrishnan 2008, p. 68).

In times like these, tourist destination managers need to recognize at an early stage if a tourist destination and its brand necessitates an innovative approach. A poorly managed tourist destination brand will lead to a failing position in the competing marketplace (Morgan et al. 2004, p. 68). Nevertheless, tourist destination managers do not have full control over the existing information, communication and publicity about their own destination image. The reason for this is the broad range of information sources available all over the world, including the experiences of a tourist's relatives, friends or colleagues, the overall media and print campaigns (travel brochures, books) as well as the entertainment medium containing films and celebrities (Gertner 2010, p. 384). Regardless, tourist destination managers must be in control of the communication media that are within their power, including self-developed advertising and marketing campaigns. It is necessary that these messages appear in the marketplace in a consistent way and transfer a proper image of the destination as well as the offered services. If

the transferred image does not represent reality on the ground, the customers' expectations are overthrown and cannot be met. As already mentioned, there are various communication channels that tourist destination managers cannot have full control over. Regardless, all possible efforts must be undertaken in order to guarantee a coherent and positive appearance (O'Casey and Grace 2003, p. 468). Furthermore, it is important to immediately react to a negative image or communication in order to avoid the destruction of the brand. The key to success is a permanent observation and control of the transferred messages, as well as being open and prepared for the changes a tourist destination brand requires. Each and every change that has to be carried out needs to involve the brand in a coherent way (Morgan et al., *op. cit.*, p. 74). According to Dinnie (2008, p. 52), tourist destinations and their promotional activities often fail to develop a unique statement for the country's strengths like beautiful beaches, an appealing culture or the positive way of living. Therefore, coherent promotional and marketing strategies, including materials and further advertising activities of a destination, are important tools in developing and maintaining not only an attractive image, but also in achieving a strong position in the tourism marketplace (Harrison-Walker 2011, p. 137).

Another important aspect that needs to be considered when developing the image of a tourist destination is the financial aspect. Various resources are needed in order to set up and maintain the individual strategies of a destination. These resources can be divided into the financial ones and into the more organizational part, including the factor of time (Harrison-Walker 2011, p. 144). To lay emphasis on the financial challenge, a comparison of the marketing budget of the company "Sony" and the annual budget of most of the national tourist destination companies all over the world, which is nearly the same, points out the obstacle for tourist destinations in general (Morgan et al. 2004, p. 62). According to Hankinson (2005, p. 25), tourist destinations having higher amounts of financial means at their disposals, are more likely to be successful when developing an attractive and positive TDI and brand. As a consequence thereof, elements such as the countries' historical background, local inhabitants, celebrities having their origin in this country or the overall status of the country are positively influenced (*ibid.*). Besides being constrained by limited financial resources, there are additional challenges that destination managers have to cope with, such as the political circumstances, both inside and outside the respective destinations, economic crises and terrorist attacks as well as natural catastrophes. In particular, the challenges regarding terrorism, political circumstances and possible negative media reports may be reasons for a negative image of a destination and could harm it irreparably (Morgan et al., *op.cit.*).

To summarize, the development of a successful tourist destination, its brand and therewith the transferred image and reputation is an on-going, long-term process. If the brand of a tourist destination is well managed and maintained, it can lead to tremendous success as well as to huge returns. One of the most important aspects is the involvement of the destination's vision

and has to be displayed in both the tourist commodities as well as the overall service experience. The brand of a successful tourist destination typically consists of a coherent, significant and attractive advertising campaign containing the core values and consequently has the potential to develop an enormously innovative and pioneering brand. Every tourist destination striving for a successful destination brand and image has to be aware of the strengths and advantages of branding. The tool of branding does not only offer the possibility to create a brand, fully loaded with emotion, but can also be seen as a tool to develop customer loyalty and therewith positively influence the individual image of potential customers (Morgan et al. 2004, p. 74ff). The overall branding strategies of a tourist destination need to be in line with the requirements of the concerned stakeholders (Balakrishnan 2008, p. 76). Finally it can be stated that the target of image developers needs to be an image development and transfer that is as authentic as possible (Haberman and Dolphin 1988, p. 15).

Although there has been lot of research done in the overall field of developing brands, there is still a lack of research in the area of branding tourist destinations and creating destination images. The first book in this field was released in 2002, and the first journal articles were published in the late 1990s (Pike 2005, p. 258f). In addition to that, there is a lack of research in measuring the image of a tourist destination in a more psychological aspect including the cultural background (Echtner and Ritchie 2003, p. 45). Furthermore, the expression image is linked to other phrases, such as reputation, awareness, mind-set, trustworthiness, confidence, and connection as well as the transferred statement. Due to the variety of definitions, it is hardly possible for a researcher to clearly evaluate the image of a specific country. In addition to that, the image might appear as surreal and fake when it comes to the emotional stage and human beings could possibly perceive the transferred image as controlled, smoothed, blurred and enhanced (Grunig 1993, p. 124). Until now, no profound scientific statements have been established about the image of the United Arab Emirates as a tourist destination brand with special focus on the incorporation of the Arabian culture when developing the image strategies. This fact consequently results in the need for research for this master thesis. Furthermore, this chapter partly builds the basis for the proposition building in subchapter 7.5 and include aspects as the importance for image developers having a holistic perspective when developing image strategies, different image types such as the organic and induced image as well as the transferred image of a tourist destination brand.

3. The United Arab Emirates

The following chapter provides a general overview of the economic and political, as well as infrastructural situation of the United Arab Emirates. This chapter is integrated in the proposition building process and the author considers the information described below as some kind of facts, which are generally fixed and not easily changeable in a country, as in the case of this master thesis, the United Arab Emirates. A detailed description of the propositions will be given in subchapter 7.5.

The United Arab Emirates, which are part of the Middle East, are located between the countries Oman and Saudi Arabia, bordering the Gulf of Oman and the Persian Gulf. The capital city is Abu Dhabi and the country is separated into seven divisions: Abu Dhabi, Ajman, Dubai, Fujairah, Ras Al Khaimah, Sharjah and Umm Al Quwain. In December 1971, the United Arab Emirates became officially independent from the United Kingdom. The country covers a surface area of about 83.600 square kilometres, counting a population of 5.314.317 mill. Emirati. Nevertheless, only 19 per cent of the country's population are official citizens of the United Arab Emirates. All in all, 23 per cent of the population are from other Arabian countries, 50 per cent from South Asian countries and eight per cent can be categorized as other immigrants including people from western and East Asian countries (CIA 2012, onl.). In times like these, the United Arab Emirates are characterised by a varied population in terms of religion, ethnic groups and societal structure, which can be rarely found in other parts of the world (Heard-Bey 2005, p. 360). Apart from languages like Persian, English, Hindi and Urdu, the official spoken language is Arabic (CIA, op. cit.) and the local currency is the Arab Emirate Dirham, abbreviated as AED (UAE Tourism 2012, onl.). The United Arab Emirates uses 75 per cent of its geographical surface for tourist progress (Trident Press Ltd. 2008, p. 144). In general, the country displays some typical features in a geographical as well as social context. These features include the slight number of local inhabitants and therewith a high number of foreign residents, a relatively small land area, a huge variety of environmental resources, a beneficial geographical location and therewith an international hub, and a harsh climate as well as the disparate division of oil and gas resources in the United Arab Emirates to the benefit of Abu Dhabi (Van Tilburg 2010, p. 123).

3.1 The economic situation

Oil and gas were discovered in the late 1950s and the first oil related manufacturing organizations then emerged. At that time, Dubai, for example, did not have a single hotel. Approximately ten years later, the emirate had two hotels in total and as a result Dubai was considered solely a centre for commercial operations. At the beginning of the 1990s the emirate developed as an exclusive tourist destination. Moreover, the country established as a destination for events including conventions and exhibitions (Van Tilburg 2010, p. 76ff). As oil and gas resources diminish in the future, the United Arab Emirates focused on an

enhanced economic diversification and used the oil and gas surplus revenues for further investments (Bagaeen 2007, p. 173).

In general, the economic situation of the United Arab Emirates can be categorized as an open economic system, recording a high per capita income as well as a large annual trade surplus. As a result of the country's commercial variation of supply, the percentage of the GDP resulting from oil and gas productions, declined to 25 per cent. In the year 2011, the United Arab Emirates' GDP in regards to purchasing power parity was USD 262.1 bn., the real growth rate 4.9 per cent and the PPP was USD 48,800. Furthermore, the GDP can be separated into three main sectors namely agriculture at 0.8 per cent, industry at 59.1 per cent and services at 40.1 per cent (CIA 2012, onl.). Compared to newly industrializing countries such as China, India or developed nations such as Singapore or the United States of America, the economy of Dubai has been developing at a higher rate (bin Rashid Al Maktoum 2007, p. 16). In general, the United Arab Emirates are attracting various investors from abroad due to the free trade zones, which provide the possibility for a 100 per cent foreign ownership as well as zero taxes (CIA, op. cit.).

There are two main reasons that affected the economic significance of the United Arab Emirates. One the on hand, the increased probability to detect oil resources and on the other hand the geographical location for refuelling airplanes (Van Tilburg 2010, p. 66). Industrialized countries consider the exportation of oil from Arabian countries as one of their most valuable products. This type of business was the reason for the development of the Arabian middle class as well as a profitable commercial segment (Al-Kandari and Gaither 2011, p. 269). It can be clearly defined that the geographical location, offering each emirate access to the ocean, plays an important aspect in the solid economic development of the United Arab Emirates (Heard-Bey 2010, p. 20). Nevertheless, the individual emirates differ considerably from each other in regards to the land surface as well as economic and environmental resources and therewith are limited with the individual economic undertakings (Heard-Bey 2005, p. 360).

Although the economic crisis in 2009 affected the country, the economic situation is slowly but steadily recovering. Therefore, the country has developed a strategic plan covering topics such as the enhancement of the citizens' educational possibilities, as well as generating more jobs in private sector companies in the following years (CIA 2012, onl.). Dubai's strategic plan, in particular, can be seen as a structure, outlining the country's future goals and the overall intended course, ensuring a high quality of living, equity and equal status not only for the United Arab Emirates' citizens, but also for immigrants. The five main categories covered in the strategic plan are the economic and social progress, the infrastructure including the rural and environmental situation, safety and equity as well as sublimity on the part of the country's rulers and authorities (bin Rashid Al Maktoum 2007, p. 7ff). According to Van Tilburg (2010, p. 69), the strategic plan of Dubai is more focused on dealing with issues and problematic situations that result from the exceptional progress of the emirate. Nevertheless, the category

of social progress includes the preservation of the country's personality and the culture in general, as well as the lifestyle (bin Rashid Al Maktoum, *op. cit.*, p. 12), which is of special interest for this specific master thesis. The enhancement of the cultural background is part of the social development in the strategic plan of Dubai. It includes the improvement of a guiding structure for cultural institutes and an amended guidance of the cultural field itself, the construction of facilities that support cultural undertakings, raising consciousness and focus of the significance of cultural actions, as well as the concentration on the qualitative aspect in general (*ibid.*, p. 29). As the country has a high rate of foreign workers and hence a rich cultural diversity, the rulers developed cultural principles and religious beliefs might be undercut by that (Van Tilburg, *op. cit.*, p. 93). According to Balakrishnan (2008, p. 72), the emirate of Dubai should put a special focus on the cultural and historical aspects when considering improvement of the city.

3.2 The political situation

Since November 2004, the United Arab Emirates' chief of state as well as the ruler of Abu Dhabi is His Highness Sheikh Khalifa bin Zayid Al-Nahyayan (CIA 2012, *onl.*). The vice president and prime minister of the United Arab Emirates is His Highness Sheikh Mohammed bin Rashid Al Maktoum, who is additionally the ruler of the emirate of Dubai (bin Rashid Al Maktoum 2007, p. 2). The form of government is a confederation with determined authorities, which are delegated to the United Arab Emirates' federal government (CIA, *op. cit.*).

The politics in the United Arab Emirates can be generally defined as stable, proactive and streamlined. Although the country's regulations are affected by the religion of Islam and therewith its values, they are open for enterprise, in other words pro-business. Furthermore, the political environment fosters a positive development of the economy as well as new and original commercial ventures and the trading industry is generally evolving as an important economic element of the seven emirates (Grant et al. 2007, p. 530). In the emirate of Dubai as an example, the three conglomerates of Sheikh Mohammed bin Rashid al Maktoum organize the overall progress: Dubai Holdings, which is the property owner of the skyscraper "Burj Khalifa", Dubai World, which is developing big projects including the artificial "Palm Island", and the third conglomerate Emaar, which is the property owner of the "Dubai Mall" shopping centre. In the emirate of Abu Dhabi, companies such as the Tourism Development and Investment organization are within power of the ruling family Al Nahyan. This company is engineering and maintaining projects such as the Emirates Palace hotel (Steiner 2010, p. 243). To summarize, the politics in the United Arab Emirates put a strong focus on the incorporation of the autonomy of each of the seven emirates (Heard-Bey 2005, p. 359) and strive for agreements suitable for all affected parties (*ibid.*, p. 370).

3.3 The infrastructure

The geographical position of the United Arab Emirates plays a decisive part in the development of the country's economy. Particularly in Abu Dhabi, Dubai and Sharjah the high volume of traffic necessitates a well-functioning transportation infrastructure. The metro project should positively influence the critical traffic situation (Grant et al. 2007, p. 522). After a construction period of 49 months, Dubai's metro 41-kilometre long network was opened in the year 2009 as the first city train in the United Arab Emirates and a further network expansion is under development (Heard-Bey 2010, p. 18). Focussing on Dubai, both harbour and airport strongly link the emirate with the world market and additionally play an important aspect in the emirate's commercial diversity (Van Tilburg 2010, p. 76). The airport in Dubai will be extended in order to cope with a capacity of 120 mill. travellers per year on six runways in total. One of the landing strips will be used for cargo airplanes only and therefore lays emphasis on Dubai as a logistical hub as well (Bagaeen 2007, p. 174). In order to provide easy access for international tourists, the United Arab Emirates have consistently invested in the countries' infrastructure including the six international airports in Abu Dhabi, Dubai, Fujairah, Ras Al Khaimah, Sharjah as well as Jebel Ali, which is located in Dubai as well. The international airport in Dubai was mainly developed for passenger handling, compared to the airport in Sharjah, which is more focused on the handling of cargo. The most famous airlines in the United Arab Emirates are Emirates, Etihad Airways, Gulf Air, and Air Arabia. They not only concentrate on the deluxe segment, but also offer products in the middle price segment (Grant et al., op. cit.).

4. The image of the United Arab Emirates

Image at the very basis is described as the illustration of a commodity or brand in the minds of the individual customers (Andreu et al. 2001, p. 49). Hunt (1975, p. 1) sees that the success of a tourist destination can be directly linked to the image of the respective country, perceived by individual tourists and potential guests. Every year, tourism providers such as holiday destinations, airlines or vacation spots spend huge amounts of money in order to develop the image of their respective tourism business. Nevertheless, in the same article Hunt writes that images can be influenced by recent events happening in the specific country, natural resources available in the surrounding environment, the climate conditions as well as the local inhabitants, all embodying a particular picture of the country. These factors may affect the image of a destination in a positive or negative way (ibid.). "Destination brands are inextricably linked to the image of the place." (Hankinson 2004, p. 13). According to Hofstede G. and Hofstede G. J. (2011, p. 457), the same brand, in our case the transferred image of a destination brand can cause different reactions and might have a diverse focus in various cultures. Therefore, developing a deep understanding of the destination's image is important for a destination in order to be successful in the long-term (Hunt, op. cit.). Especially in the United Arab Emirates, the tourism industry is emerging as a considerable part of the positive economic progress of the country (Grant et al. 2007, p. 508). The continuous development of the tourism sector is part of the United Arab Emirates' strategies for the enhancement of the country's economy. Consequently each of the seven emirates is undertaking huge investments in tourism infrastructure, including the expansion of the transportation network, hotel projects or the development of leisure facilities (Trident Press Ltd. 2008, p. 143). Not only the developments in the tourism industry, but also in the sporting sector, including events with guests from all over the world, are drawing attention to the United Arab Emirates (Grant et al., op. cit., p. 524). The geographical location of the whole Arabian Peninsula can be seen as a major reason for the country's positive and constant development over the last centuries in economic, historical, cultural and religious aspects (Saleh 2010, p. 34).

According to Trident Press Ltd (2008, p. 146), effective marketing and advertising campaigns are playing an important role in creating a thriving tourism destination. Tourism agencies as the Abu Dhabi Tourism Authority (ADTA) or the Department of Tourism and Commerce Marketing in Dubai (DTCM) are working together in order to achieve this goal. In addition to that, some companies including airlines and hotel groups play a part in pushing the marketing activities to represent the United Arab Emirates as a tourist destination all over the world (ibid.). As a result, a lot of attention is focused on developing the image and therewith the brand of the country, with emphasis on the tourism destination of Dubai. In the year 2010 USD 275 bn. were invested to enhance the image of Dubai, expanding the airport and harbour systems as well as providing new infrastructure for events. These investments are improving the brand not only from a business perspective, but also in tourism (Jones 2007,

onl.). Steiner (2010, p. 242) argues that big projects in Dubai, including the world's tallest skyscraper "Burj Khalifa" and the skiing hall can be seen as key drivers to form the destination's tourism image on a worldwide basis. Nevertheless, he (*ibid.*, p. 240f) states that the development of the Arab States of the Persian Gulf as tourist destinations fail to include the historical and social elements of the culture and mainly consist of artificial attractions. Although in former times history was the main aspect for the regions' tourism development, the trend is now moving towards the hyper-realisation of tourist areas in order to maintain the successful market position (*ibid.*). Hyper-real projects try to appear as real spaces, even if they are artificial as a whole, such as the skiing hall inside of the Dubai Mall shopping centre, surrounded by the desert outside of the mall. These hyper-real projects are not only designed for the comfortable and simple use of tourists, they also offer the destination managers the opportunity to develop and transfer an innovative and novel image of the individual tourist destination (Steiner 2010, p. 244f). Steiner (*ibid.*, p. 249) states that high numbers of artificial attractions and therewith hyper-real projects are connected with a stable power structure and leadership. Especially, the United Arab Emirates have taken over the leading position in generating artificial tourist destinations in the Arab world. Nevertheless, these tourist attractions lack the involvement of the traditional Arabian historical culture (*ibid.*, p. 242). Therefore, the following subchapters provide an insight into the existing images of the seven emirates using secondary literature as basis. A qualitative media analysis in this aspect will be conducted in the second and empirical part of this master thesis, to further examine the TDI as well as the respective strategies.

4.1 The emirate of Dubai

The emirate of Dubai, a city-state, developed from a simple desert landscape not only to a recognized centre of commerce, but also to a well-known and most exclusive tourist destination all over the world. This was achieved by a refurbishment in a design and geographical aspect (Lee 2009, p. 313ff). Although the economic history records highs and lows, Dubai always had a strong future-oriented focus (Van Tilburg 2010, p. 65), and emerged as a major town over the past several years (bin Rashid Al Maktoum 2007, p. 12). Dubai can be seen as a local hub for the commercial industry, an appealing travel destination for tourists as well as a secure and positive area to reside in (*ibid.*, p. 32). The geographical location of the emirate positively influences the emirate's economic development on a global basis, building a commercial centre between the far eastern countries, Europe and the United States of America (Heard-Bey 2010, p. 18).

In previous times, Dubai was a quiet town for fishermen and pearl divers, dependent on the ocean as a resource. Due to the leadership as well as the vision of Sheikh Rashid Bin Saeed Al Maktoum from the year 1958 till 1990 and since 2007 his youngest son Sheikh Mohammed bin Rashid al Maktoum as a ruler of Dubai, the emirate developed as a solid strategic destination in the United Arab Emirates. Dubai kept up with the times and constantly looked

ahead for future developments. As a result, the emirate successfully initiated and combined different sectors as the trading industry, commerce in general, and the shopping branch of trade, as well as tourism activities and ventures, were developed and finished within short periods of time (Balakrishnan 2008, p. 67f). Dubai is one of the most rapidly developing metropolises of the world (bin Rashid Al Maktoum 2007, p. 26) and is globally rated as one of the most secure places with a low crime rate (ibid., p. 36). Dubai is considered an innovator concerning safety standards (Lee and Jain 2009, p. 240). The emirate's expansion in an economic aspect primarily took place in the western region between Abu Dhabi and Dubai, as well as in the backcountry desert (Heard-Bey 2010, p. 18). In the 1990s, the rulers of the emirate started to develop Dubai not only as a business-focused destination, but also began developing the country as a brand itself (Van Tilburg 2010, p. 68).

Dubai is the most well-known of the seven emirates and is not only famous because of athletic events and shopping celebrations, but also for its experiences and tourist sights including the shopping centre "The Mall of the Emirates" which is equipped with its own skiing hall (Grant et al. 2007, p. 508). The "Burj al Arab", the first hotel categorized as a seven-star hotel worldwide, is not only the most famous hyper-real project in the United Arab Emirates. The main purpose for building this hotel was the branding and marketing of the whole destination. The design of the hotel is in the form of a conventional dhow boats canvas and this symbol plays a major role in the international image and distinctiveness of Dubai as a tourist destination. Another tourist attraction well-known globally is the "Burj Khalifa", the world's tallest skyscraper. The design of this building resembles the six-petaled flower of the desert. These hyper-real ventures are symbolically important for the tourist destination itself and the significance is created by the usage of an exceptional design. To summarize, the main purpose of hyper-real projects is the development of a specific TDI and therewith brand awareness on a global basis (Steiner 2010, p. 247f). Not only the development of exclusive hotels, company buildings, shopping centres, places of residences and recreational facilities but also the property expansion and the chance for foreigners to buy their own place of residence, play an important role in the enhancement and strengthening of the overall image of the city (Bagaeen 2007, p. 175). These big ventures positively influence the image of Dubai all over the world and point out that nothing is beyond the emirate's power (Van Tilburg 2010, p. 68). Projects including the construction of artificial islands like the "Palm Island" or "The World" attract public attention in the media and consequently strengthen the image and status of Dubai as a travel destination (Lee and Jain 2009, p. 243).

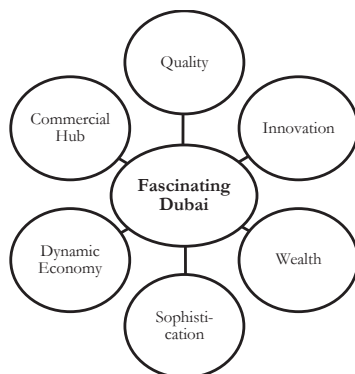


Fig. 2: Dubai brand management map

Source: Lee and Jain 2009, p. 24

As the illustration above shows, several elements play a part in forming the image of Dubai as a fascinating tourist destination, including the aspects of quality, innovation, wealth, sophistication, and a vibrant economic situation as well as its strength as a commercial hub (Lee and Jain 2009, p. 241). According to Elsheshtawy (2010, p. 248), Dubai can be seen as a benchmark for tourist destinations in the Arabian regions. Although the emirate is struggling with some financial problems, the efforts of other regions and Arabian countries do not achieve the same successful results and attention in media channels as Dubai. It embodies a successful example in developing an innovative tourist destination (Steiner 2010, p. 249f). A lot of Dubai's success can be traced back to the confident and farsighted guidance of its rulers (bin Rashid Al Maktoum 2007, p. 17). Over the past years, the rulers of the emirate always had a strongly focused vision, successfully leading the country even in difficult periods, which in turn positively affected the emirate's development in an economic way (Van Tilburg 2010, p. 67). Aspects such as the availability of a labour force, areas available for development, a well-established service industry and infrastructure, strict rules and policies, and the beneficial geographical location, as well as being open-minded toward different cultures, are supplementary factors of success and a country's positive and secure image (bin Rashid Al Maktoum, op. cit.). The aspects of safety and the innovative infrastructure are appealing to both travellers and companies alike, and these increase the attractiveness not only as a city for travelling to or investing in, but also for living and working (Lee and Jain, op. cit., p. 235). All of these factors consequently transformed Dubai's global appearance (ibid., p. 240).

The overall marketing activities do not only draw a lot of attention to this emirate, but they do develop an overall consciousness of the United Arab Emirates on an international basis (Grant et al. 2007, p. 508). Dubai's brand strategy with focus on developing a unique image is assisted by various promotional activities and new developments. The main focus is to promote the emirate as a holistic consumer experience rather than one single product (Lee

and Jain 2009, p. 241f). Destination managers have to be aware of the actions and campaigns the city is conducting itself, as well as how Dubai is viewed by the society all over the world. Although the marketing campaigns in the past decade can be seen as successful, various challenges might affect the image of the emirate in a negative way (Lee 2009, p. 313). According to Lee (*ibid.*, p. 323), there are three main internal problems Dubai is currently struggling with: the pricing, the transportation infrastructure and the topic of privacy. Dubai has positioned itself in a high price segment. Consequently, potential visitors of the middle society class fail to be attracted. The threat of this positioning strategy might lead to a decrease in visitor numbers and therefore be critical to the successful maintenance in an economic aspect, as well as the progression of further companies doing business in Dubai. The second internal problem Dubai is confronted with is the transportation infrastructure. The available means of public transport are scarce and partly affect the image of Dubai in a negative way. Therefore, the city-state will be forced to generate and sustain a well functioning public transportation network (*ibid.*, p. 317f). The third and last internal problem of the emirate is the topic of liberty and privacy. These two factors can be seen as crucial when developing an appealing TDI with the goal of attracting potential customers. Although the emirate's positioning focus as a tourist destination lies on being innovative and advanced, Dubai is currently restricting Internet access to content covering topics such as religion, culture, terrorism and the lottery. In order to develop and maintain a successful image on a global basis, it is critical for the emirate of Dubai to overcome these problems (*ibid.*, p. 321ff). Nevertheless, with its strongly focused positioning strategies, the emirate is already attracting a more varied target group and therewith ensures a solid tourist segment (Van Tilburg 2010, p. 80).

To summarize, Dubai is no longer solely associated with the oil business (Bagaen 2007, p. 187) and the emirate has successfully merged business with the tourism-oriented segment. The fast development to an urban city, including shopping centres, hotels, attractions and man-made islands were the key factor of success (*ibid.*, p. 174). According to Hvidt (2009, p. 411f), there are five main reasons for the successful development of the emirate. The low number of people living in the country, the small land surface, the revenues generated through the availability of oil which consequently offered the possibility of further investments and the status as a city to gain a high income. Further reasons are the high volume of reserves of excess capital from the past, the overall structure to easily find a solution as well as the substantial participation of the government in order to manage capital expenditures (*ibid.*). Destination managers of Dubai have established an image of a holistic consumer experience, distinguishing itself from competition in the marketplace (Lee and Jain 2009, p. 240ff).

4.2 The emirate of Abu Dhabi

The emirate of Abu Dhabi is ruled by His Highness Sheikh Khalifa bin Zayid Al-Nuhayyan (CIA 2012, onl.) and covers approximately 70 per cent of the United Arab Emirates' land

surface (Trident Press Ltd. 2008, p. 150f). As in Dubai, the pearl industry was the core industry for generating revenues for a long period. Due to the rule of Sheikh Shakbut, who was replaced by Sheikh Zayed bin Sultan an-Nahyan in the year 1966, the overall economic situation of Abu Dhabi was negatively influenced and decelerated commercial progress was the result (Van Tilburg 2010, p. 95ff).

In order to generate an overall guidance for the long-term successful economic development of Abu Dhabi, Sheikh Khalifa bin Zayid Al-Nuhayyan charged the Abu Dhabi Council for Economic Development, the Department of Planning and Economy as well as the General Secretariat of the Executive Council with the development of the Abu Dhabi Economic Vision 2030 (Abu Dhabi Council for Economic Development 2008, p. 3). These procedures were set up in agreement with the private sector. In addition to that, the development of the concerned stakeholders needs to be consistent and the main targets have to be kept in mind continuously (ibid., p. 7). Bearing in mind the overall vision, “Abu Dhabi as a sustainable, diversified, high-value-added economy that encourages enterprises and entrepreneurship and well integrated in the global economy leading to better opportunities for all.” (ibid., p. 19), nine elements have been established which cover social, political and economic topics. Some extracts are the enhancement of the private sector and business relationships on a global basis, being resource-efficient, offering a high-quality educational, health and infrastructure system on a safe foundation and the preservation of the country’s cultural background, traditions, beliefs and values (ibid., p. 7), which is of special interest in this master thesis.

By being equipped with a well-functioning transportation infrastructure, the emirate is positioning itself in four different areas, namely the commercial, cultural, holiday and sport sectors. Furthermore, the various islands, seashores and different attractions, built upon the cultural background of the country, are not only appealing to potential tourists but also to the local population (Abu Dhabi Council for Economic Development 2008, p. 119). Generally the emirate promotes itself as an exclusive tourist destination, attracting guests from the higher social class. Projects such as the construction of the 27-square-kilometre “Saadiyat Island” should enable the development of an appealing tourist destination (Van Tilburg 2010, p. 109f). This big tourist venture in Abu Dhabi, with a budget of approximately EUR 213 mill., is being constructed by the Tourism Development and Investment Company (TDIC) in cooperation with various private division organizations (Trident Press Ltd. 2008, p. 150). With the construction of this island the emirate is focusing on the establishment as a significant cultural site (Auswärtiges Amt Deutschland 2012, onl.). Based upon a recent investigation in a professional journal, named “Objexts”, five different attractions will be developed on “Saadiyat Island”, namely the Louvre, built by Jean Nouvel, the Sheikh Zayed National Museum, built by Sir Norman Foster, the Center for Performing Arts, built by Zaha Hadid, the Maritime Museum built by Tadao Ando as well as the Guggenheim museum, which is going to be built by Frank O. Gehry. The Louvre should be an architectonic wonder of the world

like the Empire State Building in New York or the Burj al-Arab in Dubai (Objexts 2012, p. 67) and the Guggenheim museum in Abu Dhabi is planned to be the world's largest (Bagaeen 2007, p. 184). The official opening for the Louvre is expected to be in the year 2015, the Sheikh Zayed National Museum in 2016, the Guggenheim museum in the year 2017 and the Center for Performing Arts as well as the Maritime Museum in the second phase between the year 2018 and 2020. The infrastructure on the island is already at an advanced stage including a road network, a transportation connection to the airport, the highway and a bridge to the city centre of Abu Dhabi. Further attractions including hotels along a nine-kilometre long beach, mansions and a golf course are planned. "Saadiyat Island" is to become home to about 145.000 people and emerge as one of the most attractive areas of Abu Dhabi (Objexts, op. cit., p. 69ff).

The emirate is already striving to emerge as a top-class tourist destination by developing various exclusive offers as well as being an excellent service provider. Abu Dhabi has put high financial efforts into the marketing strategies and ventures and therewith the development as a tourist destination brand. Additionally, tourism offices in Europe should strengthen the advertising campaigns of this emirate (Abu Dhabi Council for Economic Development 2008, p. 119). The Abu Dhabi Tourism Authority (ADTA) was established in the year 2004 and is not only developing the country's overall strategy as tourist destination, but also collaborating with various local hotel suppliers, airlines and destination management organizations. The goal is to foster the emirate's appearance and image on a global basis as a top class tourist destination. The government's annual budget, provided for promotional activities, advertising campaigns and for implementing the overall strategies including the opening of international tourism offices in Europe, is valued between USD 20 mill. and USD 25 mill. Additionally, educational programs for the tourist service sector are part of the Abu Dhabi Tourism Authority's targets (Trident Press Ltd. 2008, p. 147). It can be stated that Abu Dhabi is offering exclusive and distinctive tourist sites and therewith differentiates itself from other destinations in the surrounding area (Van Tilburg 2010, p. 110).

Summing up, Abu Dhabi and Dubai display various distinctions concerning geographical location, previous history and different development strategies related to the respective emirate. Due to the few oil reserves, Dubai needed to develop new possibilities in order to generate incomes and as a result the emirate's entry took place earlier in comparison to Abu Dhabi, which possesses higher financial and oil resources in general. In addition to that, the strategic plans might harm the positive development of the two emirates. For example, both Abu Dhabi and Dubai are focusing on the expansion of the transportation infrastructure, which could result in excess capacity. Nevertheless, a connection of the two emirates, apart from different structures, is inevitable for a successful future development of the United Arab Emirates (Van Tilburg 2010, p. 121f). Although the available literature referring to the image of Abu Dhabi and Dubai generally dominates, Heard-Bey (2005, p. 359) state that the other

five emirates promote their individual benefits as well.

4.3 The emirate of Ajman

The emirate of Ajman has a total land surface of 260 square kilometres (Heard-Bey 2010, p. 19) and is the smallest of the seven emirates (Kabasci et al. 2007, p. 424). The ruler of Ajman is Sheikh Humaid bin Rashid al-Nuaimi (BBC 2012 B, onl.). This emirate takes advantage of its immediate proximity to Dubai and Sharjah (Heard-Bey 2005, p. 366). Although Ajman has no oil at its disposal (Kabasci et al., op. cit.), the emirate set up an appropriate industry (Heard-Bey 2005, op. cit.). The emirate's biggest shipbuilding facility, the Arab Heavy Industries Company, is located in Ajman and is the largest producer of steel in the United Arab Emirates. Although Ajman is a calm, small town by comparison to the emirates of Abu Dhabi, Dubai or Sharjah, this emirate has two main attractions for tourists, the Kempinski Hotel and Resort as well as the Fort Museum. In addition to that, the emirate offers a white sandy beach reaching from Ajman to Sharjah (Kabasci et al., op. cit., p. 424ff).

4.4 The emirate of Fujairah

Fujairah is ruled by Sheikh Hamad bin Muhammad bin Hamad al-Sharqi (BBC 2012 B, onl.) and is the only emirate located on the east coast as a whole (Heard-Bey 2010, p. 19f). Compared to the western regions of the United Arab Emirates, which are characterised by desert scenery, the eastern region features a mountain landscape, the so-called Hajar Mountains. Due to its humid climate, the region is favourable for agriculture, including the cultivation of various types of fruits, vegetables and date trees. The fishery is another important line of business for this emirate. In former times, the coastal villages were cut off from other parts of the interior. Therewith, the cultural background, as well as the mind-set of the inhabitants of Fujairah differ considerably from other populations in the United Arab Emirates (Kabasci et al. 2007, p. 464f). In addition to that, some parts were difficult to access by land. The expansion of the road network has improved the accessibility of the eastern coast in general. The harbour and the international airport are important factors for maintaining a solid economic situation (Heard-Bey, op. cit.) and the emirate benefits from its favourable geographic location (Heard-Bey 2005, p. 359). Furthermore, Fujairah has taken over the leading position in the United Arab Emirates concerning the nautical service industry (*ibid.*, p. 366). All in all, the atmosphere on the east coast of the United Arab Emirates is relaxed and easygoing, which is especially attractive to tourists who are looking for recreation. Fujairah is not only a privileged region for agriculture, fishery (Kabasci et al., op. cit.) and the nautical service industry (Heard-Bey 2005, p. 366), but the mountain landscapes and the underwater world are appealing to visitors as well (Kabasci et al., op. cit.). This emirate is also the starting point for trips to the Hajar Mountains (*ibid.*, p. 472).

4.5 The emirate of Ras Al Khaimah

Ras Al Khaimah is the northernmost point of the United Arab Emirates (Heard-Bey 2010, p. 19) and is ruled by Sa'ud Bin-Saqr al-Qasimi (BBC 2012 B, onl.). This emirate offers diverse experiences, including small towns of fishermen, a calm capital city, oases, green areas, sand dunes, coastal areas with beaches and the mountain scenery, with high amounts of natural deposits. Consequently, Ras Al Khaimah is the biggest manufacturer of cement in the Gulf region. In addition to that, the production of pharmaceuticals is another line of business and the biggest producer of medical products of the entire region is located in this emirate (Kabasci et al. 2007, p. 442f). Since 2004, huge property projects were undertaken under the guidance of the emirate's crown prince (Heard-Bey 2005, p. 366). Furthermore, the construction of leisure facilities and tourist attractions such as the island Al-Marjan, the Saraya islands or the coastal project Mina al-Arab and Al-Hamra, should make the emirate appealing to visitors (Kabasci et al., op. cit., p. 444f). According to Kabasci et al. (ibid.), the emirate is promoted as the top of the United Arab Emirates and should consequently attract investors, property owners and tourists.

4.6 The emirate of Sharjah

Sharjah, using the term "Cultural Capital" as an advertising slogan (Heard-Bey 2005, p. 366), directly borders the emirate of Dubai. The city centre of Dubai is only a distance 14 kilometres away (Heard-Bey 2010, p. 18). Sharjah is the third largest, but also the only emirate that extends its territory along the west- and east coast of the United Arab Emirates (Kabasci et al. 2007, p. 390). The ruler of this emirate is Sheikh Sultan bin Muhammad al-Qasimi (BBC 2012 B, onl.). The focus of this emirate is to emerge as central point for learning and further education possibilities (Heard-Bey 2005, p. 359). Tuition-based educational institutions, liable to charges offer students from different regions including India and the Arabic regions various training opportunities. Additionally, many small companies have locations in Sharjah (ibid., p. 366) and the industrial sector, freight traffic and agriculture form further significant lines of business. The tourism industry and the real estate sector are of major importance to the emirate (Kabasci et al., op. cit., p. 391). Although the consumption of alcoholic beverages is generally not allowed in public areas of the United Arab Emirates, various hotels offer the possibility to consume alcohol inside hotel buildings. However, the emirate Sharjah officially prohibits the consumption of alcohol completely (ibid., p. 46) and is very strict in regards to local customs and morals. To summarize, Sharjah is the centre of culture in the United Arab Emirates and provides various markets, so-called souks, as well as museums. In 1998, the emirate received the title "Arab World's Cultural Capital" from the UNESCO (ibid., p. 391f).

4.7 The emirate of Umm Al Quwain

This emirate, with approximately 770 square kilometres land surface, (Heard-Bey 2010, p. 19) is the second smallest of the seven emirates and is located between Ras al Khaimah and

Sharjah (Kabasci et al. 2007, p. 434). The total coastal area is 30 kilometres long (Heard-Bey, op. cit.) and Umm Al Quwain is ruled by Sheikh Saud bin Rashid al-Mualla (BBC 2012 B, onl.). As the emirate has generally no oil deposits, the fisheries as well as agriculture are the most important lines of business (Kabasci et al., op. cit.). With focus on the tourism industry, the emirate offers attractions including a fort, an aquarium and a water park. The planned project of “Madinat Al-Salam”, in other words “Al-Salam City”, should enlarge the emirate’s offer regarding the real estate sector and commercial as well as tourist facilities (ibid., p. 436ff).

To summarize, the seven emirates differ not only within regard to individual land surface, location and leadership, but also the individual lines of business, tourism offers, diverse attractions and therewith their respective images, all work together to make each of the seven emirates unique.

5. A cultural perspective

When developing and measuring the image of a tourist destination, several aspects need to be taken into consideration. This ranges from more functional elements like the landscape, level of prices, climatic conditions, offers of attractions and entertainment facilities, to the more psychological elements, which include the local culture, traditional foods, the overall atmosphere and the level of prominence of the tourist destination (Echtner and Ritchie 2003, p. 45). The cultural aspect plays a major role when developing and designing a product or a service and is therewith omnipresent. Furthermore, the cultural component in advertising campaigns and publicity in general has gained increasing importance since the 1990s (Hofstede G. and Hofstede G. J. 2011, p. 455ff).

In these times of globalisation and increasing international collaborations, meeting and communicating with people from different cultural backgrounds is becoming part of the daily work routine. Therefore, an intercultural understanding is critical to success in the long-term. Individuals need to deal with diverse and unfamiliar situations and especially in the work environment, the way of coping with intercultural issues is essential (Thomas 1996, p. 15). Nevertheless, cultures and individual people cannot be categorized into one single culture. Cultures are interacting constructs, ranging from situations in the family, at work, in the local region to the country's nation (*ibid.*, p. 62f). According to Hofstede G. and Hofstede G. J. (2011, p. 418ff), there are three main elements, which could be the reason for conflict situations between two different countries and therewith cultures. The first and visible element is the character and the personality of a country, including the respective language or religion. The second invisible element can be seen as the core of a culture. It includes the values, in other words the mental programme or software of each individual person. The term mental programme will be discussed in detail in subchapter 6.5. The third and last element is invisible as well and incorporates organisations, regulations, dominating principles and therewith the organisation of the family and business lives, the media, universities or the government of a country. The general basis for the three elements is the history of a country and its culture (*ibid.*).

5.1 The Arabian culture and cultural standards

In general, the term cultural standard can be seen as the individual types of perception, ways of thinking and acting, and also how a specific culture assesses something (Thomas 1993, p. 381). The behaviour of individuals is judged and adjusted based on the respective cultural standards dominating in the country (Thomas 1996, p. 150). To understand a culture and therewith the specific cultural standards, the view of the observer should not be monodirectional, as this might lead to the formation of stereotypes about a country's culture (*ibid.*, p. 158). As local inhabitants are part of representing the image of a country (Hunt 1975, p. 1), the roots of changes and innovations in the United Arab Emirates are deeply positioned

in the country's official religion of Islam, as well as the cultural backgrounds, traditions and habits (Grant et al. 2007, p. 527). Even though the culture in organizations and business relationships in the United Arab Emirates has changed over time, the local people keep to the traditions and values of the Arabic culture (Anwar and Chaker 2003, p. 54) and daily routines are still based on religious procedures and cultural traditions (Grant et al., op. cit.). In the following subchapters the author provides an insight into the various elements and cultural standards, in other words the organic image of the Arabic culture.

5.1.1 The Religion of Islam

Islam is a widespread religion in regions including the Arabian Peninsula, parts of China, Morocco and areas of sub-Saharan Africa. There are regions in the south of France, Vienna, Berlin, Paris or New York where followers of Islam are resident in as well (Elger 2008, p. 8).

In general, Muslim people in Arabian countries are strongly connected to the religion of Islam and the statements of Allah and Muhammad are the most reliable and believable resources for general information as well as to understand the ancient history or upcoming happenings. Furthermore these statements have a higher substance in comparison to knowledge provided by family members, relatives or leaders of the country. In general, Muslims in the Arabian countries are proud of their roots in the religion of Islam, the Arabic culture, customs and the Arabic language. As Arabic was selected as appropriate language for the Koran, people in Arabian countries are convinced that Allah has chosen this specific language due to its perfection. The religion of Islam forces Muslim people to consort with each other in order to obtain well-being for both parties (Al-Kandari and Gaither 2011, p. 269ff). According to Al-Kandari and Gaither (ibid.) prophet Muhammad stated, "The hand of Allah is with the hand of the group" and this assertion should point out the importance of the community and solidarity. Nevertheless, Islam does not only stand for a religious confession. Moreover it can be seen as a culture and consequently influences other cultural areas such as daily life situations as well as the country's economy and politics (Elger 2008, p. 7). It is an obligation for Muslim people to pray five times a day. If meetings and business appointments overlap with the times of prayer, the meetings have to be interrupted. Furthermore, every Muslim has to wash his or her body before the process of praying (Plainer et al. 2008, p. 28f). Different to other countries with a strong religion-oriented focus, Dubai as an example is open-minded regarding other religions, including as Christianity, Catholicism or Hinduism and does not force the religion of Islam onto its inhabitants (Lee and Jain 2009, 239).

For Muslim people, it is officially forbidden to eat pork. Nevertheless, there is the possibility for non-Muslims to buy pork goods in various marketplaces (Lee and Jain 2009, p. 239), so-called "souks", in Dubai. Furthermore, it is basically not allowed for Muslim people to drink alcohol, even though travellers can consume alcoholic beverages in various places such as the airport (ibid.). It is allowed to offer alcohol in hotels as well, which is not only appealing for

international guests but also for tourists of the surrounding regions who are not allowed to drink alcohol in their home countries (Van Tilburg 2010, p. 78). Finally it can be stated that globalisation already affects Muslim countries and western cultures partly impact Islamic regions (Elger 2008, p. 7).

Another aspect connected with the religion of Islam is the month of Ramadan, which takes place every ninth month of the Islamic lunar calendar and the fast itself is deeply based in the script of Koran (Plainer et al. 2008, p. 23). During the month of Ramadan, there are several restrictions. For example local restaurants are closed through the daytime, and eating, drinking, smoking, and chewing gum in public areas is prohibited. This regulation does not only apply to local inhabitants who are Muslim, but also to foreign guests and expatriates. Furthermore, religious aspects and traditions are treated with higher sensitivity during this period (Auswärtiges Amt Deutschland 2012, onl.). Nevertheless, the restrictions are not valid for people who practise hard labour, the elderly generation, sick people, travellers, pregnant and nursing women. During Ramadan, no journeys abroad are undertaken. To celebrate the end of Ramadan, a three-day festival, the breaking of the fast, is held and during these days most people take a holiday (Plainer et al., op. cit.).

According to the Internet presence of Abu Dhabi (2013, onl.): “Islam is more than a religion; it is a way of life that governs everyday events from what to wear to what to eat and drink.” However, various critical topics such as terroristic attacks are connected with the Muslim society and consequently the religion of Islam. This could negatively influence the image of the United Arab Emirates as a tourist destination brand, as the official religion in this country is Islam. The author wants to analyse, whether the destination is actually open-minded when it comes to local traditions related to the Islamic religion, as being tolerant and not forcing tourists to strictly adhere to local religious restrictions would positively benefit the TDI.

5.1.2 Arabic language

Since its significant progress in the seventh century, the Arabic language is one of the most meaningful languages on our planet (Chejne 1969, p. 3f) and is officially spoken in 22 countries with a total of 200 mill. inhabitants in the Arab World. The Arabic-speaking regions cover the area from the southwest of Asia to the northwest of Africa. Additionally, the classical Arabic language is used for the Koran, which is the holy manuscript of Islam for more than one bn. Muslims all over the globe. Principally, there are two types of Arabic, the classical and the modern standard Arabic, as well as different spoken dialects. Even today, students and pupils all over the world learn classic Arabic, which is nowadays used in a written rather than a spoken way. The modern standard Arabic is taught as foreign language at universities and is used by journalists as well as broadcasters, representatives of the government and political parties. In addition to that, there are various dialects used in different Arabic-speaking countries. Although the dialects can completely differ from each other (for

example, in the two countries of Iraq and Algeria) the modern standard Arabic still offers the possibility to communicate with each other and is clearly understandable in the entire Arab World (BBC 2012 A, onl.). People in Arabic-speaking countries perceive the language as a present from God and it is not only seen as an imaginative and precise means of communication, but also as a religious and cultural channel and the foundation of present nationalism (Chejne, op. cit., p. 6). Arabic was of essential importance in former times and also plays a significant role nowadays in regards to history and the progress of the Muslim people and the Arabian culture in general (ibid., p. 3). Citizens of the Arab World feel proud to speak this language (ibid., p. 19). Notwithstanding that Arabic is the local language in the United Arab Emirates, most of the people who live there do not speak Arabic (Heard-Bey 2005, p. 358).

The Arabic language has to be seen as an essential element of the United Arab Emirates' organic image. Although local people are strongly rooted in their traditional cultural background and are proud to speak Arabic, only 19 per cent of the country's population are official citizens of the United Arab Emirates. The international influence is getting more present, what consequently might cause a loss of tradition and therewith language in this country. As the traditional Arabian culture should build the basis for strategies of this tourist destination, being unaware that this element needs to be included in the image strategies might have a negative impact on the authentic image transfer. Therefore, this aspect has to be included in the empirical research process of this master thesis.

5.1.3 Behaviour and body language

Dealing and communicating with foreign as well as with familiar people in Arabian regions is basically characterised by the Islamic religion and hospitality. As a result of the rough climate, the communication atmosphere might be harsh and people might lose control more easily. Therefore, behaviour rules and the standardization of the process of meeting people helps to avoid conflict situations (Heine 2009, p. 189f).

Officially, religious Arabian women and men are only allowed to greet each other verbally, as body contact is forbidden. Nevertheless, in the more western-oriented regions, women and men greet each other by shaking hands. The right hand needs to be used for greeting, as the left hand can be seen as an insult, as well as to minify somebody (Atassi 2012, p. 11), because this hand is classified as unclean. Men in Arabian countries traditionally greet each other through a nose-to-nose kiss (Plainer et al. 2008, p. 30). For international business partners, who intend to develop a business relationship with an Arabian company, it is crucial to have social skills appropriate to the region at their disposal (Grant et al. 2007, p. 528). The first contact is carried out through an intermediary (Plainer et al., op. cit., p. 31) and business appointments are generally executed in a socially-oriented atmosphere. At the beginning of the meeting, managers should start the conversation with superficial topics. Afterwards, questions

regarding the family may arise, with the exception of questions concerning the wife of the counterpart. This social foundation is vital for further discussions and the development of the business contract itself. An important factor to keep up positive business relations on an international level is to be sensitive when doing business with female partners. For international male business partners, keeping distance plays an important role and the male business partner should wait until the Arabian woman offers her hand for greeting. If the Arabian woman does not offer her hand in greeting, the male partner should simply bow his head as a salutation (Grant et al., op. cit.). Solidarity and personal relationships play a major role in Arabian countries. Therefore, the emphasis is put on the community rather than an individual's sense of well-being or personal fulfilment, and the factor of effectivity is generally more important than productivity. Especially in the Arabian workforce, clear rules and regulations should result in disciplined and submissive behaviour patterns. In addition to that, emotions are regularly shown in work-related interactions (Anwar and Chaker 2003, p. 46). Another important element is a correct and sensitive way of dealing with criticism. As critical voices in the Arabian world are generally considered hurtful and personal, the expression of criticism against another person in a public area and therefore in the presence of other people would be categorized as ignominious and embarrassing for the individual counterpart. Furthermore, it would harm the image of the criticised person. Therefore, conversations that might contain critical statements should be held in private areas, not in public (Al-Kandari and Gaither 2011, p. 272).

Traditional behaviour rules and body language is part of the traditional Arabian culture, in other words the organic image, as well. Therefore, this element should be included in the induced and consequently transferred image of the United Arab Emirates as a tourist destination. If image developers do not integrate various basic behavioural guidelines for tourists, a lack of comprehension for the manners of local people could be the result and consequently end up in a negative touristic image of the United Arab Emirates. Therefore, this element will be included in the empirical research process as well.

5.1.4 The role of women in the society

In the Middle East, the religion of Islam plays an important role in daily life and therefore Muslim men and women strongly adhere to gender roles as well as the individual duties and responsibilities within the family. As a result, women in these regions face substantial obstacles through the cultural background in the job market and are faced with the segregation of gender in companies (Metcalf 2008, p. 97).

That God first created the male population, afterwards women and thirdly animals, was a former point of view of the masculine minds in the Arabian regions. Although male supremacy is entrenched in Arabian society, this view is not implemented within the family itself and behind closed doors. In the household women have the possibility to fully develop

their role as mother, wife or sister and have decision-making power in various economic aspects (Heard-Bey 2010, p. 162). The areas of responsibility in former times were, for example, the guidance of personal employees, the sewing of clothes, the organization of harvesting dates as well as support fishing (*ibid.*, p. 254ff). According to the foundation of the Arabian culture, including the religious background as well as local customs, the women's role is segregated from their male companions. Nevertheless, more and more women are actively involved in the working environment (Grant et al. 2007, p. 528). Women in the Middle East have already made meaningful progress in roles related to political and leading positions in general (Metcalf 2008, p. 97). Not only well-educated men, but also women acquire positions in middle management levels (Heard-Bey, *op. cit.*, p. 465) and especially the new generation is going through some changes in this aspect (*ibid.*, p. 257).

Nowadays, the families can decide individually to what extent the traditional values are practised and how the family is keeping up with the modern times (Heard-Bey 2010, p. 163). As educational possibilities play an important part for equal opportunities of women and men, the feminist movements in the Islamic regions put a strong focus on this topic (Schneider 2011, p. 212). Nevertheless, women continue to be socially unacknowledged in the world of work and men are generally responsible for earning money (*ibid.*, p. 220). According to Munā al-Marrī, chairwoman of the Dubai organisation for women, women in the Arabian regions are still at a disadvantage in an economic as well as political aspect, compared to women in other countries of the world (*ibid.*, p. 224). Women continue to fight for their right to vote in an election, take part in training possibilities or to be employed for any kind of job (Metcalf 2008, p. 97). Nevertheless, the roles of women and men in Arabian countries are more questioned in times like these and there are various possibilities to determine oneself as an Arabian woman and female Muslim (Schneider, *op. cit.*, p. 125).

The transferred image of women in the Arabian society is of crucial importance referring to the image reception in western countries and therewith potential tourists of the United Arab Emirates. As above-mentioned, the developments in Arabian countries more and more involve a discourse on women's rights, gender equality and emancipation of women in society. Nevertheless, these developments are still not actively communicated by the media in western target countries and consequently, lead to a mismatch of communication between the organic and induced as well as transferred image. Recent developments in various Arabian countries should be communicated more essential, as the role of the female population in society has a crucial impact on the tourism sector and female target groups in western countries might be deterred to visit the United Arab Emirates. As a result, the author will integrate this aspect in the empirical research process as well.

5.1.5 Traditional clothes

Depending on different countries, religions and cultures, there are several distinctions in how to dress as well as what kind of fabrics, materials and garments are allowed. Nevertheless, there is no official Islamic type of clothing. For a woman the coverage of the body is not only a sign of chastity, but is also shielding the woman from curious glances. In addition to that, it is mandatory for women in the Arabian regions to wear a headscarf (Atassi 2012, p. 49ff). Generally, clothing can be seen as a major aspect of the Arabic culture (Heine 2009, p. 174) and the traditional Islamic clothes are more than a protection from weather. In former times, clothing and optionally the inclusion of accessories should make visible the individual affiliations or memberships in different religious subgroups such as brotherhoods. In addition to that, people had the opportunity to express through their individual type of clothes what kind of job they had or what type of ethnic group they belonged to, as well as the individual's role in society in a social and economic sense (ibid., p. 171f).

The Islamic rules for men are generally simple. A male Muslim needs to cover the part between the waist and the knees, in Arabic-speaking regions also called the "Awrah". Furthermore, the traditional cut of male clothes is loose and does not highlight the body's silhouette, which is an advantage in the hot Arabic regions. For women, the distinction between the private and public area is essential. The style of clothes of Muslim women should be loose and cover the whole body. The coverage of the body plays the most important part in a moral and ethical aspect. Tight jeans as well as short skirts are strictly forbidden. Nevertheless, skirts, blouses and loose pants can be worn as long as the length is sufficient in order to cover the whole body of a Muslim woman (Heine 2009, p. 175ff). The common black clothing of women is called the "Abayah" (Heard-Bey 2005, p. 366). In private, as well as among only women, the clothing rules are partly loosened and women are allowed to dress more revealingly in comparison to public areas. Furthermore, women are allowed to wear swimsuits at home as well as in public swimming baths on fixed dates, where men have no access to these areas. As already mentioned before, the headscarf is another traditional garment that is very common in Arabian countries. Especially the younger female population often wears this piece of clothing as a fashionable accessory or as an expression of the culture and not with a religious or political motive (Heine, op. cit., p. 178ff).

As above-mentioned, clothing is an important element of the traditional Arabian culture. Especially the female Emirati population should cover the entire body as a sign of respecting local ethics and morals. In order to raise awareness on this topic, it would be of crucial importance to include basic information about traditional clothes and moreover some touristic recommendations for dress code in the image strategies as well as the induced and transferred image of the United Arab Emirates' image developers. This could benefit the image as a tourist destination, as possible misunderstandings between tourists and local people might be

avoided. As a consequence, the author will include this cultural element in the empirical research process as well.

5.1.6 Traditional food and beverages

In general, it is allowed to eat until somebody is full. Nevertheless, eating more than necessary or overindulgence is strictly forbidden, except if the person is doing that in preparation for a fasting period (Atassi 2012, p. 21). Arab people generally do not need cutlery for eating as they use their fingers for it (Plainer et al. 2008, p. 29). The topics of conversation during mealtimes should be positive and not related to illness or death. Each meal has to be started and finished with salt and the meal on the individual plates should be eaten up. Especially in regions with a warm climate it is important, to add more salt to the food as there might be the risk of a salt deficiency due to the higher level of perspiration. After the meal is finished, everybody has to thank God, silently if not everybody has finished or spoken aloud if each person has already completed the meal (Atassi, *op. cit.*, p. 24f). It is generally forbidden to use dishes and cutlery out of silver or gold. Furthermore it is prohibited to eat pork or drink alcoholic beverages (*ibid.*, p. 28f), and black tea is a popular beverage in the Arabian regions (Plainer et al., *op. cit.*). According to the rules of Islam, the consumption of alcohol, even in small amounts, is prohibited (Atassi 2012, p. 32). During the fasting period, in other words Ramadan, it is mandatory for every adult and healthy Muslim to abstain from food and drink and this necessitates strict self-control (*ibid.*, p. 93f). As already mentioned in subchapter 5.1.1, these restrictions are not valid for Arabian travellers (Plainer et al. 2008, p. 23).

The Arabian cultural background shows a great variety of different elements and characteristics. As the Arabian people are very proud of their ancient culture and traditions, it is imperative that foreign people show respect and not voice criticism about the Arabian culture or heritage. Otherwise, this might affect the appeal of a foreign person in a negative way and could end up in a bad reputation among the Arabian people (Al-Kandari and Gaither 2011, p. 272). As already mentioned before, Hankinson (2004, p.12f) and Shikoh (2006, *onl.*) stated that the organic image is the basis for developing marketing campaigns and advertising strategies in a tourist destination. Therefore, the author includes these statements in the theoretically based research process model in chapter 7.1 as the first step of research, which has already been carried out in this chapter.

6. Theoretical orientation

Although researchers in the area of tourism are using the expression ‘destination image’, a detailed explanation and definition of this phrase is not given (Echtner and Ritchie 2003, p. 41). Nevertheless, this term was often defined as “The perceptions held by potential visitors about an area...” (Hunt 1975, p. 1). Hunt was one of the initial scientists to discuss the significance of exploring the image of a destination (Agapito et al. 2010, p. 91). This chapter provides an overview of the theoretical approaches that are selected for the area of research in this master thesis. These models have been chosen, as they seem to be the most appropriate theoretical frameworks for the content of this thesis. In combination, the theoretical models provide, on the one hand, a basic foundation for an understanding of the development of the image of a tourist destination brand and on the other hand, they cover the most appropriate theoretical models in a cultural aspect.

6.1 The elements of a TDI

Pearce (1988, p. 163) claimed that there are two image types of destinations. On the one hand the overall image of a tourist destination people already have in mind, in other words a so-called stereotype and on the other hand a more individual image, which differs from person to person. Therefore, this theoretical approach should demonstrate the elements of a TDI in a holistic and characteristic-focused view.

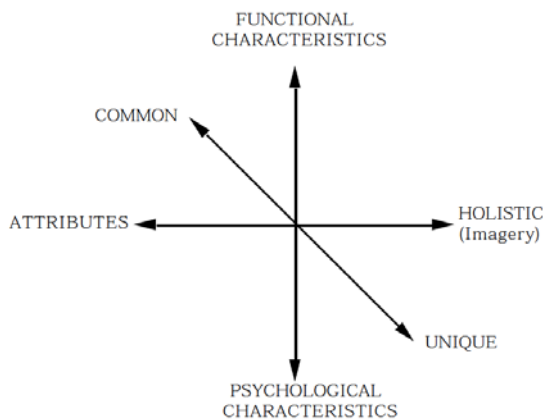


Fig. 3: TDI elements

Source: Echtner and Ritchie 2003, p. 43

As the illustration shows, the general characteristics are divided into functional, so-called tangible aspects and psychological, in other words intangible aspects. Functional characteristics include the general climatic conditions, the level of prices, the transportation network, accommodation facilities and the general infrastructure containing the available

entertainment possibilities of a tourist destination. In addition to that, there are aspects with a more psychologically focused point of view, which include the kindness of locals, safety and security standards or the expected service quality. On the other side, the image of a destination can be perceived as unique and is part of the psychological characteristics. Uniqueness includes elements and happenings with a functional character and general impressions of the atmosphere with a more psychological character. An example for a unique atmosphere would be the capital city of France, Paris, famously known as the city of love. This shows how difficult the provision of unique components is. In addition to that, the image of a destination can be perceived in a more holistic way, which is shown on the vertical axis of the illustration (Echtner and Ritchie 2003, p. 43). Many researchers in the field of TDI's are not aware of the holistic approach of a destination image and some areas, for example the atmosphere, are hardly explorable. Therefore, Echtner and Ritchie have integrated the holistic element into their approach of 1991 in order to overcome this problem (Jenkins 1999, p. 5).

To summarize, a destination image should not only be seen in the eye of each individual tourist, in other words the attribute based image. Moreover, the image developed by the destination, a more holistic approach, has to be taken into consideration. These are the two main components that need to be minded in order to observe a TDI in a successful way (Echtner and Ritchie 2003, p. 43).

6.2 Factors of influence on a TDI

The factors influencing the image of a tourist destination have to be separated into the supplier and the perceiver side. Therefore, the following illustration points out the elements, which affect the image perceived by the potential tourist, as well as the transferred image, developed by the destination managers. Psychological, physical, cultural and socio-economic characteristics influence the image perceived by the potential customer. Furthermore, past impacts as well as word-of-mouth affect the customers' motivations and perceptions. On behalf of the supplier, the destination management company, elements such as the media including television, newspapers or brochures as well as marketing campaigns, are factors influencing the destination image. In addition to that, the educational background of the potential customer as well as the supplier, have an effect on the destination image as well (Stabler, cited by Goodall and Ashworth 1995, p. 142).

Stabler (cited by Goodall and Ashworth 1995, p. 141f) claimed that there are various elements related to the image of a tourist destination such as the climate, natural resources including vegetation and wildlife, the overall infrastructure with its transport network, water reservoirs and energy supply. Furthermore, the tourist attractions, recreational facilities, the economic, political and social situation, including the religious background, the language and the behaviour of local people are additionally linked to a destination's image. The element of culture plays another part, which is related to the image of a tourist destination and includes

aspects such as the historical background in general, as well as the provided sites and attractions including museums, festivals or shows. These elements are not only important to consider for the supplier side, but play also an important role in the decision-making process of the potential customer. According to Goodall and Ashworth (1995, p. 221), the overall process for tourist images is divided into three steps: the development of the image, the image transfer and finally the perception. As already mentioned before, the author will focus on the supplier side, including the development as well as the image transfer in a culturally-focused aspect.

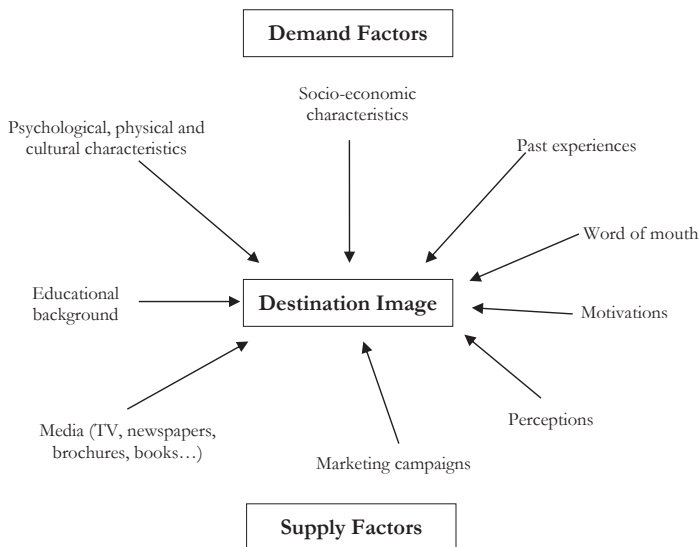


Fig. 4: Factors of influence on a TDI

Source: Author's illustration based on: Stabler (cited by Goodall and Ashworth 1995, p. 142)

In general, the demand factors can be categorized as the organic image, discussed in subchapter 2.1.1.1 and the supply factors can be classified as the transferred image, pointed out in detail in subchapter 2.1.1.2 (Jenkins 1999, p. 2). To summarize, images play an essential role in the decision-making process of a potential customer (Stabler, cited by Goodall and Ashworth 1995, p. 134) and destination managers should consequently put a strong focus on the country's destination image in order to be successful in the long-term. According to Stabler (*ibid.*, p. 136) the executed research focused mainly on the consumer side. Therefore, future researchers may put the focus on the supplier side and its impact on the media transfer and, therewith, image development of a tourist destination.

6.3 Media and communication

As already mentioned before, destination managers have different communication channels to develop and consequently transfer the image of a tourist destination such as marketing campaigns, direct promotional activities, Internet presence, printed informational material and public relations campaigns (Morgan et al. 2004, p. 59). Especially in times like these, there is a huge variety of means of communication. Nevertheless, each company, in other words the sender, has to individually decide which channel is appropriate to communicate the message in an authentic way (Getting in 2013, onl.).

6.3.1 Communication process

As the illustration below shows, the sender chooses the message, including elements as signs, words or images, which is encoded to be transferrable through the selected communication channel. The encoding process is necessary to appropriately deliver the message to the receiver in an understandable way. Afterwards, the message is transmittable in a spoken, written, verbal or non-verbal form or by symbols. It is essential for the sender to select the most appropriate type of media to guarantee a correct decoding of the original message. The channels are divided into personal, including direct customer contact and word-of-mouth, and indirect contact including mass media channels. Afterwards, the message needs to be decoded to be received, interpreted and understood by the potential customer, in other words the receiver of the message. The receiver's realm of understanding influences this step and the recipient is more likely to fully decode and comprehend the message, if an understanding for the sender has already been established. Finally, the receiver reacts to the decoded message that may end up in purchasing a product (Fill 2002, p. 32ff) or as in the case of this master thesis, being positively motivated and select the United Arab Emirates as travel destination. Nevertheless it needs to be mentioned that the receiver probably decodes the message incorrectly, which consequently could have an impact on the recipient's behaviour. Although acquiring and consequently evaluating feedback for mass communications is more difficult compared to personal means of communication, sales numbers generally are a significant indicator for successful communication (ibid.).

Focusing on this master thesis, the United Arab Emirates' image developers are the senders, the types of media selected for the empirical analysis by the author are the channels and the potential customers are the so-called receivers of the transferred message, in other words the image of the United Arab Emirates as a tourist destination brand with focus on the cultural perspective. As Fill (2002, p. 83) states, the cultural background may have an influence on the decision-making process and the behaviour of potential customers, people in the advertising and promotional industry need to put a strong focus on this aspect as well. As already mentioned before, an authentic, trustful and convincing message is more likely to be positively perceived by potential customers (ibid., p. 32).

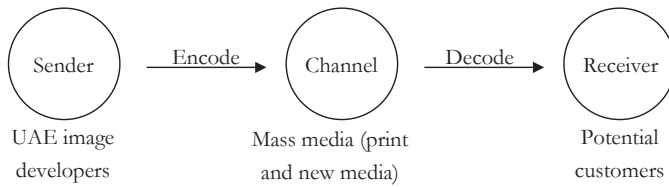


Fig. 5: Communication model

Source: Author's illustration based on: *Getting in 2013, onl.*

6.3.2 Media channels

According to Dahlén et al. (2010, p. 279), non-personal communications, in other words one-way communications, can be used in order to manage an image as well as to develop a brand. Therefore, the author focuses on two types of media including the classic advertising material such as brochures and leaflets concentrating on this specific tourist destination. These materials are produced by the image developers in the United Arab Emirates. In addition to that, the author will analyse the Internet presence of the seven emirates, in other words new media. Finally, the author evaluates newspaper articles in this area of research, which are written and published by journalists and without control of the image developers in the United Arab Emirates. In order to provide an insight into this area, the following subchapter deals with an overall explanation of media and communication types, with focus on this master thesis.

In times like these, there is a broad selection of tools available for marketing and promotional purposes. Furthermore, developments in various areas such as the Internet, the changed role of the user and consequently the appearance of user-generated content and user-controlled media result in a distortion of what can be categorized as direct or indirect marketing, personal or impersonal and which content was developed by an individual user or a company (Dahlén et al. 2010, p. 278). Especially the influence and active involvement of individuals as well as personalisation lead to a transformation in media (ibid., p. 357). According to Keller et al. (2003, p. 820) the marketing mix has to be generally divided into five main clusters: advertising, direct marketing, sales, promotional activities and public relations.

- Advertising includes elements such as TV spots, radio segments, media insertion in newspapers and publications, online marketing, billboard advertising, promotional spots in the cinema, direct mailings as well as guerrilla marketing campaigns (ibid.). By the usage of guerrilla marketing, companies are using untypical marketing campaigns in order to achieve their goals such as to generate profit (Levinson 2011, p. 16).
- Direct marketing campaigns include point of sale material, incentives or trade shows (Keller et al., op. cit.).
- Sales include activities such as face-to-face selling, merchandising or telesales (Keller et al., op. cit.).

- Promotional activities can be divided into B2B and B2C promotional activities such as handing out samples, coupons and offer discounts to customers as well as cooperations, trade deals and incentives for trade promotional activities (Keller et al., op. cit.).
- Public relations focus on elements such as events and sponsorship, publicity and product placement (Keller et al., op. cit.). Public relations can be generally defined as the effort of a company, to sustain goodwill and to develop an understanding with its community (Dahlén et al. 2010, p. 281).

According to Fill (2002, p. 535), print media includes magazines with focus on customers and business partners as well as newspapers. Forms of new media include the Internet presence, digital television or Teletext (ibid.). As already mentioned before, the author focuses on two types of media including brochures, leaflets, the websites of the individual emirates as well as newspaper articles related to the image of the United Arab Emirates in a cultural perspective. Therefore, a description of the selected types of media, including strengths and weaknesses, will be given below.

6.3.2.1 Print media

Brochures and leaflets: This type of media is a powerful tool to represent the own products or services in detail. It should generally offer a high informational content and it is recommended to offer brochures and leaflets digitally on the respective website (Levinson 2011, p. 81). This form of media is long lasting, a broad amount of information can be transferred to a broad audience and a high qualitative production results in a positive perception on the customer side. Nevertheless, the costs of production may be high and the absorption of the individual message is simply visual (Fill 2002, p. 536). Generally, this type of media offers the possibility to maintain an image and to anchor the brand. Nevertheless, raising awareness by the usage of print media, including brochures and leaflets, requires more time compared to a television spot (Mahrdt 2009, p. 45f). Referring to this master thesis, the author will analyse brochures and leaflets, which are developed and published by the individual image developers in the United Arab Emirates to promote the respective emirate and are available for public usage.

Newspaper articles: Newspapers are the main medium for the distribution of news and individual readers generally identify themselves with the selected newspaper. This medium can lend credence to a specific topic (Levinson 2011, p. 78), is flexible, generates little costs (Fill 2002, p. 536) and has got a broad target audience, which is primarily categorized geographically. High media penetration can be achieved, if the newspaper readers identify themselves with the image, title and content of the individual newspaper article. As individuals select and consequently identify themselves with the respective paper, an intensive and regular media usage can be achieved. Nevertheless, the role of the Internet negatively influenced the actuality of newspapers and the average time of usage of one day is relatively short (Mahrdt

2009, p. 45f). The author will analyse newspaper articles referring to the image of the United Arab Emirates as a tourist destination brand, with focus on the research area. These articles are produced by journalists and published in the respective newspaper. Therefore, the articles without influence of the United Arab Emirates' image developers. A detailed description of which types of newspapers and what geographical area will be analysed will be given in chapter eight, dealing with the qualitative media analysis.

6.3.2.2 New media

Internet presence: Online marketing, which is strongly increasing compared to other media, can be generally divided into different areas including the own website (Mahrtdt 2009, p. 56ff) and focuses on the aspect of interactivity, connectivity, specification of target groups and monetary success. The supplier can offer as much information as the potential customer requires. Online-marketing generally consists of eight elements leading to success such as the development, content, design, commitment, production, follow-up, marketing and maintenance in the long-term. Most importantly the provided content, which has to be constantly up-to-date, as well as the individualization of the main message are the two main factors of success. In addition to that, service providers should promote the website offline as well (Levinson 2011, p. 80). The website should build the basis for all online media campaigns and online marketing is generally an appealing, up-to-date and interactive medium, supplementary to traditional print media (Mahrtdt, op. cit.). The high level of interactivity, low expenses and the aspect of flexibility are advantages of this media channel. Nevertheless, the costs for developing the website and security problems may be seen as disadvantages (Fill 2002, p. 536). The author will analyse the individual websites of the seven emirates with focus on the transferred image as a tourist destination brand, concentrating on the cultural perspective.

6.3.3 Communication and motivation

Generally, advertising and promotional campaigns should be developed in a way that the campaigns linger in the memories of potential customers. It is not only about gaining recognition, but also to achieve recall (Dahlén et al. 2010, p. 330). Texts in communication are transferred by the usage of symbols, signs or codes and are used to develop an authentic signification within the communication. This communication is also known as semiotics and explains the "signalling of socially derived meaning between sender and receiver, brand and consumer" and the goal should be a linkage between the promoted service or product and the potential customers' motivation (ibid., p. 333ff). Although the Internet has developed as a strong media element, traditional print and new media including websites have to merge. No type of medium will disappear from the marketplace, but rediscover in another context (Mahrtdt 2009, p. 113). Finally and most importantly it needs to be stated that the changing role of the customer and the huge variety of different communication media require a well

selected media strategy, not only by using one main storyline as the basis, but moreover by offering different elements and promotional campaigns to the potential customers. The stories have to be coherent with the main storyline, which consequently has to be organic and replicate the world in which potential customers are actually living in (Dahlén et al., op. cit., p. 448f). To summarize, image developers in the United Arab Emirates need to precisely select their individual media strategy, including a storyline based on the traditional Arabian historical background, as well as choose proper types of media in order to successfully transfer the message and finally motivate potential customers in an authentic way.

6.4 3-GAP Tourism Destination Image Formation Model

The following gap model shows, how the traveller's observed image of a tourist destination could be influenced by different factors on behalf of the destinations, the host side and on behalf of the consumers, the guest side and might result in so-called gaps (Govers et al. 2007, p. 16f). Govers et al. (ibid., p. 16) individually set up this model based on sources such as "the 5-gap service quality analysis model by Parasuraman, Zeithaml, and Berry [1985, p. 44], and with major contributions from Baloglu and McCleary [1999], Fesenmaier and MacKay [1996], and Gartner [1993]." As this model is an interpretation by Govers et al. (ibid.), based on different models and information sources, the author has decided to adapt this model according to the focus of this master thesis, based on Govers et al.

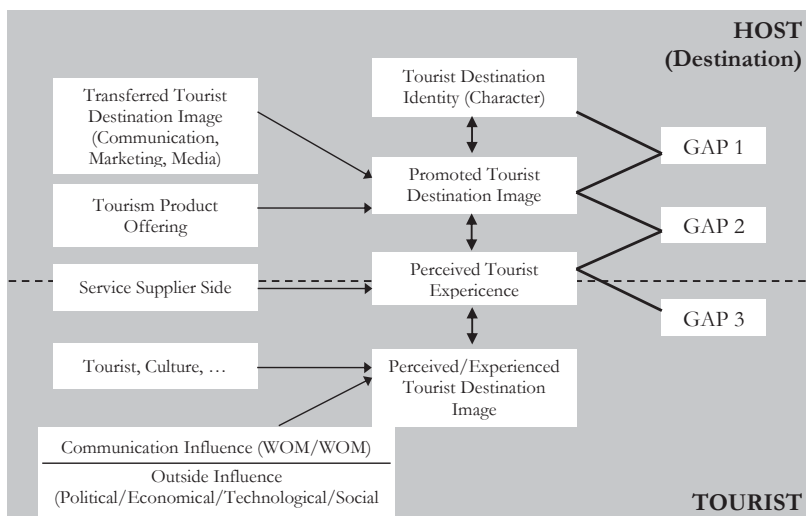


Fig. 6: 3-GAP Tourism Destination Image Formation Model
Source: Author's illustration based on: Govers et al. 2007, p. 16

The first gap, the so-called "tourism development strategy gap" is identified on the host side. This gap emerges through a mismatch of the actually existing culture including the

characteristics of a country and the promoted image of a tourist destination. The character, or the lived culture in day-to-day life of a tourist destination is the output of different factors such as authenticity and historical background, the knowledge, the culture, religious aspects and the surrounding natural environment. The promoted image is the combination of the transferred tourism destination image, including marketing and communication activities, as well as the offering of the tourism product itself like attractions and recreational parks. If these parts are not compatible, a gap might emerge. The second gap is focused on the area of “tourism delivery and supply” and possibly arises when the supplied and promoted tourism destination as a product itself differs from the actually delivered and experienced one. This can happen when service suppliers and mediators in the tourist destination do not stick to their proposed assurances, or when the customer becomes dissatisfied through poor communication with the service supplier. As a result, the observed image of a destination can be sustainably influenced in a positive or negative way, before having been visited by the potential customer (Govers et al. 2007, 16f). As Govers et al. (ibid.) states, the third and last gap, the so-called “tourist demands specifications gap” may appear when the expected image differs from the actually experienced tourist destination. These visualized images about destinations are the result of the characteristics of the tourist himself, including the cultural background as well as social, personal and psychological attributes. Additionally, the expectations can be influenced by two more factors, namely communication with other tourists in a direct (word-of-mouth) or indirect (word-of-mouse) way, as well as outside influences such as the environment or the political situation. These elements can form an illusionary image about a tourist destination and might result in a gap, if the expectations cannot be met (ibid.). These gaps are helpful when developing a TDI in order to be aware of where possible gaps might arise and to directly step in, as soon as the strategies are deviating from the planned course. “Gap 1” and “Gap 2” are included the theoretically based research process model in chapter 7.1 and will be analysed by a qualitative media analysis as well as expert interviews. As the author focuses on the destination side and therewith the transferred image, the third gap will be excluded in the empirical research process.

6.5 The Five Cultural Dimensions by Hofstede

In the following subchapters, the author is focusing on the cultural basis in a theoretical aspect. The author has chosen the Five Cultural Dimensions Model by Hofstede, as this model analyses the distinction between different cultures in a managerial aspect and provides the basis for an understanding of cultural differences.

People all over the globe are faced with difficulties in their everyday lives. Threats including rising poverty rates, terrorist attacks, pollution, which causes danger for the fauna and flora, the spread of diseases, and economic downturns need to be worked out by individual countries and destinations. Although people of individual countries have different point of views, thoughts or ways of handling problems, the above-mentioned threats require working

together in order to find a solution, apart from how great the cultural differences actually are. In addition to that, finding a solution and a positive outcome requires the consideration of cultural differences of the other party. Although the cultural backgrounds of individual countries might have a high ratio of difference, there is a general structure in this complexity that can be helpful when trying to understand another culture (Hofstede G. and Hofstede G. J. 2011, p. 2). The world's population belongs to diverse cultural backgrounds and are consequently differentiated from each other. Even though people from a specific culture try to defend their own cultural characteristics, there is the possibility to build up a basis for interaction within different cultures and every individual person should try to be open-minded regarding differences in various cultures in times like these (Thomas 1996, p. 49f). People's patterns of thoughts, behaviours and ways of feeling, in other words the mental programme, are the result of the social environment where a person has grown up and been educated by his or her parents, as well as that individual's own experiences in life. In addition to that, a mental programme can be seen as a type of culture in a broader sense as well. This means that a country's culture does not only include mental elements that form the mind, but also parts of daily life like food, clothes, the language, hygiene standards, the level of distance to other people, the level of abandoning feelings and behaviour patterns including the way people greet each other. Therefore, the local culture, traditions and beliefs are part of the mental programme as well (Hofstede G. and Hofstede G. J., op. cit., p. 2ff). In general, the course of actions of human beings can be seen as a mixture of an automatic repetition of learned, cultural behaviour patterns and the slow adaption of oneself to a specific situation (Thomas, op. cit.).

As the organic images of a tourist destination, including the historical and cultural background, cannot always be influenced and under control (Hankinson 2004, p. 13), the understanding of mental programmes by tourist destination managers is key when developing a successful image strategy (Hofstede 2012, onl.). The tourism sector itself can be the beginning of a more in-depth relationship, showing tourists that there are elements of another culture that are similar to their own cultural background. This might lead to the appearance of a higher ratio of interest in another culture, and people start to inform themselves about the language, as well as the cultural or historical background of the foreign destination (Hofstede G. and Hofstede G. J. 2011, p. 431).

The Five Cultural Dimensions Model of Hofstede offers the possibility to achieve a profound insight into the background, the so-called invisible elements of a country's culture (Hofstede 2012, onl.). Cross-cultural relationships and interaction is trespassing the boundary of measurability and needs to be viewed in a more individual way (Javidan et al. 2006, p. 911). The five dimensions of Hofstede are the result of an examination in the company IBM, including more than 50 countries all over the globe. The cultural dimensions, in other words the basic problem areas in a country, represent the different dimensions of a specific culture

(Hofstede G. and Hofstede G. J. 2011, p. 29f). The Five Cultural Dimensions are as follows (Hofstede 2012, op. cit.):

- Power distance
- Individualism
- Masculinity / Femininity
- Uncertainty avoidance
- Long-term orientation

Hofstede (2012, onl.) describes the first dimension “Power distance” as “the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally.” It should illustrate that there is a difference between people of different countries and cultures and every individual has another point of view in regards to this cultural diversity. With a score of 90, the United Arab Emirates are positioned on a high level in the power distance dimension (ibid.). The culture of this country in a social as well as commercial perspective can be classified as collectivistic. Therefore, the higher management level carries out the power distribution. Commercial activities are mostly based on informal and personal connections as well as the individuals’ prestige in the society (Grant et al. 2007, p. 528). This means that the Arabian culture tends to admit to a hierarchical classification and to regulations and employees, subordinated to higher management levels, anticipate instructions. As a result, people in higher management or leading positions need to have an autocratic but favourable leadership style (Hofstede, op. cit.).

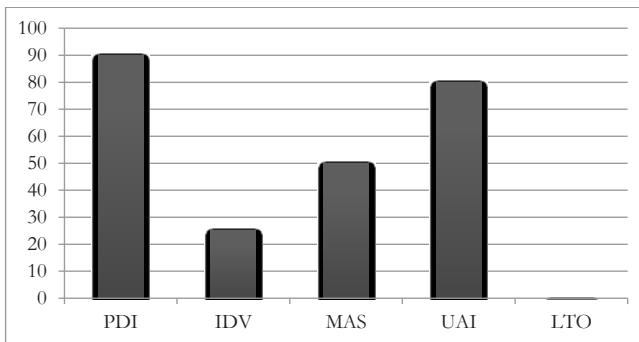


Fig. 7: The United Arab Emirates' score on the Five Cultural Dimensions
Source: Author's illustration based on: Hofstede 2012, onl.

The next dimension “Individualism” analyses “the degree of interdependence a society maintains among its members.” (Hofstede 2012, onl.). People living in an individualistic culture tend to focus more on oneself and on the surrounding relatives. Cultures that are characterised by a collectivistic background, show a higher sense of togetherness in anticipation of loyalty in the group. The United Arab Emirates show a score of 25, which

belongs to the dimension of a collectivistic culture. The loyalty in the group, including the direct family members, the ones in a more surrounding area, as well as other relationships such as colleagues at work, is of highest significance (ibid.). The structures in Arabian families are characterised by the male leading role, as well as rules and regulations among the hierarchy within the family itself. The father can be seen as the family patriarch in connection with authority and a respectful and submissive behaviour pattern is inevitable in these family structures (Al-Kandari and Gaither 2011, p. 269). Generally, strong and long-term focused connections are the basis for a well-established business network and the overall decision-making process requires the opinions of all concerned employees and an insult directly leads to the loss of face in this society (Hofstede, op. cit.).

“Masculinity and Femininity”, the third cultural dimension points out, if a culture is more shaped by masculine characteristics such as competitiveness, triumph and a strong focus on being the frontrunner in a specific area, or if the society’s focus relies on a more feminine mind-set, where love and care as well as the quality of life are the main factors of success. The Arabian culture reaches a score of 50 and is dominated by masculine elements. This symbolizes the strong addiction to the working life and characteristics, including being self-confident and able to make decisions without doubt. Discrepancies are eliminated by discussions. Although the United Arab Emirates show a high degree of collectivism, the Arab culture is dominated by masculine characteristics (Hofstede 2012, onl.).

For human beings, most future happenings are unpredictable, which leads to the next dimension of “Uncertainty avoidance”. Every culture is different and therefore, the way of dealing with uncertainty is not the same. Unpredictability can cause anxiety and this dimension analyses the degree of fear of future happenings. With a score of 80, the United Arab Emirates are positioned on a high level of avoiding unknown future events. The culture is characterised by strict rules, principles and behavioural standards (Hofstede 2012, onl.) and Arabian people generally refuse situations related to a change (Al-Kandari and Gaither 2011, p. 272). Regulations are important for people in an emotional way and this score is the outcome of a strong commitment to a secure place of employment (Hofstede, op. cit.).

The fifth and last dimension is the “Long-term orientation” and shows “the extent to which a society shows a pragmatic future-oriented perspective rather than a conventional historical short-term point of view.” (Hofstede 2012, onl.). According to the online evaluation of Hofstede, no score is available for the United Arab Emirates.

6.6 The Iceberg Model of Culture

The last subchapter covered the Five Cultural Dimensions by Hofstede and provided an insight into the background of a culture with focus on the mental programme of the Arabian society in the United Arab Emirates. In order to provide a more detailed understanding with

focus on the visible and invisible elements of a country's culture, the following subchapter deals with the Iceberg Model of Culture, on basis of Edward T. Hall's assumptions.

Although Edward T. Hall didn't develop the Cultural Iceberg Model as a figure itself, his assumptions and international findings were the basis for this model and left an imprint on further cultural research (Del Galdo and Nielsen 1996, p. 50). Hall (1976, p. 220) claimed that individuals, who want to understand the background of another culture, need to integrate people of the respective country. In order to create an intercultural awareness, different people, cultures, countries or worlds need to be understood in their entirety and barriers like preconceptions, hidden presumptions and the so-called "built-in blinders" have to be bridged (ibid.). To understand the deep cultural background of another country, it is inevitable to analyse and be aware of how the individual minds operate (ibid., p. 213). As the exploration of a different culture can be seen as a process of forming holistic cultural constructs, the significant and unconscious element is positioned behind the level of awareness (ibid., p. 237). Therefore, people need to become adrift from the visible and conscious level to a more profound stage, including the invisible and unconscious cultural elements (ibid., p. 163f). Every country has different values, assumptions, ideologies and ways of thinking, which can be seen as the invisible and unconscious level of culture. In an intercultural business environment for example, people need to be aware and identify the others' invisible cultural background, in order to understand their behaviours, avoid possible problems and maintain a positive relationship among these people. This process of identification is critical to overcoming the gap between culture and individuality and generating a cross-cultural understanding (ibid., p. 239f). As Hall did not develop the Cultural Iceberg Model as a figure itself, the author has developed an illustration, based on the iceberg model of Robert Kohls as cited by Bailly et al. (2000, onl.).

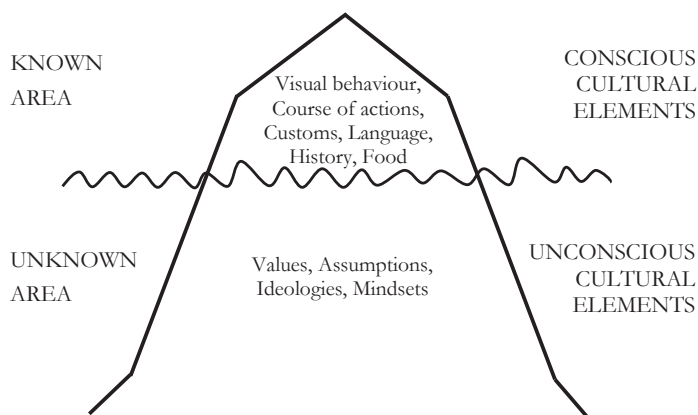


Fig. 8: The Cultural Iceberg Model

Source: Author's illustration based on: Kohls (cited by Bailly et al. 2000, onl.)

Based on this figure of Kohls (cited by Bailly et al. 2000, onl.), the lower area of the iceberg contains the unconscious cultural elements. This section can be seen as the unknown area and includes the values, assumptions, ideologies as well as mind-sets of a specific culture. On the top of the iceberg the conscious cultural elements are positioned. People are aware of these cultural elements, including the visual behaviour and course of actions, customs, the language, the historical background and local foods (ibid.).

6.7 Critical reflection

Nevertheless, theoretical models need to be considered in a critical aspect as well. Therefore the author will analyse and compare critical statements focussing on the Five Cultural Dimensions model by Hofstede in the following subchapter. However, no critical statements in regards to Echtner and Ritchies' model covering the elements of a TDI, Stablers' factors influencing a TDI, the gap-model by Govers et al., or the Cultural Iceberg Model by Edward T. Hall were found in the author's process of literature research.

According to Javidan et al. (2006, p. 910), the research findings by Geert Hofstede, especially his examination of the company IBM, can be seen as the pioneering project in the field of research, covering the topics of cross-cultural mind-sets as well as international management theories. Many scientists use the work of Hofstede, especially the Five Cultural Dimensions Model that was first published in the year 1980. Nevertheless Javidan et al. (ibid.) argue that these researchers utilize the model without reflecting it in a critical way and two main aspects that should be generally considered in this aspect. According to Javidan et al. (ibid.), it is not true that the project work of Hofstede covers all the existing cultural dimensions. Furthermore, cross-cultural researchers should not take for granted that the particularities explored by Hofstede, more than three decades ago, reflect the actual features and national distinctions of a culture. Finally and most importantly he states (ibid., p. 910f) that no single scientist should be in full possession of the multicultural area of study.

Moreover, Blom and Meier (2004, p. 55f) argue that the project work of Hofstede was executed in a standardized way by the usage of questionnaires. As a result, certain cultural characteristics as well as unconscious symbol systems are not fully analysed (ibid.). Although there are more options available for researchers to make use of, the cultural dimension model of Hofstede can be used of course and the choice of what kind of theory is selected is definitely related to the overall research question of the individual project (Javidan et al. 2006, p. 911). All in all, Javidan et al. (ibid.) point out that the examination of Hofstede provides an important foundation for a better comprehension about different national cultures. According to Kutschker and Schmid (2008, p. 731f) there exists no research project that has been executed to this amount of integrated countries and people. Furthermore, they state (ibid.) that the project work of Hofstede does not only offer a classification of different countries, it also provides the possibility to compare countries with each other. Even though the research

project was carried out 40 years ago, the results can be seen as a milestone in cultural research. In addition to that, they argue (ibid.) that cultures in general are a long-term oriented and hardly modifiable construct. Therefore, the assumptions of Hostede still remain valid. So far, there has been no researcher in the field of sociology of science, having such a powerful influence on the cultural oriented area of management (ibid.).

Javidan et al. (2006, p. 911) state that people in the field of research should enlarge their point of view and try to immerse themselves into their respective fields of research in order to give a more detailed insight into the various categories of cultural dimensions and therewith an in-depth look into different beliefs and mind-sets. As mentioned previously, there are various definitions for the term image and therefore an analysis of one single definition is hardly possible (Grunig 1993, p. 124). Consequently, the author has decided to combine the above-represented theoretical models in order to provide a profound insight into the elements, as well as the more hidden components of a country's, in this case the United Arab Emirates, culture.

7. The empirical research methodology

Within the following chapter, the author provides an insight into the planned research methodology in an empirical aspect. In the first and theoretical part of this master thesis the author has set up the overall research question: *“To what extent are the strategies of image developers in the United Arab Emirates interrelated with the traditional cultural background of the Arabian culture when developing the image as a tourist destination brand?”*. Additionally, a detailed theoretical foundation is built, including information about developing the image of a tourist destination brand focusing on the United Arab Emirates, basic facts about the United Arab Emirates in general, cultural background information about the Arabian culture and corresponding theoretical models in both aspects, as well as about media and communication. Afterwards, the second and empirical part of the master thesis can be initiated and the explorative propositions can be built as listed in subchapter 7.5. Propositions are required to generate characteristic research categories and the respective interview guidelines and to provide milestones in answering the overall research question. Afterwards, the empirical research process can be conducted, including the qualitative media analysis and the qualitative expert interviews. As a next step, the results will be analysed and finally the author is able to interpret the results, test the propositions and answer the overall research question.

7.1 The research process

The following illustration provides an overview of the theoretically-based research process. The organic image including the historical background, traditional Arabian culture and local traditions is described in chapter five. Both Hankinson (2004, p. 12f) and Shikoh (2006, onl.) agree that the organic image forms the basis for the development of marketing and advertising campaigns of a tourist destination. The next step is the development of the induced image, which is created by the actors, in other words the image developers in the United Arab Emirates and consists of advertising campaigns, printed materials, leaflets (Howie 2003, p. 103) and with focus in this master thesis, the Internet presence will be included in the induced image as well. If the organic image does not match with the induced image, a so-called gap may emerge (Govers et al. 2007, p. 16).

Afterwards, the induced image forms the promoted and supplied TDI and is perceived and reflected by potential visitors (Govers et al. 2007, p. 16). If the perceived and reflected image is authentic (Haberman and Dolphin 1988, p. 15) and trustworthy (Morgan et al. 2004, p. 65), potential customers are motivated in a positive way, as the real Arabian culture matches with the promoted and actually transferred image. Furthermore, a positive motivation may influence and enhance the brand attitude as well as brand associations in a positive way (Dahlén et al. 2010, p. 336). If the perceived and reflected image is not authentic and trustworthy, a mismatch (Govers et al., op. cit.) between the real Arabian culture and the

promoted image emerges and consequently results in negative or no motivation of potential customers.

To summarize, this model is developed by the author, based on a variety of literature, and forms the basis for the overall research process. “Gap 1” will be analysed in the first empirical research process by carrying out a qualitative media analysis. Afterwards, experts in the field will be interviewed and confronted with the results of the media analysis in order to gain background information of image developers in the United Arab Emirates. The analysis will possibly detect “Gap 2”, as this gap emerges through poor communication from the supplier, and if service suppliers do not stick to their proposed assurances (Govers et al. 2007, p. 17).

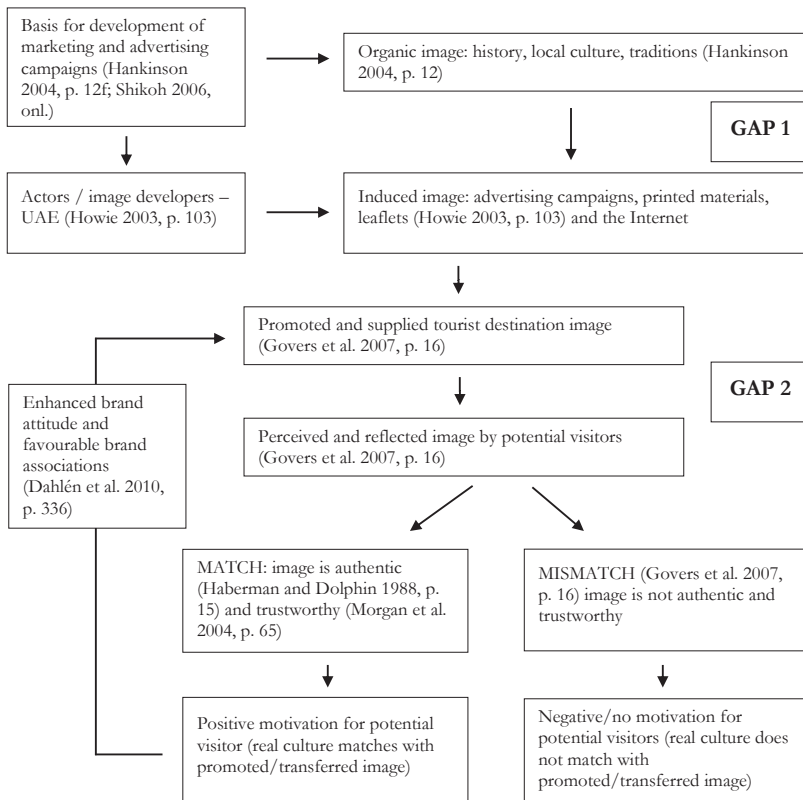


Fig. 9: Research process

Source: Author's illustration based on: Dahlén et al. 2010; Govers et al. 2007; Haberman and Dolphin 1988; Hankinson 2004; Howie 2003; Morgan et al. 2004; Shikoh 2006

7.2 The research design

As a general method for the empirical research process, the author will focus on a mixed method, using both a deductive and an inductive design. The usage of a deductive research method offers the possibility to use a process that is based on theory and finally leads to the outcome of the research, the findings. This design can be used as a framework for the cultural theory. In contrast, the theory is the output of the gathered findings and examinations in an inductive research design. The author will use this design in order to build up new approaches based on the information gained through the research process (Bryman and Bell 2011, p. 13). In other words, a mixed method enables the researcher to use a theoretical background, which can be explored in a deductive way and additionally an inductive method, where theory appears in the end, based on observations (Creswell 2003, p. 136). In general, the usage of a mixed method offers the possibility to develop a deep insight into the field of research. Although this type of research is considered to be an innovative method in the area of social studies, the author has selected this technique in order to make use of the advantages of qualitative as well as quantitative research methods. Furthermore, it enables the author to gain an extended comprehension of the subject matter (Creswell 2009, p. 203f). As a last step, the outcome of this master thesis should be, on the one hand, to answer the overall research question and on the other hand, to make an essential contribution to existing theories and prior literature, proposing innovative theoretical concepts and connections (Edmondson and McManus 2007, p. 1165).

7.3 The mixed method

As it is critical to select an appropriate research design for the empirical research process (Creswell and Clark 2011, p. 53), this master thesis and therewith, research question, necessitates a mixed method. In the following subchapter, the author provides a detailed overview of the selected empirical research process that is suitable for this specific field of research.

As already mentioned in chapter 1.2, this area of research can be categorized as intermediate in terms of the current stage of existing theoretical background and prior research (Edmondson and McManus 2007, p. 1160). Furthermore, intermediate theory can be seen as a supplement to the current theoretical constructs (*ibid.*, p. 1165). By the use of this method, the author has had the opportunity to gather both qualitative and partly quantitative data. In other words this process can be seen as a hybrid or mixed technique. Therefore, a qualitative data analyses, including quantitative aspects, and qualitative expert interviews will be utilized in order to gather the required material for answering the research question (*ibid.*, p. 1160).

In general there are four aspects that need to be taken into account when planning and using the mixed method approach. First of all, the timeframe needs to be determined. An author needs to determine both types of material collection, if the process is conducted step-by-step,

in other words sequentially, or if the material is collected simultaneously. This author has chosen to gather data step-by-step, first through media analysis, including brochures, leaflets, information material, newspaper articles and via the Internet presence. Afterwards, the author will continue with expert interviews, facing the respective interviewee with results of the media analysis and additionally gain background information in this aspect. The second aspect that should be considered is the weighting of the selected method. It needs to be clarified which method will receive higher significance in comparison to the other one, or if both methods are considered equal. For this specific master thesis, the author has decided to put the weight on the qualitative media analysis according to the interest of the author as well as in light of the research intention. The next and third aspect focuses on when and how the gathered data will be mixed during the research process. Overall, there are numerous points at which the material can be mixed: during the process of gathering, analysing and construing the material or at each individual stage. Furthermore, it needs to be clarified if the data will be connected, combined or embedded. The connection process can be realised in phases, mixing data at the same time or embedding one type of material into another and putting the main purpose on one type of the research process, either qualitative or quantitative. In this case, the author has decided to mix the data one after the other. First, the qualitative media analysis will be conducted and the qualitative expert interviews afterwards. Then, the individual results will be mixed and interpreted. Finally, it needs to be clarified whether an explicit or implicit theoretical background guides the research aim. Mixed methods are generally (and in this master thesis) based on explicit theories. The models and theories are usually in the early stages and can be seen as a main orientation factor for the development of the interview guidelines. Therewith questions, the selected interview partners and attendees, and the chosen research method, as well as the conclusions are drawn at the end (Creswell 2009, p. 206ff).

7.3.1 The qualitative media analysis

In general, qualitative research has a broad range of possibilities in order to explore the required data and information. There are five different methods for gathering data: observing while participating in the research environment, qualitative interviews, focus groups, methods based on the analysis of verbal data such as a conversation, and the evaluation of written data like texts of magazines and publications (Bryman and Bell 2011, p. 389), in other words all kind of fixed communication such as documents (Mayring 2000, onl.).

The first phase of research focuses on the analysis of content like text material in brochures, leaflets or publications. This method can be seen partly as a quantitative research method, because the content is generally quantified into methodical categories, individually set up by the respective researcher. Although the questions might replicate the author's personal area of interest, that should not influence the outcome. Therefore, the available content needs to be divided into categories to avoid the personal influences of the author (Bryman and Bell 2011, p. 289ff). The main category system is based on the theoretical part of the master thesis and

provides the construct, including all the relevant elements that need to be analysed step-by-step (Mayring 2002, p. 114). Nevertheless, Ritsert (1972, p. 31) claimed that the quantitative content analysis does not cover elements such as hidden constructions and coherences of meaning, specific single cases, distinctive correlations or parts that do not appear in the text. Therefore, the author has chosen qualitative content analysis as the appropriate research method. This method offers the possibility to still use the category system in systematic way, but additionally look beyond this construct, analyse the content based on a theoretic approach (Mayring, *op. cit.*) and discover interpretive patterns as well as meanings of the analysed content (Gerhards 1995, p. 341).

7.3.2 The qualitative interviews

For the second phase of the empirical research process, the author has chosen the semi-structured interview with experts in the field of image development of the United Arab Emirates as a tourist destination brand. The interviews generally are guided by an interview manual, which includes all the discussed topics and planned questions. Beyond the manual, new questions in the field of research might arise during the interview process. Nevertheless, the interviewee has a broad area of flexibility in how to answer and as a result, new questions might arise on the part of the interviewer (Bryman and Bell 2011, p. 467). After the interviews are carried out, the recordings need to be transcribed and analysed. Therefore, the author has chosen the method of the word-for-word transcription. Furthermore, spoken dialects will be revised by the transcription in written German or English. These detailed transcripts are the basis for an explicit interpretation in the end (Mayring 2002, p. 89ff). According to Bryman and Bell (*op. cit.*, p. 465), conducting and transcribing qualitative interviews is time consuming and therefore a challenge of this type of research methodology. The author is aware that some experts in the field of research might be resident in the United Arab Emirates or other countries abroad and the resources for travelling there (time, money) might not be available and consequently are a limitation of this research methodology. Therefore, the author will try to arrange interviews using a more impersonal method, via telephone or Skype (*ibid.*, p. 479).

The combination of a qualitative media analysis and qualitative expert interviews offers the author the opportunity to explore, on the one hand, the actually transported image of the United Arab Emirates as tourist destination in the media. On the other hand, the individual points of view of different experts in the field of image development in the United Arab Emirates will be explored and possible gaps between the transported image as well as the developed strategies and planned image can be explored.

7.4 The challenges of mixed methods

Nevertheless, the selected research method needs to be considered in a critical aspect as well. Therefore, the following subchapter provides an insight into advantages, disadvantages and

challenges that might arise during the process of research and how a methodological fit can be ensured.

In general, both qualitative and quantitative gathered material needs to be used in an appropriate way to attain the goal of answering the research question and contributing to already existing theoretical models (Edmondson and McManus 2007, p. 1165). In addition to that, it is necessary to generate a fit between the already existing theoretical models and the methods used in the research process. In other words, the selected theoretical models used in this master thesis and the selected research methods need to fit together in order to achieve a successful and high-quality outcome (ibid., p. 1177). The usage of a mixed method can be seen as time consuming, as gathering the required data may be a complex process. Additionally, the author has to be acquainted with both qualitative and quantitative research methods (Creswell 2009, p. 205). Nevertheless, the literature review points out the usage of a mixed method, in other words a two-phase approach, using a qualitative media analysis and qualitative expert interviews as appropriate to answer the overall research question. In order to ensure a methodological fit between the theoretical and the empirical part of this master thesis, the author developed a theoretically-based research process model, which is illustrated in chapter 7.1. In this model, various statements of authors of particular interest for this master thesis are taken into account and build the basis for the overall empirical research process.

7.5 Proposition building

In the following subchapter, the author will define main- as well as sub-propositions, which should lead to an answer to the overall research question, as the illustration below shows. The propositions are based on the theoretical part of this master thesis and build the foundation for the second and empirical part of the research process. The propositions will be proved with the outcomes of the empirical research and consequently, the author should find evidence if the propositions hold or need to be adjusted. Finally, the overall research question will be answered and a conclusion, including a critical reflection, can be drawn. The following illustration provides an overview of the individual research areas of the main- and sub-propositions.

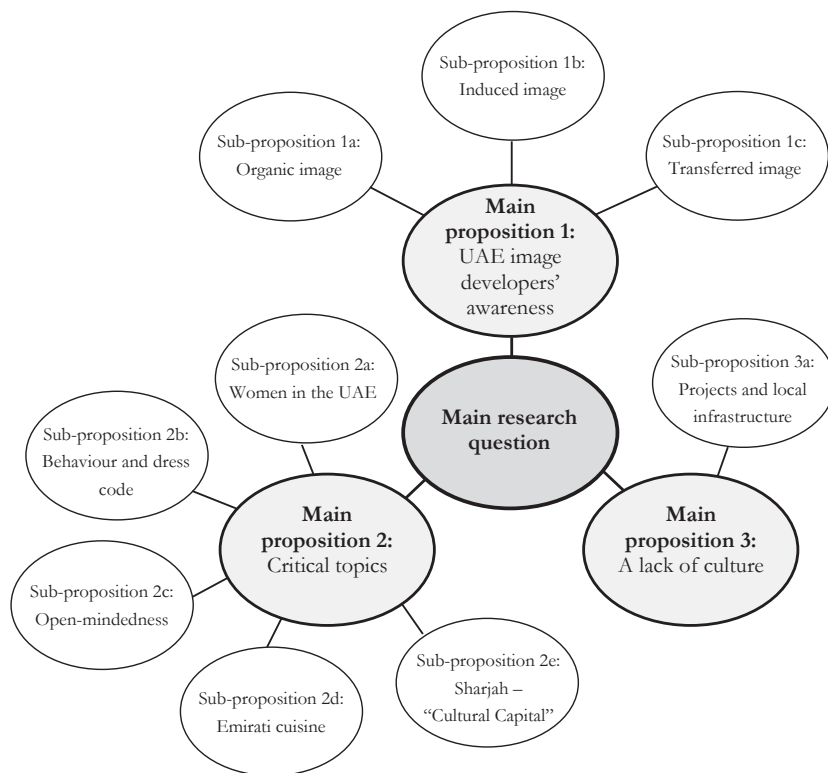


Fig. 10: Proposition building
Source: Author's illustration

1. Awareness deficit of image developers

As mentioned in subchapter 2.1.1.2, the successful image development of a tourist destination has to be seen as a holistic, coherent process, which consequently leads to **Main-proposition 1: *Image developers in the United Arab Emirates are not aware of the importance of the holistic approach when developing image strategies.*** The first main-proposition is based on subchapter 2.1, dealing with the TDI in general. This subchapter illustrates the elements a tourist destination contains such as the local culture, the social system, the ecologic and economic situation and the political background. Afterwards, different image types are described, which build the basis for the following sub-propositions 1a, 1b and 1c. The author wants to analyse whether the image developers in the United Arab Emirates generally have a holistic approach when developing the respective image strategies as a tourist destination brand. As the first main-proposition cannot be answered directly, the author has set up several sub-propositions as listed below.

As mentioned earlier, the organic image needs to build the foundation for marketing activities, promotional and public relations campaigns, as well as developing an Internet presence, in other words, the strategies to promote a tourist destination. This consequently leads to **Sub-proposition 1a**: *In general, image developers in the United Arab Emirates lack awareness that the organic image needs to build the basis for successful marketing and advertising campaigns for a tourist destination brand.* The first sub-proposition is based on subchapter 2.1.1, dealing with different image types as well as subchapter 2.1.2, describing the development of a TDI. According to Hankinson (2004, p. 12f) and Shikoh (2006, onl.), the organic image needs to be the basis for developing marketing and advertising campaigns. Therefore, the author wants to determine whether image developers in the United Arab Emirates are aware of the importance of building image strategies upon the organic image of the country including the Arabian history, culture and traditions.

The induced image is the output of the strategies that image developers have actually implemented and should be consistent with the above-mentioned organic image, which consequently leads to **Sub-proposition 1b**: *The induced image of the United Arab Emirates as a holistic tourist destination brand lacks the traditional Arabian cultural background.* Sub-proposition 1b is based on subchapter 2.1.1 as well. According to Howie (2003, p. 103), the induced image is established by image developers and includes advertising campaigns, printed materials and leaflets and should consequently result in a successful position in the competing marketplace. The author added the Internet presence of the individual emirates to the overall research process. In addition to that, this sub-proposition is based on chapter 6.3, dealing with the 3-GAP Tourism Destination Image Formation Model. According to this model, based on Govers et al. (2007, p. 16), the first GAP might appear if there is a mismatch between the organic and induced image of the United Arab Emirates. Therefore, the author wants to ascertain whether the induced image of the United Arab Emirates, which is developed by image developers, lacks the traditional Arabian cultural background, in other words the organic image.

As already mentioned in subchapter 2.1.2, a successful TDI should appeal as trustworthy, which builds the basis for the following **Sub-proposition 1c**: *The transferred image of the United Arab Emirates is not authentic and trustworthy related to the traditional Arabian cultural background.* This sub-proposition is based on the 3-GAP Tourism Destination Image Formation Model as well. By analysing this sub-proposition, the author wants to identify whether the transferred image of the United Arab Emirates as a tourist destination brand is authentic and trustworthy regarding the traditional Arabian cultural background. The second GAP might be detected if there is a mismatch between the promoted and actually perceived image as a tourist destination brand.

2. Current image transfer as a tourist destination brand

As discussed in subchapter 6.2, which deals with the factors of influence on a TDI, various elements might have an effect on the image of a tourist destination. Therefore, the author wants to consider this aspect in a more critical view, which leads to **Main-proposition 2:** *The currently transferred TDI of the United Arab Emirates does not include critical topics related to the traditional Arabian culture.* This main-proposition is additionally based on the fifth chapter of this master thesis, dealing with the cultural perspective of the traditional Arabian culture. The author wants to verify which critical cultural topics are generally included in the currently transferred image of the United Arab Emirates as a tourist destination brand.

As mentioned in subchapter 5.1.4, gender roles connected to the religion of Islam play an important role in the Middle East. Muslim women have already made meaningful progress in emancipation, which leads to the following **Sub-proposition 2a:** *The image transportation of women in the United Arab Emirates lacks recent developments in emancipation and equality in the local community.* This sub-proposition is based on subchapter 5.1.4, focusing on the role of women in the society. Although women in Middle Eastern regions face substantial obstacles in the job market, meaningful progress in roles related to political and leading positions have already been made and women fight for their right to vote, take part in education and training and to be hired for various kinds of jobs (Metcalf 2008, p. 97). The author wants to determine whether the currently transferred image of the United Arab Emirates falls short of recent developments in this topic including emancipation and gender equality in the local community.

Various aspects should be taken into consideration in order to appropriately deal with people of other cultures, as in the case of this master thesis citizens of the United Arab Emirates. These aspects include the more visible elements, in other words conscious cultural elements as well as invisible elements, the unconscious cultural elements. This consequently leads to **Sub-proposition 2b:** *No touristic recommendations for traditional Arabian rules of behaviour and body language as well as dress code are included in the transferred image of the United Arab Emirates.* In subchapter 5.1.3, the author discussed traditional Arabian rules of behaviour and body language. The ways of communication in Arabian regions are generally based on the Islamic religion (Heine 2009, p. 189f) and cultures principally consist of conscious and unconscious cultural elements, as mentioned in subchapter 6.6. In addition to that, the traditional clothes are discussed in subchapter 5.1.5. As several aspects need to be taken into consideration when understanding and interacting with Arabian people, especially with the female population, the author wants to analyse whether recommendations for potential tourists in this aspect are included in the touristic image transfer of the United Arab Emirates.

As described in subchapter 5.1.1, Muslim people in Arabian countries are strongly connected to the religion of Islam and are proud of their roots. Nevertheless, the country does not force

the Islamic religion with all its duties, including restrictions during the month of Ramadan, onto foreign people and guests, which leads to **Sub-proposition 2c**: *The United Arab Emirates transfer an image as an open-minded tourist destination regarding local traditions related to the religion of Islam*. As Elger (2008, p. 7) states, the Islamic religion must be seen as a kind of culture and influences various daily life situations. Although Muslim people are not allowed to eat pork products and drink alcoholic beverages, travellers are allowed to do so (Lee and Jain 2009, p. 239) and therefore, the author wants to find out if this open-mindedness is also included in the image transfer of the United Arab Emirates as a tourist destination brand.

Local food and beverages are part of a culture as well and can be categorized as a conscious cultural element, which leads to the following **Sub-proposition 2d**: *The traditional Emirati cuisine is not integrated in the transferred image of the United Arab Emirates*. Subchapter 5.1.6 is the basis for this sub-proposition, describing traditional Arabian food and beverages including rules and restrictions related to this topic. Furthermore, specific limitations during the period of Ramadan are explained. The author wants to analyse whether the Emirati cuisine is part of the transferred image as a tourist destination brand and if image developers have integrated recommendations and rules of behaviour for tourists in this aspect.

As mentioned in subchapter 4.6, the emirate of Sharjah uses the term “Cultural Capital” as promotional slogan, which leads to **Sub-proposition 2e**: *In the United Arab Emirates, the emirate of Sharjah is most authentically including the traditional Arabian cultural background in the image strategies*. The author wants to find out if the image transfer of Sharjah is authentic to the traditional cultural background of the Arabian culture and if the slogan “Cultural Capital” builds an advantage in authenticity compared to the other six emirates.

3. Lack of culture in image transfer – Possible reasons

As described in subchapter 2.1.2, local citizens living and working in a tourist destination need to be seen as one of the most valuable ways to reach a unique position in the competing marketplace. Therefore, the author set up the following **Main-proposition 3**: *The small number of official Emirati citizens in the United Arab Emirates leads to a loss of the traditional Arabian culture*. This main-proposition is based on the third chapter, dealing with the United Arab Emirates in general and subchapter 2.1.2, covering the image development of tourist destinations. As mentioned earlier in this thesis, only 19 per cent of the population in the United Arab Emirates are official citizens. Nevertheless, the local inhabitants play a major role in developing a successful destination image. The author wants to assess whether the small number of official Emirati citizens leads to a loss of the traditional Arabian culture and consequently, an inauthentic and negative image transfer.

In the fourth chapter, the author described the seven emirates including the current image in a theoretical approach. Various projects have already been implemented or are planned for the future, which leads to the following **Sub-proposition 3a**: *Artificial projects such as man-made*

islands, hotel projects, shopping centres or attractions in the United Arab Emirates lack the traditional Arabian culture. This sub-proposition is grounded in the fourth chapter of this master thesis, giving an insight into the image of the United Arab Emirates in general, as well as the image of each of the seven emirates. As Steiner (2010, p. 242) states, artificial projects such as shopping centres and tourist attractions lack the traditional Arabian historical culture. As a result, the author wants to explore, if and to what extent, artificial projects in the United Arab Emirates lack the traditional Arabian culture and negatively influence the authentic image transfer as a tourist destination brand.

7.6 The operationalization

In order to find evidence that the main- and sub-propositions hold or need to be adjusted and to finally answer the overall research question, the object of examination needs to be operationalized.

An operationalization is required in order to make theoretical terms measurable, so variables, in other words the allocation of indicators, are required. In addition to that, the author needs to be aware which variables can measure a selected term (Halbmayer 2010, onl.). The illustration below displays the selected dimensions and the indicators, which are brought about by the propositions in chapter 7.5 and consequently are crucial for the empirical research process and finally the data evaluation. Every dimension is based on one main-proposition and on one to five sub-propositions. The propositions are built in a logical order as the first dimension deals with the image developers of the United Arab Emirates, including the awareness of image development and a possible know-how deficit. The second dimension concentrates on the current image transfer and the third and last dimension deals with possible reasons for a lack of culture in image transfer.

Dimension 1	Dimension 2	Dimension 3
Image developers: awareness deficit	Current image transfer	Lack of culture in image transfer: possible reasons
Based on: Main-proposition 1 and sub-propositions 1a-1c	Based on: Main-proposition 2 and sub-propositions 2a-2e	Based on: Main-proposition 3 and sub-proposition 3a
<ul style="list-style-type: none"> - Awareness of traditional Arabian culture - Holistic perspective - Know-how – image development - Organic image as basis for marketing and advertising campaigns - Mismatch - image is not authentic and trustworthy 	<ul style="list-style-type: none"> - Critical cultural topics - Muslim women in society: emancipation of women, female rights, gender equality - Traditional behaviour and body language - Limitations during Ramadan - Religious open-mindedness - Traditional F&B - Sharjah “Cultural Capital” 	<ul style="list-style-type: none"> - Local economy, politics, infrastructure - Artificial projects: man-made islands, shopping centres, tourist attractions - Heterogenic local population

Tab. 1: Operationalization of the examination object

Source: Author's illustration

8. The qualitative media analysis

In the following chapter, the author provides a description of the first part of the empirical research process, the qualitative media analysis. This type of analysis will be accompanied by a discourse analysis. A discourse can be defined as the regulated manners of speaking and consists of objective elements such as social topics, statements and terms as well as subjective elements including physical habits and speaker roles such as gender roles (Link 2006, p. 410). The term discourse can be also defined as a process of discussion, focussing on specific topics that are of interest for the society (Keller et al. 2006, p. 7) as in the case of this master thesis, the image of the United Arab Emirates as a tourist destination brand with strong focus on the cultural aspect. Altheide (2000, p. 292) stated that “Words are powerful when they become symbolic frames that direct discursive practices.” A discourse can be traced by analysing certain content, topics or words over a fixed phase and within various types of media (ibid). As illustrated in subchapter 6.3.1, dealing with the communication process, print and new media can be defined as so-called “mass media”, which provide discourses a space in the public (Keller et al. 2008, p. 211). The way in which a specific topic is represented in various mass media influences the quality of a public discourse and the published content is part of the construction of reality in society (ibid). Nevertheless, a discourse cannot generally be fully shown within one single type of print media (ibid., p. 221).

8.1 The data collection

In the following subchapters, the author presents the selected data corpus (print and new media) that will be analysed empirically. In addition to that, the data corpus will be reduced to a random sample, which is interrelated with the overall research aim and consequently the main research question. The author is conscious of the fact that neither the qualitative media analysis, nor the data evaluation can assure that all available print media and newspaper articles, which refer to the topic of this master thesis, can be detected. Nevertheless, the usage of a code manual and the results, which are found in the selected print media including touristic brochures, booklets, guides or manuals and new media, as well as newspaper articles, make it safe to claim validity and allow for a cautious generalization of the outcomes.

8.1.1 Print media

As mentioned earlier, print media includes brochures, leaflets and publications, which are developed and published by the image developers in the United Arab Emirates as well as newspaper articles, referring to the image of the United Arab Emirates as a tourist destination brand focussing on the cultural perspective. The newspaper articles are produced by journalists, published in the respective newspaper and without influence of image developers in the United Arab Emirates.

In the following table, the author lists the brochures, leaflets and publications that will be analysed empirically. The author contacted the respective image developers in each of the seven emirates and requested the required print media. Four out of seven emirates, including the emirate of Abu Dhabi, Dubai, Ras Al Khaimah and Sharjah sent the required material. No media was provided by the three emirates Ajman, Fujairah and Umm al Quwain. Therefore, the author has decided to include new media in the research process in order to have online access to information of all seven emirates by analysing their respective Internet presences. In addition to that, the author included only print material that is available to potential tourists as well. Although the “Tourism and Culture Magazines”, the so-called “Seyaha Magazines”, are accessible on the Abu Dhabi Tourism Authority website, the magazines are generally developed for “industry partners” (Müllauer 2013, Annex A) and therefore excluded in the research process. Furthermore, the author examined the websites of the three emirates Ajman, Fujairah and Umm al Quwain concerning touristic publications that are officially available on the respective website and could be included in the research process. Nevertheless, the website of Ajman does not provide publications (Ajman 2010, onl.) and according to Michelle Pétermann, Director of the Dubai Department of Tourism and Commerce Marketing, there is no tourism office for the emirate of Ajman and Umm Al Quwain (Pétermann 2012, Annex B). In addition to that, the author searched for the official website of Umm al Quwain and Fujairah, but there is no website available for either emirate. Consequently, the author decided to use the official website of “The National Council of Tourism & Antiquities” (NCTA) of the United Arab Emirates for the analysis, as each of the seven emirates is described briefly on this website (NCTA 2013, onl.). Although this master thesis is written in the English language, the author has decided to include appropriate brochures in German language in the media analysis as well.

No.	Emirate (publisher)	Print media type	Name / description	Language	Year of publication
1	Abu Dhabi	Travel Trade’s Guide	Opportunity Abu Dhabi – The Travel Trade’s Guide to a Great New Destination	English	ns
2	Abu Dhabi	Visitors’ guide	Ten things to know about Abu Dhabi	English	ns
3	Abu Dhabi	Visitors’ guide	Official Visitors’ Guide	English	ns
4	Abu Dhabi	Dining guide	Where to Eat	English	ns

5	Dubai	Travel guide	Dubai Offizieller Reiseführer	German	2012
6	Dubai	Tourism Manual 2013	Definitely Dubai – Tourism Manual 2013	English	2013
7	Dubai	Official Magazine of the Marketing Department of Tourism and Commerce	Definitely Dubai	English	2012
8	Dubai	Business Handbook 2011/12	Dubai Business Handbook 2011/12	English	2011/12
9	Dubai	Printed newsletter	Enterprise Dubai – Quarterly Newsletter	English	Issue 63, July-Sept. 2012
10	Dubai	User guide – Dubai Metro	The handy guide to using the Dubai Metro.	English	February 2012
11	Dubai	Map	Dubai Auf einen Blick	German	2012
12	Ras Al Khaimah	Tourism Development Authority Magazine	Explore Ras Al Khaimah 01	English	Issue 01, December / January 2012
13	Ras Al Khaimah	Tourism Development Authority Magazine	Explore Ras Al Khaimah 02	English	Issue 02, March / April / May 2013
14	Ras Al Khaimah	Tourism booklet	Find paradise in the emirate – Ras Al Khaimah A Rising Emirate	English	2012
15	Ras Al Khaimah	Destination Brochure	Welcome to Ras Al Khaimah - Your affordable luxury holiday destination.	English	2012

16	Ras Al Khaimah	Cruise Brochure	Where it began ... Ras Al Khaimah	English	2012
17	Sharjah	Visitor's guide	Discover Sharjah	English	2007
18	Sharjah	Cultural offers	Sharjah – United Arab Emirates – Insights into Arabia	English	2012
19	Sharjah	Destination guide	Destination Sharjah 08	English	2008
20	Sharjah	Cultural brochure	Sharjah – Willkommen im Emirat der Kultur	German	2008
21	Sharjah	Travel guide	Sharjah – Mini Reiseführer	German	2012

Tab. 2: Print media data corpus (brochures, leaflets, publications)

Source: Author's illustration

As discussed earlier, the author will analyse newspaper articles that refer to the image of the United Arab Emirates as a tourist destination brand focussing on the cultural perspective. In order to provide a proper random sample, the author needs to define a general framework for the selection of newspaper articles including the timeframe, the geographical area (Keller et al. 2008, p. 213f) and the language of the respective article. The timeframe is set within the period from January 01, 2013 until April 16, 2013. As the qualitative media analysis was conducted in the middle of April 2013, the author fixed the timeframe for this period from the starting point of the empirical research of newspaper articles. In addition to that, the geographical area of research needs to be set. In order to gain a broader insight of articles, the author decided to analyse not only newspapers of public record from the United Arab Emirates, but also from the surrounding countries including Saudi Arabia, Qatar, Oman and Yemen, as illustrated in the table below. Nevertheless, only online articles in English language can be taken into consideration, as an analysis in Arabic language is not realisable due to the limited language knowledge of the author and accessibility of printed newspaper material is not possible either..

The English-language daily newspapers of public record in the United Arab Emirates are “The National” and “Gulf News” (Herold 2013, Annex C). One daily newspaper of public record will be taken into consideration for Qatar, namely “Gulf Times” (Wüstinger 2013, Annex D). In the Kingdom of Saudi Arabia the newspaper “Arab news” is categorized as English-language daily newspaper of public record (Wüstinger 2013, Annex E) and therefore taken into account for the empirical research process. For the Sultanate of Oman, one English-

language newspaper of public record is included in the research process, namely the “Times of Oman”. For the Republic of Yemen the “Yemen Post” and “Saba News” are categorized as daily newspapers of public record (ibid.). Nevertheless, no newspaper articles related to the research aim of this master thesis were found in any media of Yemen and are therefore excluded in the research process. The author is aware that a full identification of all appropriate existing articles cannot be guaranteed. Nevertheless, the current number of articles and the selection of this print media data corpus provide a representative random sample of available and accessible print media.

No.	Country	Newspaper	Website	Circulation per day	Articles in total
1	United Arab Emirates	The National	www.thenational.ae	70,000 (The National 2012, onl.)	9
2	United Arab Emirates	Gulf News	gulfnews.com	Between 107,998 (Saturdays to Thursdays) and 108,914 on Fridays (Gulf News, onl.)	10
3	Qatar	Gulf Times	www.gulf-times.com	35,000 (Fleming Gulf 2011, onl.)	10
4	Saudi Arabia	Arab News	www.arabnews.com	100,000 (Wüstinger 2013, Annex F)	10
5	Oman	Times of Oman	www.timesofoman.com	15,000 (Press Reference 2013, onl.)	6

Tab. 3: Print media data corpus (selected newspaper articles)

Source: Author's illustration

8.1.2 New media

As previously indicated, the author analyses the individual websites of the seven emirates as well. This type of media is categorized as new media and a detailed description of new media is given in subchapter 6.3.2.2. As shown in the illustration below, the author has selected various areas of research for the respective websites with a focus on the cultural perspective. According to Wyss (2013, Annex G), assistant of the DTCM overseas office in Switzerland, both websites of the emirate of Dubai, officially developed by the DTCM, are linked and

complement each other. The website “visiting.definitelydubai.com” is more up to date and provides information regarding the touristic stay in Dubai, compared to the website “www.dubaitourism.ae”, which additionally provides information about the DTCM and its strategies (ibid.). The two emirates Fujairah and Umm Al Quwain do not have individual websites. Therefore, the author analyses content referring to these emirates of the United Arab Emirates NCTA website.

Emirate	Internet presence (URL)	Areas of research	Last accessed
United Arab Emirates – The National Council of Tourism & Antiquities (NCTA)	http://www.uaetourism.ae	<ul style="list-style-type: none"> - Emirate of Fujairah - Emirate of Umm Al Quwain - Culture and Heritage - History and Culture - Museums 	15.04.2013
Abu Dhabi	http://visitabudhabi.ae	<ul style="list-style-type: none"> - Getting here and around - Getting here - Getting around - Facts and essential info - Fast Facts - Women and children - Climate and what to wear - Culture and lifestyle - Food and cuisine - Religion and Ramadan - Prayer times - Language and useful phrases - What to see - What to do - Shopping - Shops with Arabian experience - Shopping malls - Traditional markets and souks - Where to stay 	14.04.2013

		- Where to eat	
Ajman	http://www.acm.gov.ae	<ul style="list-style-type: none"> - Culture and Arts - Ajman Museum - Heritage - Popular traditions - Traditional costumes - Map of Ajman - Historical Sites 	14.04.2013
Dubai (Part 1)	http://www.dubaitourism.ae	<ul style="list-style-type: none"> - Tourists and residents - Dubai for Tourism - Dubai for Business 	14.04.2013
Dubai (Part 2)	http://visiting.definitelydubai.com	<ul style="list-style-type: none"> - Things to Do - Where to stay - Getting there - Where do I eat - Dining in Dubai 	14.04.2013
Ras Al Khaimah	http://www.rasalkhaimahtourism.com	<ul style="list-style-type: none"> - About us (I „heart“ Ras Al Khaimah) - History - Heritage and Culture - Investment Opportunities - To Ras Al Khaimah - Wine and Dine 	15.04.2013
Sharjah	http://www.sharjahtourism.ae	<ul style="list-style-type: none"> - About Sharjah - Sharjah in Brief - Cultural Traditions - About us (SCTDA) - Brand - Events - Business - Heritage - History - Culture - Museums - Arts 	15.04.2013

		<ul style="list-style-type: none"> - Public benefit associations - Leisure - Shopping - Souks & Bazaars - Malls & Shopping Centres - Restaurants - Activities - Hotels - Education - Training Programmes 	
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Tab. 4: New media data corpus (Internet presence)

Source: Author's illustration

8.2 The code manual

In order to analyse the available and selected print media, the author set up a deductive code manual, in other words a category system. This code manual is necessary to categorize the analysed media and guarantee transparency during the entire research process. A deductive code manual is based on the main research aim and is basically built upon a theoretical foundation (Mayring 2000, onl.). Nevertheless, as described in subchapter 8.3, the codes need to be revised after a first empirical analysis of examples. Therefore, the sub-codes are a combination of theory and practice, in other words inductively gained codes.

The codes are required during the research process of newspaper articles as well, as the author examines articles generally based on the code manual and uses the codes as key words. In total, the author defined nine main-codes including elements as culture, religion, language, behaviour and body language, women in society, traditional clothes, traditional food and beverages, image and the local infrastructure. In addition to that, the author divided the codes into main- and sub-codes, which are assigned to a specific shortened form of code such as C for culture and selected different colours for the various codes. The colours will be applied practically to code the selected types of media appropriately. Furthermore, the writing style in capital and small letters as well as the definition of codes in singular form has no influence on the qualitative media analysis and the author will consider words in plural as well.

No.	Coding	Main-code	Sub-codes
1	C	Culture	authentic, ancient, citizen, custom, cultural-asset, cultural, culture, heritage, historic, history, hospitality, Islam, lifestyle, local, national, religion, root, tradition, traditional, value
2	R	Religion	belief, church, Eid-Al-Fitr, fasting, freedom, holy-book, holy-day, holy-month, Iftar, Islam, Islamic,

			Koran, mosque, Muslim, pray, Ramadan, religion, religious, tolerant
3	L	Language	Arabic, calligraphy, culture, English, identity, Islam, Koran, language, pride
4	B	Behaviour and body language	arrest, bargain, community, conservative, distance, etiquette, offensive, photograph, picture, restrict, respect, right-hand, women
5	W	Women in society	discrimination, education, emancipation, equal, family, gender, Islam, marriage, mother, Muslim, open-minded, photograph, religion, segregation, violence, women
6	TC	Traditional clothes	abaya, climate, clothing, commonsense, conservative, dishdasha, traditional-dress, fashion, headscarf, henna, identity, kandura, modest, sheyla
7	TFB	Traditional food and beverages	authentic-cuisine, alcohol, alcohol-free, beverage, coffee, culinary, dish, emirati-cuisine, emirati-food, emirati-style, food, Islam, local-cuisine, Ramadan, religion
8	I	Image	authentic-image, crime, destination, distinctive, diverse, global, hub, image-strategy, leisure, marketing, modern, project, reputation, safe, tourism, unique
9	L	Local infrastructure	airport, attraction, hotel, island, mall, metro, mosque, museum, restaurant, shopping, souk, transport

Tab. 5: Code manual – qualitative media analysis

Source: Author's illustration

8.3 The data evaluation

The following illustration, based on Mayring (2000, onl.), should provide an insight into the course of action the author has selected for the qualitative media analysis in this master thesis.

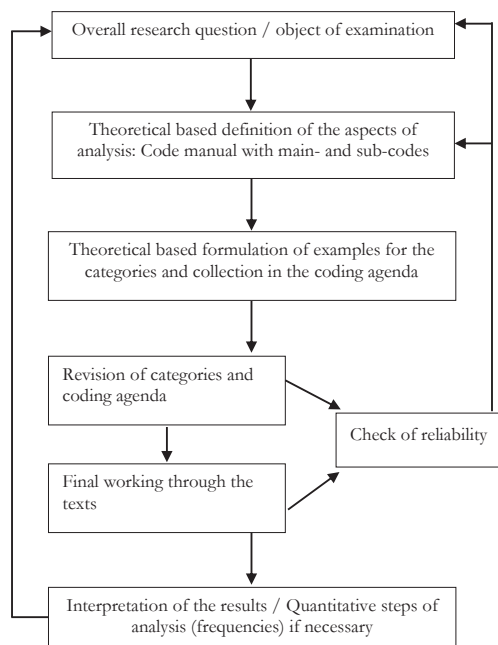


Fig. 11: Step-by-step model of deductive category application
 Source: Author's illustration based on Mayring (2000, onl.)

The overall research question as well as the main- and sub-codes, as illustrated in subchapter 8.2, are already set up. As a next step, the individual categories have to be assigned to the selected passages of a text and examples for the categories need to be selected and collected in the coding agenda (Mayring 2000, onl.), which is a separate document to this master thesis and used during the entire qualitative media analysis process. Nevertheless, the author has decided to conduct a partial coding. Therefore, only paragraphs that are appropriate to the object of examination and are crucial for answering the overall research question, are coded. According to Mayring (ibid.) there is scarce explanation how the detailed step-by-step process of this analysis must be conducted. Afterwards, the coding agenda has to be revised, the so-called feedback loop. Subsequently the texts need to be finally worked through (ibid.) and the author will assign all the significant coded data excerpts within the defined codes and consequently bundle to themes, which correlate to the propositions in subchapter 7.5. In addition to that, the author will check the reliability as well as validity and interpret the results. If quantitative steps of analysis such as frequencies are required, they can be conducted in this step of research (ibid.).

9. The qualitative interviews

As previously indicated, the author will also conduct qualitative expert interviews in the empirical research process of this master thesis. The interviews will be carried out in a second step, after the qualitative media analysis has been carried out. In addition to that, the interviews give the author the possibility to confront experts with the results of the qualitative media analysis and gain background information referring to the strategies of image developers in the United Arab Emirates in a cultural perspective.

9.1 The method

In general, there are various methods of qualitative interviews with different empirical proceedings such as the narrative interview, the problem-centred interview, the focused interview and the in-depth interview (Lamnek 2005, p. 356). As mentioned in subchapter 7.3.2, the author will use a interview manual, including the relevant topics and covers the planned questions of the interview (Bryman and Bell 2011, p. 467) and therefore, the author has chosen the semi-structured interview, which can be seen as a type of problem-centred interviews. Nevertheless, problem-centred interviews generally don't appear in English-language research processes (Buber and Holzmüller 2009, p. 465) and therefore, the author will use the term semi-structured interview.

This type of interview offers the possibility to analyse the problem situation up front and consequently include specific topics in the interview, which are summarized in the interview manual. The interviewee can response to questions individually, without being guided to a specific answer and should not have the feeling to be sounded out by the interviewer. A trustful connection between both interviewer and interviewee plays an important role in obtaining honest and definite answers (Mayring 2002, p. 67ff). Before starting with the interview, the interviewer needs to ask for permission to digitally record the interview. In addition to that, the author has the possibility to draft a protocol with specific notes during or after the interview. Finally and most importantly, the author has the opportunity to easily compare the individual interviews and outcomes, as the questions refer to the interview manual (*ibid.*, p. 70) and consequently the three research dimensions, which are listed in subchapter 7.6.

9.2 Expert selection

The selection of experts should generally fit to the overall research question as well as field of examination. An expert should be selected based on the respective position and should not be considered a private person. Experts possess professional knowledge in a specific field and therewith transfer information to the interviewer. In general, every human being can be considered an expert of the individual life (Helfferich 2011, p. 163). The following table

provides an insight into the selected experts, the respective company as well as the position within the company and the type and date of execution of the interview.

No.	Interviewee	Company	Position	Type of execution	Date
1	Frank Müllauer	Abu Dhabi Tourism & Culture Authority	Senior Trade / MICE Promotion Executive Germany, Austria & Switzerland	via Skype	10.05.2013
2	Michelle Pétermann	Department of Tourism and Commerce Marketing, Government of Dubai	Director (Switzerland, Austria)	via Skype	20.05.2013
3	Khalid Motik	Tourism Development Authority, Government of Ras Al Khaimah	Director	via Skype	26.05.2013
4	Conny Boettger and Randa Nasri Moshtaha	Sharjah Commerce & Tourism Development Authority, Government of Sharjah	Conny Boettger: Manager - Destination Development Department Randa Nasri Moshtaha – Manager - Advertising Department	in written form	29.05.2013 and 16.06.2013

Tab. 6: Expert selection
Source: Author's illustration

The first interview was conducted with Frank Müllauer, Senior Trade and MICE Promotion Executive of Abu Dhabi for the countries Germany, Austria and Switzerland and he is based in the German overseas office in Frankfurt, Germany (Müllauer 2013, Annex A). Mr. Müllauer is responsible for the promotion and marketing of the emirate of Abu Dhabi in the above-mentioned German speaking countries and has been working for the Abu Dhabi Tourism and Culture Authority for four years and six months (Müllauer 2013, l. 3-7). Approximately 250 employees work for the touristic segment in the headquarters in Abu Dhabi (ibid., l. 13) and

the company is a government authority (ibid., l. 17). The chairman of the Abu Dhabi Tourism and Culture Authority is member of the royal family of Abu Dhabi (ibid., l. 21).

The second interviewee is Michelle Pétermann, Director of the Department of Tourism and Commerce Marketing of Dubai. She is located in Ittigen/Bern, Switzerland (Pétermann 2012, Annex B) and has been working for the DTCM since 2007 (Pétermann 2013, l. 7). Michelle Pétermann is responsible for Switzerland and Austria (ibid., l. 29) and is supported by two employees in the overseas office in Switzerland (ibid., l. 33). She lived in Dubai for 13 years, worked in the hotel industry and after that was the head of an incoming agency in Dubai for eight years (ibid., l. 5ff). The headquarters of the DTCM have been in Dubai for 24 years. This company was founded mainly in order to support the touristic developments for this emirate. In total, 18 overseas offices belong to the DTCM (ibid., l. 23-26).

The third expert is Khalid Motik, Director of the Tourism Development Authority of Ras Al Khaimah, which is an entity of the Government of Ras Al Khaimah. Mr. Motik is responsible for the branding of the emirate as well as for promoting Ras Al Khaimah as a high-quality destination all over the world (Motik 2013, l. 1ff). Khalid Motik has been working with this company for ten months (ibid., l. 5) and the Tourism Development Authority was established in May 2011. The overall vision is to brand the emirate as appropriate luxury destination for visitors to achieve their ultimate travel experience. Therefore, a broad variety of activities are provided within the emirate in the segment of leisure and adventure travel, both on a local and international level (ibid., l. 8-13).

Two experts represent the emirate of Sharjah. The first expert is Conny Boettger, Manager of the Destination Development Department for the Sharjah Commerce and Tourism Development Authority. Her responsibilities are product development and the professional industry development and she has worked for this company since January 2010 (Boettger 2013, l. 1ff). The second expert is Randa Nasri Moshtaha, Manager of the Advertising Department of Sharjah. No details referring to the position of Ms. Moshtaha were provided. The interview manual was filled out individually in written form and the experts answered the questions that correspond to their own expertise.

As mentioned above, the selected experts need to be appropriate to the research area. Therefore, the author has selected these five experts, each image developers of the United Arab Emirates. The interviewees were confronted with outcomes of the qualitative media analysis and additional questions, which emerged as part of the theoretical part of this master thesis. Finally, an insight into the different views of experts in the area of image development of the United Arab Emirates as a tourist destination brand will be given.

9.3 The interview manual

As already mentioned in subchapter 9.1, the author will use an interview manual, which guides both interviewer and interviewee during the conversation. First of all, the problem situation

has to be analysed, and an appropriate wording needs to be determined. Consequently, the key topics for the interview manual can be developed (Mayring 2002, p. 69). As the author will conduct the qualitative media analysis as a first step, the outcomes will partially build the basis for the interview manual.

The process of an interview can be divided into three essential elements. First, the general introductory questions should initiate the interview. Afterwards, the defined manual questions and topics will be discussed. Various topics might appear throughout the interview that are not determined in the interview manual. Therefore, the author has the opportunity to instinctively formulate “Ad-hoc-questions”, which are considered essential to the field of research (Mayring 2002, p. 70). The interview manual was provided both in German and English language.

9.4 The data collection

Before the information gathered from the qualitative expert interviews can be analysed, every interview needs to be recorded, edited and structured. Therefore, the type of expression and illustration as well as the technique of recording has to be selected. In general, the main type of expression and illustration is text. In addition to that, there are various further possibilities to illustrate the outcome of qualitative expert interviews and provide an understanding such as tables, pictures, graphics, audio or movie files. Nevertheless, it is of crucial importance to achieve a fit between the selected type of research and the types of illustration. As tables benefit the illustration of sorted content (Mayring 2002, p. 85ff), the author will include this type of illustration in chapter 10., dealing with the data analysis and research findings.

As mentioned in subchapter 7.3.2, the author has selected the method of the word-for-word transcription. Transcribing an interview generally means to put the spoken language of the interview down in written text, which is of crucial importance to guarantee a detailed analysis. Through the use of word-for-word transcription, the author has the opportunity to gather the verbal information completely, which finally leads to a detailed analysis as well as interpretation of the content. In order to provide simple readability of the transcripts, spoken dialects will be generally revised by the transcription in written German (Mayring 2002, p. 89ff) and English. Although this master thesis is written in the English language, two of the experts speak German as a first language and consequently, these interviews will be conducted and transcribed in German language. Relevant quotations will be provided in German language as well and subsequently interpreted in English. The transcribed interviews will be attached to this master thesis on a CD-ROM.

9.5 The data evaluation

As a next step, the gathered information needs to be analysed. Therefore, the author has chosen the qualitative analysis of content, which offers the possibility to examine the data

stepwise. The three main and theoretically based research categories, which are illustrated in subchapter 7.6, build the basis for the selection of appropriate and required content of the transcribed qualitative expert interviews (Mayring 2002, p. 114). In addition to that, the category system consists of additional 15 sub-categories. Finally, the data should be reduced to the most relevant information, in other words the views of the interviewed experts (ibid., p. 115) and by using the structured evaluation method, the author has the opportunity to select a specific structure in a content-related aspect. Therefore, the category system in subchapter 7.6 must be welldefined in order to clearly assign the content to the three main dimensions as well as 15 sub-categories. If new sub-categories arise during the data evaluation, the category system must be revised (ibid., p. 118ff).

10. Data analysis and research findings

In the following chapter, the analysed data will be examined, research findings will be reviewed and finally, the propositions of subchapter 7.5 will be tested. Every main- and sub-proposition will be listed and answered based on the research results of the qualitative media analysis as well as qualitative expert interviews. Consequently, the individual main- and sub-propositions hold or need to be adjusted. Finally, the outcome will be interpreted and the most relevant results will be summarized.

As the author has conducted the qualitative media analysis in a first step, the results of this analysis will be initially listed and used as basis for the second step of research, the qualitative interviews. Nevertheless, results derived from the qualitative media analysis, containing print and new media of the image developers in the United Arab Emirates as well as newspaper articles, need to be contrasted and interpreted individually. In the end, the results of the interviews will be included and mixed and the final outcome will be presented.

10.1 Findings about UAE image developers awareness

Main-proposition 1:

Image developers in the United Arab Emirates are not aware of the importance of the holistic approach when developing image strategies.

This main-proposition is set up in order to analyse whether image developers in the United Arab Emirates lack awareness about the holistic approach when developing the touristic image strategies. In order to give a more profound answer to this first main-proposition, three additional sub-propositions are set up. Nevertheless, the author will use results mainly from the qualitative interviews in order to answer the first main-proposition.

The experts were asked the following questions:

- What is the process for developing the image for your respective emirate?
- Which elements are of crucial importance to developing a successful image?
- How important is, thereby, a holistic (coherent) approach?
- What could a holistic (coherent) approach mean for your emirate?
- Do you receive training in the field of image development?

First, the author tried to get a general insight into the image development process of the respective emirate as listed below. In general, the touristic and therewith image developments in the individual emirates cannot be compared, as the emirate of Dubai realized early that revenues generated through the oil business are not enough for this emirate. In comparison, Abu Dhabi actively started with its touristic developments in the year 2004/2005, as on the one hand, the financial resources were sufficient and on the other hand, it was of main

importance for the ruler of this emirate to develop an authentic tourist destination and therewith include its own traditions, cultural heritage and history. In the emirate of Ras Al Khaimah, the touristic developments started later as well, as the Tourism Development Authority was established in the year 2011. At the moment, this emirate is mainly focused on increasing hotel capacity and consequently develop the image of this destination. No answers were provided by the emirate of Sharjah (Annex J):

<p>Tourism Authority founded in 2005 – owned by Sheikh Zayed Khalifa bin Zayid Al-Nuhayyan</p>	<p>„Abu Dhabi hat eigentlich erst 2005, 2004/2005 begonnen mit der aktiven touristischen Entwicklung eigentlich.“ “[...] Abu Dhabi sicherlich die größeren finanziellen Ressourcen in den VAE, was von dem her nicht unbedingt einen Stress hervorgerufen hat sich breiter aufzustellen sozusagen. Zum anderen der Sheikh Zayed hat gesagt wichtig ist, dass wir uns selber treu bleiben und der eigenen Vergangenheit. Wir dürfen bei der ganzen Entwicklung und so weiter nicht unsere Vergangenheit vergessen.“ „[...] und der jetzige Herrscher ist Sheikh Zayed Khalifa bin Zayid Al-Nuhayyan. Der ist eben praktisch der Präsident der Vereinigten Arabischen Emirate.“ „Wir können und wollen da aber nicht einfach darauf los fahren sondern wir wollen das ganze wirklich mit Vorschau machen um eben auch die Ganze Kultur und das kulturelle Erbe, die Traditionen, die Einheimischen mit ein beziehen, so dass es auch wenn es eine sehr klare Internationalisierung gibt, trotz alle dem eine authentische Destination und authentisches Land bleibt.“</p>	<p>Müllauer 2013, l. 33f Müllauer 2013, l. 38-42 Müllauer 2013, l. 55f Müllauer 2013, l. 69-72</p>
<p>Developments started in 1969 by Sheikh Mohammed bin Rashid</p>	<p>„Also ich, ich denke mir dass Dubai ganz sicher eines der ersten Emirate war die angefangen haben die Wichtigkeit des Tourismus für das Emirat Dubai zu verstehen und wir haben natürlich auch einen sehr visionären Leader eben Mohammed bin Rashid und er eigentlich schon sehr früh angefangen eine gewisse Strategie festzulegen wie sich das Emirat entwickeln sollte. Und eigentlich basiert auf diese Strategie hat sich eigentlich auch alles so entwickelt.“ „[...] Sheikh Mohammed hat eigentlich schon sehr früh [...] gemerkt, dass Dubai finanziell vom Öl nicht sehr lange leben</p>	<p>Pétermann 2013, l. 57-61 Pétermann 2013, l. 67ff Pétermann 2013, l. 70-73</p>

	kann.“ „[...]deswegen hat er sich schon sehr für, sehr früh dafür interessiert, dass den Tourismus auch zu entwickeln und hat dann angefangen eigentlich diese ganzen Einnahmen vom Öl, [...] also ich glaube 1967 hat man das Öl entdeckt, 1969 das erste Mal exportiert und wirklich mit diesen Einnahmen hat man dann angefangen [...], diese Stadt, dieses Emirat aufzubauen.“	
Established in 2011, increase room inventory and explore other markets	„[...] the company it was established in May 2011.“ „And by end of this year we will increase our room inventory by 2.000 rooms, which [...] which will give us an opportunity to explore other markets and this is one of [...] our main [...] tasks to develop the image of the destination. [...] and also to explore the other destinations and to make Ras Al Khaimah in a very good position within the tourism market.“	Motik 2013, l. 8 Motik 2013, l. 20-24

Afterwards, the experts were asked which elements are indispensable to develop a successful destination image. Two experts mentioned the elements „nature“ and „heritage“ as important. The third expert stated that a national carrier such as the „Emirates Airline“ and the local infrastructure are elements of crucial importance for a successful destination image. The fourth expert mentioned aspects such as the vision, mission, brand personality, user image and product attributes as indispensable elements (Annex J):

Nature, cultural heritage and traditions	„Zum einen Natur. Man hat definitiv geschaut, dass man die natürlichen Ressourcen mit einbezieht und eben auch Natur Natur sein lässt. Dementsprechend auch Nachhaltigkeit und Umweltschutz auch vermehrt Wert gelegt und eben das kulturelle Erbe, die Traditionen und die Beduinenkultur, mehr oder weniger. Das war ganz, ganz wichtig dass die mit einbezogen wird um einfach die Identität des Landes nicht zu verlieren.“	Müllauer 2013, l. 79-83
National carrier and infrastructure	„Aber ganz klar war für ihn sicher mal einen National Carrier zu haben, der die Leute auch nach Dubai bringen kann und dann von der Infrastruktur eben, Hotels zu haben [...].“ „Man hat eine Emirates Airline die einen dort hin bringt und das ist schon mal, das Haupt, also das Fundament von einer touristischen Destination, das man	Pétermann 2013, l. 77f Pétermann 2013, l. 82ff Pétermann 2013, l. 100f Pétermann 2013, l. 104-108

	<p>überhaupt Leute interessiert für die Destination und auch herbringen kann.“</p> <p>„Also ganz klar, wie schon gesagt ein National Carrier ist natürlich das A und O. Ich glaube der Erfolg von Dubai kann man sicher auch auf Emirates Airlines zurück schieben.“</p> <p>„Und dann zweitens natürlich diese Infrastruktur und Dubai hat es wirklich Marketingmäßig sehr intelligent gemacht, dass sie wirklich gesagt haben, wir wollen etwas haben, was um die Welt geht, wo man im Fernsehen sieht, wo die Leute wissen okay, wir haben nicht einfach nur ein Hilton und Sheraton, sondern wir haben effektiv ein sieben Sterne Hotel, das gibt es nur in Dubai.“</p>	
Nature and heritage	<p>„[...] the good things about the destination is that there is a variety of things we have. We have the beach, we have the mountains, [...] and then we have the desert. The last, the heritage. And this is four elements in one destination.“</p> <p>„[...] the main factor that help us is only 45 minutes driving from Dubai, which gave us a nice image and then we are complementing the, with other emirates.“</p>	<p>Motik 2013, l. 27ff</p> <p>Motik 2013, l. 30f</p>
Vision, mission, brand personality, user image, product attributes	<p>„Vision & Mission, Brand personality, user image, product attributes.“</p>	<p>Moshtaha 2013, l. 6</p>

After that, the author directed the conversation to the topic of the holistic approach. Three experts are of the opinion that a holistic approach is very important and one expert mentioned that it is, at the least, important for the image development of a tourist destination (Annex J):

Very important	<p>„Ich glaube sogar, im Bezug auf diesen Punkt, ganz, ganz wichtig.“</p>	<p>Müllauer 2013, l. 93</p>
Very important	<p>„Sehr wichtig.“</p>	<p>Pétermann 2013, l. 119</p>
Very important	<p>„Yes of course, it is very important.“</p>	<p>Motik 2013, l. 67</p>
Important	<p>„It is important because you try to complements [sic!] what others have missed.“</p>	<p>Moshtaha 2013, l. 8</p>

Nevertheless, the author wanted to determine what the holistic approach actually means for the respective emirate. Mr. Müllauer mentioned the inclusion of every aspect to the touristic developments and to develop a destination that is attractive to tourists and local people alike.

For the second expert, Michelle Pétermann, the inclusion of all stakeholders and a balance between preserving the local heritage and being a modern city is important. The emirate of Ras Al Khaimah is still in the development phase but strives for the holistic approach in the future. For Randa Nasri Moshtaha, Sharjah, the holistic approach means constantly having a look at the competing marketplace and taking into consideration the positive elements of the competitors (Annex J):

<p>Include every aspect, developments both for local people and tourists</p>	<p>„Also da hat man wirklich probiert alles mit ein zu beziehen und eben auch bei der touristischen Entwicklung jetzt nicht nur zum Beispiel Attraktionen für Touristen zu schaffen und so eine künstliche Welt zu erziehen, sondern gleichermaßen darauf geschaut, dass bei allem was man entwickelt oder was gemacht wird, die Museen wie der Louvre auf Saadiyat Island oder Dubai Museum oder auch Ferrari World oder sonstiges. Klar hat das natürlich einen sehr großen touristischen Aspekt, aber man hat da auch Wert gelegt, dass das mindestens genauso wichtig ist für die Leute die im Land leben.“</p>	<p>Müllauer 2013, l. 93-99</p>
<p>Include all stakeholders, preserve traditions and heritage, be a modern city</p>	<p>„Also ich meine es muss jeder Sektor oder Stakeholder muss hier mithelfen und an einem Strang ziehen. Und ich glaube, dass ist ja auch ein Teil was natürlich sehr geholfen hat in Dubai [...] dass es wirklich von einem Mann geführt wird, der natürlich auch verschiedene Sektoren überschaut.“ „[...] da gibt es natürlich gewisse Traditionen ja, wo Sheikh Mohammed immer noch wichtig ist, die heute auch noch zu vertreten. Und das merkt man auch wenn man in Dubai ist und in der Altstadt ist und die ist ihm auch sehr wichtig, dass [...] dieses Heritage weiterhin geführt wird und auch, also aufgebaut, das es die Leute, die Touristen auch mitbekommen. Auf der anderen Seite ist natürlich Dubai auch das Image da, Stadt der Zukunft zu sein und das ist ihm auch sehr wichtig. Immer diesen, immer diesen Schritt voraus zu sein [...].“</p>	<p>Pétermann 2013, l. 119-122 Pétermann 2013, l. 133-139</p>
<p>Still in development phase</p>	<p>„Yes as I said before that we as a authority we just are babies [...].“ „[...] there [...] will be a plan in the future once we finalized and standardized the hotel and all the touristic places. Then we move to this to make like Ras Al Khaimah a holistic place as you mentioned.“</p>	<p>Motik 2013, l. 70 Motik 2013, l. 72f</p>

Competition monitoring	„Looking at the competitors and what they have done and creating a holistic approach that takes in consideration the positives and negatives of others.“	Moshtaha 2013, l. 10f
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Finally, the experts were asked whether they are trained in the field of image development. Three experts are not undertaking programmes in this aspect. Nevertheless, regular meetings and conferences were mentioned in this context and the emirate of Ras Al Khaimah provides training merely for the hotel sector. In the emirate of Sharjah, training programmes are conducted (Annex J):

No (but regular meetings and conferences)	„Also klar, gewisse Grundausbildung haben wir natürlich alle. Jetzt gezielte Schulungen in der Image Entwicklung gibt es im Sinne nicht. Was wir aber natürlich haben sind regelmäßige Meetings und Konferenzen, wo man über diese Themen spricht.“	Müllauer 2013, l. 123ff
No (but regular meetings and updates)	„Jain würde ich jetzt mal sagen.“ „[...] wir werden immer informiert was strategisch wichtig ist für Dubai und wir werden auch involviert und [...] letzte Woche hatten wir mit dem Head Office ein Meeting wo wir auch schon nicht geschult ist falsch, aber wo wir informiert werden okay, es gibt eine neue Strategie, die neue Vision und wie wir alle miteinander helfen können, diese Vision zu vervollständigen.“	Pétermann 2013, l. 169 Pétermann 2013, l. 173-177
No, but maybe in the future (at the moment - only hotels)	„For the time not. [...] we are just focusing on the hotels.“ „[...] we are very a small team here, [...] we just are developing the authority and then of course we will have a bigger team, we will see where is the weaknesses of the team and then we can do trainings for them, including myself.“	Motik 2013, l. 93 Motik 2013, l. 89ff
Yes	„Yes.“	Moshtaha 2013, l. 13

To summarize, all experts perceive the holistic approach as important for the image development of a tourist destination and the inclusion of every aspect and stakeholder to the touristic developments, as well as taking locals into account was mentioned. Furthermore, the elements „nature“ and „heritage“ were categorized as indispensable by two experts for the successful development of a tourist destination, one interviewee considers a national carrier and the local infrastructure important and according to the fourth expert the vision, mission, brand personality, user image and product attributes are indispensable elements. Although three out of four experts stated that they are not trained in the field of image development, the experts are generally skilled in this context, easily understood the questions and provided clear answers. Nevertheless, it needs to be mentioned that the developments in the individual

emirates are not totally consistent and therewith cannot be compared, as they have different rulers and the emirate of Dubai as an example started earlier with its touristic developments than the emirate of Abu Dhabi or Ras Al Khaimah. Finally, it can be stated that the experts are aware of the importance of the holistic approach when developing the image strategies of the respective emirate and therefore, the first main-proposition needs to be adjusted.

The author found evidence that main-proposition 1 needs to be adjusted.

10.1.1 Findings about the organic image

Sub-proposition 1a:

In general, image developers in the United Arab Emirates lack awareness that the organic image needs to build the basis for successful marketing and advertising campaigns for a tourist destination brand.

This sub-proposition can be mainly answered with results from the qualitative interviews. Nevertheless, two statements, focussing on the emirate of Sharjah, as well as one statement with focus on the United Arab Emirates in general could be gained through the qualitative media analysis. In addition to that, it also needs to be mentioned that a distinction between the seven emirates has to be made, as every emirate is promoted by a different organisation.

According to the Internet presence of Ajman (2010 A, onl.), “The people of U.A.E. are proud of their cultural heritage and history, which form the foundation of the country’s present prosperity.” In the print material of the SCTDA, two statements were found that can be related to this sub-proposition. “Sharjah has kept the spirit of its history alive by innovatively incorporating tradition into every aspect of contemporary development.” (Sharjah 2010, onl.). Therefore, it can be considered a first step that this emirate is aware that the traditional Arabian culture should act as the basis for every type of progress and therefore the image development as a tourist destination brand. Furthermore, the statement “The result is a vibrant, modern Emirate that simultaneously looks forward to a bright future as it looks back respectfully to its history.” (Sharjah 2010, onl.) points out that although the emirate has made developments over the last years, its ancient history is still respected and kept in mind. In order to find out more about this topic, the experts were asked the following questions:

- How important is the traditional Arabian culture as a basis for image strategies?
- Which areas of culture should at least be included in image strategies in your opinion?

Four experts agreed that it is essential, very important or very fundamental to use the traditional Arabian culture as basis for image strategies (Annex J):

Essential	„Also ich glaube das es essentiell ist, gerade bei Ländern wie Abu Dhabi oder wie bei den VAE als Gesamtes, den kulturellen Aspekt sehr stark einbauen.“	Müllauer 2013, l. 131f
Very important	„Wichtig ja, sicher sehr wichtig und das sieht	Pétermann 2013, l. 187f

	man auch mit den ganzen Promotions die wir machen.“	
Very important	„[...] whenever people go to a place they need to see the culture and [...] how is the people there are surviving, how is the people there like doing their day to day life and [...] this is very important.“ „We are already including the traditional part [...] in our strategies and [...] in our packages [...] for the people to see the stamp of the country.“	Motik 2013, l. 101ff Motik 2013, l. 98f
Very fundamental	„Its very fundamental since Sharjah is the advocate of heritage and culture in the UAE.“	Moshtaha 2013, l. 15

Afterwards, the author wanted to analyse which cultural elements should at least be included in the image strategies. Three experts mentioned religion and the traditional way of life. Two experts named food (and beverage) and one expert culture. Randa Nasri Moshtaha, on behalf of the emirate of Sharjah, replied that the national heritage, traditions, values and the Islamic architecture should be included (Annex J):

Religion, traditional way of life	„Paradebeispiel [...] ist die Sheikh Zayed Moschee in Abu Dhabi. „Es gibt einen einfach ganz viel Aufschluss darüber, wie lebt man hier die Religion in dem Land [...].“ „Wenn man nach Al Ain fährt, in die Oasenstadt.“ „Man kann wirklich die traditionelle Lebensweise dort auch verfolgen.“	Müllauer 2013, l. 148f Müllauer 2013, l. 158f Müllauer 2013, l. 166 Müllauer 2013, l. 174f
Food, religion, traditional way of life	“Also in Dubai können Sie zum Beispiel seit acht Jahren, gibt es dieses Heritage Culture Programm, wo sie zu einer einheimischen Familie nach Hause gehen können und dort auch traditionell essen können, das heißt eben wirklich das Emirati Essen und dort auch informiert werden über die verschiedenen kulturellen Aspekte jetzt vom Islam und wie sie leben [...].“ „[...] in Dubai gibt es natürlich einen alten Teil, eben diese Bastakiya wo wirklich noch [...] das Handelsleben stattfindet mit den ganzen Abra's und Dhow's [...].“ „[...] dann gibt es einmal in der Woche dieses Heritage Village wo man auch sehen kann, wie die Frauen früher das Brot gebacken haben und, also es ist schon wichtig, dass man das auch weitergeben kann eben, dass diese Tradition noch da ist.“	Pétermann 2013, l. 216-219 Pétermann 2013, l. 221ff Pétermann 2013, l. 242ff

Culture, religion, F&B, traditional way of living	“Yes, it's the culture, the religion, the food and beverage and then the day to day living, traditional living.“	Motik 2013, l. 117f
National heritage, traditions, values, Islamic architecture	„National heritage including: Traditions, Islamic architecture, values.“	Moshtaha 2013, l. 17

Finally, it can be stated that all experts are aware of the importance of using the organic image as the basis for successful marketing and advertising campaigns for a tourist destination brand and additionally four experts listed cultural elements that they perceive as essential to include in the image strategies. Therefore, the author found evidence that sub-proposition 1a needs to be adjusted.

The author found evidence that sub-proposition 1a needs to be adjusted.

10.1.2 Findings about the induced image

Sub-proposition 1b:

The induced image of the United Arab Emirates as a holistic tourist destination brand lacks the traditional Arabian cultural background.

This sub-proposition should examine whether the print materials, which are developed by image developers in the United Arab Emirates, as well as the Internet presence, in other words the induced image, generally include elements of the traditional Arabian cultural background. These elements consist of the cultural elements (Main-code C), the religion of Islam (Main-code R), the Arabic language (Main-code L), specific behaviour related to the culture (Main-code B), the female population (Main-code W), traditional clothes (Main-code TC) as well as food and beverages (Main-code TFB). The results gained through the qualitative media analysis are illustrated below.

As already mentioned in subchapter 8.3, this type of qualitative media analysis offers the opportunity to evaluate quantitative results such as the frequencies of codes if necessary. Therefore, the author set up a separate frequency table, providing an insight into the frequencies of the selected sub-codes, which are listed in subchapter 8.2. Furthermore, it must be mentioned that the author conducted a partial coding and therefore, the numbers are the result of selected paragraphs of print and new media. In general, the outcomes of print and new media as well as newspaper articles were analysed and listed independently.

No.	Coding	Main-code	Frequency: Print Media UAE image developers	Frequency: New Media UAE image developers
1	C	Culture	452	334
2	R	Religion	265	70
3	L	Language	60	13
4	B	Behaviour and body language	75	14
5	W	Women in society	6	4
6	TC	Traditional clothes	65	33
7	TFB	Traditional food and beverages	47	11

Tab. 7: Qualitative media analysis – quantitative results (frequencies)

Source: Author's illustration based on the Frequency Table

Code C, including all sub-codes has the highest result referring to culture, with a frequency of 452 in print media and 334 in new media of the image developers in the United Arab Emirates. The most often used sub-codes in print media of image developers are “traditional” with 71 incidences, “cultural” with 70 and “heritage” with a total of 68 occurrences as illustrated below (Frequency Table, Worksheet C).



Fig. 12: Code C –Print Media of UAE image developers

Source: Author's illustration based on: Frequency Table, Worksheet C (created via www.wordle.net)

In the analysed new media of image developers, the sub-codes “heritage” with a frequency of 60, “cultural” with an occurrence of 57 and “history” with a total of 34 incidences are the most often used codes (Frequency Table, Worksheet C). Furthermore, the following statement underpins the importance of the traditional Arabian cultural background in the induced image of the United Arab Emirates: “The traditional values of hospitality, courtesy and honour are still strongly present in the UAE and visitors will be charmed by these national attributes.” (Sharjah 2008 A, p. 29). These statements could also be found in other print materials, transferring the same message: “Among the most highly prized virtues are courtesy and hospitality, and visitors are sure to be charmed by the genuine friendliness of the people.” (Abu Dhabi C, p. 12) and “Courtesy and hospitality are the most prized virtues of the Arab world and visitors will be deeply touched by the warmth and friendliness extended to them by the local populace.” (Dubai 2013, p. 17). In addition to that, two statements could be found, which clearly point out that the emirate of Abu Dhabi is still preserving the traditional Arabian culture: “With respect for its own culture and that of others underpinning Abu Dhabi’s character, the emirate is emerging as a global cultural hub.” (Abu Dhabi C, p. 8) and “[...] the city still retains its local Emirati essence.” (Dubai 2013, p. 71). It could be found that the individual emirates include positive statements concerning the other emirates as well, such as the emirate of Dubai about the emirate of Abu Dhabi as shown above.

Further frequencies of cultural elements could be found within the qualitative media analysis. In print media of the image developers, Code R (Religion) could be examined with a frequency of 265 and 70 occurrences were analysed in new media (Frequency Table, Worksheet R). Code L could be found with a frequency of 60 in print and 13 in new media of image developers (ibid., Worksheet C). The occurrence of Code B was analysed with a total number of 75 in print media and 14 in new media (ibid., Worksheet B). Code W, dealing with the female population in society, was found six times in print media of image developers and four times in new media (ibid., Worksheet W). Traditional clothes (Code TC) were found 65 times in print media and 33 times in new media (ibid., Worksheet TC). Finally, code TFB (traditional food and beverages) has a total of 47 occurrences in print media and eleven in new media (ibid., Worksheet TFB). By interpreting the results of the qualitative media analysis, it can be stated that the induced image of the United Arab Emirates contains elements of the traditional Arabian cultural background. Some codes such as Code C and Code R could be found more often. Based on the empirical research results of the qualitative media analysis, this proposition needs to be adjusted.

The author found evidence that sub-proposition 1b needs to be adjusted.

10.1.3 Findings about the transferred image

Sub-proposition 1c:

The transferred image of the United Arab Emirates is not authentic and trustworthy related to the traditional Arabian cultural background.

As described in subchapter 7.1, the transferred image can lead to a positive motivation of potential visitors, as long as the TDI is authentic and trustworthy, in other words if the traditional Arabian culture matches with the transferred and actually offered image. As mentioned also in subchapter 2.1.1.2, the TDI must be closely related to the real culture and characteristics of a country. Therefore, the author will display the first results that were gained by the qualitative media analysis.

According to the official touristic Internet presence of the United Arab Emirates: “The United Arab Emirates, which is a modern country, makes great efforts in preserving its heritage and cultural legacy. The country spares no efforts in all occasions to demonstrate its commitment in promoting the country’s culture and heritage through the establishment of heritage villages and exhibitions in all tourist festivals in and outside the country, with a view to reviving the ancestors’ heritage, promoting and improving it.” (UAE Tourism 2013 A, onl.). The United Arab Emirates are promoted as strongly rooted in local culture, which can be underpinned by the following two statements:

- “A premiere business hub and an unforgettable holiday destination, a country rooted in tradition but one that has touched the heights of advancements in every field – the UAE stands out on the world map.” (Dubai 2013, p. 71).
- “There is a deep rooted belief in Islam and the culture centres on the family.” (Dubai 2013, p. 8).

Furthermore, some examples are provided about how the Arabian culture and consequently this image can be transferred through touristic sites to potential visitors. Museums, for example, are considered an important aspect of the tourism industry and should be understandable by every human being, no matter what origin and culture. Museums are “[...] very important tourist attractions, as they contain a number of different things proving the heritage richness and the civilization Renaissance in the United Arab Emirates over the years [...]” and they “[...] are the source of the culture of aesthetic, as it also represents a global language that all the nations can see and read.” (UAE Tourism 2013 C, onl.). The most important museums in the United Arab Emirates are listed on the official touristic Internet presence of the United Arab Emirates (UAE Tourism 2013 C, onl.).

Nevertheless, recent developments in the tourism and business area of the country are pointed out as well, which can be considered authentic and trustworthy: “[...] the emirate is one of the world’s most rapidly growing economies and steadfastly upholds the Islamic values and

tradition.” (Dubai 2013, p. 8) and honestly admits, “[...] the early history of Dubai is not very well documented [...]” (Dubai 2012 A, onl.). Furthermore, every individual emirate offers different attractions and historical sites, which are interrelated with the traditional Arabian culture. Additionally, the emirates include these sites in their print and new media. Therefore, the author provides an extract of the qualitative media analysis: “There are many archaeological sites in Abu Dhabi that shed light on the rich and ancient history of the emirate.” (UAE Tourism 2013 B, onl.). According to the official visitors’ guide of Abu Dhabi, 17 heritage attractions and nine souks are located in this emirate (Abu Dhabi C, p. 42-105). Furthermore, the touristic Internet presence of Abu Dhabi lists the daily prayer times and also gives a preview of the upcoming three days (Abu Dhabi 2013, onl.). The Internet presence of the emirate of Ajman presents a total of five historical sites (Ajman 2010, onl.). According to the official travel guide of Dubai, the emirate counts a total of 23 historical attractions and two mosques (Dubai 2012 A, p. 50-55). Corresponding to the Internet presence of Ras Al Khaimah (2013, onl.): “[...] the emirate is keen to promote and preserve its heritage [...]” and a total of four heritage attractions (Ras Al Khaimah 2012 B, p. 55-58) and two historical sites (Ras Al Khaimah 2012 D, p. 16f) can be found in Ras Al Khaimah. The emirate of Sharjah provides activities both for residents and visitors such as the “Cultural Awareness Programmes”, that cover “topics of heritage and traditions including national dress, food and drink, arts, dance, songs, festivals and celebrations.” (Sharjah 2010, onl.) and “More than 20 museums and heritage areas provide the perfect platform to showcase the arts, crafts, traditions and importance of Islam in the lifestyle of the people in this most fascination of cities.” (Sharjah 2010, onl.). According to a newspaper article of Gulf News (2013 B, onl.): “[...] the Sharjah Government’s plan to focus on history, culture and heritage would complement the overall tourism proposition of the UAE and offer the right kind of variety to international visitors, who will be able to re-discover the country at the Heart of Sharjah and its various museums.” (Gulf News 2013 B, onl.). Furthermore, the author found a statement underpinning the cultural image transfer of the emirate of Umm Al Quwain: “The same has offered the emirate as tourist dimension for the recreation and the heritage and eco-tourism due to the availability of natural beauty, green agricultural oases, sand oases, dunes and ancient castles that give the tourism sector in the emirate a historical and cultural dimension.” (UAE Tourism 2013 D, onl.). No appropriate content, referring to the emirate of Fujairah could be found in the qualitative media analysis. To summarize, first results, showing an authentic and trustworthy image transfer could be gained. Nevertheless, these results are not profound enough to answer this sub-proposition and therefore, the results of the qualitative expert interviews should lead to a final answer. The experts were asked the following questions:

- How important is it to transfer an authentic / trustworthy image?
- Do you think that your emirate transfers an authentic / trustworthy image?

All experts agreed, that the transfer of an authentic and trustworthy image is important and that the respective emirate the individual expert is working for transfers an authentic and trustworthy image as well (Annex J):

Important	“Definitiv. Also zumindest für Abu Dhabi, ganz wichtig gesehen. Wir haben uns schon von Anfang an eigentlich so dargestellt, als authentisches Emirat und mehr oder weniger das Beste aus zwei Welten sozusagen.“	Müllauer 2013, l. 199ff
Important	“Auf jeden Fall. Sicher.“	Pétermann 2013, l. 259
Important	“Yes.“	Motik 2013, l. 121
Important	“Very important to ensure a positive “moment of truth” experience for visitors.”	Boettger 2013, l. 11f
Yes	“Definitiv, definitiv.“ „[...] man probiert schon auch dieses authentische Image zu transportieren und eben auch nicht künstlich herzustellen [...]“ “Zum einen die moderne, westlich orientierte Stadt, wo man sich relativ oder sehr, sehr gut und sehr frei bewegen kann, eine sehr sichere Stadt, aber zum zweiten auch, wenn man aus der Großstadt rausfährt, eine sehr traditionelle und sehr authentische, sehr authentisches Emirat, wo man auf jedenfalls noch sehr viel Arabien entdeckt und kennen lernen kann.“	Müllauer 2013, l. 211 Müllauer 2013, l. 142f Müllauer 2013, l. 205-208
Yes	„Ja.“ “Und Dubai ist da schon sehr, schon sehr wichtig, dass man das immer noch aufrecht behält.“ „[...] diese traditionelle Seite [...] ist schon sehr stark auch zu fühlen.“	Pétermann 2013, l. 265 Pétermann 2013, l. 226f Pétermann 2013, l. 255f
Yes	“Exactly.“ “[...] in our strategy of Ras Al Khaimah as a touristic destination, [...] to have some different things is the culture and then the image of the destination with it's variety of things with the desert and the mountain and the beach and then there is some tribes that are living from the sea and some from in the desert and then some on the mountains, which is given a overall idea of the tourist how the people are used to live in this part of the world.“	Motik 2013, l. 128 Motik 2013, l. 121-125
Yes	“Yes.”	Boettger 2013, l. 13

In summary, the author found evidence that sub-proposition 1c needs to be adjusted, as all experts are aware of the importance of authenticity and trustworthiness and transfers this image as well.

The author found evidence that sub-proposition 1c needs to be adjusted.

10.2 Findings about critical topics

Main-proposition 2:

The currently transferred TDI of the United Arab Emirates does not include critical topics related to the traditional Arabian culture.

The second main-proposition analyses the current image transfer of the United Arab Emirates as a tourist destination brand. In order to give a profound answer to this proposition, five sub-propositions are organized by the author. First results to this main-proposition could be gained mainly from newspaper articles in the qualitative media analysis, which are focused on cultural elements such as the religion of Islam (Code R), the Arabic language (Code L), and women in society (Code W). Nevertheless, no statements from print and new media of image developers were found.

A newspaper article of Arab News (2013 D, onl.) points out that various terrorist attacks are not in keeping with the holy book of the Koran and consequently the religion of Islam. Nevertheless, this topic can be considered critical in relation to the Arabian culture. This aspect can be underpinned by the following statement: “The horror that is happening in the world today in the name of Islam is far away from the moral teachings of the Qur’an [...]” (ibid.).

Referring to the Arabic language, the author found various statements pointing out that most Muslim people do not have a command of Arabic and that it is of essential importance to preserve this language and consequently the traditional Arabian culture. The following statements underpin this outcome: “[...] today, most of the followers of the Qur’an do not know Arabic [...]” Murad (2013, onl.) and Muslims “[...] no longer read the Qur’an as a living reality.” (ibid.). Although, English can be considered an appropriate language in order to communicate in the United Arab Emirates, learning the official Arabic language could be an advantage (Al Saloom 2013 C, onl.). “Innovative methods of teaching should be introduced to increase the appeal of the Arabic language, but perhaps more importantly, work should be done to increase the appeal of Arabic culture.” (Gulf News 2013 A, onl.).

Furthermore, the author found out that local people in the United Arab Emirates appreciate it when foreign people are interested in their culture and language and know at least a couple of Arabic words (Dubai 2012 A, p. 136). Therefore, the Internet presence of Abu Dhabi provides a basis of Arabic phrases and a “Mini Arabic phrase book” (Abu Dhabi 2013, onl.). The visitor’s guide of Sharjah offers a separate page with “Useful phrases in Arabic” (Sharjah 2007, p. 40) and the travel guide has a chapter with some phrases in Arabic as well (Sharjah 2012 B, p. 42f).

Concentrating on the critical topic of women's role in society, two statements confirm that this topic still needs to be considered a critical one: "Muslims have managed to deal with modern health care, cars, airplanes and the internet [sic!], yet too many lawmakers and thinkers have difficulty understanding that violence against women is not Islamic." (Janmohamed 2013, onl.) and "[...] the rights of women remain vague even to the most educated people." (Abbas 2013, onl.).

To summarize, various statements confirm that there are critical topics that are interrelated with the traditional Arabian culture. Nevertheless, no information referring to these topics could be found in print and new media of image developers. Therefore, qualitative expert interviews should provide a more detailed insight into this aspect and the experts were asked the following questions:

- How do you, as an image developer, deal with difficult cultural topics?
- To what extent do terrorist events, which are brought in connection with Muslim countries, influence the touristic image of the UAE?

One expert mentioned that dealing with critical cultural topics is a challenge, the second expert stated that there is no need to deal with these kinds of topics and the third expert answered that this area is not part of his job. No answers were provided by the emirate of Sharjah (Annex J):

Challenge	„Ja ist natürlich immer eine Herausforderung.“	Müllauer 2013, l. 215
No need to deal with critical topics	„Eigentlich muss ich sagen dass [...] Dubai sehr, sehr weltoffen ist.“ „[...] wir haben ja wirklich das Glück, dass wir nie ein Problem hatten in Dubai.“	Pétermann 2013, l. 270f Pétermann 2013, l. 313f
Not part of his job	„No. No. I'm looking after the tourism.“	Motik 2013, l. 151

Afterwards, the author wanted to get an insight into whether terrorist events influenced the touristic image of the United Arab Emirates. One expert answered that the United Arab Emirates are influenced by such events, two experts mentioned that it partly influences the image and one expert answered that there is no influence on the touristic image at all (Annex J):

Partly	„War natürlich schon zum Teil so [...].“ „Gemäßigt ich glaube am Anfang natürlich ja, weil gerne die Arabische Kultur in einen Topf geworfen wurde.“	Müllauer 2013, l. 232f Müllauer 2013, l. 247f
Partly	„Ja also wenn ich jetzt sage gar nicht [...].“ „Aber ich glaube Dubai hat bewiesen dass es in Dubai sicher ist zu sein und von den Zahlen her muss ich Ihnen ganz ehrlich	Pétermann 2013, l. 323 Pétermann 2013, l. 326f

	sagen haben wir nichts gespürt.“	
Not at all	„Not at all.“ „I can say only for the emirate of Ras Al Khaimah, we are not influenced, not even about [...] all these terroristic things.“	Motik 2013, l. 149 Motik 2013, l. 145f
Yes	„Like the rest of Muslim countries, the UAE get influenced by any terroristic event related to Islamic groups. Whoever, due to the well-established history of safety, stability, opens to the world, broad mindedness of the people, soon things are put in right perspective and the image is straightened out.“	Moshtaha 2013, l. 22ff

In summary, both the results of the qualitative media analysis and expert interviews point out that the currently transferred image of the United Arab Emirates does not include critical topics related to the traditional Arabian culture and finally, the author found evidence that this main-proposition holds.

The author found evidence that main-proposition 2 holds.

10.2.1 Findings about women in the UAE

Sub-proposition 2a:

The image transportation of women in the United Arab Emirates lacks recent developments in emancipation and equality in the local community.

Sub-proposition 2a should point out whether the current developments and gender related topics are integrated in the image transportation of women in the United Arab Emirates. In particular, the analysed newspaper articles cover this topic in a more critical aspect and a total of 250 occurrences of Code W could be found in the analysis. The top three codes are “women” with a total frequency of 109, “Islam” with 31 occurrences and “violence” with 24 instances (Frequency Table, Worksheet W). In comparison, print and new media of image developers provide a general insight into what female tourists visiting the United Arab Emirates are generally allowed to. The statements give the impression that the United Arab Emirates are open-minded to female tourists and a safe tourist destination for women:

- “Women should face no problems while travelling in the UAE.” (Abu Dhabi C, p. 21).
- “Women are able to drive and walk around unescorted.” (Abu Dhabi C, p. 12).

In addition to that, the emirate of Dubai provides special taxis for women, the so-called “Ladies’ Taxis”. These taxis are an initiative of the Roads and Transport Authority (RTA), are driven by female drivers, have a pink coloured roof as well as seats and interiors and should contribute to the convenience of female passengers. These taxis are considered very popular in the emirate of Dubai (Dubai 2012 B, p. 23), as in many Arab countries women often prefer

not to be alone with unfamiliar males (Dubai 2013, p. 86). Furthermore, the Dubai Metro offers separate cabins for females and children (Dubai 2012 D, p. 20).

Although this topic is not covered in a critical aspect in print or new media of image developers in the United Arab Emirates, various newspaper articles confirm that this topic is still a critical one. The articles point out that the role of Muslim women is strongly linked to the Arabian culture and gender inequality is still present, as underpinned by the following statements: “[...] globalisation takes increasing hold in the Gulf, segregation is paradoxically growing.” (Zacharias 2013, onl.). Ronald Inglehart from the University of Michigan states: “I don’t think that gender equality will result in Arab women becoming like French or Japanese women. Cultural heritage shapes these things. Women’s role (in the Arab world) will become more active but will be affected by the surrounding culture.” (Gulf Times 2013 B, onl.). This statement underpins the influence of the traditional Arabian culture on women’s role in society. Finally and most importantly, it can be stated that “[...] the media has to be realistic and reflect the situation honestly – whether negative or positive, weak or strong – without being guided.” (Adly 2013, onl.).

Nevertheless, the author found three articles confirming that the United Arab Emirates, in particular, are developing and moving forward in regards to the emancipation of women and gender equality. Swan (2013, onl.) states: “Although the female presence in education is still low”, Dr. Catherine Hill, the “dean of education at AUD”, “the American University in Dubai”, said the Arabian Gulf is “very progressive” in its work to bring more women into the fold [...].” According to Al Zuhairi (2013, onl.): “Feminism is absolutely needed in today’s world. It is unbelievable what they [sic] Feminist movement has achieved in the past few decades and it is very important for people to be open-minded with respect to women’s rights.” Another newspaper article of Arab News (2013 A, onl.) highlights the progress of the United Arab Emirates: “The UAE, a pioneer for the empowerment of women in the region, has led the way in placing women in leadership roles in fields both in the government and private sector, with more than two-thirds of the country’s government universities populated by women.”

To summarize, nothing referring to recent developments in gender equality and emancipation of women could be found in print or new media of image developers and consequently, this proposition holds. The female target group could be deterred by negative newspaper articles and this might result in negative or no motivation to select the United Arab Emirates as a travel destination. An integration of recent developments and progress could have a positive impact on the image transportation of the United Arab Emirates and therefore, the author will ask the interviewed image developers why it is not included in their media and if they are thinking of integrating this topic in their future developments and image strategies. The experts were asked the following questions:

- How do you think is the topic “Muslim women in society” of the UAE is being communicated at the moment?
- Could the communication of developments referring to the topic “gender equality” positively influence the touristic image of the UAE?

One expert mentioned that the topic of “Muslim women in society” of the UAE is not strongly communicated at the moment, but that there are parts that could be increasingly transferred. The second expert answered that it is not communicated at all. Nevertheless, the third expert stated that this topic is communicated openly and that female Muslims are treated as women in other parts of the world. No answer was provided by the emirate of Sharjah (Annex J):

Not strongly	<p>„Schwierig zu sagen, aber die muslimischen Frauen haben in der Gesellschaft schon einen sehr starken Stellenwert in Abu Dhabi oder den VAE als Gesamtes.“</p> <p>„Bei den traditionellen Sachen erscheint es dem westlichen Beobachter, dass die Frau nichts machen darf, wird aber von den Frauen in den VAE so wie ich es kenne eigentlich auch nicht so erachtet.“</p> <p>„Es sind einige Sachen, was sicher vielleicht noch stärker kommuniziert werden könnte. Sicherlich auch irgendwann kommunizieren werden wird.“</p>	Müllauer 2013, l. 258ff Müllauer 2013, l. 260ff Müllauer 2013, l. 301ff
Not at all	<p>„Eigentlich gar nicht weil es auch nichts zu sagen gab, weil die Frauen sind ja immer schon sehr, waren schon immer sehr offen.“</p> <p>„[...] auch die islamische Frau ist sehr weltoffen. Es gibt eigentlich nur noch die ältere Generation, die wirklich jetzt zum Beispiel noch mit den Masken herum laufen oder ganz verumumt sind [...]“</p> <p>„Die islamische Frau in Dubai ist sehr, sehr offen, weil sie eben auch heute [...] arbeitet und eine Ausbildung hat.“</p> <p>„[...] also dieses Image eben von wegen die Frau hat nichts zu sagen [...] das stimmt ja eh nicht.“</p>	Pétermann 2013, l. 335f Pétermann 2013, l. 271ff Pétermann 2013, l. 274f Pétermann 2013, l. 277f
Communicated openly (as in other parts of the world)	<p>„Yes.“ (communicated openly)</p> <p>„[...] the people in the western world, they don't read or they don't search.“</p> <p>„[...] the women in the Arabic world and [...] especially in the emirates, they are having all their rights, they are having very high positions, they are ministers, they are head of entities, they are directors of banks, they are chief executive of companies. No</p>	Motik 2013, l. 188 Motik 2013, l. 161 Motik 2013, l. 138-141

	they are [...] very open and they are rich stand of culture and of education. No. It's like the other women in other world.“	
No answer	„This needs research, we don't have this answer.“	Moshtaha 2013, l. 27

Additionally, the author asked whether this topic could be communicated more intensively in the future and one expert mentioned that “basically yes”, it could. The second expert answered that it is not necessary, as it does not negatively influence the image if this topic is not communicated. The third expert stated that the topic of “Muslim women in society” is already actively communicated at any website referring to the United Arab Emirates. Nevertheless, the analysed websites of the qualitative media analysis did not show an outcome in this case and therefore, the author asked which kind of website provides content in this case and the “UAE interact” website actually includes this topic. According to Randa Nasri Moshtaha, Sharjah, communication does not involve such topics in the United Arab Emirates (Annex J):

Basically yes	“Grundsätzlich sicherlich. Ist aber glaube ich jetzt, zumindest im touristischen Aspekt nicht das große Ding, dass man das jetzt kommunizieren soll.“	Müllauer 2013, l. 277f
No (not necessary)	“Ich glaube auch nicht dass es einen negativen Einfluss hat.“ „Nein.“	Pétermann 2013, l. 353 Pétermann 2013, l. 362
Yes (already communicated on UAE general website)	„Yes, yes. If you go in any website about the UAE in general you will found it.“ Link: http://www.uaeinteract.com/society/women.asp	Motik 2013, l. 183
No (no communication in this aspect)	„Usually communication does not get into such areas in this part of the world.“	Moshtaha 2013, l. 30

Although one website includes the topic of “Muslim women in society”, no other print or new media provides content in this case. Therefore, both the qualitative media analysis and expert interviews confirm that this sub-proposition holds.

The author found evidence that sub-proposition 2a holds.

10.2.2 Findings about behaviour and dress code

Sub-proposition 2b:

No touristic recommendations for traditional Arabian rules of behaviour and body language as well as dress code are included in the transferred image of the United Arab Emirates.

This sub-proposition focuses on rules of behaviour and body language, as well as the general dress code, interrelated with the traditional Arabian culture. The author wants to find out if

tourists have access to general information and recommendations in this aspect through print and new media of image developers in the United Arab Emirates. Furthermore, the author examined if and in what aspect newspaper articles cover this topic.

Both print and new media make themselves out to be open-minded and generally tolerant focussing on the dress code. Nevertheless, the author discovered that the United Arab Emirates expect tourists to respect the local culture and Emirati traditions and consequently will be treated accordingly, with pleasure. Furthermore, a distinction between the individual emirates has to be made, such as the emirate of Abu Dhabi and Dubai, as Abu Dhabi is considered more conservative. In the period of Ramadan, the holy month, a more conservative dress code is expected. To summarize, tourists are provided with various recommendations referring to the dress code, which fits to the local Arabian culture. Some evidence was found in print and new media as listed below:

- “Although the attitude towards dress is fairly liberal throughout the emirates, a healthy amount of respect for local customs doesn’t go amiss, especially when shopping or sightseeing.” (Abu Dhabi C, p. 24) and visitors should “Dress with a little modesty, particularly in outlying areas where people tend to be more conservative.” (Abu Dhabi 2013, onl.).
- “It is especially recommended that you dress more conservatively during Ramadan.” (Abu Dhabi 2013, onl.).
- Abu Dhabi is “[...] traditionally more fiscally conservative than neighbouring Dubai [...].” (Gulf Times 2013 A, onl.) and in the emirate of Dubai, “The dress code is tolerant.” (Dubai 2012 E, back page of map).
- “Respect Dubai’s local traditions and you will be welcomed with open arms.” (Dubai 2013, p. 25).
- Focussing on the emirate of Sharjah, “Conservative dress is recommended when roaming around town.” (Sharjah 2007, p. 4). The cultural brochure points out that tourists are generally warmly welcomed in this emirate, but they should consider some local guidelines and rules (Sharjah 2008 B, p. 30).
- According to the tourism booklet of Ras Al Khaimah, the emirate “[...] has a relaxed dress code.” (Ras Al Khaimah 2012 B, p. 12). Nevertheless, the same print media forces tourists “[...] not to give offence by wearing clothing, which may be considered inappropriate or revealing.” (Ras Al Khaimah 2012 B, p. 12).

Focussing on the behaviour, the author found a statement that obviously points out that visitors should stick to some local dos and don’ts: “Dubai is a progressive, forward-thinking city that gives a welcoming hand to all nationalities – and in return, asks all residents and visitors alike adhere to some basic dos and don’ts.” (Dubai 2011/12, p. 50). Therefore, the Dubai Business Handbook offers a separate page with “Respecting UAE’s culture” (Dubai 2011/12, p. 50) and additionally, several codes of behaviour such as greeting, photographing,

dress code, etiquette and general recommendations for behaviour are published in the official travel guide of Dubai (Dubai 2012 A, p. 35) and in the Tourism Manual 2013 (Dubai 2013, p. 25). The cultural brochure of Sharjah also contains a separate chapter, dealing with various dos and don'ts for visitors (Sharjah 2008 B, p. 34f). Newspaper articles cover topics that are related to traditional rules of behaviour as well, and the author found the following statements: "A good guest usually comes about 10 to 15 minutes later than originally planned." (Al Saloom 2013 A, onl.) and "[...] it is courteous, and a part of our tradition, to eat with your right hand. But of course if you're left-handed, then it's totally fine to use a fork or spoon with your left hand." (Al Saloom 2013 A, onl.).

Another aspect, which was covered in print and new media of image developers, was the topic of taking pictures of local people, especially women and specific buildings. The following statement was found in most of the analysed print and new media and therefore, can be seen as a sensitive topic in the United Arab Emirates. This statement can be considered another clear touristic guideline referring to behaviour. Therefore, tourists should respect this recommendation: "[...] it is polite to ask permission before taking photos of people, particularly women. Photographs of government buildings, military installations and ports and airports should not be taken." (Abu Dhabi C, p. 24). In general, "[...] it is considered offensive to photograph Muslim women. It is also courteous to ask permission before photographing men." (Ras Al Khaimah 2012 B, p. 13).

Although the experts were asked no questions in this topic, one expert stated that there is on-site information for dress code and people within the malls inform tourists about appropriate dress code as listed below (Annex J):

On-site information for dress code	“[...] if you go into a mall you find that's the way you have to dress. It's not like half naked or something. [...] But it's like in Europe, to have a decent dress. Not like a mini skirt or mini shirt or something.“ „There is people [...] within the malls and explain to them in a very diplomatic way.“ „[...] it is more a information for people, it is not a regulation.“	Motik 2013, l. 208ff Motik 2013, l. 217f Motik 2013, l. 212f
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To summarize, both the qualitative media analysis and the expertise of Mr. Motik clearly points out that there are touristic recommendations both for rules of behaviour and dress code and consequently, this sub-proposition needs to be adjusted.

The author found evidence that sub-proposition 2b needs to be adjusted.

10.2.3 Findings about open-mindedness

Sub-proposition 2c:

The United Arab Emirates transfer an image as an open-minded tourist destination regarding local traditions related to the religion of Islam.

Sub-proposition 2c should provide an insight into whether the United Arab Emirates, as a tourist destination, transfer an open-minded image related to the Islamic religion. As mentioned before, the local inhabitants of the United Arab Emirates are strongly rooted in the Arabian culture. The author generally discovered that both print and new media, as well as the analysed newspaper articles were in broad agreement that the United Arab Emirates are tolerant and open-minded in relation to the religion of Islam. Some hints were found in print and new media amongst:

- “Foreigners are free to practise their own religion [...]” (Abu Dhabi 2013, onl).
- “Non-Muslims can consume pork in certain restaurants.” (Abu Dhabi 2013, onl).
- “[...] alcohol is served in hotels [...]” (Dubai 2012 E, back page of map).

As the religion of Islam generally prohibits Muslim people from consuming pork products or drinking alcoholic beverages, it can be considered open-minded to offer it to visitors. Nevertheless, the regulations in the emirate of Sharjah are stricter in this aspect as “Alcohol and pork are not available in the Emirate of Sharjah.” (Sharjah 2010, onl). In addition to print and new media of image developers, two newspaper articles confirm the religious open-mindedness of this country:

- “Islam is a religion, which provides and guarantees freedom of ideas, thought and life.” (Arab News 2013 D, onl).
- “Forcing people to believe in a religion or to adopt its forms of belief is completely contrary to the essence and spirit of Islam.” (Arab News 2013 D, onl).

During the month of Ramadan, various restrictions become applicable and is additionally determined by the UAE law as shown below:

- “[...] no live music or dancing is allowed [...]” (Abu Dhabi C, p. 13).
- “Non-Muslims are respectfully required to refrain from eating, drinking or smoking in public places during daylight hours. Failure to do so could upset people or lead to an official complaint.” (Abu Dhabi 2013, onl).
- “In accordance to the UAE law, visitors and residents not observing the fast should refrain from eating, smoking and drinking in public during the hours of daylight.” (Dubai 2011/12, p. 50).

Although various restrictions become applicable during Ramadan, both for local people and tourists, the United Arab Emirates can be generally considered an open-minded tourist destination regarding local traditions related to the religion of Islam as well as other religions

and therefore, sub-proposition 2c holds. In general, a healthy amount of respect of Non-Muslims should be given to local people, which can finally be underpinned by the following statement: “Abu Dhabi is tolerant of other religions with people being free to practice their religious beliefs, so long as they do not interfere with Islam.” (Abu Dhabi 2013, onl.). In order to provide a more profound insight into this topic, the experts were asked the following question:

- Are the UAE open-minded towards tourists in the area of Islamic traditions?
- Are tourists increasingly required to adhere to Islamic traditions during the month of Ramadan? (not eating, drinking, smoking in public areas during daytime)
 - If yes, how strict is that handled in practice?

All experts confirmed that the United Arab Emirates are in the area of Islamic traditions open-minded towards tourists (Annex J):

Yes	„Definitiv, definitiv, ja.“ „Sind auch offen gegenüber anderen Religionen.“ „[...] es darf eigentlich jeder auch seine Religion ausüben, das heißt es gibt schon eine Religionsfreiheit.“	Müllauer 2013, l. 307 Müllauer 2013, l. 310 Müllauer 2013, l. 314f
Yes	„Sehr, natürlich.“	Pétermann 2013, l. 368
Yes	„Yes. [...] It is very open.“	Motik 2013, l. 199
Yes	„Yes.“	Boettger 2013, l. 15

In terms of the month of Ramadan, three experts mentioned that tourists are not strictly required to adhere to Islamic traditions such as not eating, drinking and smoking in public areas during daytime during this period. Nevertheless, they additionally mentioned that it is expected that tourists stick to some basic conditions and respect the local traditions, especially in public areas. One expert answered that tourists are strictly forced to adhere to the restrictions during Ramadan but of course have the possibility to eat and drink in hotel areas (Annex J):

Not strictly	“Also es wird schon erwartet, dass man sich an gewisse Grundgegebenheiten hält.“ „Aber es ist natürlich schon auch ein bisschen eine Verantwortung die der Tourist hat, weil man sich schon auch ein bisschen daran halten soll und das Ganze auch eben respektieren soll.“	Müllauer 2013, l. 322 Müllauer 2013, l. 332f
Not strictly	“Ok es gibt gewisse restrictions aber eigentlich kann ein Tourist ganz normal den Tag, oder seinen Aufenthalt genießen [...].“ “[...] es gibt Emirate die sind more restricted während dem Ramadan, da gibt es zum Beispiel gar keinen Alkohol und in Dubai ist es wirklich so, dass ab 18.00 Uhr die	Pétermann 2013, l. 190f Pétermann 2013, l. 194ff

	Hotelbars und Restaurants auch mit Alkohol bewirtet werden.“	
Yes	„Yes. [...] wherever you go you have to respect the tradition or the religion of people.“ „[...] you have to respect those people, that are not eating or drinking but people [...] still [...] can eat in the hotels [...], but not it does not look nice in the public area some people there are smoking or something.“	Motik 2013, l. 226f Motik 2013, l. 228ff
Not strictly	„In public places – yes. Away from „fasting eye“ – no.“	Boettger 2013, l. 17f

In addition to that, the author wanted to get an insight into how this topic is handled in practice. Two experts agreed that hotels generally offer the possibility to eat and drink during daytime in shielded areas. Furthermore, two experts confirmed that tourists do not get arrested if they get caught drinking or eating in public areas during daytime (Annex J):

Not strictly	„[...] fast allen Hotels die ich kenne, auch während des Ramadans die Möglichkeit gibt dort während des Tages zu essen und zu trinken, die sind dann zum Teil einfach vom öffentlichen Sichtfeld, von außen und so weiter ein bisschen abgegrenzt, so dass sich auch die Einheimischen nicht gestört fühlen.“ “Es ist jetzt sicherlich nicht so, dass man verhaftet wird wenn man mal einen Schluck Wasser auf der Straße macht.“	Müllauer 2013, l. 325-328 Müllauer 2013, l. 323f
Not strictly	„No. I never heard about this honestly speaking.“ „But I don't think it will happen or it has happened before [...].“	Motik 2013, l. 246 Motik 2013, l. 244
Public areas: strictly, Hotel areas: lenient	„Strict in public areas; quite lenient within hotel premises [...].“ „[...] more up market hotels often set up a designated area where non-fasting guest can consume F&B during fasting hours.“ „However those areas are usually hidden behind curtains, blinds, foldable walls, etc.“	Boettger 2013, l. 19f Boettger 2013, l. 20f Boettger 2013, l. 21f

Finally, it can be stated that tourists should generally have a consciousness for Islam when travelling during the month of Ramadan and consequently adhere to some local traditions and respect the Arabian culture. Nevertheless, the United Arab Emirates generally transfer an image as an open-minded tourist destination regarding to local traditions related to the religion of Islam and therefore, this sub-proposition holds.

The author found evidence that sub-proposition 2c holds.

10.2.4 Findings about the Emirati cuisine

Sub-proposition 2d:

The traditional Emirati cuisine is not integrated in the transferred image of the United Arab Emirates.

As the local cuisine builds an element of the traditional Arabian culture, the following sub-proposition should analyse whether the Emirati cuisine is integrated in the United Arab Emirates' transferred image. According to Smith (2013, onl.), "Farming and food are essential to life and they are often an integral part of a nation's culture. As I have witnessed time and again, food is often the center of Arab hospitality, with family, friends, and strangers alike uniting around a good meal."

Both the Abu Dhabi guide "Where to Eat" and the official travel guide of Dubai provide some examples of traditional local food and beverages such as shawarma, falafel, manakish, fresh fruit juices and coffee (Abu Dhabi D, p. 9), mezze, hummus and Shish Kebab (Dubai 2012 A, p. 113ff). Therefore, it can be stated that examples of the traditional Emirati cuisine are integrated in the transferred touristic image. According to the travel guide of Sharjah, the Emirati cuisine is generally difficult to find on-site. The traditional food is mostly offered during festivities and special events such as the "Al Qasba Food Festival" (Sharjah 2012 B, p. 176). According to the Abu Dhabi guide "Where to Eat", the emirate only provides two restaurants that offer traditional Emirati cuisine (Abu Dhabi D, p. 10), compared to a broad variety of other restaurants. These other restaurants include 30 international, 30 Asian, five European, four French, 12 Indian, 25 Italian, six Mediterranean, six Mexican, 29 Middle Eastern, six seafood restaurants and eight steak houses (Abu Dhabi D, p. 20-77). The official travel guide of Dubai lists a total of ten restaurants, which offer local Arabic and oriental cuisine. Four restaurants provide Indian, five international and seven serve Asian food (Dubai 2012 A, p. 118-122). According to the Internet presence of Ras Al Khaimah, a total of five Arabic restaurants are located in this emirate (Ras Al Khaimah 2013, onl.). In the emirate of Sharjah, two out of 19 restaurants offer traditional Arabic cuisine (Sharjah 2012 B, p. 185-191). Nevertheless, tourists in the emirate of Sharjah have the opportunity to taste traditional Emirati cuisine within the touristic programme "Meet the Locals", which is part of the "Authentic Arabian Experiences" (Sharjah 2012 A, p. 3).

Emirate	Number of traditional restaurants
Abu Dhabi	2
Ajman	ns
Dubai	10

Fujairah	ns
Sharjah	2
Ras Al Khaimah	5
Umm Al Quwain	ns

Tab. 8: Qualitative media analysis – number of traditional restaurants
Source: Author's illustration based on the coding agenda

Although only few restaurants providing the traditional Emirati cuisine exist, they are integrated into the transferred image of the United Arab Emirates. Furthermore, examples of traditional Emirati specialities are given and therefore, sub-proposition 2d needs to be adjusted. Nevertheless, the author wants to uncover the reason for the small number of Emirati restaurants, and will confront the interviewed experts with this result. The experts were asked the following question:

- What do you think is the reason that only few restaurants in the UAE focus on the traditional Emirati cuisine?

Two experts named the internationality and foreign workers as one reason that only few restaurants offer the traditional Emirati cuisine. One expert additionally mentioned that the Emirati people mainly had the need for international cuisine when they decided to dine out. Another expert stated that the lack of awareness is the reason for this fact and two experts agreed that the need for action is already recognised and more Emirati restaurants will open in the future. One expert stated that there are already many restaurants that focus on the traditional Emirati cuisine and that the variety of international cuisine is as in other parts of the world (Annex J):

Foreign workers / internationality, local people – desire for foreign cuisine	<p>„[...] dass natürlich sehr viele Gastarbeiter ihre Küche anbieten [...].“ „[...] die Emiratis, da wird natürlich zu Hause gekocht.“ „Dementsprechend hatten die Emiratis, wenn sie schon einmal raus gehen irgendwo zum Essen, eher das Bedürfnis nach Internationalität [...].“ „[...] Handlungsbedarf zum Teil ja. Ich glaube, dass das aber schon erkannt worden ist und das man da jetzt, das es schon Entwicklungen gibt die auch in diese Richtung gehen.“</p>	<p>Müllauer 2013, l. 351 Müllauer 2013, l. 347 Müllauer 2013, l. 348ff Müllauer 2013, l. 194f</p>
Internationality, would be of advantage if offered more	<p>„Also sicher mal diese 85 Prozent Ausländer.“ „Doch ich denke eigentlich schon, also ich habe viele Leute die mich anfragen du wo</p>	<p>Pétermann 2013, l. 392 Pétermann 2013, l. 404f</p>

often	können wir denn effektiv mal traditionell essen [...].“	
Lot of Emirati restaurants (varied cuisine as in any other part of the world)	„No there is a lot of restaurant that are focusing on traditional Emirati cuisine.“ „[...] it is like in any other place on the world [...] there is all [...] kind of restaurants, it is like in Dubai. There is the German and [...] Italian [...] Indian and [...] Moroccan, there is the French, this is the same here. But still there is the Emirati traditional cuisine.“	Motik 2013, l. 251 Motik 2013, l. 257ff
Lack of awareness	„Lack of awareness – this is changing!“ „Due to an increase in demand, more and more traditional [sic!] Emirati restaurants have opened during the past 2 years. This is likely to continue.“	Boettger 2013, l. 24 Boettger 2013, l. 24f

As already mentioned, this sub-proposition needs to be adjusted, as the traditional Emirati cuisine is integrated into the transferred image of the United Arab Emirates. Although only few restaurants provide Emirati cuisine, a course of action is already identified and taken into consideration for future developments.

The author found evidence that sub-proposition 2d needs to be adjusted.

10.2.5 Findings about the “Cultural Capital” Sharjah

Sub-proposition 2e:

In the United Arab Emirates, the emirate of Sharjah is most authentically including the traditional Arabian cultural background in the image strategies.

As mentioned in subchapter 4.6, the emirate of Sharjah, “[...] meaning “rising sun” [...].” (Sharjah 2010, onl.), uses the term “Cultural Capital” as an advertising slogan. Therefore, the author wants to find out if this emirate is indeed authentically including the traditional Arabian cultural background in the image strategies and whether it has an advantage compared to the other six emirates. In general, the author found various statements within the print and new media, confirming a strong integration of the traditional Arabian culture in the transferred image as shown below:

“Sharjah is a unique destination full of fascinating contrasts, where you will sometimes feel as though history is coming alive in front of you.” (Sharjah 2008 A, p. 8). According to the official touristic website of the United Arab Emirates, “Sharjah has been able to maintain its history by blending her tradition and modernity [...].” (UAE Tourism 2013 B, onl.) and “[...] preserves her heritage and upholds her historical values, which make her quite unique.” (UAE Tourism 2013 B, onl.). “Sharjah was crowned the Cultural Capital of the Arab World by UNESCO in 1998 due to its commitment to art, culture and preserving heritage.” (Sharjah

2007, p. 7) and holds “[...] more than 100 cultural and heritage events annually.” (Dubai 2013, p. 75) such as the Sharjah Heritage Days, which should point out “[...] the local’s true cultural identity, and serves as a reminder to the younger generation of their cultural identity, the pride of their forefathers, and the foundation of what they stand for as emaratis [sic].” (Sharjah 2010, onl.).

The qualitative media analysis of newspaper articles confirms the strong effort of the emirate to strongly include the traditional Arabian culture in its image strategies: “Sharjah has always promoted culture and heritage to attract tourists to the emirate.” (Gulf News 2013 B, onl.). According to Mohamed Ali Al-Noman, Chairman of Sharjah Commerce and Tourism Development Authority: “We have put the right plans in place and continue our efforts to promote Sharjah at home and around the world through international events that have played a key role in making Sharjah the capital of Arab tourism.” (Abdurabb 2013 B, onl.). Image developers of this emirate have additionally developed a specific cultural brochure in the German language with the title “Sharjah – Willkommen im Emirat der Kultur”, which means “Welcome to the emirate of culture” (Sharjah 2008 B, p. 1). Abdurabb states (2013 A, onl.): “As the UAE’s most diversified economy, Sharjah occupies a unique position in the Emirates, and its many attractions, economic and tourism investment opportunities, as well as its sophisticated infrastructure and advanced telecom networks that allow easy access to local and international markets, only further strengthen its attraction.”

Two statements finally underpin that Sharjah is most authentically integrating the traditional Arabian culture into the image strategies:

- “Sharjah has kept the spirit of its history alive by innovatively incorporating tradition into every aspect of contemporary development.” (Sharjah 2010, onl.).
- “It is the heart of the United Arab Emirates and as such has retained its traditions, culture and heritage.” (Sharjah 2008 A, p. 8).

Additionally, the author wanted to find out whether the name “Cultural Capital of the Arab World” builds an advantage for Sharjah in relation to an authentic image transfer. Therefore, the experts were asked the following question:

- In 1998, Sharjah was named the “Cultural Capital of the Arab World” by UNESCO. Does this build an advantage for Sharjah in relation to an authentic image transfer?

Three experts agreed that it builds an advantage for this emirate. One expert could not answer this question with yes or no, but stated that Sharjah is more traditional in comparison to Abu Dhabi and Dubai (Annex J):

Yes	„Definitiv, definitiv.“ „Es, also es hat sehr viel traditionelle Kultur.“	Müllauer 2013, l. 373 Müllauer 2013, l. 375
No answer (but	“[...] also traditionell würde ich jetzt sagen,	Pétermann 2013, l. 154f

perceives Sharjah more traditional than Dubai and Abu Dhabi)	da ist zum Beispiel Sharjah vom kulturellen her viel interessanter als Dubai und als Abu Dhabi [...].“ „Weiß ich nicht, ich kann es Ihnen nicht sagen. Ich arbeite mit Sharjah sehr wenig, ich kann es Ihnen wirklich nicht sagen.“	Pétermann 2013, l. 423f
Yes	“Yes, I believe so.“	Motik 2013, l. 276
Yes	“Yes. Gives credibility to the marketing slogan.”	Boettger 2013, l. 27f

Both the qualitative media analysis and experts interviews confirm that the emirate of Sharjah is most authentically including the traditional Arabian cultural background in the image strategies and therefore, this sub-proposition holds.

The author found evidence that sub-proposition 2c holds.

10.3 Findings about a lack of culture

Main-proposition 3:

The small number of official Emirati citizens in the United Arab Emirates leads to a loss of the traditional Arabian culture.

As only 19 per cent of the population in the United Arab Emirates are official citizens, the author wants to find out whether this could have a negative influence on its image as a tourist destination brand. The qualitative media analysis clearly shows that various international influences and progress characterise the country in some kind. Nevertheless, the statements, which were found in print and new media of the United Arab Emirates point out that although the emirates are undergoing some changes and are getting more international, the country as well as the local people stick to their traditional Arabian culture.

Especially in Dubai, “[...] it seems that there is a microcosm from all over the world represented.” (Dubai 2012 E, back page of map). Nevertheless, the emirate of Dubai still positively underpins this fact: “Over 200 nationalities have landed here, made it their home and have brought the unique flavours of their hearths to Dubai.” (Dubai 2013, p. 55). “The combination of international influences and a strong commitment to local heritage has created an intriguing mix of new and old.” (Abu Dhabi C, p. 12). Another statement could be found in the Dubai Business Handbook (Dubai 2011/12, p. 50): “While Dubai is a dynamic, progressive economy, both residents and visitors should adhere to its fundamental cultural values.” and clearly points out that residents should keep and preserve their own culture. The emirate of Ras Al Khaimah does promote itself as strongly rooted in tradition and simultaneously is maintaining its modernity: “Today, the native values, heritage and culture which have evolved over centuries, continue to thrive notwithstanding the modern look, infrastructure, facilities and the moderately liberal lifestyle that characterize Ras Al Khaimah.” (Ras Al Khaimah 2013, onl.). Sharjah also promotes itself as a destination that merges its

ancient history with modern times: “It is the Emirate that combines the traditional past, and the modern presence.” (Sharjah 2010, onl.).

Nevertheless, this internationality has already had some impact on the local culture, such as on the traditional Arabic language as well as on traditional clothes, which can be underpinned by the following statements:

- “Due to Dubai’s multinational ethnicity and a rapidly evolving tourism industry, there is much diversity in the emirate’s tongue.” (Dubai 2013, p. 83).
- “[...] the status of Arabic is also in decline among Arabs.” and the citizens in the United Arab Emirates “absorb from the riches of the other languages and cultures that co-exist in this country.” (Gulf News 2013 A, onl.).
- “[...] due to the cultural changes that have taken place in all the classes of society, the national clothes, especially women’s clothes, have changed significantly.” (Ras Al Kahimah 2013, onl.).

Another statement could be found in a newspaper article of “The National”, pointing out that there is a high rate of mixed marriages in the United Arab Emirates and wives with a foreign nationality and culture could be the reason for the loss of the traditional Arabian culture: “[...] the high rate of mixed marriages is also causing some anger and a fear that a foreign mother will somehow “dilute” Emirati culture.” (Zacharias 2013, onl.).

To summarize, the individual emirates promote themselves as strongly rooted in the traditional Arabian culture, although they are undergoing economical progress, have international influences and keep up with the modern times. Nevertheless, various statements which could be found both in print media of image developers in the United Arab Emirates as well as newspaper articles point out that the internationality has a negative effect on the authentic and traditional Arabian culture and consequently image as a tourist destination brand. However, the author considers these statements as not sufficient enough to provide a profound answer to this main-proposition. Therefore, qualitative expert interviews should finally indicate, whether the small number of official Emirati citizens and therewith the internationality in the United Arab Emirates leads to a loss of the traditional Arabian culture and negatively influences an authentic image transfer as a tourist destination brand. Furthermore, what image developers and the governments in the individual emirates are undertaking to preserve the traditional Arabian culture should be analysed. The experts were asked the following question:

- In what way could the international influence in the UAE lead to a loss of the traditional culture?

According to one expert, the internationality has to be seen as a challenge and the second expert perceives it partly as a loss. Another expert answered that the loss is controllable and three out of four experts stated that various actions are taken in order to avoid this loss such

as the education of local people. According to one expert, the internationality does not cause a loss of the traditional culture (Annex J):

Challenge	<p>“Ja, sicher eine der größten Herausforderungen in den VAE.“</p> <p>„Da hat man sich natürlich auch Gedanken gemacht [...] dass es Belohnungen gibt [...] wenn [...] ein emiratisches Pärchen heiratet und so weiter, finanzielle und auch Immobilien geschenkt bekommt [...].“</p> <p>“[...] dass eben die Emiratis auch gut, auch gute Anreize haben, dass sie studieren, dass sie im Land dann Verantwortung übernehmen und so weiter und ich glaube dass das ein ganz guter, ein ganz richtiger Weg ist um eben diesen Verlust der Arabischen Kultur zu vermeiden.“</p>	<p>Müllauer 2013, l. 387</p> <p>Müllauer 2013, l. 387-390</p> <p>Müllauer 2013, l. 405-408</p>
Partly	<p>“Dubai ist eine moderne Stadt, okay. Die versucht irgendwie doch noch diese Tradition aufrecht zu erhalten [...].“</p> <p>„[...] ist es sicher auch irgendwo ein Verlust.“</p>	<p>Pétermann 2013, l. 433f</p> <p>Pétermann 2013, l. 435</p>
No	<p>“[...] the international influence it will not affect at all the loss of the tradition.“</p> <p>„There is a tradition, there is the people they are so attached to their culture and to their religion.“</p> <p>„[...] but the Emirati they [...] stick on their traditions, to their culture and they are open to the international influence. This does not mean that if I am open to something that I will loose something else.“</p>	<p>Motik 2013, l. 290f</p> <p>Motik 2013, l. 291</p> <p>Motik 2013, l. 293ff</p>
Loss is controllable	<p>“Loss could happen if young Emiratis wouldn't be educated / made aware about their own traditional culture. However quite the opposite is the case and hence “the loss” is controllable.”</p>	<p>Boettger 2013, l. 31f</p>

To summarize, three out of four experts did not answer this question with “no” and responded that the internationality partly causes the loss of the traditional culture, is as a challenge or remains controllable. Only one out of four experts denies the loss. As various statements, gained through the qualitative media analysis, confirm that the internationality negatively influences the authentic and traditional culture and three out of four experts partly consider it as a loss, this main-proposition holds.

The author found evidence that main-proposition 3 holds.

10.3.1 Findings about artificial projects and local infrastructure

Sub-proposition 3a:

Artificial projects such as man-made islands, hotel projects, shopping centres or attractions in the United Arab Emirates lack the traditional Arabian culture.

As already mentioned, artificial projects such as shopping centres or tourist attractions lack the traditional Arabian culture and consequently have a negative influence on the authentic image transfer as a tourist destination brand. Therefore, the author wants to find out if the artificial projects in the United Arab Emirates, as well as the existing local infrastructure, are actually failing to incorporate the local culture and heritage.

First, the author analysed the local infrastructure (Main-code LI), such as the number of shopping malls, tourist attractions and experiences as well as hotels. The author examined a total of 465 incidences in all analysed print material and 187 occurrences in new media of the United Arab Emirates' image developers. In the print media, the most often occurring sub-codes were "museum" with 62 frequencies, "shopping" with 58 occurrences and "airport" with a total frequency of 54. The top three sub-codes of the image developers' new media were "hotel" with 33 occurrences, "museum" with 31 and "shopping" with 29 occurrences. In comparison, a frequency of 77 could be found in newspaper articles and the sub-codes "airport" with 27, "hotel" with 15 and "shopping" with 7 could be analysed (Frequency Table, Worksheet LI). According to the official visitors' guide of Abu Dhabi, 13 shopping malls, 28 touristic attractions and eleven tourist experiences are offered in this emirate (Abu Dhabi C, p. 74-101). In general, „Shopping is something of national pastime in Abu Dhabi [...]” (Abu Dhabi 2013, onl.). The emirate of Ajman counts a total of three shopping malls and four hotels (Ajman 2010, onl.). A total of 14 shopping malls are located in the emirate of Dubai (Dubai 2012 A, p. 81-84) and “Dubai is ranked the second world's most popular destination for shopping after the United States and ahead of popular shopping destinations like Singapore, France, UK, and Hong Kong among others.” (Dubai 2012 A, onl.). According to the magazine “Explore Ras Al Khaimah”, 14 hotels are located in the emirate of Ras Al Khaimah (Ras Al Khaimah 2012 A, p. 30f), two hotels are in the planning process (Ras Al Khaimah 2012 B, p. 45) and five shopping malls can be found in this emirate (ibid., p. 63). The emirate of Sharjah provides a total of 12 malls and shopping centres (Sharjah 2007, p. 51) and 32 hotels and apartments (ibid., p. 46f). No numbers referring to the emirate of Fujairah and Umm Al Quwain could be found within the qualitative media analysis.

In general, the author found various statements that point out that the United Arab Emirates are strongly investing in the country's infrastructure in order to develop and maintain its attractive image:

- “[...] the UAE wants to become a more visible, international place, one that will be attractive to tourists.” (Al Saloom 2013 B, onl.).

- “The reason we invest billions of dirhams in our architecture, infrastructure and education system is because we care deeply about what the rest of the world thinks of our country.” (Al Saloom 2013 B, onl.).

In addition to that, the author could analyse that there are various projects in planning or construction process such as the Louvre museum on Saadiyat Island, Abu Dhabi: “[...] Louvre museum, which it hopes will help to develop Abu Dhabi into a top tourist destination.” (Gulf Times 2013 A, onl.). According to a newspaper article from “The National”, these cultural projects should enhance the United Arab Emirates’ image as a unique destination on a local as well as global basis (Al Saloom 2013 B, onl.). The emirate of Dubai is planning a new island project with the largest ferris wheel, the so-called Dubai Eye (Arab News 2013 B, onl.), which “[...] will prove a must-visit experience for visitors and residents in the UAE and articulates Dubai’s long-term vision to be a key tourism hub in the world.” (Gulf News 2013 D, onl.).

Two statements both in print media of image developers and one newspaper article could be found, pointing out that the growth and on-going developments in the United Arab Emirates are strongly rooted in the traditional Arabian culture:

- “[...] the seeds of growth of a modern dynamic city are sown in the bed of tradition.” (Dubai 2013, p. 17).
- “[...] while many people might still be sceptical towards our country’s construction boom [...] all these “activities” are deeply connected with our “inner” cultural values that become visible when engaging with others.” (Al Saloom 2013 B, onl.).

Nevertheless, two statements are not enough to provide a valid answer to this sub-proposition. Qualitative expert interviews should give an insight into the perspectives of image developers in the United Arab Emirates and finally indicate, whether artificial projects and building projects in this country lack the traditional Arabian culture. Therefore, the experts were asked the following questions:

- Is the traditional Arabian culture taken into account for large-scale developments and building projects in the UAE?
- Do you think that the Arabian culture should be included in such projects?

All experts agree that the traditional Arabian culture is at least partly considered for large-scale developments and building projects in the United Arab Emirates (Annex J):

Partly yes	<p>“Zum Teil sicher.“ „[...] auf Saadiyat Island zum Beispiel.“ „Hat eine Anlehnung an die traditionelle Bauten, beziehungsweise Architektur [...].“ „[...] aber man versucht überall die Brücke zu schlagen zum kulturellen Erbe und eben auch wieder zur eigenen Identität.“</p>	<p>Müllauer 2013, l. 414 Müllauer 2013, l. 414 Müllauer 2013, l. 425f Müllauer 2013, l. 431f</p>
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Yes	„Auf jeden Fall.“ „[...] wenn wir jetzt den Burj Khalifa nehmen, der ja sicher als höchstes Gebäude sehr modern ist und auch alle [...] modernen Techniken hat [...], hat man dennoch versucht, dieses ganze Viertel um den Burj Khalifa sehr traditionell zu bauen.“ „Also ich denke schon, dass man sich da überlegt hat, jetzt nicht nur einfach eine Skyline zu bauen.“	Pétermann 2013, l. 459 Pétermann 2013, l. 443-446 Pétermann 2013, l. 449f
Yes	„Yes, yes of course. [...] let's say Madinat Jumeirah, it is a stamp of the traditional and the Islamic stamp of Emiratis. Here in Ras Al Khaimah all these villas and these compounds [...], everything there is a stamp of the traditional things.“	Motik 2013, l. 301ff
Yes	„Yes – depends on the emirate.“	Boettger 2013, l. 34

Furthermore, all experts confirm that the Arabian culture should be included in such projects (Annex J):

Yes (for projects which are of importance for the destination)	„Also jetzt natürlich nicht bei jedem Bau, aber bei Bauten die jetzt schon etwas bedeuten für die Destination auch, schaut man schon darauf.“	Müllauer 2013, l. 437f
Yes	„Natürlich. Natürlich, ja.“	Pétermann 2013, l. 461
Yes	„Yes, it is very important to keep the touch of the culture and then the Islamic architecture and everything.“	Motik 2013, l. 305f
Yes	„Yes.“	Boettger 2013, l. 35

Finally, it can be stated that both the qualitative media analysis and expert interviews point out that the traditional Arabian culture is taken into consideration for artificial building projects and therefore, sub-proposition 3a needs to be adjusted.

The author found evidence that sub-proposition 3a needs to be adjusted.

11. Discussion and Conclusion

In the final chapter of this master thesis, the author will critically reflect the empirical research process. The closing results as well as future prospect conclude this master thesis. As essential information in order to answer the overall research question could be found, the empirical research can be assessed as positive. In total, the author found evidence that two main-propositions hold and one needs to be adjusted. In addition to that, three sub-propositions hold and six need to be adjusted.

11.1 Critical reflection

At the beginning of the empirical part of this master thesis, the author decided to conduct a mixed research method. This method incorporates the qualitative media analysis as a first step and the qualitative expert interviews in a second step. After finishing the empirical research process, the author can determine that the methodology was selected appropriately for this specific type of research. By analysing print and new media of image developers in the United Arab Emirates and newspaper articles referring to the research area initially, the author could get a first insight into whether the traditional Arabian culture is incorporated in this type of media and how specific topics are communicated both by image developers and journalists. Nevertheless, the author could only access print media of image developers developed by the emirate of Abu Dhabi, Dubai, Sharjah and Ras Al Khaimah. The emirate of Ajman, Fujairah and Umm Al Quwain could only be incorporated by analysing the individual or the official website of the United Arab Emirates, which has to be reflected in a critical aspect. In addition to that, the qualitative media analysis only provided first insights into this topic and therefore, the author gained a more profound view into the individual expertise and points of view of image developers by conducting qualitative expert interviews. The responses of the experts differed in terms of length and consequently quality, as three interviews were carried out verbally and two experts sent their expertise in written form. Especially the two experts, who provided their knowledge in writing, have to be considered critically, as it was not possible for the author to check the responses and get a more detailed insight into the individuals' point of view if responses were merely answered with a "Yes", for example. In addition to that, the factor of time was a challenge for the qualitative media analysis and expert interviews, as both methodologies were partly complex and time consuming. The process of coding and the evaluation of data was of major effort for the qualitative media analysis and within the expert interviews, the transcription as well as categorising the interviews was particularly time consuming. In addition to that, arranging appointments for the qualitative expert interviews was difficult. A first commitment for an interview could be achieved easily. Nevertheless, this was not a firm promise in the end and therefore, one emirate conducted the interview in written form. Furthermore, the author needed to consider the time difference for executing the interview with Mr. Motik, Ras Al Khaimah, as he is based in the United Arab Emirates.

Despite all that, the interviews were delightful and interesting and a foundation of trust could be built between the author and the individual interviewee.

Finally, the combination of the qualitative media analysis and expert interviews offered the author the opportunity to analyse the actually transported image of the United Arab Emirates as tourist destination in the media and the individual expertise of experts in the field of image development in the United Arab Emirates could be explored. Although the selected methodology cannot be evaluated as completely positive, the positive factors and the research outcome point out that this research method is appropriate to the research aim of this master thesis and consequently, a methodological fit could be achieved.

11.2 Final results and future prospect

The target of this master thesis was to analyse to what extent image developers in the United Arab Emirates consider and incorporate the traditional Arabian culture in their image strategies within the process of developing the TDI. The author wanted to examine whether there is a possible mismatch, a so-called gap in communication, between the real Arabian cultural background and the promoted image of the United Arab Emirates in a touristic aspect. Therefore, three research dimensions were established: namely the awareness deficit of image developers in the United Arab Emirates, the current image transfer as a tourist destination brand and finally set possible reasons for the lack of culture in image transfer.

As illustrated in the second chapter, the development of a TDI must be considered in a holistic aspect. Although the holistic approach has different meanings for the individual experts, such as the inclusion of all stakeholders, keeping the developments in balance for locals and tourists alike, or monitoring the competitors, all experts are aware that a holistic approach is very important or at least important for the image development of a tourist destination. Nevertheless, three out of four experts do not receive any training in the field of image development. Therefore, this topic should receive greater attention in the future, as continuous education might be of advantage to stay constantly up-to-date with the trends in this challenging marketplace, to differentiate themselves from the competitors and develop a strong TDI.

Consequently, it is of crucial importance to develop an image that is as authentic as possible and the local culture and tradition need to be used as a basis to develop the touristic image. The empirical research results point out that all experts perceive it as very important or very fundamental to utilize the traditional Arabian culture as basis for image strategies and examples such as the religion, traditional way of life, food, national heritage, traditions, values and architecture were mentioned. None of these experts mentioned the Arabian language and traditional clothes, which might be included in marketing and advertising campaigns in the future. In addition to that, the research outcomes illustrate that the induced image of the United Arab Emirates, in other words the output of the strategies image developers have

actually implemented in their print materials and Internet presence, contain elements of the traditional Arabian culture. Code C (culture) and Code R (religion) were found most often. Consequently, it can be stated that there is no mismatch between the organic and the induced image of image developers in the United Arab Emirates and therefore, the first gap can be excluded.

A successful TDI needs to appeal in an authentic as well as in a trustworthy way. Both the research results of the qualitative media analysis and qualitative expert interviews show that the transfer of an authentic and trustworthy image is important and all the experts stated that the individual emirate they are working for transfers an authentic and trustworthy TDI. As the empirical research excluded the incorporation of the customer side, according to these results the author can state that there is no mismatch between the promoted and actually transferred TDI and consequently, the second gap can be excluded as well. Finally and most importantly, the research clearly points out that there is no awareness deficit of image developers in the United Arab Emirates.

In the dimension of the current image transfer as a tourist destination brand, it could be examined that various analysed statements confirm that there are critical topics, which are interrelated with the traditional Arabian culture, especially referring to the women's role in society. Nevertheless, nothing could be found in print and new media of image developers in this aspect. The author found that although one expert stated that terrorist events such as "9/11" influence the TDI and two experts mentioned that it partly influences the touristic image, the image developers in the United Arab Emirates either perceive the handling of critical cultural topics as a challenge or don't have to deal with these topics at all. At the moment, the transferred image does not include critical topics related to traditional Arabian culture. That is why more awareness should be raised in this area in the future as such events might negatively influence the TDI of the United Arab Emirates.

Within the dimension of the current image transfer, the author additionally analysed topics such as women's role in society, the traditional Arabian rules of behaviour, body language and dress code, the open-mindedness of the United Arab Emirates in a religious aspect, the traditional Emirati cuisine and finally the "Cultural Capital" Sharjah. In print and new media of image developers, nothing could be found relating to recent developments in the emancipation of women or gender equality. Furthermore, two experts confirmed that this topic is communicated not at all or not strongly at the moment and two interviewees additionally stated that there is no need to communicate this topic more intensively. Nevertheless, one expert stated that this topic is already communicated strongly and indeed one website of the UAE provides content in this case. This website was not included in the empirical research process and therefore, the author analysed the "UAE interact" website and it actually includes this topic. Nevertheless, no other print or new media deals with this topic and therefore it can be stated that more attention should be paid to this topic in the future, as

the exclusion of this subject in the image transportation might deter the female target group. Focussing on the traditional Arabian rules of behaviour, body language and dress code, both the qualitative media analysis and expert interviews clearly pointed out that this subject is incorporated in the transferred image of the United Arab Emirates.

The United Arab Emirates are generally considered an open-minded tourist destination regarding local traditions related to Islam and other religions. Both the results achieved by the qualitative media analysis and expert interviews confirm that this country generally transfers an image as an open-minded tourist destination. Nevertheless, visitors should have an awareness of Islamic customs when travelling to this country during the holy-month of Ramadan. Although tourists are not strictly required to adhere to Islamic traditions during this month and have the opportunity to eat and drink during daytime in shielded areas of hotel facilities, it is expected that visitors stick to some fundamental conditions and respect this tradition.

In the research area of the traditional Emirati cuisine the author examined that only few restaurants in the United Arab Emirates offer this type of food. Nevertheless, local food and beverages are a cultural elements too and therefore, various reasons for this small number such as the internationality of foreign workers, the desire of Emiratis for international cuisine when dining out, or simply the lack of awareness could be gained by conducting qualitative expert interviews. Two experts confirmed that the need for action is already recognised and that there will be a broader offer in the future.

The emirate of Sharjah utilizes the term “Cultural Capital” as its promotional slogan. Furthermore, in 1998, this emirate was named the “Cultural Capital of the Arab World” by UNESCO. The research results of the qualitative media analysis and expert interviews match and clearly point out that Sharjah is most authentically integrating the traditional Arabian culture into their image strategies and three experts underpinned this fact by stating that this circumstance builds an advantage in relation to an authentic image transfer for this emirate. One expert additionally mentioned that Sharjah is more traditional in comparison to the emirate of Abu Dhabi or Dubai.

To summarize, the currently transferred image of the United Arab Emirates incorporates topics such as touristic recommendations for traditional Arabian rules of behaviour, body language and dress code, the open-mindedness in a religious aspect and the traditional Emirati cuisine, although there are only few restaurants providing Emirati food. Nevertheless, critical topics such as dealing with terrorist events and the image transportation of women in the United Arab Emirates are not actively included in the touristic image strategies. An open and more active communication of these topics could positively influence the touristic appearance of this country as a safe travel destination. The female target group, for example, is not deterred from visiting this country, as up-front information about the meaningful progress

that Emirati women have already been made in terms of emancipation and gender equality is provided.

Finally, the author examined a possible lack of culture in the current touristic image transfer of the United Arab Emirates. Local citizens of a country play an important part when striving for uniqueness in the competing marketplace and only 19 per cent of the population in the United Arab Emirates are official Emirati citizens. Although image developers promote the individual emirates and therewith the country as strongly rooted in the traditional Arabian culture, the internationality in this country partly causes the loss of the traditional culture and negatively influences the authentic and traditional Arabian culture. As the research results of the qualitative expert interviews show, various actions are already being taken to prevent this loss, including the education of local people. This is of crucial importance in raising awareness of this aspect and continuing with preventive measures to avoid the loss of the traditional Arabian culture in this country.

In the United Arab Emirates, various artificial projects such as man-made islands, hotel projects, shopping centres or attractions have already been implemented or are planned for the future and statements generated through the qualitative media analysis confirm that this country is strongly investing in its infrastructure in order to develop and maintain an attractive TDI. Furthermore, the research findings show that these developments are deeply rooted in the traditional Arabian culture and at least partly considered for large-scale developments and building projects. As all experts agree that the Arabian culture should be included in such projects, it is of crucial importance to continue incorporating it in the future in order to transfer an authentic TDI.

The author found one newspaper article which pointed out an essential fact: “[...] each emirate is ruled by a different Emirati royal family and has its own characteristics, including its individual role in UAE history.” (Al Saloom 2013 C, onl.). Therefore, it is important to mention that the individual emirates do not only differ from each other in regards to the land surface and economic as well as environmental resources, but also pursue different image strategies, develop themselves as a tourist destination at their own speed, and that distinctions between the individual emirates have to be made. Nevertheless, Mr. Motik (2013, l. 40ff) confirmed that all directors of the individual tourism authorities meet once a month in order to discuss future developments such as entering a new market, and to support each other and coordinate the individual promotional campaigns. Furthermore he stated that the individual emirates try to complement each other (*ibid.*, l. 31) and offer packages that include a mixed stay in Abu Dhabi and Ras Al Khaimah or Abu Dhabi, Al Ain and Dubai as an example (*ibid.*, l. 36f).

Finally and most importantly, there is a great touristic potential in the United Arab Emirates, as the Middle East generally has been the most rapidly developing destination in the world.

Therefore, this potential should be recognised and fully exploited by image developers in this country. Although image developers in the individual emirates are aware of essential elements in the field of image development, continuous training and educational programmes should be more actively incorporated in order to keep up with the changing trends in the marketplace and develop a unique position as a tourist destination. Despite the fact that traditional Arabian culture is already incorporated in the induced image and in the image strategies of image developers in the United Arab Emirates, there is need for action in areas such as the offering of the traditional Emirati cuisine as well as an active communication of gender equality and emancipation of women in society. In order to prevent a situation in which internationality gains the upper hand in this country and consequently causes a loss of the traditional Arabian culture, educational programmes should also be intensified in the future, in order to raise awareness.

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List of analysed media and expert interviews¹

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Annex

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Annex A) Müllauer, F. J. (2013). Print media. Abu Dhabi Tourism Authority.

Hallo Frau Schwaighofer,

die Seyaha Magazine werden nur an die Industry Partner verschickt. Wir verschicken sie generell nur als pdf. Hier haben Sie aber den Link wo sämtliche Seyahas abliegen und es müsste jetzt im Jänner auch noch die neueste Ausgabe erscheinen.

<http://www.abudhabitourism.ac/en/portal/publication.aspx>

Viele Grüße,

Frank J. Müllauer

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تتولى هيئة أبوظبي للسياحة والثقافة حفظ وحماية تراث وثقافة إمارة أبوظبي والترويج لمقوماتها الثقافية ومنتجاتها السياحية وتأكيد مكانة الإمارة العالمية باعتبارها وجهة سياحية وثقافية مستدامة ومتميزة تنري حياة المجتمع والزوار.

Abu Dhabi Tourism & Culture Authority conserves and promotes the heritage and culture of Abu Dhabi emirate and leverages them in the development of a world-class, sustainable destination of distinction which enriches the lives of visitors and residents alike.

About Abu Dhabi:
VisitAbuDhabi.ae

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Annex B) Pétermann, M. (2012). UAE tourism offices.

Hallo Frau Schwaighofer ,
tja sind halt nicht alle so effizient wie Dubai ;-)

Versuche Ihnen gerne zu helfen wo ich kann.

Abu Dhabi , Frank Müllauer in Frankfurt
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Bin sicher Ajman, Um Al Quain gibt es nicht

Fujairah habe ich nicht gefunden !

Viel Glück !

Michelle Pétermann
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Annex C) Herold, N. (2013). UAE - Newspapers of record.

Sehr geehrte Frau Schwaighofer,

die beiden wichtigsten englischen Zeitungen, National und Gulf news, könnte man als englischsprachige Leitmedien der VAE bezeichnen.

"The National" www.thenational.ae nach Registrierung erhalten Sie online Zugriff auf das Archiv.

"Gulf News" <http://gulfnews.com/> Sie können dort die Archive ohne Registrierung online einsehen.

Beste Grüße

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Annex D) Wüstinger, O. (2013). Qatar – Newspapers of record.

Für Katar wären als englischsprachige Leitmedien (Zeitungsartikel) "The Peninsula" und "Gulf Times" zu nennen:

<http://thepeninsulaqatar.com/>

<http://www.gulf-times.com/>

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Annex E) Wüstinger, O. (2013). Saudi Arabia, Oman, Yemen – Newspapers of record.

Sehr geehrte Frau Schwaighofer!

(Print-)Leitmedien für Saudi Arabien, den Oman und den Jemen - von welchen die wenigsten in englischer Sprache publizieren - sind:

KINGDOM of SAUDI ARABIA

Arab news (English) <http://www.arabnews.com/>

Saudi Gazette (English) <http://www.saudigazette.com.sa/>

Al Watan (Arabic) <http://www.alwatan.com.sa/>

Ar-Riyadh (Arabic) <http://www.alriyadh.com/>

Ash-Shark Al Awsat (Arabic) <http://www.aawsat.com/>

Al Jazeera (Arabic) <http://www.al-jazirah.com/>

Okaz (Arabic) <http://www.okaz.com.sa/>

SULTANATE of OMAN Oman

Daily Observer (English) <http://main.omanobserver.om/>

Times of Oman (English) <http://www.timesofoman.com/>

Al Watan (Arabic) <http://www.alwatan.com/>

Oman (Arabic) <http://main.omandaily.om/>

Shabiba (Arabic) <http://www.shabiba.com/>

REPUBLIC of YEMEN

Yemen Post (English) <http://www.yemenpost.net/>

Saba News (Yemeni Press Agency in English and Arabic) <http://www.sabanews.net/ar/>

Yemen Press (Arabic) <http://yemen-press.com/>

Maareb Press (Arabic) <http://www.marebpress.net/>

Al Ayyam (Arabic) <http://al-ayyam.info/>

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Annex F) Wüstinger, O. (2013). Newspapers – circulation per day.

Sehr geehrte Frau Schwaighofer!

Da die meisten Zeitungen keine Angaben zur Auflagenhöhe machten, konnte diese für lediglich zwei Medien festgestellt werden:

Oman Observer	38.000
Arab News	100.000

Mit freundlichen Grüßen

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Annex G) Wyss, A. (2013). Dubai – Internet presence (2 websites).

Guten Tag Frau Schwaighofer,

Ich hoffe, Sie kommen mit Ihrer Arbeit gut voran.

Bei beiden Seiten handelt es sich tatsächlich um offizielle Internetseiten von DTCM. Die Seite Definitely Dubai allerdings ist neueren Datums und interaktiver gestaltet. Sie ist leichter verständlich und die Navigation simpler gestaltet. Bestimmend ist die Aufteilung in „Visiting / Living / Business“.

Im Dubai Manual Ausgabe 2013 (S. 10) finden Sie noch eine kleine Erklärung zur Marke Definitely Dubai. Online hat es ebenfalls Informationen dazu (definitely-Website).

Die Seiten sind übrigens auch miteinander verlinkt. Sie ergänzen sich also und schliessen sich nicht aus.

Dubaitourism.ae informiert denn auch über DTCM selbst, die Strategie etc. und Definitely Dubai gibt Informationen zum Aufenthalt in Dubai.

Ich hoffe, Ihnen mit diesen Informationen geholfen zu haben und wünsche eine gute Woche.

Freundliche Grüsse

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Annex H) Interview manual – Expert interviews (German language)

Interviewleitfaden für Experteninterviews

Einführung:

- Kurze Vorstellung des Forschungsgegenstandes
- Erklärung der Relevanz des Interviews für Forschung (Ziel ist es, das touristische Image der Vereinigten Arabischen Emirate zu erforschen)
- Erlaubnis des Interviewten, die Konversation aufnehmen zu dürfen

Vorstellung: Interviewpartner

- Position im Unternehmen
- Aufgabenbereich
- Seit wann im Unternehmen
- Kurze Beschreibung des Unternehmens
- Falls außerhalb der VAE stationiert: kurze Erklärung weshalb bzw. gibt es in den VAE ebenso eine Niederlassung?

Gliederung des Interviewleitfadens in drei Hauptbereiche:

- Image Entwickler der VAE
- Aktueller Image Transfer
- Kulturelles Defizit im Image Transfer?

Image Entwickler der VAE

- 1) Wie gestaltet sich der Prozess zur Image-Entwicklung für die VAE bzw. das jeweilige Emirat?
 - (a) Welche Elemente sind unverzichtbar um ein erfolgreiches Image zu entwickeln?
 - (b) Wie wichtig ist dabei ein holistischer (ganzheitlicher) Ansatz?
 - (c) Was bedeutet für Sie ein holistischer (ganzheitlicher) Ansatz für Ihr spezifisches Emirat?
 - (d) Werden Sie im Bereich der Image-Entwicklung geschult?
- 2) Wie wichtig ist die traditionelle Arabische Kultur als Grundlage für Image Strategien?

- (a) Welche kulturellen Bereiche sollten Ihrer Meinung nach jedenfalls eingebunden werden?
- (b) Wie wichtig ist es dabei ein authentisches / glaubwürdiges Image zu vermitteln?
- (c) Sind Sie der Meinung, dass für Ihr spezifisches Emirat ein authentisches / glaubwürdiges Image vermittelt wird?

Aktueller Image Transfer

- 3) Wie gehen Sie als Image-Entwickler mit kulturell schwierigen Themen um?
 - (a) Inwiefern haben terroristische Geschehnisse, die in Verbindung mit Muslimischen Ländern stehen, Einfluss auf das touristische Image der VAE?
 - (b) Wie wird das Thema „Muslimische Frauen in der Gesellschaft“ der VAE Ihrer Meinung nach aktuell kommuniziert?
 - (c) Könnte sich die Kommunikation von Fortschritten zum Thema „Gleichstellung der Geschlechter“ positiv auf das touristische Image der VAE auswirken?
- 4) Sind die VAE im Bereich der islamischen Traditionen Touristen gegenüber aufgeschlossen?
 - (a) Wird von Touristen die Einhaltung islamischer Traditionen während des Ramadans verstärkt eingefordert? (nicht Essen, Trinken, rauchen an öffentlichen Plätzen während des Tages)
 - (b) Wenn ja, wie streng wird das in der Praxis gehandhabt?
- 5) Aus welchem Grund konzentrieren sich Ihrer Meinung nach nur wenige Restaurants in den VAE auf die traditionelle Emirati Küche?
- 6) Im Jahre 1998 verlieh die UNESCO dem Emirat Sharjah den Namen „Cultural Capital of the Arab World“. Bildet das einen Vorteil für das Emirat im Bezug auf den authentischen Image-Transfer?

Kulturelles Defizit im Image Transfer?

- 7) Inwiefern kann Ihrer Meinung nach der internationale Einfluss in den VAE zu einem Verlust der Arabischen Kultur führen?
- 8) Wird bei Großprojekten und Bauvorhaben in den VAE Rücksicht auf die traditionelle Arabische Kultur genommen?
 - (a) Sollte die Arabische Kultur Ihrer Meinung nach in solche Vorhaben eingebunden werden?

Zusätzliche Information:

- 9) Die Medien-Analyse hat wenige bis gar keine Ergebnisse zu den beiden Emiraten Fujairah und Umm Al Quwain ergeben. Werden diese beiden Emirate nicht aktiv vermarktet?

Annex I) Interview manual – Expert interviews (English language)

Interview manual for expert interviews

Introduction:

- Short introduction to the research topic
- Explanation of the relevance of this interview for the research (The goal is to analyse the touristic image of the United Arab Emirates)
- Permission of the interviewee to record the interview

Introduction: interviewee

- Position in company
- Area of responsibility
- Since when in the company?
- Brief introduction of the company

Structure of the interview manual in three main sectors:

- Image developers in the United Arab Emirates
- Current image transfer
- Cultural deficit in the image transfer?

Image developers in the United Arab Emirates

- 1) What is the process for developing the image for your respective emirate?
 - a) Which elements are of crucial importance to developing a successful image?
 - b) How important is, thereby, a holistic (coherent) approach?
 - c) What could a holistic (coherent) approach mean for your emirate?
 - d) Do you receive training in the field of image development?
- 2) How important is the traditional Arabian culture as basis for image strategies?
 - a) Which areas of culture should at least be included in image strategies in your opinion?
 - b) How important is it to transfer an authentic / trustworthy image?
 - c) Do you think that your emirate transfers an authentic / trustworthy image?

Current image transfer

- 3) How do you, as an image developer, deal with cultural difficult topics?
 - (a) To what extent do terrorist events, which are brought in connection with Muslim countries, influence the touristic image of the UAE?
 - (b) How do you think is the topic “Muslim women in society” of the UAE being communicated at the moment?
 - (c) Could the communication of developments referring to the topic “gender equality” positively influence the touristic image of the UAE?
- 4) Are the UAE open-minded towards tourists in the area of Islamic traditions?
 - (a) Are tourists increasingly required to adhere to Islamic traditions during the month of Ramadan? (not eating, drinking, smoking in public areas during daytime)
 - (b) If yes, how strict is that handled in practice?
- 5) What do you think is the reason that only few restaurants in the UAE focus on the traditional Emirati cuisine?
- 6) In 1998, Sharjah was named the “Cultural Capital of the Arab World” by UNESCO. Does this build an advantage for Sharjah in relation to an authentic image transfer?

Cultural deficit in the image transfer?

- 7) In what way could the international influence in the UAE lead to a loss of the traditional culture?
- 8) Is the traditional Arabian culture taken into account for large-scale developments and building projects in the UAE?
 - (a) Do you think that the Arabian culture should be included in such projects?

Additional information:

- 9) The media analysis shows that only few to no results could be obtained for the emirates Fujairah and Umm Al Quwain. Are both emirates not actively promoted?

Annex J) Data analysis – Qualitative expert interviews

Dimension 1: Image developers: awareness deficit

Main-proposition 1: Image developers in the United Arab Emirates are not aware of the importance of the holistic approach when developing image strategies.

Questions:

1) Wie gestaltet sich der Prozess zur Image-Entwicklung für die VAE bzw. das jeweilige Emirat? (What is the process for developing the image for your respective emirate?)

<p>Tourism Authority founded in 2005 – owned by Sheikh Zayed Khalifa bin Zayid Al-Nuhayyan</p>	<p>„Abu Dhabi hat eigentlich erst 2005, 2004/2005 begonnen mit der aktiven touristischen Entwicklung eigentlich.“ “[...] Abu Dhabi sicherlich die größeren finanziellen Ressourcen in den VAE, was von dem her nicht unbedingt einen Stress hervorgerufen hat sich breiter aufzustellen sozusagen. Zum anderen der Sheikh Zayed hat gesagt wichtig ist, dass wir uns selber treu bleiben und der eigenen Vergangenheit. Wir dürfen bei der ganzen Entwicklung und so weiter nicht unsere Vergangenheit vergessen.“ „[...] und der jetzige Herrscher ist Sheikh Zayed Khalifa bin Zayid Al-Nuhayyan. Der ist eben praktisch der Präsident der Vereinigten Arabischen Emirate.“ „Wir können und wollen da aber nicht einfach darauf los fahren sondern wir wollen das ganze wirklich mit Vorschau machen um eben auch die Ganze Kultur und das kulturelle Erbe, die Traditionen, die Einheimischen mit ein beziehen, so dass es auch wenn es eine sehr klare Internationalisierung gibt, trotz alle dem eine authentische Destination und authentisches Land bleibt.“</p>	<p>Müllauer 2013, l. 33f Müllauer 2013, l. 38-42 Müllauer 2013, l. 55f Müllauer 2013, l. 69-72</p>
<p>Developments started in 1969 by Sheikh Mohammed bin Rashid</p>	<p>„Also ich, ich denke mir dass Dubai ganz sicher eines der ersten Emirate war die angefangen haben die Wichtigkeit des Tourismus für das Emirat Dubai zu verstehen und wir haben natürlich auch einen sehr visionären Leader eben Mohammed bin Rashid und er eigentlich schon sehr früh angefangen eine gewisse Strategie festzulegen wie sich das Emirat entwickeln sollte. Und eigentlich basiert auf diese Strategie hat sich eigentlich auch alles</p>	<p>Pétermann 2013, l. 57-61 Pétermann 2013, l. 67ff Pétermann 2013, l. 70-73</p>

	<p>so entwickelt.“</p> <p>„[...] Sheikh Mohammed hat eigentlich schon sehr früh [...] gemerkt, dass Dubai finanziell vom Öl nicht sehr lange leben kann.“</p> <p>„[...]deswegen hat er sich schon sehr für, sehr früh dafür interessiert, dass den Tourismus auch zu entwickeln und hat dann angefangen eigentlich diese ganzen Einnahmen vom Öl, [...] also ich glaube 1967 hat man das Öl entdeckt, 1969 das erste Mal exportiert und wirklich mit diesen Einnahmen hat man dann angefangen [...], diese Stadt, dieses Emirat aufzubauen.“</p>	
<p>Established in 2011, increase room inventory and explore other markets</p>	<p>„[...] the company it was established in May 2011.“</p> <p>„And by end of this year we will increase our room inventory by 2.000 rooms, which [...] which will give us an opportunity to explore other markets and this is one of [...] our main [...] tasks to develop the image of the destination. [...] and also to explore the other destinations and to make Ras Al Khaimah in a very good position within the tourism market.“</p>	<p>Motik 2013, l. 8</p> <p>Motik 2013, l. 20-24</p>

a) Welche Elemente sind unverzichtbar um ein erfolgreiches Image zu entwickeln? (Which elements are of crucial importance to developing a successful image?)

<p>Nature, cultural heritage and traditions</p>	<p>„Zum einen Natur. Man hat definitiv geschaut, dass man die natürlichen Ressourcen mit einbezieht und eben auch Natur Natur sein lässt. Dementsprechend auch Nachhaltigkeit und Umweltschutz auch vermehrt Wert gelegt und eben das kulturelle Erbe, die Traditionen und die Beduinenkultur, mehr oder weniger. Das war ganz, ganz wichtig dass die mit einbezogen wird um einfach die Identität des Landes nicht zu verlieren.“</p>	<p>Müllauer 2013, l. 79-83</p>
<p>National carrier and infrastructure</p>	<p>„Aber ganz klar war für ihn sicher mal einen National Carrier zu haben, der die Leute auch nach Dubai bringen kann und dann von der Infrastruktur eben, Hotels zu haben [...].“</p> <p>„Man hat eine Emirates Airline die einen dort hin bringt und das ist schon mal, das Haupt, also das Fundament von einer touristischen Destination, das man</p>	<p>Pétermann 2013, l. 77f</p> <p>Pétermann 2013, l. 82ff</p> <p>Pétermann 2013, l. 100f</p> <p>Pétermann 2013, l. 104-108</p>

	<p>überhaupt Leute interessiert für die Destination und auch herbringen kann.“</p> <p>„Also ganz klar, wie schon gesagt ein National Carrier ist natürlich das A und O. Ich glaube der Erfolg von Dubai kann man sicher auch auf Emirates Airlines zurück schieben.“</p> <p>„Und dann zweitens natürlich diese Infrastruktur und Dubai hat es wirklich Marketingmäßig sehr intelligent gemacht, dass sie wirklich gesagt haben, wir wollen etwas haben, was um die Welt geht, wo man im Fernsehen sieht, wo die Leute wissen okay, wir haben nicht einfach nur ein Hilton und Sheraton, sondern wir haben effektiv ein sieben Sterne Hotel, das gibt es nur in Dubai.“</p>	
Nature and heritage	<p>„[...] the good things about the destination is that there is a variety of things we have. We have the beach, we have the mountains, [...] and then we have the desert. The last, the heritage. And this is four elements in one destination.“</p> <p>„[...] the main factor that help us is only 45 minutes driving from Dubai, which gave us a nice image and then we are complementing the, with other emirates.“</p>	<p>Motik 2013, l. 27ff</p> <p>Motik 2013, l. 30f</p>
Vision, mission, brand personality, user image, product attributes	<p>„Vision & Mission, Brand personality, user image, product attributes.“</p>	<p>Moshtaha 2013, l. 6</p>

(b) Wie wichtig ist dabei ein holistischer (ganzheitlicher) Ansatz? (How important is, thereby, a holistic (coherent) approach?)

Very important	<p>„Ich glaube sogar, im Bezug auf diesen Punkt, ganz, ganz wichtig.“</p>	<p>Müllauer 2013, l. 93</p>
Very important	<p>„Sehr wichtig.“</p>	<p>Pétermann 2013, l. 119</p>
Very important	<p>„Yes of course, it is very important.“</p>	<p>Motik 2013, l. 67</p>
Important	<p>„It is important because you try to complements what others have missed.“</p>	<p>Moshtaha 2013, l. 8</p>

(c) Was bedeutet für Sie ein holistischer (ganzheitlicher) Ansatz für Ihr spezifisches Emirat?
(What could a holistic (coherent) approach mean for your emirate?)

<p>Include every aspect, developments both for local people and tourists</p>	<p>„Also da hat man wirklich probiert alles mit ein zu beziehen und eben auch bei der touristischen Entwicklung jetzt nicht nur zum Beispiel Attraktionen für Touristen zu schaffen und so eine künstliche Welt zu erziehen, sondern gleichermaßen darauf geschaut, dass bei allem was man entwickelt oder was gemacht wird, die Museen wie der Louvre auf Saadiyat Island oder Dubai Museum oder auch Ferrari World oder sonstiges. Klar hat das natürlich einen sehr großen touristischen Aspekt, aber man hat da auch Wert gelegt, dass das mindestens genauso wichtig ist für die Leute die im Land leben.“</p>	<p>Müllauer 2013, l. 93-99</p>
<p>Include all stakeholders, preserve traditions and heritage, be a modern city</p>	<p>„Also ich meine es muss jeder Sektor oder Stakeholder muss hier mithelfen und an einem Strang ziehen. Und ich glaube, dass ist ja auch ein Teil was natürlich sehr geholfen hat in Dubai [...] dass es wirklich von einem Mann geführt wird, der natürlich auch verschiedene Sektoren überschaut.“ „[...] da gibt es natürlich gewisse Traditionen ja, wo Sheikh Mohammed immer noch wichtig ist, die heute auch noch zu vertreten. Und das merkt man auch wenn man in Dubai ist und in der Altstadt ist und die ist ihm auch sehr wichtig, dass [...] dieses Heritage weiterhin geführt wird und auch, also aufgebaut, das es die Leute, die Touristen auch mitbekommen. Auf der anderen Seite ist natürlich Dubai auch das Image da, Stadt der Zukunft zu sein und das ist ihm auch sehr wichtig. Immer diesen, immer diesen Schritt voraus zu sein [...]“</p>	<p>Pétermann 2013, l. 119-122 Pétermann 2013, l. 133-139</p>
<p>Still in development phase</p>	<p>„Yes as I said before that we as a authority we just are babies [...]“ „[...] there [...] will be a plan in the future once we finalized and standardized the hotel and all the touristic places. Then we move to this to make like Ras Al Khaimah a holistic place as you mentioned.“</p>	<p>Motik 2013, l. 70 Motik 2013, l. 72f</p>
<p>Competition monitoring</p>	<p>„Looking at the competitors and what they have done and creating a holistic approach that takes in consideration the positives and negatives of others.“</p>	<p>Moshtaha 2013, l. 10f</p>

(d) Werden Sie im Bereich der Image-Entwicklung geschult? (Do you receive training in the field of image development?)

No (but regular meetings and conferences)	„Also klar, gewisse Grundausbildung haben wir natürlich alle. Jetzt gezielte Schulungen in der Image Entwicklung gibt es im Sinne nicht. Was wir aber natürlich haben sind regelmäßige Meetings und Konferenzen, wo man über diese Themen spricht.“	Müllauer 2013, l. 123ff
No (but regular meetings and updates)	„Jain würde ich jetzt mal sagen.“ „[...] wir werden immer informiert was strategisch wichtig ist für Dubai und wir werden auch involviert und [...] letzte Woche hatten wir mit dem Head Office ein Meeting wo wir auch schon nicht geschult ist falsch, aber wo wir informiert werden okay, es gibt eine neue Strategie, die neue Vision und wie wir alle miteinander helfen können, diese Vision zu vervollständigen.“	Pétermann 2013, l. 169 Pétermann 2013, l. 173-177
No, but maybe in the future (at the moment - only hotels)	„For the time not. [...] we are just focusing on the hotels.“ „[...] we are very a small team here, [...] we just are developing the authority and then of course we will have a bigger team, we will see where is the weaknesses of the team and then we can do trainings for them, including myself.“	Motik 2013, l. 93 Motik 2013, l. 89ff
Yes	„Yes.“	Moshtaha 2013, l. 13

Dimension 1: Image developers: awareness deficit

Sub-proposition 1a: In general, image developers in the United Arab Emirates lack awareness that the organic image needs to build the basis for successful marketing and advertising campaigns for a tourist destination brand.

Questions:

2) Wie wichtig ist die traditionelle Arabische Kultur als Grundlage für Image Strategien? (How important is the traditional Arabian culture as basis for image strategies?)

Essential	„Also ich glaube das es essentiell ist, gerade bei Ländern wie Abu Dhabi oder wie bei den VAE als Gesamtes, den kulturellen Aspekt sehr stark einbauen.“	Müllauer 2013, l. 131f
Very important	„Wichtig ja, sicher sehr wichtig und das sieht man auch mit den ganzen Promotions die wir machen.“	Pétermann 2013, l. 187f
Very important	„[...] whenever people go to a place they need to see the culture and [...] how is the	Motik 2013, l. 101ff Motik 2013, l. 98f

	people there are surviving, how is the people there like doing their day to day life and [...] this is very important.“ „We are already including the traditional part [...] in our strategies and [...] in our packages [...] for the people to see the stamp of the country.“	
Very fundamental	„Its very fundamental since Sharjah is the advocate of heritage and culture in the UAE.“	Moshtaha 2013, l. 15

(a) Welche kulturellen Bereiche sollten Ihrer Meinung nach jedenfalls eingebunden werden?
(Which areas of culture should at least be included in image strategies in your opinion?)

Religion, traditional way of life	„Paradebeispiel [...] ist die Sheikh Zayed Moschee in Abu Dhabi. „Es gibt einen einfach ganz viel Aufschluss darüber, wie lebt man hier die Religion in dem Land [...].“ „Wenn man nach Al Ain fährt, in die Oasenstadt.“ „Man kann wirklich die traditionelle Lebensweise dort auch verfolgen.“	Müllauer 2013, l. 148f Müllauer 2013, l. 158f Müllauer 2013, l. 166 Müllauer 2013, l. 174f
Food, religion, traditional way of life	“Also in Dubai können Sie zum Beispiel seit acht Jahren, gibt es dieses Heritage Culture Programm, wo sie zu einer einheimischen Familie nach Hause gehen können und dort auch traditionell essen können, das heißt eben wirklich das Emirati Essen und dort auch informiert werden über die verschiedenen kulturellen Aspekte jetzt vom Islam und wie sie leben [...].“ „[...] in Dubai gibt es natürlich einen alten Teil, eben diese Bastakiya wo wirklich noch [...] das Handelsleben stattfindet mit den ganzen Abra's und Dhow's [...].“ „[...] dann gibt es einmal in der Woche dieses Heritage Village wo man auch sehen kann, wie die Frauen früher das Brot gebacken haben und, also es ist schon wichtig, dass man das auch weitergeben kann eben, dass diese Tradition noch da ist.“	Pétermann 2013, l. 216-219 Pétermann 2013, l. 221ff Pétermann 2013, l. 242ff
Culture, religion, F&B, traditional way of living	“Yes, it's the culture, the religion, the food and beverage and then the day to day living, traditional living.“	Motik 2013, l. 117f
National heritage,	„National heritage including: Traditions, Islamic architecture, values.“	Moshtaha 2013, l. 17

traditions, values, Islamic architecture		
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Dimension 1: Image developers: awareness deficit

Sub-proposition 1c: The transferred image of the United Arab Emirates is not authentic and trustworthy related to the traditional Arabian cultural background.

Questions:

2)

(b) Wie wichtig ist es dabei ein authentisches / glaubwürdiges Image zu vermitteln? (How important is it to transfer an authentic / trustworthy image?)

Important	“Definitiv. Also zumindest für Abu Dhabi, ganz wichtig gesehen. Wir haben uns schon von Anfang an eigentlich so dargestellt, als authentisches Emirat und mehr oder weniger das Beste aus zwei Welten sozusagen.“	Müllauer 2013, l. 199ff
Important	“Auf jeden Fall. Sicher.“	Pétermann 2013, l. 259
Important	“Yes.“	Motik 2013, l. 121
Important	“Very important to ensure a positive “moment of truth” experience for visitors.”	Boettger 2013, l. 11f

(c) Sind Sie der Meinung, dass für Ihr spezifisches Emirat ein authentisches / glaubwürdiges Image vermittelt wird? (Do you think that your emirate transfers an authentic / trustworthy image?)

Yes	“Definitiv, definitiv.“ „[...] man probiert schon auch dieses authentische Image zu transportieren und eben auch nicht künstlich herzustellen [...]“ “Zum einen die moderne, westlich orientierte Stadt, wo man sich relativ oder sehr, sehr gut und sehr frei bewegen kann, eine sehr sichere Stadt, aber zum zweiten auch, wenn man aus der Großstadt rausfährt, eine sehr traditionelle und sehr authentische, sehr authentisches Emirat, wo man auf jedenfalls noch sehr viel Arabien entdeckt und kennen lernen kann.“	Müllauer 2013, l. 211 Müllauer 2013, l. 142f Müllauer 2013, l. 205-208
Yes	„Ja.“ “Und Dubai ist da schon sehr, schon sehr wichtig, dass man das immer noch aufrecht behält.“ „[...] diese traditionelle Seite [...] ist schon sehr stark auch zu fühlen.“	Pétermann 2013, l. 265 Pétermann 2013, l. 226f Pétermann 2013, l. 255f
Yes	“Exactly.“	Motik 2013, l. 128

	“[...] in our strategy of Ras Al Khaimah as a touristic destination, [...] to have some different things is the culture and then the image of the destination with it's variety of things with the desert and the mountain and the beach and then there is some tribes that are living from the sea and some from in the desert and then some on the mountains, which is given a overall idea of the tourist how the people are used to live in this part of the world.“	Motik 2013, l. 121-125
Yes	“Yes.”	Boettger 2013, l. 13

Dimension 2: Current image transfer

Main-proposition 2: The currently transferred TDI of the United Arab Emirates does not include critical topics related to the traditional Arabian culture.

Questions:

3) Wie gehen Sie als Image-Entwickler mit kulturell schwierigen Themen um? (How do you, as an image developer, deal with cultural difficult topics?)

Challenge	„Ja ist natürlich immer eine Herausforderung.“	Müllauer 2013, l. 215
No need to deal with critical topics	„Eigentlich muss ich sagen dass [...] Dubai sehr, sehr weltoffen ist.“ „[...] wir haben ja wirklich das Glück, dass wir nie ein Problem hatten in Dubai.“	Pétermann 2013, l. 270f Pétermann 2013, l. 313f
Not part of his job	„No. No. I'm looking after the tourism.“	Motik 2013, l. 151

(a) Inwiefern haben terroristische Geschehnisse, die in Verbindung mit Muslimischen Ländern stehen, Einfluss auf das touristische Image der VAE? (To what extent do terrorist events, which are brought in connection with Muslim countries, influence the touristic image of the UAE?)

Partly	„War natürlich schon zum Teil so [...].“ „Gemäßigt ich glaube am Anfang natürlich ja, weil gerne die Arabische Kultur in einen Topf geworfen wurde.“	Müllauer 2013, l. 232f Müllauer 2013, l. 247f
Partly	„Ja also wenn ich jetzt sage gar nicht [...].“ „Aber ich glaube Dubai hat bewiesen dass es in Dubai sicher ist zu sein und von den Zahlen her muss ich Ihnen ganz ehrlich sagen haben wir nichts gespürt.“	Pétermann 2013, l. 323 Pétermann 2013, l. 326f
Not at all	„Not at all.“ „I can say only for the emirate of Ras Al	Motik 2013, l. 149 Motik 2013, l. 145f

	Khaimah, we are not influenced, not even about [...] all these terroristic things.“	
Yes	„Like the rest of Muslim countries, the UAE get influenced by any terroristic event related to Islamic groups. Whoever, due to the well-established history of safety, stability, opens to the world, broad mindedness of the people, soon things are put in right perspective and the image is straightened out.“	Moshtaha 2013, l. 22ff

Dimension 2: Current image transfer

Sub-proposition 2a: The image transportation of women in the United Arab Emirates lacks recent developments in emancipation and equality in the local community.

Questions:

3)

(b) Wie wird das Thema „Muslimische Frauen in der Gesellschaft“ der VAE Ihrer Meinung nach aktuell kommuniziert? (How do you think is the topic “Muslim women in society” of the UAE being communicated at the moment?)

Not strongly	<p>“Schwierig zu sagen, aber die muslimischen Frauen haben in der Gesellschaft schon einen sehr starken Stellenwert in Abu Dhabi oder den VAE als Gesamtes.“</p> <p>„Bei den traditionellen Sachen erscheint es dem westlichen Beobachter, dass die Frau nichts machen darf, wird aber von den Frauen in den VAE so wie ich es kenne eigentlich auch nicht so erachtet.“</p> <p>„Es sind einige Sachen, was sicher vielleicht noch stärker kommuniziert werden könnte. Sicherlich auch irgendwann kommunizieren werden wird.“</p>	<p>Müllauer 2013, l. 258ff</p> <p>Müllauer 2013, l. 260ff</p> <p>Müllauer 2013, l. 301ff</p>
Not at all	<p>„Eigentlich gar nicht weil es auch nichts zu sagen gab, weil die Frauen sind ja immer schon sehr, waren schon immer sehr offen.“</p> <p>„[...] auch die islamische Frau ist sehr weltoffen. Es gibt eigentlich nur noch die ältere Generation, die wirklich jetzt zum Beispiel noch mit den Masken herum laufen oder ganz verumumt sind [...].“</p> <p>„Die islamische Frau in Dubai ist sehr, sehr offen, weil sie eben auch heute [...] arbeitet und eine Ausbildung hat.“</p> <p>„[...] also dieses Image eben von wegen die Frau hat nichts zu sagen [...] das stimmt ja</p>	<p>Pétermann 2013, l. 335f</p> <p>Pétermann 2013, l. 271ff</p> <p>Pétermann 2013, l. 274f</p> <p>Pétermann 2013, l. 277f</p>

	eh nicht.“	
Communicated openly (as in other parts of the world)	„Yes.“ (communicated openly) „[...] the people in the western world, they don't read or they don't search.“ „[...] the women in the Arabic world and [...] especially in the emirates, they are having all their rights, they are having very high positions, they are ministers, they are head of entities, they are directors of banks, they are chief executive of companies. No they are [...] very open and they are rich stand of culture and of education. No. It's like the other women in other world.“	Motik 2013, l. 188 Motik 2013, l. 161 Motik 2013, l. 138-141
No answer	„This needs research, we don't have this answer.“	Moshtaha 2013, l. 27

(c) Könnte sich die Kommunikation von Fortschritten zum Thema „Gleichstellung der Geschlechter“ positiv auf das touristische Image der VAE auswirken? (Could the communication of developments referring to the topic “gender equality” positively influence the touristic image of the UAE?)

Basically yes	“Grundsätzlich sicherlich. Ist aber glaube ich jetzt, zumindest im touristischen Aspekt nicht das große Ding, dass man das jetzt kommunizieren soll.“	Müllauer 2013, l. 277f
No (not necessary)	“Ich glaube auch nicht dass es einen negativen Einfluss hat.“ „Nein.“	Pétermann 2013, l. 353 Pétermann 2013, l. 362
Yes (already communicated on UAE general website)	„Yes, yes. If you go in any website about the UAE in general you will find it.“ Link: http://www.uaeinteract.com/society/women.asp	Motik 2013, l. 183
No (no communication in this aspect)	„Usually communication does not get into such areas in this part of the world.“	Moshtaha 2013, l. 30

Dimension 2: Current image transfer

Sub-proposition 2b: No touristic recommendations for traditional Arabian rules of behaviour and body language as well as dress code are included in the transferred image of the United Arab Emirates.

Questions: No questions

On-site information for dress code	“[...] if you go into a mall you find that's the way you have to dress. It's not like half naked or something. [...] But it's like in Europe, to have a descent dress. Not like a mini skirt or mini shirt or something.“	Motik 2013, l. 208ff Motik 2013, l. 217f Motik 2013, l. 212f
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	„There is people [...] within the malls and explain to them in a very diplomatic way.“ „[...] it is more a information for people, it is not a regulation.“	
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Dimension 2: Current image transfer

Sub-proposition 2c: The United Arab Emirates transfer an image as an open-minded tourist destination regarding local traditions related to the religion of Islam.

Questions:

4) Sind die VAE im Bereich der islamischen Traditionen Touristen gegenüber aufgeschlossen?
(Are the UAE open-minded towards tourists in the area of Islamic traditions?)

Yes	„Definitiv, definitiv, ja.“ „Sind auch offen gegenüber anderen Religionen.“ „[...] es darf eigentlich jeder auch seine Religion ausüben, das heißt es gibt schon eine Religionsfreiheit.“	Müllauer 2013, l. 307 Müllauer 2013, l. 310 Müllauer 2013, l. 314f
Yes	„Sehr, natürlich.“	Pétermann 2013, l. 368
Yes	„Yes. [...] It is very open.“	Motik 2013, l. 199
Yes	„Yes.“	Boettger 2013, l. 15

(a) Wird von Touristen die Einhaltung islamischer Traditionen während des Ramadans verstärkt eingefordert? (nicht Essen, Trinken, rauchen an öffentlichen Plätzen während des Tages) / (Are tourists increasingly required to adhere to Islamic traditions during the month of Ramadan? (not eating, drinking, smoking in public areas during daytime))

Not strictly	“Also es wird schon erwartet, dass man sich an gewisse Grundgegebenheiten hält.“ „Aber es ist natürlich schon auch ein bisschen eine Verantwortung die der Tourist hat, weil man sich schon auch ein bisschen daran halten soll und das Ganze auch eben respektieren soll.“	Müllauer 2013, l. 322 Müllauer 2013, l. 332f
Not strictly	“Ok es gibt gewisse restrictions aber eigentlich kann ein Tourist ganz normal den Tag, oder seinen Aufenthalt genießen [...].“ “[...] es gibt Emirate die sind more restricted während dem Ramadan, da gibt es zum Beispiel gar keinen Alkohol und in Dubai ist es wirklich so, dass ab 18.00 Uhr die Hotelbars und Restaurants auch mit Alkohol bewirtet werden.“	Pétermann 2013, l. 190f Pétermann 2013, l. 194ff
Yes	„Yes. [...] wherever you go you have to respect the tradition or the religion of people.“ „[...] you have to respect those people, that	Motik 2013, l. 226f Motik 2013, l. 228ff

	are not eating or drinking but people [...] still [...] can eat in the hotels [...], but not it does not look nice in the public area some people there are smoking or something.“	
Partly	„In public places – yes. Away from „fasting eye“ – no.“	Boettger 2013, l. 17f

(b) Wenn ja, wie streng wird das in der Praxis gehandhabt? (If yes, how strict is that handled in practice?)

Not strictly	„[...] fast allen Hotels die ich kenne, auch während des Ramadans die Möglichkeit gibt dort während des Tages zu essen und zu trinken, die sind dann zum Teil einfach vom öffentlichen Sichtfeld, von außen und so weiter ein bisschen abgegrenzt, so dass sich auch die Einheimischen nicht gestört fühlen.“ “Es ist jetzt sicherlich nicht so, dass man verhaftet wird wenn man mal einen Schluck Wasser auf der Straße macht.“	Müllauer 2013, l. 325-328 Müllauer 2013, l. 323f
Not strictly	„No. I never heard about this honestly speaking.“ „But I don't think it will happen or it has happened before [...].“	Motik 2013, l. 246 Motik 2013, l. 244
Public areas: strictly, Hotel areas: lenient	„Strict in public areas; quite lenient within hotel premises [...].“ „[...] more up market hotels often set up a designated area where non-fasting guest can consume F&B during fasting hours.“ „However those areas are usually hidden behind curtains, blinds, foldable walls, etc.“	Boettger 2013, l. 19f Boettger 2013, l. 20f Boettger 2013, l. 21f

Dimension 2: Current image transfer

Sub-proposition 2d: The traditional Emirati cuisine is not integrated in the transferred image of the United Arab Emirates.

Question:

5) Aus welchem Grund konzentrieren sich Ihrer Meinung nach nur wenige Restaurants in den VAE auf die traditionelle Emirati Küche? (What do you think is the reason that only few restaurants in the UAE focus on the traditional Emirati cuisine?)

Foreign workers / internationality, local people – desire for	“[...] dass natürlich sehr viele Gastarbeiter ihre Küche anbieten [...].“ „[...] die Emiratis, da wird natürlich zu Hause gekocht.“ „Dementsprechend hatten die Emiratis,	Müllauer 2013, l. 351 Müllauer 2013, l. 347 Müllauer 2013, l. 348ff Müllauer 2013, l. 194f
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foreign cuisine	wenn sie schon einmal raus gehen irgendwo zum Essen, eher das Bedürfnis nach Internationalität [...]“ „[...] Handlungsbedarf zum Teil ja. Ich glaube, dass das aber schon erkannt worden ist und das man da jetzt, das es schon Entwicklungen gibt die auch in diese Richtung gehen.“	
Internationality, would be of advantage if offered more often	„Also sicher mal diese 85 Prozent Ausländer.“ „Doch ich denke eigentlich schon, also ich habe viele Leute die mich anfragen du wo können wir denn effektiv mal traditionell essen [...].“	Pétermann 2013, l. 392 Pétermann 2013, l. 404f
Lot of Emirati restaurants (varied cuisine as in any other part of the world)	„No there is a lot of restaurant that are focusing on traditional Emirati cuisine.“ „[...] it is like in any other place on the world [...] there is all [...] kind of restaurants, it is like in Dubai. There is the German and [...] Italian [...] Indian and [...] Moroccan, there is the French, this is the same here. But still there is the Emirati traditional cuisine.“	Motik 2013, l. 251 Motik 2013, l. 257ff
Lack of awareness	„Lack of awareness – this is changing!“ „Due to an increase in demand, more and more traditional [sic!] Emirati restaurants have opened during the past 2 years. This is likely to continue.“	Boettger 2013, l. 24 Boettger 2013, l. 24f

Dimension 2: Current image transfer

Sub-proposition 2e: In the United Arab Emirates, the emirate of Sharjah is most authentically including the traditional Arabian cultural background in the image strategies.

Question:

6) Im Jahre 1998 verlieh die UNESCO dem Emirat Sharjah den Namen „Cultural Capital of the Arab World“. Bildet das einen Vorteil für das Emirat im Bezug auf den authentischen Image-Transfer? (In 1998, Sharjah was named the “Cultural Capital of the Arab World” by UNESCO. Does this build an advantage for Sharjah in relation to an authentic image transfer?)

Yes	„Definitiv, definitiv.“ „Es, also es hat sehr viel traditionelle Kultur.“	Müllauer 2013, l. 373 Müllauer 2013, l. 375
No answer (but perceives Sharjah more traditional than	“[...] also traditionell würde ich jetzt sagen, da ist zum Beispiel Sharjah vom kulturellen her viel interessanter als Dubai und als Abu Dhabi [...].“	Pétermann 2013, l. 154f Pétermann 2013, l. 423f

Dubai and Abu Dhabi)	„Weiß ich nicht, ich kann es Ihnen nicht sagen. Ich arbeite mit Sharjah sehr wenig, ich kann es Ihnen wirklich nicht sagen.“	
Yes	“Yes, I believe so.“	Motik 2013, l. 276
Yes	“Yes. Gives credibility to the marketing slogan.”	Boettger 2013, l. 27f

Dimension 3: Lack of culture in image transfer: possible reasons

Main-proposition 3: The small number of official Emirati citizens in the United Arab Emirates leads to a loss of the traditional Arabian culture.

Question:

7) Inwiefern kann Ihrer Meinung nach der internationale Einfluss in den VAE zu einem Verlust der Arabischen Kultur führen? (In what way could the international influence in the UAE lead to a loss of the traditional culture?)

Challenge	“Ja, sicher eine der größten Herausforderungen in den VAE.“ „Da hat man sich natürlich auch Gedanken gemacht [...] dass es Belohnungen gibt [...] wenn [...] ein emiratisches Pärchen heiratet und so weiter, finanzielle und auch Immobilien geschenkt bekommt [...].“ “[...] dass eben die Emiratis auch gut, auch gute Anreize haben, dass sie studieren, dass sie im Land dann Verantwortung übernehmen und so weiter und ich glaube dass das ein ganz guter, ein ganz richtiger Weg ist um eben diesen Verlust der Arabischen Kultur zu vermeiden.“	Müllauer 2013, l. 387 Müllauer 2013, l. 387-390 Müllauer 2013, l. 405-408
Partly	“Dubai ist eine moderne Stadt, okay. Die versucht irgendwie doch noch diese Tradition aufrecht zu erhalten [...].“ „[...] ist es sicher auch irgendwo ein Verlust.“	Pétermann 2013, l. 433f Pétermann 2013, l. 435
No	“[...] the international influence it will not affect at all the loss of the tradition.“ „There is a tradition, there is the people they are so attached to their culture and to their religion.“ „[...] but the Emirati they [...] stick on their traditions, to their culture and they are open to the international influence. This does not mean that if I am open to something that I will loose something else.“	Motik 2013, l. 290f Motik 2013, l. 291 Motik 2013, l. 293ff
Loss is controllable	“Loss could happen if young Emiratis wouldn't be educated / made aware about	Boettger 2013, l. 31f

	their own traditional culture. However quite the opposite is the case and hence “the loss” is controllable.”	
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Dimension 3: Lack of culture in image transfer: possible reasons

Sub-proposition 3a: Artificial projects such as man-made islands, hotel projects, shopping centres or attractions in the United Arab Emirates lack the traditional Arabian culture.

Questions:

8) Wird bei Großprojekten und Bauvorhaben in den VAE Rücksicht auf die traditionelle Arabische Kultur genommen? (Is the traditional Arabian culture taken into account for large-scale developments and building projects in the UAE?)

Partly yes	“Zum Teil sicher.“ „[...] auf Saadiyat Island zum Beispiel.“ „Hat eine Anlehnung an die traditionelle Bauten, beziehungsweise Architektur [...].“ „[...] aber man versucht überall die Brücke zu schlagen zum kulturellen Erbe und eben auch wieder zur eigenen Identität.“	Müllauer 2013, l. 414 Müllauer 2013, l. 414 Müllauer 2013, l. 425f Müllauer 2013, l. 431f
Yes	„Auf jeden Fall.“ „[...] wenn wir jetzt den Burj Khalifa nehmen, der ja sicher als höchstes Gebäude sehr modern ist und auch alle [...] modernen Techniken hat [...], hat man dennoch versucht, dieses ganze Viertel um den Burj Khalifa sehr traditionell zu bauen.“ „Also ich denke schon, dass man sich da überlegt hat, jetzt nicht nur einfach eine Skyline zu bauen.“	Pétermann 2013, l. 459 Pétermann 2013, l. 443-446 Pétermann 2013, l. 449f
Yes	„Yes, yes of course. [...] let's say Madinat Jumeirah, it is a stamp of the traditional and the Islamic stamp of Emiratis. Here in Ras Al Khaimah all these villas and these compounds [...], everything there is a stamp of the traditional things.“	Motik 2013, l. 301ff
Yes	„Yes – depends on the emirate.“	Boettger 2013, l. 34

(a) Sollte die Arabische Kultur Ihrer Meinung nach in solche Vorhaben eingebunden werden? (Do you think that the Arabian culture should be included in such projects?)

Yes (for projects which are of importance for the destination)	„Also jetzt natürlich nicht bei jedem Bau, aber bei Bauten die jetzt schon etwas bedeuten für die Destination auch, schaut man schon darauf.“	Müllauer 2013, l. 437f
Yes	„Natürlich. Natürlich, ja.“	Pétermann 2013, l. 461

Yes	„Yes, it is very important to keep the touch of the culture and then the Islamic architecture and everything.“	Motik 2013, l. 305f
Yes	„Yes.“	Boettger 2013, l. 35

Additional question / information: (referring to the emirate of Fujairah and Umm Al Quwain)

9) Die Medien-Analyse hat wenige bis gar keine Ergebnisse zu den beiden Emiraten Fujairah und Umm Al Quwain ergeben. Werden diese beiden Emirate nicht aktiv vermarktet? (The media analysis shows that only few to no results could be obtained for the emirates Fujairah and Umm Al Quwain. Are both emirates not actively promoted?)

Not active promoted / not necessary	<p>„Ich glaube die werden nicht wirklich aktiv vermarktet.“</p> <p>„Also Umm Al Quwain ist zum einen mini, das ist das kleinste Emirat und dementsprechend ist auch relativ wenig touristisches Potential dort und eben die Betriebe die dort stehen, die profitieren natürlich vom starken Image von Dubai oder auch Abu Dhabi.“</p> <p>„Fujairah glaube ich läuft auch recht gut, wird sehr viel in Kombination mit Städten, mit Dubai, mit Abu Dhabi vermarktet und als reine Badedestination eigentlich verkauft [...]“</p> <p>„[...] lohnt es sich derzeit für die Emirate eher noch nicht, selber wirklich groß Marketingbudget in die Hand zu nehmen.“</p>	<p>Müllauer 2013, l. 466</p> <p>Müllauer 2013, l. 466-469</p> <p>Müllauer 2013, l. 469ff</p> <p>Müllauer 2013, l. 473f</p>
UAQ - not promoted / FUJ – in development	<p>„Also Umm Al Quwain ist wirklich sehr unbekannt und sehr klein. In Umm Al Quwain gibt es glaube ich zwei Beach Hotels die relativ günstig sind, die auch sehr beliebt sind [...]“</p> <p>„Aber Vermarktung Umm Al Quwain gibt es nicht.“</p> <p>„[...] Fujairah ist am Kommen.“</p> <p>„Es gibt ein Tourism Office in Fujirah, das wird aber im Moment [...] von einem Hotelier geführt, der das [...] nur so ein bisschen nebenbei macht.“</p>	<p>Pétermann 2013, l. 467ff</p> <p>Pétermann 2013, l. 470f</p> <p>Pétermann 2013, l. 473</p> <p>Pétermann 2013, l.473ff</p>
No answer	<p>„I can't say that they are not actively promoted. I can't answer this on their behalf, I don't know.“</p>	<p>Motik 2013, l. 310f</p>
UAQ – not promoted on a larger scale FUJ – in	<p>„UAQ isn't promoting tourism on a larger scale which explains the absence of news in the international (non-arabic) media.“</p> <p>„FUJ has started its tourism promotion in</p>	<p>Boettger 2013, l. 41f</p> <p>Boettger 2013, l. 39ff</p>

development	recent years and more will be seen in the non-arabic media. Arabic media has already produced quite some coverage.”	
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