

Globalization and Emerging Roles of Cultural Tourism

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Abstract

Today globalization is a reality, and controversial. The controversy centers on whether globalization aggravates or mitigates economic disparities in the world. The global espousal of capitalism has certainly aggravated disparities in economic activities and opportunities between a few metropolitan centers and many peripheral areas. Tourism in general, and cultural tourism in particular, has the potential to mitigate this imbalance, by bringing economic activities and opportunities to the peripheral areas. Realization of this potential entails a paradigm shift in the tourism industry. The industry has to nurture cultural heritage as a viable economic resource for the people, and with the people, who have kept them for generations. Exploitation of cultural heritage as an expendable tourist attraction must halt, and the tourism industry should lead the effort for development of social compact among all the local stakeholders. This act will avoid the tragedy of commons for the cultural heritage at issue. Furthermore, the act will serve as an effective instrument for cooperation between all the stakeholders concerned toward the enrichment of our society.

Key Words: *Globalization, Human Society, Social Compact, Capitalism, Cultural Heritage, Tourism*

Socio-Economic Impact of Globalization

The reality of globalization has two defining characteristics. One is the unprecedented geographic expansion of human interaction. The other is the global espousal of free-market capitalism. The latter is widely acknowledged as the driving force of globalization. It is the source of continuing controversy as to whether globalization aggravates or mitigates

the economic disparity in the world. As such, it has been the dividing factor between the protagonist and the antagonist of globalization. Although this controversy tends to overshadow the first characteristic, it is no less important. In fact, geographic expansion of human interaction has been an essential evolutionary force of human society throughout history.

This force stems from the human drive for improving livelihood. The drive has engendered two kinds of interaction: the destructive one that is governed by *the law of the jungle*, and the constructive one that is governed by *social compact*. It is the constructive kind of human interaction and its expansion that enabled human society to progress and prosper over time. For example, in the prehistoric hunting-gathering community, adult male members collaborated to improve their chances for hunting success. [Sahlins, 1972] This collaboration must have been accompanied by certain social compact, i.e., to share whatever catch, resulted from such a hunting expedition, among the community members in an equitable manner. Nowadays, human society is highly developed, and it effects a great variety of sophisticated interaction between its members, as current globalization indicates. In fact, sophisticated or contemporary human interaction often needs more than just social compact. As history of trading exemplifies, sophistication of human interaction goes hand-in-hand with development of some physical facilities as well as the development of meta-physical facilities to regulate interactions that make use of such physical facilities. These manmade facilities for advanced human interaction are collectively called "*civilization*." [Tanahashi, T.K., 2006]

Development of civilization is a complex affair. The essential motive for its development is individual desires for better living, or societal desideration for productive coexistence. Although that should lead to improvement of living standard for individuals, the development does not come from *ad hoc* individual efforts. Instead, it arises from the perceived needs or desires that are shared by many members of the society. For example, Greece is widely acclaimed as the cradle of Western civilization, and that civilization was nurtured by the citizens of its poleis. Furthermore, their social life was centered around the *agora*, which functioned as the central market place for their economic life, as well as the forum or main stage for their political life. As this example suggests, civilization does not develop in a mere agglomeration of people, but in a society with a system of governance. Its development can be accelerated when the society possesses the ability to recognize and design specific facilities to meet its needs. For this reason, all well-known ancient civilizations have been developed under some powerful dynastic rules and governance.

This tendency still holds even today, although dynastic rules have been largely replaced by democratic systems of governance.

An important question concerning today's globalization is whether it is going to develop a new civilization that enhances the livelihood of the world community. This is a pertinent question, because the world community does not yet have any functional institution of community representatives that is comparable to the government of a nation-state. This does not necessarily deny the potential of today's globalization for further advancement of civilization. Any society with vitality has inherent potential to advance civilization or to adapt advanced civilization. To appreciate such potential, it is useful to study yesterday's globalization. Globalization, as a remarkable geographical expansion of human interaction, can certainly find precedence, for example, in the thriving trade along the Silk Road under the Mongol Empire. Globalization as a systemic evolution of capitalism can also find precedence in the Industrial Revolution.

The history of overland trade between the East and the West is a long one. Archeological remains suggest that inter-regional trade and cultural exchange dates back to the time before Christ. However, the development of the Silk Road as a substantive trade route came in the 7th century A.D. In this century Central Asia became politically and culturally integrated with unifying thrust coming from expanding Islam. [Whitfield, 2000] In addition, the thriving Tang Dynasty in the East and Byzantine Empire in the West provided economic impetus for inter-regional trade. The heyday of the Silk Road came with the emergence of Mongol Empire in the 13th century, as Marco Polo story suggests. One interesting impact of the globalization at that time was the unifying effect on the nomadic people in the region. Around that period a cluster of states emerged, making those trading centers along the Silk Road their capitals. [Whitfield, 2000] In other words, the expanding trade made it possible for such cities to enjoy thriving economy and culture. Such economic and social prosperity seem to have fostered political unification among the nomadic people in adjacent areas. In short, this globalization brought new civilization to the area and the people.

The Industrial Revolution is often emphasized for its technological aspect, but it is also remarkable for its revolutionary impact on societal domain. It represented a phenomenal expansion of industrial manufacturing, and the nascence of modern capitalism and proletarian class. Capitalism has proven effective in generating wealth, but it pays no heed to equitable distribution of the generated wealth. Thus, the Industrial Revolution exposed human society to capitalism in its raw and powerful form, and led to acute societal division and rift

between the capitalist and the proletariat. As the Industrial Revolution continued, so did the growth of the proletariat class. Their numerical majority in the society and their workers union movement gradually gained political power. As a result, in the following centuries, socialism was invented and exercised in order to mitigate the inherent shortcomings of capitalism. Since then, industrialized nations and their governments have introduced and institutionalized various measures to attenuate such capitalistic maladies and to maintain social order and coherence.

The above reflections on yesterday's globalization help us appreciate the societal changes that today's globalization effects. One inevitable outcome of globalization is concentration of economic interaction in urban centers. Reasons for this trend are not difficult to see. It takes people to effect economic interaction. Thus, the expansion of economic interaction brings more people to the venue for such action. In the middle ages, people flocked to market towns, and today people congregate in urban centers. Globalization has become a reality today because of the development of efficient communication and transportation networks that cover the economic world. Networks consist of nodes and links. Efficiency of a network is determined by the productivity of these nodes and the capacity of the communication or transportation links between them. Accordingly, advance in globalization tends to accelerate the agglomeration of people and economic activities into urban centers, and to develop some hierarchical structure among these urban centers within the network.

This dynamics of urbanization has some serious social implications. An urban center does not represent a mere numerical agglomeration of people, but a conglomeration of skills and talents that effect, *inter alia*, the urban center's mainstay economic activities. People are usually drawn from adjacent communities, often leaving their own communities economically emaciated. In the past such urban migration has been constrained by certain geographical barriers. In the age of the Silk Road, the significance of physical and cultural distances as barriers for migration were much greater than today, and they helped moderate the movement of people. This limited geographical dimension provided two advantages that today's metropolitan growth lacks. Firstly, it helped the urban centers to have cultural congruity. Secondly, it enabled the centers and their peripheral communities to maintain the economic and social interaction and linkages, and to form a coherent society.

In contrast, today's globalization encourages the growth of large urban centers, consisting of people with diverse social or cultural backgrounds. Furthermore, these urban centers are economically self-sustaining, with little need for social interaction or socio-eco-

conomic linkage with their neighboring peripheral communities. In short, today's globalization tends to aggravate the social disparities between the urban centers and their peripheries, and also to emaciate the cultural cohesion and viability in both societies. A living proof of this trend is the growing number and issue of non-viable communities in Japan, but there is no reason to believe that this is a problem unique only to Japan. The *non-viable community* refers to a community that faces two critical problems. One is the loss of both manpower and economic wherewithal to sustain normal communal services. The other is, because of this loss, the inevitability for the remaining people eventually to relocate. It typically begins with gradual out-migration of people in the productive age to urban centers. Once this trend leads to declines or curtailment of communal services, then the out-migration accelerates and the community's fate is practically sealed.

Changing Political Economy under Globalization

The global espousal of capitalism further compounds this issue of civic marginalization. Economic disparities and social rifts are no longer confined within the national borders but, instead, they are growing and spreading on a global scale. As long as the rifts are confined within national borders, the national government concerned exercises its authority and develops appropriate institutional systems to control such rifts. However, against rifts that arise across national borders, national governments have little control. In fact, national governments vie with each other for competitive advantages in the global economy. This situation entails many national governments to shift their domestic political disposition from socialism to capitalism, and their international political disposition from Wilsonian internationalism to Machiavellian realpolitik.

Implications of the above paradigm shift are serious and manifold. Not only do nations have to compete with each other for financial and industrial resources, but they also have to compete in attracting industries and business concerns with growth potential. This is, of course, easier said than done, as globalization has made companies and factories highly foot-loose, constantly seeking opportunities for capitalistic gains. Such opportunities are normally found in economic centers with access to sizable market and other business facilities. In order for a national government to dissuade them from taking advantage of these opportunities found beyond its national borders, the government is often forced to offer attractive economic incentives. Such economic incentives or subsidies are in effect the transfer of government revenues from the general public to some selected capitalists. If a

nation is short of attractive investment opportunities, the government has to offer even bigger economic incentives to prospective investors, in order to compensate for the nation's shortcomings. Some governments do offer economic incentives and justify such practices with the logic that investments bring employment opportunities. That is true in theory, but the theory does not prove that the total balance between the cost and benefit to the nation always ends in the plus for the nation as a whole, or in the long run. In fact, many such government decisions for investment incentives are taken by political elites and for political expediency. That is the economic and political reality of globalization and the very cause of growing anti-globalization movements worldwide. [Stiglitz, 2002]

Any nation with rational polity would not willingly suffer the ignominy of offering economic privileges to the capitalists and industrialists who are already in privileged positions. It should endeavor to make the best use of available resources to improve its economic fortune, but that is far from reality. Some nations are well endowed with energy or mineral resources. However, such endowment is no guarantee for their long-term economic viability, unless their governments have political integrity and prudence to invest such endowment into viable industrialization. Even with their integrity and prudence, successful industrialization is far from assured. There are two impeding factors. The main factor is global competition for market and technology. [Tanahashi & Yamamoto, 2004] The other factor is the non-renewable nature of these resources. They may very well be exhausted before developing viable industrial economy. Other nations, without such resource endowment face even bleaker prospects for economic development. Such bleak outlooks notwithstanding, one can focus on other sustainable resources and their utilization.

New Horizon for Tourism

Natural and cultural attributes are such sustainable resources, and the best potential for their utilization is found in tourism. In many countries the tourism industry has been exploiting such natural and cultural attributes for years. However, as the word, *exploitation*, implies, the industry has not always utilized these resources with their sustainability in mind. The global espousal of free-market capitalism may very well precipitate such exploitation trend and practice. Exploitation for economic gain is a natural human inclination, and human society has fostered social compact to protect common goods from such abuse. Unfortunately individuals' profit motives are much more elemental than collective social compact. As such, human history is full of cases when the former has over-

whelmed the latter, so much so that these cases have acquired the label of *the tragedy of the commons*.

For example, many resources for tourism, such as unique geographical features or cultural properties resemble *village commons*. They are available for the public or community to make good use of, but not meant for exploitation for any individual's disproportionate gain. However, capitalism engenders competition for economic gains, and precipitates selfish exploitation of any common goods or unclaimed resources with economic values. Indeed, large-scale development of resort and commercial facilities in and around a locale with attractive geographical features or cultural properties has become a common sight throughout the world. Not only such development has detrimental effects on the locale and its attractiveness, but the attendant expansion of commercial activities may cause irreversible damage to the locale's natural or social environment. This risk is very real, and some locales with prudent leaders have started to impose restrictions on commercial development and activities, in order to avoid the tragedy in their *commons*.

The tourism industry is a growing industry in many countries, and globalization is more than likely to increase the industry's importance in national economy. One measure of this trend may be the steady increase of the UNESCO heritage sites. Originally this UNESCO effort was aimed at saving important cultural heritages for humanity from destruction or disappearance. However, the organization's recognition as such was soon appreciated by people and the tourism industry alike, as new branding and quality assurance for the designated sites. Accordingly, since 1979 when UNESCO formally started the program, the number of applications from national governments have multiplied and that of registered sites increased at a rate of approximately 7 per year in the subsequent three decades. [UNESCO, 2007] Another measure is the notable growth of receipts from international tourism in Asia. As shown in the appendix, the aggregate receipt of the Asian Region shows the average annual growth of 12% in recent years, which is far higher than the region's GDP growth rate.

Such pace of growth, and globalization, suggest that tourism industry is at the critical juncture for strategic development. As is mentioned above, the risk of over-exploitation is real. Therefore, it is critical for the industry to establish an industry-wide strategy for enhancement of its own viability. This viability does not just mean the sustainable utilization of resources by the industry. It also depends on the industry's recognition and fulfillment of its social responsibility. This responsibility has two dimensions. One is the development of working partnership with the local stakeholders of the touristic asset at issue.

The other is the development of experiential tourism for customers to fully appreciate the natural or cultural properties that the locale offers.

The most essential form of (corporate) social responsibility is the practice of *fair trade*, or equitable sharing of economic gains from utilization of a specific touristic asset with its local stakeholders. The importance of such practice stems from two facets of reality. Firstly, touristic assets (be they unspoiled geographical features or valuable cultural properties) have managed to survive in their present condition, largely because they have existed in the economic periphery and they have not been exposed to insidious human exploitation. Secondly, for the same reason, the stakeholders of such touristic assets are more often than not in need of opportunities for gainful engagement. As mentioned earlier, globalization tends to aggravate the economic disparity between the urban centers and the peripheral areas and, at the same time, it expands customer base and promotes facility development for tourism. If the industry also exercises *fair trade*, it can play a socially valuable role of mitigating the economic disparity, and enhancing the sustainability of globalization.

One of the social ills that is engendered by globalization is urban agglomeration with little socio-cultural congruity. Emaciation of community spirit in urban areas has been known for decades, and this has been manifested, *inter alia*, as the anti-social tendency in the youth culture or behavior in many urban centers. Perhaps because of the emaciation, people are increasingly concerned with preservation of their social identities, and interested in nurturing communal associations based on their ethnicity, religion or cultural heritage. In order to appreciate such concerns, one can compare modern urban centers with villages and townships in the Middle Ages. In those villages and townships, people's lives evolved around the two central facilities, i.e., the market place and the houses of worship, which were typically located next to each other. This compact socio-economic structure helped nurture their social fabric and cultural congruity. In contrast, modern urban centers and their continuing sprawl make it well-nigh impossible for the cultivation of social fabric or cultural congruity. Instead, mutual anonymity and non-involvement have become the hallmark of modern urban centers.

Thomas Friedman expressed, in his book, "The Lexus and the Olive Tree," his concern of this societal ill that globalization has ushered in. He diagnosed globalization succinctly in two sentences. Firstly, globalization heightens two basic human desires; namely the desire for better living (Lexus), and the desire for humanitarian bond (Olive Tree). Secondly, sustainable globalization depends on realizing the society that can balance those

two human desires. If his diagnoses are taken seriously, then the above argument clearly suggests how difficult such a balancing act can be. It illustrates the formation of social dichotomy under globalization. On the one side is a group of people who thrive economically in the urban center, while lacking or wanting some kind of humanitarian bonds. On the other side is another group of people who have stayed in the periphery and have kept humanitarian bond, while lacking or wanting means and opportunities for better living.

It is all the more important to emphasize the prospective role that the tourism industry can play in developing a viable economic bridge and realizing win-win relationships between the two groups. For example, protection of natural or cultural property from abuse depends on the active interest and participation of its stakeholders in appropriate actions. The tourism industry may be able to assist this group of people by turning their heritage property into a valuable economic asset that can generate gainful opportunities for the stakeholders. That will serve as an effective incentive for the stakeholders to maintain their heritage, and to utilize it as a viable resource for tourism. That is a win-win partnership that the tourism industry can cultivate.

This is one vital catalytic role that the tourism industry can play. The tourism industry's success in this catalytic role hinges on its ability for generating adequate demand for their products or services. This ability is closely linked to another vital catalytic role that the tourism industry is expected to play in the age of globalization. As is earlier explained, globalization not only accelerates urbanization but also accentuates the socio-economic dichotomy between the urban centers and the peripheral areas. As the hub of modern economic activities, the urban center attracts people with appropriate talents and skills for such activities. At the same time, it becomes a large agglomeration of people with diverse cultural backgrounds and fragmented social fabric which is hardly conducive to nurturing humanitarian bonds. Therefore, the industry can find a fertile ground for their marketing in growing urban centers, if it can offer meaningful opportunities for their residents to cultivate humanitarian bonds.

Peripheral areas may be marginalized economically and demographically, but that has in turn enabled some communities in these areas to maintain certain socio-cultural traditions and heritage properties. They are what urban residents have lost, and they have begun to appreciate as pertinent means for building humanitarian bonds. The tourism industry can cultivate this environment by organizing and offering experiential opportunities for urban residents and, at the same time, for communities and residents in the peripheral areas to recognize the social as well as economic value of their heritage properties.

Thus, the tourism industry can play the two catalytic roles and, so doing, the industry can promote development of vital and viable linkages between the two segments of the society, which would otherwise drift apart by the force of globalization.

Redesigning of Cultural Tourism

Many countries regard the tourism industry as an important industry, and their governments provide various forms of support for its growth. The success of the UNESCO's World Heritage Program, which was described earlier, is a living proof of their high hopes in the industry. This is also a reflection of the increase in the number of people who seek recreational pleasure. The essence of recreational tourism is escape from normalcy and pursuance of experiential pleasure. The great number and variety of resorts that have been developed in the past indicates the long-standing popularity of holiday trips. However, there is another form of tourism that puts an emphasis on experiential pleasure, which may be called cultural tourism. Furthermore, this is a growing segment of tourism, as the statistics of receipts from international tourism, shown in the appendix, corroborate. Visits to cultural properties of interest certainly belong to this kind of tourism, but experiential pleasure is by no means limited to visiting of such properties. It also includes participation in cultural events and activities.

It is, in fact, reasonable to suspect that globalization contributes to the growth of cultural tourism. Geographical expansion of human interaction no doubt raises people's interest in foreign cultures. However, that is not all. Cultural identity, or strong social ties are very important for nurturing a sense of confidence and self-respect. Globalization has intensified urbanization and emaciation of communal fabric in urban centers, and it has in turn raised people's interest in acquainting themselves to cultural heritage, as it represents embodiment of humanitarian bond and its societal value. In response, the tourism industry has begun to expand activities that aim at catering for such interests. Its mainstay activity may still be sightseeing tours, but nowadays such tours often include experiential participation in socio-cultural activities unique to visiting locales. Combination of observation and experiential participation in local festivities is a typical format of such tours. A tour that combines introductory lessons and experiential participation in some facets of daily life, which are mundane but characteristic to visiting locales, is another and increasingly popular format. For example, in Japan, some tours take people to a certain locale and let them prepare and taste special dishes of that locale with locally available fresh material, and with

local people's assistance. Other tours invite people to some local summer festivities with colorful dance processions, and allow them to participate in its processions, after providing preparatory lessons from local people.

Some people are even more emphatic about cultural interaction, than just *ad hoc* experiential pleasure. They often take their own initiatives in organizing or participating in voluntary work with communities and residents in the peripheral areas. This voluntary work ranges widely from restoration effort of cultural heritage properties to direct help to the disadvantaged or distressed in such communities. The essential and common denominator of such voluntary work is the pleasure of contributing to worthy community development effort in the peripheral areas and, at the same time, the pleasure of gaining valuable life experience and healthy self-respect. These activities used to be the domain of independent travelers. Nowadays, however, the number of people who value and seek such experiential pleasure has increased so much that the tourism industry has made significant inroads in this domain of cultural tourism.

As the above arguments suggest, cultural tourism has good development potential and it also offers much room for creativity and innovation. Not to be overlooked is its development potential, and the expanding horizon for such tourism. For expediency of argument, cultural tourism may be divided into two categories; *intra-cultural tourism* and *inter-cultural tourism*. The former is aimed at people who want to experience the kind of cultural attributes that help them nurture their cultural identity and sense of social belonging. In contrast, the latter aims at people who want to broaden their cultural perspectives, by visiting foreign places and experiencing foreign culture. This inter-cultural tourism can also contribute to sustainable globalization, by promoting inter-cultural experience and understanding. Globalization certainly increases cross-cultural interaction. Thus, inter-cultural tourism helps people become better experienced and equipped in making such interaction productive.

These positive arguments may engender optimism for the tourism industry. However, the industry certainly needs appropriate strategy for realizing the full potential of cultural tourism. In the past, the industry has tended merely to exploit cultural heritage properties as tourist attractions, and not as viable economic assets for the people who are rightful owners of such properties. For example, the industry has often exploited traditional or ceremonial songs and dances by staging such performances to entertain tourists, and not to celebrate the communities that have nurtured such cultural traditions for generations. Once these heritages are detached from their communities, their qualities inevitably suffer

and their values as tourist attractions diminish. That means privation for both the communities and the tourism industry as a whole. Therefore, the industry's right strategy is to develop partnerships with these communities in enriching their cultural properties as an integral part of their livelihood.

That is, of course, easier said than done. It is certainly not the task of individual tourist agencies, but one that entails partnership between the tourism industry and the local government concerned. Local governments have every incentive to promote tourism, by utilizing whatever cultural or touristic assets, that are locally available, in order to enhance the viability of local economy. However, the same cannot be said of the tourism industry, or tourist agencies. Capitalistic competition among them tempts them to intensive or short-term exploitation of such assets, with little regard for negative effects on such assets or other stakeholders. Such behavior is possible, because they can always find or develop alternative assets, even if one is overexploited and eventually loses its touristic value. This kind of behavior has often been observed in the past and throughout the world, and it is termed as the *tragedy of the commons*.

The solution to this problem must be found in the wisdom that has developed for the *village commons*. Aristotle is believed to have said; "*That which is common to the greatest number has the least care bestowed upon it.*" His wisdom implies that community ownership is the most prospective approach for preventing the tragedy. The *ownership* is just a theoretical concept here, and it could take a variety of forms, depending on the nature of the cultural heritage at issue. The ownership does not just mean whom a specific cultural heritage belongs to. Even if it does belong to a certain family, clan or group of people, they may fail to take the responsibility or to bear the cost of its maintenance, unless they themselves appreciate its value for their livelihood. Likewise, value is only a concept. It does not just mean commercial or economic value, but it should represent socio-cultural value.

What is worth noting here is the fact that this differentiation between two kinds of value is very artificial. Both of them fundamentally depend on human participation, or human appreciation of particular physical or metaphysical property. As such, it entails constant exercise of appreciation for a property to maintain or enhance its value. Cultural tourism could, or should, be a part of such experience.

Culture is another form of social compact that underpins the civility of human interaction. Cultural tourism involves various stakeholders, including tourism industry and tourists as well as the people and communities who have inherited cultural assets. Therefore, these stakeholders must develop the social compact that will administer these

assets as the *commons*, and that will serve as effective instrument for their cooperation in enriching our human society. Such development is indeed the challenge and the new role that tourism industry faces today and is, hopefully, ready to take on.

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APPENDIX: Asian Nations' Receipts from International Tourism

In order to demonstrate the notable growth of the tourism industry in recent years, the statistics of receipts from international tourism have been compiled for the Asian region, using the data made available by the United Nations Statistics Division. Their data are incomplete, and some Asian countries have a few missing data (shown by****) in the table below. In those cases, their average annual growth data are computed on the basis of the available data and years, and these computed figures are indicated in *italics*, to differentiate from normal figures. The total receipts of all the listed nations are calculated without such differentiation. This should not greatly bias the computation of the average annual growth rate of the region's receipt, because countries with

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Country Name	Receipts in million US\$					Av. Annual Growth Rate
	2000	2001	2002	2003	2004	
Armenia	52	81	82	90	103	0.203
Australia	12196	11629	12230	14521	17946	0.107
Azerbaijan	68	57	63	70	79	0.046
Bahrain	854	886	986	1206	1504	0.155
Bangladesh	50	48	57	57	67	0.081
Bhutan	10	9	8	8	13	0.103
Cambodia	345	429	509	441	674	0.206
China	17318	19006	21742	18708	27755	0.146
Fiji	182	197	254	521	573	0.381
Georgia	107	136	144	172	209	0.185
Hong Kong	8198	7926	9851	9048	11815	0.108
India	3718	3497	3476	4128	***	0.041
Indonesia	4975	5277	5797	4461	5226	0.025
Iran	677	1122	1607	1266	1324	0.231
Iraq	2	15	45	***	***	4.250
Israel	4585	2769	2325	2408	2819	-0.088
Japan	5970	5750	6069	11476	14343	0.290
Jordan	935	884	1254	1266	1621	0.163
Kazakhstan	403	502	680	638	793	0.195
Korea (South)	8527	7919	7621	7005	7870	-0.017
Kuwait	395	283	323	328	414	0.034
Kyrgyzstan	20	32	53	65	97	0.494
Laos	114	104	113	87	119	0.034
Lebanon	742	837	4284	6782	5931	1.176
Macao	3205	3745	4440	5303	7344	0.233
Malaysia	5873	7627	8084	6799	8198	0.101
Maldives	321	327	337	402	471	0.103
Mongolia	43	49	143	154	205	0.616
Myanmar	195	132	136	70	98	-0.095
Nepal	219	191	135	233	260	0.105
New Caledonia	111	94	156	196	241	0.248
New Zealand	2267	2360	3006	3976	5069	0.228
Oman	377	419	447	547	708	0.174
Pakistan	551	533	562	620	763	0.089
Palau	53	59	47	76	97	0.201
Papua New Guinea	7	5	***	***	***	-0.286
Philippines	2377	1822	1827	1820	2412	0.023
Qatar	128	272	285	369	498	0.454
Samoa	41	40	45	52	71	0.155
Saudi Arabia	***	***	3418	***	6540	1.383
Singapore	5142	4627	4437	3790	5093	0.014
Sri Lanka	388	347	594	709	808	0.235
Syria	1082	1150	970	877	1888	0.241
Tajikistan	***	***	5	7	9	0.343
Thailand	9936	9380	10388	10456	13054	0.077
Turkey	7636	10067	11901	13203	15888	0.203
United Arab Emirates	1063	1200	1332	1439	1594	0.107
Uzbekistan	63	72	68	48	57	-0.005
Vanuatu	69	58	62	71	***	0.018
Yemen	73	38	38	139	139	0.545
Total	111663	114009	132436	136108	172800	0.120

Data Source: UNWTO/SYB50

data default are few, and their receipt figures are mostly marginal in comparison to the total.

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