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Giving Voice to Australian Professional Tour Guides:

Perspectives of Their Social Identity

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ABSTRACT

Professional tour guides play an instrumental role in Australia's tourism industry, yet there is little understanding of their perspectives. Anecdotal evidence suggests that Australia's professional tour guides lack an industry voice and feel neglected within the larger tourism industry.

This qualitative study delves into the rich perspectives of professional tour guides and links it to Tajfel's Social Identity Theory (1974) to understand the specific mutual link between professional tour guides' cognitive and emotional social identity. Tajfel called this theory "a conceptual three-legged tripod" (Turner & Reynolds, 2010, p. 16), based on three components: social categorisation, social comparison and social identification.

Firstly, the social categorisation of professional tour guides is based on the cognitive process of categorising the challenges they face and expectations they hold. At the core of all their hardships lies the unregulated tour guiding industry, which brings along numerous challenges including safety and staffing issues.

Secondly, the social comparison process relates to how professional tour guides feel that they are being compared to 'guides' who do not have the same professional due diligence standards. Professional tour guides are very intent on avoiding this comparison. Most participants are frustrated by the mixed sense of recognition, but they nevertheless also show an amazing resilience and motivation to change this situation. This important finding is evidence that this group's sense of recognition and emotions are not concomitant.

Thirdly, social identification is related to values that make them feel they belong to their 'in-group'. Professional tour guide members strongly identify with the 'in-group' because of their shared passion for their profession, friendships, camaraderie, respect, collegiality, high professional standards, strong client focus, and membership advantages including the sharing of knowledge and job opportunities. A key finding is that belonging is the attribute that triggers how the majority of participants behave because of their social categorisation and recognition by others. Professional tour guide members with a strong sense of belonging to their 'in-group' gain a remarkable motivation to engage and strive for recognition of their professional standards. Tajfel indicates that members of a group tend to behave uniformly (Turner, Brown & Tajfel, 1979), yet results of this study propose that some individuals are more willing to act independently when they belong to a group with a collective sense of belonging and strong social identity.

The study offers a unique social identity framework that helps us understand how Australia's professional tour guides construct their own social identity. This framework can have a wider application for volunteering or membership groups that wish to foster the strong sense of belonging, as belonging often results in staff retention and staff engagement. The unique framework also offers possible reasons for staff shortages and safety challenges in the tour guiding industry. Future applied research between researchers, industry and professional tour guides is recommended.

KEYWORDS

Australia's professional tour guides, challenges tour guides, safety issues tour guides; staff shortage tour guides; expectations tour guides, recognition tour guides, belonging tour guides, Tajfel's Social Identity Theory in Australian tourguiding context, verb card as data collection tool.

DECLARATION OF ORIGINALITY

I, Birgitta March, declare that this thesis prepared for examination for the Master of Philosophy (Major Thesis) degree entitled *Giving Voice to Australian Professional Tour Guides: Perspectives of their Social Identity* is no more than 60,000 words in length including quotes and exclusive of tables, figures, appendices, references, and footnotes. This thesis contains no material that has been submitted previously, in whole or in part, for the award of any academic degree or diploma. Except where otherwise indicated, this thesis is my own work.

Signature: 

Date: 27 October, 2021

Amendments: 28 February, 2022

DEDICATION

This thesis is dedicated to my beautiful mum, Thérèse-Marie,

who passed away in Belgium in 2021.

Sorely missing your chats and your encouragement to study!

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"The mind is everything. What you think, you become".

Buddha

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ADS SCHEME:	The Approved Destination Status Scheme allows Chinese tourists to travel to Australia in guided groups, organised by approved outbound tour operators.
BUS DRIVER:	In this study, the participants refer to an individual who drives, whilst a professional tour guide provides commentary on a chartered tour. In general, an individual who simultaneously drives and delivers commentary to larger groups on commercial day tours. Also referred to as a 'coach captain'.
DRIVER-GUIDE:	In this study, the participants refer to an individual who simultaneously drives and provides commentary to FITs or small groups.
FAMIL:	Familiarisation tour that gives professional tour guides the opportunity to experience a new venue, product or region.
FIT:	Free Independent Traveller; an individual not travelling as part of a group. Also known as a 'leisure visitor'.
GOA:	Guiding Organisations Australia Inc., incorporated in PTGAA in 2021.
GUIDE:	An individual working with limited or no training, public liability insurance, professional due diligence standards or professional membership within the unregulated classification of the tour guiding industry.
IATG:	Institute of Australian Tour Guides (New South Wales).
IN-GROUP:	Membership group to which individuals belong. For the purpose of this study: Australia's professional tour guides belonging to the PTGAA, also referred to as the 'membership association'.
ITO:	Inbound Tour Operator; employer of many professional tour guides. Provides the overseas wholesalers and retail travel agents with itinerary planning, product selection and reservations of all travel arrangements such as hotels, attractions and restaurants.
OUT-GROUPS:	For the purpose of this study: tourism individuals and associations working with the professional tour guides (public, clients, ITOs, suppliers or tourism industry bodies).

PROFESSIONAL TOUR GUIDE: The person who is the subject of this study - an individual who guides FITs, leisure or business groups on tour. An individual with a professional membership, public liability insurance, specific licenses or professional standing based on extensive industry experience and First Aid/CPR training. Sometimes referred to as a 'tourist guide'.

PTGAA: Professional Tour Guide Association of Australia. Renamed Tour Guides Australia (TGA) mid-2021.

SATGA: South Australian Tourist Guides Association.

TGA: Tour Guides Australia – formerly known as PTGAA.

TOURISM INDUSTRY BODIES: In this study, the participants refer to the Australian government agencies and state tourism legislative organisations that are set up to support and govern tour guides. In this study, also referred to as 'tourism legislative bodies'.

TOUR GUIDE: As referenced in literature - an individual who guides persons or groups as their main occupation, without clarity of their membership status.

TOUR LEADER: An individual who leads a group for an extended period of time. Sometimes referred to as a 'tour manager' or 'escort'.

VOICE: In this study's title 'voice' reflects the professional tour guide's main tool to communicate with visitors as well as their personal perspectives and opinions.

WFTGA: World Federation of Tourist Guide Associations; a not-for-profit and non-political organisation that encourages standards in guiding around the world.

CHAPTER 1: INTRODUCTION

This chapter provides a concise overview of the thesis: it starts with the aim and objectives of this study, a description of tour guides and the status of professional tour guides within the Australian context. This is followed by the statement of significance and a brief introduction to Tajfel's Social Identity Theory. The chapter then elaborates on the study's contribution to knowledge, the two-staged approach and the boundaries of the study and finishes with a concise chapter summary.

1.1 Aim of the study

The aim of this study is to better understand the social identity of Australia's professional tour guides. Through a qualitative approach, this research gathers the perspectives of a sample group of Australia's professional tour guides regarding their challenges and expectations, to obtain an insight into their cognitive social identity. Furthermore, this study gathers their perspectives on belonging and recognition to understand the ensuing emotional aspects of their social identity. The fundamentals of Tajfel's Social Identity Theory were applied to discover if there is a connection between the cognitive and emotional aspects of Australia's professional tour guides' social identity.

1.2 Research question and objectives

How do professional tour guides see their social identity within a professional tour guiding association and the larger tourism industry in Australia? This study's two objectives were:

1. to explore and understand professional tour guides' cognitive social identity based on the challenges they experience and the expectations they hold.

2. to assess professional tour guides' ensuing emotional identity related to their sense of belonging and recognition.

1.3 Tour guides

Tour guides are an integral part of the tourism industry as they are at the forefront of delivering commentary and face-to-face experiences to visitors visiting an often-unfamiliar environment. A definition of a tour guide is provided by the World Federation of Tourist Guides Associations (WFTGA, 2012, p.1):

> a person who guides visitors in the language of their choice and interprets the cultural and natural heritage of an area and who normally possesses an area-specific qualification usually issued and/or recognised by the appropriate authority.

The American National Federation of Tourist Guide Associations (NFTGA, n.d., p.1) describe tour guides as:

> the frontline tourism professionals: they act as good-will ambassadors to throngs of domestic and international visitors who visit our cities and our nation. Formation of the NFTGA-USA was the first step towards promoting the visibility and importance of using professionally trained guides.

1.4 Tour guides in the Australian context

In 2016, Australia registered 4,700 tour guides; 47% of which worked full-time (National Skills Commission, n.d.). In 2021, little is still known about the overall tour guide workforce per sé or the professional tour guides' perspectives in particular.

The Australian tour guiding industry can be divided into three classifications. Classification 1 is a government-regulated classification typified by funding, clear rules and compliance regulations relating to mountain and adventure tour guides offering high risk kayaking, canyoning or mountain climbing tours. This classification also covers tour guides working in Uluru-Kata Tjuta and Kakadu National Parks, Approved Destination Status Scheme (ADS) tour guides with Chinese government-approved tours, eco-guides as well as tour guides working in Queensland. In contrast, Classification 2 is a government-unregulated classification that includes 'guides', online tour guiding platforms and professional tour guides belonging to a tour guiding membership group. The study participants are members of a tour guiding membership group within this second classification. My emic position as a long-standing professional tour guide and member of the Professional Tour Guide Association of Australia (PTGAA) was the reason professional tour guides were the focus of this study (as is further detailed in section 4.1.2.2 "Purposive sampling"). Classification 3 is the company-regulated tour guiding classification for tour guides who have been trained in-house by specific venues or inbound tour operators (ITOs) as well as volunteer guides. Further details on these classifications can be found in Chapter 3, Table 3.1.

1.5 Statement of significance

Anecdotal evidence suggests that Australian professional tour guides (in Classification 2) lack an industry voice and feel neglected within the larger tourism industry. Tour guides are the Cinderellas of the tourism industry, often useful but neglected (Mak, Wong & Chang, 2011; Irigüler & Güler, 2016; Tsegaw & Teressa, 2017).

An analysis of the literature highlights that there is a gap in research related to the perspectives of Australia's professional tour guides. Weiler and Black (2015, p.176), confirm there is limited attention being paid to their "voice, experiences, opinions and views that are critical in understanding the tour guiding industry and the life of a tour guide, both professionally and personally". To date, Australian tour guiding studies have mainly focused on quantitative approaches into nature-based, eco-tourism contexts (Black & Weiler, 2005; Black & Crabtree, 2007; Weiler, 2016; Weiler & Walker, 2014) rather than the broader context in which professional tour guides work.

Nevertheless, in the last decade, there have been an increasing number of overseas studies offering perspectives of tour guides' work-related challenges and expectations, but these studies focus on a different context and do not offer a voice to professional tour guides working in Australia. What is further missing is the connection to the tour guides' social identity. This dissertation aims to address the gap by exploring the professional tour guides' social identity through the lens of Tajfel's Social Identity Theory.

1.6 Social Identity Theory

To understand what the social identity of an individual entails, a selection of current identity theories by various researchers has been reviewed. Social identity is seen as "the position within the social space" (Coldron & Smith, 1999, p. 714), people's ideas about their position within a certain society or social group they belong to (Stets & Serpe, 2013) or "the traits and characteristics, social relations, roles and social group memberships that define who one is" (Oyserman et al., 2012, p. 69). Jacobson and Mustafa (2019) suggest that our social identity is very fluid, intangible and hard to

pinpoint which aspects are more dominant over time and place. Nabers (2011, p.31) describes the interconnection between a role and social identity as "when a role changes, so does the social identity of the person involved and vice versa". A study by Jenkins (2014) focuses on the similarities and differences of individuals' identity whereas Falk (2016) suggests that an individual's identity-related needs influences whether he/she visits a particular museum.

In contrast to these individualistic psychologies that seem to focus on the cognitive aspect of an individual's social identity only, Tajfel's Social Identity Theory suggests an interconnection between the cognitive and emotional aspects of one's social identity:

> "that part of an individual's self-concept which derives from his (sic) knowledge of membership of a social group together with the emotional significance attached to that membership" (Tajfel, 1974, p. 69).

This is the reason Tajfel's highly influential and widely recognised Social Identity Theory was chosen as it underpins both of the study's objectives. For the purpose of the study, it was important to find a theory that describes how the participants cognitively categorise themselves, based on the knowledge of their day-to-day challenges and expectations. Equally, the Social Identity Theory perspective (Tajfel, 1974) explores how members of a membership group feel once they are cognitively aware of their situation. In other words, it is a theory that can describe how the knowledge of their challenges and expectations influences their emotional sense of belonging to the membership group, but also their sense of recognition by others. Tajfel's central assumption is that individuals are influenced by their group membership and thus develop their sense of identity through group affiliation.

Individuals find a place in society based on how they categorise themselves cognitively, which in turn influences how they behave emotionally (Tajfel et al., 1971). Hornsey (2008) acknowledges that this theory is an ideal vehicle in which to explore the interpersonal and intergroup relations. Brown (2020, p.3), a former colleague of Tajfel, affirms the use of the Tajfellian approach:

> "The vast majority of social psychological literature that has cited and used the Social Identity Theory is to either refer to the foundational idea that people may derive their social identity from the groups they belong to, or to the fact that, if and when they do so, they will then act in terms of that group membership rather than as an individual…"

According to Tajfel (1974), people construct their own identity based on who they are within their 'in-group', but also with whom they are compared.

Throughout this research, Tajfel's specific terminology is used; the 'in-group' refers to the professional tour guides as members of the Professional Tour Guide Association of Australia (PTGAA), renamed Tour Guides Australia (TGA) mid-2021. In contrast, the 'out-groups' refer to the groups who the professional tour guides are compared to ('guides') and recognised by (clients, public, ITOs, suppliers and tourism industry bodies).

1.7 Contribution to knowledge

This qualitative study contributes to social identity literature in three ways. Firstly, it offers a rare insight into the perspectives of Australia's professional tour guides. Currently, most studies that offer the opinions of tour guides come from overseas and are hence set in vastly different contexts. Secondly, this study situates social identity within the under-researched Australian context of tour guiding.

There is currently little understanding how Australia's professional tour guides socially categorise themselves based on their challenges and their expectations. Nor is there an understanding about how social categorisation interacts with the professional tour guides' sense of belonging to their membership group or their sense of recognition by others.

Thirdly, this study also sheds light on the specific connection between Australia's professional tour guides' cognitive and emotional social identity based on their strong sense of belonging to their membership group.

1.8 Organisation of the study

This study's two-staged approach included two focus groups and nine individual interviews. The interpretive approach captured the voices and rich perspectives of professional tour guides and found meaning within their stories. The focus group questions centred around the cognitive social identity (challenges and expectations) whereas the individual interviews focused on the emotional social identity (belonging to the 'in-group' and recognition by the 'out-groups').

1.9 Boundaries of the study

This study is limited in its scope by the relatively low number of participants (19) who took part in this research project. A study of multiple associations of professional tour guides could be conducted to give a more complete view. Furthermore, this study is limited to one context, viewed at one time. Despite this small study group, the participants include three broad groups with different contexts including business-owners, driver-guides and professional tour guides.

Validity and generalisability could have been threatened by the insufficient sample size although Creswell and Poth (2017) suggest the sample size can be quite small when a qualitative approach is used. This study suggests that the answers offered were detailed enough for new themes to emerge. The results relate to a portion of Australia's professional tour guides and cannot be generalised to all tour guides; however, the study's unique framework can have applications for future research and practice with volunteering and membership groups.

1.10 Chapter summary

This introduction is a concise overview of the study's aim, research question, objectives, general description of tour guides and the Australian context of professional tour guides. The introduction indicates a gap in qualitative studies that gather the perspectives of Australia's professional tour guides.

Whilst there are an increasing number of studies that explore the challenges and expectations experienced by overseas tour guides, these are not linked to social identity nor are they placed within the Australian context. A short overview of Tajfel's Social Identity Theory is given.

The literature review in the next chapter starts with various definitions of social identity before delving into the foundational components of Tajfel's Social Identity Theory, including social categorisation, social comparison and social identification.

CHAPTER 2: LITERATURE REVIEW

This literature review commences with an overview of tour guiding roles as well as training and quality assurance mechanisms. It then synthesises the theoretical and relevant tourism studies based on Tajfel's three foundational components: social categorisation, social comparison and social identification. The chapter further identifies the gap in tour guiding literature related to social identity and indicates opportunities for qualitative tour guiding research linked to Tajfel's multi-dimensional Social Identity Theory.

2.1 Background

Tourism is one of the fastest growing economic sectors in the world. According to Tourism Australia, Australia welcomed 9,25 million tourists for the year ending May 2019 (Tourism Research Australia, 2021). This represents 2.5% of Australia's GDP. The World Travel and Tourism Council (WTTC, 2021) states that tourism usually supports one in 11 of all jobs in the world, however, because of the Covid-19 pandemic, 62 million jobs were lost. This economic impact directly affects the participants of this study.

2.2 Tour guides (roles, training and quality assurance mechanisms)

2.2.1 Roles

Initially, academic literature described tour guides' roles as "pathfinders and mentors" (Cohen, 1985), persons who are less trustworthy (Mossberg, 1995), "cultural mediators" (Yu et al., 2001) or "the essential interface between the host destination and its visitor" (Ap & Wong, 2001).

Role descriptions also include "a person who shepherds tourists and provide them with information about the place they visit…" (Lominé & Edmunds, 2007). Tour guides are "information brokers, controllers of site access and mediators of encounters with host communities, cultures and environments, which puts them in a potentially very powerful position in relation to the sustainable development…" (Huang & Weiler, 2010, p. 846).

More recently, tour guides' role descriptions have been put into more formal frameworks. Weiler and Black's (2015) framework put tour guides' roles into three key spheres as per Figure 2.1 below:

Sphere 1: Tour Management	Instrumental roles focused on organising and managing the group.
Sphere 2: Experience Management	Mediatory roles on facilitating individuals' engagement and learning.
Sphere 3: Destination / resource Management	Interpretive and role-modelling roles focused on the sustainability of host environments, communities and destinations.

Figure 2.1: Tour guides spheres and roles (Weiler & Black, 2015, p.28) based on Cohen (1985)

2.2.1.1 Sphere 1: tour managers

Tour managers' skills include; constantly reminding tourists, being fully prepared, being humorous and empathetic, eloquent, elaborative, quick reactors in case of emergency, prioritising members, being considerate and customer-oriented and being a cultural ambassador (Weiler & Black, 2015).

2.2.1.2 Sphere 2: experience managers

A large volume of tour guiding literature revolves around the second role, experience management, that focuses on facilitating individuals' engagement and learning (Weiler & Black, 2015). A number of studies link tour guides' experience management to engagement with clients: Buckley (2010) describes that tour guides use emotional communication with the client to create engagement. Modlin et al. (2011) suggest that tour guides are "creators of historical empathy" by linking the tourists emotionally to the specific historical locations. Aloudat (2017) reinforces that tour guides have an important role when explaining cultural experiences to visitors. Weiler and Walker (2014) put the communicative role at the fore of a tour guiding training program in Tonga. Various studies focus on the importance of adventure guides' story telling methods to influence their emotions and create experiences (Bryon, 2012; Hansen & Mossberg, 2017; Mathisen, 2017). To gain and keep the interest of visitors, tour guides use a raft of storytelling and communication techniques (Bogdan & Łasiński, 2019).

2.2.1.3 Sphere 3: destination-resource managers

Weiler and Black (2015) link the third sphere to sustainability. Australian tour guiding studies have mainly focused on quantitative approaches into nature-based, eco-tourism contexts rather than the broader context in which professional tour guides work (Black & Weiler, 2005; Black & Crabtree, 2007; Weiler, 2016; Weiler & Walker, 2014). Various studies suggest that tourists perceive eco-guides to be sustainable influencers (Borges De Lima, 2016; Huang & Weiler, 2010; Poudel & Nyaupane, 2013; Yamada, 2011).

Pawlicz (2013) further makes the link between the tour guide's interpretation role, conservation and the need for competency-based training that concentrates on theoretical and practical skill development as well as people skills.

Tsaur and Teng (2017) designed a different framework that categorises a tour leader's guiding styles based on their six roles that are common to all contexts and types of tour guiding Refer to Figure 2.2 below:

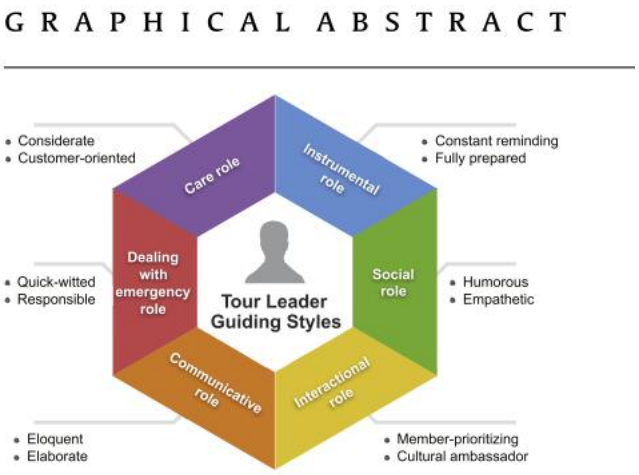


Figure 2.2: Tour leaders' guiding styles based on their roles (Tsaur & Teng, 2017)

There are an increasing number of overseas studies focusing on the roles of tour guides, without formal frameworks: Látková et al. (2018) describe that Cuban tour guides primarily view their roles as information providers and cultural interpreters. Bogdan and Łasiński (2019) focus on the communication roles of tour guides to create positive relationships. Zerva and Nijkamp (2016) link the role of the tour guide to the experience of how the tourists perceive the visited culture. Tour guides play a crucial role in achieving tourism satisfaction (El-Sharkawy, 2015).

2.2.2 Training and quality assurance mechanisms

Tour guiding literature also focuses on training and quality assurance mechanisms for tour guides with the aim of professionalising the industry. Weiler and Black (2015) link the lack of training to a number of potential reasons: the tour guides' own unawareness/lack of access to training or to a membership organisation. Alternatively. inadequate training can be caused by the ITOs' lack of adequate in-house training, or the absence of transfer of knowledge between staff members; all of which can lead to unethical practices (Weiler & Black, 2015). A local study recommends improved links between training by tertiary institutions and the tourism industry (Carmody, 2013).

Different countries have come up with different visions, approaches and terminology of quality assurance mechanisms for tour guides. These systems are labelled indiscriminately as 'certification', 'licensing' and/or 'accreditation' systems. Despite this random labelling by the public and even industry experts, these systems are quite different, although they all aim to professionalise the tour guiding industry. This random labelling is confirmed in a study by Ponting et al. (2010) in which they acknowledge that Australia's EcoGuide Certification Program maintains an arbitrary and poorly defined use of the term "professional".

In Europe, the European Normalisation Body (CEN, n.d.) attempted to define what tour guide standards should be and therefore developed the EN 15565:2008 Standard for the training and Qualification of Tourist Guides in Europe. Although this standard is recommended by the World Federation of Tourist Guides, it is not taken up by all European countries. According to FEG, the European Federation of Tourist Guide Associations (FEG, n.d.), it is up to each country to take this standard to their own

standardisation bodies. A worldwide study by Orde (2012) points out that of the 35 responding Tour Guide Associations, 16 countries do not require licensing. Currently, 15 European Union members have tour guiding licenses (Brito, 2020).

In Australia, different quality assurance mechanisms have been introduced, as described in detail below. For the purpose of this study, it is important to explain the differences between certification, licensing and accreditation as they form part of the confusing, unregulated tour guiding environment the study participants work in.

2.2.2.1 Certification

The first quality assurance mechanism is certification. In Australia, certification relates to tour guides working in Classification 1: the Government-regulated tour guiding classification (refer to Table 3.1).

Various tour guiding studies focus on certification: Issaverdis (2001, p. 44) describes Australia's EcoTourism Program as "national eco-tourism accreditation, guide certification schemes and a multitude of training and education courses". Unfortunately, this creates confusion with the reader because this program is a certification, not an accreditation. Black and Ham (2005) suggest there is a paucity of tour guiding literature pertaining to the development of professional certification programmes and proposed a model of tour guide certification that is informed by the evaluation of Australia's EcoGuide Program. One eco-guide certification program is Savannah Guides 'Respecting our Culture' program, that aims to honour indigenous cultural values (Boswell, 2014).

However, it must be pointed out that there is great confusion in terminology because Boswell's Savannah Guides' website states that "tour guides can be *accredited* by demonstrating their skills and knowledge and by attending at least two Savannah Guide schools". I do not wish to undermine the fantastic initiatives Savannah Guides undertake in Northern Australia, only restate the intermingling of the different quality assurance terminology by industry experts. More importantly, this confusion may lead to prospective tour guides being discouraged from choosing a training mechanism. Weiler and Ham (2002) designed a model for *certified* tour guide training that makes recommendations for the design, delivery and evaluation of sustainable, interpretive tour guide training courses in developing countries.

A tour guide can also gain certification by joining a professional tour guide association. Australia has various tour guiding associations including the PTGAA, SATGA or the IATG (as described in greater detail in Chapter 3: context). As part of this certification process, potential members are required to submit proof of industry experience or relevant qualifications, undergo an industry assessment, obtain public liability insurance, complete a senior First Aid & CPR certificate and abide by the association's Code of Conduct. Members are encouraged, but not required, to attend professional development sessions. The participants of this study are certified members of the PTGAA; a professional membership group that falls in Classification 2: the Government unregulated tour guiding classification. To date, there are no clear government regulations related to tour guides wishing to join a professional tour guiding membership association. Any tour guide wishing to become a professional tour guide member does so voluntarily.

2.2.2.2 Licensing

The second quality assurance mechanism is licensing. If a tour guide is obliged by law to comply with industry standards, he/she must apply for a license which often involves completing a relevant tour guiding program or having their existing tour guiding skills audited. Australia has various licensing systems that are linked to Classification 1 (Government-regulated tour guiding classification described in Table 3.1). These various licensing systems are government administered by industry bodies such as Austrade which imposes the ADS scheme (Austrade, n.d.) for Chinese speaking guides working with incoming Chinese ADS groups. There is also the 'Knowledge for Tour Guides' training requirement imposed by The Department of Agriculture, Water and the Environment (Parks Australia, 2013) for any tour guide giving tours in Kakadu and Uluru-Kata Tjuta National Parks. This is a mandatory requirement since 2008 in Kakadu National Park and 2011in Uluru-Kata Tjuta National Parks. Confusingly, however, this Department promotes this course as 'tour guide training' or 'tour guide accreditation' whereas it should be 'tour guide license'. Licensing is also a legal requirement for mountain and adventure guides due to the high inherent risk that comes with the profession. For example, canyoning guides conducting canyoning adventures in remote areas.

Numerous overseas studies highlight the advantages of licensing mechanisms including a Chinese study which concludes that the tour guiding exam, licensing and training of Chinese tour guides is beneficial to the Chinese tourism industry and may therefore act as a benchmark overseas (Huang & Weiler, 2010). A Sri Lankan study confirms that

training of unlicensed and novice guides has a positive effect on the tour guide's ability to perform their duties but also the long-term sustainability of the tourism sector (Samarathunga & Jayathilake, 2018). This Sri Lankan study suggests that licensing is effective, however, the programs need to include more comprehensive course content and extend it to a wider audience. This view is confirmed by Tsegaw and Teressa (2017) recommending the certification and training of Ethiopian guides but suggest that this regulatory licensing mechanism needs monitoring by the relevant government agencies. Scaltsa et al. (2016) confirm that licensed guides are working in an increasingly important inbound market, impacting positively on the Greek economy. A recent Portuguese study of licensed professional tour guides suggest licensed guides feel undervalued in terms of being mistreated and disrespected in a deregulated environment (Brito, 2020). On the other side of the spectrum, Rabotić (2010) is of the opinion that licensing does not necessarily imply that a tour guide can perform a multi-faceted role without having knowledge and interpretation skills. In his view, licensing in Bosnia can be too focused on knowledge only, without the skill set to deliver this knowledge.

2.2.2.3 Accreditation

The third quality assurance mechanism is accreditation; "a system that recognises the quality and professionalism of an organisation" (Holloway & Humphreys, 2019, p. 321). In order to obtain accreditation, an audit against certain criteria needs to be conducted. In the last twenty years, the Australian Tourism Industry Council (ATIC, 2017), developed a host of national industry development programs with the aim of accrediting tourism businesses. Their Quality Tourism Framework is aimed at sustainable tour businesses, camps and adventure businesses, marine tourism operators

as well as visitor information centres, not individual tour guides. In Hong Kong and Macau, there are varying tour guiding practices despite a tour guide accreditation system (Mak et al., 2011).

2.2.3 Attributes

To perform their roles in the tourism industry, tour guides must possess specific attributes. Brito (2020) describes how quality guides should be adaptable to the clients' increasing demands by tailoring their speech to the clients and by acting as mediators and storytellers with non-verbal language skills. Zammit (2020) suggests that tour guides should realise that their contribution is much more than helping clients enjoy their tour and must therefore have good communication skills and enthusiasm to offer experiences. Zhang and Chow (2004) used an importance-performance analysis (IPA) to determine that punctuality, knowledge of destination and politeness are a tour guide's most important attributes. Similar results were achieved in a study by Sezgin and Duz (2018) who used their GuidePerf scale to suggest that a tour guide's most important attributes are his/her personality, efficiency, presentability and proficiency. Farrugia et al. (2020) describe a tour guide's attributes as Sophisticated, Memorable, Adaptable, Reliable and Taught (SMART), yet acknowledge these attributes are often missing.

2.3 Social identity definitions

The conceptualisation of 'who a person is' can be interpreted from different angles. Various social psychologists and scholars have offered identity definitions, however, most are similar in their scope: "identities allow us to understand ourselves, not just as individuals but as part of the larger collective" (Jetten, Haslam, Haslam, Dingle &

Jones, 2014, p. 115). Social identity is seen as "the position within the social space" (Coldron & Smith, 1999, p. 714). Identity is "the traits, characteristics, social relations, roles and social group memberships that define who one is" (Oyserman et al., 2012, p. 69). Falk (2016) suggests that each person possesses many identities which are shaped by his/her collective personal experiences. Burke (2004, p.5) describes identity as "sets of meanings people hold for themselves that define what it means to be who they are as persons, as role occupants, and as group members". Wenger (1998, p. 149) believes in the deep connection between identity and practice because of the "formation of a community whose members can engage with one another and thus acknowledge each other as participants". Wenger (1998, p. 146) further suggests that "membership does not determine who we are". But does the fact that professional tour guides have a professional tour guide membership, either voluntary or mandatory, not determine how they see themselves? Such identity and social identity theories both focus on individuals as part of a social group. However, identity theories only seem to focus on how individuals shape their identity cognitively, not emotionally.

In contrast, Tajfel (1974, p. 69) describes social identity as "that part of an individual's self-concept which derives from his (sic) knowledge of membership of a social group together with the emotional significance attached to that membership". Tajfel's definition recognises different components and aspects of identity, and in particular, that there is an interconnection between the cognitive and emotional aspects of one's social identity. This theory is further described in detail in section 2.5 "Tajfel's Social Identity Theory".

2.4 Boundaries of this study

There is a substantial body of literature related to professional identity, however, the focus of this study is on social identity. Professional identity focuses on what attributes and values individuals use to construct their identity when performing a role (Lane, 2018). In contrast, social identity suggests that individuals are influenced by their group membership and thus develop their sense of identity through group affiliation (Tajfel et al., 1971). This study focuses on a group of Australia's professional tour guides as members of a tour guiding membership group, not specialist adventure or eco-guides, 'guides' without professional due diligence standards, nor experienced tour guides without a professional tour guide membership.

2.5 Tajfel's Social Identity Theory

Tajfel called his Social Identity Theory a "conceptual three-legged tripod" (Turner & Reynolds, 1979, p. 16) that includes social categorisation, social comparison and social identification. In this study, Tajfel's three foundational components are interpreted individually, with the aim of understanding the connection between them (refer to Figure 2.3).

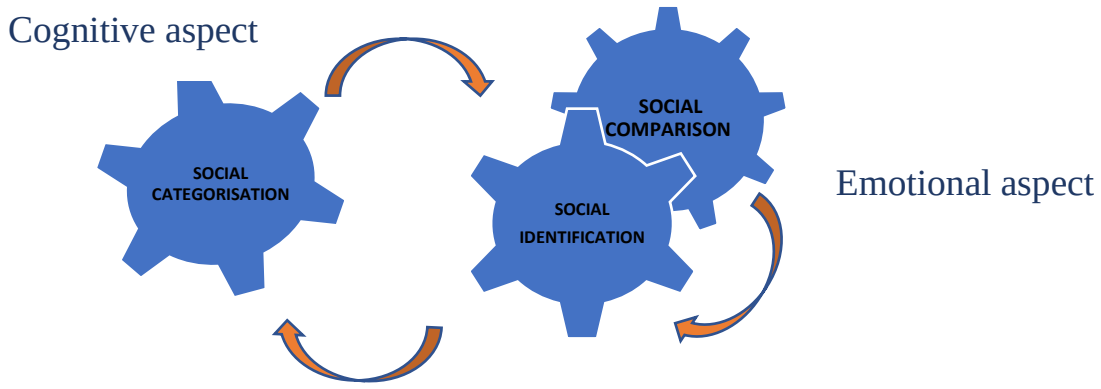


Figure 2.3: Interconnection between the cognitive and emotional social identity of professional tour guides (adapted from Tajfel, 1974)

Tajfel (1974) considers social identity to be an individual's self-concept that contains characteristics of the group they belong to. Turner (1981), who extended Tajfel's Social Identity Theory, describes social identity as the totality of social group identifications used by an individual. The social identity theories refer to social structures and groups, so what is a definition of a group? According to Hornsey (2008, p. 207) "groups are not islands, they become psychologically real only when defined in comparison to other groups". This statement suggests that participants of this study, as members of a professional tour guide association, compare themselves to 'guides' (Classification 2: government-unregulated tour guiding classification), but not to other groups in Classification 1: government-regulated tour guiding classification (refer to Table 3.1). Groups are cognitive entities that are meaningful to an individual at a specific point in time (Tajfel, 1981). Tajfel splits groups into two categories: the group to which members belong is known as the 'in-group', whereas the group(s) they do not belong to are known as the 'out-group(s)' (Tajfel et al., 1971; Tajfel, 1974). Tajfel's statement suggest that participants in this study belong to their own membership association, but not to the category of unprofessional 'guides'.

Initially, Tajfel's Social Identity Theory was developed to describe the psychological and social process of intergroup relations in the context of smaller groups, ethnic minority groups or membership groups (Tajfel, 1978). According to Abrams and Hogg (1990), Tajfel drew on Festinger's early 1950s social comparison theory that proposes that individuals compare themselves to others who are equal or to some extent better than themselves, based on relevant dimensions. These 'in-group' members' saliency shifts over time in relation to the ever-changing social world in which the individuals

live (Jacobson & Mustafa, 2019; Tajfel & Turner, 1986; Turner & Chacon-Rivera, 2019). Tajfel's theory later expanded its focus on intragroup relations (Tajfel, 1981). Australian professional tour guides are, in the overall tourism context, a small membership group when comparing it to the accommodation, hospitality or transport sectors they directly work with. For example, professional tour guides constantly interact with large inbound tour operators, hotels, coach companies, airlines, restaurants, and tourism attractions. In this study, Tajfel's theory is the ideal theory to explain the intergroup relations between the members of the PTGAA and the forementioned 'out-groups' they work with and work for.

Tajfel (1979, 1982) suggests that when individuals join a group, emotions play a role because individuals think of the group they belong to as well as the groups they do not belong to. Social identification suggests there is a link between group membership and the emotional aspect of belonging (Jetten et al., 2014). This is confirmed by Davou (2007) who states that emotions have a primary importance for cognitive functioning. People derive their social identity from the groups they belong to (Scheepers & Ellemers, 2019) validating Tajfel's (1974) view that when participants feel like they belong to a social group, they behave in the way they believe members should behave within that group. In this study, it was important to understand how the professional tour guides' challenges and expectations influence their collective sense of belonging to a membership group, but also their collective sense of recognition by others.

The connection between the cognitive and emotional aspects of their social identity is marked by the cogs and arrows in Figure 2.3 and the subsequent figures (2.4, 2.5, 2.6, 5.1, 5.2, 6.1, 6.3).

Importantly, Tajfel's Social Identity Theory describes positive effects on individual group members' emotions: members get their self-esteem from the group they belong to (Tajfel, 1982; Tajfel & Turner, 1979), thus creating a positive self-image (Tajfel, 1982), and pride and place in society (Tajfel et al., 1971). Hogg, Abrams, Otten and Hinkle (2004) link positive emotions to scenarios when groups have a higher status or prestige than the small group the individuals belong to. Hogg et al. (2004) describe that individuals belonging to any small group can have positive emotions, positive distinctiveness and ultimately, a positive social identity. This study delves into the professional tour guides' emotions as a consequence of cognitively understanding their challenges and expectations. In other words, does this understanding influence their sense of belonging to the 'in-group' and recognition by the 'out-groups' positively or negatively? Brown (2020) suggests that Tajfel's multi-layered Social Identity Theory has broadened its original formulation far beyond positive distinctiveness and intergroup behaviour for which it was originally intended. It is now also linked to health and well-being benefits (Jetten et al., 2014) as well as prestige.

Islam (2014) states that positive in-group bias exists because individuals define and self-enhance themselves through the group. Members' cognitive processes are geared towards obtaining a positive social identity vis-à-vis the out-group (Islam, 2014). In contrast, negative effects on emotions can include favouritism, stereotyping (Hogg et al., 2004; Turner et al., 1979), discrimination (Tajfel, Billig, Bundy & Flament, 1971), prejudice (Tajfel, 1981), self-interest and in-group bias (Tajfel, 1974) or social conflict (Tajfel & Turner, 1986).

Tajfel advances that individuals' social identity is formed based on their membership within social groups and this contributes positively or negatively to the image of themselves (Tajfel, 1981). For the purpose of this study, the focus is therefore on how Australian professional tour guides categorise themselves, identify as members of a large professional tour guiding association but also compare themselves to others within the tour guiding industry. According to Tajfel and Turner (1986), these negative social effects on emotions were not adequately addressed in the individual identity theories. Although these positive or negative effects are not the focus of this study, they may explain some of the findings offered by the study's participants in terms of references to pride and image. According to Brown (2020), Tajfel offered a more progressive alternative to existing theories by introducing shared group behaviour rather than individualistic patterns. The Social Identity Theory is a concept of group membership and group behaviour especially the similarities within the intergroup behaviour (Hogg & Smith, 2007).

It is equally important to understand the definition of a social structure: typified by stable group statuses that influence the social behaviour accordingly (Tajfel & Turner, 1986). Brown (2020) describes how Tajfel first used the Social Identity Theory in the early 1970s to predict when minority or stigmatised groups in the West would be motivated to campaign for change. Tajfel (1974) describes that a person behaves a certain way within the membership group and those individuals are personally more motivated to respond to group challenges if they can strongly identify with the group. Tajfel (1974, p. 69) states that "A group's inferior status may get them to jump ship especially if group boundaries are sufficiently permeable to permit this; this is preferred to the default choice in such circumstances".

Tajfel (1974, 1982) further states that it is important to consider the consequences of membership for individuals. If a group has contributions to make to the members' social identity, then he/she will remain a member and equally, if members feel the group is not making any contribution, then they may leave. Such statements suggest the complex relations between a group's social identity, group behaviour and social context (Tajfel & Turner, 1986).

A review of the tour guiding literature has identified a general gap in social identity studies, with only a handful of studies referring to 'identity' generically without substantiating the theoretical constructs of social identity. Brown (2020, p. 10) states that the Social Identity Theory framework is "mainly used in social psychology (32%), but also increasingly in business and management (27%), sociology (6%) and political science (6%) and … >100 citations can be found in hospitality, leisure, sports and tourism, education, economics, linguistics, women's studies and environmental studies".

The next sections are literature reviews of each individual component of Tajfel's three-legged tripod.

2.5.1 Social categorisation

The first component of Tajfel's three-legged tripod, *social categorisation*, is a way for individuals to make sense of the world around them (Turner, 1981). Tajfel and Turner (1986) recommend putting individuals into categories based on the cognitive process of grouping various attributes such as age, gender, nationality or education.

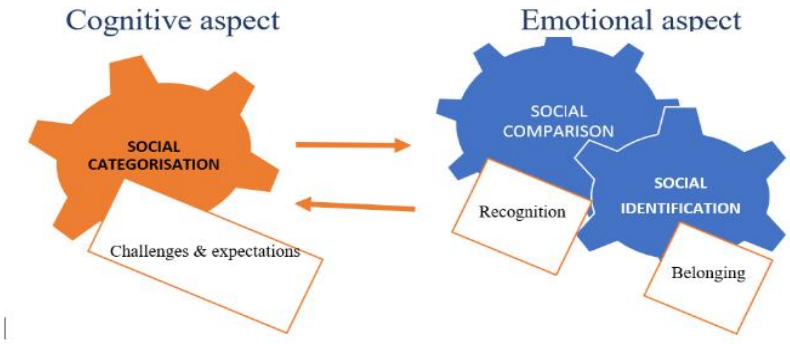


Figure 2.4: Social categorisation based on challenges and expectations of professional tour guides (adapted from Tajfel, 1974)

As highlighted in orange in Figure 2.4, professional tour guides cognitively acknowledge that when they perform their roles, they experience challenges and hold expectations of those roles. In other words, professional tour guides are labelled according to the way they deal with challenges professionally. Professional tour guides know they are categorised alongside other less professional 'guides', even when they prefer not to be. At the same time, there are also certain expectations of professional tour guides in terms of how they are expected to perform their roles professionally.

Yet to date, challenges and expectations are not used as attributes of social categorisation because most researchers favour attributes such as age, race, sexual orientation, or religious affiliations to describe how groups socially categorise themselves. However, in this study, Australian professional tour guides categorise themselves as members of a tour guiding association whose social identity is influenced by the challenges and experiences, not their age, race nor sexual orientation because they are contextually more relevant to their situation.

Tajfel (1981, p. 132) reasoned that people are stereotyped based on "a set of attributes which vary on continuous dimensions and classifications". Tajfel did not use roles, challenges or expectations as the basis of a group member's social categorisation or social identity, which may be explained by his premature death in 1982.This study extends the tourism literature by using challenges and expectations as the attributes of the professional tour guides' social categorisation. This approach allows a broad understanding of the professional tour guides' social categorisation from the perspective of professional tour guides themselves. This study's approach is supported by Brown (2020), Tajfel's esteemed colleague, who affirms that the Social Identity Theory can be applied to a broad range of contexts.

Social categorisation is the process which "partitions the world into comprehensible units" (Abrams & Hogg, 1990, p. 2). During the process of categorisation, individuals perceive their 'in-group' attributes as different to those of the 'out-group(s)'. Social categorisation ascertains people want to construct meaning of one's environment through a number of cognitive processes thus affirming a relative uniformity (Abrams & Hogg, 2011).

In other words, categorisation sees individuals focus on the attributes that make their 'in-group' identity different from the 'out-group(s)' identity. The total of these attributes is the social category that individuals use to create their own social identity (Turner, 1981). Tajfel and Turner (1979) posit that social categorisation is aimed at positively differentiating the 'in-group' from the 'out-groups' whereas Abrams and Hogg (1990) posit that this differentiation is only more pronounced when it is relevant to the perceiver.

According to Tajfel (1982) and Brown (2020), once these members identify with a social category, 'in-group' similarities are increased, and perceived differences are decreased between the 'in-group' members. This self-categorisation varies with the social context (Turner et al., 2019). Turner (1981) theorised that social categorisation typically results in the automatic minimisation of member's small differences and the introduction of uniformity, cohesiveness, and cooperativeness.

Social categorisation is a very complex concept that can also be linked to attitudes and behavioural responses as well as consequence of a membership (Tajfel & Turner, 1986). Abrams et al. (1990) affirm that social categorisation is the underpinning element of group behaviour. Tajfel (1974) proposes group behaviour obtains its unique form following the psychological process of social categorisation (Hogg et al., 2004). Tajfel (1973) conducted an experiment to assess how social categorisation influenced the intergroup behaviour between English high school students. Tajfel (1973), who had divided the groups randomly, asked the participants to allocate money to others with the aim of understanding whether these students would act based on their group affiliation rather than their individual perspective. Tajfel (1973) concluded that each student categorised themselves as a group member, and not a separate individual student, when he noticed that students automatically categorised themselves by allocating monies to their 'in-group' members, not the 'out-group' members.

Social categorisation is also connected to emotions because Tajfel (1974, p. 70) makes the point that the 'in-group' members can either accept the situation for what it is and remain a member, leave the group or undertake social change. Korte (2007) explains that the categorisation process sees individuals understand the required behaviour

and norms of the group to which they wish to become a member. This process contributes to how individual members develop their social identity. When members use positive attributes to describe themselves, it is known as "prototyping" (Robinson, 1996) or "stereotyping" (Hogg et al., 2004; Turner et al., 1979). However, Tajfel's described stereotyping as "neither bad nor good" (Tajfel, 1963, p. 8). More recently, social categorisation theorists have explored categorisation from a different angle: social categorisation is linked to organisational benefits that occur when employees socially categorise and engage (Haslam, van Knippenberg, Platow & Ellemers, 2014).

Other authors have taken a different angle of social categorisation by focusing on the 'in-group' only by exploring "This is who we are" and "This is who we are not" (Leonardelli & Toh, 2015). The question of "who we are or who we are not" has previously not been addressed in tour guiding literature and is directly linked to this study's research question. Anecdotal evidence suggest that the statement "This is who we are not" reflects the participants' references to well-publicised accidents involving 'guides' in Australia. Such accidents are linked to deaths of tourists whilst in the care of unprofessional 'guides' including one death by crocodile (Coggan, 2002), two deaths and two near drownings at the Great Barrier Reef (Fickling, 2004; McMahon, 2008), a death at Watarrka National Park (Coroners Court, 2015), a death along the world-famous Great Ocean Road (Worrall & Cowie, 2017), an accident involving a collision between a tourist bus and Puffing Billy (Percy 2018) as well as gravely injured coach passengers at the South Melbourne bridge (Percy, 2018).

A literature search highlights the lack of research into social categorisation of tour guides. To date, this first component of Tajfel's Social Identity Theory largely remains

within the context of social psychology. This thesis enhances tour guiding studies by using challenges and expectations as the attributes by which professional tour guides categorise themselves.

2.5.1.1 Challenges: social categorisation's first attribute

Over the past decade, authors have increasingly documented the perspectives of tour guides related to their challenges (Bogdan & Lasińksi, 2019; Chilembwe & Mweiwa, 2014; De Beer & Rogerson, 2013; Mak et al., 2011; Melubo & Buzinde, 2016; Tsaur & Teng, 2017). Min (2014, p. 1173) suggest that "Taiwanese tour guides face challenges due to the unique features of their work". Ababneh's (2017) overt position (where he, as observer, was known to the participants because he was a former tour guide in Jordan himself) enabled him to have insights in the tour experience and challenges of tour guides. Ababneh (2017, p. 208) concludes that "tour guides there were often met with prejudice (negative) and ignorance, that they experienced unstructured working conditions and that legislation was not in keeping with the reality of the tour guides".

Similar overseas tour guiding studies have focused on wage-related challenges (Jahwari & Sirakaya-Turk, 2016), risk-related challenges (Wang, Jao, Chan & Chung, 2010) or lack of monitoring (Prakash, Chowdhary & Sunayana, 2011; Zammit, 2020). As noted in Chapter 1, these studies do not offer an insight into the nature of challenges experienced within the Australian context. Furthermore, such studies do not link challenges to the social identity of tour guides or, in other words, none of these studies describe how these challenges impact their emotions.

Two further tour guiding studies contain social identity as keywords, without the theoretical constructs of social identity. Brito (2020) links Portugal's deregulated tour guiding industry to tour guides feeling 'disrespected' and 'mistreated' whilst Min (2014) concludes that Taiwanese guides are highly susceptible to psychological 'stress' brought on by their employers. Nevertheless, such studies are a good point of reference because social categorisation recognises that members compare the situation to that of others within their situational context (Tajfel, 1974).

A person's definition of oneself and others is based on the comparison with others (Tajfel & Turner, 1986) which is confirmed in this study. PTGAA tour guides compare their challenges and expectations with those of overseas members because they have access to WFTGA's media and surveys. For example, PTGAA members can download a world-wide survey by Orde (2012) who, on behalf of the WFTGA collated tour guide challenges. Orde (2012) concludes that these include (in order of importance) illegal guiding, low fees/remuneration, foreign tour guides, no social security, late payments, lack of mutual cooperation, too many guides and shopping obligation.

This thesis can therefore extend research into the current challenges experienced by Australia's professional tour guides, as a point of comparison to tour guides worldwide. Although Australia participated in Orde's survey, the Australian results are embedded within the total results and thus offer no historical overview of Australia's tour guiding challenges. This study can also address the gap in tour guiding studies by linking challenges at the core of how professional tour guides categorise themselves.

2.5.1.2 Expectations: social categorisation's second attribute

Social categorisation suggests that members define themselves based on a collective sharing of attributes. As can be seen in Figure 2.4, this study also focuses on professional tour guides' expectations to understand how they categorise themselves. According to the WFTGA (2012), Guiding Organisations Australia expects their members to provide a professional service to the visitors on their tour. Similarly, a professional tour guiding association expects their members to perform their duties to a professional standard and "engage in ongoing professional development… and keep their First Aid Certificate current" (GOA, 2019, p. 6). These organisations are clear about the expectations of their professional tour guide members, but what do the professional tour guides expect of their association, their visitors, the tourism governing bodies, or their employers in terms of adherence to professional due diligence standards? This study gives an insight into the expectations *by* professional tour guides, not the visitor's expectations *of* Australia's professional tour guides.

A literature search indicates that there are tour guiding studies that express the expectations others place on tour guides. For example, Zammit (2020) states visitors expect tour guides to offer more interpretation whereas Chan, Hsu and Baum (2015) suggest that visitors' expectations are met when the service they receive matches their expectation. At the same time, there has been an increasing number of overseas studies focusing on the tour guides' own expectations (Albayrak, 2018; Aloudat, 2017; Chang, 2014; Hwang & Lee, 2019; Kuo, Cheng, Chang & Chuang, 2018). Braga, Soares and Brito (2013) note that local Portuguese site guides do not expect to receive additional

training after their initial three-year graduation course but expect positive values such as respect, joy and affection. What is unclear in Braga et al.'s study (2013) is how the tour guides' expectations are met and how these expectations influence the emotional aspect of their social identity. Another study into tour guides' expectations uses Ting-Toomey's Identity Negotiation Theory framework but ignores the link between expectations and emotions (Huang, 2011). As was the case with the studies related to tour guiding challenges, all these studies related to expectations are set in different overseas contexts. Furthermore, such studies highlight the lack of focus on tour guides' expectations at the core of tour guides' cognitive social identity. This study can therefore address the gap in tour guiding studies by linking expectations to social categorisation.

2.5.2 Social comparison

2.5.2.1 Recognition: social comparison's attribute

The second component of Tajfel's three-legged tripod, *social comparison*, suggests that people construct their own identity based on who they are, but also with whom they are compared (Tajfel, 1974). Individuals compare themselves with others who are similar to, or slightly better than themselves on relevant attributes (Abrams & Hogg, 1990) and this allows us to make judgments of the 'out-group' (Turner et al., 2019). According to Tajfel (1978), members prefer to be recognised when they compare themselves to others (refer to orange highlighted cog in Figure 2.5).

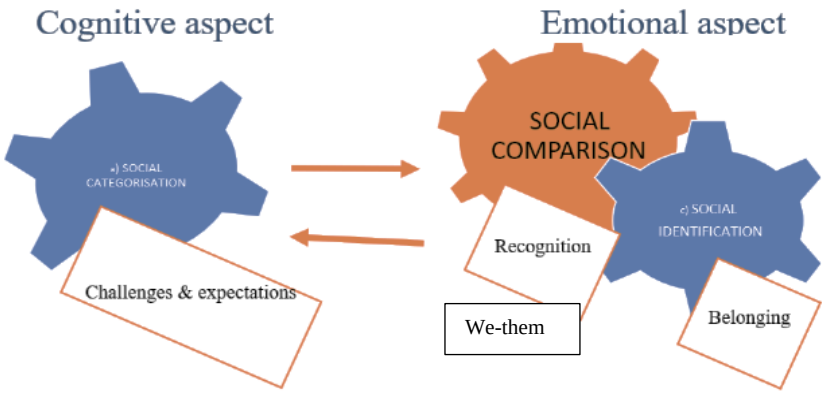


Figure 2.5: Social comparison of professional tour guides and recognition by others (adapted from Tajfel, 1974)

Social comparison can only be established after individuals have formed a group in which they can share the same social category perceptions and emotional involvement (Tajfel & Turner, 1979). Once groups are established, an 'in-group' can compare their respective contexts to other 'out-groups'. Tajfel's experiments on social comparison suggest that social identity is formed when people form a sense of self and compare their 'in-group' to the 'out-group' or the 'we' versus 'them' concept. This social comparison was evident in Tajfel's previously mentioned experiment with British students in which they compared their own 'in-group's monetary choices with that of the 'out-group' (Tajfel, 1974). Turner et al. (1987, p.47) illustrate social comparison by suggesting that "in a room full of people wearing red and blue shirts, the natural comparison is the difference in shirt colour, whereas the more inclusive comparison would be based on the individuals comparing themselves to other individuals based on membership".

Social comparison is linked to social standing: high social status groups tend to be motivated to protect their group's social standing, versus the lower status groups who aim to improve their group's social standing (Scheepers & Ellemers, 2019).

Ellemers (2020) further suggests members of an 'in-group' can distinguish themselves from relevant 'out-groups' either through introducing alternative elements of comparison or by comparing themselves to another reference group and this may lead to social change. Burns and Novelli (2006) confirm that in the quest to understand the social identity of 'who we are', one needs to compare members with those in the group, but also with those outside of the group.

A literature search identified the paucity of tour guiding studies focusing on this second component of the Social Identity Theory. Nevertheless, a few studies within the wider tourism context focus on social comparison: Chen, Hsu and Li (2018) use the social comparison component to explain the attitudes of Hong Kong residents towards Chinese visitors. Palmer, Koenig-Lewis and Smith (2013) suggest that the comparison between Welsh residents and residents in the rest of the United Kingdom lies at the basis of their social identity. Whilst both studies are linking social comparison to social identities within tourism, they are not related to tour guides. This study offers the social comparison perspective in the specific context of professional tour guides.

2.5.3 Social identification

2.5.3.1 Belonging: social identification's attribute

The third component of Tajfel's three-legged tripod, *social identification*, proposes that "every individual strives to achieve a satisfactory concept or image of him or herself" (Tajfel, 1974, p. 68). Belonging influences members' decisions to remain or leave the membership group (Tajfel, 1974). Tajfel and Turner (1979) state that social identification is linked to a sense of belonging, purpose and meaning (refer to orange highlighted cog in Figure 2.6).

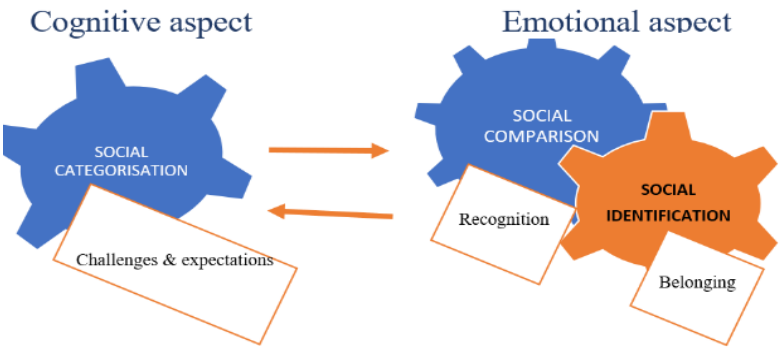


Figure 2.6: Social identification of professional tour guides and belonging (adapted from Tajfel, 1974)

Belonging can be linked to pride and place in society (Tajfel et al., 1971) as well as social support, or feelings of efficacy (Brown, 2020). Within the context of this study, this statement suggests that professional tour guides socially identify with other members of the 'in-group'. This occurs when they recognise and value the tour guiding association's professional image, norms and attitudes which in turn leads to a sense of pride, self-esteem and belonging to the other members within this 'in-group'.

Social identification is illustrated in Tajfel's 1973 British high school student experiment in which the mere perception of belonging to their allocated group was sufficient for them to distribute their monetary rewards. Tajfel (1974) further associated belonging to intergroup behaviour when he saw those students who were assigned to groups favour their own 'in-group'.

The way they perceive themselves can also be described as group prototypical that allows a social group to represent itself based on the subjective representation of their attributes (Robinson, 1996). Social identification is the only component of Tajfel's 'tripod' that has gained a place in tourism studies (Abrahams, 2015; Azmi & Ismail, 2016; Ekinci, Sirakaya-Turk & Preciado, 2011; Grappi & Montanari, 2011; Haobin,

Hanqin, Huawen Shen and Goh, 2014; He & Keung Lai, 2011; Liu & Cheng, 2016; Zhang, Pearce & Chen, 2019), but few studies are linked to tour guides.

This study contributes to the limited number of tour guiding studies that focus on social identification (Dahles, 2002; De la Barre, 2013; Irigüler & Güler, 2016). Torland (2011) concludes that adventure tour leaders in Australia who do not identify with their job role experience a higher level of emotional dissonance. Although this statement hints at the tour leaders' emotional state of mind, the main focus of Torland's study is on factors creating tourist experiences in guided tours, not social identity or belonging. Houge-McKenzie and Raymond (2020) describe that adventure guides view their competence, nature connection and positive impact on others as the most important influences on their positive well-being, whilst viewing negative interactions with co-workers or clients as the most important factor to decrease their well-being. Luoh and Tsaur (2014) explore the social identification component linked to age stereotyping of tour leaders. Through the use of Tajfel's Social Identity Theory constructs, Luoh and Tsaur (2014) briefly link stereotyping to subconscious emotions although the focus of their study is how stereotyping affects tourists' perceptions, not those of tour guides.

2.6 Chapter summary

This chapter explored the three foundational components of Tajfel's Social Identity Theory: social categorisation, social comparison and social identification.

A literature review of current studies is important to understand the ‘bigger picture’ of a group’s social identity, because it affects a group’s positive and negative emotions, behaviour and decisions to remain or leave a group.

The next chapter provides a brief but important overview of the context in which Australia’s professional tour guides work, as it offers perspectives of their current challenges, expectations, sense of belonging and recognition.

CHAPTER 3: CONTEXT

3.1 Introduction

In this chapter, the context of the study's participants will be explained because Tajfel's Social Identity Theory suggests that the various social contexts must be considered when analysing a group member's social identity (Turner, 1981). Turner, Oakes, Haslam & McGarty (1992) further note that social categories vary with the social context. This chapter therefore delves into the professional tour guides' work context that may offer clarifications for their cognitive and emotional social identity.

3.2 Contextual background

The Professional Tour Guide Association of Australia (PTGAA, 2021) describes tour guides as:

> the all-important Faces of the tourism industry. They have the most direct contact with visitors and are in a great position to positively influence how guests – both international and domestic – feel about Australia and the services they receive.

Australia's tourism industry supports one in 21 jobs and the study's participants are part of this workforce, delivering face-to-face personalised experiences to travellers on a tour (Tourism Australia, n.d.). Tourism Australia's Corporate Plan describes that high quality tourism experiences will be offered to High Value Travellers who are seeking "experiential and personalised travel experiences" (Tourism Australia, n.d., p. 7). High Value Travellers have a disproportionate spending in comparison to other tourists, which is why Tourism Australia is focusing on providing quality tourism experiences to them. However, what type of tour guide has enough knowledge training, OH&S experience and public liability insurance to provide personalised quality Australian

experiences to these High Value Travellers? Anecdotal evidence suggests it is professional tour guides with high professional due diligence standards!

According to Job Outlook, an initiative of the Australian Federal Government, Australia had 4,700 tour guides in 2016, of which 47% worked part time and had an average age of 44 years (National Skills Commission, n.d.). As per Figure 3.1, nationally, the majority of Australian tour guides were located in New South Wales, Queensland and Victoria in 2016 (National Skills Commission, n.d.). In 2021, little more is known about the overall tour guide workforce including the impact of the Covid-19 pandemic, or the distribution.

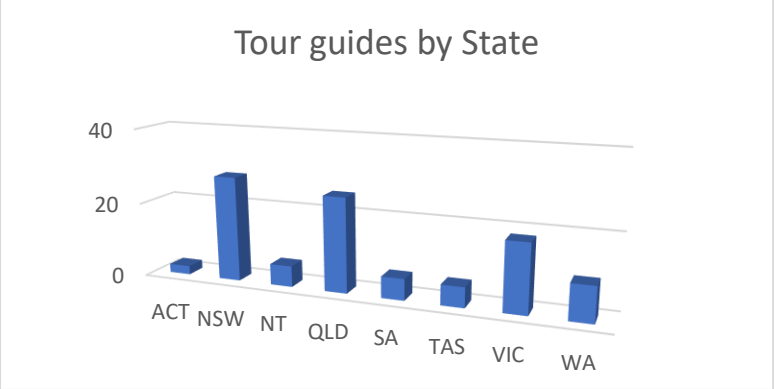


Figure 3.1: Tour guide distribution by state (National Skills Commission, n.d.)

Figure 3.1 nevertheless does not reveal which specific tour guiding classification tour guides work in. Australia's tour guiding industry can be split up in three distinct classifications: a government-regulated, a government-unregulated, as well as a company-regulated classification; each of which is clearly explained in detail below (Table 3.1). Whilst Weiler and Black (2015) focus on mechanisms to gain tour guide quality, Table 3.1 aims to provide an overview of tour guiding classifications that imply different professional standards by different tour guides.

Therefore, to mark the difference in professional due diligence standards, this Table now includes 'guides' and online tour guiding platforms in the second column. 'Guides' are individuals working with limited or no training, public liability insurance, professional due diligence standards nor professional memberships, whereas the online tour guiding platforms are the employers of 'guides'. In this study, both references are important points of social comparison and professional tour guides' ensuing sense of recognition.

Table 3.1: Overview of the Australian tour guiding industry with study's participants highlighted (adapted from Weiler & Black, 2015)

Classification 1	**Classification 2**	**Classification 3**
Government-regulated tour guiding classification	**Government-unregulated tour guiding classification**	**Company-regulated tour guiding classification**
○ Specialist licenses for mountain and adventure tour guides	○ Professional memberships with a professional tour guiding association – includes Association's Code of Conduct	○ Venue specific site-guides
○ Park licenses for tour guides working in Uluru-Kata Tjuta and Kakadu National Parks	○ 'Guides' with limited or no training, public liability, professional due diligence standards nor professional memberships	○ Volunteer guides
○ Licenses for Chinese tour guides falling under the Approved Destination Status (ADS) Scheme	○ Online tour guiding platforms	○ ITO in-house trained guides
○ Professional Certification: EcoTourism Australia (operated by Savannah Guides)		
○ Queensland Code of Conduct/Tourism Services Act 2003		

As per the left-hand column of Table 3.1, Classification 1 is the government-regulated classification typified by funding, clear rules and compliance regulations. It relates to specialist mountain and adventure tour guides (International Standards Organisation, 2014) working in adventure tourism such as kayaking, canyoning, mountain climbing or other higher risk environments. It also includes tour guides conducting tours in Uluru-Kata Tjuta and Kakadu National Parks (Parks Australia, 2013) as well as Chinese tour guides falling under the Approved Destination Status (ADS) Scheme (Austrade, n.d.). The ADS Scheme is enforced by Austrade and involves the mandatory accreditation of Chinese inbound tour operators and tour guides working in Australia, irrespective whether they conduct city tours or overland tours for Chinese groups. According to Austrade, Chinese visitors represented the fastest growing and highest spending inbound tourism market in Australia before the Covid-19 pandemic (Austrade, n.d.). The ADS Scheme was introduced with the aim of ensuring that this fastest growing and highest spending market "gets language and cultural guidance from their tour guides" (Austrade, n.d.). Eight thousand seven hundred tour guides and tour operators are now mandatorily registered under this ADS scheme.

This first classification of the tour guiding industry further includes tour guides abiding by Queensland's Code of Conduct (Tourism Services Act 2003, Regulation 2003). This classification relates to any tour guide who conducts tours in Queensland. It also includes a national program for eco-guides operated by Savannah Guides across the Top End (Savannah Guides, n.d.) but managed by EcoTourism Australia (EcoTourism Australia, n.d.). Savannah Guides and EcoTourism Australia are not-for-profit organisations but members can apply for government funding. For example, a wildlife

park along the Great Ocean Road received $2 million dollars in 2018 (EcoTourism Australia, n.d.). To obtain certification with Savannah Guides, prospective eco-guide members need to "demonstrate their skills and knowledge and attend at least two Savannah Guide schools" (Boswell, 2014, p.82). Prospective eco-guides, indigenous rangers and visitor information centre staff can also join the Wet Tropics Tour Guide Program created in 2012 by the Wet Tropics Management Authority, Savannah Guides and other partners. Savannah Guides also offer cultural awareness classes as well as opportunities to upskill environmental training in South Africa (Savannah Guides, n.d.). Currently, Savannah Guides has 500 members that mainly operate as eco-guides or eco-tourism operators across Northern Australia.

In the middle column of Table 3.1 is Classification 2; the unregulated tour guiding classification that lacks government funding and government regulations. Professional tour guides, the participants of this study, belong to this unregulated classification and are thus highlighted in this Table. Professional tour guides can perform different roles including delivering city tours, state-wide tours or overland tours. These professional tour guides share one thing in common: they are member of the PTGAA. Other professional tour guiding membership groups include the Institute of Australian Tour Guides in New South Wales (IATG, n.d.) and the South Australian Tourist Guides Association (SATGA, n.d.). The PTGAA was renamed Tour Guides Australia (TGA) mid 2021 and now includes Guides of Australia (GOA, 2019). Members of such associations must be accredited and abide by the group's own Code of Conduct. It is important to explain that the demarcation between the government-regulated and unregulated classifications is not crystal clear. For example, professional tour guides can simultaneously be members of Savannah Guides and hold a specialist license as

a mountain guide, adventure tour guide or as a Kakadu-Uluru/Kata Tjuta National Parks guide. Equally, some Chinese ADS guides are member of a professional tour guiding association.

Unfortunately, the PTGAA database does not include detailed information about their members' various memberships with other classifications of the tour guiding industry. In reality, this seemingly subtle difference does suggest that the participants can be employed as professional tour guides under Classification 2 where a lack of clear regulations results in not receiving superannuation from the ITOs or not receiving clear guidelines. Yet when the participants are employed by a specialist adventure ITO in Classification 1, they receive superannuation and clear guidelines to abide by. This second government-unregulated classification also includes online platforms and 'guides' without training and/or public liability insurance. Although the distinction between these and the participants may be considered arbitrary, it is important to point out professional tour guides become member of a professional tour guiding association with the aim of professionalising their industry. Members of such professional tour guiding association conduct regular training sessions and voluntarily take out expensive public liability insurance. In contrast, 'guides' and online platforms are deemed to be 'unprofessional' by the participants because of their lack of ethics. As is described in Chapters 5 and 6, the professional tour guides lament the 'guides' or online platforms' lack of training and public liability because it puts the customer at risk. This is the first reason 'guides' are the bane of professional tour guides. Secondly, 'guides' are the ones professional tour guides are compared to and the reasons for the lack of recognition by others.

When ‘guides’ or online platforms act unethically, based on the lack of training or public liability, *all* tour guides are viewed in the same light. The ensuing emotional response is explained in detail in Chapter 5.

The third column in Table 3.1 relates to Classification 3; a company-regulated tour guiding classification that consists of tour guides trained within their own organisations. This classification includes museum guides, church guides or venue-specific site guides at for example heritage venues, important sports centres or amusement parks. This classification also includes volunteer guides trained by the City of Melbourne and tour guides trained in-house by ITOs. This column was previously omitted by Weiler and Black (2015), however, I argue that tour guides who receive regular, in-depth in-house training can be part of the mechanisms to gain quality tour guiding knowledge. It must be clarified that in-house training is not always a guarantee of quality tour guiding knowledge, as it depends on the quality of the training provided by the relevant companies. Quite a few of the study’s participants initially were volunteer guides, site guides or guides trained by specific tour operators.

3.2.1 Professional tour guides: the ‘in-group’ of this study

The PTGAA currently has 270 members, and this membership has historically been largely Victorian based (66%). More recently (2020), the membership distribution has been widened across the various states because of the temporary free memberships. These free memberships have been granted to create awareness of the membership advantages and as an incentive towards professional membership. The success of this initiative is reflected in the rise of memberships, which has seen a shift away from the initial Melbourne-centric membership organisation.

Further details on the membership and distribution can also be found in the next Chapter, under "4.1.2.2 Purposive sampling". The association's membership is slightly skewed with 56% females and 44% males. Seventy percent are full members (refer to Figure 3.2):

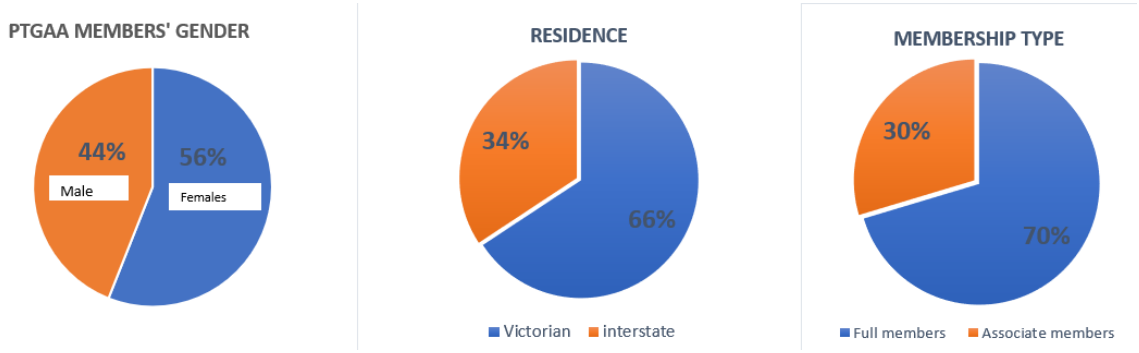


Figure 3.2: PTGAA members as of August 7, 2020

There are two options to be accepted as a member of the PTGAA: firstly, by completing a Certificate IV in Tourism (Guiding). This is a minimum condition imposed by the membership association. In contrast, some government directives (Skills Commission, n.d.) describe that no formal qualifications are required to become a tour guide in Australia. This may hint at a general 'laissez-faire' attitude across the industry, or suggest that the government expects tour guides to be either trained in-house by an ITO (refer to Classifcation 3), or educated in another field before obtaining specialist or professional tour guide licenses (refer to Classification 1). Nevertheless, this study's findings show that only four of the participants do not hold any academic qualifications, with the remainder having completed Certificate IV level to Doctorates (refer to Figure 3.3).

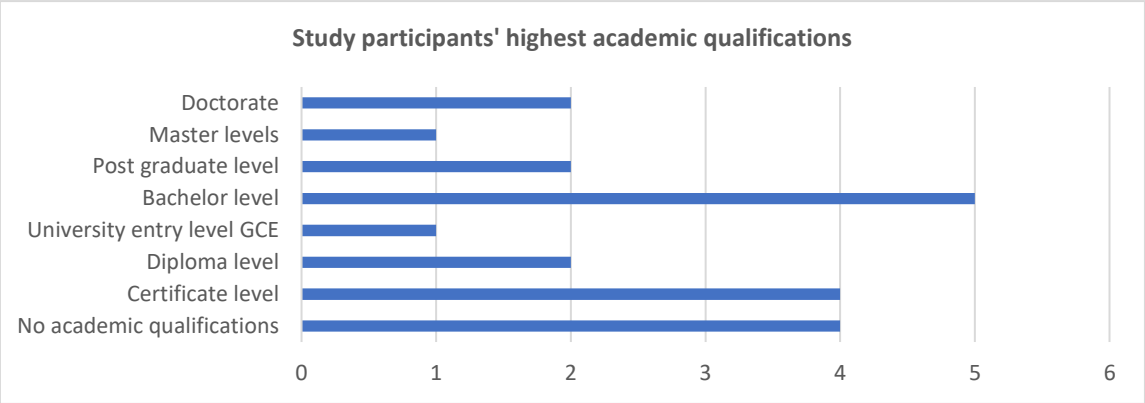


Figure 3.3: Study's participants' highest qualifications

Many participants also completed a relevant tour guiding qualification (refer to Figure 3.4):

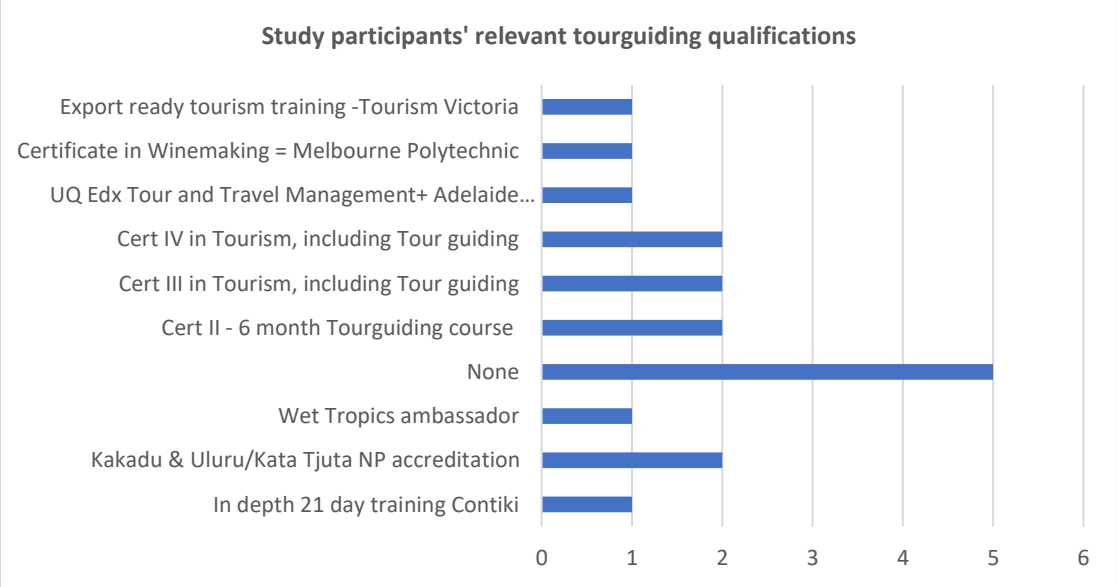


Figure 3.4: Study participants' tour guiding qualifications

Note: two participants chose not to divulge this information.

Secondly, to become a member, an individual can also pay a one-off $75 fee to have their industry experience assessed. Furthermore, all prospective members must provide a current Certificate II in First Aid and CPR, agree to participate in regular professional development sessions, take out an annual public liability insurance and abide by the

association's Code of Conduct (PTGAA, 2021). Once the prospective member is suitably qualified to be accepted by the association, an annual membership fee must be paid according to the selected category. As of 2021, annual membership costs are as follows: students $40, site guides $140, tour guides with limited experience $155, and experienced professional tour guides $200 (PTGAA, 2021). It is important to point out that these membership fees are not imposed as a result of government regulations.

The participants were also asked to complete and return the Profile Survey questions to gain demographic data including their age, gender, years of membership, type of tour guide, occupation-employment status, number of working languages and annual attendance of professional developments. (refer to Appendix E: profile questions). These profile questions were collated, and the results can be found below. The majority of participants are above 55 years of age (refer to Figure 3.5) and female (refer to Figure 3.6):

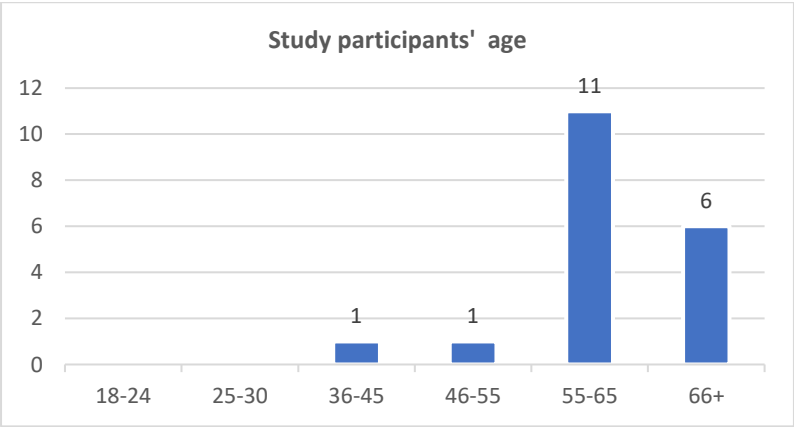


Figure 3.5: Study participants' age

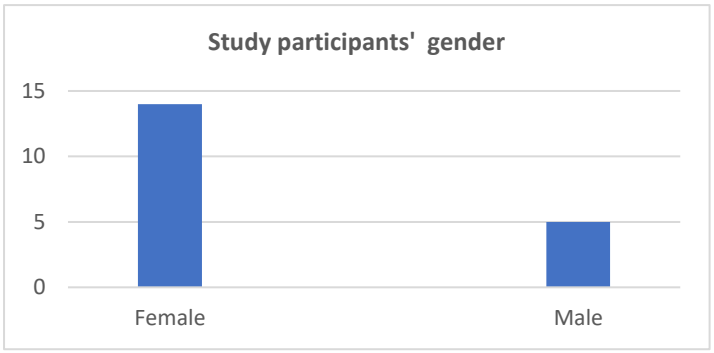


Figure 3.6: Study participants' gender

In terms of membership with the PTGAA, half of the study participants have been members between 4-6 years, with a quarter having been members over 15 years (refer to Figures 3.7 & 5.3):

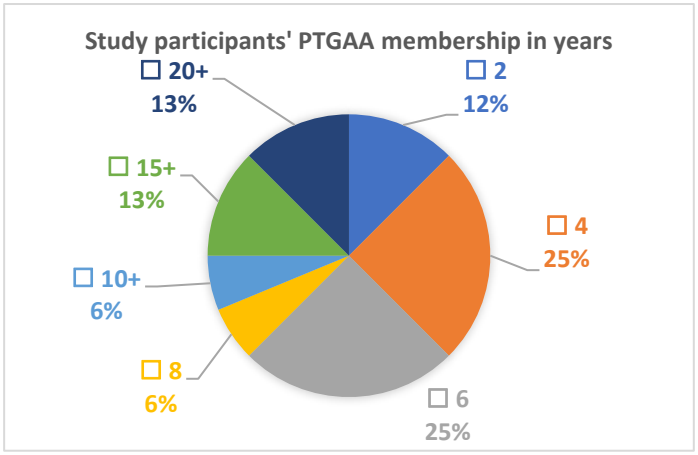


Figure 3.7: Study participants' years of membership with the PTGAA

Note: Of the 19 participants, two chose not to divulge any personal information.

There a number of different types of professional tour guides among the study participants including tour leaders conducting extended tours, tour guides conducting walking tours, bike tours or day tours. There are also owner operators, volunteer language guides at special events or volunteer guides at Visitor Information Centres.

Please note that this can overlap as tour guides who mainly conduct day tours in the high season in Victoria may act as tour leaders doing extended tours during the low season. Irrespective of the type of tour guide they are, their employment status is rarely full time (refer to Figures 3.8 & 5.3):

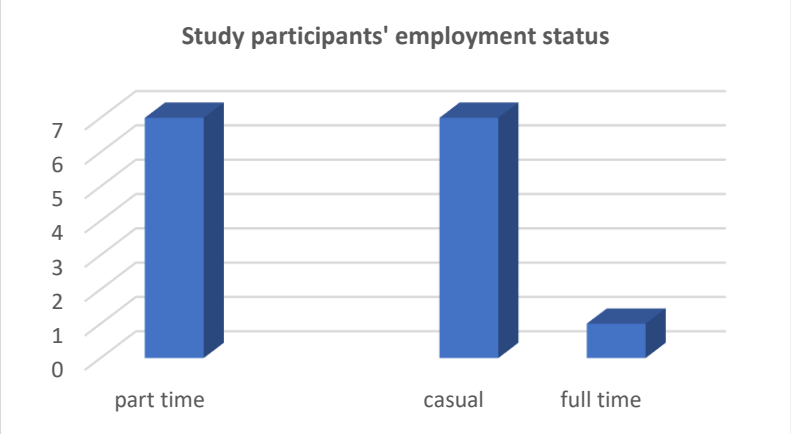


Figure 3.8: Study participants' employment status

The majority of participants have one working language; however, it must be explained that no detailed description of the working languages was requested (refer to Figure 3.9). A working language is the language the tour guide is employed to use to serve the client in their preferred language. This working language may therefore be different to the tour guide's native tongue.

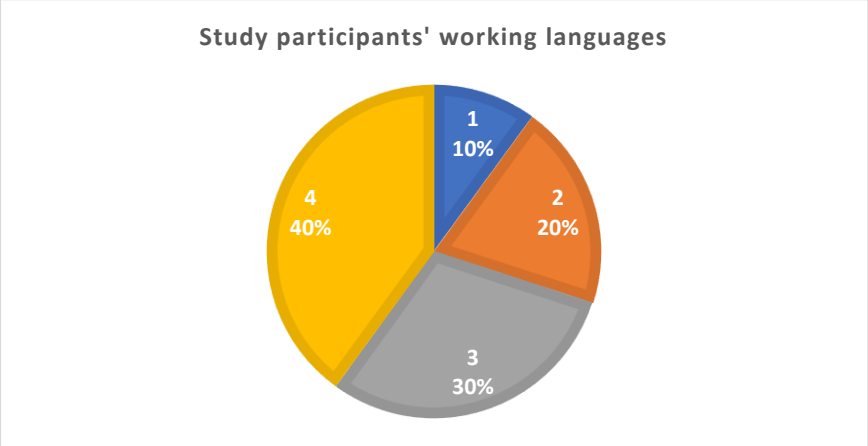


Figure 3.9: Study participants' working languages

As part of professional memberships, the participants are also offered professional development sessions to maintain their level of professional knowledge. More than half of the participants attend at least 4-5 workshops a year (refer to Figure 3.10):

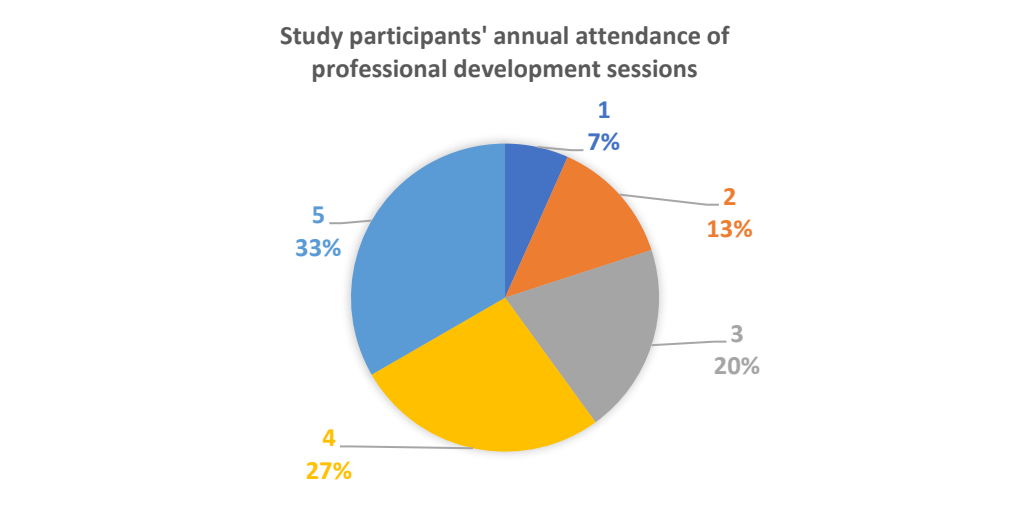


Figure 3.10: Study participants' annual attendance of professional development sessions (excluding Queensland participants)

It is important to note that Queensland participants have not been able to attend such workshops simply because they have not been on offer in the past, therefore, they are not included in Figure 3.10. Future studies may investigate the type of organisation these participants work for.

3.3 Chapter summary

The chapter has provided a contextual overview of Australia's tour guiding industry, which is split into three classifications. This chapter may assist the reader to understand the professional tour guides' references to their own context when they recount the challenges, expectations and ensuing emotions. Chapter 4 is a step-by-step account of the study's methodology.

CHAPTER 4: METHODOLOGY

This methodology chapter explains the six stages of the research design: research paradigm, methodology, data collection method, data preparation, data analysis and data reporting. Chapter 4 concludes with details of this study's ethical process and ethical considerations.

4.1 Research approach

Figure 4.1 gives an overview of the study's research approach, starting with the selection of an interpretive research paradigm and a qualitative methodology, followed by a systematic approach to the data collection, data preparation, data analysis and data reporting:

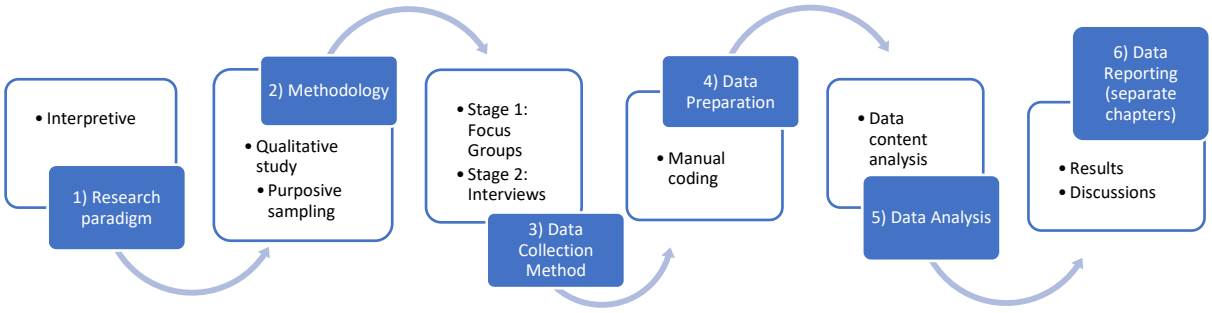


Figure 4.1: Qualitative research approach
(adapted from Denzin & Lincoln, 2011)

4.1.1 Research paradigm

The outer layer of the Research Onion (Saunders, Lewis, Thornhill & Bristow, 2019) depicted in Figure 4.2 describes the research philosophy in terms of ontology and epistemology:

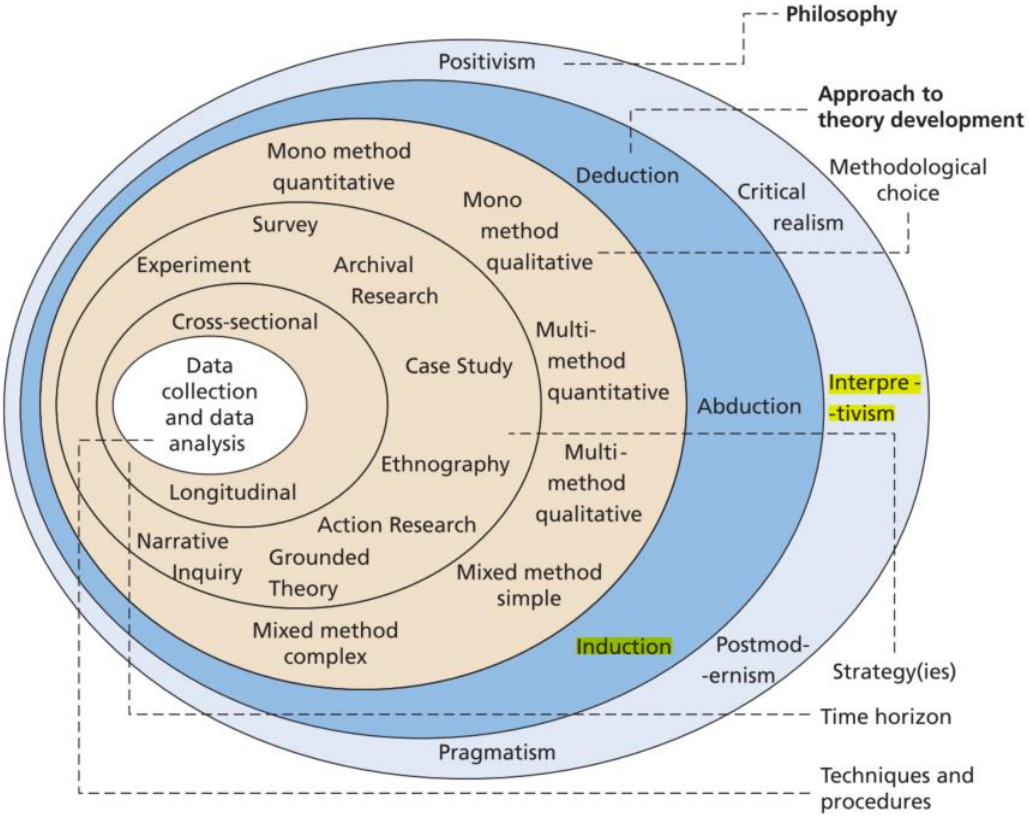


Figure 4.2: Research onion (Saunders et al., 2019)

Ontology refers to how the researcher sees reality in general. Reality is "the issue of what exists, or the fundamental nature of reality" (Neuman, 2011, p. 92). It is the way the researcher sees his/her own reality in terms of how to look at the world, which determines the ways in which he/she undertakes research.

This layer also deals with the epistemology of this study. Epistemology is "a way of understanding and explaining how I know what I know" (Crotty, 1998, p. 3). The epistemology is linked to the approach of the philosophy (interpretivism) and theory development (inductive approach).

4.1.1.1 Interpretive approach

From the onset, it was important to design a qualitative study to gather the perspectives of the professional tour guides and link it to their social identity. Saunders et al. (2016) suggest that when researchers work with a small sample of subjects, a qualitative study design can allow the researcher to interpret a range of data. Flick (2017) espouses the benefits of a critical qualitative inquiry approach as he deems it appropriate for issues that need to be analysed in greater detail.

This study's design was therefore underpinned by an interpretive philosophy to 'interpret' the reality and subjective meanings thus allowing the researcher to be more personal and engaged with the study's participants (Schwandt, 1996; Veal, 1997). An interpretive paradigm captures the participants' multiple perspectives (Crotty, 1998), which, in this study, refers to the professional tour guides' various perspectives of their work-related challenges, expectations and also their feelings of belonging and recognition.

Interpretation is the investigation of the interaction between people, but also the cultural and historical context in which people live (Creswell & Creswell, 2018). According to Saunders et al. (2019) the interpretivist's challenge is to understand the world from the point of view of the participants.

4.1.1.2 Inductive approach

This study uses an inductive approach or 'bottom up' technique to gain knowledge through building up the detailed perspectives of the study's participants. The inductive approach provides understanding and gives meaning to the professional tour guides' cognitive and emotional social identity. An inductive approach can be used to explore specific facts and trends, and the data can be analysed to understand patterns between respondents (Flick, 2011).

An inductive approach allows for alternative explanations of what is going on, because of its less rigid methodology compared to a deductive approach (Saunders, Lewis & Thornhill, 2016) and is ideal "for research into a new topic". An inductive approach is also ideal for topics on which "there is little existing literature" (Saunders et al., 2019, p. 33). Such statements validate that an inductive approach is the ideal choice for this study because there is a paucity in the existing literature pertaining to tour guides' social identity, irrespective of their membership status with a professional tour guiding association.

4.1.2 Research methodology

4.1.2.1 Qualitative study

A qualitative approach provides the participants with the opportunity to 'construct' their own realities and allow the researcher to capture individuals' thoughts and feelings (Muratovski, 2016). To understand their social identity, it was important to understand why these participants see their challenges and expectations the way they do, the way

this makes them feel in terms of belonging to their membership group (the 'in-group') and recognition by others within the larger tourism industry (the 'out-groups').

Qualitative research can involve an interpretive approach to make the world visible and … the final written report includes the voices of the participants (Creswell & Poth, 2017). Patton (2015) suggests that the advantage of a qualitative approach is that the researcher can measure the participants' reactions to a limited set of questions and produce a wealth of information about the participants.

4.1.2.2 Purposive sampling

A study by Bryman (2016) finds that generic purposive sampling is often used to select participants, based on certain criteria. With purposive sampling, the participants' ability to articulate in a reflexive manner is a crucial criteria during the selection process (Spradley, 2016). Etikan (2016) points out that the participants must suit the purpose of the study, which in this instance, is to give voice to Australia's professional tour guides.

This study's participants are professional tour guides who are members of the PTGAA (renamed TGA). The members are mainly located in Victoria (72%), followed by New South Wales (13.7%) and Queensland (8.8%). There are few members across the other States and Territories, and no members in the Australian Capital Territory. There is one international accredited member. Within this study, each participant's tour guiding context is somewhat different. There are professional tour guides who are conducting day tours for groups, walking tours or bike tours to free independent travellers (FITs), virtual tours to overseas clients or extended overland tours to larger overseas groups.

There are also the driver-guides offering tours to smaller groups or a more bespoke clientele. Moreover, a few of the participants are business-owner/tour operators whilst working as professional tour guides themselves when required. Some of the participants are actively taking steps to leave the tour guiding industry, due to the financial constraints and other challenges brought on by the prolonged Covid-19 pandemic.

There are two reasons why the PTGAA was chosen. Firstly, this membership organisation has a relatively large membership base. Secondly, it was convenient for me to access its members as they are still largely Victorian-based and have their headquarters in Melbourne (refer to Table 4.1). Thirdly, as a long-standing member of the PTGAA, I am very familiar with the management and procedures of this group. My emic position as a professional PTGAA (now TGA) member was beneficial as it allowed me to select an association consisting of many members who potentially had the characteristics and experience required to potentially participate in this study. An emic or inside position allows the researcher to narrate thoughts and actions in terms of self-understanding (Morris et al., 1999). By selecting a membership that has members across the various states, a wider range of perspectives could theoretically be obtained.

Table 4.1: PTGAA membership distribution by State justifying reason for its selection (as of March, 2021)

Membership categories	**Total**	**Vic**	**NSW**	**Qld**	**SA**	**Tas**	**WA**	**NT**	**International**
Associate Members	**110**	62	26	15	2	2		3	
Distant Members Accredited	**17**		6	8		1		2	
Distant Members	**3**		2			1			
Accredited Members	**72**	67	2	1			1		1
Non-Accredited Members	**17**	17							
Intermediate Members	**8**	8							
Site Guides	**15**	15							
Student Members	**8**	8							
Corporate Members	**3**	1	1			1			
Life Members	**5**	5							
Friends of the TGA	**12**	12							
TOTALS	***270***	***195***	***37***	***24***	***2***	***5***	***1***	***5***	*1*

4.1.2.3 Emic position

From the onset, it was important to reveal my emic position as a professional, multi-lingual tour guide and a member of the PTGAA. My emic position permits me to understand the tour guiding industry and to interpret the participants' comments in the context of their perspectives. I agree with the statement by Morris et al. (1999, p. 782) suggesting that emic researchers "tend to assume that a culture is best understood as an interconnected whole system". Professional tour guides are but a small cog in the larger tourism industry and my emic position allows me to understand the context of the

interconnectedness between the participants, their employers or suppliers they work with. The disadvantage can be the impact of personal bias or the dismissal of other perspectives on the data collection or interpretation (Morris et al, 1999). However, I must explain that pre-research contact with many of the potential participants has been minimal to non-existent because my own work experiences and contexts are somewhat different than that of most of the participants of this study.

Many of the participants are mono-lingual tour guides who work with English speaking audiences, whereas I work with non-English speaking audiences who require different, culturally appropriate tours and venues. Due to this limited working relationships between the participants and myself, the potential for negative impacts on confidentiality was greatly reduced.

4.1.2.4 Participants' selection criterion process

There was just one criterion to select this study's participants: they had to have a minimum of two years membership with the PTGAA (or similar professional tour guiding association). This criterion was included to ensure that tour guides had enough experience to address all questions, especially in relation to their sense of belonging to the 'in-group'. An advertisement labelled "I want to hear your voice" (refer to Appendix C: advertisement) was emailed to the association's Administration Manager with the request to distribute it among its members.

It is important to explain that my emic position did not give me access to the membership database hence it was the Administration Manager who emailed the advertisement to all members and placed it on their website.

The advertisement also divulged my emic position as a long-standing member of this association. The advertisement requested that willing members should contact me by (work) email. Twenty-one members responded to this advertisement. Two were not selected based on their membership of less than two years. The names of the remaining nineteen applicants were randomly selected to join either the focus groups or individual interviews.

In this random selection process, the participants had equal chance of being chosen for the focus groups or the individual interviews. They were then contacted by email and sent the relevant Plain Language Statement and Informed Consent Form for signing (refer to Appendix D – ethics documentation). All documentation clearly mentioned the purpose of the study, the random selection process for participation in either the focus groups or interviews, and the ethical considerations related to data storage and optional withdrawal details.

Dates and times of these sessions were chosen to fall during the low season to ensure that both participants and I would have time to attend. This time selection was made before the start of the Covid-19 pandemic; an event which resulted in many of the participants becoming unemployed. Focus Group 1 was set on August 11, 2020 at 10.30 am, Focus Group 2 on August 18, 2020 at 10.30 am, whereas the individual interviews sessions were spaced out in September 2020. All sessions were conducted via Zoom.

Only two participants requested to have a brief Zoom lesson before the focus group sessions. Zoom instructions were therefore emailed and followed up by a phone call. However, both participants were satisfied with the instructions and did not require a practice session.

4.1.3 Data collection method

At the start of each session, the participants were welcomed and asked if they were comfortable using Zoom. They were thanked for sending in the signed Informed Consent Form and the Profile Survey questions and reminded of the scope of this research project. All efforts were made to ensure that no one had any questions prior to starting the sessions officially. The participants were reminded again about my emic position and were asked not to use industry jargon in their answers, assuming that I would understand the jargon or context.

As per Figure 4.3, the questions in the focus groups were set up to address the cognitive aspect, whereas those in the interviews were set up to address the more personal, emotional aspects of their social identity. Data were collected from 19 professional tour guides in this two-staged approach (refer to Figure 4.3):

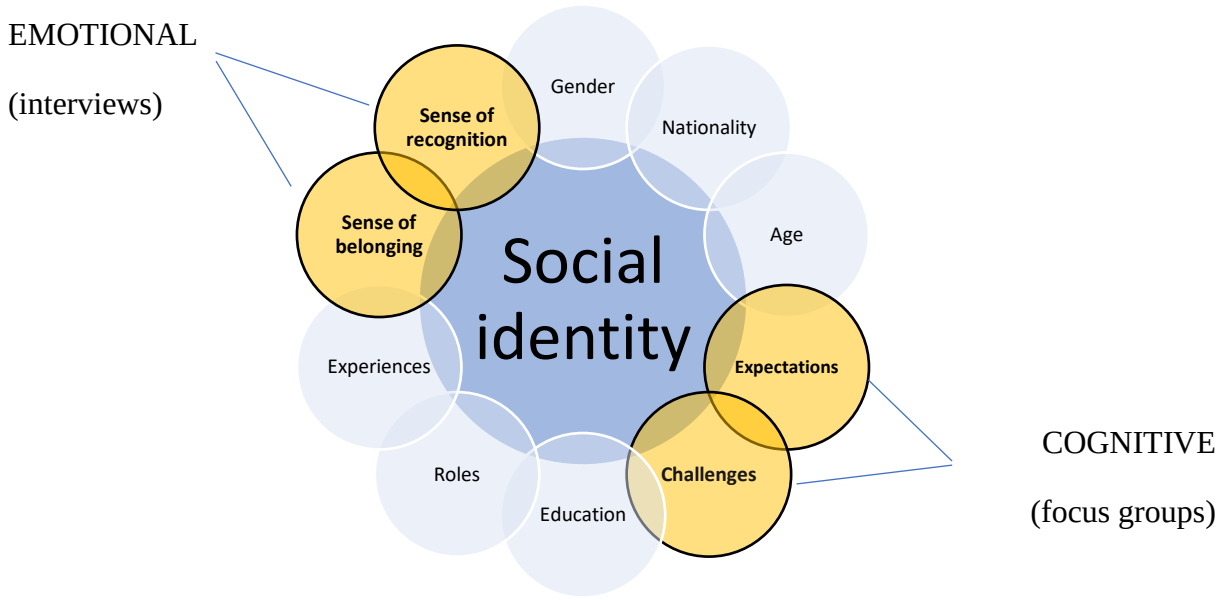


Figure 4.3: Social map showing the interconnecting attributes of the study's participants' social identity (adapted from Jacobson & Mustafa, 2019)

Jacobson & Mustafa (2019) designed a social identity map that is an adaptable starting point to help researchers in interpreting and conceptualising the social world of their participants. Jacobson and Mustafa (2019, p. 3) blank positionality map was therefore used to map the participants' social world because they argue that it is designed to be a flexible and reflective tool. For the purpose of this study, the social world of professional tour guides is impacted by their challenges and expectations, their sense of recognition by others and their sense of belonging to the membership group, not necessarily their age, nationality or gender. By identifying the four attributes that are important within the participants' social world, it is easier to reflect on the cognitive and emotional aspects of the participants' social identity.

4.1.3.1 Stage 1: Focus groups

The first stage of the data collection involved two focus groups. Focus groups allow the researcher "to capture people's response in real space and time in the context of face-to-face interactions" (Slocum, 2012, p. 532).

Focus groups are useful to gain detailed information about the motives why a particular behaviour occurred (Brunt, Horner & Semley, 2017). Focus groups can be used for expert groups that are selected for their knowledge (Denzin & Lincoln, 2011) and can lead to valuable qualitative information (Brunt et al., 2017). On the other hand, the limitations of focus groups are that it can be difficult to find participants to take part all at the same date and time, and that one person may be more vocal than others (Brunt et al., 2017). During these focus groups, participants were asked semi-structured questions to discuss the challenges and expectations that form part of the cognitive aspect of their social identity (refer to Appendix A: focus group questions). One of the introductory

questions was an icebreaker exercise, created in the form of verb cards that were designed specifically for this study (refer to Table 4.2). Creswell & Creswell (2018) suggests the use of visual materials as one of the data collection tools. A study by Williams (2018) confirms that visual imagery in a tourism setting can trigger memory recall and create rich discussion. The use of such visual tools can be recommended in future tourism research as the verb cards triggered the participants in staying on topic whilst giving their various perspectives. The process used to develop these verb cards was simple: peruse job seeker websites to find tour guide jobs and role descriptions. Within each advertised job, the key roles (expressed in verbs) were highlighted, and each recurring verb was counted. Each verb card clearly showed one verb relating to a particular role. Once collated, the verbs were put in numerical order based on the frequency of appearing in job advertisements. Each individual verb card was then shown to the Focus Groups (refer to Table 4.2 below):

Table 4.2: Verb cards used during focus groups

Verb cards	
drive	lead tours
work flexibly	instruct/communicate/present
complete First Aid	provide customer service
coordinate tasks	work outdoors
research	learn local facts
build trust	write reports
display a positive attitude	have patience
think on your feet	build relationships
sort out problems	be available at all times

The most frequently mentioned verb in the job seeker websites became the first verb card, and the least frequently mentioned role became the last verb card. There were 18 verb cards that were intentionally left open for interpretation and create discussions about the participants' challenges.

The Zoom-based focus group sessions lasted approximately 90 minutes. Using Zoom during the pandemic was the safest option, but also had the advantage that all participants could access this free technology from the comfort of their home.

4.1.3.2 Stage 2: Semi-structured interviews

The second stage of data collection came from the nine semi-structured interviews. During these interviews, a different cohort of professional tour guides was asked to discuss their emotional social identity in terms of sense of belonging to the membership association and their sense of recognition by others. Interviews can be seen as a form of a structured social enquiry because they offer an exchange of dialogues and narratives (Denzin & Lincoln, 2011). At the same time, Veal (2017) admits that interviewers can lead the interviewees.

As per the focus group sessions, Zoom was also used for the interviews, which allowed the participants to express themselves freely about the deeper, potentially more sensitive, and emotional aspect of their social identity. As Zoom creates a physical and psychological distance, it allowed the participants to perhaps be franker than they would have been in a one-on-one, face-to-face interview. At the same time, from an ethical perspective, it allowed me to keep an eye on the potentially negative, emotional impact of the questions on participants. All efforts were taken to detect any potential issues but in hindsight, none of the participants indicated they found the questions uncomfortable.

The first three interviewees struggled somewhat to express their feelings and emotions spontaneously, hence the questions were emailed to the last six interviewees prior to the interview date. This allowed them to digest and better formulate their sense of belonging

and recognition within the tourism industry. Each session was kept within the 60 to 90 minutes format. There was no pilot testing of the focus group or interview questions.

4.1.4 Data preparation

4.1.4.1 Stage 1: Focus groups

Zoom promotes that their software automatically generates audio and live text transcripts. In reality, these functions did not always function seamlessly, for example when dealing with participants' foreign accents or when participants were moving away from their microphones. Furthermore, Zoom is dependent on reliable internet quality and speed; and this was something which could not always be obtained by all participants. This resulted in live text transcripts and audio files that were somewhat incomplete.

In anticipation of this, I had taken full written notes during each session. Additionally, the Zoom-generated audio files could be accessed from the Cloud if my notes or the live text transcripts were not clear. The above Zoom functions were tested prior to the data collection sessions, no audio taping on a recorder was done.

The Zoom audio transcriptions were saved as a VTT file whereas the text live transcripts as word documents. These transcripts resulted in a total of 111 pages of raw data. However, for clarity, the two focus group transcripts were kept separately and relabelled Focus Group 1 and Focus Group 2. From an ethics point of view, this labelling allowed the Focus Group participants to stay anonymous.

4.1.4.2 Stage 2: Semi-structured interviews

Each individual interview transcript was labelled by date and participant number. As the participants are part of a small community, no culturally appropriate pseudonyms were allocated. This renaming allowed for the interview participants to remain anonymous (although they were identifiable in order to be able to return their transcripts). Each participant was given two weeks in which he/she could make amendments, omit, add statements or withdraw from the study, as described in the ethics documentation. Another benefit of returning transcripts to the participants is that people can reconsider their statements after the focus group session. Of the nine interviews emailed, five participants made very minimal adjustments whereas four participants were happy not to make any changes. Only one participant opted to return the revised transcript by post to my work address.

All other participants preferred to return their slightly revised transcript by email. Once all the individual transcripts were collated, the researcher tracked the individual participants through a colour coding system, resulting in 76 pages of combined data.

Throughout this thesis, the quotes from the individual interviewees display the relevant participant's number e.g., "Participant 1", "Participant 2", and so forth. In theory, the interviewees' quotes should have pertained to the emotional social identity of the participants, not the cognitive aspect because the questions asked delved in the participant's sense of belonging and recognition. On the other hand, quotes from the focus groups' participants display "Focus Group 1" or "Focus Group 2" and should have linked to the cognitive aspect of the participants' social identity because the questions asked related to challenges and expectations.

However, in reality, the demarcation between the cognitive and emotional aspects of all the participants was more fluid because the focus groups automatically talked about emotional consequences of having challenges and expectations and individual interviewees discussed cognitive reasons for their emotions. In other words, even when the focus groups were set up to steer away to discuss emotions in a group setting, the focus group participants discussed how challenges made them feel in terms of being valued or recognised by others. At the same time, even when the individual interviewees were asked about their deeper emotions, they gave a reason for the lack of recognition or sense of belonging to the other members. This is the reason the Results in Chapter 5 have a combination of focus group and individual interviewees' quotes under the section "challenges and expectations" as well as under "sense of belonging and recognition".

4.1.5 Data analysis

4.1.5.1 Stage1: Focus groups

The focus group participants were asked questions related to challenges (refer to Appendix A: focus group questions). Saunders et al. (2016) stresses the need for a highly structured methodology when interpreting in-depth interview answers. The data analysis was therefore approached in a systematic manner and included a four step process described below:

Step 1 involved the coding of the text for themes, based on the location of text segments that are assigned code labels (Creswell & Creswell, 2018). In content analyses, deciding whether to code for existence or for frequency is important, as is allowing flexiblity to add categories or themes (Bryman, 2016).

In this study, the approach was to code for existence, therefore paragraphs relating to the professional tour guides' challenges were coded exactly as they were stated in their context. No independent coder was used to validate the codes, however, regular guidance and discussions with my Supervisors were beneficial.

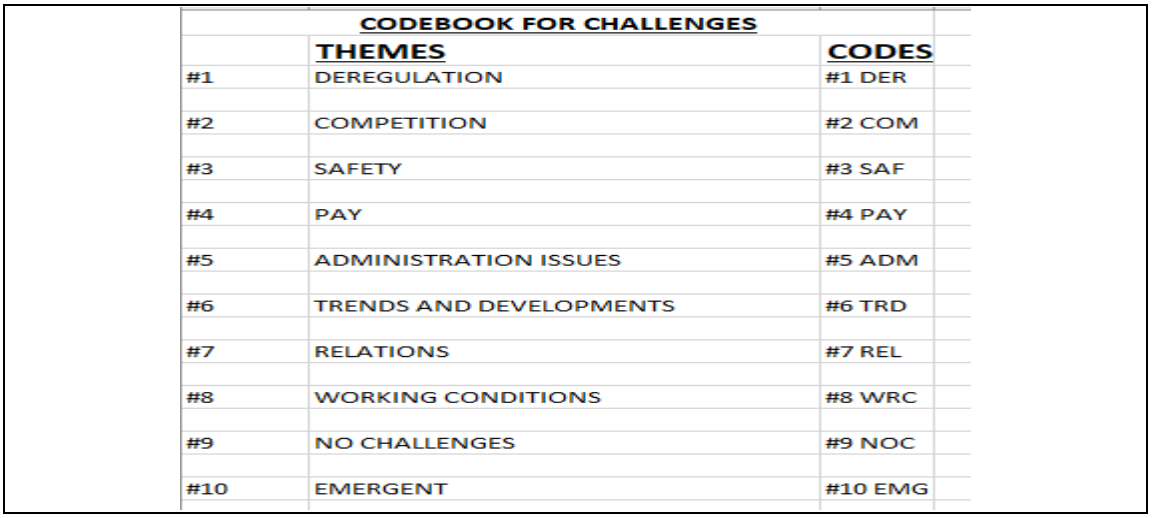
Step 2 involved the rereading and condensing of these paragraphs into smaller sentences. Each smaller sentence was aligned with the objectives of this study, but also contained key words that became the theme. This process resulted in ten themes for challenges including deregulation that was coded as DER, competiton coded as COM, and so on. There was also a theme for those not experiencing any challenges, coded as NOC. EMG became the code for emergent themes to include infrequent but unexpected challenges that warranted attention because they may be linked to a lack of recognition by the 'out-groups'.

Next, the question which related to expectations was also coded using the same coding method. It resulted in four themes for expectations that were phrased around the challenges. Two extra themes emerged: expectations these professional tour guides have of the PTGAA, as well as self-imposed expectations of themselves.

Step 3 was to reread the transcripts again and highlight meaningful and well verbalised key sentences around the above themes. This process was necessary to ensure that the full context of each key word was captured. A well-verbalised sentence can capture the essence, but also be clustered for analysis of the connections (Saldana, 2016). During each session, it became evident that the participants always described their challenges, expectations, belonging or recogntion in relation to others. This is known as the "we" versus "them" because Tajfel (1974) suggests that social comparison sees people

construct their own identity based on who they are compared to. To reflect this social comparison, the themes were split in columns because the participants referred to their challenges in relation to the ITOs, the suppliers, the clients, the public and the tourism industry bodies.

Step 4 was to put each theme with its full sentence in an Excel workbook. Each workbook contains separate Excel sheets based on the themes, and each sheet is split up in columns that reflect the groups the participants compare themselves to. Each Excel work-book starts with a code book that gives an overview of the themes and codes (refer to Figure 4.4).



CODEBOOK FOR CHALLENGES		
	THEMES	CODES
#1	DEREGULATION	#1 DER
#2	COMPETITION	#2 COM
#3	SAFETY	#3 SAF
#4	PAY	#4 PAY
#5	ADMINISTRATION ISSUES	#5 ADM
#6	TRENDS AND DEVELOPMENTS	#6 TRD
#7	RELATIONS	#7 REL
#8	WORKING CONDITIONS	#8 WRC
#9	NO CHALLENGES	#9 NOC
#10	EMERGENT	#10 EMG

Figure 4.4: Example of the code book for challenges

This repetitive process resulted in two different Excel work books for the cogntive aspect of their social identity: challenges and expectations.

There was the issue with key words that referred to multiple themes. In these instances, the keywords and related sentences were mentioned under multiple themes (with a comment of that overlap). For example the challenge of having an unregulated industry encompasses many ideas such as competition, administrative issues with incorrect itineraries and safety or remuneration concerns. Categorising to link different ideas, that show relationships to other activities they correspond to, is supported by Saldana (2016). During this data analysis stage, data saturation was achieved.

4.1.5.2 Stage 2: Semi-structured interviews

To analyse the raw data from the interviews, the same four step process was taken. As the interviews were set up to address questions related to the emotional aspect of the social identity, the key words, and their key sentences around belonging and recognition were selected and analysed. This resulted in six different themes for belonging and seven for recognition.

Although the focus groups questions did not relate to belonging or recognition, the focus groups' participants nevertheless automatically described such emotive perceptions. As previously explained in section 4.1.3, the demarcation between the cognitive and emotional responses was less clear than initially intended, therefore these mixed responses were also added to the two relevant Excel workbooks, each with their code book (refer to Figure 4.5). This resulted in two Excel workbooks related to the emotional aspect of the participants' social identity: belonging and recognition.

CODEBOOK FOR RECOGNITION		
	THEMES	**CODES**
#1	PUBLIC	#1 PUB
#2	ITO	#2 ITO
#3	SUPPLIERS	#3 SUP
#4	CLIENTS	#4 PAX
#5	TOURISM INDUSTRY BODIES INC. LEGISLATORS	#5 TIB
#6	COLLEAGUES & PEERS within the PTGAA	#6 COL
#7	NOT SEEKING RECOGNITION	#7 NON

Figure 4.5: Example of the code book for recognition

4.1.6 Reflexivity

According to Day (2012), the researcher is required to be critically self-aware throughout the research process. There is an acknowledgement that reflexive analysis is increasingly interpreted as a positive element that sees narrative reconstructions being linked to the broader socio-cultural context. When conducting research, it is necessary to be aware of the influence and the power of the research relationship between the researcher and the participants and this is where student supervision was beneficial.

Reflexivity was addressed in this study by having a professional relationship linked to transparent communication with the participants throughout the project. By sending out detailed ethics documentation, repeating the ethical steps taken at the start of each session, and allowing question time throughout, an atmosphere of rapport and trust was built.

4.1.7 Data reporting

4.1.7.1 Stage 1: Focus groups

Data reporting involves the writing up of themes that result from the data analysis. Hence, the results were written up around the ten themes for challenges and six themes for expectations. Most of the expectations could not be listed individually as they were intertwined in the challenge discourse. For example, the participants identified a safety challenge and immediately intertwined it with a safety expectation. Similarly, the participants identified staff shortages as a challenge, but immediately expressed it as an expectation to be addressed by tourism industry bodies. The association between the participants' challenges and expectations can be found in Chapters 5 and 6.

4.1.7.2 Stage 2: Semi-structured interviews

The results are written up around the six different themes for belonging and seven themes for recognition. The participants' rich difference of opinion adds another layer of perspectives. For example, most participants' sense of belonging to the membership group is very strong, however, they sometimes have different perspectives about the sense of recognition by 'out-groups'.

4.2 Ethical considerations

4.2.1 Ethics approval process

4.2.1.1 Pre-data collection phase

This study required an ethics application that consisted of a comprehensive Risk Assessment Checklist, a Research Advice Form, and a Research Application Form. The documents included information on the project's duration, summary of the low-risk

project, funding (which was not required in this instance), supervisors and all the stages of the project starting with data collection, data analysis and data storage. The documentation also detailed how participants would be selected, based on their minimum of two-year membership with the PTGAA or similar tour guide association.

Copies of the advertisement, Informed Consent and Plain Language Statement Form (refer to Appendix D: ethics documentation) explained the processes, procedures and likely outcomes to the participants. They also identified details about the study's beneficial aspect, confidentiality, consequence and my role as a researcher; all with the aim of minimising the low risk of discomfort to the participants.

4.2.1.2 Data collection phase

Upon approval of this documentation by the William Angliss Ethics Committee, ethical research principles were adhered to throughout the study. By disclosing all ethical topics at the start of the project, all efforts were made to minimise the participants' discomfort (Sim & Waterfield, 2019). Furthermore, the study's two-staged approach was set up to have the low-risk questions (related to their challenges and expectations) to be addressed during the Stage 1 focus groups.

The Stage 2 individual interviews were set up for questions that might have potentially evoked sensitive feelings and emotions linked to the participants' sense of belonging and recognition. If an adverse event would have occurred, the semi-structured nature of the questions would have helped to swiftly move the conversation on. The risk was justifiable as it was unlikely that any substantial harm would result from these questions.

The contributions to the participants clearly outweighed the low risk related to questions that involved talking about feelings of belonging and relationships with the 'out-groups'. The participants knew from the onset that the study's outcomes may be of benefit to their 'in-group' through increased awareness of their own perspectives.

Privacy, confidentiality, and issues relating to harm and risks to participants were also addressed (Denzin & Lincoln, 2011; Veal, 2017). The disclosure of my emic position from the start prevented the potential of participants being somewhat reluctant to talk to me freely about sensitive topics because of this position within the 'in-group'.

4.2.1.3 Post-data collection phase

The post data collection period indicated that no participants had any discomfort with the nature of the questions. This was evident because of the participants' body language and willingness to participate throughout the sessions. In fact, the interview participants were very eager to share their feelings of belonging and recognition. Remarkably, the participants of the focus groups were keen to share those potentially more emotional issues even when they were not asked these questions. All participants indicated at the end of each session that they had been keen to participate. None indicated psychological embarrassment or emotional impact and no participants decided to withdraw from the project.

As indicated in the Plain Language Statement, all sessions were audio recorded with participant agreement (refer to Appendix D: ethics documentation), and later transcribed to a Word document. The interview transcripts were returned to the participants for a maximum of two weeks to allow them to make changes.

Only one participant requested a hard copy, the other participants favoured soft copies. The participants had the right to have data omitted and/or reviewed and/or the right to withdraw at any stage of the project. Participants were advised that the data will be held for five years post-publication.

The audio recordings and transcripts can only be accessed via a password and user name, and are stored electronically. The researcher is the only person to know the passwords. The audio recordings will be removed from the Cloud, whereas the hard copy data will be shredded after five years.

4.2.2 Confidentiality and identifiability

To ensure confidentiality, no individual pseudonyms were used. As previously described, focus group transcripts were labelled by their group name i.e., Focus Group 1 or Focus Group 2. For the individual interviews, participants' transcripts were allocated a systematic file name (date and participant number) and randomly colour coded because culturally appropriate pseudonyms could have easily identified the respondent within this small community of professional tour guides.

4.3 Chapter summary

This chapter commenced with a description and justification of the research method selected, followed by a detailed step-by-step explanation of the data collection, data preparation, data analysis and data reporting processes. It evaluates the strengths and weaknesses of the research design and concludes with the ethical considerations. Chapter 5 is a summary of this study's results.

CHAPTER 5: RESULTS

5.1 Introduction

This chapter presents the results in the sequence of the study's two objectives: Objective 1 that explores the professional tour guides' cognitive aspect of social identity followed by Objective 2 that investigates the emotional aspect of professional tour guides' social identity. An overview of the study's participants profile is given before concluding with a chapter summary.

5.2 Objective 1: Cognitive aspect of social identity

Objective 1 aims to address the cognitive social identity of the professional tour guides framed around their challenges and expectations. There were three questions in total; one icebreaker question in the form of verb cards related to tour guides' roles and two of which were direct questions asked during the focus groups:

1) Icebreaker exercise related to tour guides' roles (verb cards)
2) How would you describe the challenges you have experienced or are currently experiencing as a professional tour guide?
3) How would you describe the expectations you have as a professional tour guide?

Tajfel's *social categorisation* notions were used to describe and explain the professional tour guides' cognitive social identity. Social categorisation relates to group membership that defines individuals about who they are, based on the cognitive process of categorising various attributes (Tajfel & Turner, 1986).

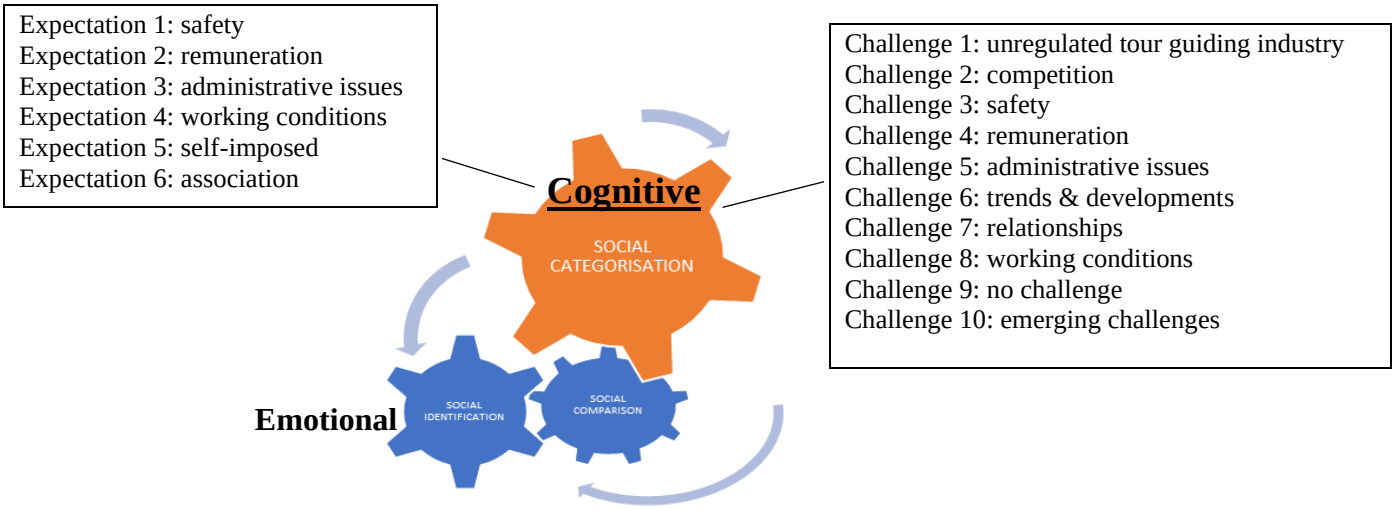


Figure 5.1: Social categorisation component linked to the cognitive aspect of the Social Identity Theory (adapted from Tajfel, 1974)

Tajfel's experiments (1973) indicate that by putting individuals into groups, individuals think of themselves as part of a group membership. For this study, professional tour guides are categorising themselves cognitively based on the shared challenges and expectations (refer to Figure 5.1), that are presented by theme in this Chapter. The approach was to code for existence, not frequency (Bryman, 2016) hence the themes are illustrated by verbatim quotations of minority and majority perspectives of their challenges. At first, the expectations were intended to be kept separately from the challenges, however, as the participants' narratives were constantly intertwined, expectations are now listed under the relevant challenge (Challenge 3: safety, Challenge 4: remuneration, Challenge 5: administration issues and Challenge 8: working conditions, as well as Belonging 3: professional attitudes and traits).

5.2.1 Challenges and expectations

5.2.1.1 Challenge 1: the unregulated tour guiding industry

Initially, this challenge was labelled 'deregulated' but as the participants work in a classification that has never had any rules and regulations removed, it was renamed 'unregulated' tour guiding industry. Throughout the discourse, the participants automatically linked challenges to references with 'guides'. Due to the unregulated nature of the tour guiding industry, professional tour guides work alongside 'guides' who are operating without or with very limited public liability insurance nor park licences in Kakadu or Uluru Kata Tjuta National Parks, despite the latter being mandatory requirement by law:

Focus Group 2: *I know heaps of 'guides' who go on overland tours who actually don't have any public liability and they just say "Oh, the company will cover me". But if you are contracting to a company, they are not covering you. And there are still 'guides' working out in Central Australia who don't have their park licenses.*

The participants constantly made a clear distinction between a 'guide' as the antithesis of '(professional) tour guide' and suggested that the public is not aware of this distinction, nor the due diligence requirements to become a professional tour guide:

Focus Group 2: *I have heard those wanting to become tour guides say that anybody can do this. It doesn't require study or accreditation; it's an easy job: just count people and the driver will do the commentary.*

The participants simultaneously expressed potential ways to 'deconstruct' this challenge to promote their cause:

Participant 7: *Are we not good enough at explaining what we actually do? Maybe we need to do the breakdown of the things that we are doing and that we are offering to the industry because we are instrumental in successful trips. I just do not get why we are not being valued. I think that falls back on us as an industry; they don't understand all the psychology and practical organisation that is required behind the scenes every single day.*

A business-owner participant offered an overview of the unregulated nature of the tour guiding industry:

Participant 6: *We are actually all rogue operators because there are no formal restrictions. Will the challenge turn into an opportunity?*

5.2.1.2 Challenge 2: competition

All the participants described two types of competition: firstly, direct competition by online tour guiding platforms and 'guides' with no or partial licenses nor public liability insurance, training, professional due diligence standards or professional tour guiding membership. Remarkably, these participants did not view the specialist guides, the members of other tour guiding associations, nor the company-regulated tour guides as direct competition (refer to the various tour guide classifications in Table 3.1). The competition viewed by the participants comes from the lack of public liability and due diligence standards because it potentially affects visitors in the care of 'guides' or online platforms.

The participants further acknowledged that the current online tour guiding platforms are more marketing-savvy. This is seen as a challenge for those participants with limited online marketing knowledge, but also for the membership association at large:

Focus Group 2: *It is frustrating as a professional guide to see that these online platforms are undercutting us with a better presentation. Their websites look far more professional than ours because they use professional photographers who set up all the scenes and the client who sees those platforms, they don't know any better.*

Secondly, indirect competition was linked to Australia's high cost of living because of people's preference for cheaper travel destinations:

Focus Group 2: *We are the most expensive country in the world to travel to and that's against us.*

Participant 7: *We are not a cheap country to visit and when you come here and get a mediocre experience with an 18-year-old 'guide' who has never been on a sightseeing tour before, you are not getting what you paid for. You will go home and tell your friends that you did not learn much. People choose somewhere cheaper to go where guides are registered and have qualifications or even a university degree before they are allowed to guide. Guests want good services. I have no doubt that we, as an industry and a fantastic country, are losing out by not investing in our tour guiding stock. We're losing out on good tourist dollars and business.*

This high cost of living also influences the ITOs' budgetary choices: they organise tours that are partially on foot, partially by free tram thus saving the high cost of a chartered vehicle with a driver:

Focus Group 1: *Another example is a walking tour of the city with twenty-six people: they have to catch a tram; they go to St. Kilda then come back. You just tell me, safety wise, how you are going to manage that with one tour guide?*

Participant 5: *The inbounders (ITOs) remind me a little bit of guys who bought music equipment in the seventies or eighties: they would spend lots of money on the turntable and the amplifier but would run out of money for the loudspeakers. The ITOs put lots of efforts in all the previous tour design steps and, then at the end, they suddenly need a tour guide and more or less pick someone off the street…*

5.2.1.3 Challenge 3: Safety

Every participant stressed the importance of taking out annual public liability and undergoing regular First Aid/CPR training because of their concern for client safety:

Focus Group 2: *These 'guides' are people off the street who get hire cars to do an Uber version of touring. But what really worried me is that have no insurance, nothing. And the online platforms have a $1000 liability limit – they are doing things that are really risky and ultimately that is going to bring all of us down I feel. They are not even recognising what we do.*

Focus Group 2: *These 'housewives' who want to guide do not know how liable they are by doing that sort of thing. They do not understand the ramifications of what they are doing. And these companies, these ITOs, are going to hang them out to dry if something happens.*

Focus Group 2: *And the other thing is the number of people with allergies nowadays. If you're driving, there is also always the risk that you'll be in an accident. I think it's important that you at least have something there: I carry a First Aid kit all the time. One of the handy things too, is the CPR card you get with your course- I carry that in my wallet all the time, and the other thing is the First Aid app on my phone. So, I'm just careful because I've had people get very sick. You know, prevention is better than cure.*

Only one driver-guide mentioned the cost for the various safety requirements: a heavy rigid license, a bus safety registration, a commercial passenger vehicle registration and other expensive additions to their public liability insurance:

Focus Group 2: *It's not cheap: the minute we, professional driver-guides, are in a vehicle it's about $500 a month additional. In my case, my biggest expense is paying all the insurances and all the accreditations I have to have.*

A few driver-guides felt that the membership association has the opportunity to add a special public liability insurance specific to driver-guides, which in turn would make them feel more included in the membership. These participants further questioned why unprofessional 'guides' can continue to circumvent government-imposed safety rules in Australia's unregulated tour guiding industry:

Focus Group 2: *If you're doing a trip more than 100 km from town, you have to carry a logbook. So those who do a Great Ocean Road 14-hour round trip without a logbook- I am not sure how they are getting around the legislative requirement. This is what worries me…*

Focus Group 2: *Bus Safety Victoria was putting roadblocks in the Yarra Valley: they did actually pick some drivers up on drugs as well.*

The participants all agreed that the mantra to 'expect the unexpected' is good advice to follow in the following safety scenarios:

Focus Group 1: *There was a client on a camping tour drinking wine every night till late, making crude remarks to our camp cook and wielding a large knife around. After a discussion with our coach company, it resulted in me making the decision to have him removed by police.*

Focus Group 2: *There was a group of Koreans, and they were in a circle taking selfies and photographing a brown snake in the middle of the group – they trapped it. But the 'guide' wasn't there…*

Focus Group 1: *Some years ago, there was a bomb scare and all the buses had to stop a great distance away from the ship and that gave all sorts of problems because there were people with different abilities to move.*

Participant 7: *Australia has had a number of people hurt while being in the care of a 'guide' and we only hear about very few of those accidents. If you are the 'guide' that does the wrong thing you are not going to tell anybody about it, are you? You don't want to be identified with that kind of reckless or uneducated behaviour.*

5.2.1.3.1 Expectation linked to safety

Within the safety discourse, the participants expressed their self-imposed expectations of offering a safe working environment to their clients, however, simultaneously expect that their employers offer them a safe working environment or adequate compensation:

Focus Group 1: *I don't do driver guiding because of the safety risk taking. I am not remunerated enough in relation to the expectations the ITOs have of me in terms of safety…*

5.2.1.4 Challenge 4: remuneration

The fourth challenge that was frequently brought up related to remuneration including irregular, seasonal and poorly paid work:

Participant 8: *The seven days a week for minimum wage. You would only take on this job if you are desperate. You have got to have a passion for it.*

The participants also voiced their concern over some ITO's 'creativity' or non-compliance with superannuation payments:

Focus Group 1: *(names of the Queensland ITOs withheld) is going to a labour hire company which saw a lot of tour guides affected: they are getting a lesser hourly rate. That has been a bit of a challenge of adjustment. There is no consultation.*

Participant 7: *Exploitation is rife. This is unacceptable and makes excellent professional guides leave our industry in droves to take up traditional work where they have a safety network and much better pay. I think it is both inconsiderate, lacks respect for our profession and is blatantly rude and illegal. It is time the ATO (Australian Taxation Office) had a look at the avoidance of superannuation.*

Furthermore, the participants indicated that seniority is not considered:

Participant 9: *For 20 years I've been getting the same pay as any 'guide' who has just started…*

Focus Group 2: *I think the industry is undervalued by the inbound operators and a lot of the agents. I think that there are people like us who are accredited who have been doing it for a long time, we get the same amount of pay as everybody else where we're not respected by the inbound operators, particularly on shore excursion days so I feel the role as a professional tour guide is underdelivered to everyone. The ITO might say to the supplier, the agent overseas "yada, yada, yada" about the guides they use, but in reality, they don't care who is there, as long as there is somebody on that microphone ….*

The word 'respect' in this statement clearly refers to the participants' sense of recognition by the ITOs and is therefore detailed in the emotional social identity section.

A business-owner/tour guide offered economic justifications for the low remuneration:

Participant 6: *I can see it from the operator's point of view why wages are pretty dire. It is about the money they do and do not make… The ITOs will pay much more for the coach than they will pay for the (professional) tour guide. (Professional) tour guides are down the bottom of the line.*

A further challenge is how to deal with overseas tour leaders and bus drivers who push their clients to visit specific venues so they can receive a commission:

Focus Group 2: *I find the area of commission uncomfortable, e.g., Tour Leaders arranging for a visit to a particular shop and the bus drivers fronting up to the counter for their $20 cash 'Thank you'.*

Whilst all the participants shared the same remuneration challenges, the only slight variation in this challenge related to the cost of membership and various insurances or licenses; some considered this cost to be too onerous, whilst others did not.

5.2.1.4.1 Expectation linked to remuneration

Despite these low wages, the focus group participants expect to be well remunerated according to actual hours worked. They also expect prompt reimbursement of their out-of-pocket expenses, cash advances and invoices.

5.2.1.5 Challenge 5: administration issues

The fifth challenge focused on administrative issues including working with the ITO's incorrect information or incomplete itineraries. The older participants were able to give a more historical view that offered reasons for these administrative issues:

Participant 5: *You used to ring the office (ITO) and there was someone who worked as a driver or who worked as a tour guide. We now have lots of people in the administration who have never been out in the field, and I find this is very sad because sometimes they have no clue what they're talking about.*

Participant 9: *I think the biggest challenge that we get from outside of the association as (professional) tour guides is when you get itineraries that are just not doable. I keep telling them that and they just keep cutting and pasting the same old nonsense.*

Focus Group 2: *These itineraries are set and totally unmanageable. The tourists are often too tired and are not happy with everything crammed in. Then the guests say "That is not feasible, we don't want that!"*

Focus Group 1: *Because the people who write some of these things have never been to the area... or if they have come and done a famil, they've done it in a car with one or two people, which is very different to a group of twenty people plus. The timings are so different…*

Another administrative challenge related to report writing. Most of the participants see the validity of writing tour reports, however, they felt frustrated that their employers disregard this time-consuming task:

Focus Group 1: *You write umpteen reports about things that didn't work, but these ITOs will use the same tours. They are not really wanting to know the tour guide's feedback of what could work better and what doesn't work…*

Focus Group 2: *I don't think these tour reports get read… I think it depends on who the ITO is. Writing report value adds to the tour and the experience, and value adds to yourself.*

These two statements indicate a lack of recognition by the ITOs and is therefore described in detail in the next section related to emotional social identity.

5.2.1.5.1 Expectation linked to administration issues

The Focus Group 1 participants expected to be given realistic, feasible and timely itineraries and suggested that flexibility is key when dealing with the ITO's unrealistic or less-than-optimal itineraries.

5.2.1.6 Challenge 6: trends and developments

All the participants identified a combination of challenging trends and developments that hinder the effective functioning of their work. For example, the participants suggested there has been a decline in bus drivers' knowledge over the years and indicated there has been a growing trend toward driver-guiding. The participants also indicated the challenge in dealing with staff shortages, which is confirmed under Challenge 8. Others found the fast-changing technology to promote or conduct their tours online a little overwhelming:

Focus Group 2: *I think one of the challenges facing our industry is the fast pace and the change at which it happens. How the delivery has changed so much over the years, and we are constantly changing… I'm not sure what happens…*

5.2.1.7 Challenge 7: Relationships

The participants had mixed opinions about their relationships with ITOs, bus drivers and culturally diverse groups of all ages. These include groups from diverse cultural

backgrounds and language groups, but also with different travel expectations and travel experiences. It was generally agreed that the slogan "the customer is always right" is not always correct, but that a strong customer focus and problem-solving techniques are imperative. One participant further described a feeling of grief at the end of each tour:

Focus Group 1: *I find that you really can have a wonderful relationship building over a day but as soon as the tour's finished, apart from perhaps a bit of follow up, it's generally a kind of grieving.*

The participants shared stories about traumatic events including having a client dying on a tour whilst still having to foster relationships with the remaining clients, tour leader and coach captain:

Focus Group 1: *Despite the searing 42-degree heat, the tour leader from Germany (with no understanding of Australian temperatures in outback conditions & no knowledge of the terrain) insisted on conducting the walking tour at Palm Valley which includes rough, uneven terrain, and an uphill climb. The German woman died from heat stroke followed by a heart attack on that walk. The coach driver had strongly recommended the escort (tour leader) not to undertake the walk; he was an emotional wreck after the lady died. The escort (tour leader) was merely concerned with fulfilling the itinerary because the walk was included in the itinerary. To have to take this man to the airport, without his wife alive, was the hardest thing I ever had to do as a Professional Tour Guide.*

The analogy "professional tour guides should act like schoolteachers" was widely discussed but not agreed on. However, there was consensus about the challenges when dealing with ITOs:

Focus Group 1: *In 20 years I have only seen one lady (ITO) once to meet me, and some other guides who came to talk to me. Why don't these managers of these business not travel more to Australia and consult with (professional) tour guides?*

The participants had a difference in opinion about sharing of knowledge among their colleagues. A business-owner/tour guide indicated being less prepared to share extensive research, know-how and intellectual property with other members.

The non-business-owner participants were happier to share, with the Victorian-based participants being more inclined to share than interstate members. In terms of the relationship the participants have with the bus drivers/coach captains, the participants hinted there can be a power struggle when younger bus drivers do not know the touring routes stipulated by a professional tour guide on a chartered tour.

5.2.1.8 Challenge 8: working conditions

The quotations below illustrate how Covid-19 has been a challenge from the onset as it has impacted on the professional tour guides' health and safety, remuneration, work prospects and, ultimately, staff retention:

Focus Group 1: *I was still working from Port Melbourne doing full day or half day tours when the Corona virus news was affecting Asian & European countries (in February 2020).*

Participant 8: *The current Covid means there is no work, and they expect us to just sit there and wait. And I actually think there is going to be an issue when business comes back with a lot of people having left the industry because they haven't been able to sustain it.*

Focus Group 2: *Covid will bring up more concerns with health and safety issues when groups are confined to small spaces, even with government regulations in place.*

It was confirmed that this Covid-19 pandemic has seen many professional tour guides leave the tour guiding industry to reschool, go into early retirement or move to industries with a safety network:

Participant 6: *Those who have known the industry may say "There is no money for us in this, we will just leave it". So, we will have this 'brain-drain'.*

The participants further shared stories about working condition challenges that include their casual employment status, the overtime ambiguity, the isolating nature of the job,

the inherent responsibility, the paradox between freedom to be your own boss, but also the need to be available ’24-7’ as well as the 14-hour days:

Focus Group 1: *Being a tour director you are responsible/on call from the moment you start that tour and you pick them up at the airport until the moment you drop them back off at the airport after 14 or 30 days. You are, as part of your role, responsible 24-hours a day so you need to make yourself available with there was a medical incident at night-time so that they can confidently be able to call your room. You don’t get a choice.*

Focus Group 1: *Availability is important, especially on extended tours and especially with foreign or elderly guests. Being a tour guide is virtually being subject to availability around the clock. Language barriers can pose all sorts of potential problems for guests and you are their “security blanket” to fall back on.*

Focus Group 2: *Nobody can be available 24-7. You’re not going to deliver what they want if you’re taking phone calls during the night from your agent overseas and have to be mindful that you’re working for them. So, if you’re on an overland tour and you’re working for them and then, somebody sits in the overseas office, decides to call you at 2am in the morning. You still got to get up at six and deliver things to your client. So, be available at all times during the duration of the workday? Most definitely.*

Focus Group 1: *So, one of my expectations is that when I am doing a 12-hour tour that I will be paid very well for that. You don’t get overtime because you know, you are on an agreed rate. This is an expectation for my status as a professional tour guide.*

5.2.1.9 Challenge 9: no challenges.

A few of the participants suggested they are not experiencing any challenges at all. This can be linked to the self-confidence in their own capabilities, the view that tour guiding is a pre-retirement activity and the fact that they are not seeking recognition by others:

Participant 1: *I talk to members of the Committee, and I can see they are all trying to change things, but it just does not draw me in… I’m in a different space. If I were dependent on my livelihood for this, I probably would be...*

5.2.1.10 Challenge 10: emergent challenges

Two challenges emerged because they relate to participants' unexpected behaviour that deviates from the association's expected professional behaviour. The first participant failed to tell the ITO that a couple had left the tour, assuming that the overseas tour leader would alert the tour operator:

Focus Group 1: *I got kicked off a tour for not telling the tour operator that this couple had dropped out of the tour till two days later.*

The second participant shared stories about slightly adjusting tour itineraries and avoiding writing post-tour reports:

Focus Group 1: *I'm sometimes not very happy: I sneak some of my own itineraries as soon I find out my group's interests and ask them, and usually they all agree because it is not on their itinerary. I don't know if I get in trouble with this, but I enjoy that.*

Focus Group 1: *I never write reports. I only write tour reports when there's an incident or would-be-incident or any accident or if we leave the major itineraries.*

5.3 Objective 2: Emotional aspect of social identity

Objective 2 aims to address the emotional social identity of the professional tour guides based on their sense of belonging and recognition. In stage 2, nine professional tour guides were asked the following questions during the face-to-face interviews:

1) What are your shared values, characteristics, and attitudes you can identify with that makes you belong to the membership group?

2) As a professional tour guide, do you feel recognised by the general public or the other tourism sectors?

3) What would make you feel more recognised as a professional tour guide?

4) The more challenges a group faces, the more personally a member identifies with the group. What is your opinion?

The first question, which related to belonging, resulted in five themes. The first five themes explain why the participants have a sense of belonging to the membership group, with the sixth theme relating to not having a sense of belonging (refer to Figure 5.2). Although this question was only asked during the interviews, the focus group participants nevertheless described a sense of belonging whilst talking about challenges. The second question, although a close-ended yes/no question, nevertheless elicited detailed responses because the participants were eager to share their full perspectives on their sense of recognition by others.

The last question was a theoretical construct pertaining to challenges. Van Knippenberg and Hogg (2003, p. 248) assert that "the more strongly one identifies with the group, the more personally motivated one feels to respond in a group-oriented manner to challenges and threats faced by the group". As this question was expected to give a deeper emotional answer related to potential challenges identifying with the group, it was only asked during the interviews. Brown (2000), Tajfel's esteemed colleague, suggest that Tajfel reasoned that social categorisation is based on the perception of members with common attributes as being more similar to each other within their group which leads to enhanced group identification. For the purpose of this study, the professional tour guides categorise themselves based on perceiving the same challenges which in turn leads them to identify more with the membership group. In 1974, Tajfel ran various experiments with minority groups (a term I have avoided using in this study) and concluded that many of these groups formed their social identity based on social comparison of attributes, positive or negative. In other words, Jewish people who had lived through the war identified with others in similar circumstances, based on the

passive acceptance of the Holocaust challenge. Tajfel posits that group members compare their membership group's attributes to that of another group and if they accept those, they engage based on the emotional significance that the other group offers them (Tajfel, 1974). Robinson (1996) argues that when people discover that they share a common disadvantage, they identify with a common social category and seek to change their collective situation.

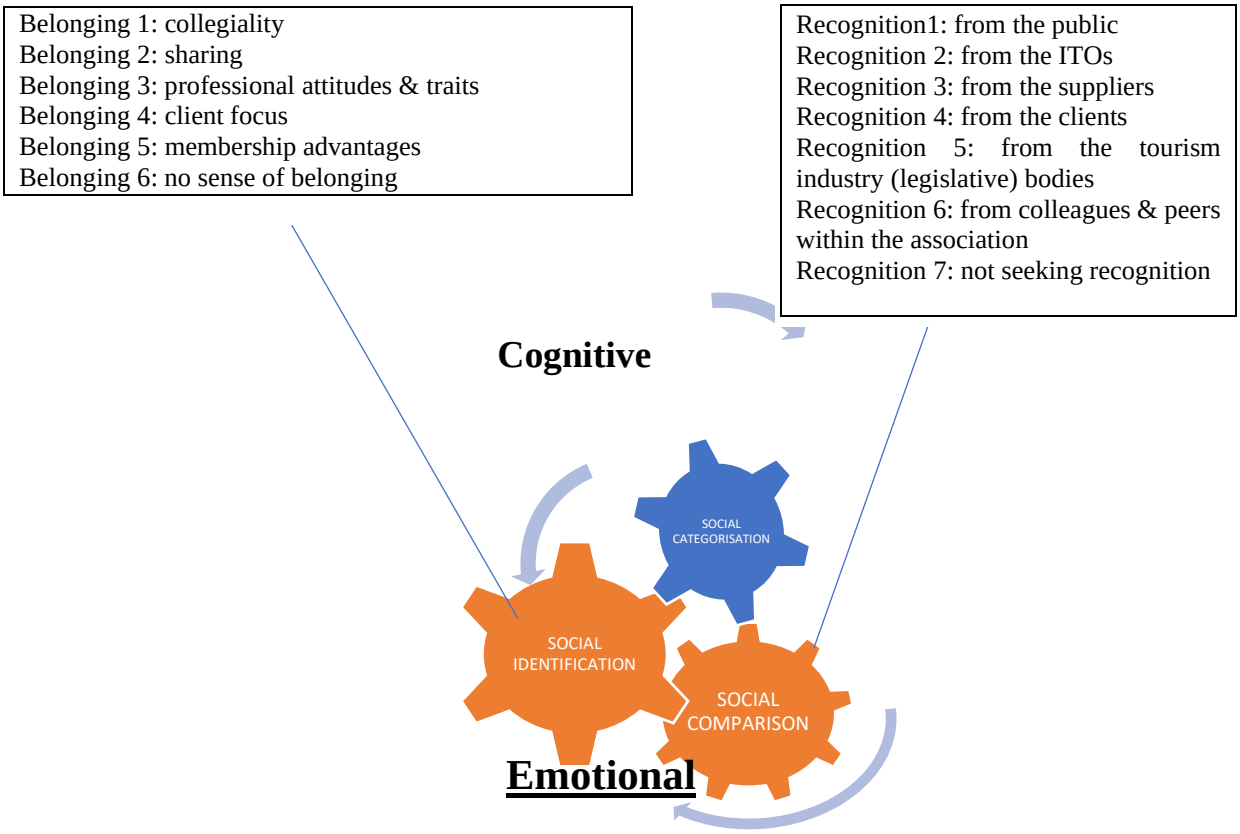


Figure 5.2: Social identification and social comparison components
linked to the emotional aspect of the Social Identity Theory (adapted from Tajfel, 1974)

To understand and explain the professional tour guides' emotional identity, Tajfel's social identification and social comparison notions were used. Tajfel and Turner (1979) believe that social identification is linked to a sense of purpose, meaning, and belonging.

Tajfel (1974, p. 68) proposes that "*social identification* sees every individual strive to achieve a satisfactory concept or image of him or herself". The next section is an overview of the values that make professional tour guides feel like they belong to their 'in-group'. These are presented by theme in section 5.3.1 below.

5.3.1 Belonging

5.3.1.1 Belonging 1: collegiality

All the interviewees agreed they get a sense of belonging because of friendship, camaraderie, and the ability to share accurate skills and knowledge with like-minded people:

Participant 1: *I belong and identify with the people in that group who genuinely want to give good, accurate information on the tours. That sense of meeting other people who do that, sort of drives your own need or want to improve your offering, your accuracy of what you are saying.*

Participant 3: *Yes, I have always identified with the group and that is why I have been on the committee so many times. One of the reasons why I have done the newsletter so I could feed the guides the required information – I am an information junkie so I love collecting that information but I also enjoyed putting it in the newsletter so people can add more and more. The sort of information that people like, particular facts and figures for Americans, and stories about various tourist attractions and stories associated with them... I have loved sharing this with tour guides through these newsletters.*

5.3.1.2 Belonging 2: sharing

The importance of sharing with other members was previously discussed in Challenge 7- relationships:

Participant 1: *It is an ongoing educational journey to be sharing knowledge, skills, and professionalism.*

All participants agreed they belong because they share the same core values, including a passion for sharing knowledge of their city and/or a love of Australia. Professional tour guides also feel like they belong to their 'in-group' because they can share job opportunities:

Participant 2: *I haven't met a professional tour guide that doesn't have the same core values. I have been a member for 5 years.*

Participant 9: *It is because you feel you have some commonality in terms of values, characteristics and attitudes.*

Focus Group 1: *Most (professional) tour guides are happy to share their information and their skills. We just have a pretty good bunch of (professional) tour guides.*

The business-owner participant described in Challenge 7 as being less willing to share intellectual property with other members, nevertheless expressed a sense of belonging based on camaraderie, as well as the connection with the professional attitude and traits of other members.

5.3.1.3 Belonging 3: professional attitude and traits

Most interviewees described other professional tour guides as being outgoing, engaging personalities that can interact with people, but also communicate accurate information. Others described each other as good story tellers. The interviewees further portrayed each other as passionate, enthusiastic individuals who enjoy what they do, who have high ethical professional standards, have a leader-group builder-people person and entertainer personality. They connected these member values to the overall value of belonging to the 'in-group':

Participant 9: *The membership gives you more credibility that you are a good tour guide because you belong to an association. I think that's important.*

Participant 1: *I think they've got to be engaging, they've got to be good storytellers, come across as credible and not blasé… and if I'm looking for a tour guide, I need somebody who is very organised, I need to know that they are on top of what we got we've got to do. And that it won't be just sort of waffling on – there has to be some professionalism in the sense that the tour is structured so it does not feel too rushed, nor too much dragging on….*

However, participants conceded that some professional tour guides (not necessarily members) do not possess the same professional attitude and traits:

Participant 5: *I have met colleagues; I call them the best sleeping tablets you can have… They drown you in facts and they do not shut up …. Whereas I tell a joke and give people this feeling that they are in good hands, they feel that there is someone who takes care but also give them a clear sign that I am in charge.*

Participant 1: *I've been on couple of walking tours: the tour guide was a really good storyteller, but the stories were not accurate.*

5.3.1.3.1 Expectations of themselves and of the membership association

The participants described their clear self-imposed expectations about the ways to portray a professional image through dress code, performance and setting high standards:

Participant 1: *I almost double-check every fact from two different directions before I include that in what I talk about. I feel I set high expectations and mostly achieve or exceed those. If not, I try and learn what I could do differently or better next time.*

The participants, as members of a tour guiding membership group, also expect their association to represent them more assertively across diverse topics:

Participant 3: *I would like to see the membership more political – perhaps be a force so that they (the PTGAA) can demand more for the tour guides. Negotiate better conditions for the tour guides instead of the tour guides having to try to do it themselves. Because if the tour guides do not do this, they don't get the jobs. So, we need the association to be more assertive.*

Participant 1: *I expect that they (the PTGAA) represent us in all our issues…*

5.3.1.4 Belonging 4: client focus

The participants all agreed that they are very client-focused:

Participant 1: *We all want guests to be catered for in the best possible way. This requires vast knowledge, skills, professionalism, and understanding of our industry. Which is something we get through the PTGAA.*

5.3.1.5 Belonging 5: membership advantages

All the participants agreed that they feel they belong because of the membership advantages and access to cheaper public liability insurance. The business-owners value extra advantages including the access to other business-owner members as well as the possibility of tapping into employees with emotional intelligence, positivity and a "can-do" attitude:

Participant 3: *It was just lovely to find a group that shared our interests, helped us with our information and gave us further education. For me, who had my own company, I could find people I could employ who had done the tour guide course and who were members and trained tour guides. Just to know that there is an association that looks after the tour guides' interest is lovely. Because we come at the end of the line as far tour guides are concerned… In this industry – everything else seems important, everything is organised and then "oh, we need the tour guide" which is their last thought…*

Participant 6: *The majority of members are individuals and if you are sick, they should be able to count on other members rather than telling the boss you cannot do the job. That's part of the sustainability of the group. That's a challenge of being a tour guide. And how you retain business by having a backup plan which is part of what the PTGAA should be all about.*

Participant 1: *I am being selfish as to what do I want from the association: it's access to information, access to where to find information, and potentially access to other members who can help me with my knowledge base… If there is an expectation of how the public sees me as a tour guide as a member within the association, then I think it makes me extra cognisant of trying to present professionally. This is what a true professional tour guide will give you (rather than a university student who is looking for his next pub money…).*

5.3.1.6 Belonging 6: no sense of belonging

Two of the business-owner participants indicated a certain disconnect with the membership association because of their business-owner status and their perception that the PTGAA does not push tour guiding as a profession hard enough:

Participant 8: *The business-owners would be happy with more business skills: what software are you using to take bookings, or what's your cancellation policy, etc. I am up for finding ways that the group can talk about long-term skills.*

Another participant made a distinction between a sense of belonging to other members (because of the enjoyment of camaraderie with colleagues) and the slight lack of belonging towards the association itself:

Participant 4: *How does the association get effective communication in unprecedented times; how does it value the members, or do they just slip through the cracks: it all goes back to communication. And what is the best way to use the skills of their members? You can identify but you feel a little bit powerless to be able to do something... I feel at times I should be making more contact on a social level in the group. Because we are casual, cross generational, disparate – that are factors that mitigate against us.*

5.3.2 Recognition

Apart from belonging to the 'in-group', Objective 2 also delved into the recognition of professional tour guides by 'out-groups'. The interview participants were therefore asked two specific questions related to recognition (see questions 2 and 3 under heading 5.3 Objective 2: Emotional aspect of social identity). As per Figure 5.2, these two questions revealed seven different themes of recognition by the 'out-groups. Tajfel links recognition to social comparison because he proposes that people construct their own identity based on who they are, but also with whom they are compared (Tajfel, 1974).

The next section relates to how professional tour guides express their sense of recognition by the public, the ITOs, the suppliers, their clients, their colleagues, the membership association, as well as the governing tourism industry bodies.

5.3.2.1 Recognition 1: the public

There was no consensus among the participants whether they felt recognised by the public. While some of the participants felt a complete lack of recognition by the public and even their family and friends, others felt that the well-travelled public increasingly gives them recognition:

Participant 1: *I am not sure how to get better recognition from the public, with the association's budget restraints… Maybe through strengthened relations with the government tourism bodies who say "Yes, that is their logo." and "Yes, they are professional tour guides, and we encourage you to work with them."*

Participant 6: *I think the crash with Puffing Billy does not help us because people don't know the difference between someone's best friend taking the tour because they know the area, or someone who has gone through rigorous police, health, insurance, academic checks, and knowledge… Nobody knows the difference because we get this information on tap. A good example is the Australian bushfires: nobody checked the accuracy…*

5.3.2.2 Recognition 2: the ITOs

There was no consensus on whether professional tour guides feel recognised by the ITOs. Only a few of the participants suggested there is a positive turning point in recognition. In other words, they feel that some ITOs seek out professional tour guides for their professional skills, rather than any 'guide':

Participant 5: *I think more people inside the industry get it now how important a good tour guide is. That a good tour guide makes or breaks a group…*

Nevertheless, most participants indicated that the ITO staff still had very little regard for the role of a professional tour guide:

Participant 7: *The other sectors of tourism seem to generally have very little regard for the role of the (professional) tour guide, yet we are the ones who spend the most time with the guests, and who can make or break their experiences! Using an in-experienced and unqualified 'guide' can be risky business, both from a client satisfaction point of view, as well as in regard to the risk of losing repeat customers. We all want Australia to become the Number 1 must-visit place in the world. For this to happen, we need to take the frontline staff (professional tour guides) and the role they play, much more seriously than what is currently happening.*

The participants felt that credibility was gained through having a listing on the membership association's website and displaying their professional tour guide ID badge whilst at work.

The business-owners also had differing experiences of recognition by ITOs:

Participant 6: *(name ITO withheld) don't choose us for that reason, nor any other ITO; they choose us on our insurance and our reputation.*

5.3.2.3 Recognition 3: the suppliers

The participants had different perspectives on their sense of recognition by the various suppliers they work with. Whereas some of the participants felt recognised because of their badge and professional demeanour, others felt at times completely overlooked. The business-owners also did not feel recognised by suppliers:

Participant 8: *(Name of supplier withheld) was terrible: if you did not invoice within a certain amount of time; you would not be entitled to be paid. It is complete disrespect: you are a cog in the wheel.*

Participant 6: *Why restaurants or places don't contact their professional tour guides and say "I want you to come in here for a meal…" It is lack of awareness of the power of the (professional) tour guide. There's no respect. There is no benefit in telling these people and that itself is a problem…*

5.3.2.4 Recognition 4: the clients

The participants did not share the same views about client recognition, with some feeling completely unrecognised whilst others feeling recognised by their clients:

Participant 3: *The general public seem to have a high opinion of a (professional) tour guide because so many Australians travel, and they realise the value of a (professional) tour guide when they tour. When you go back home, you remember the tour guides that gave you a great experience.*

Participant 6: *And our clients say: What else do you do?*

Participant 5: *Most people don't know what it takes to be a guide or become a guide. Maybe the public should be more or better educated, that it is a full profession, that you need proper training and so this definitely would change how they see guides.*

5.3.2.5 Recognition 5: the tourism industry (legislative) bodies

None of the interviewees felt recognised by the tourism industry legislative bodies despite believing that recognition is warranted. The participants feel they add value to the clients' experience by upholding high professional standards. Only one of the participants hinted that compulsory accreditation by such industry bodies would be advantageous to raise the level of professionalism in tour guiding.

The business-owners were very clear about the lack of recognition by the tourism industry legislative bodies:

Participant 3: *Whether they realise or not, I feel frustrated that the industry bodies don't realise how important the (professional) tour guide is to the enjoyment of the city.*

Participant 7: *The legislators have not even thought about professional tour guides or guiding. We are not mentioned, probably because we are not a big enough industry group – or maybe because we work as individuals, and therefore often can be seen as a fragmented group of guiding organisations in several states. We lack sufficient co-ordination to have a voice where it matters.*

Participant 8: *No, they do not respect their human capital. There is no respect from people that we believe to be important in our industry. Tourism Victoria mentored me to get my business international-ready. They used to have a man who was there for a long time, and he would call me roughly every month or two and say "Hi. Let's catch up for coffee. What are you doing?" That was amazing! But then he was replaced by somebody and I couldn't even get call back from her... I was getting very frustrated and then one day she said "Listen, I don't have the luxury of what he did. I am now doing what three people used to do. My struggle is to get time to call you back. And I can't give you that personal service that you used to get because the funding is just not there." And that's when I kind of just gave up on Tourism Victoria in terms of any reliance…There's no respect by the employers like Tourism Australia or the City of Melbourne.*

5.3.2.6 Recognition 6: colleagues & association

All the participants agreed they felt recognised by their peers and the membership association:

Participant 2: *The PTGAA meets my expectations. Even though we often work autonomously, it is good to have (name PTGAA President withheld) and the other guides for advice.*

5.3.2.7 Recognition 7: not seeking recognition

Two of the participants suggested they do not seek recognition because of their sense of self or because tour guiding is just one of the jobs they hold:

Participant 4: *Do I need to be recognised? Probably not and again, this is probably an age factor that when I do not get work, I am not in a dire financial situation. It is a craft, a love, so that takes out the need to have to climb the ladder. Does it feed my ego? Absolutely. I am very comfortable in my own skin as far as being a professional tour guide.*

5.4 Overview of the study participants' profile

Tajfel's eminent colleague, Turner (1975), suggests that the various social contexts must be considered when analysing a group member's social identity. Brown (2020) affirms that the Social Identity Theory can be applied to a broad range of contexts.

Within this study, each participant's tour guiding context is somewhat different. There are professional tour guides who are conducting day tours for groups, half to full day walking tours or bike tours to free independent travellers (FITs), virtual tours to overseas clients or extended overland tours to larger overseas groups. There are also the driver-guides offering tours to smaller groups or a more bespoke clientele. Moreover, a few of the participants are business-owners/tour operators whilst working as professional tour guides themselves when required. Due to the outbreak of the Covid-19 pandemic, some of the participants have taken steps to leave the tour guiding industry to retrain or to retire. Because they are still active members, they were allowed to participate in this study.

Section 3.2.1 in Chapter 3 gives a detailed overview of the contextual background of the participants of this membership 'in-group':

- Only four of the participants do not hold any academic qualifications, with the remainder having completed Certificate IV level to Doctorates (refer to Figure 3.3).
- Many participants also completed a relevant tour guiding qualification including Certificates in Wine Making, Certificates II, III or IV in Tourism, including Tour Guiding, specialist Kakadu and Uluru Kata Tjuta National Parks accreditation, Contiki training, and Export Ready training (refer to Figure 3.4).
- The majority of participants are above 55 years of age (refer to Figure 3.5).
- 56% of the overall members of the PTGAA are females and 44% males (refer to Figure 3.6).
- The participants' membership durations and different employment status are testament to their different membership context (refer to Figures 3.7 & 5.3).

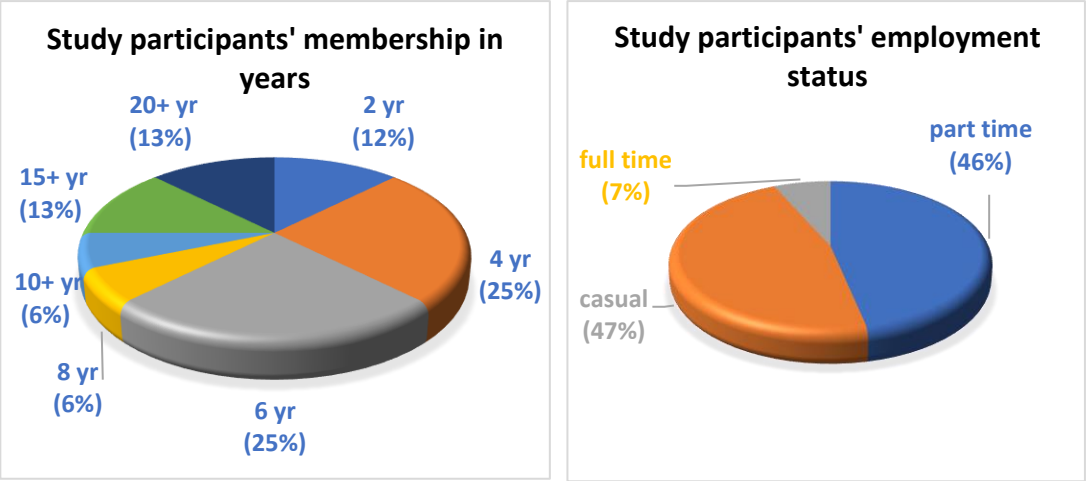


Figure 5.3: profile and employment status of the participants

Note: Of the 19 participants, two chose not to divulge any personal information.

- The participants' employment status is rarely full time (refer to Figures 3.8 & 5.3)
- The majority of participants only utilise one language whilst taking a tour (refer to Figure 3.9).
- More than half of the participants attend at least 4-5 workshops a year (refer to Figure 3.10)

5.5 Chapter summary

This chapter's results are presented in the sequence of the study's two objectives. It starts with Objective 1 challenges and expectations at the core of the professional tour guides' cognitive social identity, followed by Objective 2 sense of belonging and recognition at the core of the professional tour guides' emotional social identity. Each theme is illustrated by verbatim quotations that correspond with these objectives and the overall research question. The next chapter, Chapter 6, connects the Social Identity Theory constructs to these results with the aim of composing a unique social identity framework for Australian professional tour guides.

CHAPTER 6: DISCUSSION

This chapter starts with an overview of the study purpose, followed by a discussion of the findings in line with this study's two main objectives. The Social Identity Theory proposes that individuals are influenced by their group membership when they categorise themselves cognitively, which in turn influences how they behave emotionally (Tajfel et al., 1971). The study's findings highlight the specific mutual link between professional tour guides' cognitive and emotional social identity based on their strong sense of belonging. A unique social identity framework explains how Australian professional tour guides construct their own social identity.

6.1 Study purpose

The major focus of this study is: "How do Australia's professional tour guides see their social identity as members of a professional tour guiding association?" Identity is a hard to describe term as it can encompass many different facets including age, gender, race, sexual orientation, religious affiliation, membership association, etc. Identity is "the traits, characteristics, social relations, roles and social group memberships that define who one is" (Oyserman et al., 2012, p. 69). Falk (2016) suggests that each person possesses many identities which are shaped by their collective personal experiences. Burke (2004, p.5) describes identity as "sets of meanings people hold for themselves that define what it means to be who they are as persons, as role occupants, and as group members" "Identity matters" is the first chapter of Jenkins' book (2014) in which he suggests that we take our identity for granted. Sometimes, our identity is influenced by others and we have little ability to change that. Jenkins (2014) links identity to

categorisation: as members sign up to belong to certain associations or organisations, they are categorised. Turner (1981) suggests that people cognitively use social categorisation to organise themselves and make sense of the world around them. According to Turner (1981), this categorisation is an automatic process. In this instance, professional tour guides signing up as members of the Professional Tour Guide Association of Australia (PTGAA) are categorised as being professional guides who have obtained a number of due diligence processes including meeting a minimum level of educational and/or experience criteria in the field. Moreover, members must also abide by the association's Code of Conduct, pay public liability insurance and an annual membership fee, maintain their senior First Aid status, and attend regular professional developments.

This thesis uses the fundamentals of Tajfel's (1981) Social Identity Theory because the theory advances that individuals' social identity is formed based on their membership within social groups. Furthermore, the Social identity Theory was also chosen as it allows to connect "the knowledge of membership of a social group together with the emotional significance attached to that membership" (Tajfel & Turner, 1979). By combining the cognitive and emotional perspectives of Australian professional tour guides who participated in this study to Tajfel's theoretical framework, their social identity could be explored.

As suggested in Chapter 1, anecdotal evidence suggests Australia's professional tour guides feel neglected because their challenges and expectations are not addressed. This feeling of neglect influences their social identity emotionally in terms of how they feel recognised by others, based on the strength of the sense of belonging to their

membership group. This is consistent with overseas literature that describes tour guides as the "Cinderellas of the industry: attractive, useful and often neglected" (Mak et al. 2011; Irigüler & Güler, 2016; Tsegaw & Teressa, 2017). This qualitative study has gathered the opinions and views of Australia's professional tour guides to delve deep into their social identity. Objective 1 explored and helped to understand professional tour guides' cognitive social identity based on challenges they experience and expectations they hold. Objective 2 assessed professional tour guides' ensuing emotional identity related to their sense of belonging and recognition. This chapter is therefore divided into two sections that connect the above two objectives. The discussion on challenges and expectations in the following section either confirm, enhance or contrast Tajfel's social categorisation notions.

6.2 Cognitive aspect of social identity

As can be seen in Figure 6.1, the three components of an individual's social identity are represented by cogs, not unlike those found in a watch that function in tandem with one another. Tajfel referred to his Social Identity Theory as a "conceptual three-legged tripod" (Turner & Reynolds, 1979, p.16).

The first component of this three-legged tripod, *social categorisation*, sees people constructing meaning of their environment through cognitively processing certain attributes (Abrams & Hogg, 2011; Tajfel & Turner, 1986). Individuals perceive their 'in-group' attributes as different to those of the 'out-group(s)' and the total of these attributes is the social category that individuals use to create their own social identity (Tajfel & Turner, 1986).

Tajfel suggests that "the social identities are relational and comparative" (Tajfel & Turner, 1986, p.16). In this study, challenges and expectations are the fabric of the professional tour guides' social categorisation. As revealed in Chapter 5, the majority of professional tour guides in this study collectively share ten challenges and six expectations, and this is the basis of their social categorisation. This is how members of this professional tour guiding membership group can define themselves and compare themselves to other categories. The Social Identity framework further allows a social comparison to another group; the "we" versus the "them". What this implies for this study is that Australian professional tour guides identify with themselves when comparing themselves to unprofessional 'guides'. Professional tour guides know that the 'out-groups' do not distinguish between professional tour guides and 'guides'. The term 'guides' is a pejorative reference used by professional tour guides and is detailed throughout these discussions.

What can also be seen in Figure 6.1 is that the professional tour guides' challenges, with the exception of 'emergent challenges', are externally generated and four of their challenges are directly connected to four expectations.

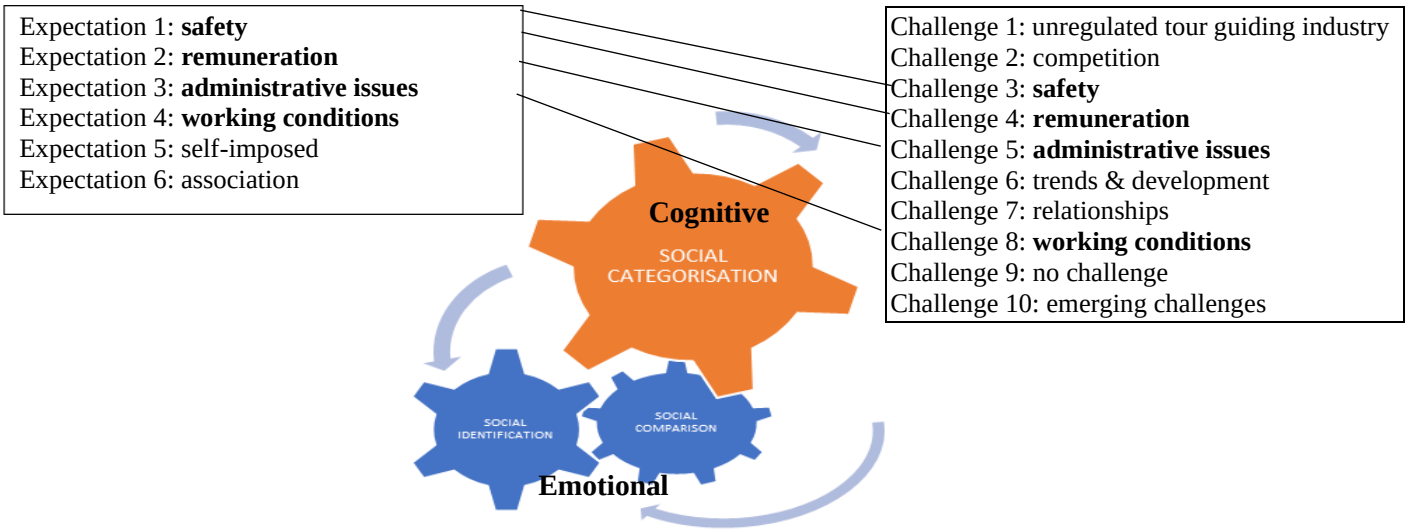


Figure 6.1: Connection between expectations and challenges, attributes of the professional tour guides' social categorisation (adapted from Tajfel, 1974)

6.2.1 Challenges

According to Tajfel (1974), members identify with a group when they acknowledge they share common attributes. The professional tour guides share the same challenges and acknowledge that Australia's unregulated tour guiding industry is the overall challenge at the core of the other challenges (refer to Figure 6.2).

Australia currently has a tour guiding industry with various levels of professionalism. Australia's three distinct classifications within the tour guiding industry were described in detail in Chapter 3 (Figure 3.1). Professional tour guides fall within the government-unregulated tour guiding classification (Classification 2) and this lies at the core of their challenges. The fact that professional tour guides continue to remain unregulated, despite their due diligence processes they undertake voluntarily, influences how they see themselves in comparison to 'guides'. These 'guides' are allowed to work without any due diligence processes within the same Category 2.

Interestingly, professional tour guides do not compare themselves with professionals working in the government-regulated tour guiding classification for the reason that due diligence processes have been met by those working in Classifications 1 and 3. This situation influences how professional tour guides interact with each other, but also, what binds them together as a cohesive membership group. Professional tour guides value their professional due diligence processes but acknowledge that these processes are not always recognised. Ponting et al. (2010) describe the arbitrary, poorly defined use of the term "professional" typified by an absence of sound theoretical and empirical foundations among Australia's eco-tourism guides. In this study, professional tour guides feel clear rules and regulations relating to professional standards within their Classification 2 would alleviate all their other challenges.

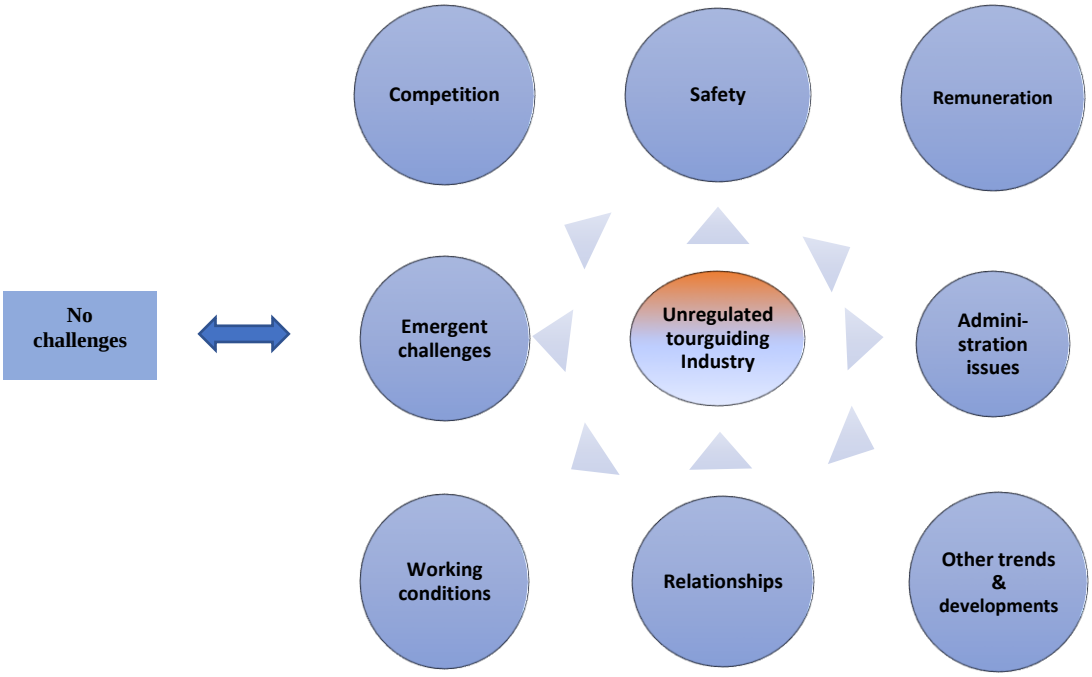


Figure 6.2: Professional tour guides' challenges through the lens of Australia's unregulated tour guiding industry

According to the participants, all the external challenges stem from the unregulated nature of their unregulated Australian tour guiding industry (refer to Table 3.1). The acknowledgment of having disparities in professional standards creates frustration, reflecting Tajfel's view (1974, p. 66) that "out-group attitudes can create frustration in certain social contexts". This study's finding is confirmed in an overseas study of licensed Portuguese professional tour guides that suggest licensed guides feel undervalued in terms of being mistreated and disrespected in a deregulated environment (Brito, 2020).

The participants lament these disparities in professional standards because they undergo rigorous police checks, obtain a regular Senior First Aid Certificate, take out costly public liability insurance, undergo academic checks and complete regular knowledge training to become a member of a professional tour guiding association. The fact that this voluntary acquisition of professional standards is not recognised by their employers (ITOs) or the tourism organisations creates frustration:

Participant 3: *Maybe professional tour guides are more highly rated and recognised overseas because they require to do a formal degree where in Australia anyone who wants to do a course can become a 'guide' even when they don't have what it takes…*

Participant 7: *We, professional tour guides, are giving Inbound and Outbound Agencies a level of safety in the sense that we have our public liability insurance, we have been assessed, we are trained and we have a have a minimum level of skills and knowledge. I just don't get why we're not being valued…*

As can further be seen in Figure 6.2, professional tour guides are challenged by two types of competition. According to the participants, direct competition comes from

online tour guiding platforms, 'bored housewives' or 'someone's best friend' who feels they know their local area, as well as individuals who wish to be a 'guide' without any qualifications, insurance or licenses. Additionally, professional tour guides suggest that indirect competition is linked to Australia's high cost of living because potential clients opt to go to cheaper destinations that have accredited tour guides. Again, it is important to note these participants do not view specialist guides, in-house trained tour guides, nor members of other tour guiding associations as direct competition, nor do they make disparaging comments about these other classifications. This finding is in partial contrast to Billig and Tajfel (1973, p. 27) who state, "that groups discriminate against those assigned to another category". Tajfel's studies in discrimination were based on his own experience during the Holocaust period. As a prisoner of war, Tajfel had to deal with the Nazis' extreme and unjust treatment of different categories of European Jews, Roman gypsies and others. The current study's findings suggest the professional tour guides do not discriminate against tour guides who act in a professional manner, irrespective of their membership status. Rather, the findings indicate that professional tour guides have an issue with the tour guiding industry's inconsistency in professional due diligence requirements.

Group members have sets of interrelated attributes that can capture similarities within the 'in-group' but also makes them stand aside from the 'out-groups' (Brown, 2020; Tajfel, 1974). The findings affirm Tajfel's (1978) view that members prefer *positive distinctiveness* that sees them recognised and presented in a positive light. The participants strive to positively distinguish themselves from 'guides' by implementing the membership's forementioned due diligences processes including regular training.

This study's positive distinctiveness as trained professional tour guides is consistent with a study by Pawlicz (2013) that accentuates the need for competency-based training that focuses on theoretical and practical skill development as well as people skills. The need for comprehensive course content in tour guiding training is also confirmed by Samarathunga and Jayathilake (2018) and Tsegaw and Teressa (2017). At the same time, the current lack of training by Australian 'guides' may be due to the guides' own unawareness of or lack of access to training or a membership organisation, the ITOs lack of adequate training, or the absence of transfer of knowledge between staff members; all of which can lead to unethical practices (Weiler & Black, 2015).

As previously suggested, members are required to pay public liability insurance and arrange for relevant licenses. Interestingly, when a driver-guide stated the cost of specific licenses, it was mentioned in the context of confirming his due diligence safety procedures, rather than focusing on the cost of such licenses. However, some participants proposed that the cost of membership and various licenses can be too onerous for prospective members and may be the reason for the relative low membership numbers. These participants further suggested that membership numbers are influenced by an unregulated tour guiding industry that does not require individuals to have proof of membership or licenses.

Participants were more focused on describing the challenge of dealing with online platforms or 'guides' because those impact on the safety of unwitting clients by taking out limited public liability insurance of up to $1,000 or no insurance at all. The participants feel this safety challenge is not addressed by ITOs or tourism industry legislators, which frustrates them greatly and makes them concerned for their clients.

Furthermore, following each well-publicised accident with a ‘guide’, professional tour guides are concerned about the long-term implications on their reputation because they realise that the public do not know who caused such accidents. Furthermore, they indicated that the public does not know the difference between a ‘guide’ and a ‘professional tour guide’. Professional tour guides know they are socially categorised by others, although they prefer not to be categorised in the same way as ‘guides’, because of their very distinct due diligence standards.

At the same time, some of the study’s findings are in contrast to Tajfel’s (1978) notion that members present themselves in a positive light. An example is that not all participants agreed that all tour guides, whether members or not, share the same professional attitude and positive distinctiveness. Some participants described a few colleagues in less glowing terms because they deliver inaccurate information, or because of their poor presentation skills. Such finding is confirmed by Farrugia et al. (2020) who describe a tour guide as Sophisticated, Memorable, Adaptable, Reliable and Taught (SMART) whilst acknowledging that these attributes are often missing.

The professional tour guides are also challenged by low remuneration, non-payment of superannuation and overtime, commission-taking by bus drivers, or lack of recognition of seniority in comparison to new ‘guides’ who are paid equal rates. Interestingly, none of the participants explicitly mentioned the need for a specific industry award. Similar remuneration challenges have been described in overseas tour guiding studies by Melubo and Buzinde (2016) and Orde (2012). Ababneh (2017) and Ababneh et al. (2020) describe the challenges that include high insurance, unpredictable income as well as job anxiety.

Furthermore, the professional tour guides face an array of administrative challenges such as working with poorly planned, unrealistic, unfeasible itineraries and dealing with unread tour reports. They further described a historical trend that sees a decline in bus driver/coach captain knowledge and the growth of driver-guiding.

As can further be seen in Figure 6.2, challenging working conditions relate to their casual employment status, the isolating nature of the job, the inherent responsibility, the expectation of ’24-7’ availability, and long working days that include ambiguity about overtime.

Some of the participants find the sharing of knowledge among colleagues (and also with their coach captain) a challenge. The participants are further challenged by chronic staff shortages among professional tour guides, especially bilingual or multilingual members. The findings also suggest that the Covid-19 pandemic is heavily impacting current staff shortages. Tajfel (1971) links group membership and pride together, however, this study’s findings suggest that it is not the lack of pride in their profession that makes some professional tour guides leave the membership group, rather it is the prolonged impact of the Covid 19 pandemic, paired with the challenges discussed above. Although this study indicates how a pandemic can change the context of the professional tour guides’ working environment, staff shortages are not a new phenomenon.

A few participants are further challenged by changes in booking and marketing technologies, whereas others have taken the opportunity to run virtual tours during the pandemic. Such trends confirm Tajfel’s (1981) notion that describes social identity as non-static as it changes over time, in the dynamic social world in which the individuals live.

The participants further described the relationships with 'out-groups' as challenging because they can be emotionally draining (refer to Figure 6.2). For example, they relayed stories involving the unexpected death of a client whilst on tour, asking police to apprehend a knife-wielding, inebriated client, or dealing with an ill patient on the coach whilst being stranded overnight due to major flooding. Such events evoke emotions including stress and trauma for professional tour guides. Stets and Serpe (2013, p. 31) confirm that "identities related to role performance may affect feelings and mental health including stress, anxiety and depression but also influence self-concept and self-esteem". A study by Houge-McKenzie and Raymond (2020) highlights that Australian adventure guides attach similar importance to client and co-workers' relationships because this influences their wellbeing positively or negatively, depending on the nature of the interactions.

As previously suggested, the professional tour guides have a commonality in challenges and expectations, however, this study also shows there is a difference in how each participant perceives these challenges and unmet expectations, and ultimately behaves. This behaviour is described in detail in section 6.4.1 that focuses on the link between the professional tour guides' cognitive and ensuing emotions. Although behaviour is beyond this study's specific focus, there are clear indications of different individual behavioural responses throughout this study. This key finding is in partial contrast to Tajfel's notion of collective group action. Brown (2020, p.7) acknowledges that his former colleague, Tajfel, "failed to properly consider the possibility there could be differences among group members in the centrality of the in-group to their social identity."

Despite the individual behaviour of some participants, there is also evidence of strong intragroup behaviour displayed by the majority of professional tour guides. The link between the participants' individual behaviour and their emotions is further explained in section 6.4.1. Throughout the discourse on challenges, participants display a motivation to improve their situation and gain recognition for their positive distinctiveness, thus reflecting Tajfel's (1982) notion that highly motivated groups react strongly when they are challenged.

The last circle within Figure 6.2 indicates emergent challenges by two of the participants. Their statements were unexpected because they are not deemed standardised professional behaviour that is anticipated of the members of this group. The first participant indicated being removed from a tour because the ITO was not immediately notified when two of the clients left the tour, assuming that the tour leader would take on this task. The second participant preferred not to write tour reports or was comfortable adding stops to a set itinerary. In context, professional tour guides are expected to notify the ITOs immediately when their clients leave a tour, become ill or are accidentally killed. Furthermore, ITOs usually do not allow for professional tour guides to add stops or deviate from set itineraries as it can potentially create problems with clients who compare tours with each other, or coach captains who must adhere to strict driving regulations. This example reflects Tajfel and Turner's notion (1979) that group threats can take place when the group's perceived competence and value is diminished by certain actions. These statements are not included to indicate reckless behaviour, but to suggest that non-adherence to the in-group's professional standards can have a lasting impact on how the ITOs recognise *all* professional tour guides.

In other words, such actions by a select number of members can be linked to a decreased sense of recognition of *all* professional tour guides. Their behaviour may be linked to a simple lack of understanding of the collective professional standards imposed by the membership association or may point at the need for more standardised training. Robinson (1996) suggest that social categorisation is a cognitive process that emphasises experiences in a particular context. An example of this was given by a few participants who said they are not experiencing any challenges which is explained in the third group of participants in the salience section below.

6.2.1.1 Salient social identity

Salience makes one's social identity context dependent, if that identity rests on a larger collective (Hogg et al., 2004; Jacobson & Mustafa, 2019; Turner et al., 2019). Scheepers and Ellemers (2019) state people derive their social identity from the groups they belong to, and the social context determines which part is salient at a given moment. According to Hogg et al. (2007), identities are triggered by specific situations and contextual factors, and influences behaviour and self-conception. The importance of salience is demonstrated in three different contexts because the participants can be divided into three broad groups; business-owners, driver-guides and professional tour guides who consider tour guiding to be a post-career activity.

Firstly, the business-owners categorise themselves slightly differently to the professional tour guides in terms of the nature of the challenges and expectations they have within their business-oriented context. For example, even before the pandemic business-owners suggested they had to deal with the challenge of attracting young and suitably skilled tour guiding staff.

Business-owners also have different expectations of their association membership: obtaining cheaper public liability insurance, guaranteeing consistent professional standards for their employees, having their business represented on the association's website and receiving more business-focused workshops. This broad group of business-owners displays individual behaviour and emotions which is also described in more detail in section 6.4.1 ("Social identity framework for professional tour guides").

Driver-guides find themselves in the second broad group that experiences context-relevant expectations and challenges. For example, driver-guides expect to be compensated for the overtime when cleaning and preparing the vehicle, whereas professional tour guides do not concern themselves with this laborious and often unpaid task. This group of driver-guides is cognitively very aware of their own contextualised challenges and expectations and is also keen to seek more recognition on behalf of the larger membership group.

The third broad group relates to a number of individual professional tour guides who consider tour guiding to be a post-career activity rather than their primary career. In context, 57% of these participants are aged between 55-65 years of age. This indicates that it is not the age of these participants, rather the attitude towards tour guiding in their overall stage of their lifecycle, that hints at salience. This third broad group's attitude also triggers different behaviours in terms of not being motivated to engage in social action towards more recognition. The findings suggest that salience does not influence the participants' sense of social categorisation: all the participants categorise themselves as professional tour guides, despite having slightly different contextual challenges and expectations.

6.2.2 Expectations

During the discourse on challenges, the participants automatically described their expectations, irrespective of whether or not they were asked to divulge these. For example, professional tour guides mainly expect the tourism industry bodies to deal with safety challenges that potentially endanger visitors to Australia. This expectation is very customer-focused and hints at the participants' uneasiness that the larger repercussions for Australia's reputation as a safe country are not being considered.

The participants also expect that ITOs provide a safe working environment, including a safe vehicle (for driver-guides) or a licensed driver (for professional tour guides conducting a tour on a chartered coach). They further expect to be well-remunerated according to seniority and actual hours worked, expect to receive immediate reimbursement of their out-of-pocket expenses as well as cash advances and also expect prompt payment of invoices by the ITOs. They want to be paid superannuation, in accordance with Australian legislation. Furthermore, professional tour guides anticipate receiving realistic, timely and feasible itineraries that include their own practical recommendations.

There are two internally generated expectations that are not linked to any challenges: expectations of the membership group and expectations of themselves as members of the 'in-group'. Firstly, some participants expect the association to be more politically assertive so they can demand more rights, negotiate better conditions and recognition of professional tour guides. Whereas other participants' expectations of the association were less demanding; instead, they were keener to applaud the voluntary work done by the membership President and Committee. At the same time, the participants

acknowledged that a lack of government support and funding hinders this expectation of achieving better recognition of their profession.

Secondly, the participants shared the self-imposed expectation of themselves: to meet the professional due diligence standards set by the membership group, and to a lesser extent, to portray a professional image. Throughout the discourse, the professional tour guides were somehow pragmatic and self-reflective about their situation. For example, participants pondered whether the association explains their professional standards clearly enough to the ITOs and tourism bodies. Remarkably, only one participant reflected in a combination of astonishment and admiration that these professional membership standards are self-imposed and automatically accepted by the professional tour guide members. This is evidence of the juxtaposition between the participants' externally generated challenges and the internally generated expectations that form part of their social identity. It is the professional tour guides' own expectations of professional standards that gives them a positive view of their social identity.

As previously suggested, these expectations are not driven by external government rules or regulations because professional tour guides work in Classification 2 "government-unregulated tour guiding classification". This suggests that they are self-motivated to forge ahead with training and due diligence standards even the more fascinating. Nonetheless, a number of members feel their expectations of the membership group are not always being met. For example, some members described how they had always anticipated to be used as mentors or to receive better intragroup communication and training. They suggested that when their expectations were continually unmet over the years, a slight disconnect to the 'in-group' was created.

The participants' references to training mirrors existing literature that confirms the importance of tour guiding training (Bahang, Wello & Akil, 2018; Ballantyne & Hughes, 2001; Carmody, 2013; Ketema & Eshetie, 2017; Ong, Ryan & McIntosh, 2014; Scaltsa, Nitsiou & Georgaki, 2016; Temizkan & Tokay, 2016; Zammit, 2020). After an in-depth study of the existing literature, there are two conclusions that can be drawn: firstly, that there is a general lack of Australian research related to professional tour guides' challenges and expectations. Secondly, challenges and expectations are not used as attributes of social categorisation because most researchers favour attributes such as age, race, sexual orientation, or religious affiliations to describe how groups socially categorise themselves. This study thus enhances the social categorisation studies by using challenges and expectations as the main attributes of the professional tour guides' cognitive social identity. Tajfel himself did not use these attributes which may be due to his premature death. However, by using the attributes that are relevant to Australian professional tour guides, a broad understanding of how they socially categorise can be obtained. This study's approach is supported by Brown (2020), Tajfel's esteemed colleague, who affirms that the Social Identity Theory can be applied to a broad range of contexts.

6.3 Emotional aspect of social identity

Whereas the previous section explained the professional tour guides' cognitive social identity, this section summarises the emotional aspect of their social identity. Every individual strives to achieve a satisfactory concept or image of himself (Tajfel, 1974, p. 68).

There is congruence between social identification and sense of belonging to a certain group. Where people are able to identify with certain features, norms and attitudes of that group, they have a sense of belonging to that group. This belonging refers to the emotional link and importance group members have to their membership. In this case, the emotional link PTGAA tour guides have to their membership.

Ekinci et al. (2011) suggest that belonging must provide a sense of pride in order for members of a group not to leave that group of like-minded people. This social identification can result in revisitation, recommendation, and destination loyalty. Belonging can also be linked to employment commitment and customer satisfaction, as indirectly highlighted in a Chinese hospitality study by He et al. (2011). Stets and Serpe (2013, p. 31) suggest that "identities related to role performance may affect feelings and mental health including stress, anxiety and depression but also influence self-concept and self-esteem." According to Tajfel and Turner (1986), negative social effects on emotions were not adequately addressed in the individual identity theories. In this study, emotional social identity is based on two aspects: social identification, which is expressed through a sense of belonging, as well as social comparison, which manifests as recognition by others.

The discussions on belonging and recognition in the following section either confirm, enhance or contrast Tajfel's social identification and social comparison notions.

6.3.1 Belonging

Tajfel and Turner (1979) describe social identity as a sense of belonging to the social world. Belonging is linked to s*ocial identification* that indicates that "every individual strives to achieve a satisfactory concept or image of him (sic) or herself" (Tajfel, 1974, p. 68). Wenger (1998, p.145) confirms that social identity is "our ability and our inability to shape the meanings that define our communities and our forms of belonging". What became evident in this study is the importance of belonging to the 'in-group', reflecting Tajfel's (1974) notion that belonging influences members' decisions to remain or leave the membership group (Tajfel, 1974).

In this study, Tajfel and Turner's (1979) notions that a person's social identification is expressed in a sense of belonging, purpose and meaning are confirmed. The findings show that belonging is based on the professional tour guides' collective values of collegiality, sharing of knowledge, high professional standards, strong client focus and membership advantages. Professional tour guides strongly identify with their 'in-group' because of their shared passion for their profession, their city and their country, but also the friendship, camaraderie and respect for each other. In other words, professional tour guides feel like they belong because of their shared outgoing, passionate, enthusiastic and engaging personalities and their love of storytelling. Various studies link story telling methods to adventure guides' emotional wellbeing and creation of meaning in their lives (Bogdan & Lasiński, 2019; Bryon, 2012; Hansen & Mossberg, 2017; Mathisen, 2017). The participants refer to themselves as "professional" which they believe is proof of their knowledge, elevated standards and due diligence processes that set them apart from other 'guides'. This combination of qualities is what makes

them feel like they belong and are accepted within the 'in-group'. The way they perceive themselves can also be described as group prototypical that allows a social group to represent itself based on the subjective representation of their attributes (Robinson, 1996). In contrast, Tajfel's ex-colleague, Turner (Turner et al., 1992) suggests that categories are not defined by fixed prototypes. The specific outcome of this study is that belonging is at the core of the

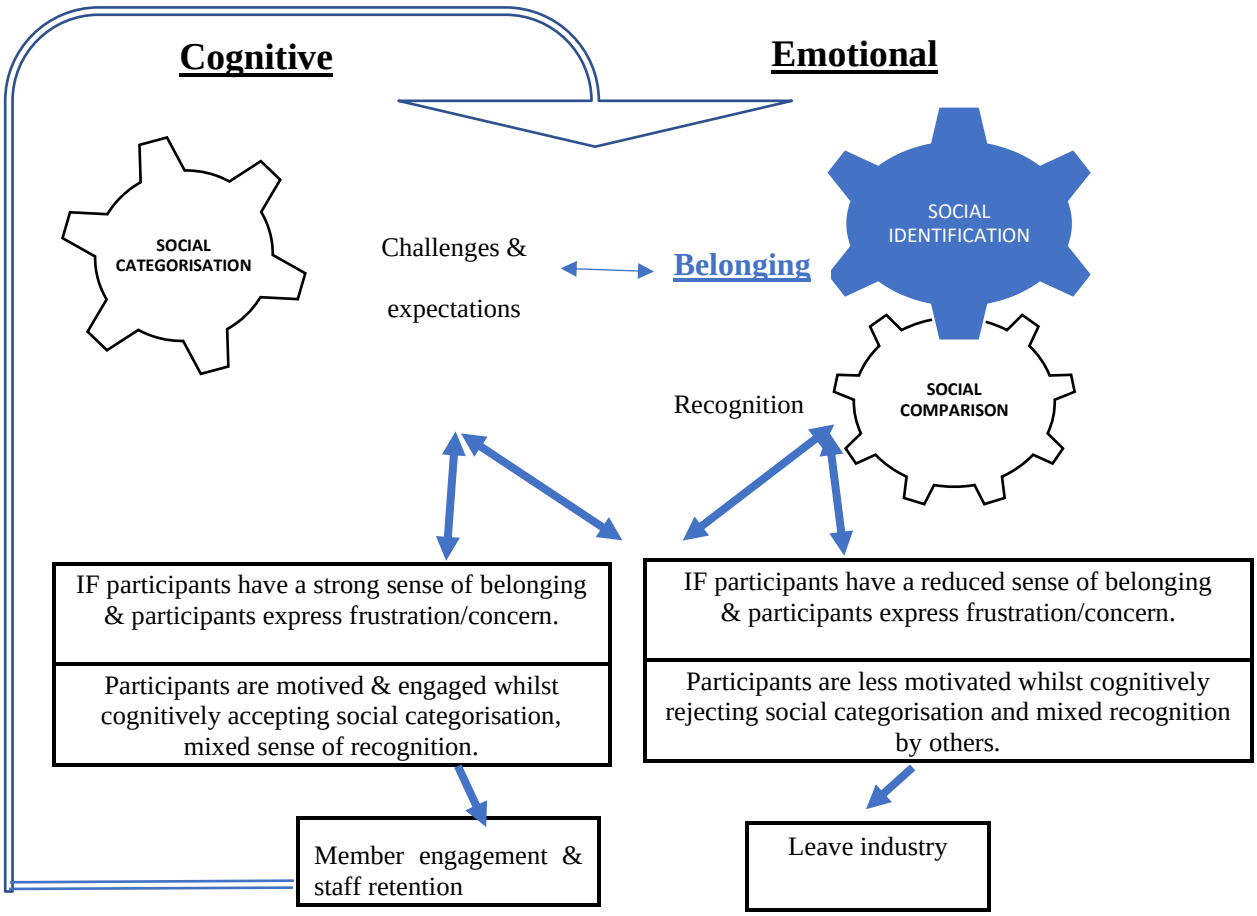


Figure 6.3: Belonging at the core between the professional tour guides' cognitive and emotional social identity (based on study's findings, adapted from Tajfel, 1974)

Figure 6.3 is a model of the specific outcome of this study, with belonging at the core of the professional tour guides' social identity. In this Figure, the professional tour guides' strong sense of belonging is highlighted in blue because it is the only aspect of their emotional identity that triggers a dilemma with respect to member retention. On the one hand, belonging can be so powerful that it influences whether professional tour guides persist with the cognitive aspect of their social identity and stay within their membership association. This is despite the large number of recurring challenges they face, the (sometimes unmet) expectations they hold, the social comparison to 'guides' and the mixed sense of recognition by the various 'out-groups'. This is shown by the large upward arrow on the left of Figure 6.3, which indicates that members who belong, stay, commit to engage and address the challenges, resulting in creating a continuous cycle.

On the other hand, when belonging is slightly decreased, professional tour guides can reject the social categorisation, the social comparison to 'guides' they are so keen to avoid and the mixed sense of recognition by the 'out-groups'. In this study, only few members with a reduced sense of belonging to the 'in-group' are influenced in their decision to leave the profession all together to retrain or retire. This confirms Tajfel's (1981) notion that members with a decreased sense of belonging leave the 'in-group'. Such members opt not to engage in addressing the lack of recognition by the 'out-groups', nor the mounting challenges they face. The missing arrow on the right of Figure 6.3 indicates this broken cycle, clearly proposing a link between lack of belonging, recognition and commitment by group members. However, importantly, the complexity of individual and salient behaviours within the study's group sometimes overrides Tajfel's notion (1981) that individuals with negative emotions leave a group.

In this study, there is strong evidence that members with slightly negative emotions about their 'in-group' still commit to stay and engage, thereby contradicting Tajfel's above notion (1981). This outcome is linked to the strength of the member's sense of belonging. The social identity theory does not explore the possibility of members with a lesser perception of belonging, who nonetheless actively contribute and identify as professional tour guides. In this study, the strong sense of belonging at the core of the professional tour guides' social identity warrants attention as belonging can be linked commitment and positive staffing outcomes. There could be an opportunity for ITOs and tourism industry bodies to foster this sense of belonging among the professional tour guides as this research demonstrates that belonging is linked to engagement and member retention. A shared social identity is created when employees engage and participate in their organisation's social categorisation group, thereby creating organisational benefits (Haslam et al., 2014). This outcome also contradicts Tajfel who indicates that members of a group tend to behave uniformly (Turner, Brown & Tajfel, 1979) because in this study, individual members are more willingly to act independently when they belong to a group with a collective sense of belonging and strong social identity.

The above findings suggest that belonging is a multi-layered emotion that evokes slightly different responses. In this study, belonging to the membership group somehow alters members' perceived lack of recognition by others, resulting in the large majority of members to remain and commit towards professional consistency within their Category (refer to Table 3.1). There is also evidence of members who have always identified strongly with the membership group, who still claim to have a sense of pride and still identify as professional tour guides upon leaving the membership group.

Such actions confirm the notion that belonging can be linked to pride and place in society (Tajfel et al., 1971) as well as social support, or feelings of efficacy (Brown, 2020). An example is when a participant claimed to continue to identify as a professional tour guide despite having taken steps to leave the industry to retrain. Whilst it was previously explained that the professional tour guides are critical of 'guides', they are not of ex-colleagues nor of tour guides working in Categories 1 and 3 (refer Table 3.1). It is important to point out that participants claim not to leave the tour guiding industry because of a decreased sense of belonging, but rather because of a culmination of the pandemic, other mounting challenges as well as the lack of recognition by 'out-groups'. Ex-members can display a lingering sense of pride that attests to the strong internal commitment of the professional tour guides' collective social identity, irrespective of whether they belong to the membership group or not. This key finding is not described by Tajfel as he studied individuals within a group setting, not those who had left the group.

As described in Section 6.2.2 "Expectations", there are a few participants who are experiencing a slight disconnect with the membership group itself. Nevertheless, these participants really value their friendships with like-minded professional members and generally still feel like they belong, albeit in a somewhat reduced capacity. This important finding suggests there can be a difference between sense of belonging to individual members versus belonging to the overall membership group. It is deemed important because these individuals still categorise themselves as professional tour guides and, remarkably, are keen to engage and change the situation within the association and the tourism industry.

This study enhances the limited studies on social identification within a tour guiding context (Dahles, 2002; De la Barre, 2013; Irigüler & Güler, 2016). Nevertheless, social identification is rapidly gaining a place in broader tourism studies as described in Chapter 2: Literature Review (Azmi & Ismail, 2016; Chen et al., 2018; Ekinci et al., 2011; Grappi & Montanari, 2011; Haobin et al., 2014; Liu & Cheng, 2016; Palmer et al., 2013; Zhang et al., 2019). Although these tourism studies focus on belonging and social identification, they fail to delve deeper into constructs of Tajfel's Social Identity Theory to explore the links between the cognitive and emotional aspects of an individual's social identity. Of more relevance is a study focusing on the emotional aspect of tour leaders' identity that concludes that tour leaders who do not identity with their job role experience higher level of emotional dissonance which in turn impacts negatively on their job satisfaction (Torland, 2011).

6.3.2 Recognition

Recognition is linked *social comparison* that proposes that individuals construct their own identity based on who they are, but also with whom they are compared (Tajfel, 1974). Social comparison can only be established after individuals have formed a group in which they can share the same social category perceptions and emotional involvement (Tajfel, 1979). Tajfel's social comparison notions were valuable to interpret the professional tour guides' sense of recognition by others, because throughout the study, the participants made references to 'we' versus 'them', or the 'in-group' versus the 'out-groups'. "Groups are not islands, they become psychologically real only when defined in comparison to other groups" (Hornsey, 2008, p. 207).

In this study, professional tour guides always offer their perspectives of recognition in relation to the general public, clients, ITOs, suppliers or the tourism industry bodies they could be supported, governed and regulated by. Professional tour guides also use social comparison to evaluate themselves with 'guides', resulting in recognition by others. In other words, when the public does not know the distinction between 'guides' and professional tour guides, it affects the participants negatively. However, the participants perceive recognition and ensuing emotions differently, according to the 'out-group' by which they are evaluated.

Firstly, professional tour guides perceive they have a mixed sense of recognition by the public, which affects their emotions accordingly. When the public recognises their careers as vital, then professional tour guides' feel positive. However, when they are not recognised by the public, professional tour guides are frustrated, although remain somehow motivated to clarify the difference with 'guides' in professional standards. An example of this is when accidents between 'guides' and their clients occur (Coggan, 2002; Coroners Court, 2015; Fickling, 2004; McMahon, 2008; Percy, 2018; Worrall & Cowie, 2017). From a theoretical viewpoint, this confirms the fluid interconnection between the various foundational concepts of Tajfel's Social Identity Theory. 'Guides' and individuals with lower professional standards are the basis on which professional tour guides experience social categorisation (the challenge and expectation is how to be differentiated from 'guides') and social comparison (they experience a lack of recognition by others because of this comparison). With each publicised accident, professional tour guides feel their reputation but also their identity is somehow threatened, although they claim that no professional tour guide has ever been involved in such accidents.

Professional tour guides strive for similar recognition as any other tour guiding classification with similar professional standards, as was described in Table 3.1**.** Such findings offer opportunities for researchers to investigate the financial and reputational consequences following accidents by 'guides'.

Despite the participants' constant references to recognition of their professionalism, this study does not focus on professional identity because that focuses on what attributes and values individuals use to construct their identity when performing a role. In contrast, this study focuses on the attributes that *groups* use to construct their identity, as this is the underlying construct of social identity (Lane, 2018).

This study's findings contribute to a limited number of studies describing tour guides' lack of recognition by the public (Li, Chen & Wu, 2012) or poor recognition of tour guides (Lamont, Kennelly & Weiler, 2018). However, neither study refers to professional tour guides nor the ensuing emotional impact of not feeling recognised by 'out-groups'.

Secondly, recognition from the participants' employers was also evaluated. This study found that most of the professional tour guides expressed a lack of recognition by the ITOs, while a few felt a slight shift towards better recognition by some ITOs. Only one participant felt highly recognised by the ITOs and claimed not to face any challenges suggesting a potential link between professional tour guides feeling recognised by ITOs and not experiencing challenges.

This study's findings of recognition by ITOs can enhance current tour guiding literature, including a study by Kuo et al. (2018) who suggest that ITOs receive recognition by loyal customers because of their satisfaction with the tour guide. A study by Ap et al. (2001) linked a lack of recognition and commitment by ITOs to a higher turnover in tour guides, inability to attract quality guides and an overall decline in service quality and professionalism of the tour guiding profession.

Furthermore, professional tour guides always work with a multitude of suppliers ranging from museums, restaurants to attractions, airlines, cruises, and hotels. Notwithstanding, the participants shared mixed perceptions about recognition by such suppliers. Whilst some participants linked positive recognition to their badge and professional demeanour, others described a lack of respect and awareness of the power of the professional tour guide. For example, the business-owner participants suggested that restaurants should invite tour guides for a free meal because tour guides are frequently asked to recommend restaurants to their clients.

Moreover, professional tour guides manage tours for individual clients or tour groups that differ in age, ethnicity, gender, and language backgrounds. As described in Chapter 5 (refer to "5.4 Overview of the study participants' profile), the participants work in various contexts depending on their own language backgrounds, their preferred clientele and their own salient context (refer to different broad groups in "6.2.1.1 Salient social identity"). The different contexts have been at the core of the evolving roles of tour guides. Academic literature initially described tour guides as "pathfinders and mentors" (Cohen, 1985), persons who are less trustworthy (Mossberg, 1995), "cultural mediators" (Yu et al., 2001), "the essential interface between the host destination and

its visitor" (Ap & Wong, 2001), "a person who shepherds tourists and provide them with information about the place they visit…" (Lominé & Edmunds, 2007), "information brokers, controllers of site access and mediators of encounters with host communities, cultures and environments, which puts them in a potentially very powerful position in relation to the sustainable development" (Huang & Weiler, 2010, p. 846).

More recently, tour guides' role descriptions have been put into more formal frameworks (Weiler & Black, 2015). Modlin et al. (2011) introduce the idea of tour guides as "creators of historical empathy". Eco-guides' roles are described as "sustainable influencers" (Huang & Weiler, 2010; Yamada, 2011; Poudel & Nyaupane, 2013; Borges De Lima, 2016). Other studies describe tour guides as "information providers" and "cultural interpreters" (Zerva & Nijkamp, 2016; Látková et al., 2018) or "creators of positive relationships. with guided groups" (Bogdan & Łasiński, 2019). According to Brito (2020), quality guides should be adaptable to the clients' increasing demands, adapt their speech to the clients, be mediators and storytellers with non-verbal language skills and relevant stories. Tour guides play a crucial role in achieving tourism satisfaction (El-Sharkawy, 2015). Zammit (2020) suggests the role of tour guides is much more than helping clients enjoy their tour. Irrespective of these powerful roles, there was no consensus on whether the participants of this study feel recognised by their clients. Most participants suggested that clients who tend to book professional tour guides when travelling overseas, have a good appreciation of the value-add that professional tour guides bring to each tour. In this study, professional tour guides propose they are instrumental in the success of the guided tour because of their practical organisational skills but also their psychological competences when dealing with

clients. The participants are especially keen to stress the professional due diligence processes they voluntarily undertake, which is of benefit to the client's wellbeing. When the study participants feel recognised for the procedures they follow, they expressed positive emotions such as 'laughter', however, when professional tour guides do not feel recognised, they expressed negative emotive words such as 'challenging' or 'frustrated' and immediately offered justifications about the value-add they bring to each tour. Their comments can enhance the tour guiding studies that link tour guides' value-add to intangible benefits (Albayrak, 2018; Borges de Lima, 2016; Bowie & Chang, 2005; Chan et al., 2015; Chang, 2014; Hansen & Mossberg, 2017; Huang & Weiler, 2010; Hwang & Lee, 2019; Sanz-Blas & Buzova, 2016; Tsaur & Teng, 2017; Zerva & Nijkamp, 2016) or tangible benefits (El-Sharkawy, 2015; Mak et al., 2011; Zhang, Mao & Chow, 2004). However, what these studies fail to capture are the tour guides' own perspectives or making the link to the emotional aspect of the tour guides' identity.

Finally, all the participants agreed they felt recognised by their peers but lamented a complete lack of recognition by the tourism industry bodies. As Participant 4 asserted: *We will need to blow our own trumpet otherwise no one else will recognise us*. Most, but not all, were frustrated by this lack of recognition, but how they react and behave is influenced by their own context (as described in "6.2.1.1 Salient social identity"). For example, professional tour guides, expressed being puzzled that tourism organisations did not recognise their efforts to professionalise their tour guiding industry without government funding or support, whereas the business-owners stated that they felt abandoned by the large tourism organisations.

It is compelling to look back in history and understand where this lack of recognition may emanate from. Historically, tour guides in Australia have mostly lacked recognition for the roles they played; famous explorers such as Matthew Flinders (1798, 1801), Thomas Mitchell (1828) and John McDouall Stuart (1858) had fruitful expeditions because of their Aboriginal guides who led them successfully through harsh unchartered territories. Conversely, the explorers Bourke and Wills perished after abandoning their Aboriginal guide during their ill-fated expedition in 1861. These important tour guiding roles were historically not recognised, and the participants stressed that this poor recognition continues today. An example of this are the random surveys that Tourism Australia conducts at various international airports. Such surveys focus on the drivers of tourist satisfaction and the causes of dissatisfaction by international visitors to Australia. International visitors are given the opportunity to evaluate trip attributes, yet there is no such opportunity given to evaluate tour guides, thus ignoring the understanding of the potential value-add of a professional tour guide. Another reason for the tourism industry's lack of recognition of professional tour guides may be attributed to academic literature that links professional tour guides to visitor dissatisfaction. Whilst not contesting this fact, it is important to point out that these studies are based on vastly different environments (Ap & Wong, 2001; Chilembwe & Mweiwa, 2014; DeBeer, Rogerson & Rogerson, 2013; Grabowski & Geng, 2000; Prakash et al., 2011).

Aside from salience that sees participants displaying individual behaviour, there are also exceptions to the general rule of thumb. For example, two of the interviewees suggested they do not seek recognition by the public, their employers or tourism industry bodies but they only seek their clients' smile, positive comment, or a hug at the end of the tour.

These participants are less concerned emotionally by the lack of recognition although are only interested in recognition by their clients.

6.4 Social identity framework

The previous sections (6.2-6.3) are a discussion about the nature of the participants' challenges, expectations, belonging and recognition, presented in line with Tajfel's foundational components (social categorisation, social identification and social comparison). This section introduces the study's unique social identity framework that explains in detail how the professional tour guides' cognitive and emotional aspects are mutually linked. In this study, it was important to understand why professional tour guides see the challenges and expectations the way they do, but also how it makes them feel in terms of belonging to their 'in-group' and in terms of recognition by the 'out-groups'. Hornsey (2008) suggested that the Social Identity theory is the perfect vehicle to explore the interpersonal and intergroup relations.

In this study, the researcher largely agrees with Tajfel's theoretical constructs, however, there are exceptions. In Section 6.3 "Emotional aspects of social identity" it was explained that Tajfel's (1981) notion that individuals with negative emotions leave a group is contested within this study. It also describes how the study's findings contradict Tajfel who indicates that members of a group tend to behave uniformly (Turner, Brown & Tajfel, 1979) because in this study, individual members are more willingly to act independently when they belong to a group with a collective sense of belonging and strong social identity. Section 6.3 also points out some findings that are not explored within Tajfel's experiments including the behaviour of ex-members of a group, or

members with a decreased sense of belonging nevertheless still actively contribute and identify as a member.

In this section, two further notions of Tajfel are contested. Firstly, the notion of a non-conscious sense of belonging (Tajfel, 1973) is contested because the study's participants express a clear sense of belonging tied to very conscious notions that are further explained in greater in this Chapter. The second notion which is partially contested is that of discrimination (Billig & Tajfel, 1973). In this study, professional tour guides do not discriminate against tour guides who act in a professional manner, irrespective of their membership status. Rather, the findings indicate that professional tour guides have an issue with the tour guiding industry's inconsistency in professional due diligence requirements, not the people who fail to implement high standards per sé.

6.4.1 Social identity framework for professional tour guides

Table 6.1 is a unique framework for professional tour guides that gives an overview of the links between the cognitive and emotional aspects of their social identity. The table reflects Tajfel's (1974) notion that social identity results from the combination of an individual's cognition of membership to a social group, together with the emotional significance attached to an 'in-group'. This is supported by views that emotions have a primary importance for cognitive functioning (Davou, 2007).

The top section of Table 6.1 refers to cognition which, in general terms, refers to an individual's perception and rational thinking. In this study, cognition refers to the way professional tour guides perceive and rationalise their challenges and expectations, and this is at the core of their *social categorisation*. Professional tour guides socially categorise themselves based on the shared challenges and expectations, despite their

salience. Social categorisation is how they identify with their membership group. Professional tour guides also cognitively understand what sets them apart from other 'guides' when they describe their positive distinctiveness (Brown, 2020). To these participants, 'professional' means they believe they have elevated knowledge, comply with due diligence processes and standards as well as a professional image. These are all positive attributes used to describe each other and this perception is part of how they define themselves. Social categorisation is often linked to stereotypes (Hogg et al., 2004; Turner et al., 1979). Interestingly, Tajfel described stereotyping as neither 'bad' nor 'good', it is there and presumably serving some purpose in our continuous efforts to simplify the world around us" (Tajfel, 1963, p. 8).

Social categorisation is also linked to "prototyping" that allows individuals to subjectively describe their own attributes (Robinson, 1996), however, I argue that subjectivity is at the very core of every qualitative study. Any qualitative researcher has an ontological and epistemological drive to delve into the rich but subjective perspectives of the participants. This is an acknowledged limitation of qualitative studies, although this limitation can be addressed through sampling and data saturation. This study subscribes to Tajfel's notions that it is more important to describe the professional tour guides' meaning of their world, rather than focusing on whether their descriptions may be construed as 'good' or 'bad'. There is evidence that professional tour guides simply wish to point out what professional standards set them apart from others, rather than being portrayed in a stereotypical or discriminatory way. At the same time, participants are pragmatic and rational enough to acknowledge that there are some tour guides who display lesser standards than others.

Table 6.1: Social identity framework for professional tour guides

Legend: (few): minority of participants' opinions.

COGNITIVE SOCIAL IDENTITY	
CHALLENGES	**EXPECTATIONS**
• Unregulated tour guiding industry • Competition • Safety • Remunerations • Administrative issues • Trends & developments • Working conditions • Relationships with others	• No challenges (few) • Safety • Remunerations • Administrative issues • Self-imposed professional standards • Working conditions (only driver-guides) • Membership group
Social categorisation: *creates frustration yet also hope for recognition of their positive distinctiveness of professional due diligence standards. Evidence of individual behaviour linked to sense of belonging.*	
EMOTIONAL SOCIAL IDENTITY	
BELONGING	**RECOGNITION**
• Collegiality • Client focus • Sharing • Professional traits • Membership advantages • No belonging to association (few)	• Colleagues & peers • Legislative bodies • Public • ITOs • Suppliers • Clients
Social identification: *values linked to belonging and being accepted within their in-group. Strong sense of belonging has strongest impact and triggers motivation and engagement – decreased belonging results in lack of engagement and staff leaving the industry.*	***Social comparison****: mixed or lack of recognition creates frustration as well as motivation to explain their value-add, positive differentiation.*

In this study, there are three broad groups whose different context influences their social identity including business-owners, driver-guides and professional tour guides who consider tour guiding to be a post-career activity. Salience is an important factor within this study because it influences how participants view themselves and how they emotionally deal with their challenges and unmet expectations. For example, the participants who view tour guiding as a post-career activity are much less emotionally impacted or inclined to engage and act. However, when tour guiding is the participants' main occupation, they are more emotionally impacted because it is the recurrence of the same challenges and the same unmet expectations that frustrates them. Irrespective of their salience, participants are only engaged and motivated to act when they are emotionally invested and have a strong sense of belonging, as described in detail below.

The bottom section of Table 6.1 refers to the emotional social identity of professional tour guides. This study described two types of emotions: belonging, which lies at the core of their social identification, and recognition as a manifestation of their social comparison. Individuals have "emotional investments in preserving differentiation between his (sic) own group and others" (Tajfel et al., 1971, p. 134). One of Tajfel's basic premises was that social comparison requires a minimum of two groups to compare themselves. In this study, professional tour guides not only compare themselves to "who they are", but also to "who they are not" (Leonardelli & Toh, 2015), and this is how they make sense of who they are. Professional tour guides are very keen to avoid this social comparison to 'guides' or tour guides who lack the same professional standards.

When participants are compared to such individuals, they are emotionally impacted by the lack of recognition that this comparison brings. In other words, they are frustrated by the fact that the 'out-groups' are not aware of their measures to professionalise the tour guiding industry. After each accident involving a 'guide', they feel that the level of recognition by the public, ITOs and tourism industry bodies is diminished because these media articles do not divulge that 'guides' rather than professional tour guides are involved. The participants claim that none of these accidents have been caused by a professional tour guide member.

A key finding is that a group's sense of recognition and emotions are not concomitant. Despite their mixed sense of recognition that sees most participants frustrated, they nevertheless show an amazing resilience and positive willingness to create change. They are frustrated that the public and other 'out-groups' are not able to differentiate between themselves and 'guides' but acknowledge that marketing techniques can make this distinction difficult. For example, the professional tour guides feel that online tour guiding websites can portray attractive professional images and text, without actually having professional standards and due diligence procedures to reinforce their social media claims. The professional tour guides' combination of frustration and motivation to engage and create change suggests two things: firstly, that professional tour guides possess a remarkable positive identity to combat the negative recognition. Professional tour guides are keen to change the identity that is thrust upon them following each accident. This motivational desire is admirable and hard to rationalise but is at the core of their membership involvement.

Secondly, professional tour guides use their rational thinking (cognitive) rather than their emotions to deal with their situation. An example of this is when the participants relayed how online tour guiding platforms tried to employ them and failed to divulge their $1,000

public liability insurance per client limit. In context, professional tour guides have a $1,000,000 public liability insurance per client limit. Their rational thinking acknowledges that the lack of government support hinders their quest to have a more professional website and, ultimately, a voice to divulge such important positive distinctiveness. Professional tour guides claim they are frustrated because they are very concerned about potential client safety, but also about the fact that clients who book online cannot discern the difference in due diligence standards.

The professional tour guides' strong client-focus is also at the core of their sense of belonging, confirming the fluid interaction between these foundational concepts. The professional tour guides' rational, cognitive side constantly sees participants explaining the nature of their challenges whilst acknowledging and clarifying several reasons for potential lack of recognition by 'out-groups'. For example, driver-guides expand on the various costly vehicle and road licenses they require, whilst acknowledging that clients or ITOs may not know or may not care about the professional efforts they make to maintain and prioritise their clients' safety.

There is no evidence of any of the participants being emotionally irrational during the data collection period; none of the participants asked to get a glass of water or raised their voice in frustration. However, there is evidence of participants being saddened and puzzled by the 'laissez-faire' attitude and complete lack of recognition by tourism industry bodies. The participants are emotionally frustrated that their perceived value-add is not recognised but on the other hand, they are somehow simultaneously motivated to change this perception. In this study, there seems to be no (logical) connection between the participants' perceived sense of recognition and their resulting positive attitudes and behaviour. Tajfel (1974) suggests that a consequence of recognition is that individual members leave the

membership group when not satisfied. However, a study by Tajfel & Turner (2004) concludes that individual members may leave to join another organisation that is more recognised, or stay to gain more positive distinctiveness for the group they are currently in. In this study, the latter seems to be the case. One would assume that when individuals do not feel recognised in a work context, they intuitively act by leaving, however, the reverse is often seen here. An example is that participants remain an association member and look for the best ways to improve the current lack of recognition. Their motivation seems to stem from their strong sense of belonging to their 'in-group'. In general, belonging is an emotion that gives a sense of comfort to people, as is the case with these participants. Tajfel's Social Identity Theory "can, with care, and despite important differences in empathy, quite comfortably be integrated under of the umbrella of a general social identity perspective on group-mediated phenomena in social psychological phenomena" (Robinson & Tajfel, 1996, p. 87).

Studies such as Abrams et al. (1990), Hogg et al., 2004, Tajfel and Turner (1986) link social categorisation to behavioural responses. However, in this study, belonging is the emotion that has the most impact on how the professional tour guides' behave. As described in Chapter 2, Tajfel's early experiments with British high school students indicated that the participants of one group expressed a non-conscious sense of belonging, based on the mere presence of the students in other groups. In contrast, in this study, belonging is based on a very conscious sense of collegiality, client focus, willingness to share knowledge, clear professional traits and image, and access to membership advantages. The participants draw on these strong values and their self-esteem to combat the negative recognition by others.

They remain hopeful for change and motivated to highlight the perceived value-add they bring to their clients, ITOs, their city and the wider tourism industry. When professional tour guides describe each other, they use attributes such as outgoing, passionate, enthusiastic, and engaging. These values make them feel accepted within their 'in-group'. Belonging can be linked to individual intragroup behaviour (Brown, 2020; Hogg & Smith, 2007).

It is worth pointing out that Tajfel's initial focus was on intergroup relations (Tajfel, 1978), but his emphasis was later moved to intragroup relationships within the 'in-group'. The findings suggest that professional tour guides with a strong sense of belonging and strong self-esteem want to act individually, because they feel they belong and because they have pride in their professional standards and image. According to Tajfel (1981, p. 137) "this need to preserve the integrity or self-image is the only motivational assumption that we need to make in order to understand the direction that the search for coherence will take". An example of this is when a participant suggested addressing the issue of superannuation-avoidance by contacting the Australian Taxation Office, in contrast to the other participants who described this situation without taking steps to remedy it. This individual behaviour is directed towards the group's objective of gaining a voice within the larger tourism industry. Such statements support Tajfel and Turner's (1979) notion that suggest members who identify with a group can feel emotionally attached, which in turn influences their ensuing behaviour.

Belonging is very complex. On the one hand, there is evidence that the majority of the participants have a strong sense of belonging resulting in motivation and engagement. These participants are very motivated to ensure that their expectations are met; they expect funding, as well as clear rules and regulations to formally recognise their professional

standards and, ultimately, eliminate poor guiding practices. On the other hand, there is evidence of participants who choose not to act, because they are part of one of the three broad salient groups that have context-specific challenges and expectations. For example, driver-guides are more motivated to demand specific driver-guide public liability insurance from the association, whereas business-owners are motivated to demand workshops on emotional intelligence for their staff members or workshops directly related to business software. There is evidence these salient groups act when it is in their own groups' interest, not necessarily the larger group's interest. The third group relates to members who consider tour guiding as a post-career activity. Although this third broad group acknowledges cognitively, they are experiencing challenges and unmet expectations, they are not interested in social action towards seeking recognition of their profession. Irrespective of whether professional tour guides act individually or not, they all claim to feel accepted to varying degrees within the 'in-group'.

Throughout the discourse, emotions are a combination of frustration versus motivation and hope for recognition. Finally, some of the professional tour guides with a lower sense of belonging can feel that the challenges, unmet expectations, and lack of recognition are too overwhelming, and leave the industry. These instances evidence the psychological, emotional impact of the lowered sense of belonging whilst emphasising the importance of fostering a sense of belonging. Lastly, there are those members who have always felt a very strong sense of belonging and therefore still identify as a professional tour guide after having left the membership association. These three emotional responses are proof of the need to harness belonging in any association.

It could be argued that it is not important to understand how professional tour guides are emotionally affected by their challenges and expectations. To date, no clear attempts have been made to focus on this niche group of Australian professional tour guides, only on other classifications (detailed in Chapter 3, Table 3.1) or visitors. This over-focus on visitors' needs rather than on tour guides' challenges and needs is confirmed in a study by Farrugia et al. (2020). In Australia, government rules and regulations have focused on adventure guides dealing with high-risk activities working such as kayaking, canyoning, mountain climbing (International Standards Organisation, 2014), Chinese tour guides working under the ADS Scheme (Austrade, n.d.) and tour guides working in specific national parks in the Northern Territory (Parks Australia, 2013). Furthermore, rules and regulations relate to eco-guides and tour guides abiding by Queensland's Code of Conduct (Tourism Services Act 2003, Regulation 2003) but not on professional tour guides. How this lack of focus affects Australian professional tour guides is therefore unknown.

It could also be argued there are no apparent issues within the tour guiding industry. However, this study may dispel such assumptions by offering the participants' perspectives about various challenges, especially staff shortages and safety issues. Their perspectives of current safety issues are in direct contrast to Tourism Australia's two strategic aims: firstly, to offer a quality experience to the inbound customers and, secondly, to address long-standing staffing issues (Tourism Australia, 2011). The findings contribute to the paucity in Australian literature because to date, limited attention has been paid to the "voice, experiences, opinions and views that are critical in understanding the tour guiding industry and the life of a tour guide, both professionally and personally" (Weiler & Black, 2015, p.176).

This study further highlights the importance of belonging and raises broader questions that should be addressed: how much time will it take before the professional tour guides' strong sense of belonging no longer equates to a willingness to engage? What will happen if their sense of belonging is not fostered, thus resulting in staff attrition? Finally, how many accidents with 'guides' can Australia tolerate before the consequences impact on its reputation as a safe country? These questions directly align with the argument why it is important to understand the social identity of professional tour guides. This study's findings offer an insight into the potential consequences of ignoring their voice.

CHAPTER 7: CONCLUSION

This final chapter is a reflection on the study's aim, methodology and findings. It offers recommendations for further research before concluding with a brief study summary.

7.1 A reflection on the aim, study methodology and findings

Before I started this thesis, my broad aim was to gather Australian professional tour guides' perspectives so I could understand who they are, what challenges and expectations they have, and how they deal with their sense of recognition and belonging to their membership group. Upon starting my research, I discovered Tajfel's highly influential and widely recognised Social Identity Theory (1974) that allowed me to connect these attributes to the cognitive and emotional aspects of the professional tour guides' social identity. Tajfel labelled his Social Identity Theory "a conceptual three-legged tripod" (Turner & Reynolds, 2010, p. 16) but since his early death, Tajfel's popular theory now includes many new 'legs'. As I had not anticipated encountering so many complex additional notions, I decided to concentrate on Tajfel's original tripod that focuses on three foundational components: social categorisation, social identification and social comparison. This approach worked well to design a unique framework that can have a wider application for volunteering or membership groups who wish to advance their understanding of the members' social identity and ultimately, group behaviour.

The study's two-staged approach and research methodology enabled me to capture the professional tour guides' voice and understand how their collective social identity is formed. This research was nevertheless limited by the small number of participants.

The results relate to 19 professional tour guides; hence they cannot be generalised to the social identity of all tour guides. From the start, I anticipated that it might be too difficult to ask the participants to describe their social identity. Therefore, I showed the participants verb cards as an icebreaker exercise, and this proved to be a very useful data collection tool. With the help of these uniquely devised verb cards, the participants found it easy to give perspectives of their work-related challenges and expectations, sense of recognition and belonging, all attributes of their own context and social identity. The use of such verb cards is therefore recommended as icebreaker exercises for any future research projects as it encourages participants' interaction.

When analysing the data, I found there may be two possible explanations for the 'out-groups' perception of professional tour guides. The first reason may be the muddled confused distinction between the terminology used by the participants themselves: they refer to themselves as 'professional tour guides' when they want to make their positive distinctiveness clear. However, they frequently refer to themselves as 'guides', probably because of the Australian tendency to abbreviate terms. At the same time, the participants use the term 'guides' pejoratively to accentuate the lower professional standards of individuals who lead tours. To the emic person, the difference was clear because of the context in which they presented their perspectives. I nevertheless argue that the participants' use of the term 'guide' generically is confusing for 'out-groups'. If professional tour guides are inconsistent in their reference to this terminology, how can the public be aware of the positive distinctiveness professional tour guides wish to convey? The second reason may have an historical explanation that identifies the historical lack of recognition of tour guides (refer to the historical recognition of tour guides in section 6.3.2 Recognition).

This study's key finding indicates that belonging is the most important motivating factor for professional tour guides to address their challenges, expectations, and lack of recognition. Professional tour guides mostly suggest they feel like they belong to a very cohesive membership group. However, from this study it appears that belonging is somehow something of a pleasant paradox between the participants and the cohesive in-group's sense of belonging. To put this in context, professional tour guides will occasionally overlap their duties during large tourism events, conferences, or a busy cruising season when the size of the event or tours requires multiple tour guides to work together. However, generally, tour guides rarely work together as part of a cohesive team. Nevertheless, these individuals express a strong sense of belonging to the membership group, which makes their cohesive sense of belonging more fascinating because of its slightly contradictory nature. Belonging should be fostered by ITOs and tourism industry bodies because the findings show a link between belonging, staff retention and engagement. Finally, these findings confirm the interconnection between Tajfel's foundational concepts that make up the professional tour guides' social identity.

7.2 Recommendations for further research

Firstly, there is an urgent need to conduct pro-active industry research into the current lack of safety practices and the financial and reputational consequences of unprofessional unethical 'guides' and/or online tour guiding platforms.

Secondly, there is an applied research opportunity to understand the reasons why young adults are not considering tour guiding as a study option towards a long-term professional career, or why older adults are leaving the tour guiding industry.

Finally, there are a multitude of recommendations for further research: comparative research with overseas professional tour guides' belonging to an equivalent membership group or comparative research between professional tour guides and 'guides'. Alternatively, industry research is recommended to focus on the role of professional tour guides as drivers to gauge tourist satisfaction and economic growth.

7.3 Implications for practice

The detailed perspectives of the Australian professional tour guides, as participants of this study, may have the following relevance to the tourism industry:

Firstly, there is an opportunity for ITOs to use this study as a resource to understand the challenges Australian professional tour guides experience. This resource offers easily preventable, practical suggestions by experienced members of the tour guiding association and is therefore recommended for new ITO staff. For example, itinerary planning by new ITO staff can include such recommendations.

Secondly, there is the opportunity to start targeted, mandatory micro credential courses aimed at preventing avoidable accidents and eradicating unethical practices by untrained individuals. This study's findings can become part of the practical training required for new entrants or 'guides' without any professional training or public liability insurance. A partnership between training experts of a professional tour guiding association and government tourism bodies is therefore recommended.

There is also the opportunity for ITOs and governing bodies, who are all acutely aware of the pressing staff shortages, to foster the members' sense of belonging. The findings suggests that the sense of belonging is at the core of keeping the membership active. In

practice, however, government funding for the association's training, networking and running of micro credential courses is recommended to ensure that visitors to Australia get a quality tourism experience by well trained, professional tour guides.

Furthermore, the findings may be relevant to tourism governing bodies who can be made aware of the unethical practices by ITOs. For example, monitoring can be introduced to eradicate issues with non-payment of superannuation or overtime. Moreover, tourism governing bodies can be made aware of the absence of an industry reward for Australian professional tour guides.

The findings relating to unethical practices of 'guides' and online tour guiding platforms can further inform the relevant tourism bodies. For example, monitoring is recommended to ensure adequate public liability insurance, licenses and First Aid processes by 'guides' and online booking platforms are adhered to thus guaranteeing the safety of unwitting tourists, and ultimately, repeat visitation.

Finally, this finding brings along another opportunity: to run a government tourism campaign targeting tourists. For example, the campaign could encourage tourists to enquire about the public liability insurance on offer when booking a tour in Australia.

7.4 Summary

The purpose of this study was to draw attention to a very under-researched area of tour guiding: professional tour guides. This study provides an insight into Australia's professional tour guides' own perspectives of the challenges, expectations, belonging and recognition that make up their social identity. Within this study, professional tour guides claim that they feel their perspectives and roles are being ignored. I hope this study's findings **gives them the voice** they are seeking…

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APPENDICES

Appendix A: focus groups questions

(icebreaker: verb cards)
How would you describe the challenges you have experienced/are currently experiencing as a professional tour guide?
How would you describe the expectations you have as a professional tour guide?

Appendix B: interviews questions

What are your shared values, characteristics and attitudes you can identify with that makes you belong to the membership group?
As a professional tour guide, do you feel recognised by the general public or the other tourism sectors?
What would make you feel more recognised as a professional tour guide?
The more challenges a group faces, the more personally you (as a member) identify with the group. What is your opinion?

Appendix C: advertisement

I WANT TO HEAR YOUR VOICE!

For those who do not know me, my name is Birgitta and I have been a multi-lingual guide and member of the PTGAA for many years. As part of my studies (Master level), I am conducting research into the professional lives of PTGAA tour guides. Whereas research relating to tour guides has mainly come from the perspective of others, this study will gather the perspectives of tour guides. I would love to invite you to talk about your concerns and challenges, expectations, experiences in the field and your relationship vis-à-vis the other tourism sectors. Anecdotal evidence suggests that professional tour guides largely feel ignored within the larger tourism sector... So how do these issues influence your social identity? This is the first time that a social identity study is used in tour guiding research.

I will be conducting a focus group session (1.5 hours) in late July-early August. In September-October, I will run individual interviews (1 hour). No previous experience is needed. All sessions will be using Zoom technology. This is free and easy to use. All sessions will be audio recorded and transcribed. All transcripts will be treated as confidential. It is important to state that pseudonyms will be used but that confidentiality cannot be assured in the focus group due the PTGAA being a small community. You will also be given the opportunity to opt out at any stage.

Although participation is completely voluntary, the outcomes can be of benefit to you all! The study aims to raise awareness, appreciation and recognition of tour guiding as a profession in the tourism and wider community. It allows tourism legislators to respond through renumeration, resources and clear policy commitment. Education providers may adapt their training programs to be industry current in this rapidly changing environment.

If you have been a member of the PTGAA (for a minimum of 2 years), and you want the chance to have your voice heard, please contact me by email before July 20.

Looking forward to your reply!

Kind regards,

Birgitta March

Appendix D: ethics documentation

William Angliss Institute | Specialist centre for foods, tourism, hospitality & events

INFORMED CONSENT FORM
FOCUS GROUP
Project Number: 2020-07-05

Chief Investigator/ Unit Coordinator	Researcher: Birgitta March Principal Supervisor: Dr Kim Williams
Project Title	Giving voices to the professional tour guides: perspectives of their social identity.

I understand the aim of this research study is to gain a deeper understanding of the professional tour guides' social identity in terms of their roles and skill sets, training, challenges and expectations.

I consent to participating in this project, the details of which have been explained to me, and I have been provided with a written Plain Language Statement to retain for my records.

I understand that my participation will involve a focus group and I agree that the results may be used as described in the Plain Language Statement.

I understand that the raw data from this study will be stored electronically at William Angliss Institute and any data stored on computer will be de-identified. This data will be retained for at least 5 years.

I acknowledge that: *(Please tick the box to indicate consent)*

☐ Taking part in this study is voluntary and I am aware that I can withdraw at any time without explanation or prejudice.

☐ I am part of a small community which suggests that identifiability cannot be assured, despite the use of group references (ie. focus group 1 or focus group 2).

☐ I have been a member of the Professional Tour Guide Association of Australia (PTGAA) or similar for a minimum of two years.

(Please tick the box to indicate consent)

I consent to be interviewed during the focus group	☐	**Yes**	☐	**No**
I consent to the focus group session being audio taped	☐	**Yes**	☐	**No**
I consent to the audio being transcribed	☐	**Yes**	☐	**No**

Name:	
Signature:	**Date:**

If you have any concerns regarding the ethical conduct of the study, please contact the Chair of the Research Ethics Committee at ethics@angliss.edu.au

Appendix D: ethics documentation

William Angliss Institute | Specialist centre for foods, tourism, hospitality & events

INFORMED CONSENT FORM
INTERVIEWS

Project Number: 2020-07-05

Chief Investigator/ Unit Coordinator	Researcher: Birgitta March Principal Supervisor: Dr Kim Williams
Project Title	Giving voices to the professional tour guides: perspectives of their social identity.

I understand the aim of this research study is to gain a deeper understanding of the professional tour guides' social identity in terms of the roles and skill sets, sense of belonging, professional image and relationship with the other tourism sectors.

I consent to participating in this project, the details of which have been explained to me, and I have been provided with a written Plain Language Statement to retain for my records.

I understand that my participation will involve an interview and I agree that the results may be used as described in the Plain Language Statement.

I understand that the raw data from this study will be stored electronically at William Angliss Institute and any data stored on computer will be de-identified. This data will be retained for at least 5 years.

I acknowledge that:
(Please tick the box to indicate consent)

☐ I understand that the transcripts will be treated as confidential.

☐ I am part of a small community which suggests that answers may be identifiable, despite the use of pseudonyms

☐ I have been a member of the Professional Tour Guide Association of Australia (PTGAA) or similar for a minimum of two years.

(Please tick the box to indicate consent)

I consent to be interviewed	☐	**Yes**	☐	**No**
I consent for the interview being audio taped	☐	**Yes**	☐	**No**
I consent to the audio being transcribed	☐	**Yes**	☐	**No**

Name:	
Signature:	**Date:**

If you have any concerns regarding the ethical conduct of the study, please contact the Chair of the Research Ethics Committee at ethics@angliss.edu.au

Appendix D: ethics documentation

William Angliss Institute | Specialist centre for foods, tourism, hospitality & events

PLAIN LANGUAGE STATEMENT
FOCUS GROUP 2
Project Number: 2020-07-05

Giving voices to the professional tour guides: perspectives of their social identity

You are invited to participate in a research project which will gather the perspectives of tour guides. Research shows that tour guides' performance has a positive impact on tourist satisfaction. At the same time, it also suggests that there is limited attention given to the voices and opinions of the tour guides. Anecdotal evidence suggests that professional tour guides often feel ignored in the tourism industry, impacting on their identity.

This is a study to explore the tour guides' roles and skills, expectations, commonalities, image and feeling of belonging but also the challenges including lack of work stability, industry award or recognition by the public or wider tourism sectors. This unique case study will gain an understanding of how the current situation impacts on tour guides' social identity. This is the first time that a social identity study is used in tour guiding research.

This project is being conducted by a student researcher, Birgitta March, as part of a Master of Philosophy study at William Angliss Institute under the supervision of Dr. Kim Williams.

If you have a minimum of two-year membership with the PTGAA and are willing to participate in the study, you will be participating in one of two focus groups of approximately 5 tour guides each. This focus group discussion session on Zoom, with your consent, will be audio-taped, and should take approximately 90 minutes of your time. This technology is free to download and easy to use. YOU HAVE BEEN RANDOMLY SELECTED FOR FOCUS GROUP 2 which will be conducted August 18 at 10.30 am. Please note, defamation laws prevent derogatory comments being made about another person if these comments could reveal the person's identity.

Raw data from this study (audio and transcripts) will be stored securely at William Angliss Institute and retained for at least 5 years. After this time, the data may be either destroyed or lodged with a suitable archival repository as per your instructions.

Taking part in this study is completely voluntary and you can withdraw at any time without explanation or prejudice.

The data from this study will be used for a master's thesis, a report for the PTGAA, industry conference presentation and an academic journal. If you would like to be informed of the summary research findings, please contact Birgitta March on birgitta.march@angliss.edu.au. These findings will be available from late February 2021.

If you have any questions about the study, please contact the principal researcher, Dr. Kim Williams (kim.williams@angliss.edu.au).

Please confirm your availability for this focus group by email: Birgitta.march@angliss.edu.au

If you have any concerns regarding the ethical conduct of the study, please contact the Chair of the Research Ethics Committee at ethics@angliss.edu.au

Appendix D: ethics documentation

William Angliss Institute | Specialist centre for foods, tourism, hospitality & events

PLAIN LANGUAGE STATEMENT
INTERVIEWS
Project Number: 2020-07-05

Giving voices to the professional tour guides: perspectives of their social identity

You are invited to participate in a research project which will gather the perspectives of tour guides' social identity. Research shows that tour guides' performance has a positive impact on tourist satisfaction. At the same time, it also suggests that there is limited attention given to the voices and opinions of the tour guides. Anecdotal evidence suggests that professional tour guides often feel ignored in the tourism industry, impacting on their identity.

This is a study to explore the tour guides' roles and skills, expectations, commonalities, image and feeling of belonging to the PTGAA but also the challenges including lack of work stability, industry award or recognition by the public or wider tourism sectors. This unique case study will gain an understanding of how the current situation impacts on tour guides' social identity. This is the first time that a social identity study is used in tour guiding research.

This project is being conducted by a student researcher, Birgitta March, as part of a Master of Philosophy study at William Angliss Institute under the supervision of Dr. Kim Williams.

If you have a a minimum of two-year membership with the PTGAA and are willing to participate in the study, you will be participating in an interview session. The face-to-face session on Zoom, with your consent, will be audio-taped, and should take approximately 60 minutes of your time. This technology is free to download and easy to use. The interviews will be conducted in September or October, at a date and time convenient to you. You will be given the opportunity to review, edit, make omissions for a maximum of two weeks after the interview transcripts have been received. Please note, defamation laws prevent derogatory comments being made about another person if these comments could reveal the person's identity.

Raw data from this study (audio and transcripts) will be stored securely at William Angliss Institute and retained for at least 5 years. After this time, the data may be either destroyed or lodged with a suitable archival repository as per your instructions.

Taking part in this study is completely voluntary and you can withdraw at any time without explanation or prejudice.

The data from this study will be used for a master's thesis, a report for the PTGAA, industry conference presentation and an academic journal. If you would like to be informed of the summary research findings, please contact Birgitta March on birgitta.march@angliss.edu.au. These findings will be available from late February 2021.

If you have any questions about the study, please contact the principal researcher, Dr. Kim Williams (kim.williams@angliss.edu.au).

Further correspondence is to follow.

If you have any concerns regarding the ethical conduct of the study, please contact the Chair of the Research Ethics Committee at ethics@angliss.edu.au

Appendix E: profile questions

Profile survey questions

Please complete the fields below and return to birgitta.march@angliss.edu.au upon completion of your participation in a focus group or interview.

Age	☐18-24 ☐25-35 ☐36-45 ☐46-55 ☐55-65 ☐66+
Gender	☐female ☐ male ☐other
Years of membership	☐ 2 ☐ 4 ☐ 6 ☐ 8 ☐ 10+ ☐ 15+ ☐ 20+
Other (relevant memberships)	_____
Type of tour guide	☐ walking tour guide ☐ tour guide - day tours
(select 1 or more)	☐ museum guide ☐ tour leader – extended tours
	☐ driver guide ☐ owner-operator-guide
	☐ other _____
Occupation	☐ part time ☐ casual ☐ full time
Specify field(s) of education	_____
Tour guiding qualifications	☐ none
	☐ certificate III in tourism, including guiding
	☐ certificate IV in tourism, including guiding
	☐ other: _____
No. of working languages	☐ 1 ☐ 2 ☐ 3 ☐ 4
Approx. PDs attended/year	☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5+