STRANGERS ARE STRANGERS UNTIL THEY MEET

Guiding an abbey in deciding on a target group

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Abstract

Religious heritage sites are facing new issues such as increasing costs. The Abbey Berne, located in Heeswijk-Dinther is no exception. They are concerned with formulating a future vision and want to include possibilities in tourism and recreation as a means to combat the issue of increasing costs. Yet, it is difficult to make a decision. That is why this research provides guidance in the decision-making process using the Analytic Hierarchy Process (AHP). This model allows for input from the stakeholders themselves, thus allowing for discussion and the use of explicit arguments. The goal is to decide on a target group that is most desired by the abbey for tourism and recreation. Results show that privacy, hospitality and economic value are the criteria that receive the highest priority when making a decision. Following this reasoning, religious tourists are the most desired target group. The AHP proves to be a useful tool in guiding a decision-making process. This research suggests re-doing and re-using the model for further decisions the abbey faces.
Summary

This research focuses on a case study; Abbey Berne located in Heeswijk-Dinther. It has reached out to the provincial government of Noord-Brabant for guidance in the process of formulating a future vision. Additionally, the abbey is facing the issue of increasing costs and is searching for possibilities to combat this issue, an issue which is common for religious heritage sites nowadays. Tourism and recreation are potential sources of income. Yet, the abbey must decide on what is important and desirable. Thus, it is crucial to guide the decision-making process, which is what this research entails to do. It guides them in the formulation of what they find important and suitable with regard to tourism and recreation. Deciding on a target group is a first step in this direction.

RESEARCH QUESTION
This research answers the question: *How can Abbey Berne be guided in the process of selecting a target group?*

METHODS
Interviews with other cases provided input as well as validation of several criteria. Sessions with the abbey were also held on numerous occasions to provide input as well as to use and complete the model used, the Analytic Hierarchy Process (AHP). This model quantifies qualitative judgements. Thus, qualitative information from the abbey was quantified in order to use the AHP model.

THEORETICAL FRAMEWORK
The AHP model consists of three layers; the goal (what is to be achieved), criteria (what is important) and alternatives (what are the options). It uses the Saaty set to quantify qualitative judgements. Through a series of pairwise comparisons (first with the criteria and then with the alternatives) the alternative with the highest score is the ‘best’ score. In other words, that is the most desired option.
RESULTS
Results show that privacy, hospitality and economic value are the criteria that have the highest priority when deciding on a target group. Based on this reasoning, religious tourists are the best alternative. Therefore, they are the most desired target group.

CONCLUSION
The AHP model revealed that religious tourists are the most desired target group based on the judgements of the abbey. That is not to say this target group is feasible. In addition, this research recommends re-doing the AHP in a group setting, as well as re-using the AHP for further decisions. The AHP proves a useful tool for guiding complex decision-making processes. It is an incentive for discussion as it allows for clarity of arguments.
Thank you!

Dear readers,

After many (enjoyable) hours of writing my thesis, it is finally complete! And I could not be more proud. Conducting this research was a great joy, especially because it was very important for me to do good for the community. That is, to provide results or methods that can aid the abbey. I believe this research sets a first step in that direction. Of course, it could not have been possible without the willingness of the abbey. They have provided a glimpse into their world and have trusted me to complete my research on their behalf. I honestly hope they find their path. In addition, I want to thank the provincial government of Noord-Brabant, especially the people who have guided me through this process. I consider you all to be my mentors and have learned a great deal from you, not only in regard to this thesis. For that, I am grateful. My supervisor at the Radboud University, Huib Ernste, I thank for his insights and critical reflection. He has encouraged me to be critical and reflexive of my own work while motivating me throughout this entire process. Last, but certainly not least, my family and friends who have had to endure me for these past six months. I thank you for listening and keeping my spirits high.

To all, a great and sincere thank you! You have made this research possible and enjoyable. It represents the final work of my studies Human Geography and has been highly rewarding. It has brought me relevant knowledge for my future career in the government.

- Anne
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1. Introduction

Have you ever been to a monastery or convent? The province of North Brabant (further referred to as Noord-Brabant) used to count approximately 450 convents. Noord-Brabant knows a rich history and heritage, including religious heritage. Heritage does not only consist of buildings but also of stories. Yet heritage sites are increasingly becoming vacant or converted, which is especially the case for religious heritage such as monasteries or churches. Looking at convents alone, approximately 390 out of a total 450 have been converted. It is estimated that of the 30 convents still in (religious) original function, 20 will have to be closed. For these reasons, the provincial government aims to give several of these sites a new chance to ensure their future, either in their existing function or through conversion.

This topic is also of personal interest as I have often found myself in amazement and awe about heritage sites, specifically convents. As a little girl, my grandparents and parents told me about their education through nuns, something which was so unimaginable from my perspective yet immensely appealed to my imagination. Also, the seeming myths and mysteries of convents and other heritage sites sparks imagination. Think of movies such as the Da Vinci Code, or perhaps even Sister Act. Even as a young adult, awe has struck me on several occasions. For example, the immense size of these convent buildings has repeatedly astounded me. Also, the passion with which people refer to convents and the stories they so fondly share, result in a connection with that building and all that it has done for people.

![Figure 1: Provincie Noord-Brabant: Conversion heritage sites](image-url)
This research focuses on one religious heritage site, the Abbey Berne, although its situation is a common one which other religious heritage sites face. This research will proceed by stating its relevance, both scientifically and societally (Chapter 2). Following chapter will discuss the research objective and questions (Chapter 3). Methods for achieving desired results are discussed in the next chapter (Chapter 4). This is done merely to provide context. An extensive literature on two fields, (religious) heritage tourism and city branding, will be provided to gain necessary information (Chapter 5). Following the literature review, a chapter is dedicated to Heeswijk-Dinther, providing information on the area as well as on tourism in the area (Chapter 6). The Analytic Hierarchy Process, which encompasses the theoretical framework, research is explained (Chapter 7). Data collected will be discussed and more importantly analyzed in the next chapter (Chapter 8). Furthermore, results will be discussed (Chapter 9). Several recommendations are provided on the basis of these results (Chapter 10). Finally, the conclusion will provide a brief overview of current research incorporating the results which lead to an answering of the research question (Chapter 11).
2. Relevance

This chapter discusses the relevance of current research. It explores both scientific as well as societal relevance. This research focuses on societal relevance, as the issue emerges from this view. While there is scientific relevance, this is limited to conducting an empirical research.

**SCIENTIFIC RELEVANCE**

The issues that Abbey Berne is facing are not unique. Other heritage institutions, even ones in Heeswijk-Dinther, face the same issue of increasing costs. As a possibility to combat these increasing costs, a concept to attract more visitors is currently under discussion. More specifically, the aim is to decide on the desired target group for tourism and recreation.

This research is empirical, deriving knowledge from experience and experts, using a methodological model as a tool to structure gained knowledge. This research is done on behalf of the abbey and thus only applies to them. It is important to firstly decide in which direction and with what values the abbey wants to move forward. It is in this process that current research can provide relevant and helpful insights. That being said, though this empirical research benefits one case study, the abbey, there are other heritage institutions facing the same issue and seeking similar solutions. Thus, Abbey Berne could strive to become a best practice that other institutions can learn from, sharing findings and perhaps even their selection process if desired.

This research combines insights and knowledge from two relevant fields. Broadly speaking, it combines geography and heritage. These two fields cross each other in terms of spatiality, tourism and identity. Or as Ashworth (2002, p. 14) states: “they (heritage) are not merely products located in space; the place itself is part of the product”. More specifically, current research focuses on the fields of tourism with a special focus on heritage and place marketing and/or branding. These fields are both studied, not only because they are linked, but because together they benefit conceptual development of the abbey. In doing so, it applies concepts such as authenticity. Moreover, it shares the philosophy that selecting a target group is essential. This functions as part of a vision, but also as a building block for more.
SOCIO-RELEVANCE

When referring to the societal relevance of this research, the bottom line is to inform and advise policy makers in the broadest sense, be it civil servants from the provincial government or decision-makers of the abbey. It is to strengthen the abbey in achieving its goal of creating and maintaining a sustainable future vision and guiding the selection process for a target group. Research is relevant for several parties, especially for the abbey. These parties are discussed separately.

- Provincial government Noord-Brabant
  
  In a broader sense, cultural heritage is relevant as it tells stories from the past which form us today. Yet this heritage is increasingly under threat. Therefore, it is of increasing importance to maintain buildings, functions, and stories. One perspective on the preservation of the buildings, functions and stories, is to attract more visitors. Not only because of increasing vacancy, but because of the so-called experience economy we live in nowadays. People are in search of experiences, a current trend in tourism (Pine & Gilmore, 1998). It is important that society, or at least heritage sites that wish to preserve their function, are aware of this and adapt to it.

  Noord-Brabant has a rich culture often referred to as a mosaic, which is of great importance for the regional identity and community. Specifically heritage in Noord-Brabant is spread all across the region, yet has its influence on the knowledge economy by providing for an attractive environment to work and to live. In addition, heritage provides a strong brand which allows for profiling and positioning of businesses and institutions (Provincie Noord-Brabant, 2010). In their agenda, the provincial government states the desire to maintain the soul of these buildings while at the same time ensuring their existence via a function that adds to the knowledge economy (Provincie Noord-Brabant, 2010; Provincie Noord-Brabant, 2015). Yet not only from the vantage point of the knowledge economy, but also in terms of leisure and tourism for example. Heritage has the power to connect and to inspire.

  The provincial government has a classification system of ‘must-need-nice’ to determine relevance and given priority to certain cases. This method evaluates the sites or issues in relation to the stories and history of Noord-Brabant. The province has four story lines that they believe tell the ‘story’ of Noord-Brabant, and must be able to continue to do so for the next 50 years.
The four story lines are Innovative Brabant, Religious Brabant, Governmental Brabant, and Battle of Brabant. Each story knows its ‘musts’, ‘needs’ and ‘nices’. In a nutshell, the ‘musts’ are the flagships of the province, who are unique and essential in telling one of the stories of Brabant. The ‘needs’ are of great relevance to the province, yet are interchangeable with other objects. Finally, the objects classified as ‘nice’ are least relevant for the stories of Brabant. They are interchangeable with many other items. This classification system used by the provincial government is not to say that the needs and the nices are not relevant to the history. It is also not to say that the province will only invest or get involved with the musts. If government intervention is not necessary, it will not be done. This system is merely used as a means to categorize heritage. For current research, the abbey has been classified as a ‘must’ and belongs to the story of Religious Brabant.

In addition to the broader scope and interest the provincial government has in its heritage, it has also developed an investment program. To oversee the icons of Noord-Brabant, the province has created the Erfgoedfabriek (literally translated as the Heritage Factory). It was called to life in 2010 as a development and investment program to ensure iconic heritage sites could be preserved in a new function (Provincie Noord-Brabant, 2016). The Erfgoedfabriek thus invests in the conversion of iconic heritage sites with the aim of creating a sustainable alternative for these buildings and stories. It is important to note that the Erfgoedfabriek only selects cases that are icons, which are vital to the image of the region and are imbedded in one of the storylines of the provincial government. In addition, there must be a desire for conversion. Even though each case is unique and requires its own approach, the common denominator is collaboration. The Erfgoedfabriek works together with partners to create and realize possibilities. The Abbey Berne being a ‘must’ and an icon in part justifies the involvement of the Erfgoedfabriek and clarifies their aims for the abbey. To put differently: both the provincial government as a whole as well as the program Erfgoedfabriek indicate the societal relevance of current research.

- Municipality Bernheze
The municipality of Bernheze has stated clear goals and focus points for the coming years in their vision. On 1 October 2015, three main collaboration themes were named; agriculture, recreation and housing (Buck Consultants International, 2016; Municipality Bernheze, 2016). They clearly state collaboration as a means to an end, not an end in itself. Collaboration is necessary and especially relevant for the theme recreation due to the unrealized potential of the area as a tourist hotspot. The municipality states the linking of icons as a possibility.
The municipality wishes to focus on tourism and recreation by providing incentives for visitors to increase the duration of their stay as well as increase spending as a means of income generation for the area. In their ‘Economische Beleidsnota 2016-2020’ the municipality focuses on four factors: accommodations, attractions, arrangements and acquisition. In these factors, the focus is not necessarily restricted to the area of Bernheze as collaboration with other parties and municipalities is sought.

For the abbey, this entails that the municipality recognizes the importance of creating and maintaining recreational opportunities. In addition, the abbey is one of the important institutions of the area. It must be stated however, that from their vision statement, the municipality prefers recreation in collaboration. What both the area and the abbey have in common is the unrealized potential of recreation.

- Abbey Berne
Specifically focusing on the abbey, at a national level it has been given the status of ‘Algemeen Nut Beogende Instelling’ (ANBI). This means that the abbey meets certain criteria that ensure it acts for the benefit of society. This status is not reserved only for abbeys, any institution meeting the criteria can gain this status. What the ANBI status thus means, in addition to tax benefits, is a label that serves as proof of its societal relevance.

Conclusion
This section has shown that current research incorporates both scientific as well as societal relevance. Scientifically, this research tackles an issue which is spreading across the country and could possibly serve as a best practice. Yet this research is empirical, implying that results are applicable to one case study. In other words, this research draws more heavily on its societal relevance. Societal relevance has many stakeholders, all for which current research is relevant. Not only is it especially in the interest of the abbey to ensure their future, the provincial government also recognizes the importance of this heritage. Research is also relevant for the municipality, though perhaps to a lesser extent, as they aim to focus more on tourism and recreation, a factor that the abbey wants to expand in as well.
3. Research objective and questions

The objective focuses on the case study: Abbey Berne. The abbey wishes to maintain its function in society, albeit adding additional functions. However, it is noticing an increase in costs. Facing this issue, the abbey has reached out to the provincial government for guidance. They seek guidance on two fronts: in a formulation of a future vision and in researching possibilities to increase income and/or decrease costs. Though the guidance can be seen as twofold, in essence they are two sides of the same coin. Finding means to generate more income or decrease costs is useful to discuss only when the case has a vision for their future. This also provides for a certain direction that the abbey desires. Where exactly do they see themselves in five years? What message do they want to convey to society? These are crucial questions and determine in part what means of income are desired.

One possible means of generating more income is attracting visitors. It must be stated that the aim of the abbey is not how to attract more visitors, yet rather how to lower exploitation costs. This research however, aims to investigate possibilities in the field of tourism and recreation that are desirable for the abbey. In doing so, it guides the abbey in the process of formulating a coherent future vision. After all, the target group must be in line with the future vision. It must incorporate this vision and build on its existing function.

As this vision is currently being determined and formulated, it is important to provide guidance in this process. Thus, implying that this research is also a process. It is part of a larger whole. It involves discussions with stakeholders, trying to determine what their desires and needs are. In a first meeting with the abbey, it became evident that there are many creative ideas about ways to attract visitors. What they lack is the choice or the selection. The abbey lacks a decision-making model. Another observation is that a feasibility study for a specific concept is not desirable at this point. For example, one could research the feasibility of opening a restaurant at the abbey. Yet this would imply doing a countless number of feasibility studies, one for every idea the abbey has. Not only do the ideas have a wide range, the abbey also lacks in focus in determining a target group. Because they lack focus on several levels, from the researcher’s perspective, it is more fruitful to firstly discuss criteria and priorities of the abbey as well as who do they wish to attract. This provides direction and input for a concept. One must first decide who they want to attract and why, before moving on to developing concepts. In this way,
when one is ready to develop a concept, it is highly likely that it will suit the needs of the target group and thus be more effective.

To briefly summarize, the first step is to discover the needs of the abbey that they wish to use as criteria. What do they find important? How can these criteria contribute to the decision-making process? The next step is to discover the target audience the abbey wishes to attract. Who do they want to attract? Based on the first step, the setting of criteria, it is easier to determine why certain target groups are more desirable than others. Once this target group is selected, the process of concept development can start. In this way, one can create a concept based on the needs of the target group, in order to enhance the chances that the target group is actually attracted.

This research focuses on the selection process of choosing a target group. In doing so, it forces the abbey to consider its future vision. Thus, research is exploratory and focuses on providing input for the further process of the abbey. The research question is:

*How can Abbey Berne be guided in the process of selecting a target group?*

Thus, this research aims to provide a selection process in choosing a target group. Yet, keep in mind that this is only a first step in ensuring they develop a suitable concept. This research thus explores dimensions that have been relevant to other cases, which might be relevant to the abbey as well. Using general insights from heritage tourism and branding, input can be delivered for further decision-making. This research suggests using the Analytic Hierarchy Process for the decision-making process. It allows for the weighing and prioritizing of multiple criteria. These criteria can be referred to at any stage. They are not only important in determining the desired target group, but also in determining the desired concept.

Several sub-questions that are relevant and provide guidance in answering the overall research question:

- What can be learned from (heritage) tourism?
- What can be learned from place marketing/branding?
- What decision-making model is suitable?
- What can be learned from other cases?
- What criteria do the abbey desire? How important is each criterion?
What are possible target groups? How do they relate to the criteria?
The assumption is that this research will guide the abbey in the direction of a suitable concept by determining the desired target group. It will provide relevant insights from the academic field as well as guide them in this process. To put simply, determining the target group is a first step while the determining of a concept is a second step. This research will focus on the first step.
4. Methodology

This chapter discusses the methodology applied for current research. First, the paradigm will be discussed, followed by the research design.

**INTERPRETATIVE PARADIGM**

This section discusses the interpretive paradigm, exploring its ontology (the study of what is) and epistemology (the study of how we know). Current research can be placed in the category of interpretivism. This hermeneutic tradition developed as a challenge to positivism. It holds that social meaning is created during interaction.

**Ontology**

In the interpretive paradigm, the ontological position is relativism (Scotland, 2012). Relativism, in turn, holds that reality is subjective. It is based on the interpretation of interactions and the social meaning that people assign to their interactions. To put differently, social reality is not viewed as ‘out there’ waiting to be discovered, but instead is relational and subjective (Hesse-Biber & Leavy, 2006). In this case, the researcher is an active participant along with the subjects, in the building of descriptive, exploratory and explanatory knowledge. Collaboration with the members and with the community is crucial in this research as they assign meaning to the desired target group, a new concept and its desirability. Sessions with the abbey and relevant stakeholders exemplify this point.

**Epistemology**

In the interpretive paradigm, the epistemological position is subjectivism. In line with the ontology, subjectivism holds that the world does not exist independently of our knowledge of it (Scotland, 2012). We, human beings, are active in making constructions and attribute it with associations. Meaning is constructed rather than discovered. It also holds that meaning may differ for individuals. Following this line of thought, knowledge is considered to be culturally and historically situated (Scotland, 2012).

It is also noteworthy to shortly state that interpretative theory is often grounded, implying that ideas and patterns are generated from the data rather than preceding it. It also clarifies why research questions are often broad (Scotland, 2012). That is the case in this research as well. It
is up to the stakeholders to decide what is desirable. They thus attribute meaning to certain concepts.

This research is categorized as interpretative, in part because the abbey is going through a process of determining their future vision. In other words, the addition of tourism and recreation is not seen as merely a project to add on, but rather as part of a whole contributing to that future vision. For this reason, the abbey determines what is desirable and what meaning they wish to contribute. It is up to them to decide what message they want to convey through tourism and recreation.

**RESEARCH DESIGN**

Current research falls under the general category of nonexperimental research. More importantly, this research can be categorized as participatory research methods. Firstly, participatory research will be discussed. Secondly, qualitative and quantitative methods are discussed.

*Participatory research*

Participatory research “seeks to democratize research design by studying an issue or phenomenon with the full engagement of those affected by it.” (Clifford, French & Valentine, 2010, p. 141). In other words, collaboration is highly relevant. One of its distinguishing features is the utilization of results to improve the lives of community collaborators. Research is conducted on behalf of other people. Outcomes of the research must thus benefit the community, this is also a commitment the researcher must make. Benmajer (1991, p.160) nicely sums up this key feature of participatory research, stating that research “has an obligation to create social spaces in which people can make meaningful contributions to their own well-being and not serve as objects of investigation”. In this case, the aim of the research is to ensure greater income for the Norbertines in Heeswijk-Dinther. Yet in this process, it is highly important to achieve this according to their needs so that it suits their community and lifestyle. They must be satisfied with the results, because they are the ones living on site and are most likely the ones who have to execute the idea. Research is thus on behalf of the abbey. Collaboration with the Norbertines and partners affected by this decision, or the outcome of this research, is thus of great value. Our knowledge combined generates the desired results and leads us to take further steps in this process.
It must be noted that although current research can be categorized as participatory, there is no specific methodology to follow. In other words, there are no exact procedures and data collection is not the main goal. Rather, “great value is placed on the knowledge of those conventionally researched [...] participatory research often relies on less formal data collection methods and seeks to foster a community’s capacity to problem solve and design actions without having to rely solely on outside experts” (Clifford, French & Valentine, 2010, p. 144). In other words, the abbey and stakeholders are highly important in this process. It is with them that views, opinions and ideas are generated and shared. Outside experts are merely for input and advice. Dialogue, specifically sustained dialogue, is crucial in order to share not only information but also ideas as well as feelings and values. That being said, the departure point for data collection is often the lived experiences of members of the community as well as basic knowledge of the entity under study (Clifford, French & Valentine, 2010). In this research, communication with the abbey is highly relevant. Ideas are generated here and must be approved by them. This implies sharing feelings and values.

As previously stated, participatory research does not know fixed methodological procedures. What is common is that research is often initiated outside of the university, which applies here as well. Several sessions with the abbey were held at the abbey itself. A mixed-method approach is used. In other words, both qualitative and quantitative methods are used. “An important logic behind the application of this design is that the whole is greater than the sum of its parts” (Hesse-Biber & Leavy, 2006, p. 317). In other words, together the methods can produce a greater understanding of the research problem. The main reason for using a mixed method design is development, where results from one method help develop or inform the other method (Hesse-Biber & Leavy, 2006). In this case information gathered from desk research and qualitative methods is used as input for the quantitative model. Thus, it could be stated that qualitative methods are the secondary method while the quantitative method is the primary method. The quantitative method used in this research is the Analytic Hierarchy Process (AHP). However, it should be stated that the AHP model quantifies information gained during interviews. This implies that sessions with the abbey will also be held, their views will be quantified in the AHP. More detail on this model is provided in Chapter 6: Theoretical Framework.
Qualitative methods: sampling

In participatory research and more specifically for the qualitative methods, sampling is a relevant element (Clifford, French & Valentine, 2010; Hesse-Biber & Leavy, 2006; Salkind, 2009).

With participatory research, full engagement is often valued yet difficult to achieve (Clifford, French & Valentine, 2010). Members can know a different level of commitment. Yet, for this research it is not desired to speak to every member, an individual can represent the community. Thus, current research employs non-probability sampling, meaning that the likelihood of any one member of the population being selected is unknown. A form of this sampling is convenience sampling. This applies for current research. It entails that the members of the population are convenient to sample. While this is a great advantage in terms of time and money, a disadvantage is the degree of generalizability (Salkind, 2009). That being said, interviews within the abbey were with the abbot, their financial advisor as well as the vision group (including both members) that is to decide on the target group. They all represent various stakeholders and are experts in their field.

In addition to the interviews and sessions held with key members of the abbey, interviews were also conducted with relevant case studies to provide a source of inspiration and possible advice. In other words, samples were chosen that could provide for relevant input for the abbey. Samples were chosen on the basis of their unit, where ideally the interview would take place with the owner. Some cases are abbeys which are still active, preferably knowing Norbertines. Though not a requirement for the selection of cases, it is desirable to research cases similar to the abbey to ensure greater value of input. In addition, cases were sought that have created a concept with the purpose of attracting visitors as a means of generating income. For practical reasons, a handful of cases were chosen. To be specific, 6 cases were chosen. Additionally, interviews were mostly conducted on scene in order for the researcher to get a feel of the location. Table 1 provides a summary of the cases as well as shortly stating the relevance of that case.
<table>
<thead>
<tr>
<th>Institution</th>
<th>Location</th>
<th>What is interesting?</th>
<th>Relevance to abbey?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sint Catharinadal</td>
<td>Oosterhout, the Netherlands</td>
<td>Nuns have created a vineyard to generate more income</td>
<td>Process - Line of thought can be traced to beer instead of wine</td>
</tr>
<tr>
<td>Abdij van Averbode</td>
<td>Averbode, Belgium</td>
<td>Het Moment is a so-called experience center</td>
<td>Concept - Overarching concept with ties to abbey</td>
</tr>
<tr>
<td>Abdij de Westerburght</td>
<td>Westerbork, the Netherlands</td>
<td>Hotel inspired by an abbey (have several offers in Drenthe)</td>
<td>Concept – Factors of an abbey that are interesting for visitors</td>
</tr>
<tr>
<td>Bilzen Mysteries</td>
<td>Bilzen, Belgium</td>
<td>Have creating a game for families</td>
<td>Concept - Ways to attract target group: families</td>
</tr>
<tr>
<td>Roepaen</td>
<td>Ottersum, the Netherlands</td>
<td>Converted convent that hosts several events such as music festival. Interesting is the collaboration with parties from Oss and Veghel.</td>
<td>Concept – Wide range of events that attract visitors, mostly a younger audience.</td>
</tr>
<tr>
<td>Broederkapel Veghel</td>
<td>Veghel, the Netherlands</td>
<td>Reconstruction as a restaurant</td>
<td>Concept - Overarching concept that could be interesting. Also has a close proximity to Heeswijk-Dinther.</td>
</tr>
</tbody>
</table>
Qualitative methods: interviews

Another relevant element in qualitative methods when conducting interviews is consent. Consent was given as the researcher asked permission to record the interview. It should be noted that two interviews were not recorded; Abdij de Westerburcht and Sint Catharinadal. Furthermore, confidentiality is maintained by disguising information, such as names, when necessary (Clifford, French & Valentine, 2010; Hesse-Biber & Leavy, 2006; Salkind, 2009).

Interviews conducted for this research were semi-structured. Interview guide is included in the appendix (Appendix A). Questions were adapted slightly to fit the situation of each case. Semi-structured interviews were chosen, mainly because it allows for probing by the researcher in order to gain a better understanding of the subject at hand. Heritage is a rich field, where many institutions face the issue of increasing costs. Yet, each case has a different history and a different means of dealing with this issue. Thus, cases vary greatly and as a result interviews were semi-structured. The relation between interviewer and interviewee can be characterized as reciprocal as both worked together constructing social scientific knowledge (Hesse-Biber & Leavy, 2006). This is especially the case for the sessions with the abbey. Also, researcher aimed at building rapport by being an active listener while at the same time picking up on markers and probing. Especially the cases that were still active proved most relevant for the abbey. Probing in these situations was desirable. In addition, the notion of reflexivity is important to mention briefly. This implies that the researcher is aware of her own background and assumptions and how these could intervene in the research process. This is especially relevant when a 23-year-old woman is interviewing elderly religious men who live in closed communities. Yet, researcher had gained information on the spirituality of Norbertines before conducting interviews and thus minimizing, or perhaps even preventing, her own background to be a limitation.

After collecting the data, it can be analyzed. Researcher decided not to transcribe the entire data session. This is done because parts of several interviews were not relevant to the study at hand. Especially cases that were converted and have minimal religious aspects left proved to be less relevant. The duration of the sessions thus differed, where the shortest interview was 15 minutes and the longest approximately an hour. Interviews were not transcribed in vivo, implying that aspects such as pauses or laughter are not included. Transcripts can be found in Appendix B. Following transcription, data was coded in order to locate patterns, themes, and concepts. The coding scheme can be found Appendix C. Literal codes where used quoting the interviewees
as well as interpretative codes. Findings from interviews will be discussed in a later section, Chapter 8: Data Analysis.

**Quantitative methods: Analytic Hierarchy Process**

Interviews serve as input for the quantitative model, the Analytic Hierarchy Process. Perhaps more importantly, interviews or sessions with the case study serve as definitive input for the model. Their views are quantified in order to allow for calculations in the AHP model. Thus, the primary method of current research is quantitative, yet is in itself largely based on qualitative input. As this research is participatory and is researching on behalf of others, this model was considered highly suitable. It is important to determine priorities as well as criteria for decisions such as deciding on a target group, and later on which concepts are to be developed. AHP plays a key role in this, because the stakeholders themselves deliberate on the importance of certain criteria. What is important to them in deciding on a target group? And how important is that? In this way, the alternative is highly likely to meet their needs as they are the ones deciding on what is important. In addition, the AHP provides a (visual) overview of a complex problem. The abbey is facing many issues that are complex. This research is limited to tourism and recreation, yet cannot be seen as merely a loose element. For this reason, the issue is complex and can lead to a feeling of being overwhelmed. Yet, the aim is to facilitate a decision-making process, so that in the end a decision is actually made. Providing a (simplified) overview of the issue can help give direction. More importantly, the process also forces the stakeholders not only to consider their own judgements, but also to listen to that of others. It forces them to think of criteria and prioritize them together. Finally, the AHP was chosen because it can serve as a tool for further decision making. The goal might change as well as the options, yet perhaps the priorities are similar. Even if this is not the case, the process in itself can be used e.g. when deciding between several concepts.

**Reliability & validity**

Reliability and validity are two essential characteristics of research. Yet, both are not absolute. There are degrees and types of reliability and validity. Reliability will be discussed first, then validity.

“Reliability occurs when a test measures the same thing more than once and results in the same outcomes (Salkind, 2009, p. 110). “The AHP (original or ideal) is the most widely accepted
One type of reliability is internal consistency. It is a “measure of how consistently each item measures the same underlying construct” (Salkind, 2009, p. 114). In other words, it examines how unified items are. This is especially relevant in the AHP model, where several criteria and alternatives are included. Internal consistency is measured through the consistency ratio as well as index. Stating that the consistency ratio may not exceed 10% confirms its internal consistency, and thus proves reliable. Any results with a correlation ratio exceeding 10% are not consistent and thus not acceptable. One could argue that the opinions or judgements used in the AHP model can differ from time to time. This may be the case; one would have to complete the same research over a longer period of time. However, relevant now is the context and the current situation. The opinions are based on the situation the abbey is facing now, financially as well as socially and politically. As this research is empirical, its results are applicable to the case study only. However, the AHP model could be used by others who face a similar situation.

With reliability discussed, we now turn to validity. “Validity is the quality of a test doing what it is designed to do” (Salkind, 2009, p. 116). The AHP is based on the Saaty set or scale. “The Saaty scale has been validated for effectiveness, not only in many applications by a number of people, but also through theoretical comparisons with a large number of other scales” (Saaty, 1990, p. 15). That being said, with any multi-criteria decision-making method, issues are often complex. Experiments have been conducted to validate the multi-criteria decision-making methods. Ishizaka, Balkenborg and Kaplan (p. 1804) provide an overview, grouping the results into two categories: techniques validating the outputs against objective results and techniques applied to problems incorporating subjective criteria. No method has found to be ‘the best’ as no perfect method exists. Yet, in this overview Huizingh and Vrolijk revealed that, in their research, AHP gave better results than choosing at random.

A type of validity is content validity. Usually, expert opinions are used to establish the trustworthiness of the test or model. In this case, the experts were the members of the community themselves. Their perspectives and viewpoints were quantified in the AHP model. Opinions of other experts from other cases served as input and inspiration. This information was gained through interviews.
Reliability and validity have been established for current research. More specifically, internal consistency proves reliability and content validity proves validity. With the methodology of current research elaborately discussed, Table 2 provides an overview of the sections of this research and their relevance for specific research questions.

<table>
<thead>
<tr>
<th>Section</th>
<th>Research question(s)</th>
<th>Relevance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literature review:</td>
<td>- Religious heritage tourism</td>
<td>- What can be learned from heritage tourism?</td>
</tr>
<tr>
<td></td>
<td>- Place marketing and branding</td>
<td>- What can be learned from place marketing and branding?</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>To provide a broad overview of two fields in order to get acquainted with the issue at hand. To provide input for the AHP model as well as serve as a guideline for decision making. In addition it serves as input for the creation of target groups.</td>
</tr>
<tr>
<td>Theoretical framework:</td>
<td>- Analytic Hierarchy Process</td>
<td>- What decision-making model is suitable?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To provide a decision-making model to decide on the desired target group. To elaborate on the functioning of AHP and its relevance to the case study.</td>
</tr>
<tr>
<td>Heeswijk-Dinther:</td>
<td>- Abbey Berne</td>
<td>- What can be learned from tourism in Noord-Brabant?</td>
</tr>
<tr>
<td></td>
<td>- Tourism in Noord-Brabant</td>
<td>To provide context of the location being researched, in broad and narrow sense. To provide background information as input for the target groups to be decided between.</td>
</tr>
<tr>
<td>Data analysis:</td>
<td>- Interviews</td>
<td>- What can be learned from other cases?</td>
</tr>
<tr>
<td></td>
<td>- Target groups</td>
<td>- What are the target groups that can be chosen?</td>
</tr>
<tr>
<td></td>
<td>- AHP</td>
<td>- What criteria do the abbey desire? How important is each criterion?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fills in the AHP model as well as calculations. Interviews serve as input and inspiration for the abbey. Target groups serve as the alternatives to choose between. And the criteria represent the views of the stakeholders.</td>
</tr>
<tr>
<td>Results</td>
<td>-</td>
<td>- What do the AHP results imply?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Discusses findings of the AHP. Which target group is most desired.</td>
</tr>
<tr>
<td>Conclusion</td>
<td>-</td>
<td>- How can Abbey Berne be guided in the process of selecting a target group?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To answer to the overall research question. The abbey can be guided using the AHP as a tool, in which they judge what is important in the decision of a target group.</td>
</tr>
</tbody>
</table>
5. Literature Review

Literature review addresses two fields, heritage tourism and place marketing and branding. It will discuss each field separately, starting with heritage tourism. The relevance of each field in relation to this research is discussed at the end of each section. Though the combination of the two fields may seem rather odd, geography and heritage are in fact very much combined for example in the field of tourism. It combines both for the reason that a tourist visits an attraction which knows a specific destination. Or in the words of Björk and Weidenfeld (2016, p. 214): “The marketing of visitor attractions and destination branding must be coordinated for the simple reason that attractions and destinations are consumed together by the visitor”. An attraction cannot be seen as a sole attraction, it is located somewhere, it has a destination. Tourists consume both.

(RELIGIOUS) HERITAGE TOURISM

This first section of the literature review aims at discussing issues important in the debate on (religious) heritage tourism. In doing so, several definitions of the key concepts will shortly be provided followed by the emergence of heritage tourism, more specifically religious heritage tourism. This leads to a debate revolving around the dichotomy between a pilgrim and a tourist. MacCannell and Urry have played a considerable role in forming academic literature and influencing research on tourism. For this reason, the concepts of authenticity and the tourist gaze will be discussed at length. This field is discussed mainly to get a feeling of the field the abbey wishes to dive into as they are a religious heritage site aiming to attract tourists.

DEFINITIONS

This section defines the key concepts heritage and tourism as well as placing the concept heritage tourism in academic context. This is relevant to gain an understanding of the key concepts which will be used throughout this research. It ensures that researcher and reader are on the same page by having a mutual understanding.

Tourism

In the academic field, tourism has become a popular topic for research. Yet, practice is far more developed than the theoretical approaches (Alecu, 2011). There is even discussion on how to label tourism; can it be considered a field or a discipline? Contrasting fields and disciplines, Henkel (1988, p. 188) notes that disciplines “are held together by distinctive constellations of
theories, concepts and methods” whereas fields “draw upon all sorts of knowledge that may illuminate them”. In other words, some argue tourism is field because it requires interdisciplinary knowledge and phenomena and thus cannot be considered as a discipline. Another difficulty with tourism relates to issues of measurement. As Walton (2009, p. 119) states: “Its ‘product’ is intangible, the sum of the satisfactions obtained by those who use its services and experience the associated attributes of journey and destination, and cannot be measured in material goods that can be counted and assigned a price.” Nevertheless, tourism is a phenomenon that is increasing in interest and relevance, also within the academic field. Dean MacCannell and John Urry established a first wave of sociological theories of tourism which dominated debates and research until relatively recently (Franklin, 2009). MacCannell focuses on the concept of authenticity, while Urry focuses on the tourist gaze. Both phenomena will be elaborated in following sections, which provide an in-depth discussion. After MacCannell and Urry, the so-called new wave opted for more agency of the tourist and a nonrepresentational approach.

The WTO Conference in Ottawa (June, 1991) provides the most used definition of tourism, stating that the term refers to the activities undertaken by persons during their travels in places outside their residential areas for more than 24 hours or at least one night and less than a year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited (Alecu, 2011; Timothy & Olsen, 2006). Several criteria are thus embedded in this definition. To classify as a tourist, one must be outside of their home surroundings for a minimum duration of a day and a maximum duration of six months. Moreover, the WTO definition focuses on the activities as a determinant factor of tourism. Using this definition, it will apply that the abbey is most likely to focus on activities that attracts people from elsewhere for at least a day.

**Heritage**

The International Charter of Venice (1964) is considered to be one of the first writings to define the concept of heritage: “Imbued with a message from the past, the historic monuments of generations of people remain to the present day as living witnesses of their age-old traditions. People are becoming more and more conscious of the unity of human values and regard ancient monuments as a common heritage. The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity is found” (Vecco, 2010, p. 322). In other words, heritage resembles the past that must be
preserved for the future. In the years to follow, heritage as a concept expanded, for example including intangible heritage, and even became a buzzword in the 1990’s (McCain & Ray, 2003; Poria, Butler & Airey, 2003; Vecco, 2010). Obviously, the abbey itself is considered heritage that is relevant for preservation in the future. This is also exemplified by the label ‘must’ provided by the provincial government.

**Heritage tourism**

A form or sub-group of tourism is heritage tourism. “It has long been recognized that the ideological and institutional context of heritage tourism is fundamentally different from that of general tourism (Garrod & Fyall, 200, p. 684)” Thus, it is important to have a clear understanding of the concept of heritage tourism separate from ‘general’ tourism. As mentioned, interest in heritage knew a rapid increase in the 1990’s when the term became a buzzword. Heritage is thus regarded as one of the most significant and fastest growing components of tourism (Poria, Butler & Airey, 2003). Several definitions of heritage tourism include the definition that heritage tourism is centered on what we have inherited, which can mean anything from historic buildings, to art works, to beautiful scenery (McCain & Ray, 2003). Chhabra, Healy and Sills (2003) provide an overview of common definitions, for instance Fyall and Garrod define heritage tourism as an economic activity that makes use of socio-cultural assets to attract visitors, while Poria et al define heritage tourism more narrowly as “a phenomenon based on visitors’ motivations and perceptions rather than on specific site attributes” (2001, p. 1047), and finally Zeppal and Hall, who also emphasize motivation, view heritage tourism as “based on nostalgia for the past and the desire to experience diverse cultural landscapes and forms” (1991, p. 49). To summarize this concept, as McCain and Ray (2003, p.713) nicely put it: “Although the boundaries of what constitutes heritage tourism are somewhat fuzzy, most researchers generally agree that it includes tourism related to what we have inherited.”

**Religious heritage tourism**

Even more narrow and specific than heritage tourism is religious heritage tourism. One could state that religious heritage tourism is a form of heritage tourism, because all religious sites are part of the heritage environment, yet not all heritage sites are religious sites (Olsen, 2006). Even though religious heritage tourism might seem like a small segment of tourism overall, it knows a large proportion of motives for travel. It is estimated that approximately 240 million people a year go on pilgrimages (Timothy & Olsen, 2006). To an extent, this can be explained by both the increased accessibility of sacred places and sites to international tourist markets and
increased recognition by governments and stakeholders in the economic potential of the marketing of such places to tourists (Sharpley, 2009). Though we can now label this form of travel as religious heritage tourism, it existed long before the concept of tourism was coined. In other words, religious travel is not a new phenomenon, but has in fact long been an integral motive for undertaking journeys and is usually considered the oldest form of non-economic travel (Jackowski and Smith 1992; Timothy & Olsen, 2006). This form was often named pilgrimage, which has been defined as a “physical journey in search of truth, in search of what is sacred or holy (Vukonić 1996: 80)”. Pilgrims wanted to experience the divine. Though many view the religious tourist as equal to the religious heritage tourist, Russell (1999, p. 40) separates the two. According to him, religious tourists are those “who set out to visit a destination of religious significance for a specifially religious purpose.” The religious heritage tourist however, visits the same sites but for cultural and historical interests rather than a search for spiritual meaning (Timothy & Olsen, 2006). Either way, religiously (or spiritually) motivated travel has grown tremendously during the last decades, it has become widespread.

Figure 2: Religious heritage tourism

Negative effects
Though tourism can provide opportunities for preservation and conservation, sharing stories with a wider audience etc., can have negative consequences (Orbaşli & Woodward, 2009; Olsen, 2006; Timothy & Olsen, 2006, Sharpley, 2009). Though they may not all occur, especially simultaneously, one must assess the weight of negative impacts and its management per case. The negative consequences of heritage tourism, particularly religious heritage tourism, revolve around issues of commercialization and commodification, physical deterioration, and the violation of sanctity. Tourists may not know how to behave properly and could disturb religious practices. They could for instance be taking pictures during prayer, or might not be
aware that it is appropriate to whisper. Also, encountering many tourists can have physical impacts as well such as deterioration of the building. This specific issue is a complex one, as heritage sites are often expensive to preserve and opening the site to tourists is often a costly process. On the one hand, you want to protect certain items from the impacts of tourism. Yet, on the other hand you want them to experience the heritage as it is, in its authentic form which can cause deterioration.

For the abbey, as well as any other heritage site, the wish to attract tourists is a decision to be made consciously and carefully. Whether the tourists are religious tourists or not, you want to protect the abbey as best as you can. This highlights the important of deciding on a target group. Religious tourists seek different activities than families, thus possibly having different effects on the abbey.

**EMERGENCE**

This section provides a brief overview of the emergence of tourism, especially as a form of escape. Specific focus is given to religious heritage tourism and the evolvement through history. As previously stated, religion and travel are phenomena that have long been associated. “Tourism whose participants are motivated either in part or exclusively for religious reasons is widely considered to be one of the oldest forms of travel” (Sharpley, 2009, p. 237). This allows for an understanding of the evolvement of the field which is researched.

Broadly speaking, many argue that tourism evolved from a sense of wanting to escape one’s own life. Nietzsche, for example, argued that capitalist societies of the West have trapped people inside the disciplines of work and education and buried them inside a bureaucratic and stifling culture of control (Franklin, 2009). Tourism is thus described as a means of escape. After all, does not tourism take place outside normal everyday disciplines and beyond the gaze of everyday surveillance? Yet, Silberberg (1995, p. 364) discusses a tourism shift in the 90s away from ‘escapism’ to ‘enrichment’. People no longer traveled purely to escape their stressful lives, but viewed travel and tourism to enrich their lives. To gain valuable experiences and lessons. Pine and Gilmore (1998), who state we now live in an experience economy, also note the importance of the factor escape. They argue that in order to attract visitors, one must create an experience that consists of the following four elements: entertainment, education, esthetic, escape. Escape of daily routine is thus still recognized today as part of creating an experience.
The first links between religion and travel, or tourism, can be seen in pilgrimage. Pilgrimage arose during medieval period (Kaelber, 2006; Sharpley, 2009). “The pilgrim is portrayed as a person who ostensibly sought out a place of sacredness for reasons of personal piety and conceived of his journey there and back in terms of penitence, expiation, salvation and liminality” (Kaelber, 2006). Yet, as Kaelber (2006) notes, even in de Middle Ages pilgrimage was not immune to commodification. Especially towards the end of the Middle Ages, commercialization of pilgrimage was present. He even states that pilgrimage in this period is a normative construct that ecclesiastical authorities created (Kaelber, 2006). That being said, the pilgrim is often viewed as the forerunner to the modern tourist.

In the early modern era, religious pilgrimage made way for a new type of travel: education. Educative travel was mostly for the wealthy young male aristocrats with the aim of achieving excellent intelligence. In travel, one was to be enlightened, at least this was the common belief (Kaelber, 2006). One who did not or could not travel was considered uneducated and uncultured, and was consequently frowned upon. However, as this type of travel became more apparent so did the scope of people able to travel. At the end of the early modern era, “the normatively exalted status of travel, be it as a salutary exercise (medieval penitential pilgrimage) or heroic cultural achievement (aristocratic educative travel), had waned. Societal norms no longer provided strong and salient prescriptive impetus to travel” (Kaelber, 2006, p. 53). This can be seen in today’s tourism, modern tourism. Many people had access to travel and could afford to travel, yet perhaps more importantly, they also all had different motives for travel. Tourism expanded as a form of ‘travel-capitalism’, in which the dominant style is mass tourism. Mass tourism has been defined as, “a phenomenon of large-scale packaging of standardized leisure services at fixed prices for sale to a mass clientele” (Poon, 1993, p. 32). This is exemplified by processes such as McDonaldization and Disneyfication (Kaelber, 2006). Yet, Walton (2009, p. 117) argues that the term mass tourism “encourages over-simplification and distortion, not least because it promotes misleading assumptions about the uniformity of tourist experiences and the lack of agency and choice ascribed to the tourists themselves.” In other words, although many travel nowadays they do have different motives, activities and experiences that cannot be captured under one phenomena, mass tourism.

A large proportion of contemporary tourism knows a neo-romantic discourse dating back to 18th and 19th century Eurocentric travel. For example, many still travel to Rome and Athens or visit the pyramids of Egypt. However, the ways in which such sites/sights are read/understood
has shifted considerably. An additional layer has been added, mostly to attract a younger audience. For example, the Louvre is no longer merely a repository of fine art for the education, but knows an additional layer as a site of the bestselling novel and film ‘The Da Vinci Code’ which attracts a significant number of visitors (Crouch, 2009). In other words, people do not only travel for the old myths surrounding a site but also the new myths which have mostly been created by media.

**DICHOTOMY**

Several dichotomies can be detected in the literature regarding religious heritage tourism. Most notably the dichotomy between the pilgrim and the tourist, which have implications for the creation of space. This dichotomy is discussed in this section. This is particularly relevant for the Abbey Berne which encompasses many functions besides religious ones. Yet in all their functions, the wish is to maintain a sense of peace and privacy. In other words, the relation between the individual (whether a tourist or a pilgrim) and space is highly relevant.

On one side of the debate is the belief that pilgrims differ from tourists. From a religious perspective, religious tourism differs from other types of tourism because of its aims, motivations and destinations (Timothy & Olsen, 2006). Following this perspective, if pilgrimage is tourism it would denote the pilgrim to the level of a wine tourist or even a sex tourist. This is unacceptable for the pilgrim, and religious organizations for that matter, as a pilgrim has a higher moral standard and aspires to be and achieve much more. This perspective thus uses the motivations of pilgrims as a means of distinguishing them from other tourists. Cohen (1992) for example, states that “pilgrims travel towards the center of their world whereas tourists travel away from their center to a pleasurable “Other” (Sharpley, 2009; Timothy & Olsen, 2006). Additionally, their drives differ from that of other tourists as pilgrims are in search of an environment they deeply respect while the tourist is less dedicated to the environment in their search for fun and relaxation. Typically, it is various religious organizations that hold to this viewpoint.

On the other side of the debate is the belief that pilgrims are indeed a type of tourist. This argument is based on activities rather than motivations as pilgrims also use transportation and want an (authentic) experience (Jamal & Robinson, 2009; Timothy & Olsen, 2006). In fact, pilgrims also participate in typical touristic behavior, such as sightseeing or purchasing souvenirs (Sharpley, 2009). Following this line of argument, a pilgrim is a type of tourist. He
is a religious tourist motivated by religious or spiritual factors. de Sousa (1993) even argues that “people can switch from being a pilgrim to a tourist without the individual being aware of the change from one to the other.” Motives are not static, one can start off a journey without religious motives but in time develop them (Kaelber, 2006). This implies that pilgrims are not solely focused on the sacred all the time. In addition, the focus on religious in religious tourism is increasingly being questioned. Many prefer the concept of spirituality in today’s secularized society. One can be spiritual without being religious (Timothy & Olsen, 2006). For example, Americans might regard hearing the national anthem at a military cemetery a highly spiritual experience, independent of a religious affiliation. One can also consider oneself to be religious without being spiritual.

Summarizing the debate, the main distinction in arguments lies in the perspective of defining pilgrims and tourists based on their motivation rather than activities and travel patterns (Timothy & Olsen, 2006). “From the perspective of tourism planners, promoters, and scholars, pilgrims are simply tourists, for tourists are not defined by motives, rather by the simple fact that they travel away from home” (Timothy & Olsen, 2006, p. 272). The WTO definition of tourism also focuses on activities as a determinant factor for tourism. For these reasons, this research takes the standpoint that pilgrims are (a certain type of) tourists.

The dichotomy between the pilgrim and the tourist has implications for creating and interpreting space. According to Bremer (2006, p. 25), “space refers to an undifferentiated expanse lacking in meaningful content”. As the cultural geographer Yi-Fu Tuan (1977, p. 6) notes, “space’ is more abstract than ‘place.’ What begins as undifferentiated space becomes place as we get to know it better and endow it with value”. If pilgrims are considered a tourist in their own right, what does this mean for ‘regular’ tourists visiting heritage sites? This implying a difference between religious heritage tourists and tourists at a heritage site. Bremer provides an interesting insight with his concept of duality of place or simultaneity of places (Olsen, 2006). What this concept means is that “neither their religious quality nor their touristic character can make a total claim on these places – they remain both religious and touristic, occupied by both religious adherents and other tourists whose respective experiences of the site are quite different from each other” (Bremer, 2006). In other words, a place is both (religious and touristic) at the same time and can never be 100% tourist or 100% religious. However, this does imply a distinction between a pilgrim and a tourist. Although Bremer acknowledges overlaps between the two, he clearly distinguishes places of religion and places of tourism (Bremer, 2006). These are not
merely blended, they just happen to exist at the same place at the same time. “On the one hand, the authentically sacred character of a religious place makes it an appealing attraction for traditional tourists. At the same time, tourist attention helps to sustain...the place as a meaningful site in the religious tradition. Together, the touristic and religious perspectives engage in a symbiotic reciprocity that makes certain sites both sacred religious places and appealing travel destinations. They are both sacred spaces and tourist places” (Bremer, 2006, p. 33). The Sagrada Família could perhaps be considered an illustration of this. Many people visit the church when in Barcelona, partly because it is highly famous. It is a site that is both religious and touristic at the same time. The abbey must also be aware of its functions, allowing for both to exist simultaneously.

**AUTHENTICITY**

Even though there is a debate on the dichotomy between a pilgrim and a tourist, a core concept lies at the heart of both. This is the search for authenticity. This is an aspect widely agreed upon in literature (Chhabra, Healy & Sills, 2003; Cohen, 2006; Kaelber, 2006; Larsen, 2006; Timothy & Olsen, 2006; Wang, 1999). Yet it is also a hugely debated and contested concept in literature, which is discussed in this section.

Dean MacCannell can be considered the founding father of authenticity and tourism experiences. According to him people travel in quest of authenticity, to experience something real and true outside of their everyday lives (Chhabra, Healy & Sills, 2003; Edensor, 2009; Kaelber, 2006). In doing so, MacCannell observes that many tourist settings are actually staged, which he calls ‘staged authenticity’. This is mostly done by host communities to keep their destination attractive yet also diminish negative impacts from tourists such as noise. He distinguishes 6 stages in the continuum of tourist settings ranging from the fully front region (Stage 1) to the fully back region (Stage 6). It is the front region which is staged, while the back region is the true representation of the destination (Edensor, 2009; Lau, 2010). It is in the back region that authenticity can be found. Tourists are in search of this while they mostly get the staged authenticity. This staged authenticity is not authentic for MacCannell, even if the tourists themselves believe they have had an authentic experience (Chhabra, Healy & Sills, 2003). MacCannell however, has been criticized for his work for reasons such as basing his arguments of doubtful empirical evidence (Kaelber, 2006). Also, “critics question its usefulness and validity because many tourist motivations or experiences cannot be explained in terms of the conventional concept of authenticity” (Wang, 1999, p. 349).
Even broader, the notion of authenticity has been criticized independent of MacCannell’s interpretation of it. For example, Crang claims that tourists “can never experience the authentic but always end up faced with markers of that experience rather than the experience itself” (in Poria, Butler & Airey, 2003, p. 239). Likewise, Crick (1989, p. 65), points out that there is a sense in which all cultures are staged and are in a certain sense inauthentic: “Cultures are invented, remade and the elements reorganized”. The issue with authenticity is that there is no consensus on the concept. It has become a duality where an experience is either authentic or inauthentic. This also begs the question if inauthenticity is negative. In other words, authenticity and thus the authentic experience can mean various things to different people (Orbaşli & Woodward, 2009). For example, a critical question is what is deemed to be authentic? Orbaşli and Woodward (2009, p. 328) hint at this with the statement that “there are clearly multiple issues revolving around ‘authenticity’, ranging from the authenticity of the site or object itself to the authenticity of the tourist experience.”

Wang (1999) has identified several forms of authenticity. Firstly, object authenticity. This implies that an experience can only be labeled as authentic if the tourist is viewing original objects. Originality here equals authenticity. If one is not viewing an original object, the experience cannot be considered authentic. Boorstin’s use of the term pseudo-events is useful here. According to him, tourist experiences are pseudo-events because tourists can hardly see through the inauthenticity, or staged authenticity to refer to MacCannell, of tourist objects and attractions (Wang, 1999). In other words, tourists are shallow consumers of pseudo-events (Lau, 2010).

The second form of authenticity is constructive or symbolic authenticity. Authenticity is the result of social construction rather than that of the object viewed. Constructive authenticity is relative and differs per context (Wang, 1999). The underlying ontological assumption of this form of authenticity is that there is “no unique and real world that preexists and is independent of human mental activity and human symbolic language” (Wang, 1999, p. 354). Rather it is dependent on our interpretations. “Thus, the experience of authenticity is pluralistic, relative to each tourist type who may have their own way of definition, experience, and interpretation of authenticity” (Wang, 1999, p. 355). Tourists still seek an authentic experience, yet here it is not determined as authentic through objective authenticity (originals) but symbolic authenticity (signs and symbols socially constructed) (Wang, 1999). Cohen can be considered a constructivist in his perspective of authenticity. He argues that “authenticity is a socially
constructed concept subject to negotiation” (Lau, 2010, p. 488). He explains this using the concept ‘emergent authenticity’, which implies that a cultural product being an object or a symbol, can become authentic through time (Chhabra, Healy & Sills, 2003). Although we might have considered something to be inauthentic, the concept of authenticity is negotiable and what was inauthentic then can be authentic now.

The final form of authenticity as identified by Wang (1999) is existential authenticity. This “involves personal or intersubjective feelings activated by the liminal process of tourist activities” (Wang, 1999, p. 351). It is in engaging in non-ordinary and non-daily activities that authenticity is found. Yet this form of authenticity has been criticized by others as based on normative philosophical positions (Lau, 2010).

Even though many forms and interpretations of authenticity exist, the quest for an authentic experience is still very much relevant today especially for religious heritage tourism. As Chhabra, Healy and Sills (2003, p. 703) state: “An important attribute of heritage tourism is authenticity, or at least the perception of it. In fact, focus on authenticity is a basic principle for this type of tourism development”. So, tourists visit sacred sites also wanting an authentic experience (Kaelber, 2006; Timothy & Olsen, 2006). Religious tourists for example watch religious leaders perform rituals or they want to experience a site’s sense of place. Focusing on the concept sense of place, according to Olsen (2006, p. 111), it is important for religious site managers “to understand their visitors, understand what draws them to attractions in the first instance, and understand what satisfies their thirst for fun, education, or whatever it is they are searching for”. An accompanying issue is the maintenance of this sense of place. “This sense of place is critical to providing an atmosphere of worship and meditation for those who wish to communicate with the divine […] Therefore, the main focus of religious site custodians is to preserve the emotive qualities of the place as a way of creating and maintaining an atmosphere conducive to worship and contemplation” (Olsen, 2006, p. 106). If anything, the historic building adds to the visitor experience (Orbaşli & Woodward, 2009). This notion is especially relevant for the abbey, not only in deciding its target group, but also what they want to offer this target group. And how authentic is that?
TOURIST GAZE

Like MacCannell, John Urry was a contributor to tourism studies. Urry describes the notion of the ‘tourist gaze’. This section firstly explains the notion of the gaze, following by Urry’s use of it. Tourist gaze is discussed because it offers an insight into the behavior and perception of the visitor. It can thus highlight practical issues for the abbey and relate the abbey to its larger environment, Heeswijk-Dinther.

Often gazing is mistaken for looking. Yet to gaze embeds more than to look. Gazing is a learned ability, implying that vision is not innocent (Larsen, 2006). We are trained to see certain things (and thus also to not see certain things) in a particular way. “Vision is what the human eye is competent in seeing, while gazing refers to the “discursive determinations” of socially constructed seeing” (Larsen, 2006, p. 245). In other words, through gazing we order and classify the world while with looking we merely reflect the world. Gazing requires more of a mental connection, recognizing and capturing signs and symbols. To put differently, ‘gazing is a practice’ (Larsen, 2006). The gaze signifies certain power or force. What gazing also implies, including Urry’s take on it, is the dominance of the visual. Urry refers to Foucault and the notion of sight as the ‘noblest of senses’ (Crouch, 2009). Vision was perceived to be the most reliable of the senses. Even in academia vision was key for observation, which in turn provided evidence (Larsen, 2006). This is still reflected in modernity’s ‘hegemony of vision’ which to this day regards vision as a supreme sense.

Now that gazing as a concept has been clarified, we can turn to Urry’s notion of the ‘tourist gaze’. According to Urry, the tourist gaze was ‘born’ with the invention of photography (around 1840) (Larsen, 2006). Thinking back to the concept of the gaze, having a tourist gaze implies a specific way of looking as a tourist. According to Urry, the tourist gaze is in search of the different, the other, or the out-of-the-ordinary (Larsen, 2006). "The ‘tourist gaze’ is not a matter of individual psychology but of socially patterned and learned ‘ways of seeing’. It is a vision that is constructed through mobile images and representational technologies.” (Larsen, 2006, p. 245). In other words, Urry states that people come to places to gaze, their main activity is gazing at signs. Following this, they take photos of what they are gazing at. “By taking pictures of places that were no longer used, ‘sites’ were turned into ‘sights’: tourists started to visit churches, not to pray, but to photograph them” (Hospers, 2011, p. 28).
Important in the tourist gaze is that it urges people to be bodily present at the attraction and personally gaze at the unique place (Larsen, 2006). For example, the Eiffel Tower in Paris is a well-known attraction and marker of Paris and the Paris experience. Many know what the Eiffel Tower looks like, we can all find many images on the internet for example. Yet we still wish to go to the Eiffel Tower when in Paris and take our own pictures. So, Urry explains tourism in terms of the “pleasureability of the different and the unusual. For Urry, the ultimate goal of tourists is to feast their eyes on different and unusual objects, landscapes and townscapes. It is as if these visions are a reward in themselves, visions that can be captured by visual technologies and stored and kept rather like any other commodity” (Franklin, 2009, p. 71). However, it must be noted that Urry recognizes differences among tourists. Some may have the so-called collective gaze, which attracts them to tourist magnets while others may have a more romantic gaze which focuses on a search for authenticity (Hospers, 2011).

Dominant as Urry’s notion of the tourist gaze may be, there are also several critical remarks to be found. For example, Franklin (2009) notes that Urry does not provide a clear explanation for touristic behavior and he describes pleasurability vaguely in terms of the different, the unusual or the non-every day. Also, Franklin and Crang (2001) argue for a better understanding of the role of the body in the tourist gaze. According to them, “tourism operates in and through the body and not merely as a visual and mental register” (Franklin, 2009, p. 75). In his later work, Urry expresses that gazing is not the sole activity of the tourist. For some it revolves around an emotional experience, to feel rather than to gaze (Gonzáles, 2008; Poria, Butler & Airey, 2003).

Both the notions of authenticity as well as the gaze have relevance for the abbey. The gaze proves not only to be relevant for Heeswijk-Dinther as a place, but also specifically for the abbey. It is a two-way street, where on the one hand the abbey gains insights from the perspective of the visitors. What do people gaze at? How do they view Heeswijk-Dinther? What role does the abbey have in their perspective? How do they experience the abbey Berne, i.e. what is most frequently photographed? On the other hand, the abbey has the control to alter the gaze. What are they manipulated to gaze at? The abbey in its desire to create something new can keep in mind what people actually gaze at. Yet this differs per target group. Where one could have a more romantic gaze, such as the ‘regular’ tourist, a religious tourist can have a different gaze. What to show each target group and which activities to pair are thus relevant questions for the abbey. At the same time, this can limit negative effects on the abbey by manipulating the gaze. Secondly, further in the process the notion of authenticity becomes
increasingly relevant. Are concepts authentic? What makes them authentic? Literature has shown that (staged) authenticity is an important aspect of attracting tourists nowadays. Lastly, it important to keep in mind the implications of certain concepts on the notion of space. What consequences do certain concepts have on the creation of space, i.e. is it still a duality of place? All questions to keep in mind when deciding a target group, and the implications of that target group in terms of activities and concepts.

Furthermore, literature review on the field of religious heritage tourism has provided for input for different target groups. These target groups will be discussed in great detail in Chapter 8 Data Analysis.

**PLACE MARKETING AND BRANDING**

Following section discusses the field of place marketing and branding. It defines important terms such as brand and branding in order to later apply them to places. Especially the difference between place marketing and place branding is discussed.

**DEFINITIONS**

A brand or branding knows a variety of definitions, of which several will be provided. The provided definitions highlight the key elements of branding. This is relevant to gain an understanding of the key concepts which will be used throughout this research. It ensures that researcher and reader are on the same page by having a mutual understanding.

*Brand*

The word ‘brand’ is derived from the Old Norse (a North Germanic language) word ‘brandr’, which means ‘to burn’ (Keller, 2013). Branding wasn’t used for places or products, but for livestock. Owners would burn their livestock with a burn mark to be able to identify them. Not only would owners be able to recognize their products, so would consumers. The brand functioned as a guide for quality. In 1266 an English law passed stating that bakers as well as goldsmiths and silversmiths were now legally required to mark their bread, for the purpose of recognizing frauds in weight. Due to developments such as improvement in transportation, in packaging and in literacy, branding became more relevant in society. It was an opportunity for companies to sell their products. After WWII, sales skyrocketed as the demand for high-quality brands exploded (Keller, 2013).
The American Marketing Association defines a brand as “a name, term, sign, symbol, or design, or a combination of them, intended to identify the goods and services of one seller or group of sellers and to differentiate them from those of competition.” (Keller, 2013, p.30). Similarly, Govers and Go (2009) define a brand as the name or reputation of a product, organization, or place which is ideally linked to its identity. To put differently, whereas the American Marketing Association focuses on differentiating from competition, Govers and Go focus on the relation with the identity of that which is to be branded. Another definition is provided by Van Gelder (2003) who states that brands are “created, stimulated and applied by people working in organizations seeking to create worthwhile experiences for their customers that will induce behavior beneficial to the organization (p. 1)”. In other words, the focus is on the experience to be generated. Yet another interesting point highlighted in van Gelder’s definition is the aim of creating a brand, to induce beneficial behavior for those creating the brand. Lastly, Boisen (2015, p,11) defines a brand as follows: “A brand is a collection of associations and emotions with the purpose of aiding consumers with the identification and differentiation of the norms, values and promises within that brand.” Boisen thus highlights the associations and emotions as a key aspect of a brand. A brand is considered to be a multidimensional construct which creates a ‘promise of value’ that it then must deliver on. Consumers must confidently recognize these values that are being promised and appreciate those (Buhrs, 2016; Fog et al., 2004; Kavaratzis & Ashworth, 2005).

Branding
Essentially, the brand is the entity and branding the process or method used. To elaborate, branding is a set of intertwined collective processes (Kavaratzis & Hatch, 2013). It is an attempt to gain legitimacy in the minds of consumers, which means that the relation between the brand and the consumers is a key element for successful branding (Fog, Budtz, Yakaboylu, 2004). Ashworth and Kavaratzis (2007) state that branding is a means of managing consumers’ expectations. For branding (as well as marketing) to be effective, strategic plans are required which frame operational tactics.

Key elements
Perhaps you feel bombarded with (highly relevant) definitions from academic literature. Each definition highlights certain aspects from branding, in their totality providing a basic understanding of the concept. For this reason, this section highlights the key elements of branding explicitly.
Firstly, the fuss around a logo or slogan. The basic premise of branding, one that receives minimal disagreement, is that branding is more than a product or a logo (Buhrs, 2016; Keller, 2013; Hospers, Verheul & Boekema, 2011; Dijkstra). Keller (2013, p.31) states that a brand can have “dimensions that differentiate it in some way from other products designed to satisfy the same need”. When referring to products, a consequence could be that people are willing to pay more for the same product if it contains the desired brand. Buhrs (2016) adds that it involves aspects such as appearance and emotional value. A brand represents more than a mere slogan.

A second key element of branding is that it revolves around the mind of consumers. In the end it comes down to what consumers remember or think about when hearing or seeing the particular brand. Especially the mind is essential, branding appeals to the mental eye. Keller (2013) claims that a brand is something that resides in the minds of consumers. Branding revolves around creating desired associations with a certain entity, associations that the consumer must recognize and appreciate as belonging to that specific brand. A brand is thus a perceptual entity rooted in reality (Keller, 2013). Buhrs (2016) states that values give a brand deeper meaning, a recognizable feeling that appeals to the sentiment of the target group. As a rule of thumb, Buhrs (2016) claims that the stronger the brand, the clearer its values. An example of a product would be Volvo, which represents the values safety and reliability. Take Eindhoven as an example, some might even say best practice, for values of a place brand. For this city and its region, the values and attributes in the mind of the consumers should be technology, knowledge and design. These values should be appreciated as being a part of the city Eindhoven. Now relate this to the case of the abbey. They still have to decide which values they want to stand for, which message they want to convey. What are their key values? And which target group best fits, or is most attracted to, these values? The abbey still needs to create a brand so that the attributes and values in the mind of the consumers are consistent with their message, rather than being a blank slate.

PLACE MARKETING

After briefly introducing the concept of branding, attention will be turned to places. Branding as well as marketing are phenomena that provide us with certain tools and methods that can be used for several entities; products, organizations, people, but also places. This last one is of interest and relevance here.
**History**

Place marketing (specifically city marketing) has been conducted for ages. In the Netherlands, the promotion of cities to attract tourists has existed since 1885. Perhaps even longer, yet it was not until this time that organizations arose such as the VVV to guide and aid this process. It is not until the 1980’s that place marketing as a phenomenon arose. Municipalities gained interest in the strategic side of marketing for places. This interest can be considered forced, as municipalities felt the strong need to become more market-oriented to be able to compete with other cities. Hence, marketing was (and still is) primarily used to attract businesses and visitors to benefit the economy of the city (Hospers et al., 2011).

**Definitions**

Buhrs (2016) defines place marketing as the adjustment of the synchronization between places and their (future) program, to meet the needs of the customer as well as highlight the most important benefits of a place and the extent to which it differentiates itself from other places in the mind of the consumer. Lombarts (2008, p. 15) provides us with a definition of city marketing that I believe to be the most comprehensive: “City marketing is the long term process and/or policy instrument of various yet coherent activities, aimed at attracting and maintaining target groups for a specific city”. It has to be noted that Lombarts’ definition prefers cold marketing i.e. marketing focused on the attraction of new people. Marketing is considered to be cold when the target groups have no prior experience or feeling with the specific place. On the other hand, warm marketing is referred to when focusing on already existing feelings target groups have with a place. Perhaps they have family in the area, or have studied in that particular place. The focus is on maintaining the target group rather than attracting them.

**PLACE BRANDING**

Branding has been previously explained by mostly referring to products and other commercial goods. Places, geographical spaces, can also be branded. Although valuable lessons can be learned from branding products, branding places is somewhat of a different task (Ashworth & Kavaratzis, 2007). To name a few differences: places do not know a (single) owner but often know various parties with (conflicting) interests, target groups tend to be broader and vaguer, places are not constructed as easily as products (Hospers et al., 2011). Simply said, places are much more complex than products. For this reason, it is valuable to look at city branding as a phenomenon in itself. It encompasses more (complex) aspects than corporate branding and must
not be seen as a mere extension of corporate branding. Hence approaching the branding of places requires a different strategy than that of commercial products.

Definitions

Back to place branding. Keller (2013, p.48) provides a definition: “Place branding campaigns aim to create awareness and a favorable image of a location that will entice temporary visits or permanent moves from individuals and businesses alike.” The key word here is image. Branding revolves around creating an image of a place based on its identity (if done properly) with the aim of attracting and maintaining chosen target groups. Place branding can be done on many scale levels, the most popular scale being city branding. Region branding is also a form of place branding where, according to Hospers et al. (2011), it revolves around the authenticity of a region. Focus is mostly on the region as an attractive place for business and investments. Region branding can aid international businesses in strengthening their competitive position by analyzing as well as developing the environment desirable for display (Buhrs, 2016).

Dijkstra’s definition of place branding provides us with an overall understanding of the phenomenon rather than highlighting key elements. Dijkstra states that (2010, p. 4, emphasis added): “City branding is a comprehensive phenomenon with the main goal of setting out the city with a brand; to profile the city with an identity […] City branding is actually based on the city’s identity, how the city wants to radiate to different target groups, thus their self-chosen vision, mission and identity.” This definition takes into account the role of identity, an element that is crucial to successful city branding. It also highlights that the branding of places, in this case cities, is a strategic instrument. It is a deliberate process in which some attributes of the city are chosen as core values in order to facilitate the process by which consumers of the city confidently recognize and appreciate these chosen attributes (Zhang & Zhao, 2009). Dijkstra continues by saying: “A brand is more than a label, it brings to mind distinctive images, associations, and experiences. Brands are not only a source of differentiation, but also of identification, recognition, continuity and collectivity” (Dijkstra, 2010, p. 1 as cited in Braun & Otgaar 2004). Again, the importance of identity is highlighted. Identity is not merely a means of distinguishing oneself from competition. It is also the factor which people must connect with. The role of identity is of importance for the abbey as well as they are currently determining their future vision. In other words, their self-chosen vision and identity is seeking more focus.
Furthermore, place branding is no different than branding when it comes to the mind of the consumers. Both aim to create values and attributes than consumers recognize. Explaining place branding is this way gives an overall understanding of the phenomenon. Yet operationalization of this phenomenon requires different knowledge. Often there is a gap in the literature between theoretical knowledge on place branding (whether this refers to cities, regions or even nations) and practical knowledge. Hospers et al. (2011), however, provide useful insights relevant to all cases and for all scales. Before continuing, it must be noted that although certain premises (should) apply to all cases, there is no one-size-fits-all strategy for place branding. There is no guarantee for success. Yet the following basic premises are ones to live by. Place branding as well as marketing require clear-cut choices. A place is many things, often all at once, yet a choice must be made on who you want to attract and maintain and with which elements and associations this is to be achieved. The more elements or associations chosen, the less successful. Hospers et al. (2011) call this the law of the strawberry jam: the more you smear out (the more associations or values you chose), the thinner the layer (the less recognizable). Resultantly also the less tasty (successful). Thus, to incorporate one of my favorite quotes: “there ain’t no choice but to choose!” (Anthony Giddens, 1991). It is those that choose that will be chosen (Hospers et al., 2011). This is also the philosophy of the brand Eindhoven. They have consciously chosen their core values to be technology, knowledge and design just as Amsterdam has creativity, innovation and commercial spirit. Eindhoven has thus chosen factors and events such as GLOW and the Dutch Design Week which fit their branding strategy.

Making decisions is crucial for the abbey. That is their core issue at this point. They can and should take these guidelines from place branding to heart in order to create a successful concept, branding strategy, experience or any other element they wish to create. A crucial step is to decide, and to decide clearly and specifically. Deciding on a target group is a first crucial step in this process.

Methods
Hospers et al. (2011) identified 3 instruments often used for branding:

1. **Association with people**: Celebrities (whether fictitious or not) can be associated with places. In order for this association to be present, a special connection or bond must be present between the person and the place. Also, there must be no other place ‘claiming’ this particular person. To give an example, Barcelona is famous for its connection with Gaudi. Though this can be a useful instrument, many warn for the dangers of associating
with people (Hospers et al., 2011; Keller, 2013). For instance, people can have actions or a reputation that can also harm the brand of the place.

2. **Architecture and design**: This has a major impact on the physical environment of a place. The visual quality of buildings, designs and even neighborhoods are often used as an instrument for branding. Here the relation between image, identity and in this case physical environment is also visible. Urban identity is not static, rather it is dynamic, open and negotiable (Dormans, 2008). The city tries to build what it wants to be. The consciously constructed identity of a place highlights certain aspects of this place while it silences others. Icons, such as national monuments, represent these choices which is often why they are at the center of urban as well as political debate. As Hopsers et al. (2011) nicely sum up: from discourse to concrete and from concrete to discourse (translated from Dutch ‘van betoog naar beton en van beton naar betoog”). In other words, these icons tell a story which usually revolve around the identity of a place. The story has been materialized in the icon. After realization of the icon, after it has been built, the story telling continues. Thus, it is not only from discourse to concrete, but also vice versa.

As already hinted at, one way of implementing this instrument is through flagship projects or icons such as the Eiffel Tower and the Colosseum. These flagship projects have to be unique and the architect is as important as the project itself (Hospers et al., 2011). Flagship projects or icons are used as a means for recognition. They often appear on websites and postcards, situated in our mental map. A warning against these projects is named the Guggenheim effect. After the success of the Guggenheim Museum, many other cities copied the idea. The risk exists that these buildings draw all the attention, yet its surroundings are in its shadow. Also, because of imitative behavior one could even question if such a building would still receive as much attention. To add to that, unintended consequences can play a major role. It is highly unlikely to establish ex ante if a building will in fact become an icon.

3. **Events**: Not only are events organized and sponsored to create a reputation, but also to increase brand value. An improved image of a place partly exists through the content of an event and partly through the organization. Again, Hospers et al. (2011) warn for two pitfalls. First is the power of a single event on the image of a place. Only when events
are part of the strategy as a whole, do they become effective. Besides this there are issues beyond control such as the timing of the event as well as weather. Secondly, the place product can have flaws. If this is the case, it is urgent to improve the quality of the product rather than market it. As the marketing cliché goes: Never market a bad product! The same is true for places and branding.

**DIFFERENCES**

Place marketing and place branding are not mutually exclusive. They can both exist, even should exist. In essence, they tackle the same ‘issue’, yet approach it from a different angle. This section will shortly discuss the differences in approaches between the two. These boundaries are not strict, they are even complementary.

Martin Boisen (2015) gives a welcoming visual representation of the key differences between marketing and branding. Marketing revolves around the tools necessary to influence consumer behavior. It is that which you can see and experience in reality. Branding is a method to influence the associations, emotions and values consumers attach to a brand. Branding thus focuses on the image of a place, believing that having a favorable image will influence consumer behavior. Branding thus focuses on creating a favorable perception.

*Figure 3: Marketing vs. Branding mentality. Boisen (2015)*
Rik Riezebos (2016) also provides a useful visual overview of the main differences between city promotion, city marketing and city branding (Table 3). According to him, city branding is the most advanced stage. In other words, one starts with city promotion and adds on or diversifies to marketing followed by branding. City promotion will receive less attention at this point as the intention of this section is to highlight the differences between place marketing and place branding. Yet, it is worth noting that in practice many organizations or municipalities are solely focused on city promotion.

Table 3: From city promotion to city branding. Riezebos (2016)

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<th>City Marketing</th>
<th>City branding</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Perspective</strong></td>
<td>Product demand</td>
<td>Needs and wants</td>
<td>Identity</td>
</tr>
<tr>
<td><strong>Communication</strong></td>
<td>To tell, explain</td>
<td>To sell</td>
<td>To seduce, persuade</td>
</tr>
<tr>
<td><strong>Target group(s)</strong></td>
<td>Visitors</td>
<td>Visitors and businesses</td>
<td>Visitors, businesses, inhabitants, civil servants</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>Increase in visitors</td>
<td>Increase in visitors and businesses</td>
<td>Total concept</td>
</tr>
</tbody>
</table>

Riezebos has identified four categories in which place marketing and place branding differ. In a nutshell, city marketing operates from the wants and needs from its consumers with the aim of attracting more visitors and businesses. They thus aim at the target group visitors and businesses and attract them through selling the city. On the other hand, city branding operates from the identity of that city in order to seduce all target groups, that is inhabitants, visitors, businesses and civil servants, with a total concept. To put differently, city branding is a much more complex and all-encompassing phenomenon when compared to city marketing. It must be stated that this table represents a simplified model, yet still distinguishes the two using relevant categories.

In addition to Riezebos, Boisen (2015) explicitly states other aspects in which place branding and place marketing differ. With place marketing the consumer is the focus point. One tries to attract consumers to your place. Marketing is highly consumer directed, focusing on the needs and wishes of consumers in order to meet their demands (Hospers et al., 2011). It is thus an outside-in approach. Place marketing is mainly a set of tools used to attract visitors and businesses primarily for the purpose of strengthening the economic growth of that place.
However, with place branding the image is the focus point. The place does not start and end with its consumers, but it starts with itself (Hospers et al., 2011). Branding knows an inside-out approach. Starting from within means starting with your identity. For cities, this is occasionally referred to as the city DNA. The image (what you represent yourself to be) is based on the identity (what you really are) (Hospers et al., 2011). Often however, in reality a gap exists between the two.

Place branding is primarily deployed as a means of positioning your place (inter)nationally with a unique brand (Hospers et al., 2011). It must be noted however, that the element uniqueness as a factor for a successful brand is debated. Rik Riezebos (2016) states that the distinguishing capacity of brands as well as that of people tend to be rather limited, although they would like to believe otherwise. One should be more concerned with being meaninglessly noticeable than being uniquely unnoticeable (Sharp & Romaniuk, 2016). The brand as well as the place, have to be seen. One must be able to witness them with your eyes. Being unique or have a distinguishing feature often plays a minimal role in the competition between brands, it is being noticed that should receive more attention (Riezebos, 2016)

Overall, place marketing and place branding provide relevant insights for the abbey Berne regarding its decision-making. It emphasizes the need to create a concept coherent with not only the brand of the abbey itself, but also with the image of Heeswijk-Dinther as a whole. In addition, it frequently emphasizes the need to choose. This cannot be overstressed. The more clear-cut decisions are, the better the brand. One of these decisions is the target group. Once this is decided, one can think on behalf of the target group to create activities and concepts that suit their needs. Moreover, it approaches the issue of the abbey from a different perspective. It claims that through the marketing and/or branding of Heeswijk-Dinther more visitors will be attracted. Yet, first and foremost is the decision of a target group. That is the main lesson to be gained from place marketing and branding for the abbey at this point. Yet, for further steps it can provide relevant insights as well. For instance, when one is ready for the step to create a brand or a concept, one must want to create a whole, not merely create sums of a part that in the end do not make sense. Also, one must consider if the abbey wants to approach the target group through branding or marketing? And what methods or strategies would then be suitable?
6. Heeswijk-Dinther

This chapter aims to provide relevant information regarding the case study and its surroundings. It will firstly mention the abbey and its history. This is mainly to provide context and background information of the location of the case study. The remainder of the section is focused on tourism, mentioning tourism in Noord-Brabant and specifically in Heeswijk-Dinther. This serves as general background information, yet is at the same time relevant information when composing target groups and selecting the most desired one.

**ABBEY BERNE**

The abbey in Heeswijk-Dinther is called ‘Abdij van Berne’ (Abbey Berne) and serves as the case study for current research. Abbey Berne is one of the few remaining abbeys where elements of the Middle Ages are clearly present. It is classified as a state monument, consisting of 7 buildings spread across 6.5 hectares of land. The Norbertines, who own and operate the abbey, still use part of the building. Currently Norbertines still live in the abbey. This abbey is thus special as it highlights a place where Norbertines used to and still do live, a place knowing a long history as they have been here since the Middle Ages. The history of the abbey will be discussed briefly, followed by the Norbertines themselves and one of their products, beer.

**History**

Abbey Berne’s founding father is a knight named Fulco van Berne. He created the abbey in 1134, making it the oldest still existing convent community in the Netherlands. Knight Fulco van Berne created the abbey after surviving a fight with the duke of Brabant and count of Holland. As the tale goes, Fulco jumped into the river Maas fully geared and on his horse in order to escape the men chasing him. It was a doom scenario in which Fulco turned to God and prayed for survival. In return, Fulco promised God that he would dedicate all of his possessions to the church. Miraculously, he survived and kept his promise which has led to the creation of the Abbey Berne.
A brief history line to provide an overview of the past of the Abbey Berne is provided in Table 4.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>ACTIVITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1134</td>
<td>Fulco van Berne establishes abbey</td>
</tr>
<tr>
<td>1196</td>
<td>‘Hoeve Bernheze’ was granted to the abbey</td>
</tr>
<tr>
<td>1546</td>
<td>Abbey constructs the ‘Slot Berne’</td>
</tr>
<tr>
<td>1572</td>
<td>Abbey is looted</td>
</tr>
<tr>
<td>1579</td>
<td>Tachtigjarige Oorlog: Abbey is set on fire. Norbetines flee to ‘s-Hertogenbosch to find refuge.</td>
</tr>
<tr>
<td>1648</td>
<td>Vrede van Munster: All possessions of the abbey are confiscated by the state. Norbetines flee to Belgium</td>
</tr>
<tr>
<td>1797</td>
<td>French Revolution: Norbertines must leave Belgium. They have now lost a central convent and are spread across several.</td>
</tr>
<tr>
<td>1853</td>
<td>The episcopal hierarchy is restored, which allowed Catholics i.e. the Norbertines to reunite and organize.</td>
</tr>
<tr>
<td>1857</td>
<td>The ‘Slot Berne’ is proclaimed as the current Abbey Berne.</td>
</tr>
</tbody>
</table>

**Norbertines**

The monastic order was established in 1121 by the holy Norbertus van Xanten, likely to be born in Gennep, and thus named after him. Norbertines are also referred to as the white gentlemen (‘witheren’) due to their white habit. Characteristic of their lifestyle is the ‘vita mixta’, which implies a combination or rather a balance between the contemplative life and the active life. In other words, the Norbertines are in the center of the spectrum. This is exemplified by their daily schedule (sundays and holidays differ) which includes three moments of prayer (at 7:00, 12:15 and 18:00). They are also known for their intellectual capacity exemplified in ‘Tolle, lege’ which translates as take and read. Also interesting to note is a former abbot, Pater van den Elsen, who played a great role in the emancipation of the agricultural sector. He was known to greatly contribute and found organizations which today are known as the Boerenbond and the Rabobank. All from the vision that people should help one and other, especially those who need it. The slogan, so to speak, of the Norbertines is ‘Berna ut lucerna’ which roughly translates to ‘May Berne spread the light’. Their slogan also exemplifies the importance of community, of coherence, and of faith. Abbey Berne as a place where people come together and meet each other. Hence the title of this thesis, ‘strangers are strangers until they meet’ from a Chef’Special song, was seen as suitable to represent this value.
**Beer**

Norbertines have brewed beer ever since the abbey was established as drinking beer was considered safer to drink for health reasons than water. In 2015 the abbey decided it was time to brew their own beer again. They now have 4 beers. Though the old well still exists, the abbey brews its beer in Belgium rather than on site. However, the abbey does have a ‘Proef lokaal’ which serves and sells the beer.

**TOURISM IN NOORD-BRABANT**

This section will focus on tourism in the province Noord-Brabant, with a special focus on the region Noord-Oost Brabant in which Heeswijk-Dinther is located.

**Facts & Figures**

In Noord-Brabant, most of the visitors originate either from the province Zuid-Holland or from Noord-Brabant itself. 87% of the domestic tourist activities in Brabant are undertaken by Brabanders themselves (VisitBrabant, 2015; Vrijetijdshuis Brabant, 2013). When looking at the type of vacation taken, Brabant remains a strong contender in the family market as half of the vacations attract families with children (VisitBrabant, 2015; Vrijetijdshuis Brabant, 2013). Adults of the age 55 and up are reached to a lesser extent. The duration of stay in Brabant ranges from 2 to 4 days. In other words, vacations in Brabant can be categorized as short breaks. Approximately two thirds of all vacations Brabant can be categorized as such. According to VisitBrabant (2015), Brabant maintains in a strong 4th place as a destination province for short breaks after the provinces Gelderland, Limburg and Noord-Holland. Yet, expenditure is relatively low in Noord-Brabant compared to the national level. A main reason is the type of accommodation as a large share of people seek accommodation at camping sites or in bungalows (VisitBrabant, 2015; Vrijetijdshuis Brabant, 2013).

**Brabant’s Brand Research Model**

Research conducted by VisitBrabant (formerly Vrijetijdshuis Brabant) shows that a large share of domestic tourists are considered to be ‘Uitbundig Geel’, loosely translated as Exuberant Yellow as well as ‘Gezellig Lime’ which is loosely translated as Pleasantly Lime (Vrijetijdshuis Brabant, 2013). In comparison to the average Dutch population, the Brabantse population knows a larger share of the Gezellig Lime yet a smaller share of the ‘Avontuurlijk Paars’ which is translated as Adventurous Purple.
A few characteristics of the yellows and the limes will be mentioned, which will at the same time highlight several differences. For Exuberant Yellow vacations revolve around the enjoyment of luxury and convenience. Think of activities such as eating at a restaurant and visiting a nature site. Often, they can be categorized as families with young(er) children. Participating in (sport) activities is a desire for the yellows. They search for the unique rather than the corny and old-fashioned. This search for the unique and special can be viewed not only in regards to the activities but also in regards of the accommodation. According to Vrijetijdshuis Brabant (2013), the average expenditure per person is approximately 25 euros per day. Moving on to Pleasant Lime, their vacation revolves around relaxation, peace and enjoying the freedom. Their family is of great importance. Similar to the yellow segment, limes are usually families with children and are thus also tied down to school vacations. They also value activities, often the ones offered in the area are a critical factor in the decision-making process. According to Vrijetijdshuis Brabant (2013), the average expenditure per person is approximately 27 euros per day. In other words, the yellows and the limes are quite similar in their valuing of activities, expenditure and often accommodation (bungalows). Most likely because both segments are dominated by families with children. A main and important difference however, lies in the reason behind choosing the activities. Whereas the yellow segment is characterized by luxury and convenience, the limes seek relaxation and peace. This may result in different sorts of activities undertaken as well as what restaurants to choose.

Figure 4: BSR Brabant
So, what kinds of activities suit these two colors or segments? Firstly, let us regard cultural outings. Even though Brabanders in general feel a sense of pride towards its monuments as well as believing they are important for the identity of the province, cultural outings in Brabant are less frequent compared to an average domestic vacation. The number of outings to museums and other sights has increased since 2012, yet structurally remains below the national average (Vrijetijdshuis Brabant, 2013). In fact, 90% of the cultural outings are conducted by Brabanders themselves. To add to that, young adults and people of a higher education are more likely to spend more for a cultural outing. More specifically, Brabanders state in a research conducted by PON (2016) that they are most likely to be interested in governmental heritage which refers to estates and castles, and least interested in religious heritage which refers to examples such as churches as monasteries. The fact that cultural outings occur less frequently when on vacation in Brabant is hardly surprising. Looking at a national level, Pleasant Lime’s interest in cultural outings is slim to none. While Exuberant Yellow is present, the two other dominant segments are Adventurous Purple and Creative Inspiring Red. This is present for activities such as cinema’s and concerts. These however are not the dominant tourist groups in Brabant.

Furthermore, for museums and monuments neither yellow nor lime is mentioned as common target groups. Exuberant Yellow and Pleasant Lime are thus not as frequent target groups for cultural outings, especially in reference to heritage, and offer an insight as to why these outings are less frequent.

Activities that are popular for the yellows and the limes are walking and cycling (Vrijetijdshuis Brabant, 2013). In other words, activities in nature suit their needs. Yet in the period 2006-2010 cycling for the aim of relaxation or fun decreased sharply with 35% (Vrijetijdshuis Brabant, 2013). That being said, a prediction and in some cases already a trend is that tourists will be charged for nature. An example is Parc Guell in Barcelona. Where several years ago one could freely walk around and actually sit on the mosaic benches, one is now charged 8 euros to sit on the benches for 30 minutes. To add to that, the prediction is that silence will become a luxury product. Another popular activity that is common for both segments is visiting a professional soccer game.

Region Noord-Oost Brabant

Zooming in on the specific region Noord-Oost Brabant, in which Heeswijk (Bernheze) is located. Rich with nature, water and cultural history are the core values of this region and form the fundament of the culturally historic and touristic masterpieces (Vrijetijdshuis Brabant,
Tourism in this region derives mostly from Zuid-Holland. In line with the wider province, many families take a short break (55% of vacation know a duration of 2-4 days) in Noord-Oost Brabant (Vrijetijdshuis Brabant, 2013). Also important to note is that the two most prevalent segments, Exuberant Yellow and Pleasant Lime, are the dominant segments of this region as well.

Cultural institutions

Research has looked into other cultural institutions located in Heeswijk-Dinther to get an overview of the amount and type of visitors that attracted to the location. It will mention the numbers per institution.

- Abbey Berne: In 2016, 4,000 people visited the ‘Proef lokaal’, of which approximately 1,500 followed a tour. Regarding the age, most visitors were 50+. Interesting to note is that the abbey also attracts a lot of Belgians, due to their interest in special beers. As the beer has only recently returned, the expectation is that the ‘Proef lokaal’ will know an increase in visitor numbers.

- 24hour-Solexrace: This is an event in Heeswijk-Dinther that has gained immense popularity. Starting with 17 teams in 2007, they now receive over 100 teams from within and outside of the country. The event revolves around a race with a duration of 24 hours while others watch and party. Many even refer to it as a smaller version of the nation-wide Zwarte Cross. Interesting to note is the attachment to a charity, Kika, as a means to raise money. The 24hour-Solexrace received approximately 14,500 visitors over the weekend in 2015, only from the online sales. This number does not include those that buy their tickets at the door or at a store, meaning that the event attracts an even higher number of visitors. Yet, the number does provide a rough indication of the extent of the event with their roughly 7,250 visitors a day. Interesting to note is the geographical range of the visitors. Most online tickets are sold in close proximity to Heeswijk-Dinther while at the same time knowing visitors from the outskirts of the Netherlands as well as from Belgium.

- Kilsdonkse Molen: The mill knows an ANBI status. The institution has the goal to preserve and maintain the mill as cultural heritage. The institution gathers data, yet not exact data regarding the visitors. Numbers are thus estimated and rounded off. The mill received around 16,000 visitors in 2015, of which 700
booked a group tour. In addition, a handful of primary schools visited the mill as a part of a project. In 2016 the mill received 20,000 visitors. Most visitors are of the age 50+ and are from the region. Also, most visitors visit the mill in June and September, mostly because of the cyclists, hikers and interested parties. This also explains the open hours of the mill, they are only open in weekends between November and April as these months know few visitors. Regarding primary schools, 20 schools which account for 500 students have visited the windmill as a part of a project. The mill also provides several arrangements, for example BeleefBernheze. This arrangement consists of cyclists who consume their meal at different locations. The mill is one of these locations. However, this year BeleefBernheze has accounted for 50 visitors which is slim. The mill has created a boat in cooperation with the castle in Heeswijk-Dinther. It transports the visitors to (and from if desired) between the two institutions. Although it only came into existence in 2016, the mill claims it has been of added value as families enjoy the boat trip. The boat has accounted for 2,000 visitors.

- Kasteel Heeswijk: The castle also knows an ANBI status. The institution is one of the four top monuments in Noord-Brabant. Interesting to note is that the marketing is arranged together with the other three top monuments (Sint Janscathedral in ‘s-Hertogenbosch, Grote Kerk in Breda and the Markiezenhof in Bergen op Zoom). In 2015 the castle has decided to focus on events in the cultural and recreational sector. Over the last three years the castle has received approximately 19,500 visitors. Specifically, in 2015 they have received 19,829 visitors. Of this number, 9,587 were adults and 6,163 were children. Note that there is no discrepancy in age for the category of adults. May was a peak month in 2015, while between January and March visitation numbers were below average.

- Natuurtheater Kersouwe: The open-air theater hosted 39 performances in 2014, which attracted 17,313 visitors. Most of these visited musical performances; 7150 visitors went to one of 10 musical performances. What is interesting to note is the origin: 58.6% of visitors were from the region, excluding Bernheze, followed by 20.5% from Bernheze. In 2016 Kersouwe hosted 40 performances which attracted a total of 19,479 visitors. Again, musical performances remain the largest category (13 performances and 9,003 visitors). Interesting to note is that both 2014 and 2016 know a lower total number of visitors than preceding
years (while number of performances does not significantly alter), as both are below 20,000 visitors. This also shows in the average number of visitors per performance with 456 in 2014 and 494 in 2016, while for other years this was at least 500 visitors. In addition, for both years online ticket sale has been the dominant form for sales (73.8% and 91% respectively).

**Conclusion**

This chapter provides context and highly relevant information regarding tourism in the region. Firstly, it can be stated that the abbey knows an interesting history and has played an important role in shaping history. It thus makes sense the provincial government classified it as a ‘must’. Secondly, it is interesting to note the type of tourism in the region. For instance, the discrepancy between the tourists who visit the region (families) and those who visit heritage (50+) is noteworthy and important to keep in mind. Furthermore, the institutions (with the exception of the abbey and the event) all attracted approximately 20,000 visitors in 2016. The abbey, or at least the ‘Proef lokaal’ lacks in this area with a mere 4,000. Yet, as stated they are quite new and expect to increase. In addition, there are other institutions in the area that also enjoy an ANBI status. Also, most visitors are from the area and of the age 50+. Relevant information provided in this section contributed to the creation of target groups and provided input for their behavior.
7. Theoretical Framework

The theoretical framework, presented here, provides theories and models to structure research based on information gathered in the literature review. It provides a decision-making model, the Analytic Hierarchy Process (AHP). It serves not only to decide on a target group, but can also serve as a tool for further decisions. This section discusses the AHP model used, its rationale and functioning (basic premises) as well as relevant steps and calculations. It also presents advantages and limitations of the model. The in-depth calculations, meaning the data collected with the abbey, are discussed Chapter 8: Data Analysis.

**ANALYTIC HIERARCHY PROCESS: BASIC PREMISES**

As the aim of the research is to guide the abbey in the process of deciding on a target group for tourism and recreation, a model to guide the selection procedures will be used. The model used is named the Analytic Hierarchy Process (AHP). The hierarchic model and its steps will be discussed at length after discussing the basis premises of the AHP.

The AHP is a specific type of a multi-criteria decision-making method (MCDM) which was invented in the 1970’s by Thomas Saaty (Görener, Toker & Uluçay, 2012; Saaty, 1990; Saaty, 2008; Wickramasinghe & Takano, 2009). It is a method to guide decision-making processes in an ordered fashion. It is a process that combines psychological fundamentals and mathematical techniques. It quantifies qualitative judgements, allowing to weigh and compare the subjective and personal preferences, either from individuals or groups, and finally to calculate an optimal aggregate decision (Saaty, 2001).

“AHP is based on the motto divide and conquer” (Morano, Locurcio & Tajani, 2016, p. 954). In other words, criteria are separated and judged independently from one another in order to be able to compare them. This is a basic premise of the model, that can be considered a weakness or a strength. Rational choice theory, for example assumes that individuals make decisions that benefit them most. However, empirical studies have shown that separating elements and thus making decisions is not possible or rational in every case. However, the basic premise of dividing criteria is considered a strength in this case as it forces the decision-maker to decompose their line of reasoning and thus make explicit arguments for their decision.
Another basic premise of AHP is the individual judgements of the criteria under consideration. As Bahurmoz (2006, p. 4) states: “Judgements expressed in the form of comparisons are fundamental in our biological makeup. They are intrinsic in the operations of our brains. Comparisons imply that all things we know are understood in relative terms to other things”. This implies that people are well capable of making judgements. These judgements serve as input for the third basic premise, which encompasses an economic rationality. AHP uses these judgements and quantifies them on the basis of a scale, also derived by Saaty. These numbers are used firstly to uncover the logic used by the participants. What do they find important? And more importantly, how important is it? It thus provides insight into the supposed reasoning of the decision maker. Secondly, the numbers are used to score each alternative or option based on the logic of the decision maker. It answers the question, what option is most desirable, based on this reasoning? Due to the high complexity of AHP, the model will be explained in-depth, decomposed and illustrated in a later section when discussing the steps of AHP.

**ANALYTIC HIERARCHY PROCESS: THE PROCESS**

After discussing the basic premises of the AHP, the process itself can be explained. This section thus discusses the steps necessary in order to complete the AHP as well as two important elements; the Saaty set and the Consistency Ratio.

As the name suggests, AHP knows a hierarchy. More specifically, it consists of three layers (Figure 5): a goal (decision you want to make), criteria (factors when making this decision) and alternatives (the options that can be decided between).

![Figure 5: Hierarchy structure AHP](image-url)
Using this hierarchy, one makes judgements on pairs of elements with respect to a controlling element. The Saaty set (explained in a later section) is used to quantify these judgements. In the end, “ratio scales are derived from these judgements and then synthesized throughout the structure to select the best alternative” (Bahurmoz, 2006, p. 4). In other words, the aim of the AHP is to derive the ‘best’ alternative, with ‘best’ being the highest scoring alternative. Thus, it investigates which alternative is most suitable with the chosen criteria. It is highly important to note that the AHP does not investigate the feasibility. The use of the model is to guide a decision-making process. It thus by no means guarantees success of the target group. A feasibility study should provide more insight into this matter. In this case, the AHP provides us with a target group most suitable with the chosen prioritized criteria. Yet, the aim of this research is not to find the ‘best’ target group, but rather to use AHP as a tool for decision-making in guiding the abbey to select a target group. Focus is on the decision-making process, though outcome of the AHP is certainly relevant, the process preceding this outcome receives emphasis.

Simply put: “AHP performs pair-wise comparisons between factors in order to prioritize them using the eigen-value calculation framework” (Wickramasinghe & Takano, 2009, p. 3). More specifically, there are a series of pairwise comparisons; first between the various criteria and then between the various alternatives on the basis of each criterion (Morano, Locurcio & Tajani, 2016). It uses these pairwise comparisons among criteria in order to prioritize them using the eigenvalue calculation (Görener, Toker & Uluçay, 2012). An example of these pairwise comparisons is provided when explaining the steps of AHP.

To summarize the AHP, a quote at length is provided:

“Fundamentally, the AHP works by developing priorities for alternative and the criteria used to judge the alternatives. Usually the criteria, whose choice is at the mercy of the understanding of the decision-maker […], are measured on different scales or are even intangible for which no scales yet exist. […] First, priorities are derived for the criteria in terms of their importance to achieve the goal, then priorities are derived for the performance of the alternative on each criterion. These are derived based on pairwise assessments using judgment, or ratios of measurements from a scale if one exists. […] Finally, a weighting and adding process is used to
obtain overall priorities for the alternatives as to how they contribute to the goal” (Saaty, 2001, p. 1).

**Saaty set**

For these pairwise comparisons, the Saaty set, according to Saaty the ‘fundamental scale of AHP’, is used (Bahurmoz, 2006). Though the name differs, some call it a scale or a set, this research will refer to it as the Saaty set. It “has been validated for effectiveness, not only in many applications by a number of people, but also through theoretical comparisons with a large number of other scales” (Saaty, 1990, p. 15). Essentially, the set “enables the decision maker to incorporate experience and knowledge in an intuitive and natural way. This scale is insensitive to small changes in a decision maker’s preferences, thereby minimizing the effect of uncertainty in evaluations” (Bahurmoz, 2006, p. 5).

These pairwise comparisons are based on a standardized comparison scale of nine levels, the so called Saaty set (Figure 6). In other words, when the decision-maker asks himself: how important do I find Criterion 1 compared to Criterion 2, and how important/suitable do I find Alternative A compared to Alternative B with respect to Criterion 1, the Saaty set is used to answer these questions. It provides a numerical value for the comparison made by the decision-maker. The Saaty set consists of verbal judgments, ranging from equal to extreme (equal, moderately more, strongly more, very strongly more, extremely more). Corresponding to these verbal judgments are the numerical judgments (1, 3, 5, 7, 9) and compromises between these values (2, 4, 6, 8) (Saaty, 1990). “Psychological experiments have also shown that individuals cannot simultaneously compare more than 7 objects (plus or minus 2)” (Triantaphyllou & Mann, 1995, p. 4). The maximum number of objects an individual can compare thus amounts to 9 (7+2). For this reason, Saaty has used 9 as the upper limit of his scale and 1 as the lower limit (Bahurmoz, 2006; Saaty, 1990; Triantaphyllou & Mann, 1995). One always enters the whole number in its appropriate position and automatically enters its reciprocal in the transpose position. As the Saaty set says: If the activity $i$ has one of the nonzero numbers (e.g. 5) when compared to activity $j$, then $j$ has the reciprocal value ($1/5$) when compared to $i$. It thus provides a measure of the relative importance of two factors from the perspective of the decision maker (Bahurmoz, 2006; Triantaphyllou & Mann, 1995).
The AHP knows several steps (Görener, Toker & Uluçay, 2012; Saaty, 2008, Saaty, 1990). These steps will be discussed in this section and illustrated with an example. The steps will be applied for the abbey and discussed at great length in the data analysis. The steps are:

1. Structure the hierarchy: A hierarchy has at least three levels, starting with the overall goal of the problem at the top, followed by multiple criteria (in some cases including sub criteria) at the second level, and finally the alternatives at the bottom level (Figure 7). The number of criteria and alternatives can be no more than 7 each, in order for individuals to be able to make comparisons. If there are more criteria and/or alternatives, this can decrease the consistency of judgements (Bahurmoz, 2006; 1, Triantaphyllou & Mann, 1995).

![Figure 7: Hierarchy structure AHP](image-url)
Referring to the criteria, there are several essential features. First, they can be subjective or objective, but the important matter is that they are all of concern to the stakeholders. In addition, is it important they are mutually exclusive. A criterion cannot be redundant, they all matter and represent different things. “The performance of an option on any one of these criteria can be judged independently of its performance on other criteria” (Yau, 2008, p. 200). As previously stated, a basic premise of AHP is the motto ‘divide and conquer’ which is exactly why the criteria are ‘torn apart’ from each other. For these reasons, the operationalization of criteria is important. The operationalization of the criteria for this research will be discussed at length in Chapter 8: Data Analysis, yet it should be stated that the criteria are derived from several sources such as literature review and interviews.

To provide an often-used example in literature which perhaps better illustrates the use of AHP, is the choice of a new CEO. The goal is to choose a CEO. In making this decision, the criteria are: experience, education, charisma and age. There are three candidates that will be compared to these criteria: Tom, Dick and Harry. These candidates are the alternatives to choose between. Figure 8 illustrates what the hierarchy would look like.

![Figure 8: Example hierarchy structure AHP](image)

2. Construct pairwise comparisons of criteria: Pairwise comparison compare each criterion to one another by means of the Saaty set. They represent how much one criterion dominates another. Or to put it differently, the prioritization procedure starts in order to determine the relative importance of the criteria (Görener, Toker & Uluçay, 2012). That
is, their importance in relation to the goal. Priorities are given in a three-point decimal scale, which allows for the numbers to be represented as percentages. On occasion, an element can be dropped because of the relatively small impact on the overall objective (Saaty, 1990). When referring to the example of choosing a CEO, the criteria are: experience, education, charisma and age. One thus uses the Saaty set to quantify judgements. Also important to keep in mind is that the left column of the table is dominant. This implies that you would ask yourself: to what degree do I find education to be more important than experience? To what degree do I find charisma to be more important than experience?, etc. Yet if one believes that in fact education is not more important than experience, you would enter in the cells of that row the reciprocal value i.e. 1/3, 1/5, 1/7 or 1/9 (the even numbers are also possible of course) in the respective cell expressing how much less important we estimate this criterion to be in comparison to ‘experience’. One fills in half of the table, as the other half are the reciprocal values. Table 5 provides an overview of what such pairwise comparison looks like.

Table 5: Empty example pairwise comparison

<table>
<thead>
<tr>
<th></th>
<th>Experience</th>
<th>Education</th>
<th>Charisma</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experience</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td></td>
<td>1.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Charisma</td>
<td></td>
<td></td>
<td>1.000</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
<td>1.000</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Using the Saaty set, Table 6 provides an illustration of what that pairwise comparison could look like.

Table 6: Example pairwise comparison

<table>
<thead>
<tr>
<th></th>
<th>Experience</th>
<th>Education</th>
<th>Charisma</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experience</td>
<td>1.000</td>
<td>0.200</td>
<td>0.333</td>
<td>0.143</td>
</tr>
<tr>
<td>Education</td>
<td>5.000</td>
<td>1.000</td>
<td>0.333</td>
<td>0.200</td>
</tr>
<tr>
<td>Charisma</td>
<td>3.000</td>
<td>3.000</td>
<td>1.000</td>
<td>5.000</td>
</tr>
<tr>
<td>Age</td>
<td>7.000</td>
<td>5.000</td>
<td>0.200</td>
<td>1.000</td>
</tr>
<tr>
<td>Total</td>
<td>16.000</td>
<td>9.200</td>
<td>1.867</td>
<td>6.343</td>
</tr>
</tbody>
</table>

One would read that education is of strong importance when compared to experience, resulting in the score 5 in the second cell of the first row and the reciprocal value 1/5.
(0.200) in the second cell of the first row. While education is of strong importance when compared to experience, age is of extreme importance when compared to experience (7). These numbers are not a ranking order as each criterion is compared in pairs.

Once this information is filled in, one calculates the priorities and the consistency ratio. Priorities are calculated by adding each column. Then each value is divided by this total. Table 7 provides an illustration. For ‘experience’ the total is 16, implying that each number of that column is divided by 16 such as 1/16, 5/16, 3/16 and 7/16. This is done for each column.

Table 7: Calculation priorities criteria I

<table>
<thead>
<tr>
<th></th>
<th>Experience</th>
<th>Education</th>
<th>Charisma</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experience</td>
<td>1.000</td>
<td>0.200</td>
<td>0.333</td>
<td>0.143</td>
</tr>
<tr>
<td>Education</td>
<td>5.000</td>
<td>1.000</td>
<td>0.333</td>
<td>0.200</td>
</tr>
<tr>
<td>Charisma</td>
<td>3.000</td>
<td>3.000</td>
<td>1.000</td>
<td>5.000</td>
</tr>
<tr>
<td>Age</td>
<td>7.000</td>
<td>5.000</td>
<td>0.200</td>
<td>1.000</td>
</tr>
<tr>
<td>Total</td>
<td>16.000</td>
<td>9.200</td>
<td>1.867</td>
<td>6.343</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Experience</th>
<th>Education</th>
<th>Charisma</th>
<th>Age</th>
<th>Priorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experience</td>
<td>0.063</td>
<td>0.022</td>
<td>0.179</td>
<td>0.023</td>
<td>0.071</td>
</tr>
<tr>
<td>Education</td>
<td>0.313</td>
<td>0.109</td>
<td>0.179</td>
<td>0.032</td>
<td>0.158</td>
</tr>
<tr>
<td>Charisma</td>
<td>0.188</td>
<td>0.326</td>
<td>0.536</td>
<td>0.788</td>
<td>0.459</td>
</tr>
<tr>
<td>Age</td>
<td>0.438</td>
<td>0.543</td>
<td>0.107</td>
<td>0.158</td>
<td>0.311</td>
</tr>
</tbody>
</table>

This value is calculated by 1/16
Next, the priorities are the average of the rows just calculated. Note that the sum of the priorities must always be 1. Table 8 illustrates the priorities of the criteria with respect to reaching the goal of choosing a CEO.

Table 8: Calculation priorities criteria II

<table>
<thead>
<tr>
<th></th>
<th>Experience</th>
<th>Education</th>
<th>Charisma</th>
<th>Age</th>
<th>Priorities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Experience</strong></td>
<td>0.063</td>
<td>0.022</td>
<td>0.179</td>
<td>0.023</td>
<td><strong>0.071</strong></td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td>0.315</td>
<td>0.109</td>
<td>0.179</td>
<td>0.032</td>
<td><strong>0.158</strong></td>
</tr>
<tr>
<td><strong>Charisma</strong></td>
<td>0.188</td>
<td>0.326</td>
<td>0.536</td>
<td>0.788</td>
<td><strong>0.459</strong></td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td>0.438</td>
<td>0.543</td>
<td>0.107</td>
<td>0.156</td>
<td><strong>0.311</strong></td>
</tr>
</tbody>
</table>

This value is the average of the yellow cells

Charisma (0.459) seems to have the highest priority when deciding on a CEO followed by age (0.311). The priorities provide insight into the relative weight of importance in the selection procedure. As these relative weights are ratio scales, we can derive more insight than a mere ranking. To illustrate, not only do we know that charisma outranks (has the highest priority) age, but also that the decision-maker prefers charisma 1.476 (0.459/0.311) times more than age.

3. Construct pairwise comparisons of the alternatives: Do this for every criterion, again using the Saaty set to quantify given judgements. It results in degrees of desirability of the alternatives per criterion. In the case of the CEO, one would score Tom, Dick and Harry per criterion, as shown in Table 9. This allows us to see how the alternatives score with respect to each criterion. For example, Alternative A (Tom) can score highly on Criterion 1 (Experience), but low on Criterion 2 (Education). The priorities are calculated in the same way as shown in the previous step. Thus, we would get a table similar to Table 9 but then for each criterion separately.
Table 9: Empty example pairwise comparison alternatives

<table>
<thead>
<tr>
<th>Experience</th>
<th>Tom</th>
<th>Dick</th>
<th>Harry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tom</td>
<td>1.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dick</td>
<td></td>
<td>1.000</td>
<td></td>
</tr>
<tr>
<td>Harry</td>
<td></td>
<td></td>
<td>1.000</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Education</th>
<th>Tom</th>
<th>Dick</th>
<th>Harry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tom</td>
<td>1.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dick</td>
<td></td>
<td>1.000</td>
<td></td>
</tr>
<tr>
<td>Harry</td>
<td></td>
<td></td>
<td>1.000</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. Establish global priorities of the alternatives: The local priorities of each alternative (outcome of step 3) are taken with respect to each criterion and multiplied by each column of vectors by the priority of the corresponding criterion (outcome of step 2) and added across each row. This results in the overall desirability of the alternatives. For example, if Alternative A (Tom) scores highly on Criterion 1 (Experience) but low on Criterion 2 (Education), yet the first pairwise comparisons reveal that Criterion 2 is valued to a greater degree than Criterion 1, it follows that Alternative A receives a lower overall (global) priority than the alternatives that score higher on Criterion 2. Thus, each alternative receives a score, the one with the highest score is the ‘best’ decision in reaching the goal. As with all priorities, the sum should be 1 which means that together all priorities amount to 100%. In the illustrative case, as shown in Figure 9, Dick is the best alternative for a new leader (48%).

![Figure 9: Example final AHP](image-url)
Consistency Ratio

Throughout the pairwise comparisons, one rule is highly relevant. That is the consistency ratio (CR). A very strong requirement is the order inherent in the judgements. To put differently, let’s suppose that one is comparing fruit. One has to decide between an apple (a), a banana (b) and a cherry (c). Suppose that one slightly prefers the banana to the apple, $A_{ba} = 3$, and one strongly prefers the apple to the cherry, $A_{ac} = 5$, then one must also strongly prefer the banana to the cherry. $A_{bc}$ should at least be 5. In this case, one very strongly prefers the banana compared to a cherry with a 7 (Figure 10).

This is considered to be a consistent judgement. A ratio of 0 means perfect consistency while any ratio over 0.1 (or 10%) is considered inconsistent. “If the ratio […] is significantly small (10% or less), the results are acceptable. If not we attempt to improve consistency” (Saaty, 1990, p. 13). In other words, the CR shows the logic of reasoning and therefore cannot exceed 10% (Bahurmoz, 2006; Donegan, Dodd & McMaster, 1991; Saaty, 1990). In the case that it does exceed this limit (higher than 10%), the matrix and results are deemed inconsistent and thus unacceptable, in which case the decision maker is advised to reconsider his entries. One potential reason for inconsistencies could simply be indifferences among the alternative, which can be seen when the numerical value 1 is frequently present (Ishizaka, Balkenborg & Kaplan, 2011).
The consistency ratio (CR) is calculated by dividing the consistency index (CI) by the random index (RI).

\[
CR = \frac{CI}{RI}
\]

**Consistency Ratio (CR):**

- CI: Consistency Index
- RI: Random Consistency Index

Thus, the first step is to calculate CI. The CI knows the following formula:

\[
CI = \frac{\lambda_{\text{max}} - n}{n - 1}
\]

- \(\lambda_{\text{max}}\): Principal Eigenvalue
- \(n\): dimension of the matrix

Where \(n\) is the dimension of the matrix (in the case of the CEO \(n\) is 4 as there are four criteria), a consistency measure (CM) is needed to calculate lambda max. Lambda max is the average of all previously calculated consistency measures. A consistency measure is determined for all criteria, calculated by using the Excel formula MMULT (Bunruamkaew, 2012). In order to calculate the CM, the judgements per criterion are taken horizontally as well as all priorities, divided by the priority of the given criterion. Thus, the formula is: MMULT (judgements of criterion 1, priorities of all criteria/priority of criterion 1). The calculation will be illustrated in Chapter 8: Data Analysis using the data gathered from the abbey.

Table 10 provides the numbers for the RI, depending on the \(n\). The random index is a fixed value developed by Saaty on the basis of 500 samples. It allows for a comparison between indexes.

<table>
<thead>
<tr>
<th>(n)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>RI</td>
<td>0</td>
<td>0</td>
<td>0,525</td>
<td>0,882</td>
<td>1,115</td>
<td>1,252</td>
<td>1,341</td>
<td>1,404</td>
<td>1,452</td>
<td>1,484</td>
</tr>
</tbody>
</table>
Now the CR can be calculated. Note that the CR is to be calculated for every pairwise comparison made. The CR will be calculated for the abbey. Results and calculations are provided in-depth in Chapter 8: Data Analysis.

**Advantages AHP**

One might wonder, why use AHP in case of a single decision maker when the decision maker already has a clear judgement on which the decision could be based? AHP is, also in those cases, often used for several reasons. It is especially useful in situations which are complex, because it allows for a decomposition of the complexity into a multilevel hierarchical structure (Görener, Toker & Uluçay, 2012). Moreover, it’s an effective decision-making method when subjective evaluations are at stake (Görener, Toker & Uluçay, 2012). In other words, applying the AHP serves two purposes: first it provides an overall (understandable) view of the complex issue and secondly it aids the decision maker in their assessment by determining the magnitude of each level and criterion. It thus forces decision makers to become aware of their own logic and arguments. Ishizaka, Balkenborg and Kaplan (2011) indeed found that decision makers reformulate their choices by taking into account suggestions made by AHP.

In addition to providing a (simple) overview of a complex decision as well as encouraging explicit argumentation for judgements, the AHP knows other advantages. It is a fast analytical model that can be used. Fast implying that insight into arguments and prioritization are easily detected. More importantly, it incorporates the different stakeholders in the process. In this way, not only do the stakeholders become aware of their own decisions and judgements, it also leads to larger support of the results. This is especially relevant for group decisions. In addition, the sample of the group is irrelevant. The model combines all judgements, whether experts or not. Because of all its advantages and receiving wide acceptance, it has been used in a variety of fields. In 1995, it was even used to predict the winner of the Superbowl (which it did so correctly, the Dallas Cowboys), but it has also been used in public services to decide on the allocation of resources for several (research) projects and where to relocate a business (Saaty, 2008; Donegan, Dodd & McMaster, 1991).

**Limitations AHP**

Though the AHP has its steps and formulas to check the entries made, there are several limitations. Broadly speaking, some argue that being precise is of no use as the entire process of decision making is in itself unstructured and amorphous (Saaty, 1990). They argue that
models such as the AHP merely function to serve as participant satisfaction or as a means to claim a scientific process was used without actually using the input from the AHP. However, many researchers indicate otherwise. For example, Ishizaka, Balkenborg and Kaplan’s (2011) experiment provides evidence that AHP is a useful decision tool. That being said, a main reason for criticism is the difficulty of testing the effectiveness of the AHP as it is based on qualitative reasoning. Yet this is the case for any multi-criteria decision-making method as there is no standard method. There is not one perfect model, yet this does not mean that these models are not suitable or helpful in decision making. In addition, the consistency ratio as well as the reliability and validity of AHP have been indicated implying that the AHP is a relevant model to use in this research (as discussed in Chapter 4: Methodology).

The Saaty set has also received criticism. Firstly, it is important to note that we must always be careful when reading and using scales and how we interpret data from these scales. This is not a limitation inherent to AHP, yet AHP does use relative scales rather than standard scales. This issue can be overcome by offering a clear operationalization of the criteria. Furthermore, David French has criticized the set as created by Saaty, claiming that it suffers from vagueness of definition. Saaty refutes this by stating that qualitative differences in response to stimuli are restricted to approximately five in amount, resulting in the numbers 1, 3, 5, 7, 9. In addition, the points 2, 4, 6, 8 can be fitted into the scale for borderline decisions (Donegan, Dodd & McMaster, 1991). For example, for a test one can receive a 7.5 if the score lies between 7 and 8. With the Saaty set, only whole numbers are possible. Hence, if one is in between 5 and 7, a 6 could be given. Thus, implying that judgements of the decision maker have enough options or degrees to choose from numerically.

Another limitation is inaccessibility, meaning that the AHP is difficult to comprehend for outsiders who are unfamiliar with the concept. Hence a black-box feeling can arise. Yet this limitation can be easily overcome by providing a presentation clearly explaining the AHP. This was also done for the abbey. AHP also does not measure feasibility or effects alternatives have. Some consider this to be a limitation, yet when this is clearly stated it is not an issue. In the presentation for the abbey, this was also clearly stated. The aim was not to determine feasibility, but to guide a decision-making process. All participants were thus aware of the outcome of the AHP and the implication of these results.
Relevance AHP for Abbey Berne

This chapter has discussed both advantages and limitations of the AHP. Yet, the researcher believes this model to be highly relevant and suitable for the case study. One of the main reasons is to provide food for thought and to initiate a discussion regarding the future vision of the abbey. The abbey is struggling to formulate its future vision, which is a complex issue. In addition, they have stated that tourism and recreation is a field they wish to explore to increase income. However, they have not yet gathered their thoughts on who they want to attract and why. The AHP provides the incentive for the participants to discuss, in groups, what they find desirable and why. Reaching this discussion is a great first step, regardless of the outcome of the AHP. In other words, the AHP is chosen because it not only forces the abbey to formulate its priorities but it keeps the decision-making process accessible and comprehensible. Though there may be inconsistencies in judgements, the AHP will guide the abbey in a certain direction in their decision-making process. Furthermore, the AHP is useful to use for further steps in the decision-making process for a concept. Again, what the AHP does, it to prioritize which of these target groups is most desirable according to the chosen criteria. The model has been filled in and worked out for the Abbey Berne. The steps taken can be read in Chapter 8: Data Analysis.
8. Data Analysis

This chapter analyses the data gathered. It will briefly discuss the interviews conducted and then focus on the AHP model.

QUALITATIVE METHODS

Interviews with other cases, such as Abdij Averbode, have provided input and inspiration for the Abbey Berne. The findings will be discussed, mostly in relation to the chosen criteria as interviews have led to the creation and validation of criteria.

Multiple cases have stressed the importance of tradition. This is especially the case for the still active cases such as Abdij Averbode and Sint Catharinadal. In their search of adding a new element, they went back to their roots in search of something that fits with their tradition. This leads to the provision of an authentic experience. One must always stay true to oneself. As Westerburcht states: “The more honest your story, the better”. For this reason, several cases such as Bilzen Mysteries advise to research one’s territory and the unique aspects of your territory: “And I think that it is always useful to determine the unique or strong characteristics of the place itself. Because it is important that for the visitor it is very believable and that it occurs naturally” (translated from Dutch). Abdij Averbode, as an active religious community, also refers to the importance of creating a link with the abbey and life within the abbey: “That is how we arrived at the idea to build an experience center where the variety of products are produced, but as said, that people are informed about the production process as well as the history of the abbey and life within the abbey. Such that it is not just a tourist attraction where people can use something, but actually experience it. So it is a whole project, not merely a café” (translated from Dutch). In other words, authenticity of the experience is highly relevant for Abbey Berne as well. In addition to literature stating that creating an experience is crucial in today’s economy, these cases also highlight the importance of an authentic experience. For these reasons, experience has been chosen as a criterion and validated through these sources.

In addition, all cases stated that the addition of new functions or the decision to permit visitors, should not impact the life inside of the abbey. Though the degree of importance varied; where the active communities found it to be crucial, the non-active communities found it to be important. To use Abdij Averbode as a relevant case: “That there is life also brings some
concerns, but there is life and the meaning of an abbey is of course that there is life in all forms. Of course, this may not be at the expense of the abbey, that is not allowed. We have guarded over that. [...] We have set clear boundaries. We have to protect the building” (translated from Dutch). In other words, though creating new aspect and attracting visitors, this may not have negative effects on the building as well as the community. They continue: “But you have to ensure that the matters stay separated. [...] If people are walking around all day, you are not home in your own home anymore. That would also not benefit the life inside the community, on the contrary” (translated from Dutch). Privacy protecting the Norbertines, both the building and the community, is considered to be a very important criterion. In Averbode the Norbertines themselves have ensured their privacy is guaranteed: “We decide who we let in where. There are people that just walk by and people who really stay for a weekend” (translated from Dutch). In other words, the privacy of the community is a criterion to be taken seriously. This is the case for the Abbey Berne as well, being an active religious community. It also puts into perspective the situations of others; the Abbey Berne is not facing a unique situation and neither are the criteria they are basing their decision on.

Hospitality is another criterion that arose during the interviews. It was also known that hospitality is a key value and belief of the Norbertines, that they are welcoming to everyone. This also explains why Abdij Averbode felt it to be of relevance when talking about their new experience center ‘Het Moment’: “With us you have to view it as a piece of hospitality. You have guests that stay and guests that we let in a little bit. That is actually a large openness. You have a really low threshold, everyone can enter. Often a light goes on that people are more interested or want to know more about life inside the abbey. So, I think that if you choose something, it is important that is is also of value for the abbey to become known with people. Because you never know if someone has been touched” (translated from Dutch). In other words, the abbey believes that it is their societal duty to be open to all kinds of guests because they become intrigued. And one never knows just how intrigued or inspired your guests are.

Finally, the criterion economic value has been validated. Though this was a known factor for Abbey Berne, as they are searching for ways to generate more income and/or decrease costs, this also appeared to be a relevant and determining factor for other cases. Sint Catharinadal for example has created a vineyard also precisely to increase income as well as to hopefully gain more women for the convent. Yet, both state that it is possible to develop a new element for an active community. For example, Abdij Averbode states: “[...]the financial aspect is also very
important. With us, it has been a very heavy investment. So it does require a lot of financial follow up. When I consider the financial aspect, it is possible to earn back the money within a certain period of time such that the investment is profitable. But that is difficult for every decision” (translated from Dutch). They state that the financial aspect weighs heavily, but that is does so for every decision. Thus, economic value has proved to be a criterion to consider for the Abbey Berne as well.

Interviews with the cases proved useful to provide context. Especially active religious communities offered relevant insights for Abbey Berne, as they are also active. It also highlights that their search of new elements to combat the issue of increasing costs is not a new path. Yet, every abbey is figuring out how to deal with this issue on their own. The interviews have led to criteria that were established, but also validated them. It must be stated however, that the Abbey Berne has given the final validation of the criteria before using them. The criteria are operationalized in the following section. Thus, interviews provide a validation of several criteria as well as the priority given to these criteria.

**AHP**

This section will go through the steps of AHP (as discussed in Chapter 7: Theoretical Framework) with reference to the abbey. In other words, it encompasses the results as provided by the abbey. It will show the accompanying calculations as well.

**Step 1: Structure the hierarchy**

The Abbey Berne is facing the issue of increasing costs and is looking for opportunities to combat this. One means is possibly to attract visitors. There were many ideas on what to create, though these were not elaborated concepts but merely ideas. However, what is important to note first is the target group that is desired. This also varied greatly. Once this is decided, it can serve as a vantage point for further decisions. Thus, the goal is to decide on a target group. The criteria are: privacy, experience, economic value, religion, human resources and hospitality. Operationalization of the criteria is provided in Table 11. It must however be noted that these criteria where not thought of from scratch. They were carefully selected and validated by several partners, the economic advisor from the abbey providing the final approval. As the aim of the abbey is to generate income, economic value was an obvious criterion that was also mentioned during interviews. Others, such as experience and religion were added based on the
literature review. Especially privacy, hospitality and human resources were criteria that other cases and stakeholders mentioned during interviews. Those who have had experience in this field, suggest that these criteria play a prominent role. In a session with the provincial government as well as in a session with a member of the abbey, the criteria were discussed and validated. In other words, interviews with other cases, literature review and sessions with experts validated the chosen criteria.

Table 11: Operationalization Criteria

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Operationalization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Privacy</td>
<td>The aim is to guarantee privacy of the Norbertines so that they can live without disturbance. Minimalizing threats to privacy such as noise.</td>
</tr>
<tr>
<td>Experience</td>
<td>Pine and Gilmore (1998) state that creating a memorable experience is key in attracting visitors. The host must be willing to create this experience, taking into account the four elements (entertainment, education, esthetic, escape). This criterion thus focuses on the creation of an experience from the perspective of the abbey.</td>
</tr>
<tr>
<td>Economic value</td>
<td>This refers to the possible income generated. To a lesser extent does it cover costs, as activities still need to be created implying that one-time costs are higher. One could look at spending habits of target groups to provide an indication. Also important is the maintenance of the ANBI status.</td>
</tr>
<tr>
<td>Religion</td>
<td>This refers to the Norbertines and their daily routine. This is to be maintained, but the question is rather what role does it play in choosing a target group? Is religion an element they want to convey? Thus looking at religion from the perspective of tourism and recreation.</td>
</tr>
<tr>
<td>Human resources</td>
<td>This refers to the manpower available, either volunteers or staff. The main question is if the abbey desires extra human resources to attract visitors?</td>
</tr>
<tr>
<td>Hospitality</td>
<td>This is one of the key values of the Norbertines. They are very welcoming towards guests. How does that resonate with the different alternatives?</td>
</tr>
</tbody>
</table>
The alternatives are different target groups: families, recreational tourists, peace seekers, religious tourists and higher educated people. These are merely names in order to categorize the groups. They have been personalized by the researcher to speak to the imagination of the members of the abbey. Several characteristics and information such as spending habits are provided as well as some ideas on what this could mean for the abbey. They were generated through literature review i.e. pilgrims as religious tourists as well as general tourists as recreational tourists. One could imagine how notions such as authenticity and the gaze could be different per group.

The alternatives are:

- **Families**: Families with younger children seeking luxury and convenience or peace and relaxation. Most originate from Noord-Brabant, followed by Zuid-Holland. On average spend 2-4 days and are bound by school holidays. Average spending is between €25 - €27 a day. Means of transportation is often a car. In addition, they usually decide on a location through word-of-mouth, e.g. by friends and family, but also on the basis of uniqueness of accommodation as well as activities. A common activity is to dine at a restaurant (Vrijetijdshuis Brabant, 2013). This could involve creating activities such as a playground or a petting zoo.

  ![Figure 11: Families (CBS, 2016)](image)

- **Recreational tourist**: Spending on average €18.86 p.p. per outing (Vrijetijdshuis Brabant, 2013). This group is most likely known as the ‘general’ tourist. People who take a day trip, or go walking or cycling in the area. Many tend to stay within the bounds of their region. They tend to take pictures of a unique place and like to take breaks for eating or drinking beer. Activities could thus be to provide a restaurant, a beer brewery,
e-bike charging station and arrangements with other cultural institutions such as the castle. A wishing fountain can also generate income. On average a person throws in €0.50. In cases such as the Efteling this can amount to €7,000 yearly, but smaller institutions such as the Intratuin have also raised over €1,000 in a few months.

Figure 12: Recreational tourists (Dynamic Concepts Consultancy, 2016)

- Peace seekers: When thinking of peace seekers, the notion of nature comes to mind. Yet, nature vacations in Brabant have decreased the last couple of years. However, the availability of cycling- and walking networks is high. Both know an average of 5,000 kilometers. Regarding spending, that of recreation near water (€4.92) is almost double that of the cyclist (€2.18) or hiker (€2.65) per outing (Vrijetijdshuis Brabant, 2013). This group visits the abbey to reach a certain peace of mind, to contemplate. They could visit retreats, meditate or even partake in the newest trend goat yoga. A common image representing this kind of purposes is that of large wooden swings in nature.

Figure 11: Peace seekers (Dynamic Concepts Consultancy, 2016)
- Religious tourists: Religious tourists have existed for a long time, formerly known as pilgrims. Often religious tourists are in the age group of 55+. In addition, the cultural tourist is known to spend more than a general tourist. However, an exact number is not known. This group is interested in the lives of the Norbertines and their beliefs. They are interested in the complex and all that it stands for. Activities they could partake in are joining a mass and lighting a candle, buying religious books and dining with the Norbertines.

![Figure 12: Religious tourists (Katholiek Nieuwsblad, 2014)](image)

- Higher educated individuals: This group consists of students as well as individuals most likely with a higher education and even businesses. A business tourist spends more than a general tourist (Vrijetijdshuis Brabant, 2013). Also, we can see an increase in business tourists in Brabant. Most tourists originate from the UK, the USA and Germany. Visits take place approximately two months before and after the summer. For any business tourist (national or international) the motives are usually education and training. This target group in general is interested in current topics, such as sustainability. They visit the abbey for lectures, or rent a conference room and as a meeting place to brainstorm. One could even think of courses such as language courses. One could easily charge €250 for half a day to rent a conference room.

![Figure 15: Higher educated individuals (NBTC Holland Marketing, 2014)](image)
Now that criteria and alternatives have been operationalized, the researched has acquired the necessary information to fill in the hierarchy (Figure 16).

**Step 2: Construct pairwise comparisons of criteria**

Using the Saaty set, the criteria were weighed against each other in order to reach priorities. Table 12 provides the judgements as given by one member of the abbey.

<table>
<thead>
<tr>
<th></th>
<th>Privacy</th>
<th>Experience</th>
<th>Economic value</th>
<th>Religion</th>
<th>Human resources</th>
<th>Hospitality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Privacy</td>
<td>1.000</td>
<td>7.000</td>
<td>1.000</td>
<td>2.000</td>
<td>3.000</td>
<td>2.000</td>
</tr>
<tr>
<td>Experience</td>
<td>0.143</td>
<td>1.000</td>
<td>0.143</td>
<td>0.200</td>
<td>0.167</td>
<td>0.167</td>
</tr>
<tr>
<td>Economic value</td>
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<td>1.000</td>
<td>2.000</td>
<td>2.000</td>
<td>0.333</td>
</tr>
<tr>
<td>Religion</td>
<td>0.500</td>
<td>5.000</td>
<td>0.500</td>
<td>1.000</td>
<td>0.500</td>
<td>0.500</td>
</tr>
<tr>
<td>Human resources</td>
<td>0.333</td>
<td>6.000</td>
<td>0.500</td>
<td>2.000</td>
<td>1.000</td>
<td>0.500</td>
</tr>
<tr>
<td>Hospitality</td>
<td>0.500</td>
<td>6.000</td>
<td>3.000</td>
<td>2.000</td>
<td>2.000</td>
<td>1.000</td>
</tr>
<tr>
<td>Total</td>
<td>3.476</td>
<td>32.000</td>
<td>6.143</td>
<td>9.200</td>
<td>8.667</td>
<td>4.500</td>
</tr>
</tbody>
</table>

The next step is to calculate the priorities, derived from the given judgements. As can be seen in Table 13, privacy is given the highest priority (28%) followed by hospitality (24.8%) and economic value (19.9%). Important to note is that, though the criteria are given priorities, they are all relevant because they are all included in the model. The numbers given represent the reasoning that being hospitable towards guests is a very important value the abbey wants to
convey in tourism and recreation next to generating income. Yet, all of this may not be at the expense of their privacy.

Table 13: Priorities of criteria

<table>
<thead>
<tr>
<th></th>
<th>Privacy</th>
<th>Experience</th>
<th>Economic value</th>
<th>Religion</th>
<th>Human resources</th>
<th>Hospitality</th>
<th>Priorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Privacy</td>
<td>0.288</td>
<td>0.219</td>
<td>0.163</td>
<td>0.217</td>
<td>0.346</td>
<td>0.444</td>
<td>0.280</td>
</tr>
<tr>
<td>Experience</td>
<td>0.041</td>
<td>0.031</td>
<td>0.023</td>
<td>0.022</td>
<td>0.019</td>
<td>0.037</td>
<td>0.036</td>
</tr>
<tr>
<td>Economic value</td>
<td>0.288</td>
<td>0.219</td>
<td>0.163</td>
<td>0.217</td>
<td>0.231</td>
<td>0.074</td>
<td>0.199</td>
</tr>
<tr>
<td>Religion</td>
<td>0.144</td>
<td>0.156</td>
<td>0.081</td>
<td>0.109</td>
<td>0.058</td>
<td>0.111</td>
<td>0.110</td>
</tr>
<tr>
<td>Human resources</td>
<td>0.096</td>
<td>0.188</td>
<td>0.081</td>
<td>0.217</td>
<td>0.115</td>
<td>0.111</td>
<td>0.135</td>
</tr>
<tr>
<td>Hospitality</td>
<td>0.144</td>
<td>0.188</td>
<td>0.488</td>
<td>0.217</td>
<td>0.231</td>
<td>0.222</td>
<td>0.248</td>
</tr>
</tbody>
</table>

As stated it is highly important to calculate the consistency ratio, to determine if the reasoning is acceptable. Table 14 represents the first step in determining the CR, namely the CM.

Table 14: Consistency measures criteria

<table>
<thead>
<tr>
<th></th>
<th>Privacy</th>
<th>Experience</th>
<th>Economic value</th>
<th>Religion</th>
<th>Human resources</th>
<th>Hospitality</th>
<th>Priorities</th>
<th>CM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Privacy</td>
<td>1.000</td>
<td>7.000</td>
<td>1.000</td>
<td>2.000</td>
<td>8.000</td>
<td>2.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experience</td>
<td>0.743</td>
<td>1.000</td>
<td>0.143</td>
<td>0.200</td>
<td>0.167</td>
<td>0.167</td>
<td>0.038</td>
<td>6.632</td>
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<td>1.000</td>
<td>7.000</td>
<td>1.000</td>
<td>2.000</td>
<td>2.000</td>
<td>0.333</td>
<td>0.199</td>
<td>6.667</td>
</tr>
<tr>
<td>Religion</td>
<td>0.600</td>
<td>5.000</td>
<td>0.000</td>
<td>1.000</td>
<td>0.500</td>
<td>0.600</td>
<td>0.110</td>
<td>6.560</td>
</tr>
<tr>
<td>Human resources</td>
<td>0.533</td>
<td>6.000</td>
<td>0.400</td>
<td>2.000</td>
<td>1.000</td>
<td>0.600</td>
<td>0.165</td>
<td>6.582</td>
</tr>
<tr>
<td>Hospitality</td>
<td>0.500</td>
<td>6.000</td>
<td>3.000</td>
<td>2.000</td>
<td>2.000</td>
<td>1.000</td>
<td>0.245</td>
<td>6.801</td>
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<tr>
<td>Total</td>
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<td>6.143</td>
<td>9.200</td>
<td>6.667</td>
<td>4.600</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This value is calculated as follows:
Item 1. Horizontal judgements of PRIVACY (yellow)
Item 2. All PRIORITIES (values within dotted box)
Item 3. Divided by priority of privacy (0.280)
Formula is MMULT(item 1, item 2 / item 3)

The average of consistency measures is 6.400. This is also known as Lambda Max (\(\lambda_{\text{max}}\)). Based on the formula the CI is 0.080.

\[
\text{CI} = \frac{\lambda_{\text{max}} - n}{n - 1} = \frac{6.400 - 6}{6 - 1} = 0.080
\]
Now that the CI has been calculated, the CR can be calculated. The RI is a fixed value, which for 6 elements, is 1.24. Thus \( \frac{0.080}{1.24} = 0.065 \). The consistency ratio is 6.5%, implying that the reasoning is consistent and thus reliable and acceptable to use.

\[
CR = \frac{CI}{RI} \quad \Rightarrow \quad CR = \frac{0.080}{1.24} = 0.065
\]

Figure 17 illustrates the hierarchy including the results from the pairwise comparisons of the criteria.

**Step 3: Construct pairwise comparisons of alternatives**

The next step is to calculate the scores of the alternatives per criterion. The entire vision group (consisting of 3 Norbertines and 3 stakeholders as well as 2 other members form the provincial government) partook in this. In order for them to comprehend the process and data obtained thus far, a presentation was held by the researcher. The group was divided into three groups, so that a member of the provincial government was present at each group. Each group thus received two criteria to weigh the alternatives against. The tables represented in Table 15 represent the scores as filled in by the vision group of the abbey, implying the judgements, the CM, CI, RI and finally the CR. The vision group consists of nine individuals, of which 3 are Norbertines, 4 have strong connections or work at the Abbey Berne, and two civil servants from the provincial government (Appendix D).
Table 15: Pairwise comparison alternatives

<table>
<thead>
<tr>
<th>Privacy</th>
<th>Families</th>
<th>Recreational tourists</th>
<th>Peace seekers</th>
<th>Religious tourists</th>
<th>Higher educated people</th>
<th>Priorities</th>
<th>CM</th>
<th>CI</th>
<th>RI</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Families</td>
<td>1.000</td>
<td>3.000</td>
<td>0.143</td>
<td>0.200</td>
<td>0.333</td>
<td>0.083</td>
<td>6.081</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recreational tourists</td>
<td>0.333</td>
<td>1.000</td>
<td>0.143</td>
<td>0.200</td>
<td>1.000</td>
<td>0.082</td>
<td>5.208</td>
<td>0.176</td>
<td>1.12</td>
<td>0.157</td>
</tr>
<tr>
<td>Peace seekers</td>
<td>7.000</td>
<td>7.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.334</td>
<td>5.975</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Religious tourists</td>
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<td>5.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.286</td>
<td>5.818</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher educated people</td>
<td>3.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.214</td>
<td>5.443</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>16.333</td>
<td>17.000</td>
<td>3.286</td>
<td>3.400</td>
<td>4.333</td>
<td>Average: 5.705</td>
<td></td>
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<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Experience</th>
<th>Families</th>
<th>Recreational tourists</th>
<th>Peace seekers</th>
<th>Religious tourists</th>
<th>Higher educated people</th>
<th>Priorities</th>
<th>CM</th>
<th>CI</th>
<th>RI</th>
<th>CR</th>
</tr>
</thead>
<tbody>
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<td>Families</td>
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<td>5.000</td>
<td>0.385</td>
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<td>Religious tourists</td>
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<tr>
<td>Higher educated people</td>
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<td>0.200</td>
<td>0.500</td>
<td>1.000</td>
<td>0.200</td>
<td>6.231</td>
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<td>Total</td>
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<td>2.778</td>
<td>8.250</td>
<td>Average: 5.696</td>
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<table>
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<th>Families</th>
<th>Recreational tourists</th>
<th>Peace seekers</th>
<th>Religious tourists</th>
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<th>Priorities</th>
<th>CM</th>
<th>CI</th>
<th>RI</th>
<th>CR</th>
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<tr>
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<td>Average: 5.614</td>
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<td>Families</td>
<td>Recreational tourists</td>
<td>Peace seekers</td>
<td>Religious tourists</td>
<td>Higher educated people</td>
<td>Priorities</td>
<td>CM</td>
<td>CI</td>
<td>RI</td>
<td>CR</td>
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<tr>
<td>Families</td>
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<td>0.031</td>
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<td>Peace seekers</td>
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<td>8.000</td>
<td>1.000</td>
<td>0.500</td>
<td>0.333</td>
<td>0.219</td>
<td>5.907</td>
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<td>5.000</td>
<td>0.443</td>
<td>6.465</td>
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<td>Higher educated people</td>
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<td>0.241</td>
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<td><strong>Total</strong></td>
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<td><strong>28.000</strong></td>
<td><strong>6.250</strong></td>
<td><strong>1.950</strong></td>
<td><strong>6.667</strong></td>
<td><strong>Average:</strong> 5.899</td>
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<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Human resources</th>
<th>Families</th>
<th>Recreational tourists</th>
<th>Peace seekers</th>
<th>Religious tourists</th>
<th>Higher educated people</th>
<th>Priorities</th>
<th>CM</th>
<th>CI</th>
<th>RI</th>
<th>CR</th>
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<tbody>
<tr>
<td>Families</td>
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<td>0.500</td>
<td>0.333</td>
<td>0.089</td>
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<td>0.500</td>
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<td>0.139</td>
<td>5.055</td>
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<td>Peace seekers</td>
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<td>1.000</td>
<td>1.000</td>
<td>0.500</td>
<td>0.225</td>
<td>5.104</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious tourists</td>
<td>2.000</td>
<td>2.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.500</td>
<td>0.206</td>
<td>5.123</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher educated people</td>
<td>3.000</td>
<td>2.000</td>
<td>2.000</td>
<td>2.000</td>
<td>1.000</td>
<td>0.341</td>
<td>5.122</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>11.000</strong></td>
<td><strong>7.500</strong></td>
<td><strong>4.833</strong></td>
<td><strong>5.000</strong></td>
<td><strong>2.833</strong></td>
<td><strong>Average:</strong> 5.094</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hospitality</th>
<th>Families</th>
<th>Recreational tourists</th>
<th>Peace seekers</th>
<th>Religious tourists</th>
<th>Higher educated people</th>
<th>Priorities</th>
<th>CM</th>
<th>CI</th>
<th>RI</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Families</td>
<td>1.000</td>
<td>3.000</td>
<td>3.000</td>
<td>0.143</td>
<td>1.000</td>
<td>0.204</td>
<td>5.878</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recreational tourists</td>
<td>0.333</td>
<td>1.000</td>
<td>0.333</td>
<td>0.143</td>
<td>1.000</td>
<td>0.079</td>
<td>5.370</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peace seekers</td>
<td>0.333</td>
<td>3.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.179</td>
<td>5.703</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious tourists</td>
<td>7.000</td>
<td>7.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.371</td>
<td>7.289</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher educated people</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.166</td>
<td>6.007</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9.667</strong></td>
<td><strong>15.000</strong></td>
<td><strong>6.333</strong></td>
<td><strong>3.286</strong></td>
<td><strong>5.000</strong></td>
<td><strong>Average:</strong> 6.050</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Priorities: CM - Consistency Measure, CI - Consistency Index, RI - Relative Importance, CR - Consistency Ratio.
Remarkable is that the CR exceeds the limit for every criterion with the exception of human resources. This could either be due to indifference as some know little variation in numbers. Yet, it is also an indication that perhaps the members have not thought this issue through. This could be the first time they had to consider their arguments for a specific decision, a decision which in itself has received little thought. Another complicating factor could be the groups, as people had to agree on what numbers to fill in. However, the researcher decided to divide into groups rather than individuals on purpose. The division of groups can be found in Appendix E. There were three groups, with a civil servant from the provincial government in each group. This was purposefully done as they had been acquainted with the AHP model beforehand and thus were more likely to have more knowledge on the model and were better equipped to aid the other members if uncertainties were present. Also, a Norbertine was present in each group. Each group received two criteria to judge. The decision to divide the vision group into smaller groups is that this would be the incentive to start a discussion regarding their desires on tourism and feasibility. It thus provides the possibility of uncovering arguments and thoughts. Perhaps they all agree and think along the same lines; perhaps they differ slightly or even largely. In a session with the vision group, they thought the task to be fruitful precisely because of this reason. In addition, they recognize the importance of the model and even see its potential for reuse. Members did admit to having difficulty in deciding between what they would ideally want or like to see, and with what they thought to be realistic.

As the CR exceeds the limit for nearly every criterion, the researcher has delved into the results to uncover possible inconsistencies. Tables 16 through 20 represent the alternatives per criterion with an acceptable CR (human resources thus not included). For each criterion, the changes are explained. In addition, changes made were kept to a minimal, only one or two values were altered to reach an acceptable CR. In some cases, the reasoning was inconsistent meaning that they argued one alternative to score higher when in fact it should score lower. Yet, in most cases the numerical values attached to the judgement was inconsistent e.g. rather than providing a 3 they would have allocated a 2. The altered numbers are highlighted in the tables.
For privacy one judgement value was altered. If $A_{\text{families/peaceseekers}} = \frac{1}{7}$ and $A_{\text{peaceseekers/recreational}} = 7$, it follows that $A_{\text{families/recreation}}$ should be 1. Original value was 3, indicating an inconsistent reasoning. CR went from 15.7% to 8.8%.

Table 16: Alternative data Privacy

<table>
<thead>
<tr>
<th>Privacy</th>
<th>Families</th>
<th>Recreational tourists</th>
<th>Peace seekers</th>
<th>Religious tourists</th>
<th>Higher educated people</th>
<th>Priorities</th>
<th>CM</th>
<th>CI</th>
<th>RI</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Families</td>
<td>1.000</td>
<td>1.000</td>
<td>0.143</td>
<td>0.200</td>
<td>0.333</td>
<td>0.061</td>
<td>5.435</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recreational tourists</td>
<td>1.000</td>
<td>1.000</td>
<td>0.143</td>
<td>0.200</td>
<td>1.000</td>
<td>0.092</td>
<td>5.170</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peace seekers</td>
<td>7.000</td>
<td>7.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.342</td>
<td>5.610</td>
<td>0.099</td>
<td>1.12</td>
<td>0.088</td>
</tr>
<tr>
<td>Religious tourists</td>
<td>5.000</td>
<td>5.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.291</td>
<td>5.528</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher educated people</td>
<td>3.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.214</td>
<td>5.231</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>17.000</td>
<td>15.000</td>
<td>3.286</td>
<td>3.400</td>
<td>4.333</td>
<td><strong>Average: 5.395</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

For experience, two values were altered. However, altering merely one value would have been enough to reach an acceptable CR. Yet, altering two values lowered the CR even further and thus increasing consistency. If $A_{\text{higher/religious}} = \frac{1}{2}$ and $A_{\text{religious/peace}} = 1$, it follows that $A_{\text{higher/peace}}$ should also be $\frac{1}{2}$. Original value was $\frac{1}{5}$, thus showing a consistent overall
reasoning that peace seekers are in fact more desirable than higher educated people, yet the weight attached was inconsistent. In addition, if $A_{families/peace} = 1/9$ and $A_{peace/recreation} = 6$, then $A_{families/recreation}$ should be between a 2 and a 5. Because the original value was a 6, it was lowered to a 5 to keep the changes to a minimum. CR went from 15.5% to 8.1%.

Table 18: Alternative data Economic value

<table>
<thead>
<tr>
<th>Economic value</th>
<th>Families</th>
<th>Recreational tourists</th>
<th>Peace seekers</th>
<th>Religious tourists</th>
<th>Higher educated people</th>
<th>Priorities</th>
<th>CM</th>
<th>CI</th>
<th>RI</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Families</td>
<td>1.000</td>
<td>0.250</td>
<td>0.200</td>
<td>0.167</td>
<td>0.143</td>
<td>0.040</td>
<td>5.132</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recreational tourists</td>
<td>4.000</td>
<td>1.000</td>
<td>0.500</td>
<td>0.500</td>
<td>0.333</td>
<td>0.124</td>
<td>5.091</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peace seekers</td>
<td>5.000</td>
<td>2.000</td>
<td>1.000</td>
<td>0.200</td>
<td>0.167</td>
<td>0.134</td>
<td>5.292</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious tourists</td>
<td>6.000</td>
<td>2.000</td>
<td>5.000</td>
<td>1.000</td>
<td>0.500</td>
<td>0.278</td>
<td>5.922</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher educated people</td>
<td>7.000</td>
<td>3.000</td>
<td>6.000</td>
<td>2.000</td>
<td>1.000</td>
<td>0.425</td>
<td>5.726</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>23.000</td>
<td>8.250</td>
<td>12.700</td>
<td>3.867</td>
<td>2.143</td>
<td>0.108</td>
<td>1.12</td>
<td>0.097</td>
<td>5.433</td>
<td></td>
</tr>
</tbody>
</table>

For economic value, two values were altered. In this case, it was necessary to alter two values in order to decrease to an acceptable CR. If $A_{religious/peace} = 5$ and $A_{peace/families} = 5$ as well, then $A_{religious/families}$ must at least be a 5. Original value was a 4, which was altered to a 6. In addition, if $A_{recreation/families} = 4$ and $A_{families/religious}=1/6$ then $A_{recreation/religious}$ must at least be a reciprocal value as religious tourists are more desirable than recreational tourists. As the original value was a 1, it was alternated to 1/2 to keep the changes to a minimum. CR went from 13.7% to 9.7%.
For religion, it was also necessary to change two values. If $A_{\text{higher/religious}} = 1/5$ and $A_{\text{religious/peace}} = 2$, it follows that higher educated people should be less desirable than peace seekers. In the original data, the abbey found the higher educated people to be more desirable. This is considered a faulty logic and thus inconsistent. The value is altered to 1/3. Also, if $A_{\text{families/peace}} = 1/7$ and $A_{\text{peace/recreation}} = 7$, it follows that families are almost equally desirable compared to recreation. In the original data, the abbey considers families to be more desirable. For this reason, the value was altered to a 2, to improve consistency while keeping the changes minimal. The reasoning of the abbey was thus not inconsistent, but consistency was improved by altering the numerical value. CR changed from 20.1% to 6.8%.

Table 20: Alternative data Hospitality

<table>
<thead>
<tr>
<th>Hospitality</th>
<th>Families</th>
<th>Recreational tourists</th>
<th>Peace seekers</th>
<th>Religious tourists</th>
<th>Higher educated people</th>
<th>Priorities</th>
<th>CM</th>
<th>CI</th>
<th>RI</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Families</td>
<td>1.000</td>
<td>3.000</td>
<td>1.000</td>
<td>0.143</td>
<td>1.000</td>
<td>0.145</td>
<td>5.156</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recreational tourists</td>
<td>0.333</td>
<td>1.000</td>
<td>0.333</td>
<td>0.143</td>
<td>0.500</td>
<td>0.061</td>
<td>5.192</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peace seekers</td>
<td>1.000</td>
<td>3.000</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
<td>0.210</td>
<td>5.336</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious tourists</td>
<td>7.000</td>
<td>7.000</td>
<td>1.000</td>
<td>1.000</td>
<td>3.000</td>
<td>0.438</td>
<td>5.768</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher educated people</td>
<td>1.000</td>
<td>2.000</td>
<td>1.000</td>
<td>0.333</td>
<td>1.000</td>
<td>0.147</td>
<td>5.239</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>10.333</td>
<td>16.000</td>
<td>4.333</td>
<td>2.619</td>
<td>6.500</td>
<td>5.338</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Two changes were also made with respect to the criterion hospitality. If $A_{\text{religion/families}} = 7$ and $A_{\text{families/higher}} = 1$, then religious tourists must be more desirable than higher educated people. Original data was 1, in which case it is now altered to a 3. Also, if $A_{\text{peace/recreation}} = 3$ and $A_{\text{recreation/families}} = 1/3$, it follows that $A_{\text{peace/families}} = 1$ also. Original value was $1/3$. CR went from 23.4% to 7.6%.

**Step 4: Establish global priorities of the alternatives**

Now the two pairwise comparisons come together to reach the final score. Two scores will be provided, one based on the data of the abbey and one based on the alternative data. In other words, the data provided by the abbey provides an indication of their logic and what they would have chosen as a target group. However, as their consistency ratios exceed the limit for nearly all the criteria, the results of the global priorities are deemed unacceptable. The results of the alternative data are acceptable, as minor changes to the data revealed acceptable consistency ratios. This thus implies the most desired result.

Firstly, the results from the data provided by the abbey are provided in Table 21.

### Table 21: Original global priorities

<table>
<thead>
<tr>
<th></th>
<th>Privacy (0.280)</th>
<th>Experience (0.036)</th>
<th>Economic value (0.199)</th>
<th>Religion (0.110)</th>
<th>Human resources (0.135)</th>
<th>Hospitality (0.248)</th>
<th>Priorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Families</td>
<td>0.083</td>
<td>0.228</td>
<td>0.044</td>
<td>0.066</td>
<td>0.089</td>
<td>0.204</td>
<td>0.103</td>
</tr>
<tr>
<td>Recreational tourists</td>
<td>0.082</td>
<td>0.074</td>
<td>0.150</td>
<td>0.031</td>
<td>0.139</td>
<td>0.079</td>
<td>0.097</td>
</tr>
<tr>
<td>Peace seekers</td>
<td>0.334</td>
<td>0.385</td>
<td>0.143</td>
<td>0.219</td>
<td>0.225</td>
<td>0.179</td>
<td>0.235</td>
</tr>
<tr>
<td>Religious tourists</td>
<td>0.286</td>
<td>0.312</td>
<td>0.236</td>
<td>0.443</td>
<td>0.206</td>
<td>0.371</td>
<td>0.307</td>
</tr>
<tr>
<td>Higher educated people</td>
<td>0.214</td>
<td>0.200</td>
<td>0.427</td>
<td>0.241</td>
<td>0.341</td>
<td>0.166</td>
<td>0.266</td>
</tr>
</tbody>
</table>

These values are calculated by multiplying the priority of each alternative with the priority of each criterion e.g. 0.083 x 0.280 = 0.023

The final priorities are calculated by multiplying each value of the alternative with the priority of each criterion. These values are then added across each row to compute the final priorities.
Secondly, the results using the adapted data are provided in Table 22.

Table 22: Alternative global priorities

<table>
<thead>
<tr>
<th></th>
<th>Privacy (0.280)</th>
<th>Experience (0.036)</th>
<th>Economic value (0.199)</th>
<th>Religion (0.110)</th>
<th>Human resources (0.135)</th>
<th>Hospitality (0.248)</th>
<th>Priorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Families</td>
<td>0.061</td>
<td>0.029</td>
<td>0.040</td>
<td>0.048</td>
<td>0.089</td>
<td>0.145</td>
<td>0.079</td>
</tr>
<tr>
<td>Recreational tourists</td>
<td>0.092</td>
<td>0.069</td>
<td>0.124</td>
<td>0.036</td>
<td>0.139</td>
<td>0.061</td>
<td>0.091</td>
</tr>
<tr>
<td>Peace seekers</td>
<td>0.342</td>
<td>0.333</td>
<td>0.134</td>
<td>0.303</td>
<td>0.225</td>
<td>0.210</td>
<td>0.250</td>
</tr>
<tr>
<td>Religious tourists</td>
<td>0.291</td>
<td>0.333</td>
<td>0.278</td>
<td>0.453</td>
<td>0.204</td>
<td>0.438</td>
<td>0.335</td>
</tr>
<tr>
<td>Higher educated people</td>
<td>0.214</td>
<td>0.236</td>
<td>0.423</td>
<td>0.160</td>
<td>0.341</td>
<td>0.147</td>
<td>0.253</td>
</tr>
</tbody>
</table>

Interesting to note is that the results are the same in order i.e. religious tourists are most desired followed by highly educated people and closely following that peace seekers. However, the difference lies in the priorities or the percentages attached. Where the first data results in 30.7% (religious tourists), 26.6% (higher educated people) and 23.5% (peace seekers), the second results are 33.5%, 25.3% and 25.0% respectively. The second results are acceptable as the consistency ratio is below 10%. However, this does not differ from the desire of the abbey as their data reveals the same results. Figure 18 shows the final hierarchy, incorporating the consistent and thus acceptable results.

![Figure 18: Hierarchy final priorities](image)
9. Results

This chapter discusses the results from the data analysis. It provides an answer to the goal of the AHP.

The aim is to decide on a target group. The AHP provides a useful tool for doing so. More importantly, it not only provided for relevant data but also for relevant discussions. During a session with the abbey, it became clear that discussions on their future vision were minimal. They had not thought their desire for tourism and recreation through yet, and were also still in the beginning of the process regarding the formulation of their future vision. Thus, having a session and requiring them to think about their wants and needs proved fruitful, even if current results and advice are not followed. This lack of discussion so far is probably one of the main reasons why the consistency ratios exceed the limit for nearly all criteria. It shows that they have not yet thought about their arguments, certainly not in a group setting. Another reason could be indifference. However, this is not the case for a majority of the criteria as the numerical value 1 is not provided frequently, and thus it is likely to assume that indifference plays a lesser role in the consistency ratio.

As previously stated, data analysis shows that the consistency ratios are nearly all too high. However, with minor alterations (some by merely changing the numerical value slightly and some that showed faulty reasoning) the consistency ratios turned to be acceptable. Interesting to note is that for both, with an acceptable consistency ratio or not, religious tourists are the most desired target group. In other words, because the abbey values privacy (28%), hospitality (24.8%) and economic value (19.9%) the most, they found religious tourists to be the most suitable with their overall wants and needs. Again, all criteria are important as they are included in the model, yet the three criteria previously mentioned weigh heavier in the making of a decision. They have greater priority.

The results from the alternatives show that the religious tourists are most desired and suitable, followed by the highly educated people and peace seekers. For the data provided by the abbey the scores are 30.7%, 26.6% and 23.5% respectively. For the alternative data the scores are 35.5%, 25.3% and 25% respectively. Thus, the number or percentages change, yet not the order of results. Religious tourists are still the most desired target group. This implies that the goal of
the AHP to choose a target group, based on the criteria (privacy, experience, economic value, religion, human resources and hospitality), is religious tourists (in comparison to the other alternatives of families, recreational tourists, peace seekers and higher educated people).

Interesting to note is that the results for families and recreational tourists are significantly lower than for the other three target groups. For these target groups, the scores do differ when comparing the data from the abbey and the alternative data. Where families score higher (10.3%) than recreational tourists (9.7%) on the data given by the abbey, the reverse is the case for the alternative data where recreational tourists (9.1%) score higher than families (7.9%). Yet the point still stands that both are significantly less important compared to the other three alternatives.

Now that the desired target group is suggested, it is up to the abbey to decide on the feasibility of attracting this target group. What does this target group imply? When setting the categories of alternatives, the target groups, it turns out that the abbey already has many activities that would attract religious tourists. Think of religious books for sale, staying at the guesthouse, eating with the Norbertines and several more examples. An option could be to give more allure to already existing activities or to create a new activity. This would be a next step for the abbey to take, to decide on. Other abbeys, some of which are Norbertines, can possibly be a source of inspiration. Or perhaps they abbey feels that religious tourists are already a target group and they want to attract a new group, in which case the higher educated people are most, or at least next best, desired. Perhaps they want to create activities for this target group and appeal to their wants and needs. Again, this is a decision for the abbey to make.

Furthermore, this information provides a first step for further decisions such as a concept. Knowing who you want to attract allows for a better synchronization of supply. It also allows you to create a coherent concept. What attracts your target group? What concept can be created? What key elements do you want to include? Knowing your target group provides direction. Seeing that families and recreational tourists are the least desired, it does not make sense to locate a VVV (tourist information) shop on site as this would highly likely attract precisely this target group.
10. Recommendations

This chapter provides recommendations for further steps for the abbey. More specifically, it defines the notion of a concept and discusses one concept and why it could be suitable for the abbey.

This research first of all recommends the abbey re-do the AHP. It became clear in the session that their thoughts and arguments are not completely thought through yet. AHP provides a useful tool in providing direction. Yet, for this research several target groups were provided by the researcher. It would perhaps be more fruitful if the abbey thinks about these target groups themselves. In addition, the group was divided into three, implying that not every person filled in their judgements for each criterion. This research thus highly stresses to re-do the AHP, building on the current model, in a complete group setting. To have everyone think about the criteria, which ones to include and the importance of each. To have everyone think about certain target groups that can be distinguished and then to determine the desirability of each alternative. In other words, to re-do the AHP in a group setting will provide for more discussion which is essential for the abbey in determining their future vision as well as their desire for tourism and recreation. It provides incentive for all stakeholders to get on the same page.

In addition, this research recommends a feasibility study of the target group. As stated, the AHP does not provide a feasibility study yet provides what is most desirable and suitable with self-chosen criteria. Thus, it is recommended to research the feasibility of choosing religious tourists as a target group for tourism and recreation (or any other target group for that matter). This also implies a research on their needs and wants. What attracts religious tourists? It is important, though perhaps redundant, that this research recommends choosing religious tourists or higher educated people as their target group because these best fit with their desires. That being said, a combination of target groups is also possible as long as there is a clear-cut choice of who to attract. This research has previously emphasized the importance of making a clear choice, to make a specific decision.

Furthermore, in addition to re-doing the AHP, this research recommends re-using the AHP as a tool for further decisions. Especially for decisions regarding the future vision of the abbey. AHP opens the discussion about this future vision. What do we find important? How important
is this? What are our options? Regardless of the outcome, the AHP provides incentive to discuss the future vision in an understandable way in group form. The model is suitable for other decisions as well.

**CONCEPT**

This section recommends the abbey take the results of the AHP, the desired target group, to move on to the next step which is the creation of a concept. This section provides a brief description of what a concept actually is as well as one possible concept that could be relevant for the abbey. It should be stressed that this is merely one possibility and has not been worked out completely. It is merely an idea to keep in mind.

This research aims to provide guidance in the selection of a suitable and desired target group. This as a first step for the creation of a suitable concept for the Abbey Berne. For this reason, it is important to shortly clarify the concept ‘concept’. That being said, there is no clear-cut definition of a concept, yet there are guidelines and several frameworks to arrive at a suitable concept.

A concept is not merely an idea. Where an idea usually consists of one conception or notion, a concept encompasses more (Dutchlabel, 2013). In essence, a concept can be viewed as an overarching umbrella under which everything falls. It is the forerunner of a definitive choice. Even though it is not set in stone and still subject to change, a concept strongly provides direction (Verschoor, 2009). To put it differently, a concept forms a spot on the horizon and can be communicated with others in search of concrete fulfillments. Nijs & Peeters (2002, p. 8), concerned with creating authentic experiences, provide a relevant definition when stating that a concept “encompasses more than a creative idea, it forms the basis […], it is the means which allow for fulfillment, a strategic approach to a solution”. Verschoor (2009) notes several characteristics of a concept:

- It is a forerunner of something definitive
- It provides direction and guidance while being inspiring
- It is a strategic approach to a solution
- It is future-oriented which includes trends and developments
- It is an ideal
Concept development can be considered the term which describes the process which leads to the decision of a particular concept. In other words, concept development is the quest for a concept. This research hence recommends that when thinking of concepts, this encompasses more than concrete ideas.

*Berne Bijenkorf: Bijzonder Bindend*

One concept is briefly discussed. It should be noted that this concept is merely a rough draft and does not indicate desirability or feasibility in any way. In conversations with the abbey as well as in their mission statement (Appendix F), they state the abbey is like a beehive. For this reason, researcher thought it would be interesting to choose this concept and think it through.

The concept is titled ‘Berne Bijenkorf: Bijzonder Bindend’ (Berne Beehive: Uniquely Binding). The idea behind this concept, or any other concept that is to be created, is that of a meeting place. A place where people come together and share ideas, feelings, thoughts etc. A place where they learn about the abbey and the life of the Norbertines and meet new people. Hence “strangers are strangers until they meet” as said in a song by Chef’Special. This also highlights one of the abbey’s highest priorities, that of hospitality.

The notion of a beehive lends itself as a suitable metaphor for the abbey, as there are several characteristics that are applicable for the abbey. For these reasons, it lends itself as an umbrella term. Firstly, the functions of bees have links to that of the abbey and the Norbertines. There are three bees with different functions, such as the queen bee. In the case of the abbey this would be the abbot. In addition, the workers are considered to be the remaining Norbertines. This leads us to the second characteristic, the products. The workers work to create their own product, honey. Not only does the abbey have bees and sell honey and other bee-related products, but the Norbertines themselves also make their own products such as beer. The third characteristic is sustainability. Bees contribute to the well-being of the Earth in their own way through the pollination of plants. As sustainability is a value of the abbey, this is quite suitable. In addition, the abbey is also concerned with social sustainability. This implies that they want people to come together and create coherence rather than polarization. This links into the fourth characteristic, hospitality. As previously stated, this value knows great priority. It is important for the abbey to be hospitable and tolerant, to welcome people. According to them, one must not only claim to be hospitable, your actions should show your hospitality. This reasoning is one of the reasons they have accepted green card holders, mostly from Syria, to reside on the
The beehive, or more specifically, the bee itself lends itself for this value. The bee only flies up to five kilometers from their hive. This can serve as a metaphor for the abbey, in that they welcome everyone and are tolerant towards all (fly away). Yet at the same time, they remain close to home (five kilometers). Thus, implying that they are hospitable yet will also stand for their own beliefs and lifestyle. A fifth characteristic is the notion of protection and being closed. What is meant with this characteristic, is that nobody really gets a good look inside a beehive. This is not common. This applies for the abbey as well, not everybody can gain full access to the abbey. This is also exemplified by the high priority of the criterion privacy. Views inside the beehive as well as inside the abbey are limited. That being said, being able to peek into the abbey and abbey life is interesting and unique. A concept revolving around a beehive could thus be a trigger for more; for more people to visit the abbey but also to have a different perspective (perhaps even gaze) when visiting the abbey. Liveliness is the sixth characteristic. Bees always make a zoom sound, indicating liveliness. A liveliness that can, or should, also be experienced at the abbey. Last but not least, is the beehive itself. This serves as the home of the bees, as does the abbey for the Norbertines (and its guests). Perhaps more importantly, the make-up and visual appearance of the beehive lends itself for a concept. It is made up of layers, implying that elements can be added to the beehive if desired. In this way, the notion of the beehive functions as an umbrella term but leaves room for new additions. Yet again, it must be stated that this should be developed with a target group in mind. If you want to add new elements, they should attract this target group. Let’s take the results from the data analysis; if you want to attract religious tourists, you would have to think of activities that suit their needs and fit within the concept of a beehive.

These characteristics combined led to the name ‘Berne Bijenkorf: Bijzonder Bindend’. The name indicates the umbrella term and the metaphor of a beehive. Especially the values hospitality, liveliness and coherence are important. The name is created as an alliteration, which possibly makes it easier to remember and stick in the minds of the consumers. ‘Berne’ refers to the place and the abbey. ‘Bijenkorf’ (beehive) refers to the metaphor of the beehive and its characteristics. ‘Bijzonder’ (unique) is part of the subtitle. In Dutch, a bee is a ‘bij’ and ‘bijzonder’ translates as unique. Thus, a wordplay is possible. It not only hints at the metaphor again, but more importantly to the uniqueness of the place. An abbey, as well as a beehive, are unique places that one does not see or visit every day. The abbey life is also unique, in that it differs from that of average people. In other words, the complex as well as the abbey life are unique and could provide for a unique experience for visitors. ‘Bindend’ is the last word as this
describes coherence. It is the Dutch translation of coherence. This as a key value of the abbey, to generate an open-minded meeting place for people to come together. It refers to a community, to people being stronger together.
11. Conclusion

This research revolved around the case study Abbey Berne, located in Heeswijk-Dinther. The abbey is currently still active, approximately 20 Norbertines live on the site. Yet, the abbey has several other functions and activities as well such as a book shop, a beer tasting shop and a school. The abbey has reached out to the provincial government of Noord-Brabant, who classify the abbey as a ‘must’, for guidance. They are facing the issue of increasing costs and are looking for possibilities to combat this issue. One possibility is the field of tourism and recreation. This research focuses specifically on this field in relation to the abbey and has answered the research question: How can Abbey Berne be guided in the process of selecting a target group.

The Analytic Hierarchy Process served as a tool to guide the decision-making process. It serves to quantify qualitative judgements regarding criteria and alternatives. The goal is to decide on a target group. The criteria determine what is important and how important. The alternatives function as options to choose between, in this case target groups. An advantage of the model is that the members of the abbey have to fill in the model. They thus have to formulate their judgements and arguments to determine what is desirable. This incentive for discussion was crucial and is seen as a huge advantage for the abbey.

Literature review and interviews with other cases provided input for and validation of the criteria. Information regarding tourism in Noord-Brabant provided context and input for the creation of target groups. It must again be stressed that the target groups were merely categories that were labelled. Thus, when stating higher educated people, the category refers to students, businessmen etc. and does not limit itself to higher educated people only.

Pairwise comparisons of the criteria reveal that privacy receives highest priority (28%) followed by hospitality (24.8%), economic value (19.9%) human resources (13.5%), religion (11%) and experience (3.6%). This thus answers the question what does the abbey find important when deciding on a target group? And more importantly, how important is each criterion? Following this reasoning, the alternative religious tourists scored the highest followed by higher educated people, peace seekers. Depending on which data set (original or alternative) the families and recreational tourists score lower. Even though the order of these two alter per data set, for both did they receive significantly lower scores than that of the other three target
groups. In other words, the AHP has shown that religious tourists are the most desirable. The scores of the original data set are religious tourists (30.7%), higher educated people (26.6%), peace seekers (23.5%), families (10.3%) and recreational tourists (9.7%), while for the alternative data they score 33.5%, 25.3%, 25.0%, 7.9% and 9.1% respectively.

This research has also made several recommendations. Firstly, is to use the AHP model again in a group setting. To determine the criteria and alternatives as well as their judgements as whole group rather than several groups. This encourages discussion. In addition, this research strongly recommends a feasibility study of the outcome of the AHP, in this case on religious tourists. They may be the most desired group, but are they a feasible group to attract? And if so, how could we attract them? Furthermore, this research recommends using the AHP model for other decisions the abbey will probably face regarding their future vision. AHP has proved to be a valuable incentive to spark relevant discussions. This in itself is considered to be a win. It also handles complex situations. As stated the motto of AHP is divide and conquer. It allows for a decomposition of complex issues.

An idea for a concept is also provided as a recommendation, ‘Berne Bijenkorf: Bijzonder Bindend’. However, this is merely an idea and does by no means suggest this is the path to follow. It does however highlight that a concept is more than a concrete idea; it is an umbrella that should encompass everything. Thus, when thinking of concepts, one must think broader.
References


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Appendix A: Interview guide

One member of the institution will be interviewed, preferably the owner or a manager. The criterion for participants is based on the notion that they have been involved in the process of reconstructing the site. For example, volunteers who have been on the sideline of these decisions are not suitable. Participants will be contacted beforehand through mail or phone, to arrange for cooperation as well as to set a date for the interview. Interviews will take place face-to-face on location and will be open-ended and semi-structured. It is expected that the interviews’ duration is an hour. Interviews will be recorded in order to allow for transcribing and coding. Several questions are formulated below, although they are formulated in English most interviews are expected to be in Dutch.

Questions

Concept:
1. How did you come up with the idea for this concept?
2. What was needed to arrive at this concept?

Process:
3. How would you describe the decision-making process regarding the selection of a suitable concept?
4. What has been the duration of the process? What were the different stages (when did the concept become definitive and when did they start execution)? What dimensions or factors were incorporated in the decision-making process?
5. Which dimensions or factors were of great importance? Were there any (number of) factors that were decisive?
6. What were challenges faced?
7. What was especially helpful in the selection process?
8. What has the role of other partners been?

Advice:
9. What are do’s and don’ts for other religious heritage institutions facing this issue/process?
Appendix B: Transcripts
This section encompasses the transcripts of the interviews. It does so per case.

1- Sint Catharinadal

Interview was not recorded, but was noted. It was held in Dutch.

Sint Catharinadal is making wine and adding other elements such as wine tasting for two reasons, to increase income and to provide incentive for women to enter in the convent.

The choice for wine was made for several reasons. Firstly, it is in line with the tradition. They used to make wine a long time ago. Secondly, it also fits with their viewpoints on life. Wine is biblical, it also ensures people connect with each other. This element of connecting strangers is very important to them.

Moeder Magdalena: “Het is een totaal concept”.

It has been a long process and the sisters view the vineyard as a long-term plan, partly because the wine will not be ready until a couple of years. They have also had guidance and financial aid from governmental institutions, such as the provincial government of Noord-Brabant.

2- Abdij Averbode

Interview was conducted with two members of the abbey (X), one which was a prior (P). Interview was held on-site and in Dutch.

A: Het Moment is sinds dit jaar open?
P: Ja dat is sinds mei dit jaar open. Het is een belevingscentrum maar ook educatief. Men leert op actieve wijze wat hier is. Tot aan de Eerste Wereldoorlog werd hier alitjd bier gebrouwen. De bezetter heeft toen de koperen ketels meegenomen.

A: Hoe zijn jullie op het idee gekomen om zo’n centrum te creeren?
X: Dat is een lange geschiedenis geweest. Eerst was daar de boerderij, maar omdat onze drukkerij en uitgeverij eind 19e begin 20e eeuw zich enorm ontwikkeld hebben die veel bijgebouwd en de boerderij gebruikten. Toen is er een andere boerderij gebouwd. Maar met de tijd
is de drukkerij failliet gegaan en weg gegaan. Dit kwam dus leeg te staan en heeft heel lang
leeg gestaan.
P: Zo’n 15 jaar.
X: En dat wordt dan bouwvallig. Daar moest eigenlijk naar een herbestemming gezocht worden.
End an hadden wij afhankelijk gedacht om in een van die gebouwen een soort jeugdhuiz van te
maken waar jeugdgroepen zouden kunnen verblijven. Maar dat bleek helemaal niet rendabel te
zijn.
A: Oke
X: En ondertussen is het een beetje een samenloop van omstandigheden geweest. Ondertussen
was bij ons ook het idee gerijpt om abdij producten terug te lanceren. Zoals gezegd het abdijbier,
kaas, brood. Dus dat is een proces dat wij opgestart zijn met een adviesgroep van allerlei mensen
vooral van universiteiten. En daar hebben we eigenlijk gedurende een jaar afgetast welke
producten we op de markt zouden brengen, hoe we dat zouden doen en met welke partners. We
hebben ook marktonderzoek laten doen. Om te zien wat verwachten de mensen van Averbode
en hoe ze dat verwachten. Zo zijn we eigenlijk gekomen, dat is al 3 jaar geleden dat de
producten gelanceerd zijn. Met het organiseren van die producten hebben wij partnerbedrijven
gevonden die dat voor ons produceren onder welbepaalde voorwaarden. Maar daar kwam heel
spoedig de vraag: ja eigenlijk zou de productie op de plaats moeten verankerd worden. En toen
kwam onmiddelijk dat wij daar beneden een hele site hadden liggen die dringend aan een
herwaardering toe is. Zo zijn we dan gekomen tot het idee om daar beneden een
belevingscentrum te bouwen waarin dat die verschillende producten geproduceerd worden,
maar zoals ook al gezegd is, dat mensen geïnformeerd worden over de productieprocess danwel
het geschiedenis van de abdij plus ook de band met het abdijleven. Zodanig dat dat niet alleen
een toeristische attractie is waar men iets kan gebruiken maar dat er iets beleefd kan worden.
Dus het is wel een heel project, het is niet zomaar enkel een café.

A: En wat vraagt dat van jullie qua menskracht?
X: Het is zo dat daar beneden hebben wij alleen supervisie. Dus voor de rest is dat eigenlijk
uitbesteed.

A: En zijn jongeren nog steeds een doelgroep van Het Moment?
P: Ja kijk je zit hier in een heel toeristische regio, van oudsher al. We zijn vooral bekend voor
de ijsjes.
X: In Vlaanderen is dat een begrip, dus als het mooi weer is is er altijd volk. De omgeving zo rond de abdij is ook aangepast, bijvoorbeeld meer parking. We trekken nu ook misschien wat meer aan omdat we een betere infrastructuur hebben en de bedoeling daarvan is ook om meer mensen in contact te brengen met het abdijleven. Vele mensen weten dat niet he, die zeggen oh kijk daar zijn nog paters. Voor veel mensen zegt abdij al niet veel meer en sommige denken dat het hier niet bewoond is. En nu zien ze, kijk er is nog leven. Daar beneden was een dode hoek, en nu is daar ook leven.

P: Ja.

X: Maar dat is wederzijds. Aan alle kanten brengt dat leven met zich mee. Mensen zien dat, krijgen interesse en stellen vragen. We hadden ook kunnen zeggen, we ruimen het op en de rest breken we af. Nu is er volop leven, dat brengt ook wat zorgen met zich mee. Maar aan de andere kant is er ook leven en de bedoeling van een abdij is eigenlijk toch dat ze leeft op allerlei manieren. Natuurlijk niet ten koste van het abdij. Dat mag niet. Daar hebben wij ook wel over gewaakt, bijvoorbeeld om 20 uur ‘s avonds gaat dat dicht. Er zijn ook geen feestelijkheden.

A: Want wat zijn dan de uitdagingen?

X: Wij hebben duidelijk grenzen gesteld, om de abdij zelf te beschermen.

A: Want welke afwegingen zijn dan doorslaggevend geweest?

P: De essentie van het gemeenschapsleven, dat dat bewaard blijft.

X: Ja en dat hangt ook sterk af met hoe uw site gelegen is. Hier op het plein voor de kerk kan men niet verder, dat is volledig afgesloten. En beneden is het ook afgesloten. Men moet zorgen dat de zaken gescheiden blijven. We hebben hier ook een bezinningscentrum, die mensen logeren in de abdij maar dat is dan weer een andere sector.

P: Dat is een andere doelgroep.

X: De mensen die hier lukraak aankomen mogen niet zomaar overal lopen. We hebben de kern van de gemeenschap, maar we bepalen zelf wie we tot waar toelaten.

A: Is de financiële waarde die jullie daaraan hangen een uitdaging geweest? Om een prijs voor een weekend te vragen?

P: Dat zijn vaste prijzen. In Vlaanderen is er een overkoepelen orgaan die dat bepaalt.

X: En als mensen moeite hebben om het te betalen kan er altijd een oplossing worden gevonden.

P: Dat is als abdij ook je sociale opdracht.
P: Er zijn hier veel scholen die op bezinning komen?
A: En dan denk ik aan basis school of middelbaar?
Beide: Middelbare scholen.
P: En leerkrachten ook.
A: Ja ik weet dat sommige studenten ook hun scriptie in een abdij schrijven.

A: Hebben jullie nog tips voor de Brabantse abdij om hen te helpen met hun keus?
X: Het hangt er ook een beetje van af, je moet ergens een keuze maken en zeggen: kijk we kiezen voor dit traject. Wat ik vind dat voor een abdij vooral belangrijk is, bij ons moet je je dat bekijken als een stukje gastvrijheid. Je hebt gasten die we een klein beetje binnen laten. Dus dat is een hele grote openheid, een hele lage drempel. Iedereen kan binnen daar. De mensen hebben daar de kans om te zeggen: oh kijk. Dan gaat er een lampje branden, zodanig dat ze een beetje meer geïnteresseerd raken en meer willen weten over het abdij of abdijleven. Dus ik vind, als je voor iets kiest is het belangrijk dat het ook voor de abdij van meerwaarde is. Om bij mensen bekend te raken, je moet in nooit of dat mensen geraakt worden. Je moet ergens een keuze maken, maar in die keuze is het belangrijk hoe veel mensen kunnen we hier bereiken of hoe veel mensen kunnen we hier iets meegeven dat van ons is?

X: Het financiële aspect is ook belangrijk, want dat is een hele zware investering. Op termijn moet dat rendabel zijn. Bij geen enkele keuze is dat eenvoudig.
P: Iedere gemeenschap moet natuurlijk afwegen: wat kunnen we, wat kunnen we niet, wat willen we, wat willen we niet.

A: Het kiezen om die oude ambachten terug de brengen, dat is een bewuste keuze geweest om meer bezoekers aan te trekken?
X: Ja dat is een bewuste keuze geweest. Door die producten te lanceren hebben wij gezegd van kijk, we sluiten weer aan bij de oude traditie.
P: Ja.
X: En we sluiten ook aan bij die traditie omdat daar bij de mensen heel veel vraag naar is. We hebben altijd de vraag gehad: Hebben jullie geen bier, hebben jullie geen brood, hebben jullie geen kaas? Dus de vraag was enorm. Plus het sluit ook aan bij onze boerderij waar we zelf melk produceren.
A: En op het gebied van menskracht? Wat zou je dan adviseren? Hun zitten namelijk al met veel vrijwilligers?

X: Voor Het Moment is het zo dat wij samen werken met een organisatie die vooral werkt met een sociale tewerkstelling. Dus met mensen die geen werk kunnen vinden. Zij leidden die dan op.

Die organisatie doet dat vooral in de horeca. We moeten zeggen dat dat nog niet helemaal opstaat, dus dat is wel een moeilijk punt. In alle gevallen is horeca een moeilijk punt. Wij zijn juridisch gezien een naamloze vennootschap dus wij kunnen geen vrijwilligers tewerk stellen, behalve voor ronddelingen.

P: Maar je zou het wel kunnen onderverhuren.

X: Wij hebben op al die punten ook heel veel overleg gehad met allerlei adviseurs. En ik denk dat dat ook heel belangrijk is, dat je voor al die stappen heb je mensen met ervaring nodig. Ervaring die wij niet hebben. Op alle punten heb je goede adviseurs nodig, dat is heel belangrijk. Het is niet onze core-business dus je bent er ook niet in thuis. Wil je een beetje keuze maken denk ik dat het belangrijk is dat je goede adviseurs hebt. Je kunt ook op de mensen terugvallen. Als je alles zelf moet beslissen, dat is eigenlijk niet verantwoord.

A: Er is super veel mogelijk.

X: Ja maar dat hoeft ook niet concurrentieel te zijn. Het kan ook een win-win situatie zijn. Bij ons, we hebben veel meer volk en er eigenlijk geen last van.

A: Oke want dat is bij hun wel een grote zorg.

X: Ja maar wij hebben daar wel voor op tafel moeten kloppen.

P: Ja ja ja.

X: Op dat punt moet je je grens stellen, want anders ben je verloren.

P: Als er de hele dag volk rondloopt, dan ben je niet meer thuis in je eigen huis. Dat zou het leven binnen de communité ook niet bevorderen, integendeel.

A: Ja dat kan ik me voorstellen.

A: Werken jullie ook samen met andere erfgoed instellingen om gezamelijk iets aan te bieden?

P: Nee eigenlijk niet.

X: Niet zo specifiek, heel soms. Wel regionale activiteiten waar we dan aan meedoen. Maar verder niet.
3- Abdij de Westerburcht

*Interview was not recorded. This case is unique as it is a hotel that uses an abbey as a concept. David de Leeuw took over ownership from his parents.*

In search of a distinguishing feature monk Samuel gave inspiration to use an abbey as an overarching concept for the hotel. To start off the idea he presented a piece of stained glass. The hotel incorporates the concept of an abbey through purity and honesty, for example in their products. They use fair-trade and local produce, but also have real paintings and hardwood floors.

David: “The more honest your story, the better.”

When asked about the target group, David claims to receive a diverse group of people, including youth. He claims this is mostly due to the rooms and arrangements offered.

When asked about any tips for another abbey, he advises to bring back the brewery on location because there is a large beer market and because of the authenticity of the story.

4- Bilzen Mysteries

*An employee who had worked on the concept of Bilzen Mysteries was interviewed (F). Interview took place over Skype, as the participant was in Brussel at that time. Transcription is in Dutch as the interview took place in Dutch as well.*

A: Hoe is het idee ontstaan?

F: Wij hebben het terrein bezocht. Bilzen Mysteries is gerenoveerd geweest eind jaren 70 of begin jaren 80. Het kasteel is prachtig als je er buiten rondloopt, maar aan de binnenkant is het zeer neutraal, zeer sober dus is het eigenlijk een beetje telleurstellend en er valt niks te zien binnen. En daarom hadden wij zin om de bezoekers vooral de buitenkant te laten zien. En het is een heel mooi domein en daarom hebben we ook het idee gehad van we kunnen verschillende plaatsen, we kunnen de mensen laten rondlopen en op verschillende plaatsen dat domein mooi uitlichten. Met mooie lichteffecten. En dat is in de smaak gevallen daar, omdat in de streek zijn er geen enkele activiteiten ‘s avonds en dus kon men zich inbeelden dat een attractie ‘s avonds veel success zou hebben omdat er voor de rest ‘s avonds geen activiteiten zijn. En daardoor wordt Bilzen Mysteries, hoe moet ik het zeggen, een ideale aanvulling. Een aanvulling bij
Andere toeristische attracties, dus je kunt over dag naar (onverstaanbaar) gaan. En toeristen die dan een nacht ter plekke blijven of op weekend zijn kunnen dan ‘s avonds naar Bilzen Mysteries gaan kijken.

A: Oke
F: Alden Biezen is in de vroege Middeleeuwen ontstaan. Hoe meer we ons interesseerde in de verhaal van die Duitse orde, hoe meer input we kregen over het hele boeiende geschiedenis, 800 jaar geschiedenis, waar heel veel spannende zaken zijn gebeurd. En zo kwamen we een beetje tot de frustratie dat we met onze lichteffecten daar weinig over kwijt konden. En dan hebben we het idee gehad om die video walk tot stand te brengen. En dat is meteen een hele grote verruiming van de ervaring van de bezoeker geworden.

Verhalen hebben we uitgebeeld met acteurs, met muzikanten met riddergevechten, danseressen. En we hebben er een film van gemaakt.

Een opmerking die we krijgen van de mensen, we hebben verschillende keren mensen geinterviewd, is dat ze het ervaren als een totaal beleving en dat ze op de duur echt niet kunnen zeggen wat ze reeel hebben gezien of wat ze op de tablet hebben gezien. Dat is echt een zeer geïntegreerde mix tussen videobeeld en wat je echt ziet. En ja daardoor wordt het echt een heel uniek gegeven. Techniek die nog nergens anders is toegepast, die echt nieuw is.

Het is geen virtual reality. Maar wel virtuele ervaring. En zo is het een heel verhaal.

Er is een gids in het hele verhaal, de heer van Biesen. Dat is de laatste privé eigenaar van het kasteel geweest. Die man had een reputatie van een, was een hele aparte man. Door Jan Declair komt dat heel geloofwaardig over en op een zekere manier zetten we eigenlijk de passie van die laatste eigenaar verder op een eervolle manier.

Dus het video verhaal is echt een heel overzicht van 800 jaar geschiedenis dat begint bij de opbouw van de landcommanderij in de context van die kruistochten en dat eindigt in de jaren 70 waar het kasteel afbrandt en dan weer opgebouwd wordt door de Vlaamse regering.

A: Hoe lang bestaan jullie?
A: Zo veel opties, welke afweging zijn belangrijk geweest om hiervoor te kiezen?
F: Ik denk dat dat een mix is van allerlei zaken zoals ik je uitlegde is in dit geval de geschiedenis zo rijk dat we veel zin hadden in een narratieve storytelling maar die we op een fictieve, het is een fictief verhaal geworden om het boeiend te maken maar dan toch gebaseerd op ware feiten uit de geschiedenis. Anderzijds ook dat het domein mooi is architecturaal willen we dat graag uitlichten dus dat was een reden om te gaan voor dat avond attractie, mensen met licht. Het feit dat er geen andere avond activiteiten in de streek zijn was een aanmoediging om het hier wel te doen. Binnen in de gebouwen is het helemaal niet aantrekkelijk. Dat was een aanleiding om mensen buiten te laten rondlopen. Dat heeft ook economische argumenten, namelijk het vermijden van bezoekers te moeten surveilleren. Als je de mensen binnen laat dan moet je dat ook in de gaten houden. Er bestaan ook al 2 drankgelegenheden aan de ingang van het domein, zodat we er bezoekers voor of na het bezoek wat kunnen gaan drinken. Daardoor was er geen behoefte om in het domein zelf dat nog te installeren. Ik denk dat de keuze voor wat je gaat doen geval, per geval wel moet bekeken worden. En ik denk ook dat het altijd wel nuttig is om af te gaan wat zijn de kenmerkende of sterke eigenschappen van de plek zelf. Want het is belangrijk dat het voor de bezoeker heel geloofwaardig overkomt en heel natuurlijk overkomt.

Als je een site hebt die door bier Brouwers uitgebouwd is geweest, ja dan lijkt het mij eerder gepast dat je iets rond bier brouwen zou gaan doen. Als je iets hebt wat sterk klooster is dank kun je misschien iets uit gaan leggen over de klooster ordes.

Wat wij beseft hadden in Alden Biesen is dat er heel veel activiteiten zijn overdag en heel veel evenementen die jaarlijks terug komen. Een bijkomende argumentatie is dat Bilzen Mysteries is dat het een aanvulling is en we op die manier vermijden dat we te veel in het vaarwater zitten van die andere activiteiten.

A: Zoeken jullie samenhang tussen activiteiten?
F: We hebben geen samenhang gezocht omdat het zo divers is.

A: Qua bezoekers? Veel oude?
F: We moeten nog de statistieken maken, maar momenteel is het nog een redelijk oud publiek. Ja 50 plussers. Als er jonge bezoekers zijn, zijn ze heel enthousiast. We hebben meer ouderen dan jongeren. De attractie is ook best wel geschikt voor kinderen, ook daar gaan we extra
inspanningen doen. Klassen moeten we nog helemaal mee beginnen. Maar we hebben wel mensen uit het onderwijs gehad die heel enthousiast waren.

A: Waren er ook uitdagingen?
F: Ja het is iets wat algemeen momenteel is denk is dat is ja respect voor het erfgoed. Dus we hebben toch heel wat installaties moeten plaasten en we hebben dat op een heel ingenieuze manier moeten voorbereiden en het gebouw, bouwaanvragen moeten indienen en die is bestudeert en beoordeelt geweest door diverse teams (erfgoed, natuurbehoud) dus dat was wel een vrij lang en moeizaam process. Ook nog mobiliteit, omdat het een attractie is gesteund door Toerisme Vlaanderen moesten we ook aantonen dat onze attractie toegangelijk is voor mensen met een handicap. Maar de voldoening die we nu hebben is dat we de goedkeuring hebben van al die diensten (lees teams). Met een gerust geweten dat onze attractie voldoet aan al die criteria van als die diensten.

A: 1 vraag nog – advies/tips?
F: Nog eens, ik denk dat je dan eerst… ik kan daar moeilijk op antwoorden omdat ik het abdij niet ken. Elke abdij is weer anders.

Iets wat ik wel heb gemerkt door het business plan op te stellen voor Alden Biesen is uhm, het is redelijk utopisch om te denken dat je met een toeristische attractie, dat je daar inkomsten kunt genereren in de zin dat je iets moois doet is het vaak veel duurder dan dat de toeristen kunnen betalen. Maar het is wel zo dat als je iets moois doet, een sterke attractie opzet voor toeristen dan krijg je wel veel subsidies. Bilzen heeft van de Vlaamse regering subsidies gekregen om Alden Biesen in te richten. Dus de kosten om het te maken is volledig gedekt door subsidies en nu wordt het uitgebaat en is het zo toeristen betalen 15 euro en die gelden komen binnen bij de stad Bilzen, daar moeten ze dan wel weer het personeel van betalen.

A: De aanleiding is onstaan om ook meer inkomsten te genereren?
F: Nee eerder om meer bezoekers aan te trekken. Het maakt ook een deel uit van city marketing, de bedoeling is om meer bezoekers in Bilzen te krijgen. De bedoeling is ook dat de horeca er van mee gaat genieten.
5- Roepaen

Interview was recorded and held in Dutch with the owner of Roepaen (H). The duration of the interview was quite lengthy; however, it should be stated that for the most part the participant discussed their history with governmental institutions. Thus, only relevant parts of the interview are transcribed.

A: Hoe zijn jullie ontstaan?

Gemeente wilde helemaal niet meewerken om hier appartementen te maken dus zijn we voor de zakelijke markt gegaan, bedrijfsfeesten enzo.

Het process was heel moeizaam, met name door de gemeente. Provincie Limburg zit er wel positief in. Lokaal is het een ramp.

In 2001-2002 is het restauratieplan goedgekeurd. Dit is een traject van 11 jaar geweest.

A: En wat doen jullie precies?

A: Hoe kom je erop om nieuwe dingen toe te voegen? Want je kan uit zo veel kiezen?
H: We zochten iets ter opvulling van de zondag middag, in de hoop dat er synergie zou ontstaan met de core business bedrijfsfeesten.

Het schiet niet op dat je model zo afhankelijk is van de economie. Diversiteit is zo belangrijk. Daarom naar een nieuw model (ism stedenbouwkundig bureau). Het is een must dat er meer appartementen komen. Culturele activiteiten moeten op grotere schaal. Concerten dus groter te maken.
A: Waren er ook uitdagingen?
H: De financiële uitdaging is de grootste drive geweest voor bijkomende concepten. Dit was particulier, dat maakt het veel moeilijker. Maar ook competenties in de zin van, waar ben je goed in? Nieuwe eigenaren kennen de bouwvak en de leisure.

A: Zoek je verbinding tussen alle elementen?
H: Jawel dat gaan we zeker doen. Dat is marketingtechnisch ook gewoon beter. Je moet gewoon een label bouwen.
A: Hoe kies je die label? Hoe vind je die paraplu?
H: Ja kijk we hebben al wel wat verhalen op papier. Zoeken naar verbintenis met het authentieke wat er al staat, zowel fysiek als in de geschiedenis. Proberen er een beetje storytelling van te maken.

Wij gaan ook een stukje logies erbij doen. Meerdere stukken van logies: permanent wonen (appartementen) en hotel appartementen voor de losse verhuur. Ook groepsaccomodatie, vooral met grote groepen jongeren zoals galas of introductieweken. Doel is synergie te krijgen. Dus echt koppelverkoop proberen te bereiken.

We willen een X aantal festivals proberen neer te zetten. Naast zelf organiseren ook derden laten organiseren. Dan krijgt Roepaen vast huur voor de locatie. We gaan meer samenwerken. Dan hoeven we niet zelf alles te regelen en bij te houden.

A: Heb je nog tips?
H: Zo snel mogelijk bij zowel gemeente als provincie 1 aangewezen persoon te vinden waar je naartoe kan. Bij de gemeente was dit niet, provincie wel. Dit is echt heel belangrijk. Ook voor het tempo erin te houden. Een centrale contactpersoon te hebben.

Abdij van Postel (belgie) is een commercieel ding. Nog volledig door broeders gedraaid.

Wat voor ons belangrijk is is de traffic van jeugd. We zijn ook gaan bouwen aan een jong team. Als je een oud team de boel laat draaien, krijg je ook ouderen.

Ook door onze ligging tegen de Duitse grens aan proberen we ook daar verbintenissen te zoeken. We merken dat daar mondjesmaat meer Duitsers komen. Wij zitten natuurlijk in een
apart geografisch gebied (Limburg, Brabant, Gelderland, Duitsland) en dat maakt het soms lastig bijvoorbeeld welke krant wil je advertenties plaatsen?

A: Nog meer tips?
H: Ja dat is natuurlijk moeilijk, die zitten met een hele andere gedachtegoed erin.


Misschien is het juist wel interessant om verschillende ordes te bundelen zoals Norbertijen en Franciscanessen.

6- Broederkapel

*Interview was held with the new owner of the Broederkapel (W). It was recorded and held in Dutch.*

A: Hoe je erop bent gekomen op het zo te herbestemmen?
W: Eigenlijk zijn wij daar niet zelf op gekomen. Iemand anders is daar op gekomen. Dat komt eigenlijk omdat er in Veghel waren er wel wat lunchrooms maar verder eigenlijk niks aparts. Tot een jaar of 3, 4 geleden, de high-tea idee begonnen te komen. En de vorige eigenaar dat idee oppakten en zei: dat wil ik gaan doen. Hun waren voorheen van de catering en dit werd gebruikt als evenementenlocatie. Alleen dat was het niet. Zijn vrouw had zoiets van he dat vind ik een leuk idee, daar wil ik iets mee gaan doen. En die heeft dat eigenlijk opgepakt en is hier een high-tea locatie begonnen.

A: Want dit stond toen al leeg?
W: Ja in principe wel. Het werd alleen gebruikt als er een evenement was, bijvoorbeeld als iemand ging trouwen. De mensen die hier omheen wonen hadden zoiets van, ja er geberud hier niet veel. Die vonden het ook maar saai. Dat maakte het voor ons bij de gemeente wat makkelijker.
A: Welke rol heeft erfgoed daarin gespeeld? Bracht dat kansen of uitdagingen?
W: Voor een high-tea locatie zitten de mensen wel een keer eens ergens anders.
A: Dan is erfgoed vooral décor? Of gaat het nog verder?
W: Ja, we proberen hier ook uitstraling te doen in de vorm van producten. Oude producten of exclusieve producten.

A: Zijn er ook uitdagingen in?
W: Ja, what you see is what you get. Ik bedoel, het is een oud pand. Je kunt niet zomaar alles.

A: Krijgen jullie vooral oudere mensen binnen?
W: Heel wisselend. Maar de meeste mensen die het aantrekken zijn wel wat ouder, dat kerkelijk gevoel nog.

A: Want hoelang bestaat dit?
W: Het is in 2006 teruggetoverd tot kapel. En in 2014 hebben ze hier een high-tea locatie van gemaakt.

A: Waren er toen nog andere ideeën of alleen de high-tea? Want je kan zo veel.
W: Het was puur de high-tea. De gemeente heeft het toen wat ruimer opgepakt. Die zeiden we doen niet alleen de evenementen maar ook winkel locatie.

A: Wat zou je zelf hebben gedaan?
W: Ik zou dit niet hebben gedaan. Het is een oude broederstuin, mensen weten het niet te vinden. Het zit verstopt dus het vergt heel wat PR op dit op de kaart te zetten.

A: Nog een vraag: heb je not tips of advies?
W: Wat ik zou zeggen is neem contact op met het Monumentenfonds.
Appendix C: Coding

This section provides an overview of the coding used after transcribing the data. The examples are cases and quotes, which are left in their original language Dutch. The overarching concept as well the specified one are in English.

<table>
<thead>
<tr>
<th>Overarching concept</th>
<th>Specified</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uniqueness</td>
<td>Decor</td>
<td>Broederkapel</td>
</tr>
<tr>
<td></td>
<td>Building complex</td>
<td>Bilzen: Van buiten heel mooi, van binnen heel sober en teleurstellend. Mooi</td>
</tr>
<tr>
<td></td>
<td>Distinguishing</td>
<td>domein. Ook voorkom je dat je bezoekers moet surveilleren als ze binnen</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gaan rondlopen. Westerburcht: In search of a distinguishing feature monk</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Samuel gave inspiration to use an abbey as an overarching concept for the</td>
</tr>
<tr>
<td></td>
<td></td>
<td>hotel.</td>
</tr>
<tr>
<td>Purity</td>
<td>Purity and honesty</td>
<td>Westerburcht: op deze manier geven zij handen en voeten aan het concept.</td>
</tr>
<tr>
<td></td>
<td>Products</td>
<td>Niet alleen in hun eten maar ook in bijvoorbeeld de vloeren en schilderijen.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Broederkapel – Thee komt uit Sri Lanka</td>
</tr>
<tr>
<td></td>
<td>Hospitality</td>
<td>Averbode: “Bij ons moet je dat bekijken als een stukje gastvrijheid. . Je hebt gasten die verblijven en gasten die</td>
</tr>
</tbody>
</table>
we een klein beetje binnen laten. Dat is eigenlijk een heel grote openheid. Je hebt een heel lage drempel, iedereen kan binnen daar. Vaak gaat er een lampje branden dat ze meer interesse hebben of meer gaan weten over het abdijleven. Dus ik vind als je voor iets kiest, is het belangrijk dat het ook voor de abdij meerwaarde heeft om bij mensen bekend te raken. Je weet nooit of dat mensen geraakt worden he. Kijk je moet een keuze maken. In die keuze is het belangrijk, hoe veel mensen kunnen we hier bereiken, kunnen we hier iets meegeven wat van ons is. En ten tweede het financiële aspect is ook heel belangrijk, bij ons ook het is een heel zware investering geweest. Dus ja, dat vraagt heel wat financiële opvolging. Als ik kijk is het mogelijk om daar op termijn toch een deel van terug te verdienen zodanig dat de investering ook rendabel maakt. Bij geen
<table>
<thead>
<tr>
<th>Environment</th>
<th>Night activity</th>
<th>Bilzen: ’s avonds activiteit bestond niet, daarom is het een aanvulling op al bestaand toeristisch aanbod.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authenticity</td>
<td>Storytelling</td>
<td>Bilzen:“En ik denk ook dat het altijd nuttig is om af te gaan wat zijn kenmerkende of sterke eigenschappen van de plek zelf. Want het is belangrijk dat het voor de bezoeker heel geloofwaardig en natuurlijk overkomt”.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Westerburcht “The more honest your story, the better.”</td>
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<tr>
<td></td>
<td></td>
<td>Averbode: Link leggen met het abdij leven. “Zodanig dat het niet alleen een toeristische attractie is waarbij men iets kan gebruiken, maar er kan iets beleefd worden. (…) Mensen worden geïnformeerd over het productieproces en het de geschiedenis van het abdij. (…) Dus ook de band met het abdijleven.”</td>
</tr>
<tr>
<td>Tradition</td>
<td>Ancient crafts</td>
<td>Averbode</td>
</tr>
<tr>
<td>-----------</td>
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<td>----------</td>
</tr>
<tr>
<td>Beer</td>
<td>St Catharinadal: “Stapje voor stapje zijn wij gekomen op een wijngaard” (Maria Magdalena). Wijn is past bij het Bijbels leven, het verbindt mensen en ze hebben de grond om het te verbouwen. Zochten iets wat bij de eigen traditie past.</td>
<td></td>
</tr>
</tbody>
</table>

| Protection of own community | Separation | Negative effects | Averbode: “Dat er leven is breng ook wat zorgen met zich mee, maar er is leven en de bedoeling van een abdij is natuurlijk dat er leven is in allerlei vormen. Natuurlijk niet ten koste van de abdij, dat mag niet. Daar hebben wij ook wel over gewaakt. Om 20 uur gaat dat dicht, er zijn ook geen feestelijkheden. Het is ook compleet afgesloten. Wij hebben duidelijk grenzen gesteld. We moeten het gebouw beschermen.” “Maar je moet wel zorgen dat de zaken gescheiden blijven.” Mag niet ten koste gaan van de essentie van eigen leven. |
| **Target groups** | Mostly elderly  
Younger couples | Broederkapel, Bilzen (als er jongeren zijn, zijn ze wel heel enthousiast)  
Westerburcht claims this is mostly due to the rooms and arrangements offered.  
Averbode: “Wij bepalen zelf tot wie we waar toelaten”  
Er zijn mensen die maar lukraak langskomen die mensen die echt een weekend komen. |
| Tips | Roepaen: “Wat voor ons belangrijk is, is de traffic van jeugd. We gaan ook bouwen aan een jong team. Als je een oud team de boel laat draaien, krijg je ook ouderen.”  
Westerburcht: Advises to bring back the brewery on location because there is a large beer market and because of the authenticity of the story.  
Bilzen: Bier brouwen is gepast om verhaal te vertellen. |
Appendix D: Agenda for the session 11 May

Kerngroep ‘Toekomst Abdij van Berne’ / Overleg met Provincie Noord-Brabant
Agenda voor bijeenkomst op 11 mei 2017 15.00 – 17.00 uur

Genodigden:
Denis Hendrickx (abt), Joost Jansen (prior), Fons Boom (conventsraad), Pieter de Boer (operationeel directeur Berne Media), Greco Idema (eigenaar Bureau Intermonde), Bert Monquil (economisch adviseur), Ben Selten (Provincie), Suzanne van Lith (Provincie), Anne Janssen (studente Radboud Universiteit, afstudeerstagiaire bij Provincie), Caspar de Bonth (bouwkundig adviseur abdij van Berne)

1. Welkom
2. Wie notuleert?
3. Agenda: nog nagekomen punten?
4. Uitwerking van het door Joost Jansen voorbereide missiedocument (zie bijlage)
5. Presentatie van bevindingen onderzoek naar toeristisch recreatieve mogelijkheden voor de Abdij (Anne Janssen)
6. Heidag op 12 juni 2017: wat willen we die dag bereiken? Bijvoorbeeld:
   - besluit over de inhoudelijke richting die vóór oktober 2017 moet zijn uitgewerkt
   - besluit over de richting waarin de ruimtelijke indeling van het abdijcomplex in Heeswijk zich moet ontwikkelen (bijv. Abdijhuis, de oude bijgebouwen achter op het terrein)
7. Voorbereiding van de Heidag 12 juni 2017: inhoudelijk en praktisch (bijv. definitieve locatie, wie zit voor? Wie notuleert?)
8. Voortgang energiescan
9. Voortgang cultuur-historische waardenstelling
10. Rondvraag
11. Planning van volgende bijeenkomst
Appendix E: Group division session 11 May

Group 1: Anne Janssen, Joost Jansen, Greco Idema, Pieter de Boer  
Criteria: Experience and Religion

Group 2: Ben Selten, Dennis Hendrickx, Caspar de Bonth  
Criteria: Privacy and Hospitality

Group 3: Suzanne van Lith, Fons Boom, Bert Monquil  
Criteria: Economic value and Human Resources

The Prezi presentation held by the researcher can be retrieved by the following link:  
http://prezi.com/evhudm68oplz/?utm_campaign=share&utm_medium=copy&rc=ex0share
Appendix F: Mission Document

This section includes the mission document as created by Norbertine Joost Jansen, handed out during the session on 11 May.

Abdij van Berne

In Brabant staat een abdij... met een abdijgemeenschap, een groep van een twintigtal norbertijnen. In een lange traditie van gelovig leven staat openheid voor iedere mens centraal. Onze gemeenschap grijpt terug op het gedachtegoed van de heilige Augustinus die in zijn tijd religieuze, priester en toegewijde christenen bijeenbracht: één van hart en één van geest op weg naar God.

De heilige Norbertus heeft dit ideaal vertaald in de 12e eeuw. Toen hij in 1134 stierf, is de abdij van Berne gesticht. Daarom zijn wij een Norbertijnen abdij.

Onze abdijgemeenschap richt zich op het leven in gemeenschap, het vieren van de liturgie en de dienst aan mensen met een grote diversiteit aan ervaringen.

Onze abdij is als een bijenkorf

Wij, broeders van de abdij, vormen de kerngemeenschap. Gasten komen en gaan. We gaan er zelf ook op uit om in wijde kringen rondom de abdij mensen nabij te zijn bij al hun levensvragen. We willen mensen 'licht' brengen, met hen optrekken, hun dagelijks bestaan verlichten.

We krijgen een leus mee: Berna ut lucerna dat Berne het Licht moge verspreiden

Binnen een samenleving waarin veel mensen los staan van elkaar, staan wij - norbertijnen - voor geloof en verbondenheid, voor eerlijke verhoudingen tussen mensen en oprechte waardeering voor wie iemand is.

Een gemeenschap van mensen


Ons samenleven heeft een hart: de liturgie die driemaal daags wordt gevierd: 's ochtends (meten en lauden), op het middaguur (eucharistie) en 's avonds (vespers). Hier komen we tot rust en worden we gevoed. Gebed en rituelen dragen ons.

Waar zijn wij dienstbaar?

Onze inzet in kerk en samenleving begint bij de gemeenschap die wij samen vormen. Van hieruit bieden wij pastorale zorg in parochies en andere geloofsverbanden. Met onze Boekhandel en Uitgeverij Berne Media bereiken wij velen in ons land met uitgaven op het vlak van bezinning, spiritualiteit, bijbel en liturgie. We hebben een rijke ervaring in de omgang met de Bijbel: Gods Woord, Gods Bijzondere vaderschap voor vandaag en met de liturgie.

Wat willen wij nog meer?

Tegen het groeiende individualisme en de onverschilligheid willen wij een contragewicht vormen waar mensen worden bemoedigd en waar zorg en verantwoordelijkheid voor elkaar worden gevoed en ontwikkeld.

*Joost Jansen – 21 maart 2016*