Cross-cultural Sensitivity as a Key to Achieve Culturally Responsible Tourism in India

A study on the millennial generation in Kolkata, West Bengal

[1]Vandita Hajra, [2]Dr. Debasish Batabyal,

[1]Assistant Professor ,[2]Assistant Professor,
[1]Amity Institute of Travel & Tourism,
[1]Amity University Kolkata, West Bengal, India

Abstract: The objectives of the study were to identify whether cross-cultural sensitivity in millennials is an antecedent of culturally responsible tourist behavior along with ascertaining impacts of demographic factors of educational level & income of millennials upon the propensity of undertaking culturally responsible tourism activities by them. The millennials with their hyper awareness about destinations and amenities, permanent connectivity with peers and service providers, strong digital skills and search for immersive and life-changing experiences through travel are considered to possess a great potential to disrupt the tourism sector. A demographic profile of this segment was first developed by surveying a total of 103 individuals belonging to the age group of 23-39 and thereafter, the levels their cross cultural awareness/sensitivity and culturally responsible tourism behavior was measured through the responses for all the questions received with five point Likert scale. Culture throughout the ages has been an important factor behind India's increasing importance on the global tourism map and recent studies reveal that millennials are more interested in exploring the cultural side of a place rather than touristy locations. The study also proposes a model showing the relationship of development of cross cultural sensitivity and motivation of tourists towards undertaking different levels of cultural tourism.

IndexTerms - **Cross-cultural sensitivity, culturally responsible tourism, ethnorelativity, millennials and cultural tourism**

I. INTRODUCTION

Cross-cultural studies, sometimes called holocultural studies or comparative studies, is a specialization in anthropology and sister sciences (sociology, psychology, economics, political science) that uses field data from many societies to examine the scope of human behavior and test hypotheses about human behavior and culture. Cross-cultural study is the third form of cross-cultural comparisons. The first is comparison of case studies, the second is controlled comparison among variants of a common derivation, and the third is comparison within a sample of cases. Unlike comparative studies, which examines similar characteristics of a few societies, cross-cultural studies uses a sufficiently large sample so that statistical analysis can be made to show relationships or lack of relationships between the traits in question. These studies are surveys of ethnographic data. Tourism is an important socio-cultural phenomenon today. Indian subcontinent, with respect to its diversified language, ethnic origin, social norms and customs, tradition and heritage, has immense scope for cross cultural studies. Cross cultural sensitivity in tourism is measurable through cross cultural communication with respect to cultural variables and religious affiliations, ethnic and racial issues, gender and sexual orientation, age, language and non-verbal communication and class background. Cross cultural sensitivity and awareness is the ability to engage in positive relationship with persons from different cultural backgrounds. According to Wikipedia, Millenials also known as Generation Y or Gen Y are the demographic cohort following Generation X and preceding Generation Z. Researchers and popular media typically use the early 1980s as starting birth years and the mid-1990s to early 2000s as ending birth years. As per recent studies, more than three quarters (86%) of millennials would rather experience a new culture compared to 44 percent who prefer to party or 28 percent who prefer to shop. In this regard, it is important to shed light on whether millennials are consciously engaging in culturally responsible tourism practices i.e. working with local people around their culture and ways of life – as a more authentic way to travel.

II. REVEW OF LITERATURE

According to Hofstede (1997), culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving."

The Twenty-second session of the UNWTO General Assembly in Chengdu, China (11 to 16 September 2017), adopted the following definition for cultural tourism:"Cultural tourism is a type of tourism activity in which the visitor's essential motivation is to learn, discover, experience and consume the tangible and intangible cultural attractions/products in a tourism destination. These attractions/products relate to a set of distinctive material, intellectual, spiritual and emotional features of a society that encompasses arts and architecture, historical and cultural heritage, culinary heritage, literature, music, creative industries and the living cultures with their lifestyles, value systems, beliefs and traditions."

The rapid growth of international tourism has substantially increased the opportunities for intercultural interactions. In 2017, international tourist arrivals grew 7.0%, the highest increase since the 2009 global economic crisis and well above UNWTO's long-term forecast of 3.8% per year for the period 2010 to 2020. A total of 1,326 million international tourist arrivals were recorded in destinations around the world, some 86 million more than in 2016 and international tourism receipts increased 4.9% in real terms (adjusted for exchange rate fluctuations and inflation) to reach US$ 1,340 billion in 2017.

The culture of India has been the predominant factor behind the meteoric rise of Indian tourism industry recently. India being the land of ancient history, heritage and culture have always intrigued travelers from far and wide to come and experience its grandeur. According to the Ministry of Tourism, the Foreign Tourist Arrivals (FTAs) during the period January -December 2018 were 10.55 million as compared to 10.03 million in January-December 2017 registering a growth of 5.2 per cent. FTAs in December 2018 were 1.19 million as compared to 1.16 million in December 2017 registering a growth of 2 per cent.

As demand for tourism surges, do does the demand for cultural tourism as it has been observed to grow exponentially in the recent times with it roots in the Grand Tour. The barriers between culture and tourism are rapidly disappearing due to the parallel processes of culturisation of society and culturisation of tourist practices (John Urry, 1995).

McKercher and Du Cros, while typifying cultural tourists, considered not only the motivation to travel but also the "depth of experience sought by the tourist. McKercher and Du Cros have typified the cultural tourists into 5 groups:

1) The purposeful cultural tourist - cultural tourism being the primary motive for visiting a destination and the tourist has a very deep cultural experience.

2) The sightseeing cultural tourist - cultural tourism being the primary reason for visiting a destination, but the experience is not as deep as purposeful cultural tourism. Can be compared with the occasional cultural tourist as described by Petroman I. et. al.

3) The serendipitous cultural tourist - a tourist who does not travel for cultural tourism reasons, but who, after participating, ends up having a deep cultural tourism experience. Can be compared with the accidental cultural tourist as described by Petroman I. et. al.

4) The casual cultural tourist - cultural tourism is a weak motive for travel and the resulting experience is shallow. Can be compared with the tour-amateur cultural tourist as described by Petroman I. et. al.

5) The incidental cultural tourist - this tourist does not travel for cultural tourism reasons but nonetheless participates in some activities and has shallow experiences

Table 1: The typology of cultural tourist by McKercher and Du Cros

The typology of cultural tourist by McKercher and Du Cros	
Type of cultural tourist	**Short characterisation**
The purposeful cultural tourist	Cultural tourism is the primary motivation for visiting a destination and the tourist has a very deep and elaborate cultural experience
The sightseeing cultural tourist	Cultural tourism is a primary reason for visiting a destination, but the experience is less deep and elaborated
The serendipitous cultural tourist	A tourist who does not travel for cultural reasons, but who, after participating, ends up having a deep cultural tourism experience
The casual cultural tourist	Cultural tourism is a weak motive for travel and the resulting experience is shallow
The incidental cultural tourist	This tourist does not travel for cultural reasons, but nonetheless participates in some activities and has shallow experiences

Table 2: The typology of cultural tourist by Petroman I. et. al.

Segment	Description	Preferred activities
Purposeful cultural tourist	Cultural tourism plays a central role in the decision of travelling and the person in cause enjoys a deep cultural experience	- learning experiences that challenge them intellectually; - history museums, art galleries, temples and heritage sites that are less known.
Tour-amateur cultural tourist	Cultural tourism plays a central role in the decision of travelling but the person in cause enjoys an insignificant cultural experience	- travel long distances to the destination; - tours and wandering through the streets are their most popular activities; - visit remote areas.
Occasional cultural tourism	Cultural tourism plays a moderate role in the decision of travelling and the person in cause enjoys an insignificant cultural experience	- visit attractions and temples that are easy to reach; - explore, but not as tour cultural tourists.
Incidental cultural tourism	Cultural tourism plays a small role or no role at all in the decision of travelling and the person in cause enjoys an insignificant cultural experience	- attractions that are easy to reach and that can be found in town ; - heritage theme parks; - avoid temples and other religious sites.
Accidental cultural tourism	Cultural tourism plays a small role or no role at all in the decision of travelling and the person in cause enjoys a deep cultural experience	- there is no typical tourist.

Tourism today is a major socio-cultural force that makes way for significant intercultural exchanges. The host communities in a given region benefit in a number of ways when it comes to ascertaining the impacts of tourism. As tourists or visitors observe and sometimes engage with the local way of life, the hosts also take active interest in showing off their community that the tourists have chosen to visit. This results in creation of more social venues and experiences where the two can socialize and engage with each other. Tourism often provides financial means and incentive to preserve cultural histories, local heritage sites, and customs. It stimulates interest in local crafts, traditional activities, songs, dance, and oral histories. It also opens up the community to the wider world, new ideas, new experiences, and new ways of thinking.

However, tourism can bring about loss of local identity and values through turning local cultures into commodities: When traditional ethnic celebrations and rituals are reduced and sanitized to conform to tourist expectations, it gives rise to "reconstructed ethnicity" as well as ersatz folklores. Altering the cultural manifestations and expressions according to the taste of the visitors leads to the phenomenon called "staged authenticity". The quality of tourist experience is also reduced to sheer voyeurism where tourists just want a peep into the local life, without any desire to contribute for betterment or upliftment of the host community. The average tourist today are not looking towards discovering a destination but to live out a fantasy vacation - as shaped by social media and influencers. Even tour operators no longer invite the visitors to experience a destination but offer a "curated" travel experience that satisfies the latter's vision of an exotic holiday. One can argue that an "authentic tourism experience" is a contradiction in terms. When places or experiences are discovered and populated by tourists, they ultimately change by the demands of tourists themselves and the economic opportunity this presents to providers. The presence of tourism can lead to "Disneyfication" – when a place becomes contrived in order to sell itself to consumers – and can expose local people and cultures to manipulation and exploitation as the socio-cultural carrying capacity is overexploited and finally anti-tourist attitudes begin growing among local people.

In Cape Town in 2002, alongside the World Summit on Sustainable Development, "Responsible tourism" was defined. Responsible Tourism is about "making better places for people to live in and better places for people to visit." Responsible Tourism requires that operators, hoteliers, governments, local people and tourists take responsibility, take action to make tourism more sustainable. Responsible tourism takes a variety of forms, namely minimizing negative socio-cultural, environmental, economic impacts and improving economic conditions for benefit of local communities paving their way to access to the industry and participative decision making as well as aims to make significant positive contributions to preservation of natural and cultural heritage and providing better experiences for tourists and visitors through developing meaningful connections with local people without fetishizing the culture or promoting cultural commodification. Responsible tourism is also being culturally sensitive, engendering respect between tourists and hosts and building pride and confidence in the local communities.

Therefore to be a culturally responsible tourist, the individuals are expected to:
(a) Being considerate of the communities and environment one visits
(b) Learn about the destination one is travelling to is the basic foundation for being more culturally sensitive
(c) Learn some of the local language as it provides opportunities to build relationships and also shows people that the visitor cares enough about their culture
(d) Brush up on the local etiquettes to avoid offending people
(e) Observe and notice local dress codes and dress appropriately to respect the heritage and local customs
(f) Always ask before taking photographs. If someone says no, respect their wishes.
(g) Buy locally made souvenirs, eat at local restaurants, participate in cultural presentations and interpretations and thereby support local economy

(h) Support voluntourism projects/local charities or organizations that works towards supporting responsible tourism at the destination

(i) Prefer hotels or other accommodation establishments that have well-defined sustainability programs e.g. one that patronizes local artists and promotes indigenous arts etc.

In their article, "Do US tour operators' brochures educate the tourist on culturally responsible behaviors? A case study for Kenya", Gray L.P., Reisinger Y. Kim J.E. Thapa B. have made an exploratory study examining the extent to which US tour operators promote culturally responsible behaviors to tourists who plan trips to Kenya. Through content analysis, brochures were examined for specific words, such as ethics, values, tolerance, respect, religion, moral beliefs, social and cultural traditions, responsible tourism, customs, rules and guidelines and education and training. The study demonstrated the culturally responsible tourism behavior for the study area. Recommendations herein included the development of educational travel brochures and offer educational travel programmes (e.g. destination familiarization presentations) that would provide examples of the specific foreign language and non-verbal behavior codes, explanation of the preservation programmes for natural, historical and cultural resources in foreign countries, principles of conservation, different customs and foreign cultural policies, as well as the tour guide's training and responsibilities, cultural assistance programmes, and coordination of cultural and social requirements.

Cultural sensitivity is being aware that cultural differences and similarities between people exist without assigning them a value – positive or negative, better or worse, right or wrong. Cultural sensitivity implies that both groups understand and respect each other's characteristics. Cross cultural or intercultural sensitivity can be defined as "an individual's ability to develop emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behavior in intercultural communication" (Chen & Starosta, 1997, p. 5). The concept was treated as one of the dimensions of intercultural communication competence. Intercultural communication competence comprises three aspects: cognitive, affective, and behavioral abilities; the cognitive ability is represented by intercultural awareness, the affective ability by intercultural sensitivity, and the behavioral ability by intercultural effectiveness or adroitness (Chen, 2009; Chen & Starosta, 1996, 2003, 2005; Hammer, 1989).

According to Bennett (1984, 1986), intercultural sensitivity is a developmental process, in which individuals are able to transform themselves from the ethnocentric stage to ethnorelative stage. Ethnocentrism is the belief that one's own way of life or culture is superior to others. Ethnocentrism is the view that 'our' ways of doing things are ordinary and better and that other approaches are in some way inferior. One's own group or society seems normal, while another might seem peculiar, (Unite for Sight, 2013). In the ethnocentric states we relate to difference as a threat to our own cherished ways of being and doing, and the actions we take in response are protective and defensive in nature — and possibly counter-threatening. In the ethnorelative stages the focus shifts to adding, as we realize that new categories can supplement, instead of threaten, our existing categories. Curiosity and thirst for learning take over, and make the intercultural experience something we are more likely to enjoy.(Jason Patent, 2013).

There are six stages involved in this transformational process. First, in the denial stage, the persons deny the existence of cultural differences; second, in the defense stage, the persons attempt to defend their own world views by facing the perceived threat; third, in the minimization stage, the persons protect their core values by concealing differences under the cover of cultural similarities; fourth, in the acceptance stage, the persons begin to recognize and accept cultural differences in both cognitive and behavioral levels; fifth, in the adaptation stage, the persons develop sensitive and empathic skills to adapt to cultural differences and move into the bicultural or multicultural level; and finally, in the integration stage, the persons are able to establish an ethnorelative identity and enjoy the cultural differences.

Thus, interculturally-sensitive persons have the ability to project and receive positive emotional responses before, during, and after interactions, which in turn leads to a higher degree of satisfaction and helps people achieve an adequate social orientation that enables them to understand their own and their counterparts' feelings and behaviors (Gudykunst & Kim, 2002).

Intercultural communication apprehension refers to "the fear or anxiety associated with either real or anticipated interaction with people from different groups, especially different cultural or ethnic groups" (Neuliep & McCroskey, 1997a, p. 147). As Berger and Calabrese (1975) proposed, the lack of information about one another during initial interactions leads to the increase of the situational uncertainty or ambiguity, which in turn provokes feelings of anxiety or apprehension of interactants. The uncertainty level is especially high in intercultural communication because the novelty and unfamiliarity caused by the cultural differences is high (Gudykunst, 1995). The feeling of anxiety in an uncertain situation usually jeopardizes effective communication in an intercultural context (Gudykunst, 2005; Kassing, 1997; Kim, 1988). Communication apprehension was found to be one of the best predictors of willingnessto- communicate in both intracultural and intercultural contexts (Lin & Rancer, 2003; McCroskey & Richmond, 1987, 1991). More apprehensive individuals were not only less willing to disclose in intercultural interaction, but were also less able to adjust to a new cultural environment (Gudykunst & Nishida, 2001; Neuliep & Ryan, 1998; Tominaga, Gudykunst, & Ota, 2003). All of these research findings infer that intercultural communication apprehension has a negative relationship with intercultural communication competence or effectiveness.

The classification of motivations into 'push' and 'pull' is linked closely with the psychological model of tourism motivation developed by Iso-Ahola (1980). The two dimensions in the model can be summarized as 'seeking' motives and 'escaping' motives (Pearce, 1993). In Iso-Aloha's model, individuals seek personal and interpersonal rewards and at the same time wish to escape personal and interpersonal environments. The main components of a general psychological model of motivation are needs and motives, behavior or activity, goals or satisfactions and feedback (Harrill and Potts; 2002). Several sociological theories, on the other hand, have been put forward in the tourist literature in an attempt to explain motivation. One of the earliest was that of Cohen (1972) who sub-divided tourists into four types, based on motivation. Cohen asserted that the main variables forming the basis of his theory and hence leading to the four-fold classification were 'strangeness' versus 'familiarity'. Hence, at one end of his continuum was the 'organized mass tourist' seeking familiarity in holiday surroundings, while at the other end, the 'drifter' is

willing to accept far more 'strangeness'. Cohen developed his theory to investigate how various types of tourist might interact with host communities. This approach also influenced Plog (1973) who developed a continuum, using two concepts allo-centric and psycho-centric. Plog suggested that psycho-centric individuals are concerned primarily with the self, are inhibited and relatively non-adventurous.

Table 3: Proposed model showing the relationship of development of cross cultural sensitivity and motivation of tourists towards different levels of cultural tourism (integrating developmental model of intercultural sensitivity by Milton J. Bennett, psychographic personality types model of Stanley Plog and typology of cultural tourists by McKercher & Du Cros and Petroman I. et. al.)
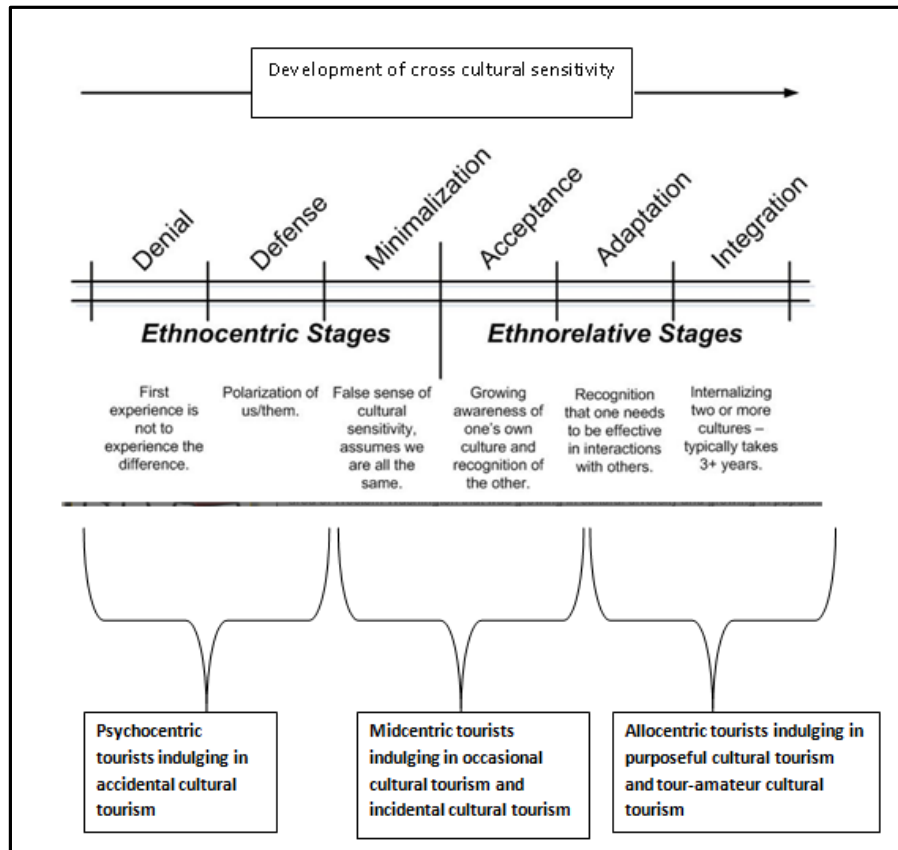
"Millennial travelers" is a particular type of group that is redefining travel in various aspects. Authors William Strauss and Neil Howe are widely credited with naming the millennials. They coined the term in 1987, around the time children born in 1982 were entering preschool, and the media were first identifying their prospective link to the impending new millennium as the high school graduating class of 2000. They wrote about the cohort in their books Generations: The History of America's Future, 1584 to 2069 (1991) and Millennials Rising: The Next Great Generation (2000/ Known to be adventure-seekers with customized travel needs, this group demands a higher level of personalized service that airlines, hotels, and tour groups around the world are scrambling to provide. Studies have also been conducted to find out more about this demographic, and here is a compilation of some of their interesting finds:

1. Millennials want a "transformational" experience
2. Millennials value health and cultural experiences over partying
3. Millennials are willing to spend more for a better experience
4. Many millennials are traveling at a time in which self-discovery is vital.
5. Rather than jet from location to location to location, millennials hop on local buses and trains to see more of the local landscape of a place and experience it fully.
6. Social media has undoubtedly added fuel to the millennial travel craze.

III. OBJECTIVES

- To measure the relationship between cultural sensitivity and cultural responsibility among millennial tourists from an Indian perspective
- To understand whether income and level of education affect culturally responsible tourist behavior among millennials from an Indian perspective

IV. HYPOTHESIS IN THE STUDY

- H_{01}: Cross culturally sensitive millennials are more likely to be culturally responsible tourists
- H_{02}: Increase in income results in increased culturally responsible tourism behavior amidst millennials
- H_{03}: Increase in educational level results in increased culturally responsible tourism behavior amidst millennials

V. METHODOLOGY AND LIMITATIONS

Stratified random sampling method was used to gather data from a total of 103 respondents of Kolkata belonging to the age group of 23-39 through online survey. However the study is limited to the metropolitan city of Kolkata, West Bengal only. The following tools were utilized to analyze the data gathered:

Linear regression models are often fitted using the least squares approach, but they may also be fitted in other ways, such as by minimizing the "lack of fit" in some other norm (as with least absolute deviations regression), or by minimizing a penalized version of the least squares loss function as in ridge regression. Conversely, the least squares approach can be used to fit models that are not linear models. Thus, while the terms "least squares" and *linear model* are closely linked, they are not synonymous. Given a data set $\{y_i,\ x_{i1}, \ldots, x_{ip}\}_{i=1}^n$ of n statistical units, a linear regression model assumes that the relationship between the dependent variable y_i and the p-vector of regressors x_i is linear. This relationship is modeled through a so-called "disturbance term" ε_i — an unobserved random variable that adds noise to the linear relationship between the dependent variable and regressors. Thus the model takes the form

$$ y_i = \beta_1 x_{i1} + \cdots + \beta_p x_{ip} + \varepsilon_i = x_i'\beta + \varepsilon_i, \qquad i = 1, \ldots, n, $$

where $'$ denotes the transpose, so that $x_i{'}\,\beta$ is the inner product between vectors x_i and β.

Often these n equations are stacked together and written in vector form as $y = X\beta + \varepsilon$, where

$$ y = \begin{pmatrix} y_1 \\ \vdots \\ y_n \end{pmatrix}, X = \begin{pmatrix} x_1{'} \\ \vdots \\ x_n{'} \end{pmatrix} = \begin{pmatrix} x_{11} & \cdots & x_{1p} \\ \vdots & \ddots & \vdots \\ x_{n1} & \cdots & x_{np} \end{pmatrix}, \beta = \begin{pmatrix} \beta_1 \\ \vdots \\ \beta_p \end{pmatrix}, \varepsilon = \begin{pmatrix} \varepsilon_1 \\ \vdots \\ \varepsilon_n \end{pmatrix} $$

Another measure that we have used is Mann-Whitney U test. The trend equation stands as a convenient way of summarizing a long time series data. There are several popular forms of trend equation for growth estimation. These are linear trend fitting, exponential trend fitting, log quadratic trend fitting, parabolic trend fitting, higher degree polynomial etc. Any trend equation has certain restrictions, which it imposes on the characteristics of the growth process. For example, linear trend equation implies constant absolute growth. In measuring the growth rate, linear trend equation $Q_t = a + bt + u_t$ where Q_t is the output at period t, t is the time taken into consideration. . In this equation b gives us an estimate of the absolute increase of output per unit of time.

$$ \ln TA_t = a_1 + b_1 D_1 t + b_2 D_2 t + u_t $$

Here, the Mann-Whitney U test statistic for the study is as follows:

The value of U-statistic is smaller of the following two U-values computed as values:

$$ U_1 = n_1 n_2 + \frac{n_1(n_1 + 1)}{2} - R_1 $$

The U-statistic is a measure of the difference between the ranked observations of the two samples. Large or small values of the statistic provide evidence of a difference between two populations.

For large samples (i.e., when both n1 and n2 are greater than 10), the sampling distribution of the U-statistic can be approximated by the normal distribution so that z-test statistic is given by

$$ z = \frac{U - \mu_U}{\sigma_U} $$

$$ where\ Mean(\mu_U) = \frac{n_1 n_2}{2}\ and\ S.D.(\sigma_U) = \sqrt{\frac{n_1 n_2 (n_1 + n_2 + 1)}{12}} $$

For large samples, at a specified significance level, H_0 is to be rejected if computed value of z-statistic $\geq$ critical value of z-statistic otherwise H_0 is to be accepted.

Under the null hypothesis in which the populations are identical, the sampling distribution of W is approximated by a chi-square distribution with k-1 degrees of freedom.

The third measuring tool is Wilcoxon Matched Pairs Signed rank test as this test gives more weight to a pair which shows a large difference between the two conditions than to a pair which shows a small difference. Under this technique, it is necessary to find the differences in scores and rank them ignoring the signs of differences. When n is larger than 25, a normal approximation is used to test the hypothesis. Here, the observed value of T is assumed to follow a normal distribution with

$$E(T) = \frac{n(n+1)}{4} \text{ and Standard deviation (SD) of } T = . \sqrt{n(n+1)(2n+1)\big/24}$$

Thus, $Z = \dfrac{T - E(T)}{SD(T)}$ is approximately normally distributed with mean zero and unit standard deviation. Here, for each pair of observed data, we have determined the signed difference (di) between the two scores. The pairs with di=0 are deleted from the analysis. Thereafter, we neglected their signs rank these scores with the lowest score getting rank 1. When there are ties in d's assign the average of the tied ranks. Next the ranks + or – sign is attached, depending on the sign of d which it represents. Then we calculate T, the sum of the smaller of the like signed ranks. The null hypothesis is to be rejected or accepted by comparing the value at α level of significance.

VI. RESULTS AND DISCUSSION

The demographic data collected from the respondents have been tabulated as follows:

Table 4: Demographic Information of Millennial tourists

Gender (%)	Occupation (%)	Income (%)	Family Type (%)	Educational Level (%)
Male-57.1	Others-54.3	Below Rs.25000- 50.5	Nuclear family- 65.7	Graduation- 57.7
Female- 42.9	Private- 30.5	Rs.25,000-50,000-28.6	Joint family- 23.8	Post-graduate-31.4
	Government-15.2	Above Rs.50,000-Rs.100000-20.9	Living alone- 10.5	Above post-graduate- 10.09

The above table reveals that 57.1% of the respondents comprise of males and the rest 42.9% females. 15.2% of the respondents work in the government sector, 30.5% in private and the rest 54.3% in others. Around 50.5% of the respondents belong to the income group of below Rs. 25,000/- per month, 28.6% to the group of Rs. 25,000/- to Rs. 50,000/- and the rest 20.9% belong to the group of Rs. 50,000 to 1,00,000/- per month. 65.7% of the respondents belong to nuclear families, 23.8% to joint families and the rest 10.5% are living alone. 57.7% of the respondents were graduates, 31.4% were post graduates and 10.09% of the respondents hold a degree higher than post-graduation.

Table 5: Relationship between Cultural Sensitivity and Cultural Responsibility of Millennial Tourists

	N	Mean Rank	Sum of Ranks	Test Statistic	Values
Cultural Sensitivity	103	114.21	11763.5	Mann-Whitney U	4201.5
Cultural Responsibility	103	92.79	9557.5	Wilcoxon W	9557.5
Total	206			Z	-2.59
				Asymp. Sig. (2-tailed)	0.01

The above Table (5) shows that the culturally sensitive tourists are found to be culturally responsible as the result is significant at 1% level. It implies that the efforts put forward for making tourists culturally sensitive will give the outcome of cultural responsibility. Therefore H_{01} is accepted.

Table 6: Relationship between Income of Millennial Tourists and Mean of Cultural Sensitivity and Mean of Cultural Responsibility
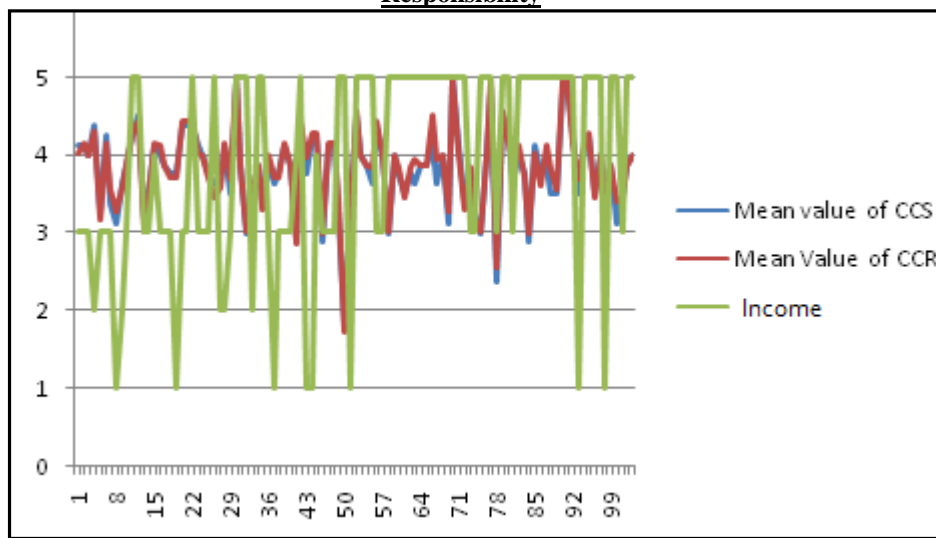
The value of correlation between income of tourists and cross cultural responsibility is -0.0613, implying a negative association. Therefore, H_{02} is rejected as higher income does not imply higher levels of cross culturally responsible behavior in millennials. Compared to Generation X and the baby boomer generation, millennials are characterized by lower incomes and millennials are also growing up in a world where travel is relatively more accessible and cheaper than for previous generations.

Table 7: Relationship between Level of Education of Millennial Tourists and Mean of Cultural Sensitivity and Mean of Cultural Responsibility
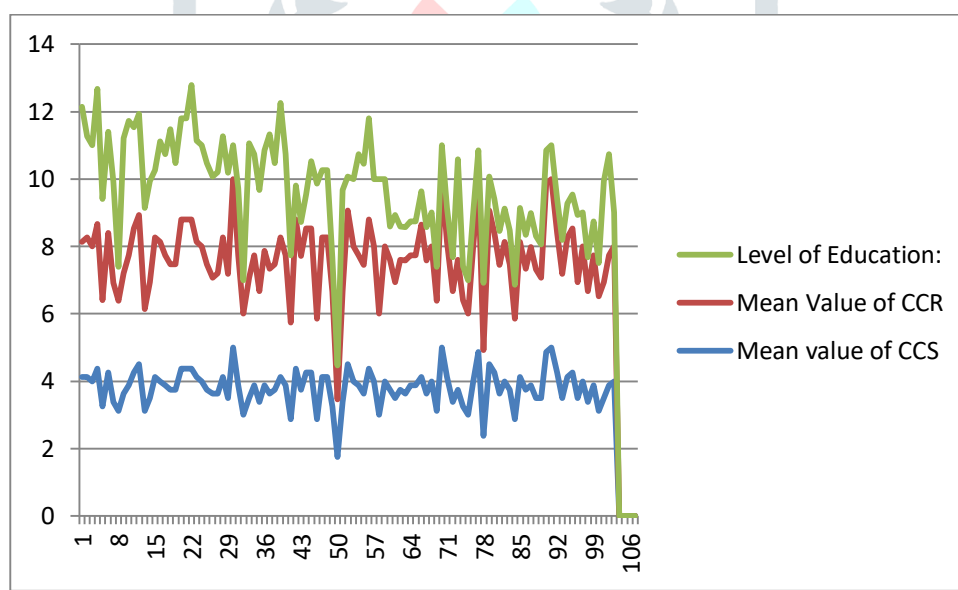
The level of education and cross cultural responsibility are found to be highly negatively correlated, as higher level of education does not imply higher levels of cross culturally responsible behavior. Therefore, H_{03} is rejected.

VII. CONCLUSION

Therefore, it can be concluded that building cross-cultural sensitivity across diverse income and education groups is the key to achieve culturally responsible tourist behavior among millennials. Cross cultural sensitivity can be achieved through by firstly becoming aware one's own cultural identity i.e. looking inward and understanding one's own thoughts, biases, behaviors and recognizing cultural values and their impacts. The next step would be to develop an attitude of modesty, being respectful of and showcase positive regards towards cultural diversities and developing open-mindedness i.e. responding in a non-evaluative way towards contrasting cultures. Lastly, the goal should to meet new situations with mindfulness and ability to deal with cross-cultural conflicts, to remove the barriers to intercultural empathy and to develop global consciousness. As tourists undertake the inward journey from ethnocentricity to ethnorelativity, the tour experiences and cultural interactions become more purposeful, paving the way towards a cross-culturally responsible environment for all the stakeholders involved in the process. The millennials, who are characterized by their zeal not only to transform themselves through travel experiences but also to transform the entire industry can bring about many positive changes in the realm of cross-culturally responsible tourist behavior if a effective measures are adopted through participative approaches from the angle of the host, service providers, regulatory bodies, tourism awareness authorities etc.

REFERENCES

[1] A profile of an interculturally effective person – retrieved from https://hpcatalyst.tiged.org/intercultural/assignments/1043885.

[2] Bennett, M. J. (1986). A developmental approach to training for intercultural sensitivity.
International Journal of Intercultural Relations, 10, 179-196.

[3] Chen, G. M., & Starosta, W. J. (1996). Intercultural communication competence: A synthesis.
Communication Yearbook, 19, 353-384.

[4] Chen, G. M., & Starosta, W. J. (1997). A review of the concept of intercultural sensitivity.
Human Communication, 1, 1-16.

[5] Chen, G. M., & Starosta, W. J. (2005). Foundations of intercultural communication. Lanham,
MD: University Press of America.

[6] Cohen, I. (1972). Towards a sociology of international tourism. Social Research, 39, 164–82.

[7] Definition and scope of responsible tourism – retrieved on 28.05.2019 from https://haroldgoodwin.info/responsible-tourism/

[8] Deery, Margaret; Jago, Leo; Fredline, Liz (2012). Rethinking social impacts of tourism research: A new research agenda Tourism Management. 33 (1): 64–73. doi:10.1016/j.tourman.2011.01.026.

[9] 'Disneyfication' of tourism destinations – retrieved on 28.05.2019 from https://theconversation.com/why-tourists-thirst-for-authenticity-and-how-they-can-find-it-68108

[10] Gray L.P., Reisinger Y. Kim J.E. Thapa B. (2005).Do US Tour Operators' Brochures Educate the Tourist on Culturally Responsible Behaviors? A Case Study for Kenya. Journal of Vacation Marketing, Vol. 11 No. 3 , P. 265-284**.**

[11] Harrill, R. & Potts, T. (2002). Social psychological theories of tourist motivation: exploration, debate and transition. Tourism Analysis, 7, 105–14.

[12]How to be polite in 20 different countries – retrieved on 28.05.2019 from https://www.lifehack.org/articles/communication/how-polite-countries.html

[13] Iso-Aloha, S. (1980). The Social-Psychology of Leisure and Recreation. Iowa, Brown.

[14] Janos Csapo (2012). The Role and Importance of Cultural Tourism in Modern Tourism Industry,
Strategies for Tourism Industry - Micro and Macro Perspectives, Dr. Murat Kasimoglu (Ed.), ISBN: 978-953-51-0566-4, InTech

[15] Mason P. (2003). Tourism Impacts, Planning and Management. London; Butterworth Heinemann.

[16] Meet the Millennials: The Tourists to Change it all all – retrieved on 28.05.2019 from https://www.2019summitoftheamericas.org/Portals/0/Documents/Barbara%20Wold.pdf?ver=2019-03-28-084701-197

[17] Negative socio-cultural impacts of tourism – retrieved on 28.05.2019 from https://www.sustainabletourismalliance.net/negative-socio-cultural-impacts-from-tourism/

[18] Pearce, P. (1993). Fundamentals of Tourist Motivations. In Tourism Research: Critiques and Challenges (D. Pearce and R. Butler, eds), pp. 113–34. London, Routledge.

[19] Petroman I. et. al./ Scientific Papers: Animal Science and Biotechnologies, 2013, 46

[20] Recent Foreign Tourist Arrivals in India – retrieved on 28.05.2019 from https://www.traveltrendstoday.in/news/india-tourism/item/6714-ftas-up-5-2-in-2018

[21] Reisinger , Y., Turner, L.W. (2003). Cross Cultural Behaviour in Tourism: Concepts and Analysis. New York ; Routledge.

[22] Responsible Travel Tips – retrieved on 28.05.2019 from https://sustainabletourism.net/sustainable-tourism/travel-tips-responsible-travel-tips/

[23] Richards, G. (2003). What is Cultural Tourism? In: van Maaren, A. (ed.), Erfgoed voor
Toerisme, Weesp: Nationaal Contact Monumenten.

[24] Ryan, C. (2003). Recreational tourism: Demand and impacts (Vol. 11). Channel View Publications.

[25]Understanding Intercultural Competence for Business – retrieved on 28.05.2019 from https://warwick.ac.uk/fac/cross_fac/globalpeople2/knowledgeexchange/papers/presentations/understanding_ic_competence.pdf

[26]Unite for Sight (2013). Unite for sight cultural competency module. Retrieved from http://www.uniteforsight.org/cultural-competency/

[27] Unite for Sight (2013). Unite for Sight: ethics, quality, and equality: online global health course. Retrieved from http://www.uniteforsight.org/global-health-course/

[28] World Tourism Organization (2018), UNWTO Tourism Highlights, 2018 Edition, UNWTO, Madrid

[29] Zhu, Honglin (2011) From Intercultural Awareness to Intercultural Empathy

[30] 7 surprising finds about millennial travelers – retrieved on 28.05.2019 from https://www.tripzilla.com/features-millennial-travellers/75391