



# CULTURAL TOURISM AS A TOOL FOR NATION BUILDING OR NEOCONIALISM IN THE BANDUNG SPIRIT

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## ABSTRACT

*The final document of the cultural committee at the Bandung Conference emphasized that Asia and Africa is the birthplace of great civilizations. Modern cultural tourism has helped the world to discover many of their treasures. Colonialism tended to give Asia and African an undeserved inferiority complex. Social science has raised our consciousness about the dangers of ethnocentricity and the recognition of multiple intelligences. Unlike raw materials and other materials extracted by colonial power, culture is an intangible asset that cannot be stolen. Independence proved to be a necessary but not sufficient condition for the development of the Global South. Much of it is still materially poor yet culturally rich. Globalization has made these riches more available to both international and domestic tourists. Intellectual property rights now protect these riches. Cultural tourism includes music, dance, handicraft, dress, architecture, gastronomy, agriculture and religion. Although they can be used for commercial purposes in international tourism, they can also be used by local people to increase their national pride and build their nation. This results in a Win-Win situation instead of neocolonialism.*

**Keywords:** cultural tourism, nation building, colonialism, civilizations, intangible assets, intellectual property

## 1. Introduction

The 1955 Asia Africa Conference was the first major political expression of unity among formerly colonized nations. [Roeslan, 2020]. It was transformative and resonates beyond two continents. It was opposed to exploitation, domination and advocated for equity, fairness and inclusivity. The conference advanced a more holistic and inclusive vision, grounded in the lived experiences of colonized people. It envisioned a non-zero-sum world in which mutual interests would be promoted. It was convinced that among the most powerful means of promoting understanding among nations is the development of cultural cooperation. Asia and Africa have been the cradle of great religions and civilizations while themselves being enriched in the process. [Shackley, 2001]. Thus, the cultures of Asia and Africa are based on spiritual and universal foundations. Unfortunately, contacts among Asian and African countries were interrupted during the past centuries. The peoples of Asia and Africa are now animated by a keen and sincere desire to renew their old cultural contacts and develop new ones in the context of the modern world. [Larkush Mishra, 1999] All participating Governments at the Conference in Bandung in 1955 reiterated their determination to work for closer cultural cooperation. [Leba and Nababan, 2025].

The existence of colonialism in many parts of Asia and Africa sometimes suppressed the national cultures of the people. This hampered the development of their personality. It also prevented cultural intercourse with other Asian and African peoples. The Conference felt that the promotion of cultural cooperation among countries of Asia and Africa should be directed towards: the acquisition of knowledge of each other's country; mutual cultural exchange, and the exchange of information. [Weiermair, 2000; Haviland, 1993; Rogers, 1992]. One area that has supported this effort is the development of Cultural Tourism as a self-expression of the richness of Asia Africa civilizations.

The 70th anniversary of the Bandung Conference is a golden moment for the Global South. The then leaders of 29 nations in Asia and Africa set out an alternative vision to the West – a Third Voice. They were bullish. Jawaharlal Nehru, India's prime minister, talked about how it was “an intolerable

humiliation” for Asian or African countries to become dependent on other “blocs”. Sukarno, Indonesia’s president, bristled at emerging-world countries being “the tools of others and the playthings of forces they cannot control”. However, today the Global South—a term which always encompassed many different, divergent economies—have evolved along starkly different lines. Asia has outpaced Africa, diminishing the feelings of solidarity. Since 1950 Asia’s share of global GDP has more than doubled from 17% to 44% in 2022, while Africa’s share has stagnated at around 3%. When China was a participant at the conference in 1955, the country contributed 5% of global GDP. Now it is 20%, and the second-largest economy in the world. The leaders of the Global South have long claimed that the rules-based liberal order was not very liberal or rule-abiding. A new multipolar world is an opportunity for change. But individual countries, rather than collectives, may end up having the most clout. The post-colonial aspirations across the emerging economies and developing countries that forged the Bandung Spirit remain largely unfulfilled in contemporary global governance. [Ong Tee Keat, 2025; Natalegawa, 2025].

When President Sukarto spoken of civilization in the Inaugural Address, he emphasized the importance of resisting imperialism not just through borders but also through memory, language, art, religion and heritage. More importantly, he asserted that culture was at the heart of the struggle for Independence. [Baroto, 2025] By erasing indigenous narratives, renaming cities, outlawing native tongues and appropriating symbols, colonial powers systematically undermined the foundations of cultural sovereignty. The Asia Africa Conference of 1955 and the enduring Bandung Spirit were geo-political assertions of sovereignty and profound cultural affirmations. They signaled a unified refusal to allow the Global South’s civilizations to be dismissed, diminished or defined by others.

In reclaiming their cultural voice, Asian and African nations laid the groundwork for a new internationalism. It is one rooted not in domination, but in mutual respect, shared dignity and the support of the principle of self-determination of people and nations as outlined in the Charter of the United Nations. Asia and Africa, the cradle to great civilizations and home to rich, diverse cultures, hold the key to a more just and balanced world. That cultural legacy must not only be recognized but deeply respected. What has been forgotten is that the Bandung Spirit was never merely political but also profoundly cultural. The leaders of Asian and African countries stood not as the remnants of conquered people, but as the heirs of mighty legacies. Their call for solidarity, peace and justice was grounded in the deep memory of civilizations. Their struggle was not only about winning Independence but also about preserving their culture and identity. The Global South possesses a critical potential for promoting peace and justice. If we truly want peace, we must defend both borders and civilizations. The struggle is not over. Cultural Tourism as a potent means for defending civilizations from attack. It helps to build a world free from mistrust and fear, with confidence and goodwill toward each other based upon respect for fundamental human rights and the purpose and principles of the Charter of the United Nations. Cooperation is no longer a choice; it is a necessity. The Spirit of Bandung is not a relic of the past but a call to action for the future. It must not be reduced to nostalgia. It must live on as a call to action. [Muhammad Habib Abiyan Dzamwan and Wang Yuehong, 2025; Fadli Zon, 2025].

## 2. Literature Review

Cultural tourism covers all aspects of travel whereby people learn about each other’s ways of life and thought. [Smith and Brent, 2001]. Tourism is thus an important means of promoting cultural relations and international cooperation. Conversely, development of cultural factors within a nation is a means of enhancing resources to attract visitors. [Hope *et al*, 2000] In many countries, tourism can be linked with a “cultural relations” policy. It is used to promote not only knowledge and understanding but also a favorable image of the nation among foreigners in the travel market. The channels through which a country presents itself to tourists can be considered its cultural factors. These are the entertainment, food, drink, hospitality, architecture, manufactured and handcrafted products of a country, and all other characteristics of a nation’s way of life. [McIntosh *et al.*, 1995]

### 2.1. Definition of Cultural Tourism

According to Bridget McCathy (1991), cultural tourism can be defined as “the phenomenon of people traveling for the sake of experiencing either another culture [concepts, habits, skills, arts, instruments,

institutions, etc. of a given people in a given period; a civilization] or the cultural attractions of a particular place [its museums, festivals, galleries, artists, musicians, theater, architecture, etc.]. Cultural heritage is an accumulation of daily details as well as large social, racial and religious traditions built up from beyond time and memory. [Neta, 2025] Cultural tourism in its broadest sense includes heritage (history and architecture), landscape (urban and rural including its wildlife), the arts (music, painting, sculpture and literature), sports, cooking and cuisine, leisure time activities, language, local customs and institutions. Historical preservation and cultural conservation work together to document, conserve, interpret, protect, preserve and restore artistic statements of the past.

The tourism industry markets many of these products by promoting the essence of a particular place. People travel to experience different places. They want to see, taste, absorb and take home with them that which makes a place unique and interesting. Artists have always used their skills and talents to interpret the culture in which they live. Art truly reflects the unique spirit of the society within which it is created. For example, society's music, poetry, literature, architecture and visual arts have identified its people and the place where they lived for them and for tourists.

## 2.2. *Various Dimensions of Cultural Tourism*

Fine arts which include such cultural media as painting, sculpture, graphic arts, architecture and landscape architecture constitute an important motivation for travel. Within the hotel or in the immediate vicinity, the hotel guests may become acquainted with the art of local people. These objects may be for sale and thus become valued souvenirs. Art festivals often include various types of fine arts together with other cultural expressions to make them more broadly appealing. [McIntosh, *et al.*, 1995] The music expression and resources of a country are among the most appealing and enjoyable aspects. [Dwi, 2025] Music can be a major source of enjoyment and satisfaction to visitors. Evening entertainment programs, concerts, recordings, and sound reproduction systems all aid in presenting this aspect of the art of the country. [Puspita, 2025] Community concerts, parades, and welcoming ceremonies are appreciated by visitors. Ethnic dancing is another exciting and appealing aspects of a nation's culture. The color, costumes, music, settings and skill of forms and execution add to the appeal. Almost all countries have native or ethnic dancing. Local shows, nightclubs and community programs present additional opportunities.

To satisfy tourists, gifts and souvenirs offered for sale should be handcrafted or manufactured in the country or region where the purchase is made. There is no substitute for genuineness. If the locally produced article is useful and appealing, it should be made available in conveniently located shops. A visit to shops where handicrafts product are for sale or actually being made is another effective form of guest entertainment. The industrial aspects of an area provide important motivation for travel. A large proportion of travelers, particularly international travelers, are intellectually curious about the economy of any nation or region. They are interested in the country's industry, commerce, manufactured products and economic base. [Handayani, 2025; Kariam, 2025]. Industry tours are a good way to develop an interest in the culture of the area and provide a potential market for the product being made. Lists of such industrial installations can be maintained by tourist promotional organizations, chambers of commerce, resort hotels, motels, restaurants, or other establishments or service organizations where tourist contacts are made. Shopping is one of the most important elements in tourism. Attractiveness, cleanliness, courtesy and variety of products are among the most significant elements of the success of any shopping area. In fact, much goodwill can be created by courteous and devoted store clerks who assist the visitor in finding just what is sought. [McIntosh, *et al.*, 1995]

Agriculture of an area may be of interest to visitors. The type of farming conducted – livestock, poultry, dairy, crops, vineyard and wine production, fresh fruits and vegetables – is an interesting aspect of culture. Farmer's markets or roadside stands that offer agriculture products are also important part of tourist services in many areas. This is particularly true of stands selling fresh fruits, vegetables, honey, wine, cider and other drinks, and products from nearby farms readily enjoyed by the traveler. Exemplary agricultural systems provide a point of interest for farm groups who may wish to visit a particular industry from another part of the country. Local tours include agricultural developments and services

so that visitors can see the agricultural products and operations within the country and perhaps try some of the products. [McIntosh, *et al.*, 1995]

The literary achievements of a nation or region, though having more limited appeal than some other cultural aspects, still constitute a significant element of travel motivation. Books, magazines, newspapers, booklets, pamphlets and other printed literary works are among the most important expressions of the culture of the country. Interestingly, the availability or absence of certain literature is indicative of the political system of the area. Consider the restriction on distribution of literature from various areas of the world practiced by some countries. Libraries are favorite cultural institutions for the visitor. A well educated person is likely to speak or at least have studied more than one language. Interest in the language of another nation is a motivating force for travel. [Adayatma, 2025]. This is particularly true of students traveling to a particular area to practice the language and to become better acquainted with its colloquial usage. Travel-study programs are particularly valuable learning experiences. Receiving instruction in a foreign language abroad might well be integrated into any comprehensive travel study curriculum. Language study institutes flourish all over the world. They can be private or associated with universities. Another motivation for travel through all of recorded history is the religious pilgrimage. Large numbers of people go to the headquarters of their church organizations and to area well known in their religious literature. [Wantah, 2025] Often these are group trips. Visits to prominent houses or places of worship of all forms of religious doctrine are an important motivation for travel. [McIntosh, *et al.*, 1995]

Food and drink of a nation are among the most important cultural expressions. The tourists enjoy native foods, particularly items of a local or ethnic nature. When traveling, trying out local dishes is part of the fun. Restaurants and hotels can make a favorable impression on the tourism if they feature local dishes and also perhaps an explanation on the menu about what the dish consists of and how it is prepared. Of particular appeal is the type of restaurant in which the atmosphere is conducive to the type of food being served, such as seafood restaurants on the wharf. The purchase of local food and drink is another source of tourist revenue. The tourist considers eating and drinking important aspects of a vacation. How these foods and drinks are prepared and presented are of great importance. [McIntosh, *et al.*, 1995]

The cultural heritage of an area is expressed in its historical resources. Some tourist destinations are devoted to history. The preservation of history and the quality and management of museums is of upmost interest for successful tourism. Becoming familiar with the history and prehistory [archaeology] of an area can be one of the most compelling of all travel motivations. One of the principal weaknesses observed in historical museums is that the explanations of the exhibits are provided in only one language. This is a serious limitation to many tourists' enjoyment of such historical exhibits. The hours of operation of historical points of interest and museums are significant and should be arranged to provide access for visitors at convenient times. Admittance fees to museums and points of historical interest should be kept as low as possible to encourage maximum attendance. Other types of historical preservation are national historical parks and monuments and national parks with a history or prehistory theme. [McIntosh, *et al.*, 1995; Baroto, 2025]

The international cultural tourists tend to stay longer and spend more money. There are three types of travelers: senior (mature) travellers who are more educated and affluent, youth [mostly backpackers] and international visitors. While price conscious, they are willing to pay for cultural experiences of quality. The reasons why mature people travel are intellectual enrichment and companionship with people of similar tastes. Appeal depends on how a travel product is designed and whether it is packed with cultural components. International visitors are significantly interested in culture and the arts. They show above average interest in historical sites, museums, art galleries, old cities and culture. They are willing to pay for comfortable, upscale accommodations.

Although the tourism community is primarily focused on economic development and the arts community is mostly dedicated to protecting and developing the arts, each group can help the other without it have to sacrifice its own goals or autonomy, Today this is called a Win-Win situation. By

combining the promotional expertise of the tourism community and the experience in product development of the arts people, a community would be using some of its best resources in a creative way. For example, music and art have long been called international languages. Dance, music, art, architecture – of all varieties – require no translation. They communicate through emotion and visual perception. The breadth and glamour of cultural activity make it one of the few elements potentially capable of converting a secondary tourism season into a primary one. Cultural resources can speed the achievement of audience / tourism development objectives to the mutual benefit of cultural resources, the travel industry and the national economy. Tourism represents a largely untapped opportunity for the arts community to further its philosophical goals while generating the increased financial wherewithal it needs to thrive. In return, the arts community can help provide unique destinations for the tourism industry to promote. The arts present a major component in the image of a destination – its quality, vitality and interest. Hence, there is a need to spend energy on planning, identifying, protecting and developing these valuable resources. During special festivals in every discipline, the setting and price ranges are varied: deluxe, moderate or modestly priced tourism. A good example is the island of Bali in Indonesia.

If brought into service by the tourism industry and encouraged to celebrate the essence of place, the arts could do wonders to distinguish one location for another. Win-Win solutions to the problem of retaining a sense of place and a meaningful culture while at the same time encouraging economic development are possible. Governments must encourage the preservation of all that is special and unique about a region, tracing back to the very roots or cultural heritage of the native people.

### 2.3. *The Cultural Network*

The cultural network is large and diverse. [Mckersher and du Cros, 2002]. In fact, many involved in it do not know that other parties in the cultural community are there for profit: shops, galleries and theaters. In addition, there are also non – profit organizations and public agencies that sell, present, promote, preserve, conserve and interpret artistic statements of the present and past. The private sector cultural network is made up of the artists themselves as well as the business and organizations that market art in all its forms to the public, sometimes for a profit. Artists include sculptors, painters, craftspeople, musicians, actors, photographers, singers, poets, writers, dancers, designers, filmmakers and architects who produce functional and non-functional new work relevant to their times. In addition there are actors, musicians and dancers who perform and interpret the works of playwrights, composers and choreographers of the past. There are also folk artists who pass along cultural traditions in their language, costumes, objects, dances, songs and family stories.

The public service historical preservation network is composed of people, organizations and agencies dedicated to, among other things, preserving artistic statements of the past. The public service cultural conservation network is made up of people and organizations dedicated to conserving ongoing traditions passed from generation to generation. In their totality and cultural context these represent elements of a cultural heritage. The arts creation and presentation constituency is made up of people, private non-profit organizations and public agencies dedicated to nurturing the arts in a society today. The public service humanities network is made up of people, universities and other organizations interested in variety of studies. These include history, philosophy, languages, linguistics, literature, archeology, jurisprudence as well as the history, theory and criticism of the arts, ethics and comparative religion. These aspects of the social sciences employ different historical or philosophical approaches.

When it comes to marketing cultural products, the customer's desires are only part of the picture. The producer's point of view and the integrity of the product itself are the essence of what the arts have to offer. It is what people looking for quality and individuality actually want. What is needed is holistic marketing based on qualitative research and inspired visions. While there is a market for generic art, there is a much greater market for individual, original statements. They can eloquently and imaginatively either represent the qualities of a particular place or culture or become themselves the qualities that represent a place or culture. Realizing this, many for profit arts businesses are working more and more with the tourism industry. There is a need to celebrate and support local artistic statements that represent the life and character of a community. The "folk art" label properly describes

only art that is the result of a skill and cultural perspective passed down through generations within a particular culture. To misapply it is insulting to real folk artists and weakens the credibility of the person or organization responsible for the error.

### 3. Methodology

This paper is primarily exploratory research focusing on how scholars and practitioners have used cultural tourism as a constructive way to enhance national pride and thereby contribute significantly to nation building in Asia and Africa. There is a need for care when utilizing culture as a tourism resource. In particular, culture should not be manipulated and / or exploited solely for tourism development. Several studies have pointed out the negative impact which uncontrolled tourism development can have on the indigenous culture of a region. There is now a recognition of culture as an essential and yet delicate component of tourism attractiveness. This has resulted in a perceived need to merge social and economic objectives. Hence, there are constraints in the formation of tourism development policies.

In a path setting article on cultural tourism, Gearing *et al* [1974] established an overall measure of touristic attractiveness for a given region. [Ritchie and Zins, 1978] This analysis provided the framework of our International Conference on Economic, Business and Management Research [ICEBMR]. There were 17 factors representing 5 major groupings. They were evaluated by a combination of ranking and comparison procedures. Subsequent analysis assigned quantitative weightings of relative importance to touristic attractiveness to each of these 17 factors. There were 8 variables thought to influence the attractiveness of a tourism region. Then 12 socio-cultural elements were selected.

The general attractiveness factors include natural beauty and climate; culture and social characteristics; resort, recreation and educational facilities; infrastructure of the region; service levels; shopping and commercial facilities; attitudes toward tourists and finally accessibility of the region. The socio-cultural elements included handicrafts; language; traditions; gastronomy; art/ music; history; work; architecture; religion; education; dress and leisure.

There are three forms of culture: inanimate forms, forms reflected in the daily normal life of a region and forms that especially animated and often depicted historical behavior or events. This process has the goal of providing practical recommendations concerning programs for future development of tourism and related cultural elements. The Province of Quebec in Canada was used as a case study by Gearing *et al* (1974).

### 4. Research Findings

During the first semester of the 2025-2026 academic year, students in the Tourism Economics course in the Economics Faculty of Sanata Dharma University performed library research on eleven areas of cultural tourism in Indonesia. One paper on music focused on the impact of music royalties on cultural tourism, sustainability and local community welfare. [Dwi, 2025] The paper on dance described how the monkey dance in Bali [*tari kecek*] weaved a delicate balance between preserving a rich cultural tradition and negative commodification of tourism riches. Handicraft as a form of cultural tourism was featured in research about traditional and woven cloth. [Kariam, 2025] Research on dress pointed out the role of traditional fashion in shaping cultural identity as well as contributing to cultural tourism for foreigners unacquainted with native costumes. [Handayani, 2025] The magnificent architecture at the 8<sup>th</sup> century Buddhist temple at Borobudur in Central Java is an outstanding reminder of the architecture genius behind this building that took 56 years to complete. [Wantah, 2025].

Upon Independence on August 17, 1945, the first President of Indonesia decided to make *Bahasa Indonesia* the national language. [Adayatma, 2025]. It developed as a practical, functional language to handle trade between the many islands of Indonesia. This maneuver prevented the domination of Indonesia's largest ethnic group [the Javanese] for having an unfair advantage over other ethnic groups. *Bahasa Indonesia* is now the 14<sup>th</sup> most used language in the world and is a marvelous tool for nation building. All Indonesians can communicate in this national language in educational and commercial activities. Many tourists are positively attracted to the richness of Hindu religious ceremonies on the

island of Bali, especially their music and colorful costumes. [Neta, 2025] One paper focused on the large metropolitan area of Surakarta or Solo for the richness of its gastronomy. [Wirayuda, 2025] The wide variety of dishes and tastes not only satisfy the hunger of travelers but also are a source of local pride. It shows the ingenuity of the local people in using the same basic ingredients to produce a rich variety of foods and drinks. They all depend on local grown ingredients.

The large conference facilities of the Asia Africa Conference in Bandung in April, 1995 has now become a national museum. [Baroto, 2025] It is very popular with families and student groups. It helps keep alive the Bandung Spirit. It also represents a milestone to help measure the transition for the colonial era in Asia and Africa to the current emergence of the Global South. Unfortunately, Asia has far outpaced Africa during this period. There is a genuine need for Asians to use their talents and resources for the genuine development of Africa, especially Sub Saharan Africa. Coffee from the small estate farmers in Bali is now a commodity that can be enjoyed on a global basis now that people are more and more interested in a wide variety of coffees. [Lorong, 2025]. This is due to the success of the global chain of Starbucks outlets. Because on its mountainous terrains and rich variety of soils, Indonesia is home to a wide variety of coffees. It extends over an area as wide as that from London to Kabul = 4,300 kilometers. As a result of massive urbanization since Independence in 1945, the majority of Indonesians on the island of Java now live in large metropolitan areas. This means the grandchildren of many farmers have little experience of rural or village life. Fortunately, cultural tourism entrepreneurs in remote areas have developed attractive and personalized forms of village tourism, especially for weekend trips by urban families. This has helped to close the gap between urban and rural mentalities. Some film makers have actually used these village settings to produce domestic feature films in *Bahasa Indonesia*. [Puspita, 2025]

## 5. Discussion

These eleven student papers are a vivid reminder of the richness of the Indonesian culture that survived some 350 years of Dutch colonialism as the Dutch East Indies. As one of the few nations in which the four major religions – Hinduism, Buddhism, Christianity and Islam – are active practiced by its inhabitant, Indonesia and its political philosophy of Panca Sila is a reminder that it is possible to live in harmony despite and even because of religious differences. The same is also true of its more than 400 ethnic groups. They all have their own particular forms of music, dance, handicrafts, dress, gastronomy, agriculture, architecture, language, religion and history. The continuous development of cultural tourism is supported by local storytellers in these various regions. This ensures that these culture treasures will be sustainable and able to be enjoyed by both international and domestic tourists.

## 6. Conclusion

As Peter Drucker so eloquently pointed out in his famous management book entitled *The Age of Discontinuity* (1969), new industries can suddenly spring up and have far reaching impacts on economies and society in general. One new industry that has risen to prominence is the global tourism industry. Many feel it is now the largest industry in the world. This is especially true if its formal and informal sectors are included in the definition. Today, some 330 million people are reported to be working in this global yet very local industry. The *Fourteenth Tata Oration* at the *Xavier Labor Relations Institute* in Jamshedpur on November 29, 2004 is also a valuable milestone. It pointed out for some nations tourism is a nation builder while for others it is neocolonialism in disguise. Using the concept of stakeholder analysis, it is possible to find a middle road between these two extremes. It emphasizes a balanced approach to tourism which is adaptive and includes domestic tourism.

One developing nation that has experienced the ups and downs of tourism development is Indonesia. It is the largest Moslem country, the third largest democracy and the fourth most populous nation in the world. In the late 1960's, it selected tourism as one of its primary sectors for development. Through foreign direct investment and government sponsored promotion techniques, its tourism industry boomed. However, it was severely upset by a series of unfavorable events both in Indonesia and around the world in the late 1990s and early part of the 21st century.

Despite these setbacks, the Indonesian tourism industry today is much stronger and more mature. This is a result of its collective creativity, flexibility and innovation. Key roles were played by domestic tourists and the many small and medium sized [MSME] enterprises in the tourism sector. After the collapse of the international tourist market, there was a clever promotional campaign aimed at filling idle capacity with domestic tourists. Moreover, through the effort of perhaps millions of small and medium sized tourism enterprises, the industry now employs some 20 million people. It has dramatically reduced its dependence on tourists from Western countries. The foreign tourists are now coming from the Southeast and East Asia region. A gradual process of empowerment of the indigenous labor force in tourism has taken place. Moreover, the domestic tourism industry has become a key player in the efforts at decentralization of political power. It has given greater political autonomy for the island outside of heavily populated islands of Java and Bali.

Thus, the Indonesian case is a good illustration of the three conflicting views of tourism: advocacy, caution and adaptency. Tourism in a developing country needs to shift away from an overemphasis on foreign visitors and the neocolonialism that results. There is a need for a more balanced approach that includes domestic tourists. Hence, there is hope that modern, well planned and well-conceived tourism can indeed be a nation builder rather than neo-colonialism. Cultural tourism is a key sector to develop. Hopefully other Asia and Africa countries will be able to profit from this Indonesian experience. Many of them have many things in common, especially a rich cultural heritage.

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